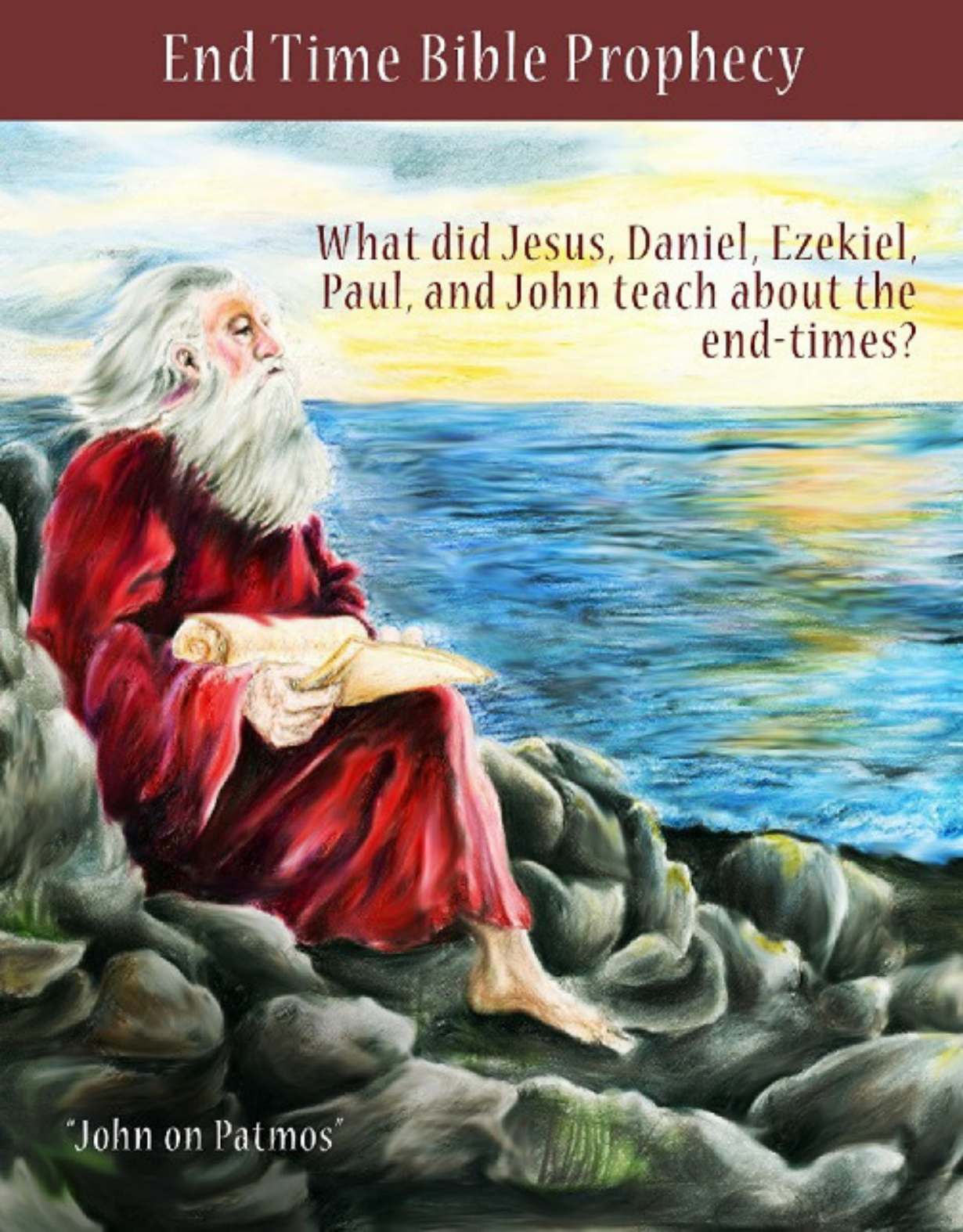


End Time Bible Prophecy

What did Jesus, Daniel, Ezekiel,
Paul, and John teach about the
end-times?

"John on Patmos"



BIBLE PROPHECY:

What did Jesus, Daniel, Ezekiel, Paul, and John
teach about the end-times?

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Overview

Ezekiel foretold the birth of modern Israel, which occurred in 1948 through the United Nations. Zechariah predicted that Israel will one day accept Jesus as Messiah.

The Treaty of Rome established the European Economic Community. This Treaty was later repackaged to define the European Union. Daniel identified this Roman Empire as the preeminent end time superpower 2,500 years ago.

Scripture foretold the Chernobyl nuclear power accident. Ukrainian translations, where this disaster occurred, used the word “chernobyl” to signify nuclear contamination centuries before nuclear power was conceived.

The Bible does not contain even one false prediction, and ancient Dead Sea Scrolls prove the foretold events were recorded centuries before they occurred.

Israel’s religious experts, the Pharisees, were legendary for their understanding about the first coming of the Messiah. Yet they were without a clue when Jesus spoke to them.

Listen only to the authentic prophets concerning the end-times—the prophets who wrote the scriptures. With countless verses referenced, this book is an awesome resource.

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1. Salvation

God planted a garden. He gave Adam authority over this Garden of Eden. Life was magnificent; fellowship with God was routine. God walked in this garden (Genesis 1:1-2:25). God placed two trees in the garden; one was the *tree of life* and the other the *tree of the knowledge of good and evil*. God told Adam to refrain from eating fruit from the tree that provided knowledge of what is *evil*, but he disobeyed. This sin drove humanity outside Eden into our present world to gain first-hand knowledge of what is evil (Genesis 2:9-3:24).

Adam's transgression disrupted the relationship between God and man. Fortunately, God deeply cared about this broken fellowship and therefore provided the world a Messiah. God's mighty Savior left a throne in heaven and went to earth in human form to rescue Adam, Eve, and their descendants, to include you and me. Every person on earth has disobeyed God, which resulted in a broken relationship. Every person needs a Savior.

God had a dynamic plan for providing salvation. Jesus excelled as a teacher, a healer, and as a miracle worker. However, none of those things could bridge the gap between a holy God and a rebellious man. A perfect God must hold to perfect justice; accordingly, the offenses (sins) of man must be punished. Because punishment could not be avoided the critical question was—who would endure the punishment?

Scripture tells us that before Jesus died, sin was placed upon him, so that a perfect sacrifice would pay the death penalty for sin (2 Corinthians 5:21). Jesus took the punishment that you and I deserve, because the shedding of blood is the only payment God accepts (Hebrews 9:22). In his resurrection, Jesus demonstrated authority over death.

God provided a way to eradicate the penalty for sin, and to obtain eternal life, but only on his terms. Each person must acknowledge that he or she has rebelled (sinned) against God, and trust that the shed blood of Jesus—received as a gift—paid the penalty for that sin. It is insufficient to simply believe that God exists (James 2:19). It is never enough for a person to behave in a religious manner, or have another person ask God for forgiveness on his or her behalf. Each person must go directly to the Savior (Hebrews 7:24-27). People must humble themselves before God—as scripture testifies that God *crowns the humble with salvation* (Psalm 149:4).

God offers each man, woman, and child a personal, restored relationship—to anyone who believes him. Belief in God is important because to not believe what God says, is to imply that he is a liar (1 John 1:10). As an

illustration of this point, both the Old and New Testament state that God accepted Abraham simply because *Abraham believed God* (Genesis 15:6; James 2:23). God is able to forgive any sin, but he chooses not to forgive the sin of unbelief.

Faith in Jesus is similar to faith in an airplane. When a passenger boards an airplane, that person believes the plane will fly and land safely. The passenger does not put faith in his or her own ability to fly. In a similar manner, trust God. Trust him to save you, forgive you, and one day safely transport you to heaven. Your belief shows faith in God's abilities, promises, and faithfulness.

2. Covenants

The most meaningful relationships are “covenant” relationships. The best example of a covenant relationship is the marriage covenant. Each person demonstrates whom he or she trusts by the covenants they enter. Just as a bride and groom demonstrate covenant faith in each other, we are called to place covenant faith in God.

The central book of end-time prophecy, titled Revelation, tells about three covenants. Just as with God’s covenants in the Old Testament, scripture depicts covenants in Revelation with a mark on the forehead or hand (Deuteronomy 6:6-8). This type of mark may seem odd. However, consider that a common covenant symbol today, the wedding ring, distinguishes (marks) the left hand of the husband and wife.

During the end-times it will be most convenient to accept the covenant offered by the preeminent world leader, a powerful man commonly called the Antichrist. Initially the leader of a restored Roman Empire, Antichrist will enter a temple on the Temple Mount in Jerusalem, and claim to be God. Paul wrote

that Antichrist *sets himself up in God's temple, proclaiming himself to be God* (2 Thessalonians 2:4).

Belief in religion is a second covenant option. A person can have faith in his or her religion without having any faith in God. The Pharisees were the preeminent first-century teachers of Israel; yet their faith was in religion instead of God (Matthew 23:23). Pharisees wore long flowing robes (Mark 12:38), prayed in an impressive manner (Mark 12:40), and routinely fasted (Matthew 9:14). The typical Israeli citizen thought they set the gold standard for religious behavior.

Those who followed such religion were also in perilous danger. Jesus warned the Pharisees and their congregations when he said, *“Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men’s faces. You yourselves do not enter, nor will you let those enter who are trying to. (Matthew 23:13-14)*

THREE COVENANTS*

Covenant	Scripture
Faith in Antichrist	<i>He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right <u>hand</u> or on his <u>forehead</u>, (Revelation 13:16)</i>
Faith in Religion	<i>This title was written on her <u>forehead</u>: MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. (Revelation 17:5)</i>
Faith in God	<i>“Do not harm the land or the sea or the trees until we put a seal on the <u>foreheads</u> of the servants of our God.” (Revelation 7:3)</i>

* Covenants are depicted as a mark on the hand or forehead (Deuteronomy 6:6-8)

The covenant that God offers makes each believer a member of the body of Christ. Jesus took bread during the last supper before his death and said, *take and eat; this is my body* (Matthew 26:26). Paul later noted that we are *members of his body* (Ephesians 5:30). Also at the last supper Jesus took wine and said, *this is my blood of the covenant* (Matthew 26:28). The shedding of blood pays the penalty for sin because without the shedding of blood there is no forgiveness (Hebrews 9:22).

Each believer possesses a personal relationship with God. Jeremiah foretold this covenant relationship; centuries later it was restated in the New Testament. *“This is the covenant I will make with the house of Israel after that time,” declares the Lord. “I will put my laws in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.”* (Jeremiah 31:33-34; Hebrews 8:10-12) [New Testament believers are citizens of *Israel* (Ephesians 2:11-13)]

3. The Rapture

The end-times will bring the worst suffering the world has ever seen. Jesus said of the end-times, *“For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again.”* (Matthew 24:21) There will be global conflict and persecution of Christians. The world will be a miserable place. Jesus told believers, *“Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains. Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.”* (Matthew 24:7-9)

But there also is good news. There is a way for God’s people to avoid the end-times. A rapture rescues believers from end-time suffering; rapture occurs when God suddenly removes people from earth—taking them up into heaven. The word “rapture” comes from the Latin word “rapio” which means to take away by force. The benefits of an early rapture are obvious. Those leaving the earth will avoid tremendous persecution and suffering.

Jesus and Paul used the words “taken” and “caught up” to refer to rapture. Paul wrote, *“For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.”* (1 Thessalonians 4:16-17) Jesus said, *“I tell you on that night, two people will be in one bed; one will be taken and the other left. Two women will be grinding grain together; one will be taken and the other left.”* (Luke 17:34-35) To be “left” is to be “left behind” on earth.

Jesus cited Noah as an earlier example of God protecting believers just prior to a worldwide (flood) judgment. To emphasize the point, Jesus cited a second example, the destruction of Sodom; angels removed Lot and his family from Sodom immediately before God destroyed that city. *“Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. “It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. “It will be just like this on the day the Son of Man is revealed. (Luke 17:26-30)*

The Problem

Pastors and authors routinely teach that every Christian will be raptured (removed) from earth at the very start of the seven-year end-time period. Just three authors teaching a pre-tribulation rapture of all believers (Tim LaHaye and Jerry Jenkins of the Left Behind series; Hal Lindsey, The Late Great Planet Earth) sold over 100,000,000 books, about one copy for every seventy persons on earth. Hal Lindsey's bestseller, The 1980s: Countdown to Armageddon stated "The decade of the 1980s could very well be the last decade of history as we know it." Lindsey sold a lot of books, but was wrong on many issues.

What if a complete pre-tribulation rapture of the entire church is an invalid interpretation? Then not all believers will be removed for the entire seven-year period. The consequence of this bad teaching is catastrophic. Belief that God raptures all Christians into heaven at the start of end-time tribulation has resulted in an epidemic of complacency, and widespread lack of discipline among believers.

God established incentives for us to live disciplined lives. Following years of study, teachers are placed in authority over students. After excelling as a leader, an executive gains authority over an entire corporation. Jesus promised positions of authority in his kingdom for believers who wisely handle responsibility. Jesus provided an analogy in the following parable, "*Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that*"

servant whom the master finds doing so when he returns. I tell you the truth, he will put him in charge of all his possessions." (Luke 12:42-44)

Jesus also offered incentives for action that matter during this Age. Consider the promise Jesus made to the Philadelphia Church. *Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.* (Revelation 3:10) The only *hour of trial* that affects the whole world is the end-times. By making this promise to a narrowly defined group, Jesus disclosed that not all believers would escape tribulation, but only the believers who endure trials patiently.

Jesus explained what would happen to those who miss the rapture. *The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.* (Matthew 24:50-51) The person left-behind was not called a thief or murderer, but a *servant*. Believers in Christ are servants of God (1 Corinthians 4:1). At the early rapture, unprepared servants of God will be left-behind on earth to suffer alongside unbelievers.

The Consequence

Panic will take hold when end-time events begin on earth. Unprepared Christians will act with selfishness and contempt. When the pressure was on, Jesus laid down his life. He expects us to follow that example—to patiently endure every situation. Jesus described the widespread failure to patiently endure just prior to the early rapture. *Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved.* (Matthew 24:12-13) Those who stand firm to the end will be rescued from the end times.

Jesus repeatedly warned us to keep watch for this return ...

- *Therefore keep watch, because you do not know on what day your Lord will come. But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him.* (Matthew 24:42-44)
- *Therefore keep watch, because you do not know the day or the hour.* (Matthew 25:13)
- *Be on guard! Be alert! You do not know when that time will come. It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the*

rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping. What I say to you, I say to everyone: Watch. (Mark 13:33-37)

- *It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. (Luke 12:37-38)*

Believers are to live with hearts not weighed down by anxiety, but instead to trust God for deliverance. Jesus said, *“Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man.”* (Luke 21:34-36)

Jesus taught three parables that tell us how to take advantage of the opportunity for an early rapture.

Parable	Issues
A man leaving on a journey entrusted his property to three servants. Rather than invest the money (called “talents”), one servant simply buried it. Upon learning of this situation the master responded, <i>“You wicked, lazy servant!”</i> (Matthew 25:14-27)	Use your talents for God’s kingdom. - Do you make full use of your abilities and resources? - Do you invest time in God’s work?

<p>Before departing on a journey another master placed one of his servants in charge of his other servants to ensure someone would care for them. But after the master was away a long time, the lead servant began to mistreat the other servants. When the master returns, he will hold that lead servant accountable. (Matthew 24:45-51)</p>	<p>Do not beat up fellow servants of God – instead, care for them.</p> <p>Physical abuse is less common than to beat up emotionally.</p> <ul style="list-style-type: none"> - How do you treat your spouse, children, and siblings? - How do you treat co-workers and those you supervise?
<p>Ten virgins took their lamps and went out to meet the bridegroom. Five of them were foolish and did not take oil with them. The wise, however, took oil in jars along with their lamps. Only those who had taken oil were ready when the groom arrived. Those who were foolish were excluded from participating in the wedding. (Matthew 25:1-13)</p>	<p>Oil symbolizes the Holy Spirit.</p> <ul style="list-style-type: none"> - Do you respond to the Holy Spirit? - Do you personally know the Holy Spirit?

4. Seven Churches

Jesus sent seven letters to seven churches located in a Roman province, called Asia. In each letter Jesus urged us to pay attention saying, “He who has an ear, let him hear what the Spirit says to the churches.” Jesus was saying something like, “If you have an ear, my expectation is that you will listen!” He repeated this expectation seven times, once in each letter.

JESUS URGES US TO “HEAR” THE MESSAGES TO THE CHURCHES

Church	Verse	The plea to listen
Ephesus	2:7	<i>He who has an <u>ear</u>, let him hear what the Spirit says to the churches.</i>
Smyrna	2:11	<i>He who has an ear, let him hear what the Spirit says to the churches.</i>
Pergamum	2:17	<i>He who has an ear, let him hear what the Spirit says to the churches.</i>
Thyatira	2:29	<i>He who has an ear, let him hear what the Spirit says to the churches.</i>
Sardis	3:6	<i>He who has an ear, let him hear what the Spirit says to the churches.</i>
Philadelphia	3:13	<i>He who has an ear, let him hear what the Spirit says to the churches.</i>
Laodicea	3:22	<i>He who has an ear, let him hear what the Spirit says to the churches.</i>

Jesus did not provide this urge to listen to warn about invading armies or even nuclear war. This emphasis is to focus our attention on seven letters. In general, Jesus first encouraged the church by recognizing positive attributes. He then discussed a need for improvement. However, Smyrna and Philadelphia did not receive any correction, while Laodicea did not receive any praise.

SEVEN MESSAGES

Church	Commendation	Criticism
Ephesus	Rejects evil, perseveres	Little Passion
Smyrna	Gracefully bears suffering	None
Pergamum	Keeps the faith of Christ	Idolatry, immorality, bad doctrine
Thyatira	Love, service, faith, patience	Idolatry, immorality, bad doctrine
Sardis	Some have kept the faith	Dead
Philadelphia	Perseveres in faith	None
Laodicea	None	Indifferent

These letters may appear outdated however their value transcends time. Some of the practices and doctrines described are no less peculiar than beliefs and traditions of contemporary churches. For example, countless contemporary churches practice idolatry by teaching people to kneel before statues of wood or stone. Even though members refer to these statues as “icons” many are treated as idols (Exodus 20:4-6).

Church History

Jesus could have sent a letter to any of a hundred first-century churches. He did not select many prominent churches, such as Antioch, Alexandria, Jerusalem, or Rome. It is widely thought that Jesus selected these specific churches for at least one reason: when placed end-to-end these letters describe worldwide church history, starting at the first century and ending with the primary church of today.

PREDOMINANCE OF EACH CHURCH

Church	Description	Predominance Began
Ephesus	Second generation (complacent)	95 AD
Smyrna	Martyrs (persecuted, alive)	100 AD
Pergamum	Catholic (compromised doctrine)	312 AD
Thyatira	Catholic (misguided)	
Sardis	Catholic (dead)	
Philadelphia	Protestant (missionary, alive)	1517 AD
Laodicea	Protestant (complacent)	1900 AD

The past two thousand years all seven church types have continued to exist to one extent or another. Today the contemporary church is largely complacent (Laodicea) in nature. However, God's people are found in other conditions. Believers who make scripture interpretation subject to human tradition belong to the Pergamum, Thyatira, or Sardis church. Believers living in countries that execute Christians are part of the Smyrna Church.

Ephesus

“To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand and walks among the seven golden lampstands: I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place. But you have this in your favor: You hate the practices of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God. (Revelation 2:1-7)



Ephesus Theater –
- Location of Acts 19:24-34 events

Ephesus was a typical church during the latter part of the first century. Many sincere believers today identify with this church. Ephesus was a home to Paul for two years (Acts 19:9-10) and led by Timothy. This church was also home to the Apostle John.

Ephesus was doctrinally sound; its membership *tested* false teachers and *found them false*. This was a hard-working church—with strong deeds, *hard work and perseverance*. Yet the Ephesus Church had lost its passion. Jesus said, *Yet I hold this against you: You have forsaken your first love*. The following outlines what it means to lose your first love.

- I value praise from people more than praise from God.
- I am callous in the way I treat a Christian brother.
- I choose not to witness because I fear rejection.
- My leisure-time thoughts do not turn to God.
- I do not cheerfully give to God's work.
- I become complacent to sin.
- I am slow to forgive.

Because the Ephesus Church did not repent, severe religious persecution began. This persecution was the central theme of the subsequent church, located at Smyrna. Suffering rekindled passion within the church, which prevailed the next two centuries.

Smyrna

“To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again. I know your afflictions and your poverty—yet you are rich! I know the slander of those who say they are Jews and are not, but are a synagogue of Satan. Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death. (Revelation 2: 8-11)

Smyrna was a beautiful city and the second largest in Provincial Asia. However, the large Jewish population meant that Christians were persecuted. The Smyrna Church produced countless martyrs. Jesus said to this church, *“I know your afflictions and your poverty—yet you are rich!”* The Smyrna Church predominance between 95 AD and 312 AD paralleled the story of the original Smyrna Church. Refusing to worship Caesar, martyrs unwaveringly laid down their lives, as replacement new believers continually came forward. The Roman Empire martyred an estimated five million believers. Some believe that Christians were fed to wild animals inside the Roman Coliseum.

Smyrna is described as suffering for *ten days*. Some historians note that between 95 AD and 312 AD a total of ten Roman emperors persecuted Christians. Other historians state that there were ten waves of persecution against Christians. Jesus had no criticism of this church. Satan eventually gave

up trying to destroy the church from the outside; instead, he chose to become active in church leadership. The new strategy was to destroy the church from the inside; that is the story of the following three churches.

Pergamum

“To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword. I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives. Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise you also have those who hold to the teaching of the Nicolaitans. Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it. (Revelation 2:12-17)

The teaching of the *Nicolaitans* became preeminent. Historians translate “Nicolaitans” to mean, “to rule over the laity”—in other words, to rule over non-pastoral members of the church. The first-century church at Pergamum accepted Roman dominance, even the worship of emperors. The Pergamum Church was loyal to the rulers of earth, and not to the eternal King.

The Pergamum time in history saw the rise of Pontiffs, as religious leaders created high-ranking positions in order to rule over God's people. However the second king of Rome (Pompilius 753–673 BC) initiated the College of Pontiffs centuries before Christ. Constantine, a Roman emperor ruling from Constantinople (Istanbul Turkey), made the Catholic Pontiff preeminent. At the time of Christ's birth another Roman emperor, Augustus Caesar, was Pontiff. Those who hold the title of "Pope" walk on a path established by ruthless Roman emperors.

Jesus said Pergamum was *where Satan has his throne*—a possible location of this "throne" was an ornate altar honoring pagan gods. German engineers moved this altar to Berlin between 1878 and 1886. It was placed in the Altes Museum, and later moved to an adjacent building, the Pergamum Museum. These locations are significant because Hitler gave rousing speeches to hundreds of thousands of people from a platform built on the steps of the Altes Museum. After this altar was moved to Berlin that city became a focal point for World War I, World War II, and the extermination of Jews. Berlin also was the place of greatest confrontation (the Berlin Wall) during the Cold War.



On a platform built over the steps of the Altus Museum - Hitler addressed massive rallies of up to a million people.

Thyatira

“To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first. Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds. Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan’s so-called deep secrets (I will not impose any other burden on you): Only hold on to what you have until I come. To him

who overcomes and does my will to the end, I will give authority over the nations — ‘He will rule them with an iron scepter; he will dash them to pieces like pottery’ – just as I have received authority from my Father. I will also give him the morning star. He who has an ear, let him hear what the Spirit says to the churches. (Revelation 2:18-29)

A false prophetess nicknamed Jezebel claimed to know deep secrets of God. Today this corresponds to Catholic doctrine, dogma, and traditions, which routinely contradict scripture. During the Thyatira Church period, Roman Catholic Church leaders trivialized the authority of scripture and turned to man-made traditions. Jezebel also taught Christians to indulge in sexual immorality, which deeply harmed the Thyatira Church (1 Kings 16:28-19:2).

In a similar manner Roman Catholic Church leaders committed sexual immorality—a problem that continues into modern times, with priests homosexually molesting altar boys. An Associated Press report quotes Richard Sipe, a former Benedictine monk and priest, as saying that priest sexual abuse is a centuries-old problem, “The Vatican is in the know and has documented its knowledge throughout the centuries.” Two former monks, along with an active Catholic priest, compiled a 300-page document. The authors wrote, “It is a calculated cover-up of epic proportions.” The authors further stated that, “Vatican officials have known about sex abuse by priests going all the way back to the fourth century and have consistently kept quiet about it.” Ancient documents maintained by the Catholic Church prove sexual immorality during the Thyatira Church period.¹

Credible sexual molestation lawsuits have implicated Pope Benedict XVI. For example, plaintiffs in Houston Texas cited a May 18, 2001 letter that he wrote while serving as head of the Congregation for the Doctrine of the Faith. In a letter to bishops around the world concerning child molestation, then-Cardinal Joseph Ratzinger wrote that cases of this kind are subject to “pontifical secret.” The lawsuit alleged that Ratzinger was responsible due to his active cover-up of child molestation. The Pope avoided requirements to testify at any trial because he later gained immunity as a head of state.² Jesus criticized *the eating of food sacrificed to idols*. In other words, bread is used in the practice of idolatry. Today in the Catholic sacrifice of the mass, bread is offered to God—for the practice of idolatry. Catholics accept bread consecrated by their priests as actually being Christ in physical form. People kneel before communion bread, which makes that bread an idol.

Sardis

“To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God. Remember, therefore, what you have received and heard; obey it, and repent. But if you do not wake up, I will come like a thief and you will not know at what time I will come to you. Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. He who overcomes will, like them, be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my Father and his angels. He who has an ear, let him hear what the Spirit says to the churches. (Revelation 3:1-6)

The fifth church period in history corresponds with the church at Sardis. Among the people on earth, this church had a *reputation* of being alive; but Jesus says this church was dead. A church is dead when building the reputation of church leaders becomes more important than building the *reputation* of God. The reputation for being alive can be seen in the impressive cathedral construction in Europe. Everything was done for the glory of the “one true church.” Honor was also given to its papal leader, who was called “the” representative of Christ on earth. While the reputation of the Roman Catholic leaders was zealously protected, precious little was done for the glory of God.

There can be no greater condemnation of a church than for Jesus to pronounce it dead. Sardis is the Catholic Church, in great need of reformation. Philadelphia tells of the success that came from the Protestant Reformation.

Philadelphia

The Protestant Reformation began the time of Philadelphia pre-eminence. The Philadelphia Church includes a remnant of faithful believers who passionately serve God today. Philadelphia is a Greek word that translates as “brotherly love.”

“To the angel of the church in Philadelphia write: These are the words of him who is holy and true; who holds the key of David. What he opens no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. I will make those who are of the synagogue of Satan, who claim to be Jews, though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you. Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth. I am coming soon. Hold on to what you have, so that no one will take your crown. Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God;

and I will also write on him my new name. He who has an ear, let him hear what the Spirit says to the churches. (Revelation 3:7-13)

The Gutenberg printing press in the fifteenth century increased the availability of Bibles to ordinary people. Through cruel inquisitions, popes fought those who believed scriptures possessed ultimate authority. Catholic leadership murdered Protestant believers; the charge for which believers were burnt at the stake was called "heresy." (John 16:2) There have been attempts to minimize this event, similar to efforts to deny the Jewish holocaust. While King Ferdinand and Queen Isabella established the Spanish Inquisition in 1478, Spain did not definitively abolish this religious terrorism until 1834. Accountings today use phrases like "greatly exaggerated" to describe execution totals, or do not reference earlier estimates. Biased historians dismiss execution estimates greater than a few thousand. As administrator of Inquisitions, the Catholic Church maintained the records.

What is historically verifiable is that Protestant believers eventually fled to America; the Pilgrims were not Catholic. In 1790, the United States named Philadelphia Pennsylvania its capital city. Larger than any other city in the colonies, both the Declaration of Independence and United States Constitution were signed at Independence Hall. The overall Philadelphia Church provided a worldwide missionary outreach. A remnant of Philadelphia believers continue to serve God today. Because these believers continue to keep God's command to *endure* persecution *patiently*, Jesus will act upon his promise to keep this church from the *trial that is going to come upon the whole world*. This

protection means that Philadelphia believers will not suffer through the end-times.

Laodicea

The Laodicea Church predominance began about 1900, with a wealthy church membership predominately interested in its own comfort and security. Members enjoy their place in society and are proud of their religion. Laodicea is a church with much religion—but little passion.

“To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God’s creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, ‘I am rich: I have acquired wealth and do not need a thing.’ But you do not realize that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see. Those whom I love I rebuke and discipline. So be earnest, and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.”

(Revelation 3:14-22)



Hot water brought in from Hierapolis was lukewarm upon arrival in Laodicea.

Laodicea is the primary end-times church; it is the preeminent church in western civilization today. Laodicea places its founder on the outside; Jesus said to this church, *I stand at the door and knock*. Many Christians today have wealth. Yet their spiritual poverty caused Jesus to say they were *neither cold nor hot*, but *lukewarm*. Laodicea is an educated church, smart enough to avoid complete complacency, and therefore is not cold. However, instead of passionately applying that knowledge, to make Laodicea hot, members apply their God-given talents to sustain their own comfort. Laodicea is a weak church that is lacking credibility and intensity.

Laodicea has sufficient communication tools to reach entire the world with the gospel, but is largely ineffective. The Laodicea Church is compromised; its members have bought into another religion. This religion sets our priorities and demands our loyalty. This is an infrequently recognized religion, called Secularism. The Laodicea Church believes it possible to passionately care about both God and money. In fact, a person is capable of loving only one or the

other. Jesus said, *“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. (Matthew 6:24)*

Laodicea sees itself as rich and that members *do not need a thing*. Jesus answers saying in effect, “you need everything!” Jesus says this kind of church makes him sick. He will spit (literally “vomit”) this church out his mouth. Jesus’ warning of discipline for the Laodicea Church will one day touch millions of believers.

The End-Time Church

Today believers identify with a denomination, such as Baptist or Lutheran, or claim a non-denominational status. God also categorizes believers; every believer is a member of one of the seven churches of Revelation. The Philadelphia Church has a bright future. Jesus promised it protection: *I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth (Revelation 3:10)*. The only hour of trial that affects the whole world is the end-times. In contrast, Jesus warns the Laodicea Church: *those whom I love I rebuke and discipline (Revelation 3:19)*.

Many scholars anticipate the same future for both Laodicea and Philadelphia church members; that shared future is an early rapture. However, it is reckless to state with certainty that a group of believers promised discipline will share the same future as believers promised removal from earth for the entire end-time period.

TWO FORCASTS

Church	Promise or Warning	Implication
Laodicea	<i>Those whom I love I rebuke and discipline.</i> (Revelation 3:19)	Faces discipline, not an early rapture.
Philadelphia	<i>I will also keep you from the hour of trial that is going to come upon the whole world</i> (Revelation 3:10)	Participates in the early rapture.

Notes:

1. Doyle, T; Sipe, R; Wall, P. Sex, Priests, and Secret Codes: The Catholic Church's 2,000 Year Paper Trail of Sexual Abuse. Volt Press. Santa Monica. 2006.
2. In the United States District Court for the Southern District of Texas Houston Division, Civil Action No H-05-1047. 2005

5. The Scroll

John is transported to God's throne room to provide a first-hand account of the end-times. *After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, "Come up here, and I will show you what must take place after this."* (Revelation 4:1) From God's throne room John observed epic world events centuries ahead of time.

At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. (Revelation 4:2) John was given vision into future kingdoms and events. This phrase, *in the Spirit*, means something like, "I then saw a new vision" (Revelation 1:10; 17:3; 21:10). Here John sees a *throne in heaven*, with God sitting on that throne. John described God in terms of the reflection and brilliance of precious stones (Revelation 4:3).

Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads. (Revelation 4:4) The elders dress as Jesus had promised the

churches, with crowns (Revelation 2:10, Smyrna), and white clothing (Revelation 3:5, Sardis). King David organized God's priesthood into 24 divisions (1 Chronicles 24:4-19). Some speculate the twenty-four elders are the twelve patriarchs of the Old Testament, plus twelve apostles of the New Testament.

In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back. The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle. Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. (Revelation 4:6-8) These four angels are a composite of high-ranking angels, specifically cherubim and seraphim; they are an exalted order of angels (Ezekiel 1:5-25; Isaiah 6:1-4).

The twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being." (Revelation 4:10-11) As elders lay their crowns before the throne, they demonstrate that the honor of wearing crowns belong to God alone.

Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals. (Revelation 5:1) This scroll is a critical legal document; some believe it to be the deed to planet earth. This scroll has also been referred to as "the redemptive plan of God" or as "God's

last will and testament.” The scroll is in God’s right hand to underscore power and authority.

And I saw a mighty angel proclaiming in a loud voice, “Who is worthy to break the seals and open the scroll?” But no one in heaven or on earth or under the earth could open the scroll or even look inside it. (Revelation 5:2-3) When no one came forward, John wept. John understood the need for God to finish his redemptive plan for earth. *I wept and wept because no one was found who was worthy to open the scroll or look inside.* (Revelation 5:4) The issue is not whether anyone is strong enough, but whether anyone is *worthy* enough to break the seals (Isaiah 29:11; Daniel 12:4). The seals must be broken to read the document, for the document to take effect.

Soon the announcement comes that Jesus is worthy to execute God’s plan. *Then one of the elders said to me, “do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”* (Revelation 5:5) The reclaiming of the earth is initiated through the opening of the seven seals. As each seal is broken, God’s plan is advanced (Revelation 6).

Jesus, called the *Lion of the tribe of Judah*, was on the throne. John was expecting a lion to come forward; instead he sees a Lamb come forward to break the seals. *Then I saw a Lamb looking as if it had been slain, standing in the center of the throne* (Revelation 5:6). God (the Father) then relinquishes possession of the scroll to Jesus (Revelation 5:7).

6. Seven Seals

End-time events begin with the opening of a scroll locked with seven seals. Jesus alone can open these seals. The opening of the first four seals brings four angels riding horses; these are commonly referred to as the “four horsemen of the apocalypse.” People on earth cannot see these angels or their horses.

Four Horsemen

SEAL #1: *I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, “Come!” I looked and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest. (Revelation 6:1-2)*

The Spirit of CONQUEST comes into the world arena. This angel brings the desire for world domination. This Spirit works to establish a one-world government with the Antichrist in command. It approves of efforts to establish

an international monetary system to give Antichrist global economic power. This Spirit also backs efforts to forcefully conquer the earth in the name of religion, such as the Islamic State in Iraq and Syria (ISIS, ISIL). Antichrist will claim authority over all nations and institutions.

SEAL #2: *When the Lamb opened the second seal, I heard the second living creature say, "Come!" Then another horse came out, a fiery red one. Its rider was given power to take peace from the earth and to make men slay each other. To him was given a large sword.* (Revelation 6:3-4)

The Spirit of WAR is the second angel entering the world scene. War is a common response to the aggression that accompanies a spirit of conquest—as seen coming from the first seal. This angel rides a red horse, with red symbolizing bloodshed. Jesus taught concerning this time, *"You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom."* He then described the starvation that is depicted in the next Seal, *"There will be famines and earthquakes in various places."* (Matthew 24:6-7)

SEAL #3: *When the Lamb opened the third seal, I heard the third living creature say, "Come!" I looked, and there before me was a black horse! Its rider was holding a pair of scales in his hand. Then I heard what sounded like a voice among the four living creatures, saying, "A quart of wheat for a day's wages, and three quarts of barley for a day's wages, and do not damage the oil and the wine!"* (Revelation 6:5-6)

The Spirit of FAMINE causes a catastrophic food shortage. Wheat and barley are basic food requirements; people are paying their entire salary to feed themselves.

SEAL #4: *When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" I looked, and there before me was a pale horse! Its rider was named Death, and Hades was following close behind him. They were given power over a fourth of the earth, to kill by sword, famine and plague, and by the wild beasts of the earth. (Revelation 6:7-8)*

The Spirit of DEATH, with *authority to kill ... over a fourth of the earth* comes forward. This fourth angel is "*Death.*" This angel rides a pale horse—the color attributed to a person near death. "*Hades*" is the unseen world of the dead. This place had two separate abodes, a place where God's people lived and another area for condemned persons. Jesus called the area of Hades where believers dwelt "*Abraham's side.*" (Luke 16:22; AKA "*Abraham's Bosom*") *That Hades was following close behind Death* meant that following death, people travel to the unseen world. In other words people die (Death), and then immediately travel to the unseen world (Hades).

Many people will die because of *plague* or *pestilence*, a possible reference to disease-causing microorganisms, which are increasingly resistant to antibiotic treatment. This also could be a reference to biological warfare. To *kill by wild beasts* is reminiscent of the days when the Roman Empire fed Christians to the lions. However, the application here points to soldiers on the battlefield. Ezekiel foresaw wild animals feasting on human flesh: *Son of Man*,

this is what the Sovereign LORD says: Call out to every kind of bird and all the wild animals: 'Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood. You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls. (Ezekiel 39:17-18)

A Call for Justice

SEAL #5: *When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed. (Revelation 6: 12-17)*

Those in heaven see the release of the four horsemen, and know this event signals the start of the end-times. The martyrs ask, "How long ... until you judge those who murdered us?" The martyrs are told to wait patiently *until the number of their fellow servants and brothers who were to be killed as they had been was completed*. In other words, there are still more believers to be martyred. Just as Israel poured the blood of sacrificed animal at the base of the altar (Exodus 29:12; Leviticus 4:7), in a similar manner, the souls of sacrificed martyrs were under the altar in heaven.

The Visible Seal

SEAL #6: *I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in the caves and among the rocks of the mountains. They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?"* (Revelation 6:12-17)

The spilling of innocent blood has stained the earth *blood red*. The people on earth soon see another planet that appears covered with blood, the moon. When the *sun* is blotted out (*turned* black) during a lunar eclipse, the moon really does turn a *blood red* color. The moon turns a metallic red resembling the color of iron in blood. At that time, the entire world, to include *every mountain and island*, shakes. (Revelation 6:14) This event is punctuated by a worldwide earthquake, likely caused by meteorites slamming into earth, one after another, similar to how *figs drop* to the ground *from a fig tree when shaken by a strong wind*.

These events should shake the world to its senses. God wants people to confess sin—repent—and turn to him. Even unbelievers will know that

scripture foretold this event. People will also know that this event precedes the outpouring of God's wrath. They will say *the great day of wrath has come* and seek religious leaders to plot a course that might deter such wrath. However people do not say, "I repent of my sins." Instead, they believe the best option is to *hide*. This wrong attitude creates an opportunity for dishonest teachers and false prophets to say "follow me and find safety." Using this type of approach, the Antichrist and false prophet will lead most of the world astray.

Antichrist may proclaim that if people repent, then God will withhold disaster. For example, God showed mercy to ancient Nineveh. *When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened.* (Jonah 3:10) *If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned.* (Jeremiah 18:7) Yet it will be impossible to follow false prophets—and simultaneously repent.

Early Rapture

Next God protects selected believers, specifically those identified as being "the servants of our God." The seal placed upon these believers identifies them for participation in the impending rapture. After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth to prevent any wind from blowing on the land or on the sea or on any tree. Then I saw another angel coming up from the east, having the seal of the

living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea: “Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God.” (Revelation 7:1-3)

At the time God provides his servants this protection, the earth will have remained unharmed by end-time events. The *land* and the *sea* are unharmed—even the *trees* have not been harmed.

Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel. (Revelation 7:4) The early rapture of the Philadelphia Church includes 144,000 Jewish believers. These 144,000 Israelis are never again seen on earth, but are seen on “Mount Zion,” an ancient term for “heaven.” (Revelation 7:4-8, 14:1) Angels seal Philadelphia Church members around the world, identifying them for immediate rapture. Then this great multitude of raptured believers, all members of the Philadelphia Church, suddenly appears in heaven. *After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.* (Revelation 7:9)

A question is asked about the identity of those who suddenly appear in heaven—who are they?—and where they came from? *Then one of the elders asked me “These in white robes—who are they, and where did they come from?” I answered, “Sir, you know.” And he said, “These are they who have come out of the great tribulation; they have washed their robes and made them*

white in the blood of the Lamb. (Revelation 7:13-14) The answer clearly states that this multitude was rescued from the great tribulation—they were just raptured from earth. That more than just the 144,000 Israeli believers are raptured is evident from the number being *a great multitude that no one could count*. Further evidence that more than just Jewish believers are raptured is that the multitude is *from every nation, tribe, people and language*.

An obscure event from Israel's history foreshadowed this early rapture. God has already protected passionate believers, *those who grieve and lament* over wicked behavior, from disaster. Those protected first received a *mark* on the forehead, matching the seal on the foreheads of the 144,000 Israelis who participate in the early Philadelphia rapture. Ezekiel wrote that the LORD had given an angel the following instructions. *“Go throughout the city of Jerusalem and put a mark on the foreheads of those who grieve and lament over all the detestable things that are done in it.” As I listened, he said to the others, “Follow him through the city and kill, without showing pity or compassion. Slaughter old men, young men and maidens, women and children, but do not touch anyone who has the mark. Begin at my sanctuary.” So they began with the elders who were in front of the temple.* (Ezekiel 9:4-6)

This rapture must occur at this point—after the sun is blotted, the moon turns blood red, and a worldwide earthquake occurs—because this sequence of events matches what Jesus taught.

Jesus' commentary in the Gospels is consistent with events in Revelation.

Matthew 24:29-31	Mark 13: 24-27	Luke 21: 26-28	Revelation 6:12 – 7:14
WORLDWIDE DISTRESS			
<i>Immediately after the distress of those days...(v29)</i>	<i>But in those days, following that distress, ... (v24)</i>	<i>Men will faint from terror, apprehensive of what is coming on the world ...(v26)</i>	
SIGNS IN THE SKY AND EARTHQUAKES			
<i>...“the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be <u>shaken</u>.” (v29)</i>	<i>...“the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be <u>shaken</u>. (v24,25)</i>	<i>...for the heavenly bodies will be <u>shaken</u>.(v26)</i>	<i>I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when <u>shaken</u> by a strong wind. (6:12-13) ... and every mountain and island was <u>removed from its place</u>. (v14)</i>
JESUS IN THE CLOUDS			
<i>At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man <u>coming on the clouds</u> of the sky, with power and great glory. (v30)</i>	<i>At that time men will see the Son of Man <u>coming in clouds</u> with great power and glory.(v26)</i>	<i>At that time they will see the Son of Man <u>coming in a cloud</u> with power and great glory. (v27)</i>	<i>The <u>sky</u> receded like a scroll, rolling up, (v14).</i> [Note: this would unveil a view of Jesus, in the sky, coming in clouds]
WORLDWIDE DISTRESS			
			<i>Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the</i>

		<i>throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?”(v15-17)</i>
INSTRUCTIONS FOR BELIEVERS		
		<i>When these things begin to take place, stand up and <u>lift up your heads</u>, because <u>your redemption is drawing near</u>. (v28)</i>
PHILADELPHIA HARVESTED FROM EARTH		
<i>And he will send his angels with a loud trumpet call, and they will gather his elect from the <u>four winds</u>, from one end of the heavens to the other. (v31)</i>	<i>And he will send his angels and gather his elect from the <u>four winds</u>, from the ends of the earth to the ends of the heavens. (v27)</i>	<i>After this I saw <u>four</u> angels standing at the <u>four</u> corners of the earth... (7:1)</i>
PHILADELPHIA ARRIVES IN HEAVEN		
		<i>After this I looked and <u>there before me</u> was a <u>great multitude</u> that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... (7:9)Then one of the elders asked me “<u>These in white robes—who are they, and where did they come from?</u>” I answered, “Sir, you know.” And he said, “<u>These are they who have come out of the great tribulation...</u> (7:13-14)</i>

SEAL #7: *When he opened the seventh seal, there was silence in heaven for about half an hour. (Revelation 8:1)*

After Jesus breaks the seventh seal, the scroll can be read and put into effect. However, excitement subsides with the realization that Israel and the Laodicea Church are left-behind. Global nuclear war arrives with the first three trumpets, which immediately follow. For such reasons, there is *silence in heaven for about half an hour*.

Seven Seal	Description	Seen on earth?
Seal #1 (Revelation 6:1-2)	Angel on a white horse (Spirit of Conquest)	no
Seal #2 (Revelation 6:3-4)	Angel on a red horse (Spirit of War)	no
Seal #3 (Revelation 6:5-6)	Angel on a black horse (Spirit of Famine)	no
Seal #4 (Revelation 6:7-8)	Angel on a pale horse (Spirit of Death)	no
Seal #5 (Revelation 6:9-11)	Martyrs ask God to avenge their blood.	no
Seal #6 (Revelation 6:12-17)	The moon appears covered with blood; people panic.	yes
The Early Rapture (Revelation 7)	Believers who endure with patient maturity are raptured.	yes
Seal #7 (Revelation 8:1)	Silence in heaven for about half an hour	no

7. Seven Trumpets

Any nation undergoing attack has an overriding interest in destroying their opponent's nuclear capabilities. Therefore initial strikes in a nuclear war target land-based aircraft and missiles. Non-military targets on the land would also be struck. This is what occurs at the first trumpet. At the second trumpet nuclear weapons strike oceans in an attempt to destroy warships and submarines. Then at the third trumpet low-tech "dirty" nuclear weapons are deployed; using conventional explosives, these bombs spread nuclear contamination over large areas.

TRUMPET #1: *The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up.* (Revelation 8:7)

The initial trumpet brings *hail and fire mixed with blood ... hurled down upon the earth ... and a third of the earth* will be burned. This is a description of nuclear attacks against land-based targets. Such targets include yet-to-be-launched nuclear missiles still on the ground, and those somewhat protected in silos beneath the ground. Countless other land targets will be in flames.

TRUMPET #2: *The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.* (Revelation 8:8-9)

Yet-to-be-launched nuclear missiles located on warships and submarines are targeted in the second round of nuclear attacks, with a third of the *ships ... destroyed*. In addition to surface ships, many submarines have extensive nuclear missile launching capabilities. Submarine missiles use satellite navigation and therefore can be as accurate as land-based missiles. In addition to destroying ships, *a third of the living creatures in the sea died*. Jesus described the oceans saying, *“nations will be in anguish and perplexity at the roaring and tossing of the sea.”* (Luke 21:25)

Target	Delivery	Vulnerability	Launch Order
Land	Aircraft with nuclear bombs	Must be launched within a few minutes of a massive nuclear attack, or they are likely to be destroyed on the ground.	<u>TRUMPET #1</u> Dispatch early; aircraft can be recalled
	Land-Based Missiles	Must also launch within a few minutes of a nuclear attack, or are at risk for being destroyed.	<u>TRUMPET #1</u> Slower to launch; cannot recall
Ocean	Missiles and Bombs	Aircraft carriers deploy fighter aircraft that carry nuclear weapons. Submarines hide missiles deep in the ocean.	<u>TRUMPET #2</u> Delay launch; hidden and held in reserve.
Civilian	Radiological (Dirty) Bomb	Use by underdeveloped nations and/or terrorists. Harm due to nuclear contamination	<u>TRUMPET #3</u>

TRUMPET #3: *The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water – the name of the star is Wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter.* (Revelation 8:10-11)

With this trumpet, *a star falls from the sky*. Note the impact—on *a third of the rivers and on the springs of water*. This contamination is so extensive that a third of the waters are contaminated, *and many people died* from these contaminated waters.

This trumpet depicts the detonation of a bomb made from nuclear material, designed solely to spread radioactive contamination. Governments and terrorists incapable of exploding a nuclear bomb can more easily build such a low-technology weapon. Frequently referred to as a dirty bomb, it can spread radioactivity using only conventional explosives. Such a great star, blasted above the earth, would magnify the geographical area contaminated. In the end, there are contaminated rivers, lakes, and ultimately drinking water.

That the name of the star is *Wormwood* is significant. Wormwood is a group of plants found around the world. In Russian and Ukrainian language, wormwood translates as “chernobyl.” The Chernobyl Nuclear Power Plant accident produced contamination that was the first-ever to be rated a level 7 event, the highest score on the International Nuclear Event Scale. This power plant was named after the wormwood plants in the area; it would be similar to

an English-speaking country naming a nuclear plant Ragweed. Today “Chernobyl” (wormwood) is synonymous with nuclear contamination.

Wormwood (English to Ukrainian)
полин, чорнобиль;гіркота, прикрість
[wormwood polyn, chornobyl’; hirkota, prykrist’]
Chernobyl (Ukrainian: Чорнобиль, Russian: Чернобыль)

When John wrote Revelation, he did not comprehend nuclear power. Today the words he wrote are synonymous with nuclear contamination. Remember that *when the third angel sounded his trumpet ... a great star ... fell from the sky* (Revelation 8:10). Wormwood belongs to the Asteraceae plant family. The Asteraceae family was derived from the Greek word for star. Aster is the word from which the star-symbol asterisk (*) was derived.

Revelation was written in Greek; wormwood translates as chernobyl in the Ukrainian and Russian languages. John did not coordinate with the scientists who would later place wormwood in the Asteraceae (star) plant family. Scientists did not coordinate their naming of this plant with those who would later name the nuclear power plant, Chernobyl. That this star plant also turns water *bitter* is not a coincidence either. No person coordinated any of these facts with the great nuclear disaster that inevitably followed. Only God could perfectly align these factors ahead of time.

TRUMPET #4: *The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of*

them turned dark. A third of the day was without light, and also a third of the night. (Revelation 8:12)

Darkness could result from smoke or increased volcanic activity. However, there is a method for darkening a searing hot earth that might be desirable following nuclear war. Theoretically, objects deployed in space could deflect sunlight with the purpose of cooling an overheated earth. Should extreme measures be implemented the world could be *plunged into darkness*, which actually occurs at the fifth bowl of God's wrath (Revelation 16:10).

TRUMPET #5: *The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss. And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth. They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads. They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man. During those days men will seek death, but will not find it; they will long to die, but death will elude them.* (Revelation 9:1-6)

Next an angel, also referred to as a star, is seen with the key to a bottomless pit inside the earth, called the Abyss. This angel releases demons that were trapped inside the Abyss for thousands of years. This demonic attack

warns unrepentant people of what hell will be like. Locusts normally attack crops, but these locusts have power to sting like scorpions. These locusts only attack *people who did not have the seal of God on their foreheads*. People will suffer so badly they desire to die, but are unable. A foretaste of hell, where people *will long to die, but death will elude them*.

TRUMPET #6: *The sixth angel sounded his trumpet and I heard a voice coming from the horns of the golden altar that is before God. It said to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind. The number of the mounted troops was two hundred million. I heard their number.* (Revelation 9:13-16)

Four angels, who today are bound at the Euphrates River, will be released to kill a third of mankind. The corresponding deaths occur at this point. The four released angels ride horses, just as the four horsemen of the apocalypse rode horses. That the four angels are bound at the Euphrates River points to Iraq, the nation through which most of this river flows.

An army with two hundred million members advances against Israel. This army is likely an alliance of eastern nations. China is capable of raising such a force; India also has a population over a billion people. The Soviet Union dissolved into multiple nations; even if disbanded China would still be united in a shared ethnic and cultural history spanning thousands of years.

The earth's destruction is progressing rapidly. *The horses and riders I saw in my vision looked like this: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke and sulfur. A third of mankind was killed by the three plagues of fire, smoke and sulfur that came out of their mouths. The power of the horses was in their mouths and in their tails; for their tails were like snakes, having heads with which they inflict injury.* (Revelation 9:17-19)

To believe a delusion, is to believe what is false despite overwhelming evidence to the contrary. To believe in *idols* and *magic arts* after world events have fully validated Bible prophecy is an incredible delusion. *The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.* (Revelation 9:20-21)

Seven Trumpets	
1	Nuclear strikes against land-based targets burn a third the earth. (Revelation 8:7)
2	Nuclear strikes against ocean-based targets. (Revelation 8:8-9)
3	Nuclear contamination of water. (Revelation 8:10-11)
4	Darkness covers the earth. (Revelation 8:12)
5	Smoke pours from the Abyss; demonic locusts come from the smoke. (Revelation 9:1-11)
6	200,000,000 soldiers descend on Israel; fire, smoke, sulfur kill a third of humanity. (Revelation 9:13-19)
7	Resurrection of two witnesses Rapture of the Laodicea Church The harvest of Israel (Revelation 11:15-19; 14:14-20)

At the sixth trumpet Gentiles worldwide will have accepted the mark of the beast. However God will protect Israel from the beast the first three and a half years (Revelation 12:6). Israel will turn to God at the seventh trumpet.

8. Transition

**At the mid-point of the seven years,
Israel turns to Jesus Christ.**

The mid-point of the end-time seven year period is filled with world-changing events. First God unveils a mystery; the seven thunders spoke, but John did not write down what was said. *And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, "Seal up what the seven thunders have said and do not write it down."* (Revelation 10:4)

Much mystery about "who God is" persists to this day. With the information disclosed in the seven thunders, this mystery will be over, this mystery will be finished, this great *mystery of God will be accomplished*. Scripture records this event saying, *But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished*. (Revelation 10:7) The seven thunders reveal information about God's very nature, which will prompt Israel to accept Jesus as Messiah. At this time the final Gentile to become a believer in Christ steps forward and eternal salvation becomes a gift to Israel alone.

Two witnesses who preached in Jerusalem the initial half of the final seven years will be martyred, resurrected and then raptured to heaven. The entire world will see this event (Revelation 11:3-12). God also raptures the reformed Laodicea Church into heaven; this second rapture of the Church removes every Gentile believer, with none left behind (Revelation 14:16).

Also at this time the Antichrist travels to the Temple Mount in Jerusalem. There he will proclaim himself to be the Messiah that Israel has sought since ancient times. Paul wrote concerning Antichrist – *He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.* (2 Thessalonians 2:4). However Israel will reject Antichrist and embrace Jesus Christ (Zechariah 12:10); Israel will give *glory to the God of heaven* (Revelation 11:13).

Israel's rejection of Antichrist sets the stage for Israeli martyrs the second half of the final seven years. The Israeli harvest lasts three and a half years, and ends with Christ rescuing Israel at the Second Coming (Revelation 14:18-20; 19:11-21).

Events at the mid-point in the seven years are transitional; the course of world events is forever changed.


THE FINAL SEVEN YEARS

First Half	Transition (Mid-Point)	Second Half
Seven Seals	Seven Thunders	Israel Persecuted
Early Rapture	- reveal the mystery of God	Seven Bowls of Wrath
Seven Trumpets	Two Witnesses	The Second Coming
Christians Persecuted	- martyred, resurrected, raptured	
	Dead in Christ	
	- resurrected	
	Alive in Christ	
	- raptured	
	Unbelieving Gentiles	
	- cut off from salvation	
	Israel	
	- receives salvation	

9. The Last Trumpet

The seventh trumpet is where the resurrection of God's people occurs—along with the second, and final, rapture of the Church. A description of this rapture can be found by grouping events between the start of the seventh trumpet and the first bowl of God's wrath—into one event. This event is the *seventh* and *last* trumpet.

Start with the announcement of the last trumpet. *The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."* (Revelation 11:15) The statement, *the kingdom of the world has become the kingdom of our Lord*—is from persons instantaneously raptured from earth into heaven. They are describing their experience by saying something like, "What I saw one moment was (*the kingdom of*) *the world*—then immediately the view changed, became a view of heaven, which is *the kingdom of our Lord*."



The rapture story does not immediately continue in Revelation. John slows the story to insert detail about primary end-time characters.

BREAK TO DESCRIBE PERSONALITIES

Inserted Material	End-Time Characters
Revelation 12	A Woman, a Dragon, and the Woman's Offspring
Revelation 13	Beast out of the Sea (Revelation 13:2-8) Beast out of the Earth (Revelation 13:11-18)
Revelation 14:1-5	The Lamb and the 144,000 of Israel

The story of the greatest harvest of God's people continues ...

Two harvests occur at the last trumpet. The first harvest takes even the very last Gentile ever to accept God's salvation: *I looked, and there before me was a white cloud, and seated on the cloud was one 'like a son of man' with a crown of gold on his head and a sharp sickle in his hand. Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, 'Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe.' So he who was seated on the cloud swung his sickle over the earth and the earth was harvested. (Revelation 14:14-16)*

Paul also taught that there would be a resurrection of the dead, followed by a rapture of believers—*at the last trumpet*. Believers who are alive will be changed—given bodies that will survive all eternity. *Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the*

twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. (1 Corinthians 15:51-53)

Paul further wrote about this last trumpet rapture being for those left-behind from the initial rapture. In the following verses “*and are left*” refers to those believers who were left-behind on earth for the first 42 months. *For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. (1 Thessalonians 4:16-17)*

Israel Harvested

Gentile believers are now in heaven, through either rapture or physical death. The time for Gentiles ends at this halfway marker in the final seven years. Gentiles remaining on earth can no longer accept salvation. Unbelieving Gentiles will have taken the mark of the beast. During the seven thunders, they will have heard the very nature of God, yet still reject God. They respond, “Not now, not ever!” To be fully convicted by the Holy Spirit of your need to accept the Messiah and to reply “not now, not ever” is to consider yourself to be greater than the Holy Spirit. Jesus said such blasphemy would never be forgiven (Matthew 12:31-32).

In contrast, Israel will respond positively to the seven thunders. Paul foretold that the entire nation of Israel would turn to Christ following the conversion of the last Gentile believer; *Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved.* (Romans 11:25-26).

Israel is the vineyard of the last trumpet. *Another angel came out of the temple in heaven, and he too had a sharp sickle. Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, "Take your sharp sickle and gather the clusters of grapes from the earth's vine because its grapes are ripe." The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath. They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.* (Revelation 14:17-20) Isaiah identified this vine thousands of years ago: *The vineyard of the Lord Almighty is the house of Israel.* (Isaiah 5:7)

Instead of being immediately taken up into heaven this nation, which rejected Jesus for two thousand years, is harvested in God's wrath. The violent nature of the Israeli harvest is because Satan will initiate intense persecution. In response, Israelis will demonstrate an uncompromised allegiance to God.

10. Israel

Scripture foretold the past two thousand years of Israeli history. Ezekiel wrote about Israel's exile from its homeland, which occurred in 70 AD with the Roman destruction of Israel. He also foretold the suffering of Jews while in exile at the hands of enemies, to include Adolph Hitler. Ezekiel quoted God as saying, *and the nations will know that the people of Israel went into exile for their sin, because they were unfaithful to me. So I hid my face from them and handed them over to their enemies, and they all fell by the sword. I dealt with them according to their uncleanness and their offenses, and I hid my face from them.* (Ezekiel 39:22-24)

Jews returned from exile and Israel was reestablished May 14, 1948. God foretold of a time when he would *no longer hide my face from them* (the Israeli people). God will reveal himself to the Israeli people, and Israel will accept Jesus as its redeemer. Concerning the establishment and purpose of modern Israel (referred to as "them" and "they" below), Ezekiel quoted God as saying, *"When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations. Then they will know that I am the Lord their God,*

for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind, I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign Lord.”
(Ezekiel 39:27-29)

Zechariah wrote about the moment Israel will accept a crucified Messiah, the one pierced on the cross. *“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a first-born son.* (Zechariah 12:10)

Initial Peace

Israel’s protection during the end-times comes from a seven-year agreement with Antichrist, referred to as “He” in the following verse. *He will confirm a covenant with many for one ‘seven.’* (Daniel 9:27) This verse refers to an agreement that initiates the seven-year end-time period. It is possible that Europe will accept Israel as part of the European Union and/or European Economic Area—world leaders have already considered this possibility.

Peace will not last, as Antichrist turns against Israel in the middle of the seven years. The three and a half years of protection Israel receives at the start of the end-times corresponds with the time Israel remains in unbelief concerning Jesus. Scripture cites this 42-month delay five times.

ISRAEL'S TIME OF UNBELIEF

	3 ½ years – 1260 days	3 ½ years – time, times and half a time*	3 ½ years – In the middle of the 'seven'
Daniel 9:27			X
Daniel 12:6-9		X	
Revelation 11:3	X		
Revelation 12:6	X		
Revelation 12:13-14		X	

* TIME, TIMES AND HALF A TIME = [1 + 2 + ½] YEARS = 3 ½ YEARS

The question asked in Daniel, *“How long will it be before these astonishing things are fulfilled?”* The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, *“It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed.”* (Daniel 12:6-7) Nothing could be fulfilled concerning Israel until the initial three and a half years are completed. At that time, Israel will accept Jesus as Messiah, and modern Israel becomes a spiritually re-born nation.

Two Witnesses

The initial three and a half years of the end-times, God provides Israel two witnesses. These are the first authentic prophets sent to Israel since the first century. *And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.” These are the two olive trees and the two lampstands that stand before the Lord of the earth. If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.* (Revelation 11:3-6)

The two witnesses will preach from Jerusalem during the first 42 months. These witnesses will have power to shut up the sky so that it will not rain, just as Elijah did when confronting King Ahab (1 Kings 17:1). These witnesses will have power to turn the waters into blood, just as Moses did before Pharaoh (Exodus 7:20).

After 42 months, God withdraws protection for the two witnesses, and both are executed. *Now when they had finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.* (Revelation 11:7-8) The place where these witnesses are murdered is the same city where their Lord was crucified. The Jerusalem on earth is corrupt, as *Sodom* was corrupt, and

worldly, like *Egypt*. The future heaven, the New Jerusalem, provides a sharp contrast to the corrupt Jerusalem on earth (Revelation 21).

The funeral celebration is appalling. *For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial. The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.* (Revelation 11:9-10) Through television coverage, *people from every people, tribe, language and nation will look upon the two corpses.* The contempt will be so great that no one buries them. People celebrate by sending each other gifts. Just as the birth of the Christian faith, people celebrate by exchanging gifts. People will celebrate this apparent end to the Christian faith with the same tradition.

However, the story transitions into a resurrection and rapture, it ends in victory. *But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them. Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.* (Revelation 11:11-12)

Then Israel accepts Jesus as Messiah. *At that very hour there was a severe earthquake, and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.* (Revelation 11:13) Israel must possess faith to give God glory; without faith it is impossible to please God. (Hebrews 11:6)

A Third Temple

The Temple Mount in Jerusalem will be a critical end-time setting. Because Muslims control the Temple Mount today, the idea that an Israeli Temple could be built at this site is considered unlikely. Yet there is growing evidence Israel will be able to rebuild on the Temple Mount. For example, archeological findings indicate the Islamic shrine on the Temple Mount might be on a location other than the site of the first two Israeli temples.

In Revelation, God surveys the Temple Mount, an action that demonstrates he is taking control. John, the writer of Revelation, *was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there. But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.* (Revelation 11:1-2)

A Temple could be built on the location of the two ancient temples, with the Islamic Dome of the Rock remaining intact in the outer court. At the middle point of the end-times, after 42 months, Israel will prohibit Muslim access to the Temple Mount.

Broken Promises

God does not permit Antichrist to attack Israel for the first half of the final seven years. Israel is the woman in the following story. *The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days.* (Revelation 12:6) Later more details are given; the

dragon and serpent is Satan, and the male child is Jesus. *When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. Now leap forward to the end-times. The woman was given the two wings of a great eagle, so that she might fly to a place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent's reach.* (Revelation 12:13-14)

Antichrist will establish an agreement with many nations, to include Israel, for a seven-year period. In the middle of those seven years, he will break the agreement and stop the Jewish practice of sacrifice and offering. *He will confirm a covenant with many for one 'seven.'* In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple, he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. (Daniel 9:27) The blood sacrifice of lambs for the atonement of sins will return as a cornerstone of the Jewish faith at the Third Temple. Antichrist will enter the Temple and claim to be Israel's Messiah. He will stop the *sacrificing* of lambs and require people to worship him.

Paul wrote about Antichrist, *he will oppose and will exalt himself over everything that is called God or is worshipped, so that he sets himself up in God's temple, proclaiming himself to be God.* (2 Thessalonians 2:4) Antichrist will declare that he is the Messiah that Israel has sought after since the fall of Adam and Eve (Daniel 11:36). Israel will respond to Antichrist with an emphatic "no!" As a result, Israel will be persecuted. *On that day, when all the nations of*

the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves. (Zechariah 12:3)

The violent harvest of Israel is depicted; enemy soldiers act as war criminals. *I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. (Zechariah 14:2)*

This over-running of Jerusalem brings our Messiah back to earth to fight for Israel. *Then the Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem. (Zechariah 14:3-4)*

11. Two Beasts

Two Beasts lead the aggression against Israel.

Daniel foresaw the Roman Empire hundreds of years before it was established. In Daniel's vision, the Roman Empire was to be the fourth and final great world empire.

DANIEL'S FOUR GREAT EMPIRES

Major Empire	Chapter 2	Chapter 7	Chapter 8	Identification
Babylonia 626 BC – 539 BC	Head of Gold	Lion		Daniel 2:38
Medo-Persia 539 BC – 330 BC	Chest and Arms of Silver	Bear	Ram	Daniel 8:20
Greece 330 BC – 167 BC	Belly and Thighs of Bronze	Leopard	Goat	Daniel 8:21
Rome 63 BC – The End	Legs of Iron; Feet of Clay	Terrifying and Frightening Beast		Daniel 9:26 (Rome, 70AD)

Beast Out Of the Sea

Thrown from heaven, an ancient serpent-dragon (Satan) travels to earth. Upon arrival, Satan immediately calls to his son, the Roman Empire beast coming up out of the sea. *And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.* (Revelation 13:1)

This end-time superpower beast must be from Rome. *The woman you saw is the great city that rules over the kings of the earth.* (Revelation 17:18) At the time Revelation was written, Rome was *the great city that rules over the kings of the earth*. That same city will rule over the *kings* (world leaders) during the end-times. Daniel also identified Rome as the final great empire. *The people of the ruler who will come will destroy the city and the sanctuary.* (Daniel 9:26) This prophecy refers to events that occurred in 70 AD. The *people* were Roman soldiers, the *city* was Jerusalem, and the *sanctuary* was the Second Temple. Accordingly, the Romans are the people of the ruler in the end times; the final empire must be Roman.



The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name. (Rev 13:1)
Then I saw a second beast, coming out of the earth. It had two horns like a lamb, but it spoke like a dragon. (Rev 13:11)

This son-of-Satan is described in detail. That the beast *once was, now is not, and yet will come* refers to the tendency of the Roman Empire to wax and wane (Revelation 17:8). For example, The Roman Empire remained alive far beyond the so-called “Fall of Rome” in 476 AD; the Eastern Roman Empire did not fall until 1453. The Holy Roman Empire was an alliance of western European nations ruled by Frankish and German kings; it prospered from 800 AD to 1806 AD.

The infamous beast *out of the sea*, first foretold twenty-five hundred years ago, is now in view (Daniel 7:7). In 1957, six nations signed the Treaty of Rome, which founded the European Economic Community. Marking the start of the present-day Roman Empire, this treaty was actually signed at Rome’s city hall. Then six other nations joined the European Economic Community. This 12-member group, called the European Community, joined with six European Free Trade Association nations to form the 18-nation European Economic Area. The 1992 Treaty of Maastricht, also called the Treaty on European Union, created the European Union. Decades of nonstop integration have produced a contemporary Roman Empire.

This calls for wisdom. If anyone has insight, let him calculate the number of the beast, for it is man’s number. His number is 666. (Revelation 13:18)



Six charter members of the European Economic Community (EEC) – formed by the Treaty of Rome – came into force January 1, 1958.

- (1) Belgium
- (2) Netherlands
- (3) Luxembourg
- (4) France
- (5) Italy
- (6) West Germany



Six additional nations join the EEC before it became the European Community, effective November 1, 1993.

- (1) United Kingdom
- (2) Spain
- (3) Portugal
- (4) Greece
- (5) Denmark
- (6) Ireland.



Six members of the European Free Trade Association combine with the European Community—to form the European Economic Area. January 1, 2004

- (1) Austria
- (2) Finland
- (3) Iceland
- (4) Norway
- (5) Sweden
- (6) Liechtenstein

The great unfaithful church is a woman named “*Babylon.*” This woman is geographically collocated (sits) upon the empire’s capital city. “*This calls for a mind with wisdom. The seven heads are seven hills on which the woman sits.*”

(Revelation 17:9) Romulus and Remus founded Rome on seven hills: Capitoline, Palatine, Aventine, Caelian, Esquiline, Quirinal, and Viminal. Even with the Seven Hills of Rome being common knowledge, spiritual mysteries take discernment. A *mind with wisdom* is needed, because seeing Rome as the preeminent city for deception requires unlocking perhaps the greatest delusion in history.

The ancient Roman Empire is widely believed to be a great civilization. History depicts the nations and tribes they conquered—as barbarian. Yet Rome boasts of an ancient coliseum where slave gladiators fought and died at the whims of the crowd. Roman pride in this coliseum is analogous to Germans being proud of Dachau, which is a World War II prison camp where Nazi rulers executed millions of Jews. Rome brought slavery, crucifixions, and the government that crucified Jesus.

Antichrist

The primary beast in Revelation refers to Antichrist and the Roman Empire that he rules. Antichrist turns his attention from Europe, to world domination at Temple Mount in Jerusalem at the 42-month point. In like manner, the authority (life span) of this beast is limited to the initial forty-two months of the end-times. *The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.* (Revelation 13:5)

The support the dragon (Satan) provides the beast (Antichrist, Rome) is impressive. *The dragon gave the beast his power and his throne and great authority.* (Revelation 13:2) However, remember that Satan first offered this kingdom to Jesus. *Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "All this I will give you," he said, "if you will bow down and worship me."* (Matthew 4:8-9)

This Roman Empire will eventually govern nations far beyond its initial eighteen members. *The whole world was astonished and followed the beast. Men worshipped the dragon because he had given authority to the beast, and they also worship the beast and asked, "Who is like the beast? Who can make war against him?"* (Revelation 13:3-4) This Roman Empire will devour the entire earth. *"He gave me this explanation: The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it."* (Daniel 7:23) *And he was given authority over every tribe, people, language and nation.* (Revelation 13:7)

Beast out of the Earth

The False Prophet leads this second beast (Revelation 19:20). This fraudulent prophet is normally interpreted as being a religious leader; yet no scripture requires him to be religious. Any person who says, "God chose me to lead you to safety" then leads people to destruction, is a false prophet. A false prophet claims to possess authority from God, and then leads people to

destruction. Like the European beast, the beast out of the earth consists of a political leader and his subordinate nations. Just as the *beast out of the sea* (Europe) follows the dragon (Satan), *the beast out of the earth* (America) will support Europe (Revelation 13:2, 12).

Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon (Revelation 13:11). The American beast has two horns like a lamb. To those who are deceived this beast will appear gentle, like a lamb. Yet this beast spoke like a dragon—speaking with the authority of Satan. The American beast will require everyone to submit to European authority. This American beast *exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast* (Revelation 13:12).

The United States is the primary nation. One horn is Canada (or possibly French Quebec). The other is Mexico (or possibly Latin America). The North American Free Trade Agreement gave birth to this second beast. A strengthening of the Organization of American States or the Free Trade Area of the Americas could create an American Union, much like the European Union.

Credible Deceptions

Satan is not so concerned with causing people to do evil acts, but to have them believe deceptions. Scripture states that the beast and false prophet *deluded those who had received the mark of the beast* (Revelation 19:20). *And he performed great and miraculous signs, even causing fire to come down from*

heaven to earth in full view of men. (Revelation 13:13) Concerning a critical end-time moment Jesus instructed, *“Let no one on the roof of his house go down to take anything out of the house.”* (Matthew 24:17). Perhaps people are on the roofs to watch *fire come down from heaven to earth* (Revelation 13:13).

The false prophet will also be a master of deception. *Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived. He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed* (Revelation 13:14-15). Daniel and Jesus also spoke of this deception, as being an *abomination* at the third temple (Daniel 9:27; 11:31; 12:11; Matthew 24:15).

From a monetary standpoint, Antichrist and the false prophet will have the power to demand of everyone, *“accept or perish.”* Concerning the false prophet: *He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead, so that no one could buy or sell unless he had the mark* (Revelation 13:16-17). Life for believers will be horrific: *He who has an ear, let him hear. If anyone is to go into captivity, into captivity he will go. If anyone is to be killed with the sword, with the sword he will be killed. This calls for patient endurance and faithfulness on the part of the saints.* (Revelation 13:9-10)

12. Seven Bowls

All nations attempt to conquer Israel.

God responds by pouring out wrath.

From seven golden bowls, angels will pour out God's wrath upon the Gentile nations. God's wrath comes from his intolerance of sin, from his holiness. God's command center during these attacks is the temple in heaven. *Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests. Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.* (Revelation 15:6-7)

God's wrath is holy; so the seven angels who are to pour out God's wrath upon the earth leave the temple wearing golden sashes, symbolic of royal and priestly functions (Ezekiel 9:2). God's wrath is awesome. *And the temple was filled with smoke from the glory of God and from his power.* (Revelation 15:8) *Then I heard a loud voice from the temple saying to the seven angels, "Go, pour out the seven bowls of God's wrath on the earth."* (Revelation 16:1) The seven bowls are similar to the plagues that God delivered against Pharaoh and ancient Egypt.

BOWL #1: *The first angel went and poured out his bowl on the land, and ugly and painful sores broke out on the people who had the mark of the beast and worshiped his image. (Revelation 16:2)*

The ugly and painful sores will only afflict people having the mark of the beast—so Israel will be spared. This plague could be anthrax, which causes *boils* on both *men and animals*. This event matches the plague of boils Moses brought against Egypt. *So they took soot from a furnace and stood before Pharaoh. Moses tossed it into the air, and festering boils broke out on men and animals. (Exodus 9:10)*

BOWL #2: *The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died. (Revelation 16:3)*

The oceans and sea turn from water into blood. Note the similarity to another plague that God delivered through Moses. *This is what the LORD says: By this you will know that I am the LORD: With the staff that is in my hand I will strike the water of the Nile, and it will be changed into blood. The fish in the Nile will die, and the river will stink; the Egyptians will not be able to drink its water.” (Exodus 7:17-18)*

BOWL #3: *The third angel poured out his bowl on the rivers and springs of water, and they became blood. Then I heard the angel in charge of the waters say: “You are just in these judgments, you who are and who were, the Holy One, because you have so judged; for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve.”*

And I heard the altar respond: “Yes, Lord God Almighty, true and just are your judgments.” (Revelation 16:4-7)

The martyrs under the altar are now satisfied seeing justice. Remember these martyrs had cried out at the fifth seal. *They called out in a loud voice, “How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” (Revelation 6:10)* At the third bowl, the altar responds with approval concerning God’s judgment.

BOWL #4: *The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire. They were seared by the intense heat and they cursed the name of God, who had control over these plagues, but they refused to repent and glorify him. (Revelation 16:8-9)*

Now the sun will scorch people with intense heat. It is likely that the natural atmospheric protection, such as the ozone layer, will have been destroyed. People responded by cursing God. With hardened hearts, the walking dead (condemned) people are incapable of repenting. This occurred in ancient Egypt—when *the LORD hardened Pharaoh’s heart. (Exodus 10:27)*

BOWL #5: *The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done. (Revelation 16:10-11)*

Moses delivered a similar judgment against Egypt. *Then the LORD said to Moses, “Stretch out your hand toward the sky so that darkness will spread over Egypt—darkness that can be felt.” So Moses stretched out his hand toward the*

sky, and total darkness covered all Egypt for three days. No one could see anyone else or leave his place for three days. Yet all the Israelites had light in the places where they lived. (Exodus 10:21-23)

BOWL #6: *The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. (Revelation 16:12)*

At the time of Armageddon, the flow of the Euphrates River in Iraq will dry to allow armies to invade Israel. This dried riverbed opens the way for the armies of the kings from the East, to travel to the valley of Armageddon in Israel (Revelation 16:16). The Ataturk Dam in Turkey has already stopped the flow of the Euphrates in 1990 while filling a reservoir.

That there are *kings from the East* (plural, kings, more than one king) could result from China dissolving into smaller countries that are unified in a confederacy. This confederacy could result from the desire of China to bring Taiwan under its control, while also allowing the freedoms that Hong Kong needs to prosper. Such a confederacy might include other economic and population powerhouses to include India, Japan, and South Korea.

A huge army of two hundred million people will travel from the East, across the Euphrates River to the Valley of Armageddon. *It said to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." And the four angels who had been kept ready for this very hour and day and month and year were released to kill a third of mankind.*

The number of the mounted troops was two hundred million. I heard their number. (Revelation 9:14-16)

Three evil spirits are now speaking through the dragon (Satan), the beast (Antichrist), and the false prophet. Their message is to world leaders—to send armies to Armageddon. *Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty. (Revelation 16:13-14)*

At Armageddon, these armies will attempt to destroy Jesus as he returns to earth. *Then they gathered the kings together to the place that in Hebrew is called Armageddon. (Revelation 16:16)* The battle of Armageddon is the final battle of this Age (Revelation 19:11-21; Zechariah 14:2-9).

THE SEVEN BOWLS

Poured on the ...	Result
1. Land	Sores upon people with the mark of the beast (Revelation 16:2)
2. Sea	The sea turns to blood; the sea dies (Revelation 16:3)
3. Rivers	Rivers and springs turn into blood (Revelation 16:4-7)
4. Sun	Sun scorches people with intense heat (Revelation 16:8-9)
5. Throne of the beast	Kingdom of the beast is plunged into darkness (Revelation 16:10-11)
6. Euphrates River	River dries to allow armies to cross on march to Armageddon (Revelation 16: 12-16)
7. Into the air	Large earthquakes and hailstones collapse cities, to include Rome (Revelation 16:17-21)

BOWL #7: *The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, "It is done!" Then there came flashes of lightning, rumblings, pearls of thunder and a severe earthquake. No earthquake like it has ever occurred since man has been on earth, so tremendous was the quake. The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of his wrath. Every island fled away and the mountains could not be found. From the sky huge hailstones of about a hundred pounds each fell upon men. And they cursed God on account of the plague of hail, because the plague was so terrible. (Revelation 16:17-21)*

God reserves the final judgment for those who kept religious traditions from ancient Babylon; it features the destruction of Rome. God gives this city of the false king (Antichrist) and the false high priest (Pope) the cup filled with the wine of the fury of his wrath. *"When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her. Terrified at her torment, they will stand far off and cry: "Woe! Woe, O great city, O Babylon, city of power! In one hour your doom has come!" (Revelation 18:9-10)*

13. Babylon

Proverb: All roads lead to Rome.

Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it. (Matthew 7:13-14; Revelation 17:1 – 18:24)

When ancient empires conquered, the victor frequently took authority over the conquered nation's religion. For example, in 170 BC, King Antiochus Epiphanes ruled Israel. He aggressively imposed the Greek culture and religion on Israel by erecting a statue of the Greek god Zeus at the Temple Mount in Jerusalem.

The Roman Empire integrated the religious practices of conquered nations into its religion. The Roman Empire took control over Christian religion in 312 AD. A Roman emperor, Constantine, made Catholic teaching preeminent. Declaring himself the supreme pontiff (Pontifex Maximus), Constantine held authority over all other pontiffs. Because of this entanglement between the church and governing state, the Catholic Church accepted traditions and bad doctrine that originated in ancient Babylon. Even today, Roman Catholic tradition holds a status equal to scripture; scripture is interpreted a manner that validates tradition.¹

Revelation depicts a Roman Church that shares in the corruption of the Roman Empire. It describes this empire (beast) and church (prostitute woman)

as entwined. *The woman you saw is the great city that rules over the kings of the earth.* (Revelation 17:18) The capital city and church are the same city, Rome.

Scriptures depict the Roman Church as a woman, named Babylon. *Then the angel said to me: "Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.* (Revelation 17:7) Rome is a mystery with two components—the first is a woman who is a prostitute (Roman Church) and the other half is a beast (Roman Empire). While the first is preeminent in religion, the other seeks world conquest.

The relationship the Roman Church shares with world leaders is based on *adultery*—a shared disloyalty to God. *With Babylon, the kings of the earth committed adultery.* (Revelation 18:3) Babylon commits adultery against God by being faithful to the kings (leaders) of this world, but not to the king of heaven. Pope John Paul II was a typical Roman Catholic leader. Eighty prime ministers, presidents, kings, and queens attended his funeral; it was the largest gathering of statesmen in history.²

Countless people, even many believers, continue to think highly of the Roman Church; the *inhabitants of the earth* are intoxicated with her religion and traditions. *With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries."* (Revelation 17:2)

Bread and Idolatry

Babylon is dressed like a prostitute *in purple and scarlet with gold, precious stones and pearls*. However, what really offends God is contained inside a golden cup, which is her chalice. *The woman was dressed in purple and scarlet, and was glittering with gold, precious stones and pearls. She held a golden cup in her hand, filled with abominable things and the filth of her adulteries.* (Revelation 17:4) Babylon worships the contents of the golden cup instead of God.

Sacraments in the Catholic Church promote the alleged ability of priests to perform miracles. For example, priests are supposedly able to transform bread into the body of Jesus. Catholics call this transformation “transubstantiation.” Concerning Babylon, there is a *golden cup in her hand that is filled with the filth of her adulteries*. Catholic doctrine says through transubstantiation, its chalice contains the literal Body of Christ—and therefore this bread is worshiped as being God.

The Wrong Rock

Roman religion established the office of Pontiff (pope). This position, thought to have started with Peter, actually began hundreds of years before Jesus. For example, Julius Caesar became Pontifex Maximus in 63 BC. Caesar Augustus became Pontifex in 12 BC, and held that position at the time of Christ.



Julius Caesar as Pontiff
Coin is a Denarius – cited in
Mark 12:16 and Luke 20:24-25

The idea that there should be a Christian pontiff resulted from the misinterpretation of a single scripture. Jesus said, *“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”* (Matthew 16:18) However, the “rock” upon which the true church was built was Jesus, not Pope Peter (Isaiah 26:4; Psalm 42:9; Ephesians 2:20-21). Even Peter disagreed with Roman Catholic interpretation; he identified Jesus as the primary rock, the cornerstone of the church.

For in Scripture it says:

*“See, I lay a stone in Zion,
a chosen and precious cornerstone,
and the one who trusts in him
will never be put to shame.”* (1 Peter 2:6)

God sends a clear message to people in a pagan church. Many are authentic believers who have been deceived.

Then I heard another voice from heaven say:

*“Come out of her, my people,
so that you will not share in her sins,
so that you will not receive any of her plagues;
for her sins are piled up to heaven,
and God has remembered her crimes.* (Revelation 18:4-5)

This is the call that so many people trusting in a religious tradition have already heard, to leave tradition and follow Christ. This message has filled countless scripture-based churches with former Roman Catholics.

Notes:

1. Libreria Editrice Vaticana, Citta del Vaticano. *Catechism of the Catholic Church*. Part One, Section One, Chapter Two, Article 2-II, The Relationship between Tradition and Sacred Scripture. 2003.

2. Wikipedia. *List of dignitaries at the funeral of Pope John Paul II*.

https://en.wikipedia.org/wiki/List_of_dignitaries_at_the_funeral_of_Pope_John_Paul_II

14. Second Coming

First-century Israelis longed for a redeemer who would destroy the Roman Empire. They turned against Jesus when his salvation provided spiritual deliverance from sin, and not military deliverance from Rome. At the Second Coming, Jesus will destroy the world empires and deliver Israel. As enemy soldiers overrun Jerusalem, Christ returns to earth – riding a horse – to defend Israel. As Christ returns the battle shifts from a war against Israel to a war against God. *Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.* (Revelation 19:19)

Accompanied by the armies of heaven, Jesus will rescue Israel. From the Valley of Jezreel (Armageddon) the nations will attempt to destroy Jesus as he returns. *I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.* (Revelation 19:11-14)

Zechariah foretold that Israel will be on the brink of defeat when Jesus returns. *I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city. Then the Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.* (Zechariah 14:2-4)

Jesus simply speaks and his enemies die. *Out of his mouth comes a sharp sword*, with which to strike down the nations. (Revelation 19:15) *The rest of them were killed with the sword that came out of the mouth of the rider on the horse.* (Revelation 19:21) *And then the lawless one will be revealed whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.* (2 Thessalonians 2:8)

In heaven there is a celebration of incorruptible flesh called the wedding supper of the Lamb (Revelation 19:7-9). Jesus spoke of this feast at the Last Supper; it is the greatest Passover celebration ever. *When the hour came, Jesus and his apostles reclined at the table. And he said to them, 'I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.'* (Luke 22:14-16) Jesus was saying concerning this future Passover meal, "I will eat it again; it finds fulfillment in the kingdom of God."

15. Future Ages

Scriptures provide a glimpse into the future Millennium Age and New Jerusalem Age. Two events shape the character of the Millennium Age. First, an angel binds Satan and throws him into the Abyss for a thousand years. Then Israeli believers who died during the final 43 months of the end-times are resurrected. With Satan removed from the scene and all God's people resurrected from the dead, the Millennium Age occurs. Following the Millennium is the final resurrection. These people are brought before the Great White Throne to face judgment and eternity in the lake of fire. Then the New Jerusalem, which is the eternal heaven, descends to earth.

BEYOND THE END-TIMES

Timeframe	Events
Pre-Millennium	Satan is bound for 1,000 years Resurrection of Israelis martyred the final 3 ½ years
Millennium Age	Satan is released at the end of 1,000 years Enemies prepare to attack Jerusalem; God stops this attack
Pre-New Jerusalem	The Great White Throne Judgment – of the damned
New Jerusalem Age	New Jerusalem, a garden city, is placed on a restored earth

Pre-Millennium Events

At the end of our Post-Flood Age, an angel binds Satan and casts him into the Abyss for a thousand years. *I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.* (Revelation 20:1-2) Accordingly the Millennium Age is described as a thousand years of peace. Yet even with Satan bound, sins resulting from human weaknesses continue. The prideful boasting of what we have (possessions), or boasting about what we do (position, ability), or lusting the things we see—come from weakness in our own character (1 John 2:16).

Also Israelis who died during the final 43 months are resurrected, bringing to life all God's people. *I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshipped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.* (Revelation 20:4)

Those with *authority to judge* encompass all believers (1 Corinthians 6:2; 1 Corinthians 6:3). Those *beheaded* are predominately end-time Israeli martyrs. Throughout history countless Jews have been beheaded; this execution type started when Muhammad beheaded Jews in Medina. All believers – both Jew and Gentile – will reign with Christ during the Millennium.

Inserted is a reference to the fate of the damned, and a contrast is made to the good fortune of believers. *(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who have part in the first resurrection. The second death has no power them, but they will be priests of God and of Christ and will reign with him for a thousand years.* (Revelation 20:5-6)

That the rest of the dead are not resurrected until the thousand years were ended—refers to the final and largest harvest, which resurrects persons bound for hell.

The first six harvests are grouped together; the term to describe them is the “first resurrection.” The people who take part in the first resurrection will reign with Christ during the Millennium Age and enjoy eternal life.

The Millennium Age

God will restore the earth from the ecological catastrophes and make it fit for habitation. Just as the Ark took Noah’s family from the Pre-Flood Age into the next Age, there will be Israelis alive at the return of Christ who move from the Post-Flood Age into the Millennium Age. Persons born into the Millennium Age will live to be hundreds of years old, like the extended life spans typical in the Pre-Flood Age (Genesis 5:5, 9:29). During the Millennium Age, Jesus will reign on earth as King. His people will reign in subordinate roles.

The following reads like an eternal heaven. However because people still die it must be referring to the Millennium Age. *“Behold, I will create a new*

heavens and a new earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed. They will build houses and dwell in them; they will plant vineyards and eat their fruit. No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands. They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them. Before they call I will answer; while they are still speaking I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD. (Isaiah 65:17-25)

The Millennium Age ends with Satan being released to organize the enemies of God. *When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. (Revelation 20:7-9)*

The Great White Throne

The final harvest follows the Millennium Age. This harvest resurrects people destined for hell and brings them before Jesus' throne. *Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire.* (Revelation 20:11-15)

These unfortunate people will stand before the great white throne of Jesus Christ. Even after being resurrected, this pathetic group is still described as *the dead*. Decayed bodies are resurrected in no better condition than at the time of death. The damned will have a body that is constantly dying, but unable to die. Jesus said that hell was a place where, *'their worm does not die, and the fire is not quenched.'* (Mark 9:48) The word "worm" refers to maggots. People are also tormented with burning sulfur (Revelation 14:10; 21:8). Organic sulfur causes the odor associated with rotten eggs, and sulfur dioxide has a suffocating odor. The book of life records names of all who have eternal life (Exodus 32:31-33; Revelation 3:5; Philippians 4:3).

God will judge his people with a kinder and gentler judgment, featuring rewards. *For we will all stand before God's judgment seat* (Romans 14:10). During this judgment, fire will test the quality of each man's work. *If what he has built survives, he will receive his reward* (1 Corinthians 3:13-14).

New Jerusalem

God sends the holy city, New Jerusalem, to earth. This final heaven will be a garden city where God dwells with his people. The tree of life seen the Garden of Eden, will be in this Garden of Jerusalem (Genesis 2:9; 3:22; Revelation 22:2).

I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." (Revelation 21:2-4)

Appendix A: Harvests

Each person will participate in an end-time harvest. One of these harvests will transport you to heaven or to hell. In the following parable, a person is either wheat bound for heaven, or a weed bound for hell. *Jesus told them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat and went away. When the wheat sprouted and formed heads, then the weeds also appeared. “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ “An enemy did this.’ He replied. “The servants asked him, ‘Do you want us to go and pull them up?’ “No,’ he answered, ‘because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.”* (Matthew 13:24-30)

Jesus later interpreted this parable, making its meaning clear. *Then he left the crowd and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds in the field.” He answered, “The one who sowed the good seed is the Son of Man. The field is the world, and the*

good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. (Matthew 13:36-39)

Most prophecy interpreters maintain that there is just one end-time rapture. However when challenged most agree that the two witnesses, whom God resurrects and then immediately transports to heaven, participate in a rapture that is separate from other believers. In fact, nothing in scripture prevents a third rapture from occurring.

Recognizing that there are multiple end-time raptures also reconciles the two major schools of thought concerning the rapture. Countless scholars believe the rapture occurs at the start of the seven-year end-times. Other scholars, with equal academic credentials, believe the rapture is at the mid-point of the seven years. The fact is that a rapture occurs at both places.

SCRIPTURES DEPICTING TWO RAPTURES

Rapture	Corresponding Scripture
Worldwide—of the church	<i>Two men will be in the field; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left. “Therefore keep watch, because you do not know on what day our Lord will come. (Matthew 24:40-42)</i>
Jerusalem—for two witnesses	<i>Then they heard a loud voice from heaven saying to them “Come up here.” And they went up to heaven in a cloud, while their enemies looked on. (Revelation 11:12)</i>

There are a total of seven end-time harvests.

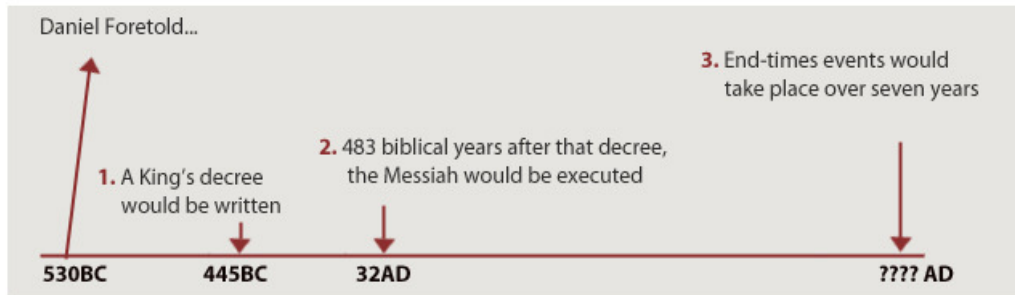
SEVEN HARVESTS

Harvest		Impacts	Time Frame	Scripture
1	Rapture	Philadelphia Church	Start of 7 Years	Revelation 7:9; 13-14
2	Rapture	Two Witnesses	3 ½ Years	Revelation 11:7-12
3	Resurrection	Asleep in Christ	3 ½ Years	Revelation 14:14-16
4	Rapture	Laodicea Church	3 ½ Years	Revelation 14:14-16
5	On Earth	Martyred Israelis	3 ½ – 7 Years	Revelation 14:17-20
6	Resurrection	Beheaded Israelis	After the 7 Years	Revelation 20:4
7	Resurrection	The Damned	After the Millennium	Revelation 20:13-15

Appendix B: Seven Years

The time allotted to end-time events is limited to seven years.
Daniel foretold a 490-year timeline; 483 years occurred just as predicted.
Based on that track record, the remaining end-time seven years are inevitable.

God limited the time allotted to end-time events to seven years. These seven years are part of a larger 490-year timeline that the prophet Daniel described—in just four verses. Realize that 483 of the 490 years have already occurred, exactly as predicted. In the following graph, events (1) and (2) occurred exactly as Daniel predicted in 530 BC. Historical validation of this scriptural material as legitimate prophecy, capable of flawlessly predicting future events, is critical. It demonstrates the ability of these same scriptures to foretell the still-future end-time events.



At first these verses appear exceptionally difficult. Start with the summary below.

Daniel 9:24-27	Paraphrase of Main Points
<p><i>“Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. (Daniel 9:24)</i></p>	<p>There is a 490-year period for Israel and the city of Jerusalem, during which time God’s will for our Age will be completed. 70 x 7 years = 490 years</p>
<p><i>“Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. (Daniel 9:25)</i></p>	<p>It is important to understand how these 490 years are distributed. <i>From the issuing of King Artaxerxes’ (then future) decree to restore and rebuild Jerusalem (resulting from the Babylon captivity), until the Christ comes to Jerusalem, the week of Jesus’ execution, will be 483 years. (7 x 7 years) + (62 x 7 years) = 483 years</i></p>
<p><i>After the sixty-two ‘sevens,’ the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. (Daniel 9:26)</i></p>	<p>Christ <i>will be</i> stripped of everything and be executed. Then the <i>people of the</i> future Antichrist, the Romans, <i>will destroy Jerusalem and the Second Temple, which occurred in 70 AD. The end-times will come upon the world like a flood. It will not be pleasant—wars will continue until the end.</i></p>
<p><i>He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. (Daniel 9:27)</i></p>	<p>Antichrist will <i>confirm a</i> peace treaty with many nations for a ‘seven’-year period. <i>In the middle of the seven years, he will put an end to the Jewish Old Testament sacrifice and offering (yet to be reestablished) at the (yet to be rebuilt) Temple, violating the treaty. Inside the temple, he will set up an altar to himself. Antichrist is destined for a horrific demise.</i> (7 x 7 years) + (62 x 7 years) + (1 x 7 years) = 490 years</p>

Daniel Wrote	Interpretation
decree to restore and re-build Jerusalem	Persian King Artaxerxes decree, 445 BC
seven 'sevens'	49 years = 7 x 7 years
sixty-two 'sevens'	434 years = 62 x 7 years
the people of the ruler	Roman/European people
the ruler who will come	Antichrist
Anointed One	Christ
cut off	Executed (Crucified)
the city and the sanctuary	Jerusalem and its Temple; (Rome destroyed in 70 AD)
He will confirm a covenant with many for one 'seven'	Antichrist's peace treaty for a seven-year time period.
in the middle of the 'seven'	At the 3 ½ year point (42 months)
he will put an end to sacrifice and offering	Antichrist will stop the sacrifice of animals at the re-built Temple
wing of the temple he will set up...	Antichrist will make an altar to himself
end that is decreed	Antichrist thrown into the Lake of Fire

The Overview

“Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy. (Daniel 9:24)

There is a 490-year timeline for Israel and the city of Jerusalem, to complete God’s purposes (70 x 7 years = 490 years). The counting of the 490 years began in 445 BC when King Artaxerxes wrote the foretold *decree to*

restore and rebuild Jerusalem (Ezra 7:11-28). God halted the counting of these years only seven years before the 490 years were completed—at 483 years. This interruption coincided with the crucifixion of Jesus and the establishment of the New Testament covenant. Accordingly there remains one final seven-year period for Israel, which will occur during the end-times.

Israel

Know and understand this: From the issuing of the decree to restore and re-build Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. (Daniel 9:25)

Daniel wrote prophecy that established a 490-year timeline for Israel in 530 BC. He foretold that the Anointed One (Christ) would come to Jerusalem 483 years after the issuing of the decree to restore and re-build Jerusalem. King Artaxerxes issued that decree in 445 BC. Then as predicted, 483 years (of 360 days) later Jesus entered Jerusalem the week of the crucifixion. The math is $(7 \times 7) + (62 \times 7) = 483$ years. Sir Robert Anderson calculated the dates as being from March 14, 445 BC (1 Nisan in the twentieth year of Artaxerxes) to April 6, 32 AD (10 Nisan the year Jesus enters Jerusalem).

Some historians dispute these dates. Jewish years were shorter than 365 days; accordingly, current calendars do not depict the elapsed time as 483 years. Other variables such as leap years make conversion to ancient calendars difficult. To resolve controversy set aside calculations of exact dates. Only one

person claimed to be the Messiah at the time the 483 years expired — Jesus of Nazareth.

The 483 years in the past are one ‘seven’ year period short of the 490 years. This final seven-year period is reserved for the end-times. The initial 483 years ended at the time of Jesus’ crucifixion, when the “Time of the Jews” gave way to the “Time of the Gentiles.”

THE 490-YEAR TIMELINE

	Prediction	Event	Total
Start Period #1	There will be a decree <i>to restore and re-build Jerusalem.</i>	Decree Artaxerxes issued in 445 BC that started Daniel’s 490 years.	0 Years
Start Period #2	Jerusalem will <i>be rebuilt with streets and a trench, but in times of trouble.</i>	The rebuilding of Jerusalem. (Ezra; Nehemiah)	49 Years
End Period #2	Jesus, <i>the Anointed One, the ruler, will come to Jerusalem.</i>	Jesus enters Jerusalem to be executed in 32 AD.	483 Years
Time of the Gentiles (Today)			
Start Period #3	<i>He (Antichrist) will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering.</i>	Antichrist forges a seven-year treaty. He turns against Israel in the middle of the seven years, and stops their religious <i>sacrifice and offering.</i>	490 Years

TIME OF THE JEWS

Time of Jews (initial)		Time of the Gentiles	Time of Jews (end-time)
49 years (7 x 7 years)	434 years (62 x 7 years)	Total Years: Unknown	7 years (1 x 7 years)
Total: 483 years			Total: 490 years

Crucifixion to the End Times

After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. (Daniel 9:26a)

Daniel foretold that the *Anointed One* (Messiah) would be *cut off* (executed). Events the week of the crucifixion signified an end to the initial time of the Jews. Jesus cursed a fig tree, a symbol for the nation of Israel. *The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.* (Mark 11:12-14) *The next day as they went along, they saw the fig tree withered from the roots.* (Mark 11:20)

This same week Jesus also rejected the Israeli religious system. *On reaching Jerusalem, Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, and would not allow anyone to carry merchandise through the temple courts. And as he taught them, he*

said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'" (Mark 11:15-17)

The people of the ruler who will come will destroy the city and the sanctuary. (Daniel 9:26b)

Daniel is referring to the destruction of Jerusalem in 70 AD. This destruction occurred because Israel had rejected its Messiah. The people (Romans) who destroyed the city (Jerusalem) and the sanctuary (Temple) were to be the people of the ruler who will come. In other words, the invading (Roman) army was to come from the (people of the) future Antichrist's kingdom. Therefore, the kingdom of the Antichrist is a Roman Empire.

Jesus also foretold the destruction of the Temple. *Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. "Do you see all these things?" he asked. "I tell you the truth, not one stone here will be left on another; every one will be thrown down."* (Matthew 24:1-2) The Roman army ensured that not one stone was left standing on top of another to ensure that all gold and other treasures were plundered from the Temple.

Because these stones were scattered, when Islamic people came to Jerusalem to build on the site of the first two Israeli Temples, they built on a different location. Accordingly, the Islamic shrines are on the wrong location. This error will allow the third Israeli temple to be built, exactly as prophecy foretold, without destroying the politically sensitive Islamic shrines. This rebuilt

Temple is mentioned in Bible prophecy; it is certain to exist during the end-times (Revelation 11:1-2).

The Final Seven Years

The end will come like a flood: War will continue until the end, and desolations have been decreed. (Daniel 9:26c)

Just as no person can escape a comprehensive *flood*; no person living on earth will escape the end-times.

He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple, he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. (Daniel 9:27)

The end-times start with a seven-year agreement, which Antichrist will break after three and a half years. He will travel to the Temple Mount, where the rebuilt Temple will have reinstated the Old Testament practice of blood sacrifice and offering. Antichrist will stop blood sacrifice, and announce that he is God. Paul said concerning Antichrist that *he sets himself up in God's temple, proclaiming himself to be God.* (2 Thessalonians 2:4)

God will respond to Antichrist. He will lift the veil that has blinded Israel for two millenniums, and all Israel will see Jesus as its Messiah. The entire nation of Israel will turn to Jesus. The Old Testament described the moment Israel will accept its crucified Messiah—the one pierced on the cross: *And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of*

grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a first-born son. On that day the weeping in Jerusalem will be great ...” (Zechariah 12:10-11).

Paul also wrote with certainty of Israel’s accepting Jesus. *I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved (Romans 11:25-26). At the time all Israel is saved, unsaved Gentiles’ hearts will be hardened, similar to how God hardened Pharaoh’s heart in Egypt (Exodus 10:27). Gentiles will have accepted the mark of the beast.*

“TIME OF THE JEWS” and “TIME OF THE GENTILES”

Time of the Jews	Time of the Gentiles	Time of the Jews (end-time)	
ISRAEL: BELIEF (Old Testament)	ISRAEL: UNBELIEF (New Testament)	UNBELIEF (3 ½ Years)	BELIEF IN CHRIST (3 ½ Years)
		Two witnesses testify in Jerusalem; Israel does not respond.	Worldwide persecution of Israel.
		Last chance for Gentiles to be saved	Israel is saved

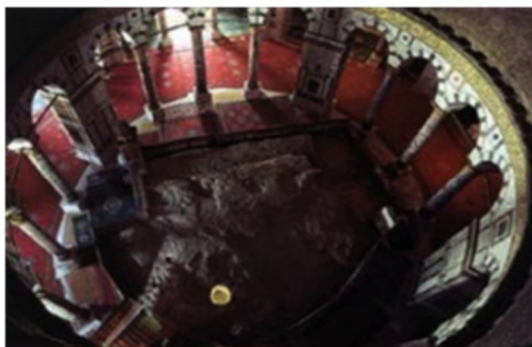
Appendix c: Temple Mount

After Moses led Israel out of Egyptian slavery, the Israelis erected a tent (Exodus 38:21-31). They placed the arc of the covenant inside the tent; the arc was God's dwelling place on earth. Centuries later Israel moved the arc into the First Temple on the Temple Mount. This First Temple was an initiative of King David (2 Samuel 7:2). His son, King Solomon, actually built the Temple (1 Kings 6:1). Construction took seven years; the labor force was 30,000 men (1 Kings 5:13; 2 Chronicles 2:2). Outside the Temple, Israel sacrificed lambs to atone for sin.

Jerusalem, with its Temple Mount, fell to King Nebuchadnezzar of Babylon in 586 BC (Jeremiah 39:1). Babylon took the nation of Israel captive. In 539 BC, Darius the Mede overthrew the conquering Babylonians and imposed the Medo-Persia Empire (Daniel 5:30-31). The following year Cyrus, King of Persia, released a large number of Israelis and instructed those returning to Jerusalem to rebuild the Temple (Ezra 1:1-3). In 515 BC, the Temple was rebuilt; this second building on Mount Moriah became known as the Second Temple (Ezra 6:15).

Joseph and Mary dedicated Jesus at this Second Temple (Luke 2:27). This also is where Jesus' searching parents found him teaching as a young man (Luke 2:41-50). Jesus forcefully cleared profiteering merchants from this Temple (John 2:13-16). Jesus and Apostles preached at the Temple (John 2:13-16; Acts 3:1-10). When Jesus died, the *curtain* (veil) inside the Temple that *separated the Holy Place from the Most Holy Place* tore from top to bottom (Exodus 26:33; Matthew 27:51; Mark 15:38; Luke 23:45). This tearing signified that man now had unimpeded access to God.

Because Israel rejected its Messiah, Jesus foretold this Temple would be destroyed (Matthew 24:1-2). This occurred when Israel fell to the Roman Army in 70 AD. With the Islamic capture of Jerusalem centuries later, the Dome of the Rock shrine and the Al Aqsa Mosque were built on the Temple Mount. The most visible building on the Temple Mount today is the Dome of the Rock, which is built over a "sacred" rock. Islam understands that on God's holy mountain, this Temple Mount, that a rock should be honored. Unfortunately Islam is blinded to the real Rock—Jesus himself (Isaiah 26:4).



THE ROCK OF ISLAM

Appendix D: Time Remains

**Watch the evolving Beast out of the Sea.
Its status relates to the time remaining.**

By watching the European Economic Area (EEA), which is the beast out of the sea, it is possible to approximate how much time remains before Antichrist takes control of Europe. The Roman beast, with seven heads and ten horns, began with eighteen nations. It must undergo transformation to become the ultimate final Roman Empire, ready for the reign of Antichrist (Revelation 17:10-13). At the formation of the EEA-beast, ten nations of the European Community (EC) forfeited their authority to govern to the EC; these nations are the beast's ten horns (Revelation 17:12-13).

The seven "head" nations on the beast are seven countries that were not subordinate to the EC; the six European Free Trade Association (EFTA) nations when joining the EEA-beast did not forfeit self-government. The seventh head of the beast is Germany. There is historical precedent that allows the identification of Germany as the primary head of the end-time Roman Empire beast.

Pope John XII crowned the King of Germany, Otto the Great, the first emperor of the Holy Roman Empire on 2 February 962. Under Otto and his successors the land that is now Germany became the center of the Holy Roman Empire. German princes elected one of their peers as King of the Germans, after which the Pope would crown this King as Emperor. The 1512 Diet of Cologne changed the name of this empire to the Holy Roman Empire of the German Nation. It was not until 1806 AD that Napoleon forced this empire out of existence.

German power continued after the end of the Holy Roman Empire. In World War I, Germany essentially went alone against nations from Europe and North America. The World War II Axis alliance united the beast's body (Rome/Italy) with its primary head (Germany).

The forfeiture of governmental power of ten nations to the beast occurred during the watch of ten national leaders, called kings. The following describes their transfer of authority to the EC: The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and will give their power and authority to the beast. (Revelation 17:12-13) The ten horns were the twelve nations of the EC, minus two nations. The two subtracted nations are Germany (the seventh head) and Rome/Italy (the body).

THE ROMAN BEAST MORPHS

	Active Heads	Fallen Heads	Horns	Body	Total Nations	Situation
European Economic Community	United the first six nations of the 6 + 6 + 6 = 18 nation group				6	6
European Community	1	0	10	1	12	6 + 6
European Economic Area	7	0	10	1	18	6 + 6 + 6
European Community/ European Union	4	3	10	1	18+	6 + 6 + 6 + 3 3 heads fall
Future Events (Revelation 17:10-11)						
Expanded European Community/ European Union	2	5	10	1	18+	6 + 6 + 6 + 5 5 heads fall
	Of these two final active heads, one is the final ruler of that nation. The seventh and last ruler of Europe to fall still has not yet come; but when he does come, he must remain for a little while. This sole ruler is to rule for a period of time – will remain in power for a little while.					6 + 6 + 6 + 6 6 heads fall. One king left.
Antichrist Rules Europe	This seventh head is made subordinate to the eighth king, who is the Antichrist.					All seven heads fall under Antichrist
	0	7	10	1	18+	

7 Heads	Seven nations retained decision-making authority, self-governance, at the birth of the European Economic Area. These nations retained the ability to “think” for themselves; each such nation is a “head.”
10 Horns	These nations forfeited sovereignty and authority to the Roman beast. Each gave up its right, ability, and authority to fully rule and reason. As only a center of power, each such nation is a “horn.”
1 Body	The body is an implied anatomical part; the body is where Babylon sits. The “seven hills” further describe the body of the beast.

A Fatal Wound

There was a fatal wound, a splitting of one head on the beast; *one of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed* (Revelation 13:3). The wounded head was Germany, which was split immediately following World War II. It became two separate nations, West Germany (Federal Republic of Germany) and the Russian (Soviet Union) controlled East Germany (German Democratic Republic). Splitting a head normally results in a fatal wound. However this beast's fatal wound healed when the Soviet Union released East Germany November 9, 1989.

Falling Heads

Heads fall so that just one person, Antichrist, rules over Europe. The EEA-beast's seven heads correspond to seven kings, who are the leaders of seven nations (Revelation 17:9-10). The following is a description of heads falling: *They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while.* (Revelation 17:10) At a specific point, the following will describe the seven "head" nations: five of the seven governments (kings) will have fallen. In 1993 the EC became the European Union (EU); accordingly, the five EFTA nations will forfeit authority to the EU.

This forfeiture is already underway. In 1995, three heads of the EEA-beast became members of the EU, as the EU grew from twelve to fifteen nations. The three "head" nations that have fallen are Austria, Finland, and

Sweden. Iceland submitted an application for EU membership in 2009; however as of June 2013 negotiations between Iceland and EU stopped. Should Iceland's application eventually result in membership, the beast would have four fallen heads. Then only one more EFTA nation that was a 1994 member of the EEA-beast are needed to abandon EFTA membership to join the EU (1994 being the year of formation of the EEA-beast). Only two nations meet that criterion: Norway and Liechtenstein.

Tracking the movement of these nations in relation to EU membership serves to monitor the approaching time when five heads will have fallen. Economic issues cause EFTA nations to refrain from joining the EEA-beast. Norway enjoys one of the highest per-capita incomes in the world; it has substantial oil and gas reserves that increase national sentiment to retain sovereignty. Liechtenstein has the highest gross domestic product per person in the world. Iceland is hesitant to join due to contentious issues concerning its fishing industry.

After these five heads have fallen then *one (king) is, the other (king) has not yet come; but when he does come, he must remain for only a little while.* (Revelation 17:10) In other words, one (of the remaining kings) is still in power, and the other (one last king to rule in Europe before the Antichrist) is yet to come; and when he does come into power, he will remain in power for a while. Accordingly, this seventh king will rule for several years.

Antichrist will rule after the preceding seven kings have lost authority. Antichrist is the eighth and final ruler. *The beast who once was, and now is not, is an eighth king. He belongs to the seven and is going to his destruction.* (Revelation 17:11)

Swami Vivekananda - A Biography by Swami Nikhilananda



PREFACE

Swami Vivekananda's inspiring personality was well known both in India and in America during the last decade of the nineteenth century and the first decade of the twentieth. The unknown monk of India suddenly leapt into fame at the Parliament of Religions held in Chicago in 1893, at which he represented Hinduism. His vast knowledge of Eastern and Western culture as well as his deep spiritual insight, fervid eloquence, brilliant conversation, broad human sympathy, colourful personality, and handsome figure made an irresistible appeal to the many types of Americans who came in contact with him. People who saw or heard Vivekananda even once still cherish his memory after a lapse of more than half a century.

In America Vivekananda's mission was the interpretation of India's spiritual culture, especially in its Vedantic setting. He also tried to enrich the religious consciousness of the Americans through the rational and humanistic teachings of the Vedanta philosophy. In America he became India's spiritual ambassador and pleaded eloquently for better understanding between India and the New World in order to create a healthy synthesis of East and West, of religion and science.

In his own motherland Vivekananda is regarded as the patriot saint of modern India and an inspirer of her dormant national consciousness. To the Hindus he preached the ideal of a strength-giving and man-making religion. Service to man as the visible manifestation of the Godhead was the special form of worship he advocated for the Indians, devoted as they were to the rituals and myths of their ancient faith. Many political leaders of India have publicly acknowledged their indebtedness to Swami

Vivekananda.

The Swami's mission was both national and international. A lover of mankind, he strove to promote peace and human brotherhood on the spiritual foundation of the Vedantic Oneness of existence. A mystic of the highest order, Vivekananda had a direct and intuitive experience of Reality. He derived his ideas from that unfailing source of wisdom and often presented them in the soul-stirring language of poetry.

The natural tendency of Vivekananda's mind, like that of his Master, Ramakrishna, was to soar above the world and forget itself in contemplation of the Absolute. But another part of his personality bled at the sight of human suffering in East and West alike. It might appear that his mind seldom found a point of rest in its oscillation between contemplation of God and service to man. Be that as it may, he chose, in obedience to a higher call, service to man as his mission on earth; and this choice has endeared him to people in the West, Americans in particular.

In the course of a short life of thirty-nine years (1863-1902), of which only ten were devoted to public activities — and those, too, in the midst of acute physical suffering — he left for posterity his four classics: *Jnana-Yoga*, *Bhakti-Yoga*, *Karma-Yoga*, and *Raja-Yoga*, all of which are outstanding treatises on Hindu philosophy. In addition, he delivered innumerable lectures, wrote inspired letters in his own hand to his many friends and disciples, composed numerous poems, and acted as spiritual guide to the many seekers who came to him for instruction. He also organized the Ramakrishna Order of monks, which is the most outstanding religious organization of modern India. It is devoted to the propagation of the Hindu spiritual culture not only in the Swami's native land, but also in America and in other parts of the world.

Swami Vivekananda once spoke of himself as a 'condensed India.' His life and teachings are of inestimable value to the West for an understanding of the mind of Asia. William James, the Harvard philosopher, called the Swami the 'paragon of Vedantists.' Max Müller and Paul Deussen, the famous Orientalists of the nineteenth century, held him in genuine respect and affection. 'His words,' writes Romain Rolland, 'are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books, at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports, must have been produced when in burning words they issued from the lips of the hero!'

EARLY YEARS

Swami Vivekananda, the great soul loved and revered in East and West alike as the rejuvenator of Hinduism in India and the preacher of its eternal truths abroad, was born at 6:33, a few minutes before sunrise, on Monday, January 12, 1863. It was the day of the great Hindu festival Makarasamkranti, when special worship is offered to the

Ganga by millions of devotees. Thus the future Vivekananda first drew breath when the air above the sacred river not far from the house was reverberating with the prayers, worship, and religious music of thousands of Hindu men and women.

Before Vivekananda was born, his mother, like many other pious Hindu mothers, had observed religious vows, fasted, and prayed so that she might be blessed with a son who would do honour to the family. She requested a relative who was living in Varanasi to offer special worship to the Vireswara Siva of that holy place and seek His blessings; for Siva, the great god of renunciation, dominated her thought. One night she dreamt that this supreme Deity aroused Himself from His meditation and agreed to be born as her son. When she woke she was filled with joy.

The mother, Bhuvaneshwari Devi, accepted the child as a boon from Vireswara Siva and named him Vireswara. The family, however, gave him the name of Narendranath Datta, calling him, for short, Narendra, or more endearingly, Naren.

The Datta family of Calcutta, into which Narendranath had been born, was well known for its affluence, philanthropy, scholarship, and independent spirit. The grand father, Durgacharan, after the birth of his first son, had renounced the world in search of God. The father, Viswanath, an attorney-at-law of the High Court of Calcutta, was versed in English and Persian literature and often entertained himself and his friends by reciting from the Bible and the poetry of Hafiz, both of which, he believed, contained truths unmatched by human thinking elsewhere. He was particularly attracted to the Islamic culture, with which he was familiar because of his close contact with the educated Moslems of North-western India. Moreover, he derived a large income from his law practice and, unlike his father, thoroughly enjoyed the worldly life. An expert in cookery, he prepared rare dishes and liked to share them with his friends. Travel was another of his hobbies. Though agnostic in religion and a mocker of social conventions, he possessed a large heart and often went out of his way to support idle relatives, some of whom were given to drunkenness. Once, when Narendra protested against his lack of judgement, his father said: 'How can you understand the great misery of human life? When you realize the depths of men's suffering, you will sympathize with these unfortunate creatures who try to forget their sorrows, even though only for a short while, in the oblivion created by intoxicants.' Naren's father, however, kept a sharp eye on his children and would not tolerate the slightest deviation from good manners.

Bhuvaneshwari Devi, the mother, was cast in a different mould. Regal in appearance and gracious in conduct, she belonged to the old tradition of Hindu womanhood. As mistress of a large household, she devoted her spare time to sewing and singing, being particularly fond of the great Indian epics, the *Ramayana* and the *Mahabharata*, large portions of which she had memorized. She became the special refuge of the poor, and commanded universal respect because of her calm resignation to God, her inner tranquillity, and her dignified detachment in the midst of her many arduous duties. Two sons were born to her besides Narendranath, and four daughters, two of whom died at an early age.

Narendra grew up to be a sweet, sunny-tempered, but very restless boy. Two nurses were necessary to keep his exuberant energy under control, and he was a great tease to his sisters. In order to quiet him, the mother often put his head under the cold-water tap, repeating Siva's name, which always produced the desired effect. Naren felt a child's love for birds and animals, and this characteristic reappeared during the last days of his life. Among his boyhood pets were a family cow, a monkey, a goat, a peacock, and several pigeons and guinea-pigs. The coachman of the family, with his turban, whip, and bright-coloured livery, was his boyhood ideal of a magnificent person, and he often expressed the ambition to be like him when he grew up.

Narendra bore a striking resemblance to the grand-father who had renounced the world to lead a monastic life, and many thought that the latter had been reborn in him. The youngster developed a special fancy for wandering monks, whose very sight would greatly excite him. One day when such a monk appeared at the door and asked for alms, Narendra gave him his only possession, the tiny piece of new cloth that was wrapped round his waist. Thereafter, whenever a monk was seen in the neighbourhood, Narendra would be locked in a room. But even then he would throw out of the window whatever he found near at hand as an offering to the holy man. In the meantime, he was receiving his early education from his mother, who taught him the Bengali alphabet and his first English words, as well as stories from the *Ramayana* and the *Mahabharata*.

During his childhood Narendra, like many other Hindu children of his age, developed a love for the Hindu deities, of whom he had learnt from his mother. Particularly attracted by the heroic story of Rama and his faithful consort Sita, he procured their images, bedecked them with flowers, and worshipped them in his boyish fashion. But disillusionment came when he heard someone denounce marriage vehemently as a terrible bondage. When he had thought this over he discarded Rama and Sita as unworthy of worship. In their place he installed the image of Siva, the god of renunciation, who was the ideal of the yogis. Nevertheless he retained a fondness for the *Ramayana*.

At this time he daily experienced a strange vision when he was about to fall asleep. Closing his eyes, he would see between his eyebrows a ball of light of changing colours, which would slowly expand and at last burst, bathing his whole body in a white radiance. Watching this light he would gradually fall asleep. Since it was a daily occurrence, he regarded the phenomenon as common to all people, and was surprised when a friend denied ever having seen such a thing. Years later, however, Narendra's spiritual teacher, Sri Ramakrishna, said to him, 'Naren, my boy, do you see a light when you go to sleep?' Ramakrishna knew that such a vision indicated a great spiritual past and an inborn habit of meditation. The vision of light remained with Narendra until the end of his life, though later it lost its regularity and intensity.

While still a child Narendra practised meditation with a friend before the image of Siva. He had heard that the holy men of ancient India would become so absorbed in contemplation of God that their hair would grow and gradually enter into the earth, like the roots of the banyan tree. While meditating, therefore, he would open his eyes, now

and then, to see if his own hair had entered into the earth. Even so, during meditation, he often became unconscious of the world. On one occasion he saw in a vision a luminous person of serene countenance who was carrying the staff and water-bowl of a monk. The apparition was about to say something when Naren became frightened and left the room. He thought later that perhaps this had been a vision of Buddha.

At the age of six he was sent to a primary school. One day, however, he repeated at home some of the vulgar words that he had learnt from his classmates, whereupon his disgusted parents took him out of the school and appointed a private tutor, who conducted classes for him and some other children of the neighbourhood in the worship hall of the house. Naren soon showed a precocious mind and developed a keen memory. Very easily he learnt by heart the whole of a Sanskrit grammar and long passages from the *Ramayana* and the *Mahabharata*. Some of the friendships he made at this age lasted his whole lifetime. At school he was the undisputed leader. When playing his favourite game of 'King and the Court,' he would assume the role of the monarch and assign to his friends the parts of the ministers, commander-in-chief, and other state officials. He was marked from birth to be a leader of men, as his name Narendra (lord of men) signified.

Even at that early age he questioned why one human being should be considered superior to another. In his father's office separate tobacco pipes were provided for clients belonging to the different castes, as orthodox Hindu custom required, and the pipe from which the Moslems smoked was set quite apart. Narendra once smoked tobacco from all the pipes, including the one marked for the Moslems, and when reprimanded, remarked, 'I cannot see what difference it makes.'

During these early years, Narendra's future personality was influenced by his gifted father and his saintly mother, both of whom kept a chastening eye upon him. The father had his own manner of discipline. For example, when, in the course of an argument with his mother, the impetuous boy once uttered a few rude words and the report came to the father, Viswanath did not directly scold his son, but wrote with charcoal on the door of his room: 'Narendra today said to his mother — ' and added the words that had been used. He wanted Narendra's friends to know how rudely he had treated his mother.

Another time Narendra bluntly asked his father, 'What have you done for me?'

Instead of being annoyed, Viswanath said, 'Go and look at yourself in the mirror, and then you will know.'

Still another day, Narendra said to his father, 'How shall I conduct myself in the world?'

'Never show surprise at anything,' his father replied.

This priceless advice enabled Narendranath, in his future chequered life, to preserve his serenity of mind whether dwelling with princes in their palaces or sharing the straw huts of beggars.

The mother, Bhuvaneshwari, played her part in bringing out Narendranath's innate virtues. When he told her, one day, of having been unjustly treated in school, she said to him, in consolation: 'My child, what does it matter, if you are in the right? Always follow the truth without caring about the result. Very often you may have to suffer injustice or unpleasant consequences for holding to the truth; but you must not, under any circumstances, abandon it.' Many years later Narendranath proudly said to an audience, 'I am indebted to my mother for whatever knowledge I have acquired.'

One day, when he was fighting with his play-fellows, Narendra accidentally fell from the porch and struck his forehead against a stone. The wound bled profusely and left a permanent scar over his right eye. Years later, when Ramakrishna heard of this accident, he remarked: 'In a way it was a good thing. If he had not thus lost some of his blood, he would have created havoc in the world with his excessive energy.'

In 1871, at the age of eight, Narendra entered high school. His exceptional intelligence was soon recognized by his teachers and classmates. Though at first reluctant to study English because of its foreign origin, he soon took it up with avidity. But the curriculum consumed very little of his time. He used most of his inexhaustible energy in outside activities. Games of various kinds, many of which he invented or improvised kept him occupied. He made an imitation gas-works and a factory for aerating water, these two novelties having just been introduced in Calcutta. He organized an amateur theatrical company and a gymnasium, and took lessons in fencing, wrestling, rowing, and other manly sports. He also tried his hand at the art of cooking. Intensely restless, he would soon tire of one pastime and seek a new one. With his friends he visited the museum and the zoological garden. He arbitrated the disputes of his play-fellows and was a favourite with the people of the neighbourhood. Everybody admired his courage, straight-forwardness, and simplicity.

From an early age this remarkable youth had no patience with fear or superstition. One of his boyish pranks had been to climb a flowering tree belonging to a neighbour, pluck the flowers, and do other mischief. The owner of the tree, finding his remonstrances unheeded, once solemnly told Naren's friends that the tree was guarded by a white-robed ghost who would certainly wring their necks if they disturbed his peace. The boys were frightened and kept away. But Narendra persuaded them to follow him back, and he climbed the tree, enjoying his usual measure of fun, and broke some branches by way of further mischief. Turning to his friends, he then said: 'What asses you all are! See, my neck is still there. The old man's story is simply not true. Don't believe what others say unless you yourselves know it to be true.'

These simple but bold words were an indication of his future message to the world. Addressing large audiences in the later years, he would often say: 'Do not believe in a thing because you have read about it in a book. Do not believe in a thing because another man has said it was true. Do not believe in words because they are hallowed by tradition. Find out the truth for yourself. Reason it out. That is realization.'

The following incident illustrates his courage and presence of mind. He one day

wished to set up a heavy trapeze in the gymnasium, and so asked the help of some people who were there. Among them was an English sailor. The trapeze fell and knocked the sailor unconscious, and the crowd, thinking him dead, ran away for fear of the police. But Naren tore a piece from his cloth, bandaged the sailor's wound, washed his face with water, and gradually revived him. Then he moved the wounded man to a neighbouring schoolhouse where he nursed him for a week. When the sailor had recovered, Naren sent him away with a little purse collected from his friends.

All through this period of boyish play Narendra retained his admiration for the life of the wandering monk. Pointing to a certain line on the palm of his hand, he would say to his friends: 'I shall certainly become a sannyasin. A palmist has predicted it.'

As Narendra grew into adolescence, his temperament showed a marked change. He became keen about intellectual matters, read serious books on history and literature, devoured newspapers, and attended public meetings. Music was his favourite pastime. He insisted that it should express a lofty idea and arouse the feelings of the musician.

At the age of fifteen he experienced his first spiritual ecstasy. The family was journeying to Raipur in the Central Provinces, and part of the trip had to be made in a bullock cart. On that particular day the air was crisp and clear; the trees and creepers were covered with green leaves and many-coloured blossoms; birds of brilliant plumage warbled in the woods. The cart was moving along a narrow pass where the lofty peaks rising on the two sides almost touched each other. Narendra's eyes spied a large bee-hive in the cleft of a giant cliff, and suddenly his mind was filled with awe and reverence for the Divine Providence. He lost outer consciousness and lay thus in the cart for a long time. Even after returning to the sense-perceived world he radiated joy.

Another interesting mental phenomenon may be mentioned here; for it was one often experienced by Narendranath. From boyhood, on first beholding certain people or places, he would feel that he had known them before; but how long before he could never remember. One day he and some of his companions were in a room in a friend's house, where they were discussing various topics. Something was mentioned, and Narendra felt at once that he had on a previous occasion talked about the same subject with the selfsame friends in that very house. He even correctly described every nook and corner of the building, which he had not seen before. He tried at first to explain this singular phenomenon by the doctrine of reincarnation, thinking that perhaps he had lived in that house in a previous life. But he dismissed the idea as improbable. Later he concluded that before his birth he must have had previsions of the people, places, and events that he was to experience in his present incarnation; that was why, he thought, he could recognize them as soon as they presented themselves to him.

At Raipur Narendra was encouraged by his father to meet notable scholars and discuss with them various intellectual topics usually considered too abstruse for boys of his age. On such occasions he exhibited great mental power. From his father, Narendra had learnt the art of grasping the essentials of things, seeing truth from the widest and most comprehensive standpoints, and holding to the real issue under discussion.

In 1879 the family returned to Calcutta, and Narendra within a short time graduated from high school in the first division. In the meantime he had read a great many standard books of English and Bengali literature. History was his favourite subject. He also acquired at this time an unusual method of reading a book and acquiring the knowledge of its subject-matter. To quote his own words: 'I could understand an author without reading every line of his book. I would read the first and last lines of a paragraph and grasp its meaning. Later I found that I could understand the subject-matter by reading only the first and last lines of a page. Afterwards I could follow the whole trend of a writer's argument by merely reading a few lines, though the author himself tried to explain the subject in five or more pages.'

Soon the excitement of his boyhood days was over, and in 1879 Narendranath entered the Presidency College of Calcutta for higher studies. After a year he joined the General Assembly's Institution, founded by the Scottish General Missionary Board and later known as the Scottish Church College. It was from Hastie, the principal of the college and the professor of English literature, that he first heard the name Sri Ramakrishna.

In college Narendra, now a handsome youth, muscular and agile, though slightly inclined to stoutness, enjoyed serious studies. During the first two years he studied Western logic. Thereafter he specialized in Western philosophy and the ancient and modern history of the different European nations. His memory was prodigious. It took him only three days to assimilate Green's *History of the English People*. Often, on the eve of an examination, he would read the whole night, keeping awake by drinking strong tea or coffee.

About this time he came in contact with Sri Ramakrishna; this event, as we shall presently see, was to become the major turning-point of his life. As a result of his association with Sri Ramakrishna, his innate spiritual yearning was stirred up, and he began to feel the transitoriness of the world and the futility of academic education. The day before his B.A. examination, he suddenly felt an all-consuming love for God and, standing before the room of a college-mate, was heard to sing with great feeling:

Sing ye, O mountains, O clouds, O great winds!
Sing ye, sing ye, sing His glory!
Sing with joy, all ye suns and moons and stars!
Sing ye, sing ye, His glory!

The friends, surprised, reminded him of the next day's examination, but Narendra was unconcerned; the shadow of the approaching monastic life was fast falling on him. He appeared for the examination, however, and easily passed.

About Narendra's scholarship, Professor Hastie once remarked: 'Narendra is a real genius. I have travelled far and wide, but have not yet come across a lad of his talents

and possibilities even among the philosophical students in the German universities. He is bound to make his mark in life.'

Narendra's many-sided genius found its expression in music, as well. He studied both instrumental and vocal music under expert teachers. He could play on many instruments, but excelled in singing. From a Moslem teacher he learnt Hindi, Urdu, and Persian songs, most of them of devotional nature.

He also became associated with the Brahma Samaj, an important religious movement of the time, which influenced him during this formative period of his life.

The introduction of English education in India following the British conquest of the country brought Hindu society in contact with the intellectual and aggressive European culture. The Hindu youths who came under the spell of the new, dynamic way of life realized the many shortcomings of their own society. Under the Moslem rule, even before the coming of the British, the dynamic aspect of the Hindu culture had been suppressed and the caste-system stratified. The priests controlled the religious life of the people for their own selfish interest. Meaningless dogmas and lifeless ceremonies supplanted the invigorating philosophical teachings of the Upanishads and the Bhagavad Gita. The masses were exploited, moreover, by the landlords, and the lot of women was especially pitiable. Following the break-down of the Moslem rule, chaos reigned in every field of Indian life, social, political, religious, and economic. The newly introduced English education brought into sharp focus the many drawbacks of society, and various reform movements, both liberal and orthodox, were initiated to make the national life flow once more through healthy channels.

The Brahma Samaj, one of these liberal movements, captured the imagination of the educated youths of Bengal. Raja Rammohan Roy (1774-1833), the founder of this religious organization, broke away from the rituals, image worship, and priestcraft of orthodox Hinduism and exhorted his followers to dedicate themselves to the 'worship and adoration of the Eternal, the Unsearchable, the Immutable Being, who is the Author and the Preserver of the universe.' The Raja, endowed with a gigantic intellect, studied the Hindu, Moslem, Christian, and Buddhist scriptures and was the first Indian to realize the importance of the Western rational method for solving the diverse problems of Hindu society. He took a prominent part in the introduction of English education in India, which, though it at first produced a deleterious effect on the newly awakened Hindu consciousness, ultimately revealed to a few Indians the glorious heritage of their own indigenous civilization.

Among the prominent leaders of the Brahma Samaj who succeeded Rammohan Roy were Devendranath Tagore (1817-1905), a great devotee of the Upanishads, and Keshab Chandra Sen (1838-1884), who was inclined to the rituals and doctrines of Christianity. The Brahma Samaj, under their leadership, discarded many of the conventions of Hinduism such as rituals and the worship of God through images. Primarily a reformist movement, it directed its main energy to the emancipation of women, the remarriage of Hindu widows, the abolition of early marriage, and the spread of mass education. Influenced by Western culture, the Brahma Samaj upheld

the supremacy of reason, preached against the uncritical acceptance of scriptural authority, and strongly supported the slogans of the French Revolution. The whole movement was intellectual and eclectic in character, born of the necessity of the times; unlike traditional Hinduism, it had no root in the spiritual experiences of saints and seers. Narendra, like many other contemporary young men, felt the appeal of its progressive ideas and became one of its members. But, as will be presently seen, the Brahma Samaj could not satisfy the deep spiritual yearning of his soul.

About this time Narendra was urged by his father to marry, and an opportunity soon presented itself. A wealthy man, whose daughter Narendra was asked to accept as his bride, offered to defray his expenses for higher studies in England so that he might qualify himself for the much coveted Indian Civil Service. Narendra refused. Other proposals of similar nature produced no different result. Apparently it was not his destiny to lead a householder's life.

From boyhood Narendra had shown a passion for purity. Whenever his warm and youthful nature tempted him to walk into a questionable adventure, he was held back by an unseen hand. His mother had taught him the value of chastity and had made him observe it as a matter of honour, in loyalty to herself and the family tradition. But purity to Narendra was not a negative virtue, a mere abstention from carnal pleasures. To be pure, he felt, was to conserve an intense spiritual force that would later manifest itself in all the noble aspirations of life. He regarded himself as a brahmacharin, a celibate student of the Hindu tradition, who worked hard, prized ascetic disciplines, held holy things in reverence, and enjoyed clean words, thoughts, and acts. For according to the Hindu scriptures, a man, by means of purity, which is the greatest of all virtues, can experience the subtlest spiritual perceptions. In Naren it accounts for the great power of concentration, memory, and insight, and for his indomitable mental energy and physical stamina.

In his youth Narendra used to see every night two visions, utterly dissimilar in nature, before falling asleep. One was that of a worldly man with an accomplished wife and children, enjoying wealth, luxuries, fame, and social position; the other, that of a sannyasin, a wandering monk, bereft of earthly security and devoted to the contemplation of God. Narendra felt that he had the power to realize either of these ideals; but when his mind reflected on their respective virtues, he was inevitably drawn to the life of renunciation. The glamour of the world would fade and disappear. His deeper self instinctively chose the austere path.

For a time the congregational prayers and the devotional songs of the Brahma Samaj exhilarated Narendra's mind, but soon he found that they did not give him any real spiritual experience. He wanted to realize God, the goal of religion, and so felt the imperative need of being instructed by a man who had seen God.

In his eagerness he went to Devendranath, the venerable leader of the Brahma Samaj, and asked him, even before the latter had uttered a word, 'Sir, have you seen God?'

Devendranath was embarrassed and replied: 'My boy, you have the eyes of a yogi. You

should practise meditation.'

The youth was disappointed and felt that this teacher was not the man to help him in his spiritual struggle. But he received no better answer from the leaders of other religious sects. Then he remembered having heard the name of Ramakrishna Paramahansa from Professor Hastie, who while lecturing his class on Wordsworth's poem *The Excursion*, had spoken of trances, remarking that such religious ecstasies were the result of purity and concentration. He had said, further, that an exalted experience of this kind was a rare phenomenon, especially in modern times. 'I have known,' he had said, 'only one person who has realized that blessed state, and he is Ramakrishna of Dakshineswar. You will understand trances if you visit the saint.'

Narendra had also heard about Sri Ramakrishna from a relative, Ramchandra Datta, who was one of the foremost householder disciples of the Master. Learning of Narendra's unwillingness to marry and ascribing it to his desire to lead a spiritual life, Ramchandra had said to him, 'If you really want to cultivate spirituality, then visit Ramakrishna at Dakshineswar.'

Narendra met Ramakrishna for the first time in November 1881 at the house of the Master's devotee Surendranath Mitra, the young man having been invited there to entertain the visitors with his melodious music. The Paramahansa was much impressed by his sincerity and devotion, and after a few inquiries asked him to visit him at Dakshineswar. Narendra accepted. He wished to learn if Ramakrishna was the man to help him in his spiritual quest.

AT THE FEET OF RAMAKRISHNA

Ramakrishna, the God-man of modern times, was born on February 18, 1836, in the little village of Kamarpukur, in the district of Hooghly in Bengal. How different were his upbringing and the environment of his boyhood from those of Narendranath, who was to become, later, the bearer and interpreter of his message! Ramakrishna's parents, belonging to the brahmin caste, were poor, pious, and devoted to the traditions of their ancient religion. Full of fun and innocent joys, the fair child, with flowing hair and a sweet, musical voice, grew up in a simple countryside of rice-fields, cows, and banyan and mango trees. He was apathetic about his studies and remained practically illiterate all his life, but his innate spiritual tendencies found expression through devotional songs and the company of wandering monks, who fired his boyish imagination by the stories of their spiritual adventures. At the age of six he experienced a spiritual ecstasy while watching a flight of snow-white cranes against a black sky overcast with rain-clouds. He began to go into trances as he meditated on gods and goddesses. His father's death, which left the family in straitened circumstances, deepened his spiritual mood. And so, though at the age of sixteen he joined his brother in Calcutta, he refused to go on there with his studies; for, as he remarked, he was simply not interested in an

education whose sole purpose was to earn mere bread and butter. He felt a deep longing for the realization of God.

The floodgate of Ramakrishna's emotion burst all bounds when he took up the duties of a priest in the Kali temple of Dakshineswar, where the Deity was worshipped as the Divine Mother. Ignorant of the scriptures and of the intricacies of ritual, Ramakrishna poured his whole soul into prayer, which often took the form of devotional songs. Food, sleep, and other physical needs were completely forgotten in an all-consuming passion for the vision of God. His nights were spent in contemplation in the neighbouring woods. Doubt sometimes alternated with hope; but an inner certainty and the testimony of the illumined saints sustained him in his darkest hours of despair. Formal worship or the mere sight of the image did not satisfy his inquiring mind; for he felt that a figure of stone could not be the bestower of peace and immortality. Behind the image there must be the real Spirit, which he was determined to behold. This was not an easy task. For a long time the Spirit played with him a teasing game of hide-and-seek, but at last it yielded to the demand of love on the part of the young devotee. When he felt the direct presence of the Divine Mother, Ramakrishna dropped unconscious to the floor, experiencing within himself a constant flow of bliss.

This foretaste of what was to follow made him God-intoxicated, and whetted his appetite for further experience. He wished to see God uninterruptedly, with eyes open as well as closed. He therefore abandoned himself recklessly to the practice of various extreme spiritual disciplines. To remove from his mind the least trace of the arrogance of his high brahmin caste, he used to clean stealthily the latrine at a pariah's house. Through a stern process of discrimination he effaced all sense of distinction between gold and clay. Purity became the very breath of his nostrils, and he could not regard a woman, even in a dream, in any other way except as his own mother or the Mother of the universe. For years his eyelids did not touch each other in sleep. And he was finally thought to be insane.

Indeed, the stress of his spiritual practice soon told upon Ramakrishna's delicate body and he returned to Kamarpukur to recover his health. His relatives and old friends saw a marked change in his nature; for the gay boy had been transformed into a contemplative young man whose vision was directed to something on a distant horizon. His mother proposed marriage, and finding in this the will of the Divine Mother, Ramakrishna consented. He even indicated where the girl was to be found, namely, in the village of Jayrambati, only three miles away. Here lived the little Saradamani, a girl of five, who was in many respects very different from the other girls of her age. The child would pray to God to make her character as fragrant as the tuberose. Later, at Dakshineswar, she prayed to God to make her purer than the full moon, which, pure as it was, showed a few dark spots. The marriage was celebrated and Ramakrishna, participating, regarded the whole affair as fun or a new excitement.

In a short while he came back to Dakshineswar and plunged again into the stormy life of religious experimentation. His mother, his newly married wife, and his relatives were forgotten. Now, however, his spiritual disciplines took a new course. He wanted to follow the time-honoured paths of the Hindu religion under the guidance of

competent teachers, and they came to him one by one, nobody knew from where. One was a woman, under whom he practised the disciplines of Tantra and of the Vaishnava faith and achieved the highest result in an incredibly short time. It was she who diagnosed his physical malady as the manifestation of deep spiritual emotions and described his apparent insanity as the result of an agonizing love for God; he was immediately relieved. It was she, moreover, who first declared him to be an Incarnation of God, and she proved her statement before an assembly of theologians by scriptural evidence. Under another teacher, the monk Jatadhari, Ramakrishna delved into the mysteries of Rama worship and experienced Rama's visible presence. Further, he communed with God through the divine relationships of Father, Mother, Friend, and Beloved. By an austere sannyasin named Totapuri, he was initiated into the monastic life, and in three days he realized his complete oneness with Brahman, the undifferentiated Absolute, which is the culmination of man's spiritual endeavour. Totapuri himself had had to struggle for forty years to realize this identity.

Ramakrishna turned next to Christianity and Islam, to practise their respective disciplines, and he attained the same result that he had attained through Hinduism. He was thereby convinced that these, too, were ways to the realization of God-consciousness. Finally, he worshipped his own wife — who in the meantime had grown into a young woman of nineteen — as the manifestation of the Divine Mother of the universe and surrendered at her feet the fruit of his past spiritual practices. After this he left behind all his disciplines and struggles. For according to Hindu tradition, when the normal relationship between husband and wife, which is the strongest foundation of the worldly life, has been transcended and a man sees in his wife the divine presence, he then sees God everywhere in the universe. This is the culmination of the spiritual life.

Ramakrishna himself was now convinced of his divine mission on earth and came to know that through him the Divine Mother would found a new religious order comprising those who would accept the doctrine of the Universal Religion which he had experienced. It was further revealed to him that anyone who had prayed to God sincerely, even once, as well as those who were passing through their final birth on earth, would accept him as their spiritual ideal and mould their lives according to his universal teaching.

The people around him were bewildered to see this transformation of a man whom they had ridiculed only a short while ago as insane. The young priest had become God's devotee; the devotee, an ascetic; the ascetic, a saint; the saint, a man of realization; and the man of realization, a new Prophet. Like the full-blown blossom attracting bees, Ramakrishna drew to him men and women of differing faith, intelligence, and social position. He gave generously to all from the inexhaustible storehouse of divine wisdom, and everyone felt uplifted in his presence. But the Master himself was not completely satisfied. He longed for young souls yet untouched by the world, who would renounce everything for the realization of God and the service of humanity. He was literally consumed with this longing. The talk of worldly people was tasteless to him. He often compared such people to mixture of milk and water with the latter preponderating, and said that he had become weary of trying to prepare thick

milk from the mixture. Evenings, when his anguish reached its limit, he would climb the roof of a building near the temple and cry at the top of his voice: 'Come, my boys! Oh, where are you all? I cannot bear to live without you!' A mother could not feel more intensely for her beloved children, a friend for his dearest friend, or a lover for her sweetheart.

Shortly thereafter the young men destined to be his monastic disciples began to arrive. And foremost among them was Narendranath.

The first meeting at Dakshineswar between the Master and Narendra was momentous. Sri Ramakrishna recognized instantaneously his future messenger. Narendra, careless about his clothes and general appearance, was so unlike the other young men who had accompanied him to the temple. His eyes were impressive, partly indrawn, indicating a meditative mood. He sang a few songs, and as usual poured into them his whole soul.

His first song was this:

Let us go back once more,
O mind, to our proper home!
Here in this foreign land of earth Why should we wander aimlessly in stranger's guise?
These living beings round about,
And the five elements,
Are strangers to you, all of them; none are your own.
Why do you so forget yourself,
In love with strangers, foolish mind?
Why do you so forget your own?

Mount the path of truth,
O mind! Unflaggingly climb,
With love as the lamp to light your way.
As your provision on the journey, take with you
The virtues, hidden carefully;
For, like two highwaymen,
Greed and delusion wait to rob you of your wealth.
And keep beside you constantly,
As guards to shelter you from harm,
Calmness of mind and self-control.

Companionship with holy men will be for you
A welcome rest-house by the road;
There rest your weary limbs awhile, asking your way,
If ever you should be in doubt,
Of him who watches there.
If anything along the path should cause you fear,
Then loudly shout the name of God;
For He is ruler of that road,

And even Death must bow to Him.

When the singing was over, Sri Ramakrishna suddenly grasped Narendra's hand and took him into the northern porch. To Narendra's utter amazement, the Master said with tears streaming down his cheeks: 'Ah! you have come so late. How unkind of you to keep me waiting so long!

My ears are almost seared listening to the cheap talk of worldly people. Oh, how I have been yearning to unburden my mind to one who will understand my thought!' Then with folded hands he said: 'Lord! I know you are the ancient sage Nara — the Incarnation of Narayana — born on earth to remove the miseries of mankind.' The rationalist Naren regarded these words as the meaningless jargon of an insane person. He was further dismayed when Sri Ramakrishna presently brought from his room some sweets and fed him with his own hands. But the Master nevertheless extracted from him a promise to visit Dakshineswar again.

They returned to the room and Naren asked the Master, 'Sir, have you seen God?' Without a moment's hesitation the reply was given: 'Yes, I have seen God. I see Him as I see you here, only more clearly. God can be seen. One can talk to him. But who cares for God? People shed torrents of tears for their wives, children, wealth, and property, but who weeps for the vision of God? If one cries sincerely for God, one can surely see Him.'

Narendra was astounded. For the first time, he was face to face with a man who asserted that he had seen God. For the first time, in fact, he was hearing that God could be seen. He could feel that Ramakrishna's words were uttered from the depths of an inner experience. They could not be doubted. Still he could not reconcile these words with Ramakrishna's strange conduct, which he had witnessed only a few minutes before. What puzzled Narendra further was Ramakrishna's normal behaviour in the presence of others. The young man returned to Calcutta bewildered, but yet with a feeling of inner peace.

During his second visit to the Master, Narendra had an even stranger experience. After a minute or two Sri Ramakrishna drew near him in an ecstatic mood, muttered some words, fixed his eyes on him, and placed his right foot on Naren's body. At this touch Naren saw, with eyes open, the walls, the room, the temple garden — nay, the whole world — vanishing, and even himself disappearing into a void. He felt sure that he was facing death. He cried in consternation: 'What are you doing to me? I have my parents, brothers, and sisters at home.'

The Master laughed and stroked Naren's chest, restoring him to his normal mood. He said, 'All right, everything will happen in due time.'

Narendra, completely puzzled, felt that Ramakrishna had cast a hypnotic spell upon him. But how could that have been? Did he not pride himself in the possession of an iron will? He felt disgusted that he should have been unable to resist the influence of a

madman. Nonetheless he felt a great inner attraction for Sri Ramakrishna.

On his third visit Naren fared no better, though he tried his utmost to be on guard. Sri Ramakrishna took him to a neighbouring garden and, in a state of trance, touched him. Completely overwhelmed, Naren lost consciousness.

Sri Ramakrishna, referring later to this incident, said that after putting Naren into a state of unconsciousness, he had asked him many questions about his past, his mission in the world, and the duration of his present life. The answer had only confirmed what he himself had thought about these matters. Ramakrishna told his other disciples that Naren had attained perfection even before this birth; that he was an adept in meditation; and that the day Naren recognized his true self, he would give up the body by an act of will, through yoga. Often he was heard to say that Naren was one of the Saptarshis, or Seven Sages, who live in the realm of the Absolute. He narrated to them a vision he had had regarding the disciple's spiritual heritage.

Absorbed, one day, in samadhi, Ramakrishna had found that his mind was soaring high, going beyond the physical universe of the sun, moon, and stars, and passing into the subtle region of ideas. As it continued to ascend, the forms of gods and goddesses were left behind, and it crossed the luminous barrier separating the phenomenal universe from the Absolute, entering finally the transcendental realm. There Ramakrishna saw seven venerable sages absorbed in meditation. These, he thought, must have surpassed even the gods and goddesses in wisdom and holiness, and as he was admiring their unique spirituality he saw a portion of the undifferentiated Absolute become congealed, as it were, and take the form of a Divine Child. Gently clasping the neck of one of the sages with His soft arms, the Child whispered something in his ear, and at this magic touch the sage awoke from meditation. He fixed his half-open eyes upon the wondrous Child, who said in great joy: 'I am going down to earth. Won't you come with me?' With a benign look the sage expressed assent and returned into deep spiritual ecstasy. Ramakrishna was amazed to observe that a tiny portion of the sage, however, descended to earth, taking the form of light, which struck the house in Calcutta where Narendra's family lived, and when he saw Narendra for the first time, he at once recognized him as the incarnation of the sage. He also admitted that the Divine Child who brought about the descent of the rishi was none other than himself.

The meeting of Narendra and Sri Ramakrishna was an important event in the lives of both. A storm had been raging in Narendra's soul when he came to Sri Ramakrishna, who himself had passed through a similar struggle but was now firmly anchored in peace as a result of his intimate communion with the Godhead and his realization of Brahman as the immutable essence of all things.

A genuine product of the Indian soil and thoroughly acquainted with the spiritual traditions of India, Sri Ramakrishna was ignorant of the modern way of thinking. But Narendra was the symbol of the modern spirit. Inquisitive, alert, and intellectually honest, he possessed an open mind and demanded rational proof before accepting any conclusion as valid. As a loyal member of the Brahmo Samaj he was critical of image worship and the rituals of the Hindu religion. He did not feel the need of a guru, a

human intermediary between God and man. He was even sceptical about the existence of such a person, who was said to be free from human limitations and to whom an aspirant was expected to surrender himself completely and offer worship as to God. Ramakrishna's visions of gods and goddesses he openly ridiculed, and called them hallucinations.

For five years Narendra closely watched the Master, never allowing himself to be influenced by blind faith, always testing the words and actions of Sri Ramakrishna in the crucible of reason. It cost him many sorrows and much anguish before he accepted Sri Ramakrishna as the guru and the ideal of the spiritual life. But when the acceptance came, it was wholehearted, final, and irrevocable. The Master, too, was overjoyed to find a disciple who doubted, and he knew that Naren was the one to carry his message to the world.

The inner process that gradually transformed the chrysalis of Narendra into a beautiful butterfly will for ever remain, like all deep spiritual mysteries, unknown to the outer world. People, however, noticed the growth of an intimate relationship between the loving, patient, and forgiving teacher and his imperious and stubborn disciple. The Master never once asked Naren to abandon reason. He met the challenge of Naren's intellect with his superior understanding, acquired through firsthand knowledge of the essence of things. When Naren's reasoning failed to solve the ultimate mystery, the teacher gave him the necessary insight. Thus, with infinite patience, love, and vigilance, he tamed the rebellious spirit, demanding complete obedience to moral and spiritual disciplines, without which the religious life can not be built on a firm foundation.

The very presence of Narendranath would fill the Master's mind with indescribable joy and create ecstatic moods. He had already known, by many indications, of the disciple's future greatness, the manifestation of which awaited only the fullness of time. What others regarded in Naren as stubbornness or haughtiness appeared to Sri Ramakrishna as the expression of his manliness and self-reliance, born of his self-control and innate purity. He could not bear the slightest criticism of Naren and often said: 'Let no one judge him hastily. People will never understand him fully.'

Ramakrishna loved Narendranath because he saw him as the embodiment of Narayana, the Divine Spirit, undefiled by the foul breath of the world. But he was criticized for his attachment. Once a trouble-maker of twisted mind named Hazra, who lived with the Master at Dakshineswar, said to him, 'If you long for Naren and the other youngsters all the time, when will you think of God?' The Master was distressed by this thought. But it was at once revealed to him that though God dwelt in all beings, He was especially manifest in a pure soul like Naren. Relieved of his worries, he then said: 'Oh, what a fool Hazra is! How he unsettled my mind! But why blame the poor fellow? How could he know?'

Sri Ramakrishna was outspoken in Narendra's praise. This often embarrassed the young disciple, who would criticize the Master for what he termed a sort of infatuation. One day Ramakrishna spoke highly of Keshab Sen and the saintly Vijay Goswami, the

two outstanding leaders of the Brahma Samaj. Then he added: 'If Keshab possesses one virtue which has made him world-famous, Naren is endowed with eighteen such virtues. I have seen in Keshab and Vijay the divine light burning like a candle flame, but in Naren it shines with the radiance of the sun.'

Narendra, instead of feeling flattered by these compliments, became annoyed and sharply rebuked the Master for what he regarded as his foolhardiness. 'I cannot help it,' the Master protested. 'Do you think these are my words? The Divine Mother showed me certain things about you, which I repeated. And She reveals to me nothing but the truth.'

But Naren was hardly convinced. He was sure that these so-called revelations were pure illusions. He carefully explained to Sri Ramakrishna that, from the viewpoint of Western science and philosophy, very often a man was deceived by his mind, and that the chances of deception were greater when a personal attachment was involved. He said to the Master, 'Since you love me and wish to see me great, these fancies naturally come to your mind.'

The Master was perplexed. He prayed to the Divine Mother for light and was told: 'Why do you care about what he says? In a short time he will accept your every word as true.'

On another occasion, when the Master was similarly reprimanded by the disciple, he was reassured by the Divine Mother. Thereupon he said to Naren with a smile: 'You are a rogue. I won't listen to you any more. Mother says that I love you because I see the Lord in you. The day I shall not see Him in you, I shall not be able to bear even the sight of you.'

On account of his preoccupation with his studies, or for other reasons, Narendra could not come to Dakshineswar as often as Sri Ramakrishna wished. But the Master could hardly endure his prolonged absence. If the disciple had not visited him for a number of days, he would send someone to Calcutta to fetch him. Sometimes he went to Calcutta himself. One time, for example, Narendra remained away from Dakshineswar for several weeks; even the Master's eager importunities failed to bring him. Sri Ramakrishna knew that he sang regularly at the prayer meetings of the Brahma Samaj, and so one day he made his way to the Brahma temple that the disciple attended. Narendra was singing in the choir as the Master entered the hall, and when he heard Narendra's voice, Sri Ramakrishna fell into a deep ecstasy. The eyes of the congregation turned to him, and soon a commotion followed. Narendra hurried to his side. One of the Brahma leaders, in order to stop the excitement, put out the lights. The young disciple, realizing that the Master's sudden appearance was the cause of the disturbance, sharply took him to task. The latter answered, with tears in his eyes, that he had simply not been able to keep himself away from Narendra.

On another occasion, Sri Ramakrishna, unable to bear Narendra's absence, went to Calcutta to visit the disciple at his own home. He was told that Naren was studying in an attic in the second floor that could be reached only by a steep staircase. His nephew

Ramlal, who was a sort of caretaker of the Master, had accompanied him, and with his help Sri Ramakrishna climbed a few steps. Narendra appeared at the head of the stair, and at the very sight of him Sri Ramakrishna exclaimed, 'Naren, my beloved!' and went into ecstasy. With considerable difficulty Naren and Ramlal helped him to finish climbing the steps, and as he entered the room the Master fell into deep samadhi. A fellow student who was with Naren at the time and did not know anything of religious trances, asked Naren in bewilderment, 'Who is this man?'

'Never mind,' replied Naren. 'You had better go home now.'

Naren often said that the 'Old Man,' meaning Ramakrishna, bound the disciple for ever to him by his love. 'What do worldly men,' he remarked, 'know about love? They only make a show of it. The Master alone loves us genuinely.' Naren, in return, bore a deep love for Sri Ramakrishna, though he seldom expressed it in words. He took delight in criticizing the Master's spiritual experiences as evidences of a lack of self-control. He made fun of his worship of Kali.

'Why do you come here,' Sri Ramakrishna once asked him, 'if you do not accept Kali, my Mother?'

'Bah! Must I accept Her,' Naren retorted, 'simply because I come to see you? I come to you because I love you.'

'All right,' said the Master, 'ere long you will not only accept my blessed Mother, but weep in Her name.'

Turning to his other disciples, he said: 'This boy has no faith in the forms of God and tells me that my visions are pure imagination. But he is a fine lad of pure mind. He does not accept anything without direct evidence. He has studied much and cultivated great discrimination. He has fine judgement.'

TRAINING OF THE DISCIPLE

It is hard to say when Naren actually accepted Sri Ramakrishna as his guru. As far as the master was concerned, the spiritual relationship was established at the first meeting at Dakshineswar, when he had touched Naren, stirring him to his inner depths. From that moment he had implicit faith in the disciple and bore him a great love. But he encouraged Naren in the independence of his thinking. The love and faith of the Master acted as a restraint upon the impetuous youth and became his strong shield against the temptations of the world. By gradual steps the disciple was then led from doubt to certainty, and from anguish of mind to the bliss of the Spirit. This, however, was not an easy attainment.

Sri Ramakrishna, perfect teacher that he was, never laid down identical disciplines for

disciples of diverse temperaments. He did not insist that Narendra should follow strict rules about food, nor did he ask him to believe in the reality of the gods and goddesses of Hindu mythology. It was not necessary for Narendra's philosophic mind to pursue the disciplines of concrete worship. But a strict eye was kept on Naren's practice of discrimination, detachment, self-control, and regular meditation. Sri Ramakrishna enjoyed Naren's vehement arguments with the other devotees regarding the dogmas and creeds of religion and was delighted to hear him tear to shreds their unquestioning beliefs. But when, as often happened, Naren teased the gentle Rakhai for showing reverence to the Divine Mother Kali, the Master would not tolerate these attempts to unsettle the brother disciple's faith in the forms of God.

As a member of the Brahmo Samaj, Narendra accepted its doctrine of monotheism and the Personal God. He also believed in the natural depravity of man. Such doctrines of non-dualistic Vedanta as the divinity of the soul and the oneness of existence he regarded as blasphemy; the view that man is one with God appeared to him pure nonsense. When the master warned him against thus limiting God's infinitude and asked him to pray to God to reveal to him His true nature, Narendra smiled. One day he was making fun of Sri Ramakrishna's non-dualism before a friend and said, 'What can be more absurd than to say that this jug is God, this cup is God, and that we too are God?' Both roared with laughter.

Just then the Master appeared. Coming to learn the cause of their fun, he gently touched Naren and plunged into deep samadhi. The touch produced a magic effect, and Narendra entered a new realm of consciousness. He saw the whole universe permeated by the Divine Spirit and returned home in a daze. While eating his meal, he felt the presence of Brahman in everything — in the food, and in himself too. While walking in the street, he saw the carriages, the horses, the crowd, and himself as if made of the same substance. After a few days the intensity of the vision lessened to some extent, but still he could see the world only as a dream. While strolling in a public park of Calcutta, he struck his head against the iron railing, several times, to see if they were real or a mere illusion of the mind. Thus he got a glimpse of non-dualism, the fullest realization of which was to come only later, at the Cossipore garden.

Sri Ramakrishna was always pleased when his disciples put to the test his statements or behaviour before accepting his teachings. He would say: 'Test me as the money-changers test their coins. You must not believe me without testing me thoroughly.' The disciples often heard him say that his nervous system had undergone a complete change as a result of his spiritual experiences, and that he could not bear the touch of any metal, such as gold or silver. One day, during his absence in Calcutta, Narendra hid a coin under Ramakrishna's bed. After his return when the Master sat on the bed, he started up in pain as if stung by an insect. The mattress was examined and the hidden coin was found.

Naren, on the other hand, was often tested by the Master. One day, when he entered the Master's room, he was completely ignored. Not a word of greeting was uttered. A week later he came back and met with the same indifference, and during the third and fourth visits saw no evidence of any thawing of the Master's frigid attitude.

At the end of a month Sri Ramakrishna said to Naren, 'I have not exchanged a single word with you all this time, and still you come.'

The disciple replied: 'I come to Dakshineswar because I love you and want to see you. I do not come here to hear your words.'

The Master was overjoyed. Embracing the disciple, he said: 'I was only testing you. I wanted to see if you would stay away on account of my outward indifference. Only a man of your inner strength could put up with such indifference on my part. Anyone else would have left me long ago.'

On one occasion Sri Ramakrishna proposed to transfer to Narendranath many of the spiritual powers that he had acquired as a result of his ascetic disciplines and visions of God. Naren had no doubt concerning the Master's possessing such powers. He asked if they would help him to realize God. Sri Ramakrishna replied in the negative but added that they might assist him in his future work as a spiritual teacher. 'Let me realize God first,' said Naren, 'and then I shall perhaps know whether or not I want supernatural powers. If I accept them now, I may forget God, make selfish use of them, and thus come to grief.' Sri Ramakrishna was highly pleased to see his chief disciple's single-minded devotion.

Several factors were at work to mould the personality of young Narendranath. Foremost of these were his inborn spiritual tendencies, which were beginning to show themselves under the influence of Sri Ramakrishna, but against which his rational mind put up a strenuous fight. Second was his habit of thinking highly and acting nobly, disciplines acquired from a mother steeped in the spiritual heritage of India. Third were his broadmindedness and regard for truth wherever found, and his sceptical attitude towards the religious beliefs and social conventions of the Hindu society of his time. These he had learnt from his English-educated father, and he was strengthened in them through his own contact with Western culture.

With the introduction in India of English education during the middle of the nineteenth century, as we have seen, Western science, history, and philosophy were studied in the Indian colleges and universities. The educated Hindu youths, allured by the glamour, began to mould their thought according to this new light, and Narendra could not escape the influence. He developed a great respect for the analytical scientific method and subjected many of the Master's spiritual visions to such scrutiny. The English poets stirred his feelings, especially Wordsworth and Shelley, and he took a course in Western medicine to understand the functioning of the nervous system, particularly the brain and spinal cord, in order to find out the secrets of Sri Ramakrishna's trances. But all this only deepened his inner turmoil.

John Stuart Mill's *Three Essays on Religion* upset his boyish theism and the easy optimism imbibed from the Brahma Samaj. The presence of evil in nature and man haunted him and he could not reconcile it at all with the goodness of an omnipotent Creator. Hume's scepticism and Herbert Spencer's doctrine of the Unknowable filled

his mind with a settled philosophical agnosticism. After the wearing out of his first emotional freshness and naivete, he was beset with a certain dryness and incapacity for the old prayers and devotions. He was filled with an ennui which he concealed, however, under his jovial nature. Music, at this difficult stage of his life, rendered him great help; for it moved him as nothing else and gave him a glimpse of unseen realities that often brought tears to his eyes.

Narendra did not have much patience with humdrum reading, nor did he care to absorb knowledge from books as much as from living communion and personal experience. He wanted life to be kindled by life, and thought kindled by thought. He studied Shelley under a college friend, Brajendranath Seal, who later became the leading Indian philosopher of his time, and deeply felt with the poet his pantheism, impersonal love, and vision of a glorified millennial humanity. The universe, no longer a mere lifeless, loveless mechanism, was seen to contain a spiritual principle of unity. Brajendranath, moreover, tried to present him with a synthesis of the Supreme Brahman of Vedanta, the Universal Reason of Hegel, and the gospel of Liberty, Equality, and Fraternity of the French Revolution. By accepting as the principle of morals the sovereignty of the Universal Reason and the negation of the individual, Narendra achieved an intellectual victory over scepticism and materialism, but no peace of mind.

Narendra now had to face a new difficulty. The 'ballet of bloodless categories' of Hegel and his creed of Universal Reason required of Naren a suppression of the yearning and susceptibility of his artistic nature and joyous temperament, the destruction of the cravings of his keen and acute senses, and the smothering of his free and merry conviviality. This amounted almost to killing his own true self. Further, he could not find in such a philosophy any help in the struggle of a hot-blooded youth against the cravings of the passions, which appeared to him as impure, gross, and carnal. Some of his musical associates were men of loose morals for whom he felt a bitter and undisguised contempt.

Narendra therefore asked his friend Brajendra if the latter knew the way of deliverance from the bondage of the senses, but he was told only to rely upon Pure Reason and to identify the self with it, and was promised that through this he would experience an ineffable peace. The friend was a Platonic transcendentalist and did not have faith in what he called the artificial prop of grace, or the mediation of a guru. But the problems and difficulties of Narendra were very different from those of his intellectual friend. He found that mere philosophy was impotent in the hour of temptation and in the struggle for his soul's deliverance. He felt the need of a hand to save, to uplift, to protect — shakti or power outside his rational mind that would transform his impotence into strength and glory. He wanted a flesh-and-blood reality established in peace and certainty, in short, a living guru, who, by embodying perfection in the flesh, would compose the commotion of his soul.

The leaders of the Brahma Samaj, as well as those of the other religious sects, had failed. It was only Ramakrishna who spoke to him with authority, as none had spoken before, and by his power brought peace into the troubled soul and healed the wounds

of the spirit. At first Naren feared that the serenity that possessed him in the presence of the Master was illusory, but his misgivings were gradually vanquished by the calm assurance transmitted to him by Ramakrishna out of his own experience of Satchidananda Brahman — Existence, Knowledge, and Bliss Absolute. (This account of the struggle of Naren's collegiate days summarizes an article on Swami Vivekananda by Brajendranath Seal, published in the *Life of Swami Vivekananda* by the Advaita Ashrama, Mayavati, India.)

Narendra could not but recognize the contrast of the *Sturm und Drang* of his soul with the serene bliss in which Sri Ramakrishna was always bathed. He begged the Master to teach him meditation, and Sri Ramakrishna's reply was to him a source of comfort and strength. The Master said: 'God listens to our sincere prayer. I can swear that you can see God and talk with Him as intensely as you see me and talk with me. You can hear His words and feel His touch.' Further the Master declared: 'You may not believe in divine forms, but if you believe in an Ultimate Reality who is the Regulator of the universe, you can pray to Him thus: "O God, I do not know Thee. Be gracious to reveal to me Thy real nature." He will certainly listen to you if your prayer is sincere.'

Narendra, intensifying his meditation under the Master's guidance, began to lose consciousness of the body and to feel an inner peace, and this peace would linger even after the meditation was over. Frequently he felt the separation of the body from the soul. Strange perceptions came to him in dreams, producing a sense of exaltation that persisted after he awoke. The guru was performing his task in an inscrutable manner, Narendra's friends observed only his outer struggle; but the real transformation was known to the teacher alone — or perhaps to the disciple too.

In 1884, when Narendranath was preparing for the B.A. examination, his family was struck by a calamity. His father suddenly died, and the mother and children were plunged into great grief. For Viswanath, a man of generous nature, had lived beyond his means, and his death burdened the family with a heavy debt. Creditors, like hungry wolves, began to prowl about the door, and to make matters worse, certain relatives brought a lawsuit for the partition of the ancestral home. Though they lost it, Narendra was faced, thereafter, with poverty. As the eldest male member of the family, he had to find the wherewithal for the feeding of seven or eight mouths and began to hunt a job. He also attended the law classes. He went about clad in coarse clothes, barefoot, and hungry. Often he refused invitations for dinner from friends, remembering his starving mother, brothers, and sisters at home. He would skip family meals on the fictitious plea that he had already eaten at a friend's house, so that the people at home might receive a larger share of the scanty food. The Datta family was proud and would not dream of soliciting help from outsiders. With his companions Narendra was his usual gay self. His rich friends no doubt noticed his pale face, but they did nothing to help. Only one friend sent occasional anonymous aid, and Narendra remained grateful to him for life. Meanwhile, all his efforts to find employment failed. Some friends who earned money in a dishonest way asked him to join them, and a rich woman sent him an immoral proposal, promising to put an end to his financial distress. But Narendra gave to these a blunt rebuff. Sometimes he would wonder if the world were not the handiwork of the Devil — for how could one account for so much suffering in God's creation?

One day, after a futile search for a job, he sat down, weary and footsore, in the big park of Calcutta in the shadow of the Ochterlony monument. There some friends joined him and one of them sang a song, perhaps to console him, describing God's abundant grace.

Bitterly Naren said: 'Will you please stop that song? Such fancies are, no doubt, pleasing to those who are born with silver spoons in their mouths. Yes, there was a time when I, too, thought like that. But today these ideas appear to me a mockery.'

The friends were bewildered.

One morning, as usual, Naren left his bed repeating God's name, and was about to go out in search of work after seeking divine blessings. His mother heard the prayer and said bitterly: 'Hush, you fool! You have been crying yourself hoarse for God since your childhood. Tell me what has God done for you?' Evidently the crushing poverty at home was too much for the pious mother.

These words stung Naren to the quick. A doubt crept into his mind about God's existence and His Providence.

It was not in Naren's nature to hide his feelings. He argued before his friends and the devotees of Sri Ramakrishna about God's non-existence and the futility of prayer even if God existed. His over-zealous friends thought he had become an atheist and ascribed to him many unmentionable crimes, which he had supposedly committed to forget his misery. Some of the devotees of the Master shared these views. Narendra was angry and mortified to think that they could believe him to have sunk so low. He became hardened and justified drinking and the other dubious pleasures resorted to by miserable people for a respite from their suffering. He said, further, that he himself would not hesitate to follow such a course if he were assured of its efficacy. Openly asserting that only cowards believed in God for fear of hell-fire, he argued the possibility of God's non-existence and quoted Western philosophers in support of his position. And when the devotees of the Master became convinced that he was hopelessly lost, he felt a sort of inner satisfaction.

A garbled report of the matter reached Sri Ramakrishna, and Narendra thought that perhaps the Master, too, doubted his moral integrity. The very idea revived his anger. 'Never mind,' he said to himself. 'If good or bad opinion of a man rests on such flimsy grounds, I don't care.'

But Narendra was mistaken. For one day Bhavanath, a devotee of the master and an intimate friend of Narendra, cast aspersions on the latter's character, and the Master said angrily: 'Stop, you fool! The Mother has told me that it is simply not true. I shan't look at your face if you speak to me again that way.'

The fact was that Narendra could not, in his heart of hearts, disbelieve in God. He remembered the spiritual visions of his own boyhood and many others that he had experienced in the company of the Master. Inwardly he longed to understand God and His ways. And one day he gained this understanding. It happened in the following way:

He had been out since morning in a soaking rain in search of employment, having had neither food nor rest for the whole day. That evening he sat down on the porch of a house by the roadside, exhausted. He was in a daze. Thoughts began to flit before his mind, which he could not control. Suddenly he had a strange vision, which lasted almost the whole night. He felt that veil after veil was removed from before his soul, and he understood the reconciliation of God's justice with His mercy. He came to know — but he never told how — that misery could exist in the creation of a compassionate God without impairing His sovereign power or touching man's real self. He understood the meaning of it all and was at peace. Just before daybreak, refreshed both in body and in mind, he returned home.

This revelation profoundly impressed Narendranath. He became indifferent to people's opinion and was convinced that he was not born to lead an ordinary worldly life, enjoying the love of a wife and children and physical luxuries. He recalled how the several proposals of marriage made by his relatives had come to nothing, and he ascribed all this to God's will. The peace and freedom of the monastic life cast a spell upon him. He determined to renounce the world, and set a date for this act. Then, coming to learn that Sri Ramakrishna would visit Calcutta that very day, he was happy to think that he could embrace the life of a wandering monk with his guru's blessings.

When they met, the Master persuaded his disciple to accompany him to Dakshineswar. As they arrived in his room, Sri Ramakrishna went into an ecstatic mood and sang a song, while tears bathed his eyes. The words of the song clearly indicated that the Master knew of the disciple's secret wish. When other devotees asked him about the cause of his grief, Sri Ramakrishna said, 'Oh, never mind, it is something between me and Naren, and nobody else's business.' At night he called Naren to his side and said with great feeling: 'I know you are born for Mother's work. I also know that you will be a monk. But stay in the world as long as I live, for my sake at least.' He wept again.

Soon after, Naren procured a temporary job, which was sufficient to provide a hand-to-mouth living for the family.

One day Narendra asked himself why, since Kali, the Divine Mother listened to Sri Ramakrishna prayers, should not the Master pray to Her to relieve his poverty. When he told Sri Ramakrishna about this idea, the latter inquired why he did not pray himself to Kali, adding that Narendranath suffered because he did not acknowledge Kali as the Sovereign Mistress of the universe.

'Today,' the Master continued, 'is a Tuesday, an auspicious day for the Mother's worship. Go to Her shrine in the evening, prostrate yourself before the image, and pray to Her for any boon; it will be granted. Mother Kali is the embodiment of Love and Compassion. She is the Power of Brahman. She gives birth to the world by Her mere wish. She fulfils every sincere prayer of Her devotees.'

At nine o'clock in the evening, Narendranath went to the Kali temple. Passing through the courtyard, he felt within himself a surge of emotion, and his heart leapt with joy in

anticipation of the vision of the Divine Mother. Entering the temple, he cast his eyes upon the image and found the stone figure to be nothing else but the living Goddess, the Divine Mother Herself, ready to give him any boon he wanted — either a happy worldly life or the joy of spiritual freedom. He was in ecstasy. He prayed for the boon of wisdom, discrimination, renunciation, and Her uninterrupted vision, but forgot to ask the Deity for money. He felt great peace within as he returned to the Master's room, and when asked if he had prayed for money, was startled. He said that he had forgotten all about it. The Master told him to go to the temple again and pray to the Divine Mother to satisfy his immediate needs. Naren did as he was bidden, but again forgot his mission. The same thing happened a third time. Then Naren suddenly realized that Sri Ramakrishna himself had made him forget to ask the Divine Mother for worldly things; perhaps he wanted Naren to lead a life of renunciation. So he now asked Sri Ramakrishna to do something for the family. The master told the disciple that it was not Naren's destiny to enjoy a worldly life, but assured him that the family would be able to eke out a simple existence.

The above incident left a deep impression upon Naren's mind; it enriched his spiritual life, for he gained a new understanding of the Godhead and Its ways in the phenomenal universe. Naren's idea of God had hitherto been confined either to that of a vague Impersonal Reality or to that of an extracosmic Creator removed from the world. He now realized that the Godhead is immanent in the creation, that after projecting the universe from within Itself, It has entered into all created entities as life and consciousness, whether manifest or latent. This same immanent Spirit, or the World Soul, when regarded as a person creating, preserving, and destroying the universe, is called the Personal God, and is worshipped by different religions through such a relationship as that of father, mother, king, or beloved. These relationships, he came to understand, have their appropriate symbols, and Kali is one of them.

Embodying in Herself creation and destruction, love and terror, life and death, Kali is the symbol of the total universe. The eternal cycle of the manifestation and non-manifestation of the universe is the breathing-out and breathing-in of this Divine Mother. In one aspect She is death, without which there cannot be life. She is smeared with blood, since without blood the picture of the phenomenal universe is not complete. To the wicked who have transgressed Her laws, She is the embodiment of terror, and to the virtuous, the benign Mother. Before creation She contains within Her womb the seed of the universe, which is left from the previous cycle. After the manifestation of the universe She becomes its preserver and nourisher, and at the end of the cycle She draws it back within Herself and remains as the undifferentiated Sakti, the creative power of Brahman. She is non-different from Brahman. When free from the acts of creation, preservation, and destruction, the Spirit, in Its acosmic aspect, is called Brahman; otherwise It is known as the World Soul or the Divine Mother of the universe. She is therefore the doorway to the realization of the Absolute; She is the Absolute. To the daring devotee who wants to see the transcendental Absolute, She reveals that form by withdrawing Her phenomenal aspect. Brahman is Her transcendental aspect. She is the Great Fact of the universe, the totality of created beings. She is the Ruler and the Controller.

All this had previously been beyond Narendra's comprehension. He had accepted the reality of the phenomenal world and yet denied the reality of Kali. He had been conscious of hunger and thirst, pain and pleasure, and the other characteristics of the world, and yet he had not accepted Kali, who controlled them all. That was why he had suffered. But on that auspicious Tuesday evening the scales dropped from his eyes. He accepted Kali as the Divine Mother of the universe. He became Her devotee.

Many years later he wrote to an American lady: 'Kali worship is my special *fad*.' But he did not preach Her in public, because he thought that all that modern man required was to be found in the Upanishads. Further, he realized that the Kali symbol would not be understood by universal humanity.

Narendra enjoyed the company of the Master for six years, during which time his spiritual life was moulded. Sri Ramakrishna was a wonderful teacher in every sense of the word. Without imposing his ideas upon anyone, he taught more by the silent influence of his inner life than by words or even by personal example. To live near him demanded of the disciple purity of thought and concentration of mind. He often appeared to his future monastic followers as their friend and playmate. Through fun and merriment he always kept before them the shining ideal of God-realization. He would not allow any deviation from bodily and mental chastity, nor any compromise with truth and renunciation. Everything else he left to the will of the Divine Mother.

Narendra was his 'marked' disciple, chosen by the Lord for a special mission. Sri Ramakrishna kept a sharp eye on him, though he appeared to give the disciple every opportunity to release his pent-up physical and mental energy. Before him, Naren often romped about like a young lion cub in the presence of a firm but indulgent parent. His spiritual radiance often startled the Master, who saw that maya, the Great Enchantress, could not approach within 'ten feet' of that blazing fire.

Narendra always came to the Master in the hours of his spiritual difficulties. One time he complained that he could not meditate in the morning on account of the shrill note of a whistle from a neighbouring mill, and was advised by the Master to concentrate on the very sound of the whistle. In a short time he overcame the distraction. Another time he found it difficult to forget the body at the time of meditation. Sri Ramakrishna sharply pressed the space between Naren's eyebrows and asked him to concentrate on that sensation. The disciple found this method effective.

Witnessing the religious ecstasy of several devotees, Narendra one day said to the Master that he too wanted to experience it. 'My child,' he was told, 'when a huge elephant enters a small pond, a great commotion is set up, but when it plunges into the Ganga, the river shows very little agitation. These devotees are like small ponds; a little experience makes their feelings flow over the brim. But you are a huge river.'

Another day the thought of excessive spiritual fervour frightened Naren. The Master reassured him by saying: 'God is like an ocean of sweetness; wouldn't you dive into it? Suppose there is a bowl filled with syrup, and you are a fly, hungry for the sweet

liquid. How would you like to drink it?' Narendra said that he would sit on the edge of the bowl, otherwise he might be drowned in the syrup and lose his life. 'But,' the Master said, 'you must not forget that I am talking of the Ocean of Satchidananda, the Ocean of Immortality. Here one need not be afraid of death. Only fools say that one should not have too much of divine ecstasy. Can anybody carry to excess the love of God? You must dive deep in the Ocean of God.'

On one occasion Narendra and some of his brother disciples were vehemently arguing about God's nature — whether He was personal or impersonal, whether Divine Incarnation was fact or myth, and so forth and so on. Narendra silenced his opponents by his sharp power of reasoning and felt jubilant at his triumph. Sri Ramakrishna enjoyed the discussion and after it was over sang in an ecstatic mood:

How are you trying, O my mind,

to know the nature of God?

You are groping like a madman

locked in a dark room.

He is grasped through ecstatic love;

how can you fathom Him without it?

Only through affirmation, never negation,

can you know Him;

Neither through Veda nor through Tantra

nor the six darsanas.

All fell silent, and Narendra realized the inability of the intellect to fathom God's mystery.

In his heart of hearts Naren was a lover of God. Pointing to his eyes, Ramakrishna said that only a bhakta possessed such a tender look; the eyes of the jnani were generally dry. Many a time, in his later years, Narendra said, comparing his own spiritual attitude with that of the Master: 'He was a jnani within, but a bhakta without; but I am a bhakta within, and a jnani without.' He meant that Ramakrishna's gigantic intellect was hidden under a thin layer of devotion, and Narendra's devotional nature was covered by a cloak of knowledge.

We have already referred to the great depth of Sri Ramakrishna's love for his beloved disciple. He was worried about the distress of Naren's family and one day asked a wealthy devotee if he could not help Naren financially. Naren's pride was wounded and he mildly scolded the Master. The latter said with tears in his eyes: 'O my Naren! I can do anything for you, even beg from door to door.' Narendra was deeply moved but said nothing. Many days after, he remarked, 'The Master made me his slave by his love for me.'

This great love of Sri Ramakrishna enabled Naren to face calmly the hardships of life. Instead of hardening into a cynic, he developed a mellowness of heart. But, as will be seen later, Naren to the end of his life was often misunderstood by his friends. A bold thinker, he was far ahead of his time. Once he said: 'Why should I expect to be understood? It is enough that they love me. After all, who am I? The Mother knows best. She can do Her own work. Why should I think myself to be indispensable?'

The poverty at home was not an altogether unmitigated evil. It drew out another side of Naren's character. He began to feel intensely for the needy and afflicted. Had he been nurtured in luxury, the Master used to say, he would perhaps have become a different person — a statesman, a lawyer, an orator, or a social reformer. But instead, he dedicated his life to the service of humanity.

Sri Ramakrishna had had the prevision of Naren's future life of renunciation. Therefore he was quite alarmed when he came to know of the various plans made by Naren's relatives for his marriage. Prostrating himself in the shrine of Kali, he prayed repeatedly: 'O Mother! Do break up these plans. Do not let him sink in the quagmire of the world.' He closely watched Naren and warned him whenever he discovered the trace of an impure thought in his mind.

Naren's keen mind understood the subtle implications of Sri Ramakrishna's teachings. One day the Master said that the three salient disciplines of Vaishnavism were love of God's name, service to the devotees, and compassion for all living beings. But he did not like the word *compassion* and said to the devotees: 'How foolish to speak of compassion! Man is an insignificant worm crawling on the earth — and he to show compassion to others! This is absurd. It must not be compassion, but service to all. Recognize them as God's manifestations and serve them.'

The other devotees heard the words of the Master but could hardly understand their significance. Naren, however fathomed the meaning. Taking his young friends aside, he said that Sri Ramakrishna's remarks had thrown wonderful light on the philosophy of non-dualism with its discipline of non-attachment, and on that of dualism with its discipline of love. The two were not really in conflict. A non-dualist did not have to make his heart dry as sand, nor did he have to run away from the world. As Brahman alone existed in all men, a non-dualist must love all and serve all. Love, in the true sense of the word, is not possible unless one sees God in others. Naren said that the Master's words also reconciled the paths of knowledge and action. An illumined person did not have to remain inactive; he could commune with Brahman through service to

other embodied beings, who also are embodiments of Brahman.

'If it be the will of God,' Naren concluded, 'I shall one day proclaim this noble truth before the world at large. I shall make it the common property of all — the wise and the fool, the rich and the poor, the brahmin and the pariah.'

Years later he expressed these sentiments in a noble poem which concluded with the following words:

Thy God is here before thee now,
Revealed in all these myriad forms:
Rejecting them, where seekest thou
His presence? He who freely shares
His love with every living thing
Proffers true service unto God.

It was Sri Ramakrishna who re-educated Narendranath in the essentials of Hinduism. He, the fulfilment of the spiritual aspirations of the three hundred millions of Hindus for the past three thousand years, was the embodiment of the Hindu faith. The beliefs Narendra had learnt on his mother's lap had been shattered by a collegiate education, but the young man now came to know that Hinduism does not consist of dogmas or creeds; it is an inner experience, deep and inclusive, which respects all faiths, all thoughts, all efforts and all realizations. Unity in diversity is its ideal.

Narendra further learnt that religion is a vision which, at the end, transcends all barriers of caste and race and breaks down the limitations of time and space. He learnt from the Master that the Personal God and worship through symbols ultimately lead the devotee to the realization of complete oneness with the Deity. The Master taught him the divinity of the soul, the non-duality of the Godhead, the unity of existence, and the harmony of religions. He showed Naren by his own example how a man in this very life could reach perfection, and the disciple found that the Master had realized the same God-consciousness by following the diverse disciplines of Hinduism, Christianity, and Islam.

One day the Master, in an ecstatic mood, said to the devotees: 'There are many opinions and many ways. I have seen them all and do not like them any more. The devotees of different faiths quarrel among themselves. Let me tell you something. You are my own people. There are no strangers around. I clearly see that God is the whole and I am a part of Him. He is the Lord and I am His servant. And sometimes I think He is I and I am He.'

Narendra regarded Sri Ramakrishna as the embodiment of the spirit of religion and did not bother to know whether he was or not an Incarnation of God. He was reluctant to cast the Master in any theological mould. It was enough for Naren if he could see through the vista of Ramakrishna's spiritual experiences all the aspects of the Godhead.

How did Narendra impress the other devotees of the Master, especially the youngsters? He was their idol. They were awed by his intellect and fascinated by his personality. In appearance he was a dynamic youth, overflowing with vigour and vitality, having a physical frame slightly over middle height and somewhat thickset in the shoulders. He was graceful without being feminine. He had a strong jaw, suggesting his staunch will and fixed determination. The chest was expansive, and the breadth of the head towards the front signified high mental power and development.

But the most remarkable thing about him was his eyes, which Sri Ramakrishna compared to lotus petals. They were prominent but not protruding, and part of the time their gaze was indrawn, suggesting the habit of deep meditation; their colour varied according to the feeling of the moment. Sometimes they would be luminous in profundity, and sometimes they sparkled in merriment. Endowed with the native grace of an animal, he was free in his movements. He walked sometimes with a slow gait and sometimes with rapidity, always a part of his mind absorbed in deep thought. And it was a delight to hear his resonant voice, either in conversation or in music.

But when Naren was serious his face often frightened his friends. In a heated discussion his eyes glowed. If immersed in his own thoughts, he created such an air of aloofness that no one dared to approach him. Subject to various moods, sometimes he showed utter impatience with his environment, and sometimes a tenderness that melted everybody's heart. His smile was bright and infectious. To some he was a happy dreamer, to some he lived in a real world rich with love and beauty, but to all he unfailingly appeared a scion of an aristocratic home.

And how did the Master regard his beloved disciple? To quote his own words:

'Narendra belongs to a very high plane — the realm of the Absolute. He has a manly nature. So many devotees come here, but there is no one like him.

'Every now and then I take stock of the devotees. I find that some are like lotuses with ten petals, some like lotuses with a hundred petals. But among lotuses Narendra is a thousand-petalled one.

'Other devotees may be like pots or pitchers; but Narendra is a huge water-barrel.

'Others may be like pools or tanks; but Narendra is a huge reservoir like the Haldarpukur.

'Among fish, Narendra is a huge red-eyed carp; others are like minnows or smelts or sardines.

'Narendra is a "very big receptacle", one that can hold many things. He is like a bamboo with a big hollow space inside.

'Narendra is not under the control of anything. He is not under the control of attachment or sense pleasures. He is like a male pigeon. If you hold a male pigeon by

its beak, it breaks away from you; but the female pigeon keeps still. I feel great strength when Narendra is with me in a gathering.'

Sometime about the middle of 1885 Sri Ramakrishna showed the first symptoms of a throat ailment that later was diagnosed as cancer. Against the advice of the physicians, he continued to give instruction to spiritual seekers, and to fall into frequent trances. Both of these practices aggravated the illness. For the convenience of the physicians and the devotees, he was at first removed to a house in the northern section of Calcutta and then to a garden house at Cossipore, a suburb of the city. Narendra and the other young disciples took charge of nursing him. Disregarding the wishes of their guardians, the boys gave up their studies or neglected their duties at home, at least temporarily, in order to devote themselves heart and soul to the service of the Master. His wife, known among the devotees as the Holy Mother, looked after the cooking; the older devotees met the expenses. All regarded this service to the guru as a blessing and privilege.

Narendra time and again showed his keen insight and mature judgement during Sri Ramakrishna's illness. Many of the devotees, who looked upon the Master as God's Incarnation and therefore refused to see in him any human frailty, began to give a supernatural interpretation of his illness. They believed that it had been brought about by the will of the Divine Mother or the Master himself to fulfil an inscrutable purpose, and that it would be cured without any human effort after the purpose was fulfilled. Narendra said, however, that since Sri Ramakrishna was a combination of God and man the physical element in him was subject to such laws of nature as birth, growth, decay, and destruction. He refused to give the Master's disease, a natural phenomenon, any supernatural explanation. Nonetheless, he was willing to shed his last drop of blood in the service of Sri Ramakrishna.

Emotion plays an important part in the development of the spiritual life. While intellect removes the obstacles, it is emotion that gives the urge to the seeker to move forward. But mere emotionalism without the disciplines of discrimination and renunciation often leads him astray. He often uses it as a short cut to trance or ecstasy. Sri Ramakrishna, no doubt, danced and wept while singing God's name and experienced frequent trances; but behind his emotion there was the long practice of austerities and renunciation. His devotees had not witnessed the practice of his spiritual disciplines. Some of them, especially the elderly householders, began to display ecstasies accompanied by tears and physical contortions, which in many cases, as later appeared, were the result of careful rehearsal at home or mere imitation of Sri Ramakrishna's genuine trances. Some of the devotees, who looked upon the Master as a Divine Incarnation, thought that he had assumed their responsibilities, and therefore they relaxed their own efforts. Others began to speculate about the part each of them was destined to play in the new dispensation of Sri Ramakrishna. In short, those who showed the highest emotionalism posed as the most spiritually advanced.

Narendra's alert mind soon saw this dangerous trend in their lives. He began to make fun of the elders and warned his young brother disciples about the harmful effect of indulging in such outbursts. Real spirituality, he told them over and over again, was the

eradication of worldly tendencies and the development of man's higher nature. He derided their tears and trances as symptoms of nervous disorder, which should be corrected by the power of the will, and, if necessary, by nourishing food and proper medical treatment. Very often, he said, unwary devotees of God fall victims to mental and physical breakdown. 'Of one hundred persons who take up the spiritual life,' he grimly warned, 'eighty turn out to be charlatans, fifteen insane, and only five, maybe, get a glimpse of the real truth. Therefore, beware.' He appealed to their inner strength and admonished them to keep away from all sentimental nonsense. He described to the young disciples Sri Ramakrishna's uncompromising self-control, passionate yearning for God, and utter renunciation of attachment to the world, and he insisted that those who loved the Master should apply his teachings in their lives.

Sri Ramakrishna, too, coming to realize the approaching end of his mortal existence, impressed it upon the devotees that the realization of God depended upon the giving up of lust and greed. The young disciples became grateful to Narendranath for thus guiding them during the formative period of their spiritual career. They spent their leisure hours together in meditation, study, devotional music, and healthy spiritual discussions.

The illness of Sri Ramakrishna showed no sign of abatement; the boys redoubled their efforts to nurse him, and Narendra was constantly by their side, cheering them whenever they felt depressed. One day he found them hesitant about approaching the Master. They had been told that the illness was infectious. Narendra dragged them to the Master's room. Lying in a corner was a cup containing part of the gruel which Sri Ramakrishna could not swallow. It was mixed with his saliva. Narendra seized the cup and swallowed its contents. This set at rest the boys' misgivings.

Narendra, understanding the fatal nature of Sri Ramakrishna's illness and realizing that the beloved teacher would not live long, intensified his own spiritual practices. His longing for the vision of God knew no limit. One day he asked the Master for the boon of remaining merged in samadhi three or four days at a stretch, interrupting his meditation now and then for a bite of food. 'You are a fool,' said the Master. 'There is a state higher than that. It is you who sing: "O Lord! Thou art all that exists."' Sri Ramakrishna wanted the disciple to see God in all beings and to serve them in a spirit of worship. He often said that to see the world alone, without God, is ignorance, *ajnana*; to see God alone, without the world, is a kind of philosophical knowledge, *jnana*; but to see all beings permeated by the spirit of God is supreme wisdom, *vijnana*. Only a few blessed souls could see God dwelling in all. He wanted Naren to attain this supreme wisdom. So the master said to him, 'Settle your family affairs first, then you shall know a state even higher than samadhi.'

On another occasion, in response to a similar request, Sri Ramakrishna said to Naren: 'Shame on you! You are asking for such an insignificant thing. I thought that you would be like a big banyan tree, and that thousands of people would rest in your shade. But now I see that you are seeking your own liberation.' Thus scolded, Narendra shed profuse tears. He realized the greatness of Sri Ramakrishna's heart.

An intense fire was raging within Narendra's soul. He could hardly touch his college books; he felt it was a dreadful thing to waste time in that way. One morning he went home but suddenly experienced an inner fear. He wept for not having made much spiritual progress, and hurried to Cossipore almost unconscious of the outside world. His shoes slipped off somewhere, and as he ran past a rick of straw some of it stuck to his clothes. Only after entering the Master's room did he feel some inner peace.

Sri Ramakrishna said to the other disciples present: 'Look at Naren's state of mind. Previously he did not believe in the Personal God or divine forms. Now he is dying for God's vision.' The Master then gave Naren certain spiritual instructions about meditation.

Naren was being literally consumed by a passion for God. The world appeared to him to be utterly distasteful. When the Master reminded him of his college studies, the disciple said, 'I would feel relieved if I could swallow a drug and forget all I have learnt' He spent night after night in meditation under the tress in the Panchavati at Dakshineswar, where Sri Ramakrishna, during the days of his spiritual discipline, had contemplated God. He felt the awakening of the Kundalini (The spiritual energy, usually dormant in man, but aroused by the practice of spiritual disciplines. See glossary.) and had other spiritual visions.

One day at Cossipore Narendra was meditating under a tree with Girish, another disciple. The place was infested with mosquitoes. Girish tried in vain to concentrate his mind. Casting his eyes on Naren, he saw him absorbed in meditation, though his body appeared to be covered by a blanket of the insects.

A few days later Narendra's longing seemed to have reached the breaking-point. He spent an entire night walking around the garden house at Cossipore and repeating Rama's name in a heart-rending manner. In the early hours of the morning Sri Ramakrishna heard his voice, called him to his side, and said affectionately: 'Listen, my child, why are you acting that way? What will you achieve by such impatience?' He stopped for a minute and then continued: 'See, Naren. What you have been doing now, I did for twelve long years. A storm raged in my head during that period. What will you realize in one night?'

But the master was pleased with Naren's spiritual struggle and made no secret of his wish to make him his spiritual heir. He wanted Naren to look after the young disciples. 'I leave them in your care,' he said to him. 'Love them intensely and see that they practise spiritual disciplines even after my death, and that they do not return home.' He asked the young disciples to regard Naren as their leader. It was an easy task for them. Then, one day, Sri Ramakrishna initiated several of the young disciples into the monastic life, and thus himself laid the foundation of the future Ramakrishna Order of monks.

Attendance on the Master during his sickness revealed to Narendra the true import of Sri Ramakrishna's spiritual experiences. He was amazed to find that the Master could dissociate himself from all consciousness of the body by a mere wish, at which time he

was not aware of the least pain from his ailment. Constantly he enjoyed an inner bliss, in spite of the suffering of the body, and he could transmit that bliss to the disciples by a mere touch or look. To Narendra, Sri Ramakrishna was the vivid demonstration of the reality of the Spirit and the unsubstantiality of matter.

One day the Master was told by a scholar that he could instantly cure himself of his illness by concentrating his mind on his throat. This Sri Ramakrishna refused to do since he could never withdraw his mind from God. But at Naren's repeated request, the Master agreed to speak to the Divine Mother about his illness. A little later he said to the disciple in a sad voice: 'Yes, I told Her that I could not swallow any food on account of the sore in my throat, and asked Her to do something about it. But the Mother said, pointing to you all, "Why, are you not eating enough through all these mouths?" I felt so humiliated that I could not utter another word.' Narendra realized how Sri Ramakrishna applied in life the Vedantic idea of the oneness of existence and also came to know that only through such realization could one rise above the pain and suffering of the individual life.

To live with Sri Ramakrishna during his illness was in itself a spiritual experience. It was wonderful to witness how he bore with his pain. In one mood he would see that the Divine Mother alone was the dispenser of pleasure and pain and that his own will was one with the Mother's will, and in another mood he would clearly behold, the utter absence of diversity, God alone becoming men, animals, gardens, houses, roads, 'the executioner, the victim, and the slaughter-post,' to use the Master's own words.

Narendra saw in the Master the living explanation of the scriptures regarding the divine nature of the soul and the illusoriness of the body. Further, he came to know that Sri Ramakrishna had attained to that state by the total renunciation of 'woman' and 'gold,' which, indeed, was the gist of his teaching. Another idea was creeping into Naren's mind. He began to see how the transcendental Reality, the Godhead, could embody Itself as the Personal God, and the Absolute become a Divine Incarnation. He was having a glimpse of the greatest of all divine mysteries: the incarnation of the Father as the Son for the redemption of the world. He began to believe that God becomes man so that man may become God. Sri Ramakrishna thus appeared to him in a new light.

Under the intellectual leadership of Narendranath, the Cossipore garden house became a miniature university. During the few moments' leisure snatched from nursing and meditation, Narendra would discuss with his brother disciples religions and philosophies, both Eastern and Western. Along with the teachings of Sankara, Krishna, and Chaitanya, those of Buddha and Christ were searchingly examined.

Narendra had a special affection for Buddha, and one day suddenly felt a strong desire to visit Bodh-Gaya, where the great Prophet had attained enlightenment. With Kali and Tarak, two of the brother disciples, he left, unknown to the others, for that sacred place and meditated for long hours under the sacred Bo-tree. Once while thus absorbed he was overwhelmed with emotion and, weeping profusely, embraced Tarak. Explaining the incident, he said afterwards that during the meditation he keenly felt the presence of Buddha and saw vividly how the history of India had been changed by his noble

teachings; pondering all this he could not control his emotion.

Back in Cossipore, Narendra described enthusiastically to the Master and the brother disciples of Buddha's life, experiences, and teachings. Sri Ramakrishna in turn related some of his own experiences. Narendra had to admit that the Master, after the attainment of the highest spiritual realization, had of his own will kept his mind on the phenomenal plane.

He further understood that a coin, however valuable, which belonged to an older period of history, could not be used as currency at a later date. God assumes different forms in different ages to serve the special needs of the time.

Narendra practised spiritual disciplines with unabating intensity. Sometimes he felt an awakening of a spiritual power that he could transmit to others. One night in March 1886, he asked his brother disciple Kali to touch his right knee, and then entered into deep meditation. Kali's hand began to tremble; he felt a kind of electric shock. Afterwards Narendra was rebuked by the Master for frittering away spiritual powers before accumulating them in sufficient measure. He was further told that he had injured Kali's spiritual growth, which had been following the path of dualistic devotion, by forcing upon the latter some of his own non-dualistic ideas. The Master added, however, that the damage was not serious.

Narendra had had enough of visions and manifestations of spiritual powers, and he now wearied of them. His mind longed for the highest experience of non-dualistic Vedanta, the nirvikalpa samadhi, in which the names and forms of the phenomenal world disappear and the aspirant realizes total non-difference between the individual soul, the universe, and Brahman, or the Absolute. He told Sri Ramakrishna about it, but the master remained silent. And yet one evening the experience came to him quite unexpectedly.

He was absorbed in his usual meditation when he suddenly felt as if a lamp were burning at the back of his head. The light glowed more and more intensely and finally burst. Narendra was overwhelmed by that light and fell unconscious. After some time, as he began to regain his normal mood, he could feel only his head and not the rest of his body.

In an agitated voice he said to Gopal, a brother disciple who was meditating in the same room, 'Where is my body?'

Gopal answered: 'Why, Naren, it is there. Don't you feel it?'

Gopal was afraid that Narendra was dying, and ran to Sri Ramakrishna's room. He found the Master in a calm but serious mood, evidently aware of what had happened in the room downstairs. After listening to Gopal the Master said, 'Let him stay in that state for a while; he has teased me long enough for it.'

For some time Narendra remained unconscious. When he regained his normal state of mind he was bathed in an ineffable peace. As he entered Sri Ramakrishna's room the

latter said: 'Now the Mother has shown you everything. But this realization, like the jewel locked in a box, will be hidden away from you and kept in my custody. I will keep the key with me. Only after you have fulfilled your mission on this earth will the box be unlocked, and you will know everything as you have known now'.

The experience of this kind of samadhi usually has a most devastating effect upon the body; Incarnations and special messengers of God alone can survive its impact. By way of advice, Sri Ramakrishna asked Naren to use great discrimination about his food and companions, only accepting the purest.

Later the master said to the other disciples: 'Narendra will give up his body of his own will. When he realizes his true nature, he will refuse to stay on this earth. Very soon he will shake the world by his intellectual and spiritual powers. I have prayed to the Divine Mother to keep away from him the Knowledge of the Absolute and cover his eyes with a veil of maya. There is much work to be done by him. But the veil, I see, is so thin that it may be rent at any time.'

Sri Ramakrishna, the Avatar of the modern age, was too gentle and tender to labour himself, for humanity's welfare. He needed some sturdy souls to carry on his work.

Narendra was foremost among those around him; therefore Sri Ramakrishna did not want him to remain immersed in nirvikalpa samadhi before his task in this world was finished.

The disciples sadly watched the gradual wasting away of Sri Ramakrishna's physical frame. His body became a mere skeleton covered with skin; the suffering was intense. But he devoted his remaining energies to the training of the disciples, especially Narendra. He had been relieved of his worries about Narendra; for the disciple now admitted the divinity of Kali, whose will controls all things in the universe. Naren said later on: 'From the time he gave me over to the Divine Mother, he retained the vigour of his body only for six months. The rest of the time — and that was two long years — he suffered.'

One day the Master, unable to speak even in a whisper, wrote on a piece of paper: 'Narendra will teach others.' The disciple demurred. Sri Ramakrishna replied: 'But you must. Your very bones will do it.' He further said that all the supernatural powers he had acquired would work through his beloved disciple.

A short while before the curtain finally fell on Sri Ramakrishna's earthly life, the Master one day called Naren to his bedside. Gazing intently upon him, he passed into deep meditation. Naren felt that a subtle force, resembling an electric current, was entering his body. He gradually lost outer consciousness. After some time he regained knowledge of the physical world and found the Master weeping. Sri Ramakrishna said to him: 'O Naren, today I have given you everything I possess — now I am no more than a fakir, a penniless beggar. By the powers I have transmitted to you, you will accomplish great things in the world, and not until then will you return to the source whence you have come.'

Narendra from that day became the channel of Sri Ramakrishna's powers and the spokesman of his message.

Two days before the dissolution of the Master's body, Narendra was standing by the latter's bedside when a strange thought flashed into his mind: Was the Master truly an Incarnation of God? He said to himself that he would accept Sri Ramakrishna's divinity if the Master, on the threshold of death, declared himself to be an Incarnation. But this was only a passing thought. He stood looking intently at the Master face. Slowly Sri Ramakrishna's lips parted and he said in a clear voice: 'O my Naren, are you still not convinced? He who in the past was born as Rama and Krishna is now living in this very body as Ramakrishna — but not from the standpoint of your Vedanta.' Thus Sri Ramakrishna, in answer to Narendra's mental query, put himself in the category of Rama and Krishna, who are recognized by orthodox Hindus as two of the Avatars, or Incarnations of God.

A few words may be said here about the meaning of the Incarnation in the Hindu religious tradition. One of the main doctrines of Vedanta is the divinity of the soul: every soul, in reality, is Brahman. Thus it may be presumed that there is no difference between an Incarnation and an ordinary man. To be sure, from the standpoint of the Absolute, or Brahman, no such difference exists. But from the relative standpoint, where multiplicity is perceived, a difference must be admitted. Embodied human beings reflect godliness in varying measure. In an Incarnation this godliness is fully manifest. Therefore an Incarnation is unlike an ordinary mortal or even an illumined saint. To give an illustration: There is no difference between a clay lion and a clay mouse, from the standpoint of the clay. Both become the same substance when dissolved into clay. But the difference between the lion and the mouse, from the standpoint of form, is clearly seen. Likewise, as Brahman, an ordinary man is identical with an Incarnation. Both become the same Brahman when they attain final illumination. But in the relative state of name and form, which is admitted by Vedanta, the difference between them is accepted. According to the Bhagavad Gita (IV. 6-8), Brahman in times of spiritual crisis assumes a human body through Its own inscrutable power, called maya. Though birthless, immutable, and the Lord of all beings, yet in every age Brahman appears to be incarnated in a human body for the protection of the good and the destruction of the wicked.

As noted above, the Incarnation is quite different from an ordinary man, even from a saint. Among the many vital differences may be mentioned the fact that the birth of an ordinary mortal is governed by the law of karma, whereas that of an Incarnation is a voluntary act undertaken for the spiritual redemption of the world. Further, though maya is the cause of the embodiment of both an ordinary mortal and an Incarnation, yet the former is fully under maya's control, whereas the latter always remains its master. A man, though potentially Brahman, is not conscious of his divinity; but an Incarnation is fully aware of the true nature of His birth and mission. The spiritual disciplines practised by an Incarnation are not for His own liberation, but for the welfare of humanity; as far as He is concerned, such terms as bondage and liberation have no meaning, He being ever free, ever pure, and ever illumined. Lastly, an

Incarnation can bestow upon others the boon of liberation, whereas even an illumined saint is devoid of such power.

Thus the Master, on his death-bed, proclaimed himself through his own words as the Incarnation or God-man of modern times.

On August 15, 1886, the Master's suffering became almost unbearable. After midnight he felt better for a few minutes. He summoned Naren to his beside and gave him the last instructions, almost in a whisper. The disciples stood around him. At two minutes past one in the early morning of August 16, Sri Ramakrishna uttered three times in a ringing voice the name of his beloved Kali and entered into the final samadhi, from which his mind never again returned to the physical world.

The body was given to the fire in the neighbouring cremation ground on the bank of the Ganga. But to the Holy Mother, as she was putting on the signs of a Hindu widow, there came these words of faith and reassurance: 'I am not dead. I have just gone from one room to another.'

As the disciples returned from the cremation ground to the garden house, they felt great desolation. Sri Ramakrishna had been more than their earthly father. His teachings and companionship still inspired them. They felt his presence in his room. His words rang in their ears. But they could no longer see his physical body or enjoy his seraphic smile. They all yearned to commune with him.

Within a week of the Master's passing away, Narendra one night was strolling in the garden with a brother disciple, when he saw in front of him a luminous figure. There was no mistaking: it was Sri Ramakrishna himself. Narendra remained silent, regarding the phenomenon as an illusion. But his brother disciple exclaimed in wonder, 'See, Naren! See!' There was no room for further doubt. Narendra was convinced that it was Sri Ramakrishna who had appeared in a luminous body. As he called to the other brother disciples to behold the Master, the figure disappeared.

AS A WANDERING MONK

Among the Master's disciples, Tarak, Latu, and the elder Gopal had already cut off their relationship with their families. The young disciples whom Sri Ramakrishna had destined for the monastic life were in need of a shelter. The Master had asked Naren to see to it that they should not become householders. Naren vividly remembered the Master's dying words: 'Naren, take care of the boys.' The householder devotees, moreover, wanted to meet, from time to time, at a place where they could talk about the Master. They longed for the company of the young disciples who had totally dedicated their lives to the realization of God. But who would bear the expenses of a house where the young disciples could live? How would they be provided with food and the basic necessities of life?

All these problems were solved by the generosity of Surendranath Mitra, the beloved householder disciple of Sri Ramakrishna. He came forward to pay the expenses of new quarters for the Master's homeless disciples. A house was rented at Baranagore, midway between Calcutta and Dakshineswar. Dreary and dilapidated, it was a building that had the reputation of being haunted by evil spirits. The young disciples were happy to take refuge in it from the turmoil of Calcutta. This Baranagore Math, as the new monastery was called, became the first headquarters of the monks of the Ramakrishna Order. Its centre was the shrine room, where the copper vessel containing the sacred ashes of the Master was daily worshipped as his visible presence.

Narendranath devoted himself heart and soul to the training of the young brother disciples. He spent the day-time at home, supervising a lawsuit that was pending in the court and looking after certain other family affairs; but during the evenings and nights he was always with his brothers at the monastery, exhorting them to practise spiritual disciplines. His presence was a source of unflinching delight and inspiration to all.

The future career of the youths began to take shape during these early days at Baranagore. The following incident hastened the process. At the invitation of the mother of Baburam, one of the disciples, they all went to the village of Antpur to spend a few days away from the austerities of Baranagore. Here they realized, more intensely than ever before, a common goal of life, a sense of brotherhood and unity integrating their minds and hearts. Their consecrated souls were like pearls in a necklace held together by the thread of Ramakrishna's teachings. They saw in one another a reservoir of spiritual power, and the vision intensified their mutual love and respect. Narendranath, describing to them the glories of the monastic life, asked them to give up the glamour of academic studies and the physical world, and all felt in their hearts the ground swell of the spirit of renunciation. This reached its height one night when they were sitting for meditation around a fire, in the fashion of Hindu monks. The stars sparkled overhead and the stillness was unbroken except for the crackling of the firewood. Suddenly Naren opened his eyes and began, with an apostolic fervour, to narrate to the brother disciples the life of Christ. He exhorted them to live like Christ, who had had no place 'to lay his head.' Inflamed by a new passion, the youths, making God and the sacred fire their witness, vowed to become monks.

When they had returned to their rooms in a happy mood, someone found out that it was Christmas Eve, and all felt doubly blest. It is no wonder that the monks of the Ramakrishna Order have always cherished a high veneration for Jesus of Nazareth. The young disciples, after their return to Baranagore, finally renounced home and became permanent inmates of the monastery. And what a life of austerity they lived there! They forgot their food when absorbed in meditation, worship, study, or devotional music. At such times Sashi, who had constituted himself their caretaker, literally dragged them to the dining-room. The privations they suffered during this period form a wonderful saga of spiritual discipline. Often there would be no food at all, and on such occasions they spent day and night in prayer and meditation. Sometimes there would be only rice, with no salt for flavouring; but nobody cared. They lived for months on boiled rice, salt, and bitter herbs. Not even demons could

have stood such hardship. Each had two pieces of loin-cloth, and there were some regular clothes that were worn, by turns, when anyone had to go out. They slept on straw mats spread on the hard floor. A few pictures of saints, gods, and goddesses hung on the walls, and some musical instruments lay here and there. The library contained about a hundred books.

But Narendra did not want the brother disciples to be pain-hugging, cross-grained ascetics. They should broaden their outlook by assimilating the thought-currents of the world. He examined with them the histories of different countries and various philosophical systems. Aristotle and Plato, Kant and Hegel, together with Sankaracharya and Buddha, Ramanuja and Madhva, Chaitanya and Nimbarka, were thoroughly discussed. The Hindu philosophical systems of Jnana, Bhakti, Yoga, and Karma, each received a due share of attention, and their apparent contradictions were reconciled in the light of Sri Ramakrishna's teachings and experiences. The dryness of discussion was relieved by devotional music. There were many moments, too, when the inmates indulged in light-hearted and witty talk, and Narendra's *bons mots* on such occasions always convulsed them with laughter. But he would never let them forget the goal of the monastic life: the complete control of the lower nature, and the realization of God.

'During those days,' one of the inmates of the monastery said, 'he worked like a madman. Early in the morning, while it was still dark, he would rise from bed and wake up the others, singing, "Awake, arise, all who would drink of the Divine Nectar!" And long after midnight he and his brother disciples would still be sitting on the roof of the monastery building, absorbed in religious songs. The neighbours protested, but to no avail. Pandits came and argued. He was never for one moment idle, never dull.' Yet the brother complained that they could not realize even a fraction of what Ramakrishna had taught.

Some of the householder devotees of the Master, however, did not approve of the austerities of the young men, and one of them teasingly inquired if they had realized God by giving up the world. 'What do you mean?' Narendra said furiously. 'Suppose we have not realized God; must we then return to the life of the senses and deprave our higher nature?'

Soon the youth of the Baranagore monastery became restless for the life of the wandering monk with no other possessions except staff and begging-bowl. Thus they would learn self-surrender to God, detachment, and inner serenity. They remembered the Hindu proverb that the monk who constantly moves on, remains pure, like water that flows. They wanted to visit the holy places and thus give an impetus to their spiritual life.

Narendra, too, wished to enjoy the peace of solitude. He wanted to test his own inner strength as well as teach others not to depend upon him always. Some of the brother disciples had already gone away from the monastery when he began his wanderings. The first were in the nature of temporary excursions; he had to return to Baranagore in response to the appeal of the inmates of the monastery. But finally in 1890, when he

struck out again — without a name and with only a staff and begging-bowl — he was swallowed in the immensity of India and the dust of the vast subcontinent completely engulfed him. When rediscovered by his brother monks he was no longer the unknown Naren, but the Swami Vivekananda who had made history in Chicago in 1893.

In order to satisfy his wanderlust, Narendra went to Varanasi, considered the holiest place in India — a city sanctified from time out of mind by the association of monks and devotees. Here have come prophets like Buddha, Sankaracharya, and Chaitanya, to receive, as it were, the commandment of God to preach their messages. The Ganga charges the atmosphere with a rare holiness. Narendra felt uplifted by the spirit of renunciation and devotion that pervades this sacred place. He visited the temples and paid his respects to such holy men as Trailanga Swami, who lived on the bank of the Ganga constantly absorbed in meditation, and Swami Bhaskarananda, who annoyed Naren by expressing doubt as to the possibility of a man's total conquest of the temptation of 'woman' and 'gold.' With his own eyes Naren had seen the life of Sri Ramakrishna, who had completely subdued his lower nature.

In Varanasi, one day, hotly pursued by a troop of monkeys, he was running away when a monk called to him: 'Face the brutes.' He stopped and looked defiantly at the ugly beasts. They quickly disappeared. Later, as a preacher, he sometimes used this experience to exhort people to face the dangers and vicissitudes of life and not run away from them.

After a few days Naren returned to Baranagore and plunged into meditation, study, and religious discourses. From this time he began to feel a vague premonition of his future mission. He often asked himself if such truths of the Vedanta philosophy as the divinity of the soul and the unity of existence should remain imprisoned in the worm-eaten pages of the scriptures to furnish a pastime for erudite scholars or to be enjoyed only by solitary monks in caves and the depths of the wilderness; did they not have any significance for the average man struggling with life's problems? Must the common man, because of his ignorance of the scriptures, be shut out from the light of Vedanta?

Narendra spoke to his brother disciples about the necessity of preaching the strength-giving message of the Vedanta philosophy to one and all, and especially to the downtrodden masses. But these monks were eager for their own salvation, and protested. Naren said to them angrily: 'All are preaching. What they do unconsciously, I will do consciously. Ay, even if you, my brother monks, stand in my way, I will go to the pariahs and preach in the lowest slums.'

After remaining at Baranagore a short while, Naren set out again for Varanasi, where he met the Sanskrit scholar Pramadadas Mitra. These two felt for each other a mutual respect and affection, and they discussed, both orally and through letters, the social customs of the Hindus and abstruse passages of the scriptures. Next he visited Ayodhya, the ancient capital of Rama, the hero of the *Ramayana*. Lucknow, a city of gardens and palaces created by the Moslem Nawabs, filled his mind with the glorious memories of Islamic rule, and the sight of the Taj Mahal in Agra brought tears to his eyes. In Vrindavan he recalled the many incidents of Krishna's life and was deeply

moved.

While on his way to Vrindavan, trudging barefoot and penniless, Naren saw a man seated by the roadside enjoying a smoke. He asked the stranger to give him a puff from his tobacco bowl, but the man was an untouchable and shrank from such an act; for it was considered sacrilegious by Hindu society. Naren continued on his way, but said to himself suddenly: 'What a shame! The whole of my life I have contemplated the non-duality of the soul, and now I am thrown into the whirlpool of the caste-system. How difficult it is to get over innate tendencies!' He returned to the untouchable, begged him to lend him his smoking-pipe, and in spite of the remonstrances of the low-caste man, enjoyed a hearty smoke and went on to Vrindavan.

Next we find Naren at the railroad station of Hathras, on his way to the sacred pilgrimage centre of Hardwar in the foothills of the Himalayas. The station-master, Sarat Chandra Gupta, was fascinated at the very first sight of him. 'I followed the two *diabolical eyes*,' he said later. Narendra accepted Sarat as a disciple and called him 'the child of my spirit'. At Hathras he discussed with visitors the doctrines of Hinduism and entertained them with music, and then one day confided to Sarat that he must move on. 'My son,' he said, 'I have a great mission to fulfil and I am in despair at the smallness of my power. My guru asked me to dedicate my life to the regeneration of my motherland. Spirituality has fallen to a low ebb and starvation stalks the land. India must become dynamic again and earn the respect of the world through her spiritual power.'

Sarat immediately renounced the world and accompanied Narendra from Hathras to Hardwar. The two then went on to Hrishikesh, on the bank of the Ganga several miles north of Hardwar, where they found themselves among monks of various sects, who were practising meditation and austerities. Presently Sarat fell ill and his companion took him back to Hathras for treatment. But Naren, too, had been attacked with malaria fever at Hrishikesh. He now made his way to the Baranagore monastery.

Naren had now seen northern India, the Aryavarta, the sacred land of the Aryans, where the spiritual culture of India had originated and developed. The main stream of this ancient Indian culture, issuing from the Vedas and the Upanishads and branching off into the Puranas and the Tantras, was subsequently enriched by contributions from such foreign peoples as the Saks, the Huns, the Greeks, the Pathans, and the Moguls. Thus India developed a unique civilization based upon the ideal of unity in diversity. Some of the foreign elements were entirely absorbed into the traditional Hindu consciousness; others, though flavoured by the ancient thought of the land, retained their individuality. Realizing the spiritual unity of India and Asia, Narendra discovered the distinctive characteristics of Oriental civilization: renunciation of the finite and communion with the Infinite.

But the stagnant life of the Indian masses, for which he chiefly blamed the priests and the landlords, saddened his heart. Naren found that his country's downfall had not been caused by religion. On the contrary, as long as India had clung to her religious ideals, the country had over flowed with material prosperity. But the enjoyment of power for a

long time had corrupted the priests. The people at large were debarred from true knowledge of religion, and the Vedas, the source of the Hindu culture, were completely forgotten, especially in Bengal. Moreover, the caste-system, which had originally been devised to emphasize the organic unity of Hindu society, was now petrified. Its real purpose had been to protect the weak from the ruthless competition of the strong and to vindicate the supremacy of spiritual knowledge over the power of military weapons, wealth, and organized labour; but now it was sapping the vitality of the masses. Narendra wanted to throw open the man-making wisdom of the Vedas to all, and thus bring about the regeneration of his motherland. He therefore encouraged his brothers at the Barangaore monastery to study the grammar of Panini, without which one could not acquire first-hand knowledge of the Vedas.

The spirit of democracy and equality in Islam appealed to Naren's mind and he wanted to create a new India with Vedantic brain and Moslem body. Further, the idea began to dawn in his mind that the material conditions of the masses could not be improved without the knowledge of science and technology as developed in the West. He was already dreaming of building a bridge to join the East and the West. But the true leadership of India would have to spring from the soil of the country. Again and again he recalled that Sri Ramakrishna had been a genuine product of the Indian soil, and he realized that India would regain her unity and solidarity through the understanding of the Master's spiritual experiences.

Naren again became restless to 'do something', but what, he did not know. He wanted to run away from his relatives since he could not bear the sight of their poverty. He was eager to forget the world through meditation. During the last part of December 1889, therefore, he again struck out from the Baranagore monastery and turned his face towards Varanasi. 'My idea,' he wrote to a friend, 'is to live in Varanasi for some time and to watch how Viswanath and Annapurna deal out my lot. I have resolved either to realize my ideal or to lay down my life in the effort — so help me Lord of Varanasi!'

On his way to Varanasi he heard that Swami Yogananda, one of his brother disciples, was lying ill in Allahabad and decided to proceed there immediately. In Allahabad he met a Moslem saint, 'every line and curve of whose face showed that he was a paramahansa.' Next he went to Ghazipur and there he came to know the saint Pavhari Baba, the 'air-eating holy man.'

Pavhari Baba was born near Varanasi of brahmin parents. In his youth he had mastered many branches of Hindu philosophy. Later he renounced the world, led an austere life, practised the disciplines of Yoga and Vedanta, and travelled over the whole of India. At last he settled in Ghazipur, where he built an underground hermitage on the bank of the Ganga and spent most of his time in meditation. He lived on practically nothing and so was given by the people the sobriquet of the 'air-eating holy man'; all were impressed by his humility and spirit of service. Once he was bitten by a cobra and said while suffering terrible pain, 'Oh, he was a messenger from my Beloved!' Another day, a dog ran off with his bread and he followed, praying humbly, 'Please wait, my Lord; let me butter the bread for you.' Often he would give away his meagre food to beggars or wandering monks, and starve. Pavhari Baba had heard of Sri Ramakrishna, held him

in high respect as a Divine Incarnation, and kept in his room a photograph of the Master. People from far and near visited the Baba, and when not engaged in meditation he would talk to them from behind a wall. For several days before his death he remained indoors. Then, one day, people noticed smoke issuing from his underground cell with the smell of burning flesh. It was discovered that the saint, having come to realize the approaching end of his earthly life, had offered his body as the last oblation to the Lord, in an act of supreme sacrifice.

Narendra, at the time of his meeting Pavhari Baba, was suffering from the sever pain of lumbago, and this had made it almost impossible for him either to move about or to sit in meditation. Further, he was mentally distressed, for he had heard of the illness of Abhedananda, another of his brother disciples, who was living at Hrishikesh. 'You know not, sir,' he wrote to a friend, 'that I am a very soft-natured man in spite of the stern Vedantic views I hold. And this proves to be my undoing. For however I may try to think only of my own good, I begin, in spite of myself, to think of other people's interests.' Narendra wished to forget the world and his own body through the practice of Yoga, and went for instruction to Pavhari Baba, intending to make the saint his guru. But the Baba, with characteristic humility, put him off from day to day.

One night when Naren was lying in bed thinking of Pavhari Baba, Sri Ramakrishna appeared to him and stood silently near the door, looking intently into his eyes. The vision was repeated for twenty-one days. Narendra understood. He reproached himself bitterly for his lack of complete faith in Sri Ramakrishna. Now, at last, he was convinced, he wrote to a friend: 'Ramakrishna has no peer. Nowhere else in the world exists such unprecedented perfection, such wonderful kindness to all, such intense sympathy for men in bondage.' Tearfully he recalled how Sri Ramakrishna had never left unfulfilled a single prayer of his, how he had forgiven his offences by the million and removed his afflictions.

But as long as Naren lived he cherished sincere affection and reverence for Pavhari Baba, and he remembered particularly two of his instructions. One of these was: 'Live in the house of your teacher like a cow,' which emphasizes the spirit of service and humility in the relationship between the teacher and the disciple. The second instruction of the Baba was: 'Regard spiritual discipline in the same way as you regard the goal,' which means that an aspirant should not differentiate between cause and effect.

Narendranath again breathed peace and plunged into meditation. After a few days he went to Varanasi, where he learnt of the serious illness of Balaram Bose, one of the foremost lay disciples of Sri Ramakrishna. At Ghazipur he had heard that Surendranath Mitra, another lay disciple of the Master, was dying. He was overwhelmed with grief, and to Pramadadas, who expressed his surprise at the sight of a sannyasin indulging in a human emotion, he said: 'Please do not talk that way. We are not dry monks. Do you think that because a man has renounced the world he is devoid of all feeling?'

He came to Calcutta to be at the bedside of Balaram, who passed away on May 13. Surendra Mitra died on May 25. But Naren steadied his nerves, and in addition to the

practice of his own prayer and meditation, devoted himself again to the guidance of his brother disciples. Some time during this period he conceived the idea of building a permanent temple to preserve the relics of Sri Ramakrishna.

From his letters and conversations one can gain some idea of the great storm that was raging in Naren's soul during this period. He clearly saw to what an extent the educated Hindus had come under the spell of the materialistic ideas of the West. He despised sterile imitation. But he was also aware of the great ideas that formed the basis of European civilization. He told his friends that in India the salvation of the individual was the accepted goal, whereas in the West it was the uplift of the people, without distinction of caste or creed. Whatever was achieved there was shared by the common man; freedom of spirit manifested itself in the common good and in the advancement of all men by the united efforts of all. He wanted to introduce this healthy factor into the Indian consciousness.

Yet he was consumed by his own soul's hunger to remain absorbed in samadhi. He felt at this time a spiritual unrest like that which he had experienced at the Cossipore garden house during the last days of Sri Ramakrishna's earthly existence. The outside world had no attraction for him. But another factor, perhaps unknown to him, was working within him. Perfect from his birth, he did not need spiritual disciplines for his own liberation. Whatever disciplines he practised were for the purpose of removing the veil that concealed, for the time being, his true divine nature and mission in the world. Even before his birth, the Lord had chosen him as His instrument to help Him in the spiritual redemption of humanity.

Now Naren began to be aware that his life was to be quite different from that of a religious recluse: he was to work for the good of the people. Every time he wanted to taste for himself the bliss of samadhi, he would hear the piteous moans of the teeming millions of India, victims of poverty and ignorance. Must they, Naren asked himself, for ever grovel in the dust and live like brutes? Who would be their saviour?

He began, also, to feel the inner agony of the outwardly happy people of the West, whose spiritual vitality was being undermined by the mechanistic and materialistic conception of life encouraged by the sudden development of the physical sciences. Europe, he saw, was sitting on the crater of a smouldering volcano, and any moment Western culture might be shattered by its fiery eruption. The suffering of man, whether in the East or in the West, hurt his tender soul. The message of Vedanta, which proclaimed the divinity of the soul and the oneness of existence, he began to realize, could alone bind up and heal the wounds of India and the world. But what could he, a lad of twenty-five, do? The task was gigantic. He talked about it with his brother disciples, but received scant encouragement. He was determined to work alone if no other help was forthcoming.

Narendra felt cramped in the monastery at Baranagore and lost interest in its petty responsibilities. The whole world now beckoned him to work. Hence, one day in 1890, he left the monastery again with the same old determination never to return. He would go to the Himalayas and bury himself in the depths of his own thought. To a brother

disciple he declared, 'I shall not return until I gain such realization that my very touch will transform a man.' He prayed to the Holy Mother that he might not return before attaining the highest Knowledge, and she blessed him in the name of Sri Ramakrishna. Then she asked whether he would not like to take leave of his earthly mother. 'Mother,' Naren replied, 'you are my only mother.'

Accompanied by Swami Akhandananda, Naren left Calcutta and set out for Northern India. The two followed the course of the Ganga, their first halting-place being Bhagalpur. To one of the people who came to visit him there Naren said that whatever of the ancient Aryan knowledge, intellect, and genius remained, could be found mostly in those parts of the country that lay near the banks of the Ganga. The farther one departed from the river, the less one saw of that culture. This fact, he believed, explained the greatness of the Ganga as sung in the Hindu scriptures. He further observed: 'The epithet "mild Hindu" instead of being a word of reproach, ought really to point to our glory, as expressing greatness of character. For see how much moral and spiritual advancement and how much development of the qualities of love and compassion have to be acquired before one can get rid of the brutish force of one's nature, which impels a man to slaughter his brother men for self-aggrandizement!'

He spent a few days in Varanasi and left the city with the prophetic words: 'When I return here the next time, I shall burst upon society like a bomb-shell, and it will follow me like a dog.'

After visiting one or two places, Naren and Akhandananda arrived at Nainital, their destination being the sacred Badrikashrama, in the heart of the Himalayas. They decided to travel the whole way on foot, and also not to touch money. Near Almora under an old peepul tree by the side of a stream, they spent many hours in meditation. Naren had a deep spiritual experience, which he thus jotted down in his note-book:

In the beginning was the Word, etc.

The microcosm and the macrocosm are built on the same plan. Just as the individual soul is encased in a living body, so is the Universal Soul, in the living prakriti (nature), the objective universe. Kali is embracing Siva. This is not a fancy. This covering of the one (Soul) by the other (nature) is analogous to the relation between an idea and the word expressing it. They are one and the same, and it is only by a mental abstraction that one can distinguish them. Thought is impossible without words. Therefore in the beginning was the Word, etc.

This dual aspect of the Universal Soul is eternal. So what we perceive or feel is the combination of the Eternally Formed and the Eternally Formless.

Thus Naren realized, in the depths of meditation, the oneness of the universe and man, who is a universe in miniature. He realized that, all that exists in the universe also exists in the body, and further, that the whole universe exists in the atom.

Several other brother disciples joined Naren. But they could not go to Badrikashrama since the road was closed by Government order on account of famine. They visited different holy places, lived on alms, studied the scriptures, and meditated. At this time, the sad news arrived of the suicide of one of Naren's sisters under tragic conditions, and reflecting on the plight of Hindu women in the cruel present-day society, he thought that he would be a criminal if he remained an indifferent spectator of such social injustice.

Naren proceeded to Hrishikesh, a beautiful valley at the foot of the Himalayas, which is surrounded by hills and almost encircled by the Ganga. From an immemorial past this sacred spot has been frequented by monks and ascetics. After a few days, however, Naren fell seriously ill and his friends despaired of his life. When he was convalescent he was removed to Meerut. There he met a number of his brother disciples and together they pursued the study of the scriptures, practised prayer and meditation, and sang devotional songs, creating in Meerut a miniature Baranagore monastery.

After a stay of five months Naren became restless, hankering again for his wandering life; but he desired to be alone this time and break the chain of attachment to his brother disciples. He wanted to reflect deeply about his future course of action, of which now and then he was getting glimpses. From his wanderings in the Himalayas he had become convinced that the Divine Spirit would not allow him to seal himself within the four walls of a cave. Every time he had thought to do so, he had been thrown out, as it were, by a powerful force. The degradation of the Indian masses and the spiritual sickness of people everywhere were summoning him to a new line of action, whose outer shape was not yet quite clear to him.

In the later part of January 1891, Naren bade farewell to his brother disciples and set out for Delhi, assuming the name of Swami Vividishananda. He wished to travel without being recognized. He wanted the dust of India to cover up his footprints. It was his desire to remain an unknown sannyasin, among the thousands of others seen in the country's thoroughfares, market-places, deserts, forests, and caves. But the fires of the Spirit that burnt in his eyes, and his aristocratic bearing, marked him as a prince among men despite all his disguises.

In Delhi, Naren visited the palaces, mosques, and tombs. All around the modern city he saw a vast ruin of extinct empires dating from the prehistoric days of the *Mahabharata*, revealing the transitoriness of material achievements. But gay and lively Delhi also revealed to him the deathless nature of the Hindu spirit.

Some of his brother disciples from Meerut came to the city and accidentally discovered their beloved leader. Naren was angry. He said to them: 'Brethren I told you that I desired to be left alone. I asked you not to follow me. This I repeat once more. I must not be followed. I shall presently leave Delhi. No one must try to know my whereabouts. I shall sever all old associations. Wherever the Spirit leads, there I shall wander. It matters not whether I wander about in a forest or in a desert, on a lonely mountain or in a populous city. I am off. Let everyone strive to realize his goal

according to his lights.'

Narendra proceeded towards historic Rajputana, repeating the words of the Suttanipata:

Go forward without a path,
Fearing nothing, caring for nothing,
Wandering alone, like the rhinoceros!
Even as a lion, not trembling at noises,
Even as the wind, not caught in a net,
Even as the lotus leaf, untainted by water,
Do thou wander alone, like the rhinoceros!

Several factors have been pointed out as influencing Naren's life and giving shape to his future message: the holy association of Sri Ramakrishna, his own knowledge of Eastern and Western cultures, and his spiritual experiences. To these another must be added: the understanding of India gained through his wanderings. This new understanding constituted a unique education for Naren. Here, the great book of life taught him more than the printed words of the libraries.

He mixed with all — today sleeping with pariahs in their huts and tomorrow conversing on equal terms with Maharajas, Prime Ministers, orthodox pandits, and liberal college professors. Thus he was brought into contact with their joys and sorrows, hopes and frustrations. He witnessed the tragedy of present-day India and also reflected on its remedy. The cry of the people of India, the God struggling in humanity, and the anxiety of men everywhere to grasp a hand for aid, moved him deeply. In the course of his travels Naren came to know how he could make himself a channel of the Divine Spirit in the service of mankind.

During these wandering days he both learnt and taught. The Hindus he asked to go back to the eternal truths of their religion, hearken to the message of the Upanishads, respect temples and religious symbols, and take pride in their birth in the holy land of India. He wanted them to avoid both the outmoded orthodoxy still advocated by fanatical leaders, and the misguided rationalism of the Westernized reformers. He was struck by the essential cultural unity of India in spite of the endless diversity of form. And the people who came to know him saw in him the conscience of India, her unity, and her destiny.

As already noted, Narendranath while travelling in India often changed his name to avoid recognition. It will not be improper to call him, from this point of his life, by the monastic title of 'Swami,' or the more affectionate and respectful appellation of 'Swamiji.'

In Alwar, where Swamiji arrived one morning in the beginning of February 1891, he was cordially received by Hindus and Moslems alike. To a Moslem scholar he said:

'There is one thing very remarkable about the Koran. Even to this day it exists as it was recorded eleven hundred years ago. The book has retained its original purity and is free from interpolation.'

He had a sharp exchange of words with the Maharaja, who was Westernized in his outlook. To the latter's question as to why the Swami, an able-bodied young man and evidently a scholar, was leading a vagabond's life, the Swami retorted, 'Tell me why you constantly spend your time in the company of Westerners and go out on shooting excursions, neglecting your royal duties.' The Maharaja said, 'I cannot say why, but, no doubt, because I like to.' 'Well,' the Swami exclaimed, 'for that very reason I wander about as a monk.'

Next, the Maharaja ridiculed the worship of images, which to him were nothing but figures of stone, clay, or metal. The Swami tried in vain to explain to him that Hindus worshipped God alone, using the images as symbols. The Prince was not convinced. Thereupon the Swami asked the Prime Minister to take down a picture of the Maharaja, hanging on the wall, and spit on it. Everyone present was horror-struck at this effrontery. The Swami turned to the Prince and said that though the picture was not the Maharaja himself, in flesh and blood, yet it reminded everyone of his person and thus was held in high respect; likewise the image brought to the devotee's mind the presence of the Deity and was therefore helpful for concentration, especially at the beginning of his spiritual life. The Maharaja apologized to Swamiji for his rudeness.

The Swami exhorted the people of Alwar to study the eternal truths of Hinduism, especially to cultivate the knowledge of Sanskrit, side by side with Western science. He also encouraged them to read Indian history, which he remarked should be written by Indians following the scientific method of the West. European historians dwelt mainly on the decadent period of Indian culture.

In Jaipur the Swami devoted himself to the study of Sanskrit grammar, and in Ajmer he recalled the magnificence of the Hindu and Moslem rules. At Mount Abu he gazed in wonder at the Jain temple of Dilwara, which it has been said, was begun by titans and finished by jewellers. There he accepted the hospitality of a Moslem official. To his scandalized Hindu friends the Swami said that he was, as a sannyasin belonging to the highest order of paramahamsas, above all rules of caste. His conduct in dining with Moslems, he further said, was not in conflict with the teachings of the scriptures, though it might be frowned upon by the narrow-minded leaders of Hindu society.

At Mount Abu the Swami met the Maharaja of Khetri, who later became one of his devoted disciples. The latter asked the Swami for the boon of a male heir and obtained his blessing.

Next we see the Swami travelling in Gujarat and Kathiawar in Western India. In Ahmedabad he refreshed his knowledge of Jainism. Kathiawar, containing a large number of places sacred both to the Hindus and the to Jains, was mostly ruled by Hindu Maharaja, who received the Swami with respect. To Babu Haridas Viharidas, the Prime Minister of the Moslem state of Junagad, he emphasized the need of

preaching the message of Hinduism throughout the world. He spent eleven months in Porbandar and especially enjoyed the company of the Prime Minister, Pandit Sankar Pandurang, a great Sanskrit scholar who was engaged in the translation of the Vedas. Impressed by the Swami's intellectuality and originality, the pandit said: 'Swamiji, I am afraid you cannot do much in this country. Few will appreciate you here. You ought to go to the West, where people will understand you and your work. Surely you can give to the Western people your enlightening interpretation of Hinduism.'

The Swami was pleased to hear these words, which coincided with something he had been feeling within. The Prime Minister encouraged the Swami to continue his study of the French language since it might be useful to him in his future work.

During this period the Swami was extremely restless. He felt within him a boundless energy seeking channels for expression. The regeneration of India was uppermost in his mind. A reawakened India could, in her turn, help the world at large. The sight of the pettiness, jealousy, disunion, ignorance, and poverty among the Hindus filled his mind with great anguish. But he had no patience with the Westernized reformers, who had lost their contact with the soul of the country. He thoroughly disapproved of their method of social, religious, and political reform through imitation of the West. He wanted the Hindus to cultivate self-confidence. Appreciation of India's spiritual culture by the prosperous and powerful West, he thought, might give the Hindus confidence in their own heritage. He prayed to the Lord for guidance. He became friendly with the Hindu Maharajas who ruled over one-fifth of the country and whose influence was great over millions of people. Through them he wanted to introduce social reforms, improved methods of education, and other measures for the physical and cultural benefit of the people. The Swami felt that in this way his dream of India's regeneration would be realized with comparative ease.

After spending a few days in Baroda, the Swami came to Khandwa in Central India. Here he dropped the first hint of his willingness to participate in the Parliament of Religions to be held shortly in Chicago. He had heard of this Parliament either in Junagad or Porbandar.

After visiting Bombay, Poona, and Kolhapur, the Swami arrived at Belgaum. In Bombay he had accidentally met Swami Abhedananda and in the course of a talk had said to him, 'Brother, such a great power has grown within me that sometimes I feel that my whole body will burst.'

All through this wandering life he exchanged ideas with people in all stations and stages of life and impressed everyone with his earnestness, eloquence, gentleness, and vast knowledge of India and Western culture. Many of the ideas he expressed at this time were later repeated in his public lectures in America and India. But the thought nearest to his heart concerned the poor and ignorant villagers, victims of social injustice: how to improve the sanitary condition of the villages, introduce scientific methods of agriculture, and procure pure water for daily drinking; how to free the peasants from their illiteracy and ignorance, how to give back to them their lost confidence. Problems like these tormented him day and night. He remembered vividly

the words of Sri Ramakrishna that religion was not meant for 'empty stomachs.'

To his hypochondriac disciple Haripada he gave the following sound advice: 'What is the use of thinking always of disease? Keep cheerful, lead a religious life, cherish elevating thoughts, be merry, but never indulge in pleasures which tax the body or for which you will feel remorse afterwards; then all will be well. And as regards death, what does it matter if people like you and me die? That will not make the earth deviate from its axis! We should not consider ourselves so important as to think that the world cannot move on without us.'

When he mentioned to Haripada his desire to proceed to America, the disciple was delighted and wanted to raise money for the purpose, but the Swami said to him that he would not think about it until after making his pilgrimage to Rameswaram and worshipping the Deity there.

From Belgaum the Swami went to Bangalore in the State of Mysore, which was ruled by a Hindu Maharaja. The Maharaja's Prime Minister described the young monk as 'a majestic personality and a divine force destined to leave his mark on the history of his country.' The Maharaja, too, was impressed by his 'brilliance of thought, charm of character, wide learning, and penetrating religious insight.' He kept the Swami as his guest in the palace.

One day, in front of his high officials, the Maharaja asked the Swami, 'Swamiji, what do you think of my courtiers?'

'Well,' came the bold reply, 'I think Your Highness has a very good heart, but you are unfortunately surrounded by courtiers who are generally flatterers. Courtiers are the same everywhere.'

'But,' the Maharaja protested, 'my Prime Minister is not such. He is intelligent and trustworthy.'

'But, Your Highness, Prime Minister is "one who robs the Maharaja and pays the Political Agent."'

The Prince changed the subject and afterwards warned the Swami to be more discreet in expressing his opinion of the officials in a Native State; otherwise those unscrupulous people might even poison him. But the Swami burst out: 'What! Do you think an honest sannyasin is afraid of speaking the truth, even though it may cost him his very life? Suppose your own son asks me about my opinion of yourself; do you think I shall attribute to you all sorts of virtues which I am quite sure you do not possess? I can never tell a lie.'

The Swami addressed a meeting of Sanskrit scholars and gained their applause for his knowledge of Vedanta. He surprised an Austrian musician at the Prince's court with his knowledge of Western music. He discussed with the Maharaja his plan of going to America, but when the latter came forward with an offer to pay his expenses for the trip, he declined to make a final decision before visiting Rameswaram. Perhaps he was

not yet quite sure of God's will in the matter. When pressed by the Maharaja and the Prime Minister to accept some gifts, the costlier the better, the Swami took a tobacco pipe from the one and a cigar from the other.

Now the Swami turned his steps towards picturesque Malabar. At Trivandrum, the capital of Travancore, he moved in the company of college professors, state officials, and in general among the educated people of the city. They found him equally at ease whether discussing Spencer or Sankaracharya, Shakespeare or Kalidasa, Darwin or Patanjali, Jewish history or Aryan civilization. He pointed out to them the limitations of the physical sciences and the failure of Western psychology to understand the superconscious aspect of human nature.

Orthodox brahmins regarded with abhorrence the habit of eating animal food. The Swami courageously told them about the eating of beef by the brahmins in Vedic times. One day, asked about what he considered the most glorious period of Indian history, the Swami mentioned the Vedic period, when 'five brahmins used to polish off one cow.' He advocated animal food for the Hindus if they were to cope at all with the rest of the world in the present reign of power and find a place among the other great nations, whether within or outside the British Empire.

An educated person of Travancore said about him: 'Sublimity and simplicity were written boldly on his features. A clean heart, a pure and austere life, an open mind, a liberal spirit, wide outlook, and broad sympathy were the outstanding characteristics of the Swami.'

From Trivandrum the Swami went to Kanyakumari (Cape Comorin), which is the southernmost tip of India and from there he moved up to Rameswaram. At Rameswaram the Swami met Bhaskara Setupati, the Raja of Ramnad, who later became one of his ardent disciples. He discussed with the Prince many of his ideas regarding the education of the Indian masses and the improvement of their agricultural conditions. The Raja urged the Swami to represent India at the Parliament of Religions in Chicago and promised to help him in his venture.

TRIP TO AMERICA

At Cape Comorin the Swami became as excited as a child. He rushed to the temple to worship the Divine Mother. He prostrated himself before the Virgin Goddess. As he came out and looked at the sea his eyes fell on a rock. Swimming to the islet through shark-infested waters, he sat on a stone. His heart thumped with emotion. His great journey from the snow-capped Himalayas to the 'Land's End' was completed. He had travelled the whole length of the Indian subcontinent, his beloved motherland, which, together with his earthly mother, was 'superior to heaven itself.'

Sitting on the stone, he recalled what he had seen with his own eyes: the pitiable

condition of the Indian masses, victims of the unscrupulous whims of their rulers, landlords, and priests. The tyranny of caste had sapped their last drop of blood. In most of the so-called leaders who shouted from the housetops for the liberation of the people, he had seen selfishness personified. And now he asked himself what his duty was in this situation. Should he regard the world as a dream and go into solitude to commune with God? He had tried this several times, but without success. He remembered that, as a sannyasin, he had taken the vow to dedicate himself to the service of God; but this God, he was convinced, was revealed through humanity. And his own service to this God must begin, therefore, with the humanity of India. 'May I be born again and again,' he exclaimed, 'and suffer a thousand miseries, if only I may worship the only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races!'

Through austerity and self-control the Swami had conserved great spiritual power. His mind had been filled with the wisdom of the East and the West. He had received in abundance Sri Ramakrishna's blessings. He also had had many spiritual experiences of his own. He must use all of these assets, he concluded, for the service of God in man.

But what was to be the way?

The clear-eyed prophet saw that religion was the backbone of the Indian nation. India would rise through a renewal and restoration of that highest spiritual consciousness which had made her, at all times, the cradle of nations and the cradle of faith. He totally disagreed with foreign critics and their Indian disciples who held that religion was the cause of India's downfall. The Swami blamed, rather, the falsehood, superstition, and hypocrisy that were practised in the name of religion. He himself had discovered that the knowledge of God's presence in man was the source of man's strength and wisdom. He was determined to awaken this sleeping divinity. He knew that the Indian culture had been created and sustained by the twin ideals of renunciation and service, which formed the core of Hinduism. And he believed that if the national life could be intensified through these channels, everything else would take care of itself. The workers for India's regeneration must renounce selfishness, jealousy, greed, and lust for power, and they must dedicate themselves to the service of the poor, the illiterate, the hungry, and the sick, seeing in them the tangible manifestations of the Godhead. People required education, food, health, and the knowledge of science and technology to raise their standard of living. The attempt to teach metaphysics to empty stomachs was sheer madness. The masses everywhere were leading the life of animals on account of ignorance and poverty; therefore these conditions should be removed.

But where would the Swami find the fellow workers to help him in this gigantic task?

He wanted whole-time servants of God; workers without worldly ties or vested interests. And he wanted them by thousands. His eyes fell upon the numerous monks who had renounced the world in search of God. But alas, in present-day India most of these led unproductive lives. He would have to infuse a new spirit into them, and they in their turn would have to dedicate themselves to the service of the people. He hit

upon a plan, which he revealed later in a letter to a friend. 'Suppose,' the Swami wrote, 'some disinterested sannyasins, bent on doing good to others, went from village to village, disseminating education and seeking in various ways to better the condition of all, down to the untouchable, through oral teaching and by means of maps, magic lanterns, globes, and other accessories — would that not bring forth good in time? All these plans I cannot write out in this brief letter. The long and short of it is that if the mountain does not come to Mahomet, Mahomet must go to the mountain. The poor are too poor to go to schools; they will gain nothing by reading poetry and all that sort of thing. We, as a nation, have lost our individuality. We have to give back to the nation its lost individuality and raise the masses.'

Verily, the Swami, at Kanyakumari, was the patriot and prophet in one. There he became, as he declared later to a Western disciple, 'a condensed India.'

But where were the resources to come from, to help him realize his great vision?

He himself was a sannyasin, a penniless beggar. The rich of the country talked big and did nothing. His admirers were poor. Suddenly a heroic thought entered his mind: he must approach the outside world and appeal to its conscience. But he was too proud to act like a beggar. He wanted to tell the West that the health of India and the sickness of India were the concern of the whole world. If India sank, the whole world would sink with her. For the outside world, in turn, needed India, her knowledge of the Soul and of God, her spiritual heritage, her ideal of genuine freedom through detachment and renunciation; it needed these in order to extricate itself from the sharp claws of the monster of materialism.

Then to the Swami, brooding alone and in silence on that point of rock off the tip of India, the vision came; there flashed before his mind the new continent of America, a land of optimism, great wealth, and unstinted generosity. He saw America as a country of unlimited opportunities, where people's minds were free from the encumbrance of castes or classes. He would give the receptive Americans the ancient wisdom of India and bring back to his motherland, in exchange, the knowledge of science and technology. If he succeeded in his mission to America, he would not only enhance India's prestige in the Occident, but create a new confidence among his own people. He recalled the earnest requests of his friends to represent India in the forthcoming Parliament of Religions in Chicago. And in particular, he remembered the words of the friends in Kathiawar who had been the first to encourage him to go to the West: 'Go and take it by storm, and then return!'

He swam back to the continent of India and started northwards again, by the eastern coast.

It may be mentioned here that during the Swami's trip across the country, just described, there had taken place many incidents that strengthened his faith in God, intensified his sympathy for the so-called lower classes, and broadened his general outlook on life and social conventions.

Several times, when he had had nothing to eat, food had come to him unsought, from unexpected quarters. The benefactors had told him that they were directed by God. Then, one day, it had occurred to the Swami that he had no right to lead the life of a wandering monk, begging his food from door to door, and thus depriving the poor of a few morsels which they could otherwise share with their families. Forthwith he entered a deep forest and walked the whole day without eating a grain of food. At nightfall he sat down under a tree, footsore and hungry, and waited to see what would happen next. Presently he saw a tiger approaching. 'Oh,' he said, 'this is right; both of us are hungry. As this body of mine could not be of any service to my fellow men, let it at least give some satisfaction to this hungry animal.' He sat there calmly, but the tiger for some reason or other changed its mind and went off in another direction. The Swami spent the whole night in the forest, meditating on God's inscrutable ways. In the morning he felt a new surge of power.

During his wanderings in the Himalayas, he was once the guest of a Tibetan family and was scandalized to see that polyandry was practised by its members; six brothers sharing a common wife. To the Swami's protest, the eldest brother replied that a Tibetan would consider it selfishness to enjoy a good thing all by himself and not share it with his brothers. After deep thought the Swami realized the relativity of ethics. He saw that many so-called good and evil practices had their roots in the traditions of society. One might argue for or against almost anything. The conventions of a particular society should be judged by its own standards. After that experience, the Swami was reluctant to condemn hastily the traditions of any social group.

One day Swamiji was sharing a railway compartment with two Englishmen, who took him for an illiterate beggar and began to crack jokes in English at his expense. At the next station they were astonished to hear him talking with the station-master in perfect English. Embarrassed, they asked him why he had not protested against their rude words. With a smile, the Swami replied, 'Friends, this is not the first time that I have seen fools.' The Englishmen became angry and wanted a fight. But looking at the Swami's strong body, they thought that discretion was the better part of valour, and apologized. In a certain place in Rajputana, the Swami was busy for three days and nights by people seeking religious instruction. Nobody cared about his food or rest. After they left, a poor man belonging to a low caste offered him, with great hesitation, some uncooked food, since he, being an untouchable, was afraid to give him a prepared meal. The Swami, however, persuaded the kind-hearted man to prepare the meal for him and ate it with relish. Shedding tears of gratitude, the Swami said to himself, 'Thousands of such good people live in huts, and we despise them as untouchables!'

In Central India he had to pass many hard days without food or shelter, and it was during this time that he lived with a family of outcaste sweepers and discovered the many priceless spiritual virtues of those people, who cowered at the feet of society. Their misery choked him and he sobbed: 'Oh, my country! Oh, my country!'

To resume the story of Swamiji's wandering life: From Cape Comorin he walked most of the way to Madras, stopping at Ramnad and Pondicherry. His fame had already

spread to the premier city of South India, and he was greeted by a group of enthusiastic young men. In Madras he publicly announced his intention of going to America. His devotees here collected funds for the trip, and it was through them that he later started his Indian work in an organized form.

Here, in Madras, he poured his whole soul into the discussion of religion, philosophy, science, literature, and history. He would blaze up at people who, for lack of time or zeal, did not practise meditation. 'What!' he thundered at a listener. 'Those giants of old, the ancient rishis, who never walked but strode, standing by whose side you would shrivel into a moth — they, sir, had time for meditation and devotions, and you have none!'

To a scoffer he said: 'How dare you criticize your venerable forefathers in such a fashion? A little learning has muddled your brain. Have you tested the wisdom of the rishis? Have you even as much as read the Vedas? There is a challenge thrown by the rishis. If you dare oppose them, take it up.'

At Hyderabad, the capital of the Nizam's State, he gave his first public lecture, the subject being 'My Mission to the West.' The audience was impressed and the Swami was pleased to see that he could hold his own in this new field of activity.

When the devotees in Madras brought him the money for his voyage to America, he refused to accept it and asked them to distribute it among the poor. How was he to know that the Lord wanted him to go to America? Perhaps he was being carried away by his own ambition. He began to pray intensely for divine guidance. Again money was offered to him by some of his wealthy friends, and again he refused. He said to his disciples: 'If it is the Mother's wish that I should go to the West, then let us collect money from the people. It is for them that I am going to the West — for the people and the poor!'

The Swami one day had a symbolic dream, in which he saw Sri Ramakrishna walking into the water of the ocean and beckoning him to follow. He also heard the authoritative word 'Go!' In response to a letter that he had written to Sarada Devi, the Holy Mother, she gave him her blessings for the fulfilment of his desire, knowing that it was Ramakrishna's wish that he should undertake the journey to America. And now, at last, he felt sure of his call.

When everything was arranged for the departure, there suddenly arrived in Madras the private secretary of Swamiji's disciple the Raja of Khetri, bearing the happy news of the birth of a royal son. The Swami was earnestly desired to bless the heir apparent. He consented, and the Raja was overjoyed to see him.

At Khetri an incident occurred that the Swami remembered all his life. He was invited by the Maharaja to a musical entertainment in which a nautch-girl was to sing, and he refused to come, since he was a monk and not permitted to enjoy secular pleasures. The singer was hurt and sang in a strain of lamentation. Her words reached the Swami's ears:

Look not, O Lord, upon my sins!
Is not Same-sightedness Thy name?
One piece of iron is used
Inside the holy shrine,
Another for the knife
Held in the butcher's hand;
Yet both of these are turned to gold
When touched by the philosophers' stone.
Sacred the Jamuna's water,
Foul the water in the ditch;
Yet both alike are sanctified
Once they have joined the Ganga's stream.
So, Lord, look not upon my sins!
Is not Same-sightedness Thy name?

The Swami was deeply moved. This girl, whom society condemned as impure, had taught him a great lesson: Brahman, the Ever Pure, Ever Free, and Ever Illumined, is the essence of all beings. Before God there is no distinction of good and evil, pure and impure. Such pairs of opposites become manifest only when the light of Brahman is obscured by maya. A sannyasin ought to look at all things from the standpoint of Brahman. He should not condemn anything, even a so-called impure person.

The Swami then joined the party and with tears in his eyes said to the girl: 'Mother, I am guilty. I was about to show you disrespect by refusing to come to this room. But your song awakened my consciousness.'

The Swami assumed at the Raja's request the name of Vivekananda, and the Raja accompanied him as far as Jaipur when he departed for Bombay. On his way to Bombay the Swami stopped at the Abu Road station and met Brahmananda and Turiyananda. He told them about his going to America. The two brother disciples were greatly excited. He explained to them the reason for his going: it was India's suffering. 'I travelled,' he said, 'all over India. But alas, it was agony to me, my brothers, to see with my own eyes the terrible poverty of the masses, and I could not restrain my tears! It is now my firm conviction that to preach religion amongst them, without first trying to remove their poverty and suffering, is futile. It is for this reason — to find means for the salvation of the poor of India — that I am going to America.'

Addressing Turiyananda, he said, 'Brother, I cannot understand your so-called religion.' His face was red with his rising blood. Shaking with emotion, he placed his hand on his heart, and said: 'But my heart has grown much, much larger, and I have learnt to feel. Believe me, I feel it very sadly.' He was choked, and then fell silent. Tears rolled down his cheeks.

Many years later Turiyananda said, while describing the incident: 'You can imagine

what went through my mind when I heard these pathetic words and saw the majestic sadness of Swamiji. "Were not these," I thought, "the very words and feelings of Buddha?" And he remembered that long ago Naren had visited Bodh-Gaya and in deep meditation had felt the presence of Buddha.

Another scene of the same nature, though it occurred much later, may be recounted here. Swami Turiyananda called on his illustrious brother disciple, after the latter's triumphant return from America, at the Calcutta home of Balaram Bose, and found him pacing the veranda alone. Deep in thought, he did not notice Turiyananda's presence. He began to hum under his breath a celebrated song of Mirabai, and tears welled up in his eyes. He stopped and leaned against the balustrade, and hid his face in his palms. He sang in an anguished voice, repeating several times: 'Oh, nobody understands my sorrow!' And again: 'Only he who suffers knows the depth of my sorrow!' The whole atmosphere became heavy with sadness. The voice pierced Swami Turiyananda's heart like an arrow; but he could not understand the cause of Vivekananda's suffering. Then he suddenly realized that it was a tremendous universal sympathy with the suffering and oppressed everywhere that often made him shed tears of burning blood; and of these the world would never know.

The Swami arrived in Bombay accompanied by the private secretary to the Raja of Khetri, the Prince having provided him with a robe of orange silk, an ochre turban, a handsome purse, and a first-class ticket on the S.S. 'Peninsular' of the Peninsular and Orient Company, which would be sailing on May 31, 1893. The Raja had also bestowed on him the name by which he was to become famous and which was destined to raise India in the estimation of the world.

The ship steamed out of the harbour on the appointed day, and one can visualize the Swami standing on its deck, leaning against the rail and gazing at the fast fading landscape of his beloved motherland. What a multitude of pictures must have raced, at that time, through his mind: the image of Sri Ramakrishna, the Holy Mother, and the brother disciples, either living at the Baranagore monastery or wandering through the plains and hills of India! What a burden of memories this lad of twenty-nine was carrying! The legacy of his noble parents, the blessings of his Master, the wisdom learnt from the Hindu scriptures, the knowledge of the West, his own spiritual experiences, India's past greatness, her present sorrow, and the dream of her future glory, the hopes and aspirations of the millions of India's brown men toiling in their brown fields under the scorching tropical sun, the devotional stories of the Puranas, the dizzy heights of Buddhist philosophy, the transcendental truths of Vedanta, the subtleties of the Indian philosophical systems, the soul-stirring songs of the Indian poets and mystics, the stone-carvings and the frescoes of the Ellora and Ajanta caves, the heroic tales of the Rajput and Mahratta fighters, the hymns of the South Indian Alwars, the snow peaks of the towering Himalayas, the murmuring music of the Ganga — all these and many such thoughts fused together to create in the Swami's mind the image of Mother India, a universe in miniature, whose history and society were the vivid demonstration of her philosophical doctrine of unity in diversity. And could India have sent a son worthier than Vivekananda to represent her in the Parliament of Religions — a son who had learnt his spiritual lessons at the feet of a man whose very

life was a Parliament of Religions — a son whose heart was big enough to embrace the whole of humanity and to feel for all in its universal compassion?

Soon the Swami adjusted himself to the new life on board the ship — a life completely different from that of a wandering monk. He found it a great nuisance to look after his suitcases, trunk, valise, and wardrobe. His orange robe aroused the curiosity of many fellow passengers, who, however, were soon impressed by his serious nature and deep scholarship. The vessel ploughed through the blue sea, pausing at various ports on the way, and the Swami enjoyed the voyage with the happy excitement of a child, devouring eagerly all he saw.

In Colombo he visited the monasteries of the Hinayana Buddhists. On the way to Singapore he was shown the favourite haunts of the Malay pirates, whose descendants now, as the Swami wrote to an Indian friend, under the 'leviathan guns of modern turreted battleships, have been forced to look about for more peaceful pursuits.' He had his first glimpse of China in the busy port of Hongkong, where hundreds of junks and dinghies moved about, each with the wife of its boatman at the helm, for a whole family lived in each floating craft. The traveller was amused to notice the Chinese babies, most of whom were tied to the backs of their mothers, while the latter were busy either pushing heavy loads or jumping with agility from one craft to another. And there was a rush of boats and steam launches coming in and going out.

'Baby John,' the Swami wrote humorously to the same friend, 'is every moment in danger of having his little head pulverized, pigtail and all, but he does not care a fig. The busy life seems to have no charm for him, and he is quite content to learn the anatomy of a bit of rice-cake given to him by the madly busy mother. The Chinese child is quite a little philosopher and calmly goes to work at the age when your Indian boy can hardly crawl on all fours. He has learnt the philosophy of necessity too well, from his extreme poverty.'

At Canton, in a Buddhist monastery, the Swami was received with respect as a great yogi from India. He saw in China, and later in Japan, many temples with manuscripts written in the ancient Bengali script. This made him realize the extent of the influence of India outside her own borders and strengthened his conviction about the spiritual unity of Asia.

Next the boat reached Japan, and the Swami visited Yokohama, Osaka, Kyoto, and Tokyo. The broad streets, the cage-like little houses, the pine-covered hills, and the gardens with shrubs, grass-plots, artificial pools, and small bridges impressed him with the innate artistic nature of the Japanese people. On the other hand, the thoroughly organized Japanese army equipped with guns made in Japan, the expanding navy, the merchant marine, and the industrial factories revealed to him the scientific skill of a newly awakened Asiatic nation. But he was told that the Japanese regarded India as the 'dreamland of everything noble and great.'

His thoughts always returned to India and her people. He wrote to a disciple in Madras: 'Come out and be men! India wants the sacrifice of at least a thousand of her young

men — men, mind you, and not brutes. How many men — unselfish and thorough-going men — is Madras ready to supply, who will struggle unto death to bring about a new state of things — sympathy for the poor, bread for hungry mouths, enlightenment for the people at large, who have been brought to the level of beasts by the tyranny of your forefathers?'

From Yokohama he crossed the Pacific Ocean and arrived in Vancouver, British Columbia. Next he travelled by train to Chicago, the destination of his journey and the meeting-place of the Parliament of Religions.

The first sight of Chicago, the third largest city of the New Continent, the great civic queen of the Middle West, enthroned on the shore of Lake Michigan, with its teeming population and strange way of life — a mixture of the refinement of the Eastern coast and the crudities of the backwoods — must have bewildered, excited, and terrified the young visitor from India. Swami Vivekananda walked through the spacious grounds of the World's Fair and was speechless with amazement. He marvelled at what the Americans had achieved through hard work, friendly co-operation with one another, and the application of scientific knowledge. Not too many years before, Chicago had consisted of only a few fishermen's huts, and now at the magic touch of human ingenuity, it was turned into a fairyland. Never before had the Swami seen such an accumulation of wealth, power, and inventive genius in a nation. In the fair-grounds he attracted people's notice. Lads ran after him, fascinated by his orange robe and turban. Shopkeepers and porters regarded him as a Maharaja from India and tried to impose upon him. On the Swami's part, his first feeling was one of unbounded admiration. But a bitter disillusionment was to come.

Soon after his arrival in Chicago, he went one day to the information bureau of the Exposition to ask about the forthcoming Parliament of Religions. He was told that it had been put off until the first week of September (it was then only the end of July) and that no one without credentials from a bona fide organization would be accepted as a delegate. He was told also that it was then too late for him to be registered as a delegate. All this had been unexpected by the Swami; for not one of his friends in India — the enthusiastic devotees of Madras, the Raja of Khetri, the Raja of Ramnad, and the Maharaja of Mysore, the Ministers of the native states, and the disciples who had arranged his trip to America — had taken the trouble to make any inquiries concerning the details of the Parliament. No one had known what were to be the dates of the meetings or the conditions of admission. Nor had the Swami brought with him any letter of authority from a religious organization. All had felt that the young monk would need no letter of authorization, his personality being testimonial enough.

'The Swami himself,' as his Irish disciple, Sister Nivedita, wrote some years later, 'was as simple in the ways of the world as his disciples, and when he was once sure that he was divinely called to make this attempt, he could see no difficulties in the way. Nothing could have been more typical of the lack of organizedness of Hinduism itself than this going forth of its representative unannounced, and without formal credentials, to enter the strongly guarded door of the world's wealth and power.'

In the meantime, the purse that the Swami had carried from India was dwindling; for things were much more expensive in America than he or his friends had thought. He did not have enough to maintain him in Chicago until September. In a frantic mood he asked help from the Theosophical Society, which professed warm friendship for India. He was told that he would have to subscribe to the creed of the Society; but this he refused to do because he did not believe in most of the Theosophical doctrines. Thereupon the leader declined to give him any help. The Swami became desperate and cabled to his friends in Madras for money.

Finally, however, someone advised him to go to Boston, where the cost of living was cheaper, and in the train his picturesque dress, no less than his regal appearance, attracted a wealthy lady who resided in the suburbs of the city. She cordially invited him to be her guest, and he accepted, to save his dwindling purse. He was lodged at 'Breezy Meadows,' in Metcalf, Massachusetts, and his hostess, Miss Kate Sanborn, was delighted to display to her inquisitive friends this strange curiosity from the Far East. The Swami met a number of people, most of whom annoyed him by asking queer questions regarding Hinduism and the social customs of India, about which they had read in the tracts of Christian missionaries and sensational writers. However, there came to him a few serious-minded people, and among these were Mrs. Johnson, the lady superintendent of a women's prison, and J.H. Wright, a professor of Greek at Harvard University. On the invitation of the superintendent, he visited the prison and was impressed by the humanitarian attitude of its workers towards the inmates. At once there came to his mind the sad plight of the masses of India and he wrote to a friend on August 20, 1893:

How benevolently the inmates are treated, how they are reformed and sent back as useful members of society — how grand, how beautiful, you must see to believe! And oh, how my heart ached to think of what we think of poor, the low, in India. They have no chance, no escape, no way to climb up. They sink lower and lower every day, they feel the blows showered upon them by a cruel society, and they do not know whence the blows come. They have forgotten that they too are men. And the result is slavery. ... Ah, tyrants! You do not know that the obverse is tyranny and the reverse, slavery.

Swami Vivekananda had no friends in this foreign land, yet he did not lose faith. For had not a kind Providence looked after him during the uncertain days of his wandering life? He wrote in the same letter: 'I am here amongst the children of the Son of Mary, and the Lord Jesus will help me.'

The Swami was encouraged by Professor Wright to represent Hinduism in the Parliament of Religions, since that was the only way he could be introduced to the nation at large. When he announced, however, that he had no credentials, the professor replied, 'To ask you, Swami, for your credentials is like asking the sun about its right to shine.' He wrote about the Swami to a number of important people connected with the Parliament, especially to the chairman of the committee on selection of delegates, who was one of his friends, and said, 'Here is a man more learned than all our learned professors put together.' Professor Wright bought the Swami railroad ticket for Chicago.

The train bearing Vivekananda to Chicago arrived late in the evening, and he had mislaid, unfortunately, the address of the committee in charge of the delegates. He did not know where to turn for help, and no one bothered to give information to this foreigner of strange appearance. Moreover the station was located in a part of the city inhabited mostly by Germans, who could hardly understand his language. He knew he was stranded there, and looking around saw a huge empty wagon in the railroad freight-yard. In this he spent the night without food or a bed.

In the morning he woke up 'smelling fresh water,' to quote his own words, and he walked along the fashionable Lake Shore Drive, which was lined with the mansions of the wealthy, asking people the way to the Parliament grounds. But he was met with indifference. Hungry and weary, he knocked at several doors for food and was rudely treated by the servants. His soiled clothes and unshaven face gave him the appearance of a tramp. Besides, he had forgotten that he was in a land that knew thousands of ways of earning the 'almighty dollar,' but was unfamiliar with Franciscan poverty or the ways of religious vagabonds. He sat down exhausted on the sidewalk and was noticed from an opposite window. The mistress of the house sent for him and asked the Swami if he was a delegate to the Parliament of Religions. He told her of his difficulties. The lady, Mrs. George W. Hale, a society woman of Chicago, gave him breakfast and looked after his needs. When he had rested, she accompanied him to the offices of the Parliament and presented him to Dr. J.H. Barrows, the President of the Parliament, who was one of her personal friends. The Swami was thereupon cordially accepted as a representative of Hinduism and lodged in the house of Mr. and Mrs. John B. Lyons. Mr. and Mrs. Hale and their children as well as the Lyons, became his lifelong friends. Once again the Swami had been strengthened in his conviction that the Lord was guiding his footsteps, and he prayed incessantly to be a worthy instrument of His will.

THE PARLIAMENT OF RELIGIONS

On Monday, September 11, 1893 the Parliament of Religions opened its deliberations with due solemnity. This great meeting was an adjunct of the World's Columbian Exposition, which had been organized to celebrate the four hundredth anniversary of the discovery of America by Christopher Columbus. One of the main goals of the Exposition was to disseminate knowledge of the progress and enlightenment brought about in the world by Western savants and especially through physical science and technology; but as religion forms a vital factor in human culture, it had been decided to organize a Parliament of Religions in conjunction with the Exposition.

Dr. Barrows, in his History of the Parliament of Religions, writes:

Since faith in a Divine Power to whom men believe they owe service and worship, has been like the sun, a life-giving and fructifying potency in man's intellectual and moral development; since Religion lies at the back of Hindu literature with its marvellous and mystic developments; of the European Art, whether in the form of Grecian statues or Gothic cathedrals; and of American liberty and the recent uprisings of men on behalf of a juster social condition; and since it is as clear as the light, that the Religion of Christ has led to many of the chief and noblest developments of our modern civilization, it did not appear that Religion any more than Education, Art, or Electricity, should be excluded from the Columbian Exposition.

It is not altogether improbable that some of the more enthusiastic Christian theologians, among the promoters of the Parliament, thought that the Parliament would give them an opportunity to prove the superiority of Christianity, professed by the vast majority of the people of the progressive West, over the other faiths of the world. Much later Swami Vivekananda said, in one of his jocular moods, that the Divine Mother Herself willed the Parliament in order to give him an opportunity to present the Eternal Religion of the Hindus before the world at large, and that the stage was set for him to play his important role, everything else being incidental. The appropriateness of this remark can be appreciated now, six decades after the great event, from the fact that whereas all else that was said and discussed at the Parliament has been forgotten, what Vivekananda preached is still cherished in America, and the movement inaugurated by him has endeared itself to American hearts.

'One of the chief advantages,' to quote the words of the Hon. Mr. Merwin-Marie Snell, president of the Scientific Section of the Parliament, 'has been in the great lessons which it has taught the Christian world, especially the people of the United States, namely, that there are other religions more venerable than Christianity, which surpass it in philosophical depths, in spiritual intensity, in independent vigour of thought, and in breadth and sincerity of human sympathy, while not yielding to it a single hair's breadth in ethical beauty and efficiency.'

At 10 a.m. the Parliament opened. In it every form of organized religious belief, as professed among twelve hundred millions of people, was represented. Among the non-Christian groups could be counted Hinduism, Jainism, Buddhism, Confucianism, Shintoism, Mohammedanism, and Mazdaism.

The spacious hall and the huge gallery of the art Palace were packed with seven thousand people — men and women representing the culture of the United States. The official delegates marched in a grand procession to the platform, and in the centre, in his scarlet robe, sat Cardinal Gibbons, the highest prelate of the Roman Catholic Church in the Western hemisphere. He occupied a chair of state and opened the meeting with a prayer. On his left and right were grouped the Oriental delegates: Pratap Chandra Mazoomdar of the Calcutta Brahma Samaj, and Nagarkar of Bombay;

Dharmapala, representing the Ceylon Buddhists; Gandhi, representing the Jains; Chakravarti and Annie Besant of the Theosophical Society. With them sat Swami Vivekananda, who represented no particular sect, but the Universal Religion of the Vedas, and who spoke, as will presently be seen, for the religious aspiration of all humanity. His gorgeous robe, large yellow turban, bronze complexion, and fine features stood out prominently on the platform and drew everybody's notice. In numerical order the Swami's position was number thirty-one.

The delegates arose, one by one, and read prepared speeches, but the Hindu sannyasin was totally unprepared. He had never before addressed such an assembly. When he was asked to give his message he was seized with stage-fright, and requested the chairman to call on him a little later. Several times he postponed the summons. As he admitted later: 'Of course my heart was fluttering and my tongue nearly dried up. I was so nervous that I could not venture to speak in the morning session.'

At last he came to the rostrum and Dr. Barrows introduced him. Bowing to Sarasvati, the Goddess of Wisdom, he addressed the audience as 'Sisters and Brothers of America.' Instantly, thousands arose in their seats and gave him loud applause. They were deeply moved to see, at last, a man who discarded formal words and spoke to them with the natural and candid warmth of a brother.

It took a full two minutes before the tumult subsided, and the Swami began his speech by thanking the youngest of the nations in the name of the most ancient monastic order in the world, the Vedic order of sannyasins. The keynote of his address was universal toleration and acceptance. He told the audience how India, even in olden times, had given shelter to the religious refugees of other lands — for instance, the Israelites and the Zoroastrians — and he quoted from the scriptures the following two passages revealing the Hindu spirit of toleration:

'As different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.'

'Whosoever comes to Me, through whatsoever form, I reach him. All men are struggling through many paths which in the end lead to Me.'

In conclusion he pleaded for the quick termination of sectarianism, bigotry, and fanaticism.

The response was deafening applause. It appeared that the whole audience had been patiently awaiting this message of religious harmony. A Jewish intellectual remarked to the present writer, years later, that after hearing Vivekananda he realized for the first time that his own religion, Judaism, was true, and that the Swami had addressed his words on behalf of not only his religion, but all religions of the world. Whereas every one of the other delegates had spoken for his own ideal or his own sect, the Swami had

spoken about God, who, as the ultimate goal of all faiths, is their inmost essence. And he had learnt that truth at the feet of Sri Ramakrishna, who had taught incessantly, from his direct experience, that all religions are but so many paths to reach the same goal. The Swami gave utterance to the yearning of the modern world to break down the barriers of caste, colour, and creed and to fuse all people into one humanity.

Not a word of condemnation for any faith, however crude or irrational, fell from his lips. He did not believe that this religion or that religion was true in this or that respect; to him all religions were equally effective paths to lead their respective devotees, with diverse tastes and temperaments, to the same goal of perfection. Years before, young Narendra had condemned before his Master, in his neophyte zeal, a questionable sect that indulged in immoral practices in the name of religion, and Ramakrishna had mildly rebuked him, saying: 'Why should you criticize those people? Their way, too, ultimately leads to God. There are many doors to enter a mansion. The scavenger comes in by the back door. You need not use it.'

How prophetic were the master's words that his Naren would one day shake the world! Mrs. S.K. Blodgett, who later became the Swami's hostess in Los Angeles, said about her impressions of the Parliament: 'I was at the Parliament of Religions in Chicago in 1893. When that young man got up and said, "Sisters and Brothers of America," seven thousand people rose to their feet as a tribute to something they knew not what. When it was over I saw scores of women walking over the benches to get near him, and I said to my self, "Well, my lad, if you can resist that onslaught you are indeed a God!"'

Swami Vivekananda addressed the Parliament about a dozen times. His outstanding address was a paper on Hinduism in which he discussed Hindu metaphysics, psychology, and theology. The divinity of the soul, the oneness of existence, the non-duality of the Godhead, and the harmony of religions were the recurring themes of his message. He taught that the final goal of man is to become divine by realizing the Divine and that human beings are the children of 'Immortal Bliss'.

In the final session of the Parliament, Swami Vivekananda said in the conclusion of his speech:

'The Christian is not to become a Hindu or a Buddhist, nor is a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. If the Parliament of Religions has shown any thing to the world, it is this: It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of resistance: "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension".'

The Parliament of Religions offered Swami Vivekananda the long desired opportunity to present before the Western world the eternal and universal truths of his Aryan ancestors. And he rose to the occasion. As he stood on the platform to give his message, he formed, as it were, the confluence of two great streams of thought, the two ideals that had moulded human culture. The vast audience before him represented exclusively the Occidental mind — young, alert, restless, inquisitive, tremendously honest, well disciplined, and at ease with the physical universe, but sceptical about the profundities of the supersensuous world and unwilling to accept spiritual truths without rational proof. And behind him lay the ancient world of India, with its diverse religious and philosophical discoveries, with its saints and prophets who investigated Reality through self-control and contemplation, unruffled by the passing events of the transitory life and absorbed in contemplation of the Eternal Verities. Vivekananda's education, upbringing, personal experiences, and contact with the God-man of modern India had pre-eminently fitted him to represent both ideals and to remove their apparent conflict.

To Vivekananda the religion of the Hindus, based upon the teachings of the Vedas, appeared adequate to create the necessary synthesis. By the Vedas he did not mean any particular book containing the words of a prophet or deriving sanction from a supernatural authority, but the accumulated treasure of spiritual laws discovered by various Indian seers in different times. Just as the law of gravitation existed before its discovery, and would continue to exist even if all humanity forgot it, so do the laws that govern the spiritual world exist independently of our knowledge of them. The moral, ethical, and spiritual relations between soul and soul, and between individual spirits and the Father of all spirits, were in existence before their discovery, and will remain even if we forget them. Regarding the universal character of the Hindu faith the Swami said: 'From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists, and the atheism of the Jains, each and all have a place in Hindu religion.'

The young, unknown monk of India was transformed overnight into an outstanding figure of the religious world. From obscurity he leapt to fame. His life-size portraits were posted in the streets of Chicago, with words 'The Monk Vivekananda' written beneath them and many passers-by would stop to do reverence with bowed heads.

Dr. J.H. Barrows, Chairman of the General Committee of the Parliament of Religions, said: 'Swami Vivekananda exercised a wonderful influence over his auditors,' and Mr. Merwin-Marie Snell stated, more enthusiastically: 'By far the most important and typical representative of Hinduism was Swami Vivekananda, who, in fact, was beyond question the most popular and influential man in the Parliament....He was received with greater enthusiasm than any other speaker, Christian or pagan. The people thronged about him wherever he went and hung with eagerness on his every word. The most rigid of orthodox Christians say of him, "He is indeed a prince among men!"'

Newspapers published his speeches and they were read with warm interest all over the

country. The *New York Herald* said: 'He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation.' The *Boston Evening Post* said: 'He is a great favourite at the Parliament from the grandeur of his sentiments and his appearance as well. If he merely crosses the platform he is applauded; and this marked approval of thousands he accepts in a childlike spirit of gratification without a trace of conceit....At the Parliament of Religions they used to keep Vivekananda until the end of the programme to make people stay till the end of the session....The four thousand fanning people in the Hall of Columbus would sit smiling and expectant, waiting for an hour or two to listen to Vivekananda for fifteen minutes. The chairman knew the old rule of keeping the best until the last.'

It is one of the outstanding traits of Americans to draw out the latent greatness of other people. America discovered Vivekananda and made a gift of him to India and the world.

The reports of the Parliament of Religions were published in the Indian magazines and newspapers. The Swami's vindication of the Hindu faith filled with pride the hearts of his countrymen from Colombo to Almora, from Calcutta to Bombay. The brother monks at the Baranagore monastery were not, at first, clear about the identity of Vivekananda. A letter from the Swami, six months after the Parliament, removed all doubts, however, and how proud they felt at the achievement of their beloved Naren!

But how did Vivekananda himself react to this triumph, which had been the fulfilment of his long cherished desire? He knew that his solitary life as a monk in constant communion with God was at an end; he could no longer live in obscurity with his dreams and visions. Instead of dwelling in peace and serenity, he was thrown into the vortex of a public career with its ceaseless turmoil and demands. When he returned to his hotel the night after the first meeting of the Parliament, he wept like a child.

After he had delivered his message in the Parliament, the Swami suffered no longer from material wants. The doors of the wealthy were thrown open. Their lavish hospitality made him sick at heart when he remembered the crushing poverty of his own people. His anguish became so intense one night that he rolled on the floor, groaning: 'O Mother, what do I care for name and fame when my motherland remains sunk in utmost poverty? To what a sad pass have we poor Indians come when millions of us die for want of a handful of rice, and here they spend millions of rupees upon their personal comfort! Who will raise the masses of India? Who will give them bread? Show me, O Mother, how I can help them.' While addressing one session of the Parliament, the Swami had said that what India needed was not religion, but bread. Now he began to study American life in its various aspects, especially the secret of the country's high standard of living and he communicated to his disciples in India his views on the promotion of her material welfare.

Swami Vivekananda was invited by a lecture bureau to tour the United States, and he accepted the offer. He wanted money in order to free himself from obligation to his wealthy friends and also to help his various philanthropic and religious projects in

India. Further, he thought that through a lecture bureau he could effectively broadcast his ideas all over the American continent and thus remove from people's minds erroneous notions regarding Hindu religion and society. Soon he was engaged in a whirlwind tour covering the larger cities of the East and the Middle West. People called him the 'cyclonic Hindu'. He visited, among other places, Iowa City, Des Moines, Memphis, Indianapolis, Minneapolis, Detroit, Buffalo, Hartford, Boston, Cambridge, New York, Baltimore, and Washington. Cherishing a deep affection for the members of the Hale family, he made his headquarters with George W. Hale in Chicago.

But his path was not always strewn with rose petals. Vivekananda was an outspoken man. Whenever he found in American society signs of brutality, inhumanity, pettiness, arrogance, and ignorance concerning cultures other than its own, he mercilessly criticized them. Often small-minded people asked him irritating questions about India, based upon malicious and erroneous reports, and the Swami fell upon them like a thunderbolt. 'But woe to the man,' wrote the *Iowa State Register*, 'who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance....Vivekananda and his cause found a place in the hearts of all true Christians.' Many Christian ministers became his warm friends and invited him to speak in their churches.

Swami Vivekananda was especially bitter about false Christianity and the religious hypocrisy of many Christian leaders. In a lecture given in Detroit he came out in one of his angriest moods, and declared in the course of his speech:

You train and educate and clothe and pay men to do what? — to come over to my country and curse and abuse all my forefathers, my religion, my everything. They walk near a temple and say, 'You idolaters, you will go to hell.' But the Hindu is mild; he smiles and passes on, saying, 'Let the fools talk.' And then you who train men to abuse and criticize, if I just touch you with the least bit of criticism, but with the kindest purpose, you shrink and cry: 'Do not touch us! We are Americans; we criticize, curse, and abuse all the heathens of the world, but do not touch us, we are sensitive plants.' And whenever you missionaries criticize us, let them remember this: If all India stands up and takes all the mud that lies at the bottom of the Indian Ocean and throws it up against the Western countries, it will not be doing an infinitesimal part of what you are doing to us.

Continuing, the Swami said that the military conquests of the Western nations and the activities of the Christian missionaries, strangely enough, often proceeded side by side. Most people were converted for worldly reasons. But the Swami warned:

Such things tumble down; they are built upon sand; they cannot remain long. Everything that has selfishness for its basis, competition for its right hand, and

enjoyment as its goal, must die sooner or later.

If you want to live, go back to Christ. You are not Christians. No, as a nation you are not. Go back to Christ. Go back to him who had nowhere to lay his head. Yours is a religion preached in the name of luxury. What an irony of fate! Reverse this if you want to live; reverse this. You cannot serve God and Mammon at the same time. All this prosperity — all this from Christ? Christ would have denied all such heresies. If you can join these two, this wonderful prosperity with the ideal of Christ, it is well; but if you cannot, better go back to him and give up these vain pursuits. Better be ready to live in rags with Christ than to live in palaces without him.

On one occasion the Swami was asked to speak in Boston on Ramakrishna, a subject dear to his heart. When he looked at the audience — the artificial and worldly crowd of people — and contrasted it with his Master's purity and renunciation, he practically dropped the subject and mercilessly inveighed against the materialistic culture of the West. The audience was resentful and many left the meeting in an angry mood. But Vivekananda, too, had his lesson. On returning home he recalled what he had said, and wept. His Master had never uttered a word of condemnation against anybody, even the most wicked person; yet he, while talking about Ramakrishna, had criticized these good-hearted people who were eager to learn about the Master. He felt that he was too unworthy of Sri Ramakrishna to discuss him or even to write about him.

Swami Vivekananda's outspoken words aroused the bitter enmity of a large section of the Christian missionaries and their American patrons, and also of Christian fanatics. Filled with rancour and hatred, these began to vilify him both openly and in private. They tried to injure his reputation by writing false stories traducing his character. Some of the Indian delegates to the Parliament, jealous of the Swami's popularity and fame, joined in the vilification. Missionaries working in India and some of the Hindu organizations started an infamous campaign against the Swami's work. The Theosophists were particularly vindictive. They declared that the Swami was violating the laws of monastic life in America by eating forbidden food and breaking caste laws.

His friends and disciples in India were frightened and sent him cuttings from Indian papers containing these malicious reports. One article stated that one of the Swami's American hostesses had had to dismiss a servant girl on account of the Swami's presence in the house. But the lady published a vehement denial and said that the Swami was an honoured guest in her home and would always be treated with affection and respect. The Swami wrote to his timorous devotees in India concerning a particular American paper that had criticized him, telling them that it was generally known in America as the 'blue-nosed Presbyterian paper', that no educated American took it seriously, and that, following the well-known Yankee trick, it had tried to gain notoriety by attracting a man lionized by society. He assured them that the American people as a whole, and many enlightened Christian clergymen, were among his admiring friends, and he asked them not to send him any more of such newspaper trash with articles from his vilifiers. He told them, furthermore, that he had never deviated

from the two basic vows of the monastic life, namely, chastity and poverty, and that as regards other things, he was trying to adjust himself to the customs of the people among whom he lived.

To the accusation from some orthodox Hindus that the Swami was eating forbidden food at the table of infidels, he retorted:

Do you mean to say I am born to live and die as one of those caste-ridden, superstitious, merciless, hypocritical, atheistic cowards that you only find among the educated Hindus? I hate cowardice. I will have nothing to do with cowards. I belong to the world as much as to India, no humbug about that. What country has a special claim on me? Am I a nation's slave? ...I see a greater power than man or God or Devil at my back. I require nobody's help. I have been all my life helping others.

To another Indian devotee he wrote in similar vein:

I am surprised that you take the missionaries' nonsense so seriously...If the people of India want me to keep strictly to my Hindu diet, please tell them to send me a cook and money enough to keep him....On the other hand, if the missionaries tell you that I have ever broken the two great vows of the sannyasin — chastity and poverty — tell them that they are big liars. As for me, mind you, I stand at nobody's dictation, and no chauvinism about me...I hate cowardice; I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world; everything else is trash.

Swami Vivekananda remained unperturbed by opposition. His lectures, intensely religious and philosophical, were attended everywhere by eminent people. Many came to him for private instruction. His aim was to preach the eternal truths of religion and to help sincere people in moulding their spiritual life. Very soon his dauntless spirit, innate purity, lofty idealism, spiritual personality, and spotless character attracted to him a band of sincere and loyal American disciples, whom he began to train as future Vedanta workers in America.

It must be said to the credit of America that she was not altogether unprepared to receive the message of Vivekananda. Certain spiritual ideas, which were congenial for the reception of the Vedantic ideals presented by the Swami, had already begun to ferment underneath the robust, picturesque, gay, and dynamic surface of American life. Freedom, equality, and justice had always been the cherished treasures of American hearts. To these principles, which the Americans applied in politics and society for the material and ethical welfare of men, Swami Vivekananda gave a spiritual basis and interpretation.

Religion had played an important part from the very beginning of American Colonial

history. The pilgrims who crossed the Atlantic in the 'Mayflower' and landed on the barren coast of Cape Cod in November 1620, were English people who had first left England and gone to Holland for freedom of worship. Later they were joined by other dissenters who could not submit to the restrictions placed upon their religious beliefs by the English rulers of the time. These were the forbears of the sturdy, religious-minded New Englanders who, two centuries later, became the leaders of the intellectual and spiritual culture of America. Swami Vivekananda found among their descendants many of his loyal and enthusiastic followers.

Both the Holy Bible and the philosophy of Locke influenced the Bill of Rights and the American Constitution. Leaders imbued with the Christian ideal of the Fatherhood of God and the brotherhood of men, penned the second paragraph of the Declaration of Independence, which clearly set forth its political philosophy, namely, the equality of men before God, the state, and society. Thomas Paine, one of the high priests of the American Revolution, was an uncompromising foe of tyranny, and an upholder of human freedom. The same passion for equality, freedom, justice, enduring peace, and righteousness was later to permeate the utterances of the great Lincoln.

The political structure of America shows the sagacity and lofty idealism of her statesmen, who built up the country after the War of Independence. The original thirteen colonies, which had wrested freedom from England, gradually became the United States of America. The architects of the American Government might have created, following the imperialistic pattern of England, an American Empire, with the original thirteen states as a sort of mother country and the rest as her colonies. But instead, the newly acquired territories received complete equality of status. It may also be mentioned that, with the exception of the Mexican War of 1845, America has never started a war.

Within a hundred years of her gaining independence, America showed unprecedented material prosperity. The country's vast hidden wealth was tapped by European immigrants, who brought with them not only the flavour of an older civilization, but technical skill, indomitable courage, and the spirit of adventure. Scientists and technologists flooded the country with new inventions. Steamboats, a network of railroads, and various mechanical appliances aided in the creation of new wealth. Towns grew into cities. As big business concerns expanded, workmen and mechanics formed protective organizations. Ambition stirred everywhere, and men's very manners changed with the new haste and energy that swept them on.

Material prosperity was accompanied by a new awakening of men's minds and consciousness. Jails were converted into penitentiary systems, based upon humanitarian principles, and anti-slavery societies were inaugurated. During the five years between 1850 and 1855 were published some of the greatest books in American literature, hardly surpassed in imaginative vitality. Democracy was in full swing and it was the people's day everywhere. The crude frontier days were fast disappearing.

The Transcendentalist Movement, of which Emerson was the leader, with Thoreau and Alcott as his associates, brought spiritual India into the swift current of American life.

The old and new continents had not been altogether strangers. Columbus had set out to find the short route to India, known far and wide for her fabulous wealth, and had stumbled upon America instead. The chests of tea of the Boston Tea Party, which set off the War of Independence, had come from India. Moreover, the victory of the English over the French in the eighteenth-century colonial wars in India contributed to the success of the American colonists in their struggle for freedom begun in 1775. And finally, Commodore Perry in 1853 made it possible for American merchant ships to trade with the Far East and thus visit Indian coastal towns on their long journeys.

The development of Emerson's innate idealism had been aided by the philosophy of Greece, the ethics of China, the poetry of the Sufis, and the mysticism of India. Emerson, a keen student of the Bhagavad Gita, was familiar with the Upanishadic doctrines and published translations of religious and philosophical tracts from the Oriental languages. His beautiful poem 'Brahma' and his essay 'The Over-Soul' show clearly his indebtedness to Hindu spiritual thought. But Emerson's spirit, pre-eminently ethical and intellectual, could not grasp the highest flights of Hindu mysticism; it accepted only what was in harmony with a somewhat shallow optimism. Emerson's writings later influenced the New Thought movement and Mary Baker Eddy's Christian Science.

Thoreau, Emerson's neighbour for twenty-five years, read and discussed with him in great detail the Hindu religious classics. Thoreau wrote: 'I bathe my intellect in the stupendous and cosmogonical philosophy of the Upanishads and the Bhagavad Gita, in comparison with which our modern world and literature seem puny and trivial.' He wanted to write a joint Bible, gathering material from the Asiatic scriptures, and took for his motto *Ex Oriente Lux*.

Alcott was genuine friend of Indian culture. He was instrumental in bringing out the American edition of Sir Edwin Arnold's *The Light of Asia*, and this made the life and teachings of Buddha accessible, for the first time, to American readers.

The Transcendental Club, founded in Concord, near Boston, reached its height by 1840. The American Oriental Society was formed in 1842, with aims similar to those of the European Oriental societies.

Walt Whitman (1819-1892), a contemporary of the Concord philosophers, seems to have come very near to Vedantic idealism. There is no reliable evidence to show that Whitman was directly influenced by Hindu thought. He is reputed to have denied it himself. A great religious individualist, he was free from all church conventions and creeds. To him, religion consisted entirely of inner illumination, 'the secret silent ecstasy.' It is not known if he practised any definite religious disciplines; most probably he did not. Yet Swami Vivekananda once called Whitman 'the sannyasin of America.' *Leaves of Grass*, which Swami Vivekananda read, breathes the spirit of identity with all forms of life, and Whitman's 'Song of the Open Road' is full of the sentiments that were nearest to the heart of Vivekananda. Here, for example, are three stanzas:

I inhale great draughts of space;
The east and the west are mine;
 and the north and the south are mine.
I am larger, better than I thought;
I did not know I held so much goodness.
Allons! We must not stop here!

However sweet these laid-up stores —
 however convenient this dwelling,
 we cannot remain here;
However shelter'd this port,
 and however calm these waters,
 we must not anchor here;
However welcome the hospitality
 that surrounds us, we are permitted
 to receive it but a little while.
Allons! Be not detain'd!

Let the paper remain on the desk unwritten,
 and the book on the shelf unopen'd!
Let the tools remain in the workshop!
 let the money remain unearn'd!
Let the school stand!
 mind not the cry of the teacher!
Let the preacher preach in the pulpit!
 let the lawyer plead in the court,
 and the judge expound the law.

There are several reasons why the marriage of East and West dreamt of by Emerson and Thoreau did not take place. The Gold Rush of 1849, to California, had turned people's attention in other directions. Then had come the Civil War, in which brother had fought brother and men's worst passions had been let loose. Lastly, the development of science and technology had brought about a great change in people's outlook, intensifying their desire for material prosperity.

The publication of Darwin's *Origin of Species* in 1859 changed the *Weltanschauung* of the Western world, and its repercussions were felt more in the New World than in Europe. Within a decade, intellectual people gave up their belief in the Biblical story of creation and did not hesitate to trace man's origin back to an apelike ancestor, and beyond that to a primordial protoplasmic atomic globule. The implications of evolution were incorporated into every field of thought — law, history, economics, sociology, philosophy, religion, and art; transcendentalism was replaced by empiricism, instrumentalism, and pragmatism. The American life-current thus was turned into a new channel. When America had been comparatively poor she had cherished her

spiritual heritage. In the midst of her struggle for existence she had preserved her spiritual sensitivity. But in the wake of the Civil War the desire to possess 'bigger and better things' cast its spell everywhere. Big utilities and corporations came into existence; the spiritual and romantic glow of the frontier days degenerated into the sordidness of competitive materialistic life, while the unceasing flow of crude immigrants from Europe made difficult the stabilization of American culture.

Emerson was disillusioned by the aftermath of the Civil War. He had hoped 'that in the peace after such a war, a great expansion would follow in the mind of the country, grand views in every direction — true freedom in politics, in religion, in social science, in thought. But the energy of the nation seems to have expended itself in the war.'

Walt Whitman was even more caustic. He wrote bitterly:

Society in the States is cramped, crude, superstitious, and rotten.... Never was there, perhaps, more hollowness of heart than at present, and here in the United States. Genuine belief seems to have left us....; The great cities reek with respectable, as much as non-respectable, robbery and scoundrelism. In fashionable life, flippancy, tepid amours, weak infidelism, small aims, or no aims at all, only to kill time.... I say that our New World Democracy, however great a success in uplifting the masses out of their sloughs in materialistic development, and in a certain highly deceptive superficial popular intellectuality, is so far an almost complete failure in its social aspects. In vain do we march with unprecedented strides to empire so colossal, outvying the antique, beyond Alexander's, beyond the proudest sway of Rome. In vain we annexed Texas, California, Alaska, and reach north for Canada or south for Cuba. It is as if we were somehow being endowed with a vast and thoroughly appointed body, and left with little or no soul.

But the material prosperity or the triumph of science could not destroy the innate idealism of the American mind. It remained hidden like embers under ashes. Thoughtful Americans longed for a philosophy which, without going counter to the scientific method, would show the way to a larger vision of life, harmonizing the diverse claims of science, the humanities, and mystical experience. Now the time was ripe for the fulfilment of Thoreau's dream of the marriage of East and West, a real synthesis of science and religion. And to bring this about, no worthier person could have been found than Swami Vivekananda of India. This accounts for the spontaneous welcome received by this representative of Hinduism, who brought to America an ancient and yet dynamic philosophy of life.

VEDANTA IN AMERICA

After the meetings of the Parliament of Religions were concluded, Swami Vivekananda, as already noted, under took a series of apostolic campaigns in order to sow the seed of the Vedantic truths in the ready soil of America. Soon he discovered that the lecture bureau was exploiting him. Further, he did not like its method of advertisement. He was treated as if he were the chief attraction of a circus. The prospectus included his portrait, with the inscription, proclaiming his cardinal virtues: 'An Orator by Divine Right; a Model Representative of his Race; a Perfect master of the English Language; the Sensation of the World's Fair Parliament.' It also described his physical bearing, his height, the colour of his skin, and his clothing. The Swami felt disgusted at being treated like a patent medicine or an elephant in a show. So he severed his relationship with the bureau and arranged his own lectures himself. He accepted invitation from churches, clubs, and private gatherings, and travelled extensively through the Eastern and Midwestern states of America, delivering twelve to fourteen or more lectures a week.

People came in hundreds and in thousands. And what an assorted audience he had to face! There came to his meetings professors from universities, ladies of fine breeding, seekers of truth, and devotees of God with childlike faith. But mixed with these were charlatans, curiosity-seekers, idlers, and vagabonds. It is not true that he met everywhere with favourable conditions. Leon Landsberg, one of the Swami's American disciples, thus described Vivekananda's tribulations of those days:

The Americans are a receptive nation. That is why the country is a hotbed of all kinds of religious and irreligious monstrosities. There is no theory so absurd, no doctrine so irrational, no claim so extravagant, no fraud so transparent, but can find their numerous believers and a ready market. To satisfy this craving, to feed the credulity of the people, hundreds of societies and sects are born for the salvation of the world, and to enable the prophets to pocket \$25 to \$100 initiation fees. Hobgoblins, spooks, mahatmas, and new prophets were rising every day. In this bedlam of religious cranks, the Swami appeared to teach the lofty religion of the Vedas, the profound philosophy of Vedanta, the sublime wisdom of the ancient rishis. The most unfavourable environment for such a task!

The Swami met with all kinds of obstacles. The opposition of fanatical Christian missionaries was, of course, one of these. They promised him help if he only would preach their brand of Christianity. When the Swami refused, they circulated all sorts of filthy stories about him, and even succeeded in persuading some of the Americans who had previously invited him to be their guest, to cancel the invitations. But Vivekananda continued to preach the religion of love, renunciation, and truth as taught by Christ, and so show him the highest veneration as a Saviour of mankind. How significant were his words: 'It is well to be born in a church, but it is terrible to die there!' Needless to say, he meant by the word *church* all organized religious institutions. How like a thunderbolt the words fell upon the ears of his audience when one day he exclaimed: 'Christ, Buddha, and Krishna are but waves in the Ocean of Infinite Consciousness that

I am!

Then there were the leaders of the cranky, selfish, and fraudulent organizations, who tried to induce the Swami to embrace their cause, first by promises of support, and then by threats of injuring him if he refused to ally himself with them. But he could be neither bought nor frightened — 'the sickle had hit on a stone,' as the Polish proverb says. To all these propositions his only answer was: 'I stand for Truth. Truth will never ally itself with falsehood. Even if all the world should be against me, Truth must prevail in the end.'

But the more powerful enemies he had to face were among the so-called free-thinkers, embracing the atheists, materialists, agnostics, rationalists, and others of similar breed who opposed anything associated with God or religion. Thinking that they would easily crush his ancient faith by arguments drawn from Western philosophy and science, they organized a meeting in New York and invited the Swami to present his views.

'I shall never forget that memorable evening' wrote an American disciple, 'when the Swami appeared single-handed to face the forces of materialism, arrayed in the heaviest armour of law, and reason, and logic, and common sense, of matter, and force, and heredity, and all the stock phrases calculated to awe and terrify the ignorant. Imagine their surprise when they found that far from being intimidated by these big words, he proved himself a master in wielding their own weapons, and as familiar with the arguments of materialism as with those of Advaita philosophy. He showed them that their much vaunted Western science could not answer the most vital questions of life and being, that their immutable laws, so much talked of, had no outside existence apart from the human mind, that the very idea of matter was a metaphysical conception, and that it was much despised metaphysics upon which ultimately rested the very basis of their materialism. With an irresistible logic he demonstrated that their knowledge proved itself incorrect, not by comparison with that which was true, but by the very laws upon which it depended for its basis; that pure reason could not help admitting its own limitations and pointed to something beyond reason; and that rationalism, when carried to its last consequences, must ultimately land us at something which is above matter, above force, above sense, above thought, and even consciousness, and of which all these are but manifestations.'

As a result of his explaining the limitations of science, a number of people from the group of free-thinkers attended the Swami's meeting the next day and listened to his uplifting utterances on God and religion.

What an uphill work it was for Swami Vivekananda to remove the ignorance, superstition, and perverted ideas about religion in general and Hinduism in particular! No wonder he sometimes felt depressed. In one of these moods he wrote from Detroit, on March 15, 1894, to the Hale sisters in Chicago:

But I do not know — I have become very sad in my heart since I am here. I do not

know why. I am wearied of lecturing and all that nonsense. This mixing with hundreds of human animals, male and female, has disturbed me. I will tell you what is to my taste. I cannot write — cannot speak — but I can think deep, and when I am heated can speak fire. But it should be to a select few — a very select few. And let them carry and sow my ideas broadcast if they will — not I. It is only a just division of labour. The same man never succeeded in thinking and in casting his thoughts all around. Such thoughts are not worth a penny. ... I am really not 'cyclonic' at all — far from it. What I want is not here — nor can I longer bear this cyclonic atmosphere. Calm, cool, nice, deep, penetrating, independent, searching thought — a few noble pure mirrors which will reflect it back, catch it until all of them sound in unison. Let others throw it to the outside world if they will. This is the way to perfection — to be perfect, to make perfect a few men and women. My idea of doing good is this — to evolve a few giants, and not to strew pearls to the swine and lose time, breath, and energy. ... Well, I do not care for lecturing any more. It is too disgusting to bring me to suit anybody's or any audience's fad.

Swami Vivekananda became sick of what he termed 'the nonsense of public life and newspaper blazoning.'

The Swami had sincere admirers and devotees among the Americans, who looked after his comforts, gave him money when he lacked it, and followed his instructions. He was particularly grateful to American women, and wrote many letters to his friends in India paying high praise to their virtues.

In one letter he wrote:

'Nowhere in the world are women like those of this country. How pure, independent, self-relying, and kind-hearted! It is the women who are the life and soul of this country. All learning and culture are centred in them.'

In another letter:

'[Americans] look with veneration upon women, who play a most prominent part in their lives. Here this form of worship has attained its perfection — this is the long and short of it. I am almost at my wit's end to see the women of this country. They are Lakshmi, the Goddess of Fortune, in beauty, and Sarasvati, the Goddess of Learning, in virtues — they are the Divine Mother incarnate. If I can raise a thousand such Madonnas — incarnations of the Divine Mother — in our country before I die, I shall die in peace. Then only will our countrymen become worthy of their name.'

Perhaps his admiration reached its highest pitch in a letter to the Maharaja of Khetri, which he wrote in 1894:

American women! A hundred lives would not be sufficient to pay my deep debt of gratitude to you! Last year I came to this country in summer, a wandering preacher of a far distant country, without name, fame, wealth, or learning to recommend me — friendless, helpless, almost in a state of destitution; and American women befriended me, gave me shelter and food, took me to their homes, and treated me as their own son, their own brother. They stood as my friends even when their own priests were trying to persuade them to give up the 'dangerous heathen' — even when, day after day, their best friends had told them not to stand by this 'unknown foreigner, maybe of dangerous character.' But they are better judges of character and soul — for it is the pure mirror that catches the reflection.

And how many beautiful homes I have seen, how many mothers whose purity of character, whose unselfish love for their children, are beyond expression, how many daughters and pure maidens, 'pure as the icicle on Diana's temple' — and withal much culture, education, and spirituality in the highest sense! Is America, then, only full of wingless angels in the shape of women? There are good and bad everywhere, true — but a nation is not to be judged by its weaklings, called the wicked, for they are only the weeds which lag behind, but by the good, the noble and the pure, who indicate the national life-current to be flowing clear and vigorous.

And how bitter the Swami felt when he remembered the sad plight of the women of India! He particularly recalled the tragic circumstances under which one of his own sisters had committed suicide. He often thought that the misery of India was largely due to the ill-treatment the Hindus meted out to their womenfolk. Part of the money earned by his lectures was sent to a foundation for Hindu widows at Baranagore. He also conceived the idea of sending to India women teachers from the West for the intellectual regeneration of Hindu women.

Swami Vivekananda showed great respect for the fundamentals of American culture. He studied the country's economic policy, industrial organizations, public instruction, and its museums and art galleries, and wrote to India enthusiastically about them. He praised highly the progress of science, hygiene, institutions, and social welfare work. He realized that such noble concepts as the divinity of the soul and the brotherhood of men were mere academic theories in present-day India, whereas America showed how to apply them in life. He felt indignant when he compared the generosity and liberality of the wealthy men of America in the cause of social service, with the apathy of the Indians as far as their own people were concerned.

'No religion on earth,' he wrote angrily, 'preaches the dignity of humanity in such a lofty strain as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. Religion is not at fault, but it is the Pharisees and Sadducees.'

How poignant must have been his feelings when he remembered the iniquities of the

caste-system! 'India's doom was sealed,' he wrote, 'the very day they invented the word *mlechcha* and stopped from communion with others.' When he saw in New York a millionaire woman sitting side by side in a tram-car with a negress with a wash-basket on her lap, he was impressed with the democratic spirit of the Americans. He wanted in India 'an organization that will teach the Hindus mutual help and appreciation' after the pattern of Western democracies.

Incessantly he wrote to his Indian devotees about the regeneration of the masses. In a letter dated 1894 he said:

Let each one of us pray, day and night, for the downtrodden millions in India, who are held fast by poverty, priestcraft, and tyranny — pray day and night for them. I care more to preach religion to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But I am poor, I love the poor.... Who feels in India for the three hundred millions of men and women sunken for ever in poverty and ignorance? Where is the way out? Who feels for them? Let these people be your God — think of them, work for them, pray for them incessantly — the Lord will show you the way. Him I call a mahatma, a noble soul, whose heart bleeds for the poor; otherwise he is a duratma, a wicked soul.... So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them.... We are poor, my brothers we are nobodies, but such have always been the instruments of the Most High.

Never did he forget, in the midst of the comforts and luxuries of America, even when he was borne on the wings of triumph from one city to another, the cause of the Indian masses, whose miseries he had witnessed while wandering as an unknown monk from the Himalayas to Cape Comorin. The prosperity of the new continent only stirred up in his soul deeper commiseration for his own people. He saw with his own eyes what human efforts, intelligence, and earnestness could accomplish to banish from society poverty, superstition, squalor, disease, and other handicaps of human well-being. On August 20, 1893, he wrote to instil courage into the depressed hearts of his devotees in India:

Gird up your loins, my boys! I am called by the Lord for this.... The hope lies in you — in the meek, the lowly, but the faithful. Feel for the miserable and look up for help — it shall come. I have travelled twelve years with this load in my heart and this idea in my head. I have gone from door to door of the so-called 'rich and great.' With a bleeding heart I have crossed half the world to this strange land, seeking help. The Lord is great. I know He will help me. I may perish of cold and hunger in this land, but I bequeath to you young men this sympathy, this struggle for the poor, the ignorant, the oppressed.... Go down on your faces before Him and make a great sacrifice, the sacrifice of the whole life for them, for whom He comes from time to time, whom He loves above all — the poor, the lowly, the oppressed. Vow, then, to devote your whole lives to the cause of these three hundred millions, going down and down every day. Glory unto the

Lord! We will succeed. Hundreds will fall in the struggle — hundreds will be ready to take it up. Faith — sympathy, fiery faith and fiery sympathy! Life is nothing, death is nothing — hunger nothing, cold nothing. Glory unto the Lord! March on, the Lord is our General. Do not look back to see who falls — forward — onward!

Swami Vivekananda was thoroughly convinced by his intimate knowledge of the Indian people that the life-current of the nation, far from being extinct, was only submerged under the dead weight of ignorance and poverty. India still produced great saints whose message of the Spirit was sorely needed by the Western world. But the precious jewels of spirituality discovered by them were hidden, in the absence of a jewel-box, in a heap of filth. The West had created the jewel-box, in the form of a healthy society, but it did not have the jewels. Further, it took him no long time to understand that a materialistic culture contained within it the seeds of its own destruction. Again and again he warned the West of its impending danger. The bright glow on the Western horizon might not be the harbinger of a new dawn; it might very well be the red flames of a huge funeral pyre. The Western world was caught in the maze of its incessant activity — interminable movement without any goal. The hankering for material comforts, without a higher spiritual goal and a feeling of universal sympathy, might flare up among the nations of the West into jealousy and hatred, which in the end would bring about their own destruction.

Swami Vivekananda was a lover of humanity. Man is the highest manifestation of God, and this God was being crucified in different ways in the East and the West. Thus he had a double mission to perform in America. He wanted to obtain from the Americans money, scientific knowledge, and technical help for the regeneration of the Indian masses, and, in turn, to give to the Americans the knowledge of the Eternal Spirit to endow their material progress with significance. No false pride could prevent him from learning from America the many features of her social superiority; he also exhorted the Americans not to allow racial arrogance to prevent them from accepting the gift of spirituality from India. Through this policy of acceptance and mutual respect he dreamt of creating a healthy human society for the ultimate welfare of man's body and soul.

The year following the Parliament of Religions the Swami devoted to addressing meetings in the vast area spreading from the Mississippi to the Atlantic. In Detroit he spent six weeks, first as a guest of Mrs. John Bagley, widow of the former Governor of Michigan, and then of Thomas W. Palmer, President of the World's Fair Commission, formerly a United States Senator and American Minister to Spain. Mrs. Bagley spoke of the Swami's presence at her house as a 'continual benediction.' It was in Detroit that Miss Greenstidel first heard him speak. She later became, under the name of Sister Christine, one of the most devoted disciples of the Swami and a collaborator of Sister Nivedita in her work in Calcutta for the educational advancement of Indian women.

After Detroit, he divided his time between Chicago, New York, and Boston, and during the summer of 1894 addressed, by invitation, several meetings of the 'Humane Conference' held at Greenacre, Massachusetts. Christian Scientists, spiritualists, faith-

healers, and groups representing similar views participated in the Conference.

The Swami in the course of a letter to the Hale sisters of Chicago, wrote on July 31, 1894, with his usual humour about the people who attended the meetings:

They have a lively time and sometimes all of them wear what you call your scientific dress the whole day. They have lectures almost every day. One Mr. Colville from Boston is here. He speaks every day, it is said, under spirit control. The editor of the *Universal Truth* from the top floor of Jimmy Mills has settled herself down here. She is conducting religious services and holding classes to heal all manner of diseases, and very soon I expect them to be giving eyes to the blind, etc., etc. After all, it is a queer gathering. They do not care much about social laws and are quite free and happy....

There is a Mr. Wood of Boston here, who is one of the great lights of your sect. But he objects to belonging to the sect of Mrs. Whirlpool. So he calls himself a mental healer of metaphysical, chemico, physical-religioso, what-not, etc.

Yesterday there was a tremendous cyclone which gave a good 'treatment' to the tents. The big tent under which they held the lectures developed so much spirituality under the treatment that it entirely disappeared from mortal gaze, and about two hundred chairs were dancing about the grounds under spiritual ecstasy. Mrs. Figs of Mills Company gives a class every morning, and Mrs. Mills is jumping all about the place. They are all in high spirits. I am especially glad for Cora, for she suffered a good deal last winter and a little hilarity would do her good. You would be astounded with the liberty they enjoy in the camps, but they are very good and pure people — a little erratic, that is all.

Regarding his own work at Greenacre, the Swami wrote in the same letter:

The other night the camp people all went to sleep under a pine tree under which I sit every morning *a la* India and talk to them. Of course I went with them and we had a nice night under the stars, sleeping on the lap of Mother Earth, and I enjoyed every bit of it. I cannot describe to you that night's glories — after the year of brutal life that I have led, to sleep on the ground, to mediate under the tree in the forest! The inn people are more or less well-to-do, and the camp people are healthy, young, sincere, and holy men and women. I teach them all *Sivoham, Sivoham*—'I am Siva, I am Siva' — and they all repeat it, innocent and pure as they are, and brave beyond all bounds, and I am so happy and glorified.

Thank God for making me poor! Thank God for making these children in the tents poor! The dudes and dudines are in the hotel, but iron-bound nerves, souls of triple steel, and spirits of fire are in the camp. If you had seen them yesterday, when the rain was falling in torrents and the cyclone was overturning everything — hanging on to their tent-strings to keep them from being blown off, and standing on the majesty of

their souls, these brave ones — it would have done your hearts good. I would go a hundred miles to see the like of them. Lord bless them!...

Never be anxious for me for a moment. I *will* be taken care of, and if not, I shall know my time has come — and pass out.... Now good dreams, good thoughts for you. You are good and noble. Instead of materializing the spirit, i.e. dragging the spiritual to the material plane as these fellers do, convert matter into spirit — catch a glimpse at least, every day, of that world of infinite beauty and peace and purity, the spiritual, and try to live in it day and night. Seek not, touch not with your toes, anything which is uncanny. Let your souls ascend day and night like an unbroken string unto the feet of the Beloved, whose throne is in your own heart, and let the rest take care of themselves, i. e. the body and everything else. Life is an evanescent, floating dream; youth and beauty fade. Say day and night: 'Thou art my father, my mother, my husband, my love, my Lord, my God — I want nothing but Thee, nothing but Thee, nothing but Thee. Thou in me, I in Thee — I am Thee, Thou art me.' Wealth goes, beauty vanishes, life flies, powers fly — but the Lord abideth for ever, love abideth for ever. If there is glory in keeping the machine in good trim, it is more glorious to withhold the soul from suffering with the body. That is the only demonstration of your being 'not matter' — by letting matter alone.

Stick to God. Who cares what comes, in the body or anywhere? Through the terrors of evil, say, 'My God, my Love!' Through the pangs of death, say, 'My God, my Love!' Through all the evils under the sun, say: 'My God, my Love! Thou art here, I see Thee. Thou art with me, I feel Thee. I am Thine, take me. I am not the world's but Thine — leave Thou not me.' Do not go for glass beads, leaving the mine of diamonds. This life is a great chance. What! Seekest thou the pleasures of this world? He is the fountain of all bliss. Seek the highest, aim for the highest, and you *shall* reach the highest.

At Greenacre the Swami became a friend of Dr. Lewis G. Janes, Director of the School of Comparative Religions organized by the Greenacre Conference, and President of the Brooklyn Ethical Association. The following autumn he lectured in Baltimore and Washington.

During the Swami's visit in New York he was the guest of friends, mostly rich ladies of the metropolitan city. He had not yet started any serious work there. Soon he began to feel a sort of restraint put upon his movements. Very few of his wealthy friends understood the true import of his message; they were interested in him as a novelty from India. Also to them he was the man of the hour. They wanted him to mix with only the exclusive society of 'the right people.' He chafed under their domination and one day cried: 'Siva! Siva! Has it ever come to pass that a great work has been grown by the rich? It is brain and heart that create, and not purse.' He wanted to break away from their power and devote himself to the training of some serious students in the spiritual life. He was fed up with public lectures; now he became eager to mould silently the characters of individuals. He could no longer bear the yoke of money and all the botheration that came in its train. He would live simply and give freely, like the holy men of India. Soon an opportunity presented itself.

Dr. Lewis Janes invited the Swami to give a series of lectures on the Hindu religion before the Brooklyn Ethical Association. On the evening of December 31, 1894, he gave his first lecture, and according to the report of the *Brooklyn Standard*, the enthusiastic audience, consisting of doctors and lawyers and judges and teachers, remained spellbound by his eloquent defence of the religion of India. They all acknowledged that Vivekananda was even greater than his fame. At the end of the meeting they made an insistent demand for regular classes in Brooklyn, to which the Swami agreed. A series of class meetings was held and several public lectures were given at the Pouch Mansion, where the Ethical Association held its meetings. These lectures constituted the beginning of the permanent work in America which the Swami secretly desired.

Soon after, several poor but earnest students rented for the Swami some unfurnished rooms in a poor section of New York City. He lived in one of them. An ordinary room on the second floor of the lodging-house was used for the lectures and classes. The Swami when conducting the meetings sat on the floor, while the ever more numerous auditors seated themselves as best they could, utilizing the marble-topped dresser, the arms of the sofa, and even the corner wash-stand. The door was left open and the overflow filled the hall and sat on the stairs. The Swami, like a typical religious teacher in India, felt himself in his own element. The students, forgetting all the inconveniences, hung upon every word uttered from the teacher's deep personal experiences or his wide range of knowledge.

The lectures, given every morning and several evenings a week, were free. The rent was paid by the voluntary subscriptions of the students, and the deficit was met by the Swami himself, through the money he earned by giving secular lectures on India. Soon the meeting-place had to be removed downstairs to occupy an entire parlour floor.

He began to instruct several chosen disciples in jnana-yoga in order to clarify their intellects regarding the subtle truths of Vedanta, and also in raja-yoga to teach them the science of self-control, concentration, and meditation. He was immensely happy with the result of his concentrated work. He enjoined upon these students to follow strict disciplines regarding food, choosing only the simplest. The necessity of chastity was emphasized, and they were warned against psychic and occult power. At the same time he broadened their intellectual horizon through the teachings of Vedantic universality. Daily he meditated with the serious students. Often he would lose all bodily consciousness and, like Sri Ramakrishna, had to be brought back to the knowledge of the world through the repetition of certain holy words that he had taught his disciples.

It was sometime about June 1895 when Swami Vivekananda finished writing his famous book *Raja-Yoga*, which attracted the attention of the Harvard philosopher William James and was later to rouse the enthusiasm of Tolstoy. The book is a translation of Patanjali's Yoga aphorisms, the Swami adding his own explanations; the introductory chapters written by him are especially illuminating. Patanjali expounded, through these aphorisms, the philosophy of Yoga, the main purpose of which is to show the way of the soul's attaining freedom from the bondage of matter. Various

methods of concentrations are discussed. The book well served two purposes. First, the Swami demonstrated that religious experiences could stand on the same footing as scientific truths, being based on experimentation, observation, and verification. Therefore genuine spiritual experiences must not be dogmatically discarded as lacking rational evidence. Secondly, the Swami explained lucidly various disciplines of concentration, with the warning, however, that they should not be pursued without the help of a qualified teacher.

Miss S. Ellen Waldo of Brooklyn, a disciple of the Swami, was his amanuensis. She thus described the manner in which he dictated the book:

'In delivering his commentaries on the aphorisms, he would leave me waiting while he entered into deep states of meditation or self-contemplation, to emerge therefrom with some luminous interpretation. I had always to keep the pen dipped in the ink. He might be absorbed for long periods of time, and then suddenly his silence would be broken by some eager expression or some long, deliberate teaching.'

By the middle of the year 1895 the Swami was completely exhausted. The numerous classes and lectures, the private instruction, the increasing correspondence, and the writing of *Raja-Yoga* had tired him both physically and mentally. It was a herculean task to spread the message of Hinduism in an alien land and at the same time to mould the lives of individuals according to the highest ideal of renunciation. Besides, there were annoyances from zealous but well-meaning friends, especially women. Some suggested that he should take elocution lessons, some urged him to dress fashionably in order to influence society people, other admonished him against mixing with all sorts of people. At time he would be indignant and say: 'Why should I be bound down with all this nonsense? I am a monk who has realized the vanity of all earthly nonsense! I have no time to give my manners a finish. I cannot find time enough to give my message. I will give it after my own fashion. Shall I be dragged down into the narrow limits of your conventional life? Never!' Again, he wrote to a devotee: 'I long, oh, I long for my rags, my shaven head, my sleep under the trees, and my food from begging.'

The Swami needed rest from his strenuous work, and accepted the invitation of his devoted friend Francis H. Leggett to come to his summer camp at Percy, New Hampshire, and rest in the silence of the pine woods. In the meantime Miss Elizabeth Dutcher, one of his students in New York, cordially asked the Swami to take a vacation in her summer cottage at Thousand Island Park on the St. Lawrence River. The Swami gratefully accepted both invitations.

About his life at the camp, he wrote to a friend on June 7, 1895: 'It gives me a new lease of life to be here. I go into the forest alone and read my Gita and am quite happy.' After a short visit at Percy, he arrived in June at Thousand Island Park, where he spent seven weeks. This proved to be a momentous period in his life in the Western world.

When the students who had been attending Swami Vivekananda's classes in New York heard of Miss Dutcher's proposal, they were immensely pleased, because they did not want any interruption of their lessons. The Swami, too, after two years' extensive work in America, had become eager to mould the spiritual life of individual students and to train a group that would carry on his work in America in the future. He wrote to one of his friends that he intended to manufacture 'a few yogis' from the materials of the classes. He wanted only those to follow him to Thousand Island Park who were completely earnest in their practice of spiritual disciplines, and he said that he would gladly recognize these as his disciples.

By a singular coincidence just twelve disciples were taught by him at the summer retreat, though all were not there the full seven weeks; ten was the largest number present at any one time. Two, Mme. Marie Louise and Mr. Leon Landsberg, were initiated at Thousand Island Park into the monastic life. The former, French by birth but a naturalized American, a materialist and socialist, a fearless, progressive woman worker known to the press and platform, was given the name Abhayananda. The latter, a Russian Jew and member of the staff of a prominent New York newspaper, became known as Kripananda. Both took the vows of poverty and chastity.

In many respects the sojourn in Miss Dutcher's cottage was ideal for the Swami's purpose. Here, to this intimate group, he revealed brilliant flashes of illumination, lofty flights of eloquence, and outpourings of the most profound wisdom. The whole experience was reminiscent of the Dakshineswar days when the Swami, as the young Narendra, had been initiated into the mysteries of the spiritual life at the feet of his Master Ramakrishna.

Thousand Island Park, near the western tip of Wellesley Island, the second largest of the seventeen hundred islands in the St. Lawrence River, has for its setting one of the scenic show-places of America. A prosperous village during the last part of the nineteenth century, it was, at the time of the Swami's visit, a stronghold of orthodox Methodist Christianity. The local tabernacle, where celebrated preachers were invited to conduct the divine service on Sunday mornings, attracted people from the neighbouring islands. Since secular activities were not allowed on the Sabbath, the visitors would arrive at Thousand Island Park the previous day and spend the night camping out. No such profanities as public drinking, gambling, or dancing were allowed in the summer resort — a rule that is still enforced half a century later. Only people of serious mind went there for their vacation.

Miss Dutcher's cottage was ideally located on a hill, which on the north and west sloped down towards the river. It commanded a grand view of many distant islands, the town of Clayton on the American mainland and the Canadian shores to the north. At night the houses and hotels were brightly illuminated by Chinese lanterns.

Miss Dutcher, an artist, had built her cottage literally 'on a rock,' with huge boulders lying all around. It was surrounded by rock-gardens with bright-coloured flowers. At that time the tress at the base of the hill had not grown high; people from the village often visited the upstairs porch to survey the magnificent sweep of the river.

After inviting the Swami, Miss Dutcher, added a new wing to the cottage for his accommodation. This wing, three storeys high, stood on a steep slope of rock, like a great lantern-tower with windows on three sides. The room at the top was set apart exclusively for the Swami's use; the lowest room was occupied by a student; the room between, with large windows, and several doors opening on the main part of the house, was used as the Swami's classroom. Miss Dutcher thoughtfully added an outside stairway to the Swami's room so that he might go in and out without being noticed by the others.

On the roofed-in porch upstairs, extending along the west side of the cottage, the students met the Swami for his evening talks. There, at one end, close to the door of his room, he would take his seat and commune with his pupils both in silence and through the spoken word. In the evening the cottage was bathed in perfect stillness except for the murmur of insects and the whisper of the wind through the leaves. The house being situated, as it were, among the tree-tops, a breeze always relieved the summer heat. The centre of the village was only a five minutes' walk from the cottage, and yet, on account of the woods around it, not a single house could be seen. Many of the islands that dotted the river were visible in the distance and, especially in the evening, appeared like a picture. The glow of the sunset on the St. Lawrence was breathtaking in its beauty, and the moon at night was mirrored in the shining waters beneath.

In this ideal retreat, 'the world forgetting, by the world forgot,' the devoted students spent seven weeks with their beloved teacher, listening to his words of wisdom and receiving his silent benediction. Immediately after the evening meal they would assemble on the upstairs porch. Soon the Swami would come from his room and take his seat. Two hours and often much longer would be spent together. One night, when the moon was almost full, he talked to them until it set below the western horizon, both the teacher and the students being unaware of the passage of time. During these seven weeks the Swami's whole heart was in his work and he taught like one inspired.

Miss Dutcher, his hostess, was a conscientious little woman and a staunch Methodist. When the Swami arrived at the house, he saw on the walls of his living quarters scrolls bearing the words 'Welcome to Vivekananda' painted in bold letters. But as the teaching began, Miss Dutcher often felt distressed by the Swami's revolutionary ideas. All her ideals, her values of life, her concepts of religion, were, it seemed to her, being destroyed. Sometimes she did not appear for two or three days. 'Don't you see?' the Swami said. 'This is not an ordinary illness. It is the reaction of the body against the chaos that is going on in her mind. She cannot bear it.'

The most violent attack came one day after a timid protest on her part against something he had told them in the class. 'The idea of duty is the midday sun of misery, scorching the very soul,' he had said. 'Is it not our duty — ' she had begun, but got no farther. For once the great free soul broke all bounds in his rebellion against the idea that anyone should dare bind with fetters the soul of man. Miss Dutcher was not seen for some days.

Referring to the students who had gathered around the Swami, a village shopkeeper said to a new arrival who inquired for the cottage, 'Yes, there are some queer people living up on the hill; among them there is a foreign-looking gentleman.' A young girl of sixteen, living with her family at the foot of the hill, one day expressed the desire to talk to the Swami. 'Don't go near him,' her mother said sternly. 'He is a heathen.' Mr. Tom Mitchell, a carpenter who helped to restore the cottage for the Ramakrishna-Vivekananda Centre in 1948, and had originally built the Swami's quarters in 1895, told the present writer that he had read the Swami's lectures in Chicago from the newspapers long before his arrival at the island.

The students wanted, at first, to live as a community without servants, each doing a share of the work. Nearly all of them, however, were unaccustomed to housework and found it uncongenial. The result was amusing; as time went on it threatened to become disastrous. When the tension became too great, the Swami would say with utmost sweetness, 'Today, I shall cook for you.' At this Landsberg would ejaculate, in an aside, 'Heaven save us!' By way of explanation he declared that in New York, whenever the Swami cooked, he, Landsberg, would tear his hair, because it meant that afterwards every dish in the house required washing. After a few days an outsider was engaged to help with the housework.

Swami Vivekananda started his class at Thousand Island Park on Wednesday, June 19. Not all the students had arrived. But his heart was set on his work; so he commenced at once with the three or four who were with him. After a short meditation, he opened with the Gospel according to Saint John, from the Bible, saying that since the students were all Christians, it was proper that he should begin with the Christian scriptures. As the classes went on, he taught from the Bhagavad Gita, the Upanishads, the *Vedanta Sstras*, the *Bhakti Sstras* of Narada, and other Hindu scriptures. He discussed Vedanta in its three aspects: the non-dualism of Sankara, the qualified non-dualism of Ramanuja, and the dualism of Madhva. Since the subtleties of Sankara appeared difficult to the students, Ramanuja remained the favourite among them. The Swami also spoke at length about Sri Ramakrishna, of his own daily life with the Master, and of his struggles with the tendency to unbelief and agnosticism. He told stories from the inexhaustible storehouse of Hindu mythology to illustrate his abstruse thoughts.

The ever recurring theme of his teaching was God-realization. He would always come back to the one, fundamental, vital point: 'Find God. Nothing else matters.' He emphasized morality as the basis of the spiritual life. Without truth, non-injury, continence, non-stealing, cleanliness, and austerity, he repeated, there could be no spirituality. The subject of continence always stirred him deeply. Walking up and down the room, getting more and more excited, he would stop before someone as if there were no one else present. 'Don't you see,' he would say eagerly, 'there is a reason why chastity is insisted on in all monastic orders? Spiritual giants are produced only where the vow of chastity is observed. Don't you see there must be a reason? There is a connexion between chastity and spirituality. The explanation is that through prayer and meditation the saints have transmuted the most vital force in the body into spiritual energy. In India this is well understood and yogis do it consciously. The force so transmuted is called ojas, and it is stored up in the brain. It has been lifted from the

lowest centre to the highest. "And I, if I be lifted up, will draw all men unto me." He would plead with the students as if to beg them to act upon this teaching as something most precious. Further, they could not be the disciples he required if they were not established in chastity. He demanded a conscious transmutation. 'The man who has no temper has nothing to control,' he said. 'I want a few, five or six, who are in the flower of their youth.'

He would frequently exhort the students to attain freedom. As the words came in torrents from the depths of his soul, the atmosphere would be charged with the yearning to break free from the bondage of the body, a degrading humiliation. As he touched upon 'this indecent clinging to life,' the students would feel as if the curtain that hid the region beyond life and death were lifted for them, and they would long for that glorious freedom. 'Azad! Azad! the Free! the Free!' he would cry, pacing back and forth like a caged lion; but for him the bars of the cage were not of iron, but of bamboo. 'Let us not be caught this time,' would be his refrain on other occasions.

Some of these precious talks were noted down by his disciple Miss S. Ellen Waldo and later published as *Inspired Talks*. Students of Swami Vivekananda will for ever remain indebted to her for faithfully preserving his immortal words, and the title of this book was well chosen, for they were indeed inspired. One day Miss Waldo was reading her notes to some tardy arrivals in the cottage while the Swami strode up and down the floor, apparently unconscious of what was going on. After the travellers had left the room, the Swami turned to Miss Waldo and said: 'How could you have caught my thought and words so perfectly? It was as if I heard myself speaking.'

During these seven weeks of teaching the Swami was most gentle and lovable. He taught his disciples as Sri Ramakrishna had taught him at Dakshineswar: the teaching was the outpouring of his own spirit in communion with himself. The Swami said later that he was at his best at Thousand Island Park. The ideas he cherished and expressed there grew, during the years that followed, into institutions, both in India and abroad.

The Swami's one consuming passion, during this time, was to show his students the way to freedom. 'Ah,' he said one day, with touching pathos, 'if I could only set you free with a touch!' Two students, Mrs. Funke and Miss Greenstidel, arrived at the Park one dark and rainy night. One of them said, 'We have come to you as we would go to Jesus if he were still on the earth and ask him to teach us.' The Swami looked at them kindly and gently said, 'If I only possessed the power of the Christ to set you free!' No wonder that Miss Waldo one day exclaimed, 'What have we ever done to deserve all this?' And so felt the others also.

One cannot but be amazed at the manifestation of Swami Vivekananda's spiritual power at Thousand Island Park. Outwardly he was a young man of thirty-two. All his disciples at the cottage, except one, were older than himself. Yet everyone looked upon him as a father or mother. He had attained an unbelievable maturity. Some marvelled at his purity, some at his power, some at his intellectuality, some at his serenity, which was like the depths of the ocean, unperturbed by the waves of applause or contumely. When had he acquired all these virtues which had made him at thirty, a teacher of

men? From the foregoing pages the reader will have formed an idea of him as a stormy person, struggling, in early youth, against poverty and spiritual unbelief. Afterwards he is seen wandering from the Himalayas to Cape Comorin, raging against the grievances and sufferings of the Indian masses. During his first two years in America he had had to fight tooth and nail against malicious critics in order to establish his reputation as a religious teacher. When had he, then, tapped the secret spring of inner calmness and assurance without which a teacher cannot transmit spirituality to his disciples?

One must not forget that Vivekananda, as Ramakrishna has said, was not an ordinary man, but a nityasiddha, perfect even before birth, an Isvarakoti, or special messenger of God born on earth to fulfil a divine mission. The silent but powerful influence of the guru always guided his feet. The outer world saw only the struggles and restlessness of his wandering days, but not the inner transformation brought about through the practice of purity, detachment, self-control, and meditation. The veil of maya, without which no physical embodiment is possible, and which in him was very thin, was rent through the spiritual struggle of a few years. People were astonished to see his blossoming forth at Thousand Island Park.

At Dakshineswar, though Sri Ramakrishna had offered young Naren various supernatural powers of Yoga as a help for his future work, the disciple had refused to accept them, as being possible impediments to spiritual progress. But later these powers began to manifest themselves as the natural fruit of his spiritual realizations. Thus one sees him at Thousand Island Park reading the inmost soul of his followers before giving them initiation, and foretelling their future careers. He prophesied for Sister Christine extensive travels in Oriental countries and work in India. He explained that his method of foresight was simple, at least in the telling. He first thought of space — vast, blue, and extending everywhere. As he meditated on that space intently, pictures appeared, and he then gave interpretations of them which would indicate the future life of the person concerned.

Even before his arrival at Thousand Island Park the Swami had had other manifestations of such Yoga powers. For instance, while busy with his lecture tour, sometimes giving twelve or fourteen speeches a week, he would feel great physical and mental strain and often wonder what he would speak of the next day. Then he would hear, at dead of night, a voice shouting at him the very thoughts he was to present. Sometimes it would come from a long distance and then draw nearer and nearer, or again, it would be like someone delivering a lecture beside him as he lay listening in bed. At other times two voices would argue before him, discussing at great length ideas, some of which he had never before consciously heard or thought of, which he would find himself repeating the following day from the pulpit or the platform.

Sometimes people sleeping in the adjoining rooms would ask him in the morning: 'Swami, with whom were you talking last night? We heard you talking loudly and enthusiastically and we were wondering.' The Swami often explained these manifestations as the powers and potentialities of the soul generally called inspiration. He denied that they were miracles.

At that time he experienced the power of changing a person's life by a touch, or clearly seeing things happening at a great distance. But he seldom used these and the other powers he had acquired through Yoga. One day, much later, Swami Turiyananda entered Swami Vivekananda's room while the Swami was lying on his bed, and beheld, in place of his physical body, a mass of radiance. It is no wonder that today in America, half a century later, one meets men and women who saw or heard Swami Vivekananda perhaps once, and still remember him vividly.

But it must not be thought that the Swami did not show his lighter mood at Thousand Island Park. He unfailingly discovered the little idiosyncrasies of the students and raised gales of laughter at the dinner-table, with some quip or jest — but never in sarcasm or malice. Dr. Wright of Cambridge, a very cultured man, was one of the inmates of the Dutcher Cottage. He became so absorbed in the class talks that at the end of every discourse the tense professor would invariably ask the teacher: 'Well, Swami, it all amounts to this in the end, doesn't it? — I *am* Brahman, I *am* the Absolute.' The Swami would smile indulgently and answer gently, 'Yes, Dockie, you are Brahman, you are the Absolute, in the real essence of your being.' Later, when the learned doctor came to the table a trifle late, the Swami, with the utmost gravity but with a merry twinkle in his eyes, would say, 'Here comes Brahman' or 'Here is the Absolute.'

Sometimes he would say, 'Now I am going to cook for you, "brethren".' The food he cooked would be delicious, but too hot for Western tastes. The students, however, made up their minds to eat it even if it strangled them. After the meal was cooked, the Swami would stand in the door with a white napkin draped over his arm, in the fashion of the negro waiters in a dining-car, and intone in perfect imitation their call for dinner: 'Last call fo' the dining cah. Dinner served.' And the students would rock with laughter.

One day he was telling the disciples the story of Sita and of the pure womanhood of India. The question flashed in the mind of one of the women as to how some of the beautiful society queens would appear to him, especially those versed in the art of allurements. Even before the thought was expressed, the Swami said gravely, 'If the most beautiful woman in the world were to look at me in an immodest or unwomanly way, she would immediately turn into a hideous green frog, and one does not, of course, admire frogs.'

At last the day of the Swami's departure from Thousand Island Park arrived. It was Wednesday, August 7, 1895. In the morning he, Mrs. Funke, and Sister Christine went for a walk. They strolled about half a mile up the hill, where all was forest and solitude, and sat under a low-branched tree. The Swami suddenly said to them: 'Now we shall meditate. We shall be like Buddha under the Bo-tree.' He became still as a bronze statue. A thunderstorm came up and it poured; but the Swami did not notice anything. Mrs. Funke raised her umbrella and protected him as much as possible. When it was time to return, the Swami opened his eyes and said, 'I feel once more I am in Calcutta in the rains.' It is reported that one day, at Thousand Island Park he experienced nirvikalpa samadhi.

At nine o'clock in the evening the Swami boarded the steamer for Clayton, where he was to catch the train for New York. While taking leave of the Island he said, 'I bless these Thousand Islands.' As the steamer moved away, he boyishly and joyously waved his hat to the disciples still standing at the pier.

Some of his devotees thought that the Swami had planned at Thousand Island Park to start an organization. But they were mistaken. He wrote to a disciple:

We have no organization, nor want to build any. Each one is quite independent to teach, quite free to teach, whatever he or she likes. If you have the spirit within, you will never fail to attract others.... Individuality is my motto. I have no ambition beyond training individuals. I know very little; that little I teach without reserve; where I am ignorant I confess it.... I am a sannyasin. As such I hold myself as a servant, not as a master, in this world.

Vivekananda, the awakener of souls, was indeed too great to be crammed within the confines of a narrow organization. He had had a unique experience of inner freedom at Thousand Island Park, which he expressed eloquently in his poem 'The Song of the Sannyasin.' He wrote from there to a friend: 'I am free, my bonds are cut, what do I care whether this body goes or does not go? I have a truth to teach — I, the child of God. And He that gave me the truth will send me fellow workers from earth's bravest and best.'

A month after his return from Thousand Island Park, Swami Vivekananda sailed for Europe. Before we take up that important chapter of his life, however, it will be well to describe some of his interesting experiences in America, especially his meeting with noted personalities.

Robert Ingersoll, the famous orator and agnostic, and Swami Vivekananda had several conversations on religion and philosophy. Ingersoll, with a fatherly solicitude, asked the young enthusiast not to be too bold in the expression of his views, on account of people's intolerance of all alien religious ideas. 'Forty years ago,' he said, 'you would have been hanged if you had come to preach in this country, or you would have been burnt alive. You would have been stoned out of the villages if you had come even much later.' The Swami was surprised. But Ingersoll did not realize that the Indian monk, unlike him, respected all religions and prophets, and that he wanted to broaden the views of the Christians about Christ's teachings.

One day, in the course of a discussion, Ingersoll said to the Swami, 'I believe in making the most of this world, in squeezing the orange dry, because this world is all we are sure of.' He would have nothing to do with God, soul, or hereafter, which he considered as meaningless jargon. 'I know a better way to squeeze the orange of this world than you do,' the Swami replied, 'and I get more out of it. I know I cannot die, so I am not in a hurry. I know that there is no fear, so I enjoy the squeezing. I have no duty, no bondage of wife and children and property, so I can love all men and women.'

Everyone is God to me. Think of the joy of loving man as God! Squeeze your orange my way, and you will get every single drop!' Ingersoll, it is reported, asked the Swami not to be impatient with his views, adding that his own unrelenting fight against traditional religions had shaken men's faith in theological dogmas and creeds, and thus helped to pave the way for the Swami's success in America.

Nikola Tesla, the great scientist who specialized in the field of electricity, was much impressed to hear from the Swami his explanation of the Samkhya cosmogony and the theory of cycles given by the Hindus. He was particularly struck by the resemblance between the Samkhya theory of matter and energy and that of modern physics. The Swami also met Sir William Thomson (afterwards Lord Kelvin) and Professor Helmholtz, two leading representatives of Western science. Sarah Bernhardt, the famous French actress, had an interview with the Swami and greatly admired his teachings.

Madame Emma Calve, the well-known prima donna, described the Swami as one who 'truly walked with God.' She came to see him in a state of physical and mental depression. The Swami, who did not at that time know even her name, talked to her about her worries and various personal problems. It was clear that he was familiar with them, even though she had never revealed them to him or to anyone else. When Madame Calve expressed surprise, the Swami assured her that no one had talked to him about her. 'Do you think that is necessary?' he asked. 'I read you as I would an open book.' He gave her this parting advice: 'You must forget. Be gay and happy again. Do not dwell in silence upon your sorrows. Transmute your emotions into some form of eternal expression. Your spiritual health requires it. Your art demands it.'

Madame Calve later said: 'I left him, deeply impressed by his words and his personality. He seemed to have emptied my brain of all its feverish complexities and placed there instead his clean and calming thoughts. I became once again vivacious and cheerful, thanks to the effect of his powerful will. He used no hypnosis, no mesmerism — nothing of that sort at all. It was the strength of his character, the purity and intensity of his purpose, that carried conviction. It seemed to me, when I came to know him better, that he lulled one's chaotic thoughts into a state of peaceful acquiescences, so that one could give complete and undivided attention to his words.'

Like many people, Madame Calve could not accept the Vedantic doctrine of the individual soul's total absorption in the Godhead at the time of final liberation. 'I cannot bear the idea,' she said. 'I cling to my individuality — unimportant though it may be. I don't want to be absorbed into an eternal unity.' To this the Swami answered: 'One day a drop of water fell into the vast ocean. Finding itself there, it began to weep and complain, just as you are doing. The giant ocean laughed at the drop of water. "Why do you weep?" it asked. "I do not understand. When you join me, you join all your brothers and sisters, the other drops of water of which I am made. You become the ocean itself. If you wish to leave me you have only to rise up on a sunbeam into the clouds. From there you can descend again, little drop of water, a blessing and a benediction to the thirsty earth.'"

Did not the Swami thus explain his own individuality? Before his present embodiment, he had remained absorbed in communion with the Absolute. Then he accepted the form of an individual to help humanity in its spiritual struggle. A giant soul like his is not content to remain eternally absorbed in the Absolute. Such also was the thought of Buddha.

In the company of great men and women, the Swami revealed his intellectual and spiritual power. But one sees his human side especially in his contact with humble people. In America he was often taken to be a negro. One day, as he alighted from a train in a town where he was to deliver a lecture, he was given a welcome by the reception committee. The most prominent townspeople were all there. A negro porter came up to him and said that he had heard how one of his own people had become great and asked the privilege of shaking hands with him. Warmly the Swami shook his hand, saying 'Thank you! Thank you, brother!' He never resented being mistaken for a negro. It happened many times, especially in the South, that he was refused admittance to a hotel, a barber shop, or a restaurant, because of his dark skin. When the Swami related these incidents to a Western disciple, he was promptly asked why he did not tell people that he was not a negro but a Hindu. 'What!' the Swami replied indignantly. 'Rise at the expense of another? I did not come to earth for that.'

Swami Vivekananda was proud of his race and his dark complexion. 'He was scornful,' wrote Sister Nivedita, 'in his repudiation of the pseudo-ethnology of privileged races. "If I am grateful to my white-skinned Aryan ancestors," he said, "I am far more so to my yellow-skinned Mongolian ancestors, and most of all to the black-skinned negroids." He was immensely proud of his physiognomy, especially of what he called his "Mongolian jaw," regarding it as a sign of "bulldog tenacity of purpose." Referring to this particular racial characteristic, which is believed to be behind every Aryan people, he one day exclaimed: "Don't you see? The Tartar is the wine of the race! He gives energy and power to every blood."

The Swami had a strange experience in a small American town, where he was confronted by a number of college boys who had been living there on a ranch as cowboys. They heard him describe the power of concentration, through which a man could become completely oblivious of the outside world. So they decided to put him to test and invited him to lecture to them. A wooden tub was placed, with bottom up, to serve as a platform. The Swami commenced his address and soon appeared to be lost in his subject. Suddenly shots were fired in his direction, and bullets went whizzing past his ears. But the Swami continued his lecture as though nothing was happening. When he had finished, the young men flocked about him and congratulated him as a good fellow.

In his lectures and conversations the Swami showed a wonderful sense of humour. It was a saving feature in his strenuous life, and without it he might have broken down under the pressure of his intense thinking. Once, in one of his classes in Minneapolis, the Swami was asked by a student if Hindu mothers threw their children to the crocodiles in the river. Immediately came the reply: 'Yes, Madam! They threw me in, but like your fabled Jonah, I got out again!' Another time, a lady became rather

romantic about the Swami and said to him, 'Swami! You are my Romeo and I am your Desdemona!' The Swami said quickly, 'Madam, you'd better brush up your Shakespeare.'

As already stated, Swami Vivekananda was particularly friendly with Mr. and Mrs. Hale, of Chicago, and their two young daughters and two nieces. The daughters were named Mary and Harriet, and the nieces, Isabel and Harriet McKindley. He affectionately called Mr. Hale 'Father Pope' and Mrs. Hale 'Mother Church.' The girls he addressed as 'sisters' or 'babies.' A very sweet and warm relationship grew up between them and the Swami. His relationship with Mary was especially close. He wrote to her many light-hearted letters. In a letter to the sisters, dated July 26, 1894, the Swami said:

Now, don't let my letters stray beyond the circle, please — I had a beautiful letter from Sister Mary — See how I am getting the dash — Sister Jeany teaches me all that — She can jump and run and play and swear like a devil and talk slang at the rate of five hundred a minute — only she does not much care for religion — only a little....Darn it, I forget everything — I had duckings in the sea like a fish — I am enjoying every bit of it — What nonsense was the song Harriet taught me, 'Dans la Plaine' — the deuce take it! — I told it to a French scholar and he laughed and laughed till the fellow was wellnigh burst at my wonderful translation — That is the way you would have taught me French — You are a pack of fools and heathens, I tell you — How you are gasping for breath like huge fish stranded — I am glad that you are sizzling (Referring to the summer heat of Chicago.) — Oh! how nice and cool it is here — and it is increased a hundredfold when I think about the gasping, sizzling, boiling, frying four old maids — and how cool and nice I am here — Whoooooo!!!!...

Well — dear old maids — you sometimes have a glimpse of the lake and on very hot noons think of going down to the bottom of the lake — down — down — down — until it is cool and nice, and then to lie down on the bottom, with just that coolness above and around — and lie there still — silent — and just doze — not sleep, but a dreamy, dozing, half unconscious sort of bliss — very much like that which opium brings — That is delicious — and drinking lots of iced water — Lord bless my soul! — I had such cramps several times as would have killed an elephant — So I hope to keep myself away from the cold water —

May you all be happy, dear *fin de siecle* young ladies, is the constant prayer of Vivekananda.

One realizes how deeply Swami Vivekananda had entered into the American spirit, when one sees how facile he was in his use of American slang. Surely this letter is an example. As we have stated before, the Swami also needed diversions of this kind in order to obtain relief from his intensely serious life and thinking in America. One recalls that Sri Ramakrishna, too, would often indulge in light talk in order to keep his mind on the level of ordinary consciousness.

Shortly after his success at the Parliament of Religions, the Swami began, as we have seen, to write to his devotees in India, giving them his plans for India's regeneration. He urged them to take up work that would lead to better systems of education and hygiene throughout India. He wanted a magazine to be started for disseminating among his fellow-countrymen the broad truths of Vedanta, which would create confidence in their minds regarding their power and potentialities, and give them back their lost individuality. He exhorted his devotees to work especially for the uplift of women and the masses, without whose help India would never be able to raise herself from her present state of stagnation. He sent them money, earned through his lectures, for religious, educational, and other philanthropic activities. His enthusiastic letters inspired them. But they wanted him to return and take up the leadership. They were also distressed to see the malicious propaganda against him by the Christian missionaries in India. The Swami, however, repeatedly urged them to depend upon themselves. 'Stand on your own feet!' he wrote to them. 'If you are really my children, you will fear nothing, stop at nothing. You will be like lions. You must rouse India and the whole world.'

About the criticism from the Christian missionaries, he wrote: 'The Christianity that is preached in India is quite different from what one sees here. You will be astonished to hear that I have friends in this country amongst the clergy of the Episcopal and Presbyterian Churches, who are as broad-minded, as liberal, and as sincere as you are in your own religion. The real spiritual man — everywhere — is broad-minded. His love forces him to be so. They to whom religion is a trade are forced to become narrow-minded and mischievous by their very introduction into religion of the competitive, fighting, selfish methods of the world.' He requested the Indian devotees not to pay any heed to what the missionaries were saying either for or against him. 'I shall work incessantly,' he wrote, 'until I die, and even after death I shall work for the good of the world. Truth is infinitely more weighty than untruth.... It is the force of character, of purity, and of truth — of personality. So long as I have these things, you can feel easy; no one will be able to injure a hair of my head. If they try, they will fail, saith the Lord.'

EXPERIENCES IN THE WEST

For some time Swami Vivekananda had been planning a visit to London. He wished to sow the seed of Vedanta in the capital of the mighty British Empire. Miss Henrietta Müller had extended to him a cordial invitation to come to London, and Mr. E.T. Sturdy had requested him to stay at his home there. Mr. Leggett, too, had invited the Swami to come to Paris as his guest.

Mr. Francis H. Leggett, whose hospitality the Swami had already enjoyed at Percy,

was a wealthy business man of New York. He and two ladies of his acquaintance, Mrs. William Sturges and Miss Josephine MacLeod (who were sisters), had attended the Swami's lectures in New York during the previous winter. They were all impressed by the Swami's personality and his message, and Mr. Leggett remarked, one day, that the teacher was a man of 'great common sense.' An intimate relationship gradually developed between the Swami, the two sisters, and Mr. Leggett. Mrs. Sturges, who was a widow, and Mr. Leggett became engaged and announced their engagement at the summer camp at Percy. They decided to be married in Paris, and Mr. Leggett invited the Swami to be a witness at the ceremony.

This invitation, coming at the same time as Miss Müller's and Mr. Sturdy's seemed to the Swami, as he described it in a letter, a 'divine call.' The Swami's New York friends thought that a sea voyage would be most beneficial for his weary body and mind. At this time the Swami began to feel a premonition of his approaching end. One day he even said, 'My day is done.' But the awareness of his unfulfilled mission made him forget his body.

The Swami and Mr. Leggett sailed from New York about the middle of August 1895, reaching Paris by the end of the month. The French metropolis with its museums, churches, cathedrals, palaces, and art galleries impressed him as the centre of European culture, and he was introduced to a number of enlightened French people.

When Swami Vivekananda arrived in London he was enthusiastically greeted by Miss Müller, who had already met him in America, and Mr. Sturdy, who had studied Sanskrit and had to a certain degree practised asceticism in the Himalayas. The Swami's mind, one can imagine, was filled with tumultuous thoughts as he arrived in the great city. He was eager to test his ability as an interpreter of the spiritual culture of India in the very citadel of the English-speaking nations. He also knew that he belonged to a subject race, which had been under the imperialistic domination of England for almost one hundred and forty years. He attributed India's suffering, at least in part, to this alien rule. He was not unaware of the arrogance of the British ruling class in India, to whom India was a benighted country steeped in superstition. Would the Britishers give a patient hearing to the religion and philosophy of his ancestors, of which he was so proud? Would they not rather think that nothing good could ever come 'out of Nazareth'? He did not, as we learn from his own confession, set foot on English soil with the friendliest of feelings. But how he felt when he left England after his short visit will be presently described.

After a few days' rest the Swami quietly began his work. Through friends he was gradually introduced to people who were likely to be interested in his thoughts; he also devoted part of his time to visiting places of historical interest. Within three weeks of his arrival he was already engaged in strenuous activity. A class was started and soon the hall was found inadequate to accommodate the students. Newspapers interviewed him and called him the 'Hindu yogi.' Lady Isabel Margesson and several other members of the nobility became attracted to the Swami's teachings. His first public lecture was attended by many educated and thoughtful people; some of the leading newspapers were enthusiastic about it. The *Standard* compared his moral stature with

that of Rammohan Roy and Keshab Chandra Sen. The *London Daily Chronicle* wrote that he reminded people of Buddha. Even the heads of churches showed their warm appreciation.

But the Swami's greatest acquisition in London was Miss Margaret E. Noble, who later became his disciple, consecrating her life to women's education in India. She also espoused the cause of India's political freedom and inspired many of its leaders with her written and spoken words.

Miss Noble, the fourth child of Samuel Noble, was born in Northern Ireland in 1867. Both her grandfather and her father were Protestant ministers in the Wesleyan church and took active part in the political agitation for the freedom of Ireland. Her grandmother and her father gave her instruction in the Bible. Her father, who died at the age of thirty-four, had a premonition of his daughter's future calling. One of the last things he whispered to his wife was about Margaret. 'When God calls her,' he said, 'let her go. She will spread her wings. She will do great things.'

After finishing her college education, Margaret took the position of a teacher at Keswick, in the English Lake District, where contact with the High Church stirred her religious emotions. Next she taught in an orphanage in Rugby, where she shared the manual labour of the pupils. At twenty-one, Miss Noble was appointed as mistress at the secondary school in Wrexham, a large mining centre, and participated in the welfare activities of the town, visiting slum households and looking for waifs and strays. Next she went to Chester and taught a class of eighteen-year-old girls. Here she delved into the educational systems of Pestalozzi and Froebel. And finally she came to London, where, in the autumn of 1895, she opened her own school, the Ruskin School, in Wimbledon.

The metropolis of the British Empire offered Miss Noble unlimited opportunities for the realization of her many latent desires — political, literary, and educational. Here she joined the 'Free Ireland' group, working for Ireland's home rule. She was also cordially received at Lady Ripon's exclusive salon, where art and literature were regularly discussed. This salon later developed into the Sesame Club, with rooms in Dover Street, where Bernard Shaw, T.H. Huxley, and other men of literature and science discussed highly intellectual subjects. Margaret Noble became the secretary of the club, and lectured on 'The Psychology of the Child' and 'The Rights of Women.' Thus even before she met Swami Vivekananda she was unconsciously preparing the ground for her future activities in India.

At this time Margaret suffered a cruel blow. She was deeply in love with a man and had even set the wedding date. But another woman suddenly snatched him away. A few years before, another young man, to whom she was about to be engaged, had died of tuberculosis. These experiences shocked her profoundly, and she began to take a more serious interest in religion. She was very fond of a simple prayer by Thomas à Kempis: 'Be what thou prayest to be made.'

One day her art teacher, Ebenezer Cook, said to Margaret: 'Lady Isabel Margesson is

inviting a few friends to her house to hear a Hindu Swami speak. Will you come?' Swami Vivekananda had already been a topic of discussion among certain members of the Sesame Club. Mr. E.T. Sturdy and Miss Henrietta Müller had told of his extraordinary success in America as a preacher and orator.

Miss Noble first met Swami Vivekananda on a Sunday evening in the drawing-room of Lady Isabel Margesson, situated in the fashionable West End of London. He was to address a group of people on Hindu thought. Miss Noble was one of the last to arrive. Fifteen people sat in the room in absolute silence. She nervously felt as if all eyes were turned on her, and as she took the first vacant chair, she gathered her skirt to sit down without making any noise. The Swami sat facing her. A coal fire burnt on the hearth behind him. She noticed that he was tall and well built and possessed an air of deep serenity. The effect of his long practice of meditation was visible in the gentleness and loftiness of his look, which, as she was to write later, 'Raphael has perhaps painted for us on the brow of the Sistine Child.'

The Swami looked at Lady Isabel with a sweet smile, as she said: 'Swamiji, all our friends are here.' He chanted some Sanskrit verses. Miss Noble was impressed by his melodious voice. She heard the Swami say, among other things: 'All our struggle is for freedom. We seek neither misery nor happiness, but freedom, freedom alone.'

It was at first difficult for Miss Noble to accept Swami Vivekananda's views. But before he left London she had begun to address him as 'Master.'

Recalling those first meetings in London, and their decisive influence on her life, Nivedita wrote in 1904 to a friend: 'Suppose he had not come to London that time! Life would have been like a headless dream, for I always knew that I was waiting for something. I always said that a call would come. And it did. But if I had known more of life, I doubt whether, when the time came, I should certainly have recognized it. Fortunately, I knew little and was spared that torture....Always I had this burning voice within, but nothing to utter. How often and often I sat down, pen in hand, to speak, and there was no speech! And now there is no end to it! As surely I am fitted to my world, so surely is my world in need of me, waiting — ready. The arrow has found its place in the bow. But if he had not come! If he had meditated, on the Himalayan peaks!...I, for one, had never been here.'

Swami Vivekananda and Mr. Sturdy soon began an English translation of the Bhakti aphorisms of Narada. At this time the idea came to the Swami's mind that a religion could not have permanent hold upon people without organization and rituals. A mere loose system of philosophy, he realized, soon lost its appeal. He saw the need, therefore, of formulating rituals, on the basis of the Upanishadic truths, which would serve a person from birth to death — rituals that would prepare for the ultimate realization of the supramental Absolute.

His stay in England was very short, but his insight enabled him to appraise the English character with considerable accuracy. He wrote to a devotee on November 18, 1895: 'In England my work is really splendid. I am astonished myself at it. The English do

not talk much in the newspapers, but they work silently. I am sure of having done more work in England than in America.' And in another letter, written on November 13, to a brother disciple in India: 'Every enterprise in this country takes some time to get started. But once John Bull sets his hand to a thing, he will never let it go. The Americans are quick, but they are somewhat like straw on fire, ready to be extinguished.'

The Swami had been receiving letters from American devotees asking him to come back; a rich lady from Boston promised to support his work in New York throughout the winter. Before leaving England, however, he arranged that Mr. Sturdy should conduct the classes in London till the arrival of a new Swami from India, about the need of whom he was writing constantly to his brother disciples at the Baranagore monastery.

On December 6, 1895, Swami Vivekananda returned to New York, after his two months' stay in England, in excellent health and spirits. During his absence abroad, regular classes had been carried on by his American disciples Kripananda, Abhayananda, and Miss Waldo, who taught raja-yoga in both its practical and its theoretical aspects.

Together with Kripananda he took up new quarters, consisting of two spacious rooms, which could accommodate one hundred and fifty persons. The Swami at once plunged into activity and gave a series of talks on work as a spiritual discipline. These talks were subsequently published as *Karma-Yoga*, which is considered one of his best books. In the meantime the devotees of the Swami had been feeling the need of a stenographer to take down his talks in the classes and on public platforms. Many of his precious speeches had already been lost because there had been no reporter to record them. Fortunately there appeared on the scene an Englishman, J.J. Goodwin, who was at first employed as a professional stenographer; in a few days, however, he was so impressed by the Swami's life and message that he became his disciple and offered his services free, with the remark that if the teacher could give his whole life to help mankind, he, the disciple, could at least give his services as an offering of love. Goodwin followed the Swami like a shadow in America, Europe, and India; he recorded many of the public utterances of Vivekananda, now preserved in published books, and thereby earned the everlasting gratitude of countless men and women.

The Swami spent Christmas of 1895 with Mr. and Mrs. Leggett at their country home, Ridgely Manor, which he frequently visited in order to enjoy a respite from his hard work in New York. But even there he would give exalted spiritual discourses, as will be evident from the following excerpt from a letter written by Mr. Leggett on January 10, 1896, to Miss MacLeod:

One night at Ridgely we were all spellbound by his eloquence. Such thought I have never heard expressed by mortal man — such as he uttered for two and a half hours. We were all deeply affected. And I would give a hundred dollars for a typewritten verbatim report of it. Swami was inspired to a degree that I have never seen before or

since. He leaves us soon and perhaps we shall never see him again, but he will leave an ineffaceable impress on our hearts that will comfort us to the end of our earthly careers.

After a short visit to Boston as the guest of Mrs. Ole Bull, the Swami commenced a series of public lectures in New York at Hardeman Hall, the People's Church, and later at Madison Square Garden, which had a seating capacity of fifteen hundred people. In the last mentioned place he gave his famous lectures on love as a spiritual discipline, which were subsequently published as *Bhakti-Yoga*. Both the lectures of the Swami and his personality received favourable comment from the newspapers. He initiated into monastic life Dr. Street, who assumed the name of Yogananda.

Mrs. Ella Wheeler Wilcox, one of the founders of the New Thought movement in America, spoke highly of the Swami's teachings. She and her husband first went to hear him out of curiosity, and what happened afterwards may be told in her own words:

Before we had been ten minutes in the audience, we felt ourselves lifted up into an atmosphere so rarefied, so vital, so wonderful, that we sat spellbound and almost breathless to the end of that lecture. When it was over we went out with new courage, new hope, new strength, new faith, to meet life's daily vicissitudes.... It was that terrible winter of financial disasters, when banks failed and stocks went down like broken balloons, and business men walked through the dark valleys of despair, and the whole world seemed topsy-turvy. Sometimes after sleepless nights of worry and anxiety, my husband would go with me to hear the Swami lecture, and then he would come out into the winter gloom and walk down the street smiling and say: 'It is all right. There is nothing to worry over.' And I would go back to my own duties and pleasures with the same uplifted sense of soul and enlarged vision.... 'I do not come to convert you to a new belief,' he said. 'I want you to keep your own belief; I want to make the Methodist a better Methodist, the Presbyterian a better Presbyterian, the Unitarian a better Unitarian. I want to teach you to live the truth, to reveal the light within your own soul.' He gave the message that strengthened the man of business, that caused the frivolous society woman to pause and think; that gave the artist new aspirations; that imbued the wife and mother, the husband and father, with a larger and a holier comprehension of duty.

Having finished his work in New York, the Swami, accompanied by Goodwin, left for Detroit. The main theme of his lectures and class talks there was bhakti, or love of God. At that time he was all love. A kind of divine madness seemed to have taken possession of him, as if his heart would burst with longing for the beloved Mother. He gave his last public lecture at Temple Beth-El, of which Rabbi Louis Grossman, an ardent admirer of the Swami, was the leader. The Swami cast a spell, as it were, over the whole audience. 'Never,' wrote Mrs. Funke, 'had I seen the Master look as he looked that night. There was something in his beauty not of earth. It was as if the spirit had almost burst the bonds of flesh, and it was then that I saw a foreshadowing of the

end. He was much exhausted from the years of overwork, and it was even then to be seen that he was not long for this world. I tried to close my eyes to it, but in my heart I knew the truth. He had needed rest but felt that he must go on.'

The idea that his years were numbered came to Swami Vivekananda again and again. He would often say at this time, 'Oh, the body is a terrible bondage!' or 'How I wish that I could hide myself for ever!' The note-book that he had carried during his wanderings in India contained these significant words: 'Now to seek a corner and lay myself down to die!' In a letter to a friend, he quoted these words and said: 'Yet all this karma remained. I hope I have now worked it out. It appears like a hallucination that I was in these childish dreams of doing this and doing that. I am getting out of them.... Perhaps these mad desires were necessary to bring me over to this country. And I thank the Lord for the experience.'

On March 25, 1896, he delivered his famous lecture on 'The Philosophy of Vedanta' before the graduate students of the philosophy department of Harvard University. It produced such an impression that he was offered the Chair of Eastern Philosophy in the university. Later a similar offer came from Columbia University. But he declined both on the ground that he was a sannyasin.

In 1894 Swami Vivekananda had established the Vedanta Society of New York as a non-sectarian organization with the aim of preaching the universal principles of Vedanta. It became better organized in 1896. Tolerance and religious universalism formed its motto, and its members generally came to be known as 'Vedantins.'

In the meantime the Swami's great works *Raja-Yoga*, *Bhakti-Yoga*, and *Karma-Yoga* were receiving marked attention from many thoughtful people of the country. The Swami was serious about organizing Hinduism on a sound, universal, ethical, and rational basis so that it would appeal to earnest thinkers in all parts of the world. He wanted to reinterpret, in keeping with the methods of modern science, the Hindu view of the soul, the Godhead, the relationship between matter and energy, and cosmology. Further, he wanted to classify the apparently contradictory passages of the Upanishads bearing on the doctrines of dualism, qualified non-dualism, and absolute non-dualism, and show their ultimate reconciliation. In order to achieve this end, he asked his devotees in India to send him the Upanishads and the *Vedanta Sutras* with their commentaries by the leading acharyas, and also the Brahmana portions of the Vedas, and the Puranas. He himself wanted to write this *Maximum Testamentum*, this Universal Gospel, in order to translate Hindu thought into Western language. He expressed his objective in a letter written to one of his disciples on February 17, 1896:

To put the Hindu ideas into English and then make out of dry philosophy and intricate mythology and queer, startling psychology, a religion which shall be easy, simple, popular, and at the same time meet the requirements of the highest minds, is a task which only those can understand who have attempted it. The abstract Advaita must become living — poetic — in everyday life; and out of bewildering yogism must come

the most scientific and practical psychology — and all this must be put into such a form that a child may grasp it. That is my life's work. The Lord only knows how far I shall succeed. To work we have the right, not to the fruits thereof.

The Swami always wanted a healthy interchange of ideas between East and West; this was one of the aims of the Vedanta Society of New York. He felt the need of centres of vital and continual communication between the two worlds to make 'open doors, as it were, through which the East and the West could pass freely back and forth, without a feeling of strangeness, as from one home to another.' Already he had thought of bringing to America some of his brother disciples as preachers of Vedanta. He also wanted to send some of his American and English disciples to India to teach science, industry, technology, economics, applied sociology, and other practical things which the Indians needed in order to improve their social conditions and raise their standard of living. He often told his American disciples of his vision that the time would come when the lines of demarcation between East and West would be obliterated. From England he had already written to Swami Saradananda to prepare to come to the West.

In the spring of 1896 letters began to pour in from England beseeching Swami Vivekananda to return there and continue his activities. The Swami felt the need of concentrating on the work in both London and New York, the two great metropolises of the Western world. Therefore he made arrangements with Miss Waldo and other qualified disciples to continue his program in America during his absence. Mr. Francis Leggett was made the president of the Vedanta Society.

The Swami had also been receiving letters from his friends in India begging for his return. He said he would come as soon as possible, but he encouraged them to organize the work, warning them against the formation of any new cult around the person of Sri Ramakrishna, who, to the Swami, was the demonstration of the eternal principles of Hinduism. On April 14, 1896, he wrote to India:

'That Ramakrishna Paramahansa was God — and all that sort of thing — has no go in countries like this. M—_ has a tendency to put that stuff down everybody's throat; but that will make our movement a little sect. You keep separate from such attempts; at the same time, if people worship him as God, no harm. Neither encourage nor discourage. The masses will always have the *person*; the higher ones, the *principle*. We want both. But principles are universal, not persons. Therefore stick to the principles he taught, and let people think whatever they like of his person.'

The Swami now made definite arrangements to leave for London on April 15, and, after carrying out his plans there, to sail for his motherland.

It should be apparent to readers of Swami Vivekananda's life that he worked under great pressure, from a fraction of which a lesser person would have collapsed in no time. Naturally he spent his few spare moments in fun and joking. He would read a copy of *Punch* or some other comic paper, and laugh till tears rolled down his cheeks.

He loved to tell the story of a Christian missionary who was sent to preach to the cannibals. The new arrival proceeded to the chief of the tribe and asked him, 'Well, how did you like my predecessor?' The cannibal replied, smacking his lips, 'Simply delicious!'

Another was the story of a 'darker' clergyman who, while explaining the creation, shouted to his congregation: 'You see, God was a-makin' Adam, and He was a-makin' him out o' mud. And when He got him made, He stuck him up agin a fence to dry. And den—' 'Hold on, dar, preacher!' suddenly cried out a learned listener. 'What's dat about dis 'ere fence? Who's made dis fence?' The preacher replied sharply: 'Now you listen 'ere, Sam Jones. Don't you be askin' sich questions. You'll be a-smashin' up all theology!'

By way of relaxation he would often cook an Indian meal at a friend's house. On such occasions he brought out from his pockets tiny packets of finely ground spices. He would make hot dishes which his Western disciples could hardly eat without burning their tongues. They were, no doubt, soothing to his high-strung temperament.

But the Swami's brain was seething with new ideas all the time. He very much wanted to build a 'Temple Universal' where people of all faiths would gather to worship the Godhead through the symbol *Om*, representing the undifferentiated Absolute. At another time, in the beginning of the year 1895, he wrote to Mrs. Bull about buying one hundred and eight acres of land in the Catskill Mountains where his students would build camps and practise meditation and other disciplines during the summer holidays.

A touching incident, which occurred in 1894, may be told here; it shows the high respect in which some of the ladies of Cambridge, Massachusetts, held the Swami and his mother. The Swami one day spoke to them about 'the Ideals of Indian Women,' particularly stressing the ideal of Indian motherhood. They were greatly moved. The following Christmas they sent the Swami's mother in India a letter together with a beautiful picture of the Child Jesus on the lap of the Virgin Mary. They wrote in the letter: 'At this Christmastide, when the gift of Mary's son to the world is celebrated and rejoiced over with us, it would seem the time of remembrance. We, who have your son in our midst, send you greetings. His generous service to men, women, and children in our midst was laid at your feet by him, in an address he gave us the other day on the Ideals of Motherhood in India. The worship of his mother will be to all who heard him an inspiration and an uplift.'

The Swami often spoke to his disciples about his mother's wonderful self-control, and how on one occasion she had gone without food for fourteen days. He acknowledged that her character was a constant inspiration to his life and work.

The love and adoration in which the Swami was held by his Western disciples can hardly be over-emphasized. Some described him as the 'lordly monk,' and some as a 'grand seigneur.' Mrs. Leggett said that in all her experience she had met only two celebrated personages who could make one feel perfectly at ease without for an instant

losing their own dignity, and one of them was Swami Vivekananda. Sister Nivedita described him aptly as a Plato in thought and a modern Savonarola in his fearless outspokenness. William James of Harvard addressed him as 'Master' and referred to him in *Varieties of Religious Experience* as the 'paragon of Vedantists.'

A pleasant surprise awaited Swami Vivekananda on his arrival in London. Swami Saradananda had already come and was staying as the guest of Mr. Sturdy. The two Swamis had not seen each other in a very long time. Swami Vivekananda was told all the news of his spiritual brothers at the Alambazar monastery and their activities in India. It was a most happy occasion.

Swami Vivekananda soon plunged into a whirlwind of activity. From the beginning of May he conducted five classes a week and a Friday session for open discussion. He gave a series of three Sunday lectures in one of the galleries of the Royal Institute of Painters in Water-Colours, in Piccadilly, and also lectured at Princes' Hall and the Lodge of Annie Besant, in addition to speaking at many clubs, and in educational institutions and drawing-rooms. His audiences consisted mostly of intellectual and serious-minded people. His speeches on jnana-yoga, containing the essence of the Vedanta philosophy, were mostly given in England. Canon Wilberforce held a reception in the Swami's honour, to which he invited many distinguished people.

At one of the meetings, at the close of his address, a white-haired and well-known philosopher said to the Swami: 'You have spoken splendidly, sir, but you have told us nothing new.' Quick came the Swami's reply: 'Sir, I have told you the Truth. That, the Truth is as old as the immemorial hills, as old as humanity, as old as creation, as old as the Great God. If I have told you in such words as will make you think, make you live up to your thinking, do I not do well in telling it?' Loud applause greeted him at the end of these remarks.

The Swami was quick in repartee. During the question period a man who happened to be a native of Scotland, asked, 'What is the difference between a *baboo* and a *baboon*?' 'Oh, not much,' was the instantaneous reply of the Swami. 'It is like the difference between a sot and a Scot — just the difference of a letter.'

In one of his public lectures in England he paid the most touching tribute to his master, Sri Ramakrishna. He said that he had not one little word of his own to utter, not one infinitesimal thought of his own to unfold; everything, every single thing, all that he was himself, all that he could be to others, all that he might do for the world, came from that single source, from that pure soul, from that illimitable inspiration, from him who, seated 'there in my beloved India, had solved the tremendous secret, and bestowed the solution on all, ungrudgingly and with divine prodigality.' The Swami's own self was utterly forgotten, altogether ignored. 'I am what I am, and what I am is always due to him; whatever in me or in my words is good and true and eternal came to me from his mouth, his heart, his soul. Sri Ramakrishna is the spring of this phase of the earth's religious life, of its impulses and activities. If I can show the world one glimpse of my Master, I shall not have lived in vain.'

It was Ramakrishna who brought him in contact with Max Müller, the great German Sanskritist and Indologist, who had been impressed by the eloquence of Keshab Chandra Sen and his religious fervour, and had also come to know of the influence that Sri Ramakrishna had exerted in the development of Keshab's life. From the information that he had been able to gather from India, Max Müller had already published an article on Ramakrishna in the *Nineteenth Century*, entitled 'A Real Mahatman.' Now he was eager to meet a direct disciple of the Master, and invited Swami Vivekananda to lunch with him in Oxford on May 28, 1896.

The Swami was delighted to meet the savant. When the name of Ramakrishna was mentioned, the Swami said, 'He is worshipped by thousands today, Professor.'

'To whom else shall worship be accorded, if not to such?' was Max Müller's reply.

Regarding Max Müller and his wife, the Swami later wrote:

The visit was really a revelation to me. That little white house, its setting in a beautiful garden, the silver-haired sage, with a face calm and benign, and forehead smooth as a child's in spite of seventy winters, and every line in that face speaking of a deep-seated mine of spirituality somewhere behind; that noble wife, the helpmate of his life through his long and arduous task of exciting interest, overriding opposition and contempt, and at last creating a respect for the thoughts of the sages of ancient India — the trees, the flowers, the calmness, and the clear sky — all these sent me back in imagination to the glorious days of ancient India, the days of our brahmarshis and rajarshis, the days of the great vanaprasthas, the days of Arundhatis and Vasishthas. It was neither the philologist nor the scholar that I saw, but a soul that is every day realizing its oneness with the universe.

The Swami was deeply affected to see Max Müller's love for India. 'I wish,' he wrote enthusiastically, 'I had a hundredth part of that love for my motherland. Endowed with an extraordinary, and at the same time an intensely active mind, he has lived and moved in the world of Indian thought for fifty years or more, and watched the sharp interchange of light and shade in the interminable forest of Sanskrit literature with deep interest and heartfelt love, till they have sunk into his very soul and coloured his whole being.'

The Swami asked Max Müller: 'When are you coming to India? All men there would welcome one who has done so much to place the thoughts of their ancestors in a true light.'

The face of the aged sage brightened up; there was almost a tear in his eye, a gentle nodding of the head, and slowly the words came out: 'I would not return then; you would have to cremate me there.'

Further questions on the Swami's part seemed an unwarranted intrusion into realms

wherein were stored the holy secrets of a man's heart.

Max Müller asked the Swami, 'What are you doing to make Sri Ramakrishna known to the world?' He himself was eager to write a fuller biography of the Master if he could only procure the necessary materials. At the Swami's request, Swami Saradananda wrote down the sayings of Sri Ramakrishna and the facts of his life. Later Max Müller embodied these in his book *The Life and Sayings of Sri Ramakrishna*.

One day Saradananda asked the Swami why he himself had not written about the Master's life for Max Müller. He answered: 'I have such deep feeling for the Master that it is impossible for me to write about him for the public. If I had written the article Max Müller wanted, then I would have proved, quoting from philosophies, the scriptures and even the holy books of the Christians, that Ramakrishna was the greatest of all prophets born in this world. That would have been too much for the old man. You have not thought so deeply about the Master as I have; hence you could write in a way that would satisfy Max Müller. Therefore I asked you to write.'

Max Müller showed the Swami several colleges in Oxford and the Bodleian Library, and at last accompanied him to the railroad station. To the Swami's protest that the professor should not take such trouble, the latter said, 'It is not every day that one meets with a disciple of Ramakrishna Paramahansa.'

Besides doing intensive public work in England, the Swami made there some important personal contacts. The names of Goodwin, Henrietta Müller, Margaret Noble, and Sturdy have already been mentioned. These knew him intimately during his second visit and had become his disciples. Now came the turn of Captain and Mrs. Sevier. The captain was a retired officer of the English army, forty-nine years old, and had served for many years in India. Both were earnest students of religion and had sought the highest truth in various sects and creeds, but had not found it anywhere. When they heard Swami Vivekananda, they intuitively realized that his teachings were what they had so long sought. They were deeply impressed by the non-dualistic philosophy of India and the Swami's personality.

Coming out of one of the Swami's lectures, Captain Sevier asked Miss MacLeod, who had already known the Swami in America: 'You know this young man? Is he what he seems?'

'Yes.'

'In that case one must follow him and with him find God.'

The Captain went to his wife and said, 'Will you let me become the Swami's disciple?'

'Yes,' she replied.

She asked him, 'Will you let *me* become the Swami's disciple?'

He replied with affectionate humour, 'I am not so sure!'

The very first time the Swami met Mrs. Sevier in private he addressed her as 'Mother' and asked her if she would not like to come to India, adding, 'I will give you my best realizations.'

A very affectionate relationship sprang up between the Swami and the Seviers, and the latter regarded him as their son. They became his intimate companions and offered him all their savings. But the Swami, anxious about their future worldly security, persuaded them to keep the greater portion of their fortune. Captain and Mrs. Sevier, together with Miss Noble and Goodwin, were the choicest among the followers that Swami Vivekananda gathered in England and all of them remained faithful to him and his work till the last days of their lives.

Through the generosity of the Seviers, the Swami, as will be seen, established the Advaita Ashrama at Mayavati, an almost inaccessible place in the Himalayas, for the training of the disciples, both Eastern and Western, in the contemplation of the Impersonal Godhead. After Captain Sevier's death at Mayavati Mrs. Sevier lived there for fifteen years busying herself with the education of the children of the neighbouring hills. Once Miss MacLeod asked her, 'Do you not get bored?' 'I think of him,' she replied, referring to Swami Vivekananda.

Though preoccupied with various activities in England, the Swami never for one moment forgot his work in India. After all, it was his intense desire to find means to ameliorate the condition of his countrymen that had brought him to the West. That hope he always cherished in a corner of his mind, both in Europe and in America. He had to train his brother disciples as future workers in India. And so he is seen writing to them in detail regarding the organization of the monastery at Alambazar, where they had been living for some time.

On April 27, 1896, he sent instructions about the daily life of the monks, their food and clothing, their intercourse with the public, and about the provision of a spacious library at the monastery, a smaller room for interviews, a big hall for religious discussions with the devotees, a small room for an office, another for smoking and so forth and so on. He advised them to furnish the rooms in the simplest manner and to keep an eye on the water for drinking and cooking. The monastery, he suggested, should be under the management of a President and a Secretary to be elected by turns by vote. Study, preaching, and religious practices should be important items among the duties of the inmates. He also desired to establish a math for women directly under the control of the Holy Mother. The monks were not to visit the women's quarters. In conclusion, he recommended Swami Brahmananda as the first President of the math, and said: 'He who is the servant of all is their true master. He never becomes a leader in whose love there is a consideration of high or low. He whose love knows no end and never stops to consider high or low has the whole world lying at his feet.' For his workers the Swami wanted men with 'muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made.'

To quote the Swami's words again: 'I want strength, manhood, kshatravirya, or the

virility of a warrior, and brahma-teja, or the radiance of a brahmin.... These men will stand aside from the world, give their lives, and be ready to fight the battle of Truth, marching on from country to country. One blow struck outside of India is equal to a hundred thousand struck within. Well, all will come if the Lord wills it.'

The Swami was exhausted by his strenuous work in England. Three of his intimate disciples, the Seviere and Henrietta Müller, proposed a holiday tour on the continent. He was 'as delighted as a child' at the prospect. 'Oh! I long to see the snows and wander on the mountain paths,' he said. He recalled his travels in the Himalayas. On July 31, 1896, the Swami, in the company of his friends, left for Switzerland. They visited Geneva, Mer-de-Glace, Montreux, Chillon, Chamounix, the St. Bernard, Lucerne, the Rigi, Zermatt, and Schaffhausen. The Swami felt exhilarated by his walks in the Alps. He wanted to climb Mont Blanc, but gave up the idea when told of the difficulty of the ascent. He found that Swiss peasant life and its manners and customs resembled those of the people who dwelt in the Himalayas.

In a little village at the foot of the Alps between Mont Blanc and the Little St. Bernard, he conceived the idea of founding a monastery in the Himalayas. He said to his companions: 'Oh, I long for a monastery in the Himalayas, where I can retire from the labours of my life and spend the rest of my days in meditation. It will be a centre for work and meditation, where my Indian and Western disciples can live together, and I shall train them as workers. The former will go out as preachers of Vedanta to the West, and the latter will devote their lives to the good of India.' Mr. Sevier speaking for himself and his wife, said: 'How nice it would be, Swami, if this could be done. We must have such a monastery.'

The dream was fulfilled through the Advaita Ashrama at Mayavati, which commands a magnificent view of the eternal snows of the Himalayas.

In the Alps the Swami enjoyed some of the most lucid and radiant moments of his spiritual life. Sometimes he would walk alone, absorbed in thought, the disciples keeping themselves at a discreet distance. One of the disciples said: 'There seemed to be a great light about him, and a great stillness and peace. Never have I seen the Swami to such advantage. He seemed to communicate spirituality by a look or with a touch. One could almost read his thoughts which were of the highest, so transfigured had his personality become.'

While still wandering in the Alps, the Swami received a letter from the famous orientalist, Paul Deussen, Professor of Philosophy at the University of Kiel. The professor urgently invited the Swami to visit him. The Swami accepted the invitation and changed his itinerary. He arrived at Kiel after visiting Heidelberg, Coblenz, Cologne, and Berlin. He was impressed by the material power and the great culture of Germany.

Professor Deussen was well versed in Sanskrit, and was perhaps the only scholar in Europe who could speak that language fluently. A disciple of Schopenhauer and follower of Kant, Deussen could easily appreciate the high flights of Sankaracharya's

philosophy. He believed that the system of Vedanta, as founded on the Upanishads and the *Vedanta Sutras*, is one of the 'most majestic structures and valuable products of the genius of man in his search for Truth, and that the highest and purest morality is the immediate consequence of Vedanta.'

The Swami and the Seviars were cordially received by the German scholar. In the course of the conversation Deussen said that a movement was being made back towards the fountainhead of spirituality, a movement that would in the future probably make India the spiritual leader of the nations, the highest and the greatest spiritual influence on earth. He also found in the Swami a vivid demonstration of concentration and control of the mind. On one occasion he saw his guest turning over the pages of a poetical work and did not receive any response to a query. Afterwards the Swami apologized, saying that he had been so absorbed in the book that he did not hear the professor. Then he repeated the verses from the book. The conversation soon turned to the power of concentration as developed in the Yoga philosophy. One of the purpose of Deussen's meeting the Swami, it is said was his desire to learn from the latter the secrets of the Yoga powers.

Deussen showed the Swami the city of Kiel. Thereafter the Swami wished to leave immediately for England, though the professor insisted that he should stay at Kiel a few days more. As that was not possible, Deussen joined the party in Hamburg and they travelled together in Holland. After spending three days in Amsterdam all arrived in London, and for two weeks Deussen met with the Swami daily. The Swami also visited Max Müller again at Oxford.

Swami Vivekananda spent another two months in England, giving lectures and seeing important men of their day, such as Edward Carpenter, Frederick Myers, Canon Wilberforce, and Moncure D. Conway. The most notable lectures he gave at this time were those on maya, about which he spoke on three occasions, dealing with its various aspects. It is said that some members of the British royal family attended these lectures incognito. He created such an intense atmosphere during these talks that the whole audience was transported into a realm of ecstatic consciousness, and some burst into tears. The lectures were the most learned and eloquent among his speeches on non-dualistic Vedanta.

Swami Abhedananda arrived from India, and Vivekananda was immensely pleased to have his brother disciple assist him in his foreign work. The maiden speech of Abhedananda at a club in Bloomsbury Square on October 27, was highly appreciated by all, and the Swami said about his spiritual brother, 'Even if I perish on this plane, my message will be sounded through these dear lips, and the world will hear it.' The report of the continued popularity of Swami Saradananda, who had in the meantime gone to New York, likewise gratified him.

Despite the rush of his European work Swami Vivekananda maintained his contact with America. He took a personal interest in the spiritual development of his students. The affectionate relationship of the Swami with the Hale family of Chicago has been mentioned before, especially with the four unmarried girls. Hearing of the proposed

marriage of Harriet, he wrote to her on September 17, 1896, 'Marriage is the truest goal for ninety-nine per cent of the human race, and they will live the happiest life as soon as they have learnt and are ready to abide by the eternal lesson — that we are bound to bear and forbear and that to everyone life must be a compromise.' He sent the young lady his blessings in these terms: 'May you always enjoy the undivided love of your husband, helping him in attaining all that is desirable in this life, and when you have seen your children's children, and the drama of life is nearing its end, may you help each other in reaching that infinite ocean of Existence, Knowledge, and Bliss, at the touch of whose waters all distinctions melt away and we all become One.'

But Mary Hale could not make a decision between marriage and lifelong celibacy. She was full of idealism and the spirit of independence; but she was warm in her affection. Swami Vivekananda was particularly fond of Mary. On the day he wrote to Harriet he also wrote to Mary, congratulating Harriet for her discrimination, and prophesying for her a life of joy and sweetness, since she was 'not so imaginative and sentimental as to make a fool of herself and has enough of common sense and gentleness to soften the hard points of life which must come to everyone.' But he wanted to tell Mary 'the truth, and my language is plain.' He wrote:

My dear Mary, I will tell you a great lesson I have learnt in this life. It is this: 'The higher your ideal is, the more miserable you are,' for such a thing as an ideal cannot be attained *in the world* — or in this life, even. He who wants perfection in the world is a madman — for it cannot be. How can you find the infinite in the finite?

You, Mary, are like a mettlesome Arab — grand, splendid. You would make a splendid queen — physically, mentally — you would shine alongside of a dashing, bold, adventurous, heroic husband. But, my dear sister, you will make one of the worst wives. You will take the life out of our easy-going, practical, plodding husbands of the everyday world. Mind, my sister, although it is true that there is much more romance in actual life than in any novel, yet it is few and far between. Therefore my advice to you is that until you bring down your ideals to a more practical level, you ought not to marry. If you do, the result will be misery for both of you. In a few months you will lose all regard for a commonplace, good, nice young man, and then life will become insipid....

There are two sorts of persons in the world — the one strong-nerved, quiet, yielding to nature, not given to much imagination, yet good, kind, sweet, etc. For such is this world — they alone are born to be happy. There are others, again, with high-strung nerves, tremendously imaginative, with intense feeling — always going high, and coming down the next moment. For them there is no happiness. The first class will have almost an even tenor of happiness. The second will have to run between ecstasy and misery. But of these alone what we call geniuses are made. There is some truth in a recent theory that genius is 'a sort of madness.'

Now persons of this class, if they want to be great, must fight to be so — clear the deck

for battle. No encumbrance — no marriage — no children, no undue attachment to anything except the one *idea*, and live and die for that. I am a person of this sort. I have taken up the one idea of 'Vedanta,' and I have 'cleared the deck for action.' You and Isabel are made of this metal — but let me tell you, though it is hard, *you are spoiling your lives in vain*. Either take up one *idea*, clear the deck, and to it dedicate the life, or be contented and practical, lower the ideal, marry, and have a *happy life*. Either 'bhoga' or 'yoga' — either enjoy this life or give up and be a yogi. *None can have both in one*. Now or never — select quick. 'He who is very particular gets nothing,' says the proverb. Now sincerely and really and for ever determine to 'clear the deck for the fight,' take up anything — philosophy or science or religion or literature — and let that be your God for the rest of your life. Achieve happiness or achieve greatness. I have no sympathy with you and Isabel — you are neither for this nor for that. I wish to see you happy, as Harriet is, or great. Eating, drinking, dressing, and society nonsense are not things to throw away a life upon — especially for you, Mary. You are rusting away a splendid brain and abilities for which there is not the least excuse. You must have ambition to be great. I know you will take these rather harsh remarks from me in the right spirit, knowing I like you really as much as or more than what I call you, my sister. I had long had a mind to tell you this and as experience is gathering I feel like telling you. The joyful news from Harriet urged me to tell you this. I will be overjoyed to hear that you are married also, and happy so far as happiness can be had here, or would like to hear of your doing great deeds.

Mary Hale later married a gentleman from Florence, and became known as Mme. Matteini.

For some time the Swami had been feeling an inner urge to return to India. From Switzerland he wrote to friends in India: 'Do not be afraid. Great things are going to be done, my children. Take heart....In the winter I am going back to India and will try to set things on their feet there. Work on, brave hearts fail not — no saying nay; work on — the Lord is behind the work. Mahasakti, the Great Power, is with you.'

On November 29, 1896, he wrote to a disciple in India about his proposed Himalayan monastery. He further said that his present plan was to start two centres, one in Madras and the other in Calcutta, and later others in Bombay and Allahabad. He was pleased to see that the magazine *Brahmavadin*, published in English in Madras, was disseminating his ideas; he was planning to start similar magazines in the vernaculars also. He also intended to start a paper, under the management of writers from all nations, in order to spread his ideas to every corner of the globe. 'You must not forget,' he wrote, 'that my interests are international and not Indian alone.'

Swami Vivekananda could no longer resist the voice of India calling him back. Sometime during the middle of November, after a class lecture, he called Mrs. Sevier aside and quietly asked her to purchase four tickets for India. He planned to take with him the Seviers and Mr. Goodwin. Reservations were accordingly made on the 'Prinz Regent Luitpold,' of the North German Llyod Steamship Line, sailing from Naples for Ceylon on December 16, 1896. The Seviers wanted to lead a retired life in India,

practising spiritual disciplines and helping the Swami in carrying out the idea of building a monastery in the Himalayas. Faithful Goodwin, who had already taken the vows of a brahmacharin, would work as the Swami's stenographer. It was also planned that Miss Müller and Miss Noble would follow the party some time after, the latter to devote her life to the cause of women's education in India.

The Swami was given a magnificent farewell by his English friends, devotees, and admirers on December 13 at the Royal Society of Painters in Water-Colours, in Piccadilly. There were about five hundred people present. Many were silent, tongue-tied and sad at heart. Tears were very near in some eyes. But the Swami, after his farewell address, walked among the assembled friends and repeated over and over again, 'Yes, yes we shall meet again, we shall.' It was decided that Swami Abhedananda would continue the work after the Swami's departure.

Of the impressions left by the Swami's teachings in England, Margaret Noble writes:

To not a few of us the words of Swami Vivekananda came as living water to men perishing of thirst. Many of us have been conscious for years past of that growing uncertainty and despair, with regard to religion, which has beset the intellectual life of Europe for half a century. Belief in the dogmas of Christianity has become impossible for us, and we had no tool, such as now we hold, by which to cut away the doctrinal shell from the kernel of Reality, in our faith. To these, the Vedanta has given intellectual confirmation and philosophical expression of their own mistrusted intuitions. 'The people that walked in darkness have seen a great light.'... It was the Swami's *I am God* that came as something always known, only never said before.... Yet again, it was the Unity of Man that was the touch needed to rationalize all previous experiences and give logical sanction to the thirst for absolute service, never boldly avowed in the past. Some by one gate, and some by another, we have all entered into a great heritage, and we know it.

The practical Englishman saw in the Swami's life the demonstration of fearlessness which was the necessary corollary of his teaching regarding the divinity of the soul. It was revealed in many incidents.

One in particular illustrates this. He was one day walking with Miss Müller and an English friend across some fields when a mad bull came tearing towards them. The Englishman frankly ran, and reached the other side of the hill in safety. Miss Müller ran as far as she could, and then sank to the ground, incapable of further effort. Seeing this and unable to aid her, the Swami — thinking, 'So this is the end, after all' — took up his stand in front of her, with folded arms.

He told afterwards how his mind was occupied with a mathematical calculation as to how far the bull would be able to throw him. But the animal suddenly stopped a few paces off, and then, raising its head, retreated sullenly. The Englishman felt ashamed of his cowardly retreat and of having left the Swami alone to face the bull. Miss Müller

asked the Swami how he could muster courage in such a dangerous situation. He said that in the face of danger and death he felt — and he took two pebbles in his hands and struck the one against the other — as strong as flint, for 'I have touched the feet of God.' He had shown a like courage in his early boyhood, when he quickly stepped up to drag away a child who was about to be trampled under a horse's feet in a street of Calcutta.

Regarding his experience and work in England, he told the Hale sisters, in a letter, that it was a roaring success. To another American friend he wrote that he believed in the power of the English to assimilate great ideas, and that though the process of assimilation might be slow, it would be all the more sure and abiding. He believed that the time would come when distinguished ecclesiastics of the Church of England, imbued with the idealism of Vedanta, would form a liberal community within the Anglican Church itself, supporting the universality of religion both in vision and in practice.

But what he admired most in England was the character of the English people — their steadiness, thoroughness, loyalty, devotion to the ideal, and perseverance to finish any work that they undertook. His preconceived idea about the English was thoroughly changed when he came to know them intimately. 'No one,' he said later, addressing the Hindus of Calcutta, 'ever landed on English soil feeling more hatred in his heart for a race than I did for the English. [The iniquities of the colonial rule in India were deeply impressed in his mind.]...There is none among you who loves the English people more than I do.'

He wrote to the Hale sisters on November 28, 1896: 'The English are not so bright as the Americans, but once you touch their heart it is yours for ever...I now understand why the Lord has blessed them above all other races — steady, sincere to the backbone, with great depths of feeling, only with a crust of stoicism on the surface. If that is broken you have your man.' In another letter: 'You know, of course, the steadiness of the English; they are, of all nations, least jealous of each other and that is why they dominate the world. They have solved the secret of obedience without slavish cringing — great freedom with law-abidingness.' On still another occasion he called the English 'a nation of heroes, the true kshatriyas....Their education is to hide their feelings and never to show them. If you know how to reach the English heart, he is your friend for ever. If he has once an idea put into his brain, it never comes out; and the immense practicality and energy of the race makes it sprout up and immediately bear fruit.'

The Swami felt that the finger of God had brought about the contact between India and England. The impact created by the aggressive British rule, on the one hand, awakened the Hindu race from its slumber of ages, and on the other hand, offered India opportunities to spread her spiritual message throughout the Western world.

He wrote to Mr. Leggett on July 6, 1896:

The British Empire with all its evils is the greatest machine that ever existed for the dissemination of ideas. I mean to put my ideas in the centre of this machine, and it will spread them all over the world. Of course, all great work is slow and the difficulties are too many, especially as we Hindus are a conquered race. Yet that is the very reason why it is bound to work, for spiritual ideals have always come from the downtrodden. The downtrodden Jews overwhelmed the Roman Empire with their spiritual ideals. You will be pleased to learn that I am also learning my lesson every day in patience and above all in sympathy. I think I am beginning to see the Divine even inside the bullying Anglo-Indians. I think I am slowly approaching to that state when I would be able to love the very 'Devil' himself, if there were any.

Though Swami Vivekananda himself spoke highly of the effect of his teachings in England, he did not start any organized work there as he did in the United States of America. From his letters and conversations one learns that he was growing weary of the world. Though he was at the peak of his success as far as public activity was concerned, he began to feel a longing for the peace that comes from total absorption in the Supreme Spirit. He sensed that his earthly mission was over. On August 23, 1896, he wrote to a friend, from Lucerne:

'I have begun the work, let others work it out. So you see, to set the work going I had to defile myself by touching money and property for a time. Now I am sure my part of the work has been done, and I have no more interest in Vedanta or any philosophy in the world or in the work itself. I am getting ready to depart, to return no more to this hell, this world.... Even its religious utility is beginning to pall on me.... These works and doing good, and so forth, are just a little exercise to cleanse the mind. I have had enough of it.' He was losing interest even in the American programme, which he himself had organized.

In the letter quoted above, the Swami wrote: 'If New York or Boston or any other place in the U.S. needs Vedanta teachers, they must receive them, keep them, and provide for them. As for me, I am as good as retired. I have played my part in the world.' To Swami Abhedananda he confided one day, about this time, that he was going to live for five or six years at the most. The brother disciple said in protest that he was a young man and that he should not think of death. 'But,' Vivekananda said, 'you are a fool; you do not understand. My soul is getting bigger and bigger every day; the body can hardly contain it. Any day it may burst this cage of flesh and bone!'

The world was leaving him. The string of the kite by which it was fastened to earth was breaking.

The reader may recall that Sri Ramakrishna spoke of Vivekananda as a free soul whom he had dragged down from the realm of the Absolute to help him in his mission on earth. A temporary veil, necessary for physical embodiment and work, was put on this soul so that it might dwell in the world to help men in their search for spiritual

freedom. But now, as the veil was becoming thinner, the Swami began to get a glimpse of the real freedom. He realized that the world was the lila, the play, of the Divine Mother, and it would continue as long as She wanted it. On August 8, 1896, he wrote from Switzerland to Goodwin:

I am much refreshed now. I look out of the window and see the huge glaciers just before me — and feel that I am in the Himalayas. I am quite calm. My nerves have regained their accustomed strength, and little vexations like those you write of do not touch me at all. How shall I be disturbed by this child's play? The whole world is mere child's play — preaching, teaching, and all included. 'Know him to be a sannyasin who neither hates nor desires.' What is to be desired in this little mud-puddle of a world, with its ever recurring misery, disease, and death? 'He who has given up all desires, he alone is happy.' This rest — eternal, peaceful rest — I am catching a glimpse of it now in this beautiful spot. 'If a man knows the Atman as "I am this," then desiring what and for whose sake will he suffer in the wake of the body?'

I feel as if I have had my share of experience in what they call 'work.' I am finished. I am longing to get out now.

With this growing detachment from the world, the idea of good and evil, without the consciousness of which no work is possible, began to drop away. The Swami was realizing an intense love for God. In that mood a great exaltation would come over him, and the whole universe would seem to him an eternal garden where an Eternal Child plays an eternal game. In that mood of delirious joy he had written on July 6, 1896, to Francis Leggett, his friend and disciple:

At twenty I was a most unsympathetic, uncompromising fanatic. I would not walk on the footpath on the theatre side of the street in Calcutta. At thirty-three I can live in the same house with prostitutes and never would think of saying a word of reproach to them. Is it degeneration? Or is it that I am broadening out into that universal love which is the Lord Himself?...Some days I get into a sort of ecstasy. I feel that I must bless everyone, every being, love and embrace every being, and I literally see that evil is a delusion.... I bless the day I was born. I have had so much of kindness and love here, and that Love Infinite who brought me into being has guided every one of my actions, good or bad (don't be frightened); for what am I, what was I ever, but a tool in His hands — for whose service I have given up everything — my Beloved, my Joy, my Life, my Soul? He is my playful darling. I am His playfellow. There is neither rhyme nor reason in the universe. What reason binds Him? He, the Playful One, is playing — these tears and laughter are all parts of the play. Great fun, great fun! as Joe says.

It is a funny world, and the funniest chap you ever saw is He, the Beloved. Infinite fun, is it not? Brotherhood or playmatehood? A shoal of romping children let out to play in

this playground of the world, isn't it? Whom to praise, whom to blame? It is all His play. They want an explanation, but how can you explain Him? He is brainless, nor has He any reason. He is fooling us with little brains and reasons, but this time He won't find me napping — 'you bet.' I have learnt a thing or two. Beyond, beyond reason and learning and talking is the feeling, the 'Love,' the 'Beloved.' Ay, 'Sake' (Friend) fill the cup and we will be mad. — Yours ever in madness, Vivekananda.

In a philosophical mood he spoke about the illusion of progress. He did not believe in the possibility of transforming this earth into a heaven where misery would be totally eliminated and happiness alone would reign in its place. True freedom and bliss could be attained only by the individual and not by the masses as a whole. He wrote to Goodwin on August 8, 1896: "A good world," "a happy world," "social progress" are equally intelligible as "hot ice," "dark light," etc. If it were good it would not be the world. The soul foolishly thinks of manifesting the Infinite in finite matter — the intelligence through gross particles — and at last finds out its error and tries to *escape*. This going back is the beginning of religion, and its method, destruction of self, that is, love. Not love for wife or child or anybody else, but love for everything else except this little self. Never be deluded by the tall talk, of which you will hear a lot in America, about "human progress" and such stuff. There is no *progress* without regression.'

On November 1, 1896, in the course of a letter to Mary Hale, Swami Vivekananda wrote from London:

'An objective heaven or millennium therefore has existence only in the fancy, but a subjective one is already in existence. The musk-deer, after vain search for the cause of the scent of the musk, at last will have to find it in himself.'

But Swami Vivekananda's mission to the world was not yet finished. An arduous task was awaiting him in his beloved motherland. The Indian work had to be organized before he could bid farewell to this earth. He left England on December 16, 1896, and travelled overland for the port of departure at Naples.

The party headed directly for Milan, passing through Dover, Calais, and Mont Cenis. The Swami enjoyed the railroad journey and entertained his companions, the Seviars, with his stimulating conversation. But a part of his mind was drawn to India. He said to the Seviars: 'Now I have but one thought, and that is India. I am looking forward to India.' On the eve of his departure from London, an English friend had asked him, 'Swami, how will you like your motherland after three years' experience in the luxurious and powerful West?' His significant reply was: 'India I loved before I came away. Now the very dust of India has become holy to me, the very air is now holy to me; it is the holy land, the place of pilgrimage.' Often the Swami said that the West was the karma-bhumi, the land of action, where through selfless work a man purified his heart; and India was the punya-bhumi, the land of holiness, where the pure in heart

communed with God.

In Milan the Swami was much impressed by the great cathedral and by Leonardo's 'Last Supper.' Pisa, with the leaning tower, and Florence, with its magnificent achievements in art, immensely delighted him. But the peak of his happiness was reserved for Rome, where he spent Christmas week. Many things there reminded him of India: the tonsure of the priests, the incense, the music, the various ceremonies of the Catholic Church, and the Holy Sacrament — the last of these recalling to his mind the prasada of the Hindu temples, the food partaken of by devotees after it has been offered to God.

When asked by a lady companion about the church ritual, the Swami said, 'If you love the Personal God, then give Him your best — incense, flowers, fruit, and silk.' But he was a little bewildered by the imposing High Mass at St. Peter's on Christmas Day, and whispered to the Seviars: 'Why all this pageantry and ostentatious show? Can it be possible that the Church which loves such a display of pomp and ceremonies is the true follower of the humble Jesus, who had nowhere to lay his head?' He could never forget that Christ was a sannyasin, a world-renouncing monk, and that the essence of his teachings was renunciation and detachment.

He enjoyed his visit to the catacombs, associated with the memories of early Christian martyrs and saints. The Christmas festival at Santa-Maria d'Ara Coeli, with the stalls where sweets, toys, and cheap pictures of the Bambino were sold, reminded him of similar religious fairs in India. Christmas in Rome filled his heart with a warm devotion for Jesus Christ, who was an Asiatic and whom Asia had offered to the West as a gift to awaken its spiritual consciousness.

The Swami spent a few days in Naples, visiting Vesuvius, Pompeii, and other places of interest. Then the ship at last arrived from Southampton with Mr. Goodwin as one of her passengers. The Swami and his friends sailed from Naples on December 30, 1896, expecting to arrive in Colombo on January 15, 1897.

On board the ship the Swami had a significant vision. One night, somewhere between Naples and Port Said, he saw in a vivid dream a venerable, bearded old man, like a rishi of India, who said: 'Observe carefully this place. You are now in the Island of Crete. This is the land where Christianity began. I am one of the Therapeutae who used to live here.' The apparition uttered another word, which the Swami could not remember. It might have been 'Essene,' a sect to which John the Baptist belonged.

Both the Therapeutae and the Essenes had practised renunciation and cherished a liberal religious outlook. According to some scholars, the word *Therapeutae* may be derived from the Buddhist word *Sthaviraputta* or *theraputta*, meaning the sons or disciples of the Theras, or Elders, the superiors among the Buddhist monks. The word *Essene* may have some relation with *Isiyana*, meaning the Path of the Lord, a well-known sect of Buddhist monks. It is now admitted that the Buddhists at an early time had monasteries in Asia Minor, Egypt, and generally along the eastern part of the Mediterranean.

The old man in the dream concluded his statement by saying: 'The truths and ideas preached by us were presented as the teachings of Jesus. But Jesus the person was never born. Various proofs attesting this fact will be brought to light when this place is dug up.' At that moment — it was midnight — the Swami awoke and asked a sailor where the ship was; he was told that it was fifty miles off Crete.

The Swami was startled at this singular coincidence. The idea flashed in his mind that the Acts of the Apostles might have been an older record than the Gospels, and that Buddhist thought, coming through the Therapeutae and the Essenes, might have helped in the formulation of Christianity. The person of Christ might be a later addition. He knew that Alexandria had been a meeting-place of Indian and Egyptian thought. Later, when the old sites in Crete were excavated, evidence was found connecting early Christianity with foreign sources.

But Swami Vivekananda never refused to accept the historical Christ. Like Krishna, Christ, too, has been revealed in the spiritual experiences of many saints. That, for Vivekananda, conferred upon him a reality which was more real than historical realities. While travelling in Switzerland, the Swami one day plucked some wild flowers and asked Mrs. Sevier to offer them at the feet of the Virgin in a little chapel in the mountains, with the remark, 'She too is the Mother.' One of his disciples, another day, gave him a picture of the Sistine Madonna to bless. But he refused in all humility, and piously touching the feet of the child said, 'I would have washed his feet, not with my tears, but with my heart's blood.' It may be remembered that the monastic Order of Ramakrishna was started on Christmas Eve.

During the two weeks' voyage, Swami Vivekananda had ample time to reflect on the experiences of his three years in the Western world. His mind was filled with memories of sweet friendship, unflinching devotion, and warm appreciation from both sides of the Atlantic. Three years before, he had come to America, unknown and penniless, and was regarded somewhat as a curiosity from the glamorous and inscrutable East. Now he was returning to his native land, a hero and prophet worshipped by hundreds and admired by thousands. Guided by the finger of God he had gone to Chicago. In the New World he had seen life at its best and its worst. He found there a society based on the ideals of equality, justice, and freedom, where a man — in sad contrast with India — was given every opportunity to develop his potentialities. There the common people had reached a high standard of living and enjoyed their well-earned prosperity in a way unimaginable in any other part of the world. The American mind was alert, inquisitive, daring, receptive, and endowed with a rare ethical sensitivity. He saw in America, in her men and women of letters, wealth, and position, sparks of spirituality which kindled at the touch of his magic words. He was impressed to see the generous confidence and richness of heart manifested through the pure and candid souls who gave themselves to him once they had recognized him as a trustworthy spiritual guide. They became his noble friends and slaves of love, and did not shrink from the highest sacrifice to help in the fulfilment of his mission.

But withal, the Swami saw the vulgarity, garishness, greed, lust for power, and

sensuality among this vast country's heterogeneous elements. People had been swept off their feet by the newly acquired prosperity created with the aid of science, technology, and human ingenuity. They often appeared to him naive and noisy, and he may have wondered if this new nation, *l'enfant terrible*, the last hope of Western culture and also the source of potential fear for the rest of the world, would measure up to the expectations of its Founding Fathers and act as the big brother of the world, sharing with all the material amenities of life. America had given him the first recognition and he was aware of it. In America he had started the work of Vedanta in an organized form, and he hoped America would be the spiritual bridge between the East and the West. Though his scholarly and conservative mind often felt at home among the intellectuals of England and Germany, yet to America his heart was devoted. The monuments of Western culture no doubt fascinated him, but, as he wrote to Mary Hale from London, in May 1896: 'I love the Yankee land — I like to see new things. I do not care a fig to loaf about old ruins and mope a life out about old histories and keep sighing about the ancients. I have too much vigour in my blood for that. In America is the place, the people, the opportunity for everything new. I have become horribly radical.'

In that same letter he wrote, too, that he wished he could infuse some of the American spirit into India, into 'that awful mass of conservative jelly-fish, and then throw overboard all old associations and start a new thing, entirely new — simple, strong, new and fresh as the first-born baby — throw all of the past overboard and begin anew.'

Swami Vivekananda bestowed equally high praise upon the Englishman. He felt that in a sense his work in England was more satisfactory than his work in America. There he transformed the life of individuals. Goodwin and Margaret Noble embraced his cause as their own, and the Seviars accompanied him to India, deserting Europe and all their past to follow him.

But what of Swami Vivekananda's early dream of gathering from America the material treasures to remedy the sufferings of the Indian masses and raise their standard of living? He had come to America to obtain, in exchange for India's spiritual wealth, the needed monetary help and scientific and technological knowledge to rebuild the physical health of his own people. Though on his return he did not take with him American scientists and technologists, or carry in his pocket gold and silver from the New World, yet he had left behind a vast storehouse of goodwill and respect for India. He had been India's first spiritual ambassador to America, India's herald, who, remembering the dignity of the royal land whence he had come, had spoken in her name and delivered her message with appropriate dignity.

The full effect of this contact will be known only in years to come; but a beginning can be seen even now. Half a century after Swami Vivekananda's visit to America, India gained her freedom from British rule. When she thus obtained facilities to arrange her national affairs in her own way, India sent thousands of students to the New World to acquire advanced knowledge in the physical sciences and technology. Further, American money is now being spent to improve the material condition of the Indian masses. Thus it appears that, after all, Swami Vivekananda was not a mere visionary,

but had insight into the shape of things to come.

The immediate task before him, the Swami felt, was to work for India's regeneration from within the country itself. India could be liberated by her own efforts alone. But he was carrying from the West a priceless asset to help him in his herculean task: The West had given him an authority which, it appears, he did not have before in the land of his birth. He had been successful in planting the seeds of India's spiritual ideas in the very heart of the English-speaking world — in New York and London. Did he know then that within a half century these ideas would be broadcast over the Western world, and earn its respect for his motherland? Though he had come to America as a giver, he was now, in a sense, going back to India as a gift from the New World.

RETURN TO INDIA

Swami Vivekananda enjoyed the sea voyage back to India, relaxing from his strenuous activities in the West. But his mind was full of ideas regarding his future plan of work in his motherland.

There were on the boat, among other passengers, two Christian missionaries who, in the course of a heated discussion with the Swami, lost their tempers and savagely criticized the Hindu religion. The Swami walked to one of them, seized him by the collar, and said menacingly, 'If you abuse my religion again, I will throw you overboard.'

'Let me go, sir,' the frightened missionary apologized; 'I'll never do it again.'

Later, in the course of a conversation with a disciple in Calcutta, he asked, 'What would you do if someone insulted your mother?' The disciple answered, 'I would fall upon him, sir, and teach him a good lesson.'

'Bravo!' said the Swami. 'Now, if you had the same positive feeling for your religion, your true mother, you could never see any Hindu brother converted to Christianity. Yet you see this occurring every day, and you are quite indifferent. Where is your faith? Where is your patriotism? Every day Christian missionaries abuse Hinduism to your face, and yet how many are there amongst you whose blood boils with righteous indignation and who will stand up in its defense?'

When the boat stopped at Aden, the party went ashore and visited the places of interest. The Swami saw from a distance a Hindusthani betel-leaf seller smoking his hookah, or hubble-bubble. He had not enjoyed this Indian way of smoking for the past three years. Going up to him, the Swami said, 'Brother, do give me your pipe.' Soon he was puffing at it with great joy and talking to him as to an intimate friend.

Mr. Sevier later on said to Swamiji teasingly: 'Now we see! It was this pipe that made you run away from us so abruptly!' Speaking of this incident, the Swami's companions said later: 'The shopkeeper could not have resisted him; for he had such an endearing way about him, when asking for anything, that he was simply irresistible. We shall never forget that ingenuous look on his face when he said to the shopkeeper, with childlike sweetness, "Brother, do give me your pipe."' "

In the early morning of January 15, 1897, the coast of Ceylon with its majestic coco palms and gold-coloured beach was seen at a distance. The Swami's heart leapt with joy; and his disciples caught his excitement as the boat approached the beautiful harbour of Colombo. But no one in the party had the slightest idea of what they were to witness while disembarking.

Since the day of his success at the Parliament of Religions in Chicago, which had filled with joy and pride the hearts of his countrymen, especially of his disciples and brother monks at the Baranagore Math, Swami Vivekananda had been inspiring his faithful followers to lay down their lives for the uplift of the masses of India, and in particular to help the hungry and illiterate. In his heart of hearts he felt that India would not be able to resist his appeal. Many months before, while discussing with some of his disciples in Detroit the great difficulties that he had encountered in presenting Hinduism to bigoted Christians in America, he had said: 'But India shall listen to me. I will shake India to her foundations. I will send an electric thrill through her veins. Wait! You will see how India receives me. It is India, my own India, that knows truly how to appreciate what I have given so freely here, and with my life's blood. India will receive me in triumph.'

When the news of Swami Vivekananda's departure from Europe reached India, the hearts of the people were stirred. The spiritual ambassador of their ancient land was coming back after fulfilling his mission. They must give a regal welcome to this great crusader. In big towns committees were formed for his reception. His brother disciples and friends were impatient. Swami Shivananda came ahead of time to Madras and Swami Niranjanananda to Colombo; so also many of his disciples from Bengal and the Northern Provinces came to Madras to await his arrival. The newspapers published articles eulogizing his personality and work.

A gaily decorated steam launch carried the Swami and his party from the ship to the harbour. When the monk with his yellow robe and luminous eyes came ashore, a mighty shout arose from the human throng crowding the quays. Thousands flung themselves on the ground to touch his feet. A deputation of the notables of Ceylon welcomed him, and he was taken in a huge procession through many triumphal arches. Flags were unfurled, religious hymns chanted; an Indian band played. Rosewater and the sacred water of the Ganga were sprinkled before him, and flowers were strewn in his path. Incense was burnt before the houses as he passed. Fruit and other offerings were brought by hundreds of visitors.

Swami Vivekananda accepted all these honours without losing his poise. He was not

the man to flee from triumph any more than from battle. He regarded the tributes paid to him, a penniless beggar, as tributes paid to the spiritual ideal of India. In the course of his reply to the address of welcome given in Colombo, he said, 'The spirituality of the Hindus is revealed by the princely reception which they have given to a beggar sannyasin.' He pointed out that though he was not a military general, not a prince nor a wealthy man, yet men great in the transitory possessions of the world and much respected by society had nevertheless come to honour him, a homeless monk. 'This,' he exclaimed, 'is one of the highest expressions of spirituality.' He disclaimed any personal glory in the welcome he received, insisting that it was but the recognition of a principle.

Swami Vivekananda's progress from Colombo to Madras and the welcomes he received at Kandy, Anuradhapuram, Jaffna, Pamban, Rameswaram, Ramnad, Paramakkudi, Madurai, Trichinopoly, and Kumbakonam demonstrated how deeply he had endeared himself to the men and women of India. At Anuradhapuram a band of fanatical Buddhists tried to break up the meeting, but did not succeed. At Rameswaram the Swami exhorted the people to 'worship Siva in the poor, the diseased, and the weak'.

He received a touching welcome there from the Raja of Ramnad, his disciple, who had encouraged him to go to America and had helped him materially for that purpose. At Ramnad the horses were unhitched from the carriage bearing the Swami, and the people themselves, the Raja among them, drew it. At Rameswaram the Raja erected, in the Swami's honour, a victory column forty feet high with a suitable inscription. He also gave a liberal donation to the Madras famine-relief fund to commemorate the home-coming of the Swami.

At a small railroad station near Madras, hundreds of people gathered for a glimpse of Vivekananda. The stationmaster did not want to delay the train since no stop was scheduled. But the crowd of admirers flung themselves on the track, and the train had to be halted. The Swami was visibly moved and blessed the multitude.

The enthusiasm of the people reached its peak in Madras, where extensive preparations had been made for the Swami's reception. It was Madras that had first recognized the greatness of Vivekananda and equipped him for the journey to Chicago. At that time, when he had first come there, he had been, in effect, only an obscure individual. He had spent some two months in an unknown bungalow at San Thome, holding conversations on Hinduism. Yet even then a few educated young men of keen foresight had predicted that there was something in the man, a 'power' that would lift him above all others and enable him to be a leader of men. These youths, who had been ridiculed as 'misguided enthusiasts' and 'dreamy revivalists,' now, four years later, had the supreme satisfaction of seeing 'our Swami,' as they loved to call him, return to them a famous personage in both Europe and America.

The streets and thoroughfares of Madras were profusely decorated; seventeen triumphal arches were erected. The Swami's name was on everybody's lips. Thousands jammed the railway station, and as the train steamed in, he was received with thundering shouts of applause. An elaborate procession was formed, and he was taken

to 'Castle Kernan,' the palatial home of Billigiri Iyengar, where arrangements had been made for his stay in the city.

On the third day after his arrival Swami Vivekananda was honoured in a public meeting on behalf of the people of Madras. As Victoria Hall, chosen for the purpose, was too small to hold the large crowd, the people cried for an open-air gathering. The Swami came out and addressed them from the top of a coach; it was, as it were, Sri Krishna, standing in the chariot, exhorting Arjuna to give up his unmanliness and measure up to his Aryan heritage. In a brief speech he told the people how India, through her love of God, had expanded the limited love of the family into love of country and of humanity. He urged them to maintain their enthusiasm and to give him all the help he required to do great things for India.

During his short stay in Madras, Swami Vivekananda gave four public lectures, his subjects being, 'My Plan of Campaign,' 'The Sages of India,' 'Vedanta in Its Application to Indian Life,' and 'The Future of India.' In these lectures he reminded the Indians of both their greatness and their weakness, and urged them to be proud of their past and hopeful for their future.

While speaking on 'My Plan of Campaign,' the Swami exposed the meanness of some of the Theosophists, who had tried their utmost to injure his work in America but later claimed that they had paved the way for his success in the New World. He told the audience that when, in desperation, he had cabled to India for money, the Theosophists had come to know about it and one of them had written to a member of the Society in India: 'Now the devil is going to die. God bless us all!' But it must be said that there were many among the Theosophists, especially in India, who were his genuine well-wishers.

Swami Vivekananda had hardly a moment's respite during his nine days in Madras. When asked by a disciple how he found the strength for such incessant activity, he answered, 'Spiritual work never tires one in India.' But he would lose patience if asked about matters that had no bearing on practical life. One day a pandit asked him to state clearly whether he was a dualist or a non-dualist. The Swami said: 'As long as I have this body I am a dualist, but not otherwise. This incarnation of mine is to help put an end to useless and mischievous quarrels, which only distract the mind and make men weary of life, and even turn them into sceptics and atheists.'

Meanwhile heart-warming letters had been arriving from America informing the Swami of the progress of the Vedanta work in the New World under the leadership of Swami Saradananda, and also in appreciation of his own achievements. One letter was signed by Lewis G. Janes, President of the Brooklyn Ethical Association; C. C. Everett, Dean of the Harvard Divinity School; William James and Josiah Royce, both professors of philosophy at Harvard University; Mrs. Sara C. Bull of Boston, and others. It said: 'We believe that such expositions as have been given by yourself mere speculative interest and utility — that they are of great ethical value in cementing the ties of friendship and brotherhood between distant peoples, and in helping us to realize that solidarity of human relationship and interests which has been affirmed by all the

great religions of the world. We earnestly hope that your work in India may be blessed in further promoting this noble end, and that you may return to us again with assurances of fraternal regard from our distant brothers of the great Aryan family, and the ripe wisdom that comes from reflection and added experience and further contact with the life and thought of your people.'

Another letter from Detroit, signed by forty-two of his friends, said in part: 'We Western Aryans have been so long separated from our Eastern brothers that we had almost forgotten our identity of origin, until you came and with your beautiful presence and matchless eloquence rekindled within our hearts the knowledge that we of America and you of India are one.'

Swami Vivekananda, after his strenuous work in South India, needed rest. On the advice of friends, he decided to travel to Calcutta by steamer. Monday, February 15, was the date of his sailing. Several devotees boarded the steamer to see him off, and one of them, Professor Sundararama Iyer, asked the Swami if his mission had achieved lasting good in America and Europe. The Swami said: 'Not much. I hope that here and there I have sown a seed which in time may grow and benefit some at least.'

Swami Vivekananda's lectures delivered during his progress from Colombo to Madras were inspiring and enthusiastic. He yearned to awaken the masses of India from the slumber of ages. He had seen the dynamic life of the West; he now felt more deeply the personality of India, which only needed his fiery exhortation to assert itself once more among the nations of the world. Again one is reminded of Krishna's admonition to Arjuna on the battlefield of Kurukshetra: 'In this crisis, O Arjuna, whence comes such lowness of spirit, unbecoming to an Aryan, dishonourable, and an obstacle to the attaining of heaven? Do not yield to unmanliness, O Arjuna. It does not become you. Shake off this base faint-heartedness and arise, O scorcher of enemies!'

In his famous lecture 'My Plan of Campaign,' delivered in Madras, he called upon the people to assert their soul-force:

My India, arise! Where is your vital force? In your Immortal Soul. Each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. If any nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies....In one nation political power is its vitality, as in England. Artistic life, in another, and so on. In India religious life forms the centre, the keynote of the whole music of the national life. And therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, the result will be that you will become extinct. Social reform and politics have to be preached through the vitality of your religion.... Every man has to make his own choice; so has every nation. We made our choice ages ago. And it is the faith in an Immortal Soul. I challenge anyone to give it up. How can you change your nature?

He asked the Indians to stop complaining. Let them make use of the power that lay in their hands. That power was so great that if they only realized it and were worthy of it, they could revolutionize the world. India was the Ganga of spirituality. The material conquests of the Anglo-Saxon races, far from being able to dam its current, had helped it. England's power had united the nations of the world; she had opened paths across the seas so that the waves of the spirit of India might spread until they had bathed the ends of the earth.

What was this new faith, this word that the world was awaiting?

The other great idea that the world wants from us today — more perhaps the lower classes than the higher, more the uneducated than the educated, more the weak than the strong — is that eternal, grand idea of the spiritual oneness of the whole universe, the only Infinite Reality, that exists in you and in me and in all, in the self, in the soul. The infinite oneness of the soul — that you and I are not only brothers, but are really one — is the eternal sanction of all morality. Europe wants it today just as much as our downtrodden races do, and this great principle is even now unconsciously forming the basis of all the latest social and political aspirations that are coming up in England, in Germany, in France and in America. (Extracts from the lecture 'The Mission of the Vedanta.')

What Swami Vivekananda preached was the essence of the non-dualistic Vedanta, the deepest and the unique expression of India's spirit.

I heard once the complaint made that I was preaching too much of Advaita, absolute non-dualism, and too little of dualism. Ay, I know what grandeur, what oceans of love, what infinite, ecstatic blessings and joy there are in dualistic religion. I know it all. But this is not the time for us to weep, even in joy; we have had weeping enough; no more is this the time for us to become soft. This softness has been with us till we have become like masses of cotton. What our country now wants is muscles of iron and nerves of steel, gigantic will, which nothing can resist, which will accomplish their purpose in any fashion, even if it means going down to the bottom of the ocean and meeting death face to face. That is what we want, and that can only be created, established, and strengthened by understanding and realizing the ideal of Advaita, that ideal of the oneness of all. Faith, faith, faith in ourselves! ... If you have faith in the three hundred and thirty millions of your mythological gods, and in all the gods which foreigners have introduced into your midst, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves and stand upon that faith. Why is it that we three hundred and thirty millions of people have been ruled for the last thousand years by any and every handful of foreigners? Because they had faith in themselves and we had not. I read in the newspapers how, when one of our poor fellows is murdered or ill-treated by an Englishman, howls go up all over the country; I read and I weep, and the next moment comes to my mind the question of who is

responsible for it all. Not the English; it is we who are responsible for all our degradation. Our aristocratic ancestors went on treading the common masses of our country underfoot till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water. (Extracts from 'The Mission of the Vedanta.')

He exhorted the leaders to cultivate the indispensable virtue of feeling for the people:

'Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving today and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? If so, that is the first step to becoming a patriot. For centuries people have been taught theories of degradation. They have been told that they are nothing. The masses have been told all over the world that they are not human beings. They have been so frightened for centuries that they have nearly become animals. Never were they allowed to hear of the Atman. Let them hear of the Atman — that even the lowest of the low have the Atman within, who never dies and never is born — Him whom the sword cannot pierce, nor the fire burn, nor the air dry, immortal, without beginning or end, the all-pure, omnipotent, and omnipresent Atman. (Extracts from 'My Plan of Campaign.')

'Ay, let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that Infinite Soul, assuring all the infinite possibility and the infinite capacity to become great and good. Let us proclaim to every soul: Arise, arise, awake! Awake from this hypnotism of weakness. None is really weak; the soul is infinite, omnipotent, and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him!' (Extracts from 'The Mission of the Vedanta.')

'It is a man-making religion that we want. It is a man-making education all round that we want. It is man-making theories that we want. And here is the test of truth: Anything that makes you weak physically, intellectually, and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all knowledge. Truth must be strengthening, must be enlightening, must be invigorating. Give up these weakening mysticisms and be strong. The greatest truths are the simplest things in the world, simple as your own existence.

'Therefore my plan is to start institutions in India to train our young men as preachers of the truths of our scriptures in India and outside India. Men, men — these are

wanted : everything else will be ready; but strong, vigorous, believing young men, sincere to the backbone, are wanted. A hundred such and the world becomes revolutionized. The will is stronger than anything else. Everything must go down before the will, for that comes from God: a pure and strong will is omnipotent.' (Extracts from 'My Plan of Campaign.')

'If the brahmin has more aptitude for learning on the grounds of heredity than the pariah, spend no more money on the brahmin's education, but spend all on the pariah. Give to the weak, for there all the gift is needed. If the brahmin is born clever, he can educate himself without help. This is justice and reason as I understand it.' (From 'The Mission of the Vedanta.')

'For the next fifty years let all other vain Gods disappear from our minds. This is the only God that is awake: our own race — everywhere His hands, everywhere His feet, everywhere His ears, He covers everything. All other Gods are sleeping. Why should we vainly go after them, when we can worship the God that we see all around us, the Virat? The first of all worships is the worship of the Virat, of those all around us. These are all our Gods — men and animals; and the first Gods we have to worship are our own countrymen.' (From 'The Future of India.')

These stirring words did not fall on deaf ears. The spirit of India vibrated to the Swami's call. India became aware of the power of the soul — of God sleeping in man and of His illimitable possibilities. Ramakrishna and Vivekananda were the first awakeners of India's national consciousness; they were India's first nationalist leaders in the true sense of the term. Ramakrishna was the power and Vivekananda the voice. The movement for India's liberation started from Dakshineswar. The subsequent political leaders of the country, consciously or unconsciously, received their inspiration from Vivekananda's message, and some of them openly acknowledged it. The Bengal revolutionaries were ardent readers of Vivekananda's books, some of which were frowned upon by the British Government. The uplift of the masses, the chief plank in Gandhi's platforms was Vivekananda's legacy.

Yet the militant Vivekananda was not a politician. 'Let no political significance ever be attached falsely to my writings or sayings. What nonsense!' — he had said as early as September 1894. A year later he wrote: 'I will have nothing to do with political nonsense. I do not believe in politics. God and Truth are the only politics in the world. Everything else is trash.'

Swami Vivekananda longed for India's political freedom; but he thought of a free India in relation to her service to humanity. A free India would take her rightful place in the assembly of nations and make a vital contribution towards bringing peace and goodwill to mankind. His message was both national and international.

While Swami Vivekananda was enjoying the restful boat trip from Madras to Calcutta, a reception committee was busy preparing for him a fitting welcome in the metropolis

of India, the city of his birth. The steamer docked at Budge Budge, and the Swami and his party arrived by train in Calcutta on February 19, 1897. The reception was magnificent, with an enthusiastic crowd at the railroad station, triumphal arches, the unharnessed carriage drawn by students, and a huge procession with music and religious songs. A princely residence on the bank of the Ganga was placed at the Swami's disposal.

On February 28, 1897, he was given a public reception. Raja Benoy Krishna Deb presided, and five thousand people jammed the meeting. As usual, the Swami asked the people to go back to the perennial philosophy of the Upanishads. He also paid a touching tribute to Ramakrishna, 'my teacher, my master, my hero, my ideal, my God in life.' 'If there has been anything achieved by me,' he said with deep feeling, 'by thoughts or words or deeds, if from my lips has ever fallen one word that has ever helped anyone in the world, I lay no claim to it; it was his. But if there have been curses falling from my lips, if there has been hatred coming out of me, it is all mine, and not his. All that has been weak has been mine; all that has been life-giving, strengthening, pure, and holy has been his inspiration, his words, and he himself. Yes, my friends, the world has yet to know that man.' A few days after, he gave another public lecture on 'Vedanta in All Its Phases.'

Shortly after the Swami's arrival in Calcutta the anniversary of Sri Ramakrishna's birth was celebrated at Dakshineswar. Accompanied by his brother disciples, the Swami joined the festival. He walked barefoot in the holy grounds. Deep emotions were stirred up as he visited the temples, the Master's room, the Panchavati, and other spots associated with the memory of Sri Ramakrishna. The place was a sea of human heads.

The Swami said to Girish, a beloved disciple of the Master, 'Well, what a difference between those days and these!'

'I know,' replied Girish, 'but I have the desire to see more.'

For a little while the Swami spent his days at the palatial house on the river; nights, however, he spent with his spiritual brothers at the Alambazar monastery. He had hardly any rest. People streamed in at all times to pay him their respects or to hear his exposition of Vedanta, or just to see him. There were also people who came to argue with him on scriptural matters and to test his knowledge.

But the Swami's heart was with the educated, unmarried youths whom he could train for his future work. He longed to infuse into their hearts some of his own burning enthusiasm. He wanted them to become the preachers of his 'man-making religion.' The Swami deplored the physical weakness of Indian youths, denounced their early marriage, and reproached them for their lack of faith in themselves and in their national ideals.

One day a young man complained to the Swami that he could not make progress in spiritual life. He had worshipped images, following the advice of one teacher, and had tried to make his mind void according to the instruction of another, but all had been

fruitless.

'Sir,' the young man said, 'I sit still in meditation, shutting the door of my room, and keep my eyes closed as long as I can, but I do not find peace of mind. Can you show me the way?'

'My boy,' replied the Swami in a voice full of loving sympathy, 'if you take my word, you will have first of all to open the door of your room and look around, instead of closing your eyes. There are hundreds of poor and helpless people in your neighbourhood; you have to serve them to the best of your ability. You will have to nurse and procure food and medicine for the sick. You will have to feed those who have nothing to eat. You will have to teach the ignorant. My advice to you is that if you want peace of mind, you shall have to serve others to the best of your ability.'

Another day a well-known college professor, who was a disciple of Sri Ramakrishna, said to the Swami: 'You are talking of service, charity, and doing good to the world; these, after all, belong to the domain of maya. Vedanta says that the goal of man is the attainment of mukti, liberation, through breaking the chain of maya. What is the use of preaching about things which keep one's mind on mundane matters?'

The Swami replied: 'Is not the idea of mukti in the domain of maya? Does not Vedanta teach that the Atman is ever free? Why should It, then, strive for mukti?'

He said on another occasion: 'When I used to roam about all over India, practising spiritual disciplines. I passed day after day in caves absorbed in meditation. Many a time I decided to starve myself to death because I could not attain mukti. Now I have no desire for mukti. I do not care for it as long as a single individual in the universe remains in bondage.'

Swami Vivekananda often used to say that different forms of spiritual discipline were especially efficacious for different ages. At one period it was the practice of austerities, at another period, the cultivation of divine love; and at a third period, it was philosophical discrimination accompanied by renunciation. But in modern times, he emphasized, unselfish service of others, karma-yoga, would quickly bring spiritual results. Therefore he advocated the discipline of selfless action. He particularly advocated this discipline for the Indians because they were under the spell of tamas, inertia. The Swami realized that only after cultivating rajas would they be able to acquire sattva and attain liberations. As regards himself, the Swami had already known mukti through the realization of oneness with Brahman in nirvikalpa samadhi. But by the will of God he had brought himself down to consciousness of the phenomenal world, and lived like a bodhisattva, devoting himself to the welfare of humanity.

Swami Vivekananda found it most difficult to convert some of his own brother disciples to his new conception of religion and its discipline and method. These brother disciples were individualists, eager for their personal salvation. They wanted to practise austerities and penances, enjoy peaceful meditation, and lead a quiet life of detachment from the world. To them God was first, and next the world. At least that

was the way they understood Sri Ramakrishna's teachings. These young monks thought that for one who had taken the monastic vows the world was maya; therefore all activities, including the charitable and philanthropic, ultimately entangled one in worldly life.

But Vivekananda's thought flowed through a different channel. Sri Ramakrishna had once admonished him to commune with God with eyes open, that is to say, through the service of the poor, the sick, the hungry, and the ignorant. During his days of wandering the Swami had seen with his own eyes the suffering of the people and had felt the voiceless appeal of India for his help. In America and Europe he had witnessed the material prosperity of the people, the dynamic social life, and the general progress made through science, technology, and organized action. Time and again he remembered the words of Ramakrishna: 'Religion is not for empty stomachs.'

To his brother disciples, therefore, he pointed out that the idea of personal liberation was unworthy of those who called themselves disciples of Ramakrishna, an Incarnation of God. The very fact that they had received the grace of a Saviour should have convinced them of their sure salvation. Their duty, he emphasized, was to serve others as the visible manifestations of God. He said that he wanted to create a new band of monks, who would take not only the traditional vow of personal salvation, but also a new vow of service to humanity.

The brother disciples, who respected the superior spirituality of Vivekananda and bore him great love as the one especially chosen by the Master to carry on his work, obeyed him without always agreeing with him wholeheartedly. Thus at his behest Swami Ramakrishnananda — who had been the keeper of Sri Ramakrishna's shrine for twelve long years after the passing away of the Master, regarding his worship as the supreme spiritual discipline, and had not been absent even for a single day from the monasteries at Baranagore and Alambazar — left for Madras to found a centre for the propagation of Vedanta in South India. Swami Akhandananda went to Murshidabad to carry on relief work among the famine-stricken people there. Swamis Abhedananda and Saradananda had already gone to America.

As for himself, Swami Vivekananda was constantly talking to people, instructing them in the Upanishads, and enjoining them to cultivate the inner strength that comes from the knowledge of God residing in all human hearts. The strain of work and the heat of the plains soon told upon his health. At the advice of physicians he went for a short change to Darjeeling, in the Himalayas, and felt somewhat refreshed. Returning to Calcutta he again devoted himself to the work of teaching.

Several young men, inspired by the Swami's fiery words, joined the Order. Four others, who had been practising disciplines in the monastery under the guidance of the older Swamis while Vivekananda was abroad, were now eager to receive the monastic initiation formally from their great leader. His brother disciples expressed hesitation about one of them, because of some incidents of his past life.

This aroused Swami Vivekananda's emotion. 'What is this?' he said. 'If we shrink from

sinner, who else will save them? Besides, the very fact that someone has taken refuge at the monastery, in his desire to lead a better life, shows that his intentions are good, and we must help him. Suppose a man is bad and perverted; if you cannot change his character, why then have you put on the ochre robe of a monk? Why have you assumed the role of teachers?' All four received their monastic initiation.

On the day previous to this sacred ceremony the Swami spoke to them only about the glories of renunciation and service. He said: 'Remember, for the salvation of his soul and for the good and happiness of many, a sannyasin is born in the world. To sacrifice his own life for others, to alleviate the misery of millions rending the air with their cries, to wipe away tears from the eyes of widows, to console the hearts of bereaved mothers, to provide the ignorant and depressed masses with ways and means for the struggle for existence and make them stand on their own feet, to broadcast the teachings of the scriptures to one and all, without distinction, for their spiritual and material welfare, to rouse the sleeping lion of Brahman in the hearts of all beings by the knowledge of Vedanta — a sannyasin is born in the world.' Turning to his brother disciples the Swami said: 'Remember, it is for the consummation of this purpose in life that we have taken birth, and we shall lay down our lives for it. Arise and awake, arouse and awaken others, fulfil your mission in life, and you will reach the highest goal.' Then addressing the aspirants for the monastic life he said: 'You must renounce everything. You must not seek comfort or pleasure for yourself. You must look upon gold and objects of lust as poison, name and fame as the vilest filth, worldly glory as a terrible hell, pride of birth or of social position as "sinful as drinking spirituous liquor." In order to be teachers of your fellow men, and for the good of the world, you will have to attain freedom through the knowledge of the Self.'

From the following incident one can learn the depths of the Swami's compassion. Many inmates of the Math thought that he was not very discriminating in the choice of his disciples. Almost anyone could obtain spiritual initiation from him after a little supplication, and some of them were found later to indulge in wicked actions. One of his own monastic disciples, Swami Nirmalananda, spoke to him about his lack of proper judgement and his inability to understand human nature. The Swami's face became red with emotion. He exclaimed: 'What did you say? You think that I do not understand human nature? About these unfortunate people I know not only all they have done in their present lives, but also what they did in their previous ones. I am fully aware of what they will do in the future. Then why do I show kindness to them? These hapless people have knocked at many doors for peace of mind and a word of encouragement, but everywhere have been repulsed. If I turn them down they will have no place to go.'

Another incident indicating the tender and compassionate heart of Swami Vivekananda may be mentioned here. One day he was engaged in teaching a disciple the Vedas, with the abstruse commentary of Sayanacharya, when Girish Chandra Ghosh, the great playwright of Bengal and an intimate disciple of Sri Ramakrishna, arrived. By way of teasing him, the Swami said, addressing him by his familiar name: 'Well, G. C., you have spent your whole life with Krishna and Vishnu. You are quite innocent of the Vedas and other scriptures.'

Girish Chandra admitted his ignorance of the scriptures and said, 'Hail Sri Ramakrishna, the very embodiment of the Vedas!'

An adept in the knowledge of human nature, Girish was well aware that Swami Vivekananda, in spite of his preaching the austere philosophy of Vedanta, had a heart that was tender in the extreme. He wanted to reveal that side of the Swami's nature before the disciple, and began to paint, in his usual poetic language, a heart-rending picture of the afflictions of the Indian people — the starvation of the masses, the humiliation of Hindu women, the ill-health and general suffering of the people everywhere. Suddenly, addressing the Swami, he said, 'Now please tell me, do your Vedas teach us how to remedy this state of affairs?'

As the Swami listened to his friend's words, he could hardly suppress his emotion. At last it broke all bounds and he burst into tears.

Drawing the attention of the Swami's disciple to the great leader, Girish Chandra said: 'Perhaps you have always admired your teacher's intellect. Now you see his great heart.'

On May 1, 1897, Swami Vivekananda called a meeting of the monastic and lay devotees of Sri Ramakrishna at the house of the Master's intimate disciple Balaram Bose, for the purpose of establishing his work on an organized basis. He told them that by contrasting Hindu society with American society, he was convinced that lack of an organizing spirit was one of the great shortcomings of the Hindu character. Much of the intelligence and energy of the Hindus was being expended without producing any fruitful result. He also recalled how Buddhism had spread both in India and abroad through Buddhist organizations. Therefore he asked the co-operation of the monastic and householder disciples of Sri Ramakrishna in order to organize the educational, philanthropic, and religious activities which he had already inaugurated, but which had hitherto been carried out in an unsystematic way. Further, the Swami declared that in a country like India, in its then current state of development, it would not be wise to form an organization on a democratic basis, where each member had an equal voice and decisions were made according to the vote of the majority. Democratic principles could be followed later, when, with the spread of education, people would learn to sacrifice individual interests and personal prejudices for the public weal. Therefore, said the Swami, the organization for the time being should be under the leadership of a 'dictator,' whose authority everybody must obey. In the fullness of time, it would come to be guided by the opinion and consent of others. Moreover, he himself was only acting in the capacity of a servant of the common Master, as were they all.

Swami Vivekananda proposed to the members present that the Association should 'bear the name of him in whose name we have become sannyasins, taking whom as your ideal you are leading the life of householders, and whose holy name, influence, and teachings have, within twelve years of his passing away, spread in such an unthought-of way both in the East and in the West.' All the members enthusiastically approved of the Swami's proposal, and the Ramakrishna Mission Association came into existence.

The aim of the Association was to spread the truths that Ramakrishna, for the good of humanity, had preached and taught through the example of his own life, and to help others to put them into practice for their physical, mental, and spiritual advancement.

The duty of the Association was to direct, in the right spirit, the activities of the movement inaugurated by Sri Ramakrishna for the establishment of fellowship among the followers of different religions, knowing them all to be so many forms of one undying Eternal Religion.

Its methods of action were to be: (a) to train men so as to make them competent to teach such knowledge and sciences as are conducive to the material and spiritual welfare of the masses; (b) to promote and encourage arts and industries; (c) to introduce and spread among the people in general Vedantic and other ideas as elucidated in the life of Sri Ramakrishna.

The Ramakrishna Mission Association was to have two departments of action: Indian and foreign. The former, through retreats and monasteries established in different parts of India, would train such monks and householders as might be willing to devote their lives to the teaching of others. The latter would send trained members of the Order to countries outside India to start centres there for the preaching of Vedanta in order to bring about a closer relationship and better understanding between India and foreign countries.

The aims and ideals of the Ramakrishna Mission Association, being purely spiritual and humanitarian, were to have no connexion with politics.

Swami Vivekananda must have felt a great inner satisfaction after the establishment of the Association. His vision of employing religion, through head, heart, and hands, for the welfare of man was realized. He found no essential conflict among science, religion, art, and industry. All could be used for the worship of God. God could be served as well through His diverse manifestations as through the contemplation of His non-dual aspect. Further, as the great heart of Ramakrishna had embraced all of mankind with its love, so also the Ramakrishna Mission was pledged to promote brotherhood among different faiths, since their harmony constituted the Eternal Religion.

Swami Vivekananda, the General President, made Brahmananda and Yogananda the President and the Vice-president of the Calcutta centre. Weekly meetings were organized at Balaram's house to discuss the Upanishads, the Bhagavad Gita, the Vedanta scriptures, and religious subjects in general.

Even now Swami Vivekananda could not completely convince some of his brother disciples about his new conception of religion, namely, the worship of God through the service of man. They had heard Sri Ramakrishna speak time and again against preaching, excessive study of the scriptures, and charitable activities, and exhort aspirants to intensify their love of God through prayer and meditation in solitude.

Therefore they regarded Vivekananda's activities in the West as out of harmony with the Master's teachings. One of them said bluntly to the Swami, 'You did not preach our Master in America; you only preached yourself.' The Swami retorted with equal bluntness, 'Let people understand me first; then they will understand Sri Ramakrishna.'

On one occasion Swami Vivekananda felt that some of these brother disciples wanted to create a narrow sect in the name of Ramakrishna and turn the Ramakrishna Math into a cult of the Temple, where the religious activities would centre around devotional music, worship, and prayer alone. His words burst upon them like a bomb-shell. He asked them how they knew that his ideas were not in keeping with those of Sri Ramakrishna. 'Do you want,' he said, 'to shut Sri Ramakrishna, the embodiment of infinite ideas, within your own limits? I shall break these limits and scatter his ideas broadcast all over the world. He never enjoined me to introduce his worship and the like.'

Had it not been demonstrated to Vivekananda time and again that Sri Ramakrishna was behind him in all his actions? He knew that through the Master's grace alone he had come out triumphant from all ordeals, whether in the wilderness of India or in the busy streets of Chicago.

'Sri Ramakrishna,' the Swami continued, 'is far greater than the disciples understand him to be. He is the embodiment of infinite spiritual ideas capable of development in infinite ways....One glance of his gracious eyes can create a hundred thousand Vivekanandas at this instant. If he chooses now, instead, to work through me, making me his instrument, I can only bow to his will.'

Vivekananda took great care lest sentimentalism and narrowness in one form or another should creep in, for he detested these from the bottom of his heart.

But things came to a climax one day at Balaram's house in Calcutta, when Swami Yogananda, a brother disciple whom Sri Ramakrishna had pointed out as belonging to his 'inner circle' of devotees, said that the Master had emphasized bhakti alone for spiritual seekers and that philanthropic activities, organizations, homes of service for the public good, and patriotic work were the Swami's own peculiar ideas, the result of his Western education and travel in Europe and America.

The Swami at first retorted to his brother with a sort of rough humour. He said: 'What do you know? You are an ignorant man....What do you understand of religion? You are only good at praying with folded hands: "O Lord! how beautiful is Your nose! How sweet are Your eyes!" and all such nonsense....And you think your salvation is secured and Sri Ramakrishna will come at the final hour and take you by the hand to the highest heaven! Study, public preaching, and doing humanitarian works are, according to you, maya, because he said to someone, "Seek and find God first; doing good to the world is a presumption!" As if God is such an easy thing to be achieved! As if He is such a fool as to make Himself a plaything in the hands of an imbecile!

'You think you have understood Sri Ramakrishna better than myself! You think jnana

is dry knowledge to be attained by a desert path, killing out the tenderest faculties of the heart! Your bhakti is sentimental nonsense which makes one impotent. You want to preach Sri Ramakrishna as you have understood him, which is mighty little! Hands off! Who cares for your Ramakrishna? Who cares for your bhakti and mukti? Who cares what your scriptures say? I will go into a thousand hells cheerfully if I can rouse my countrymen, immersed in *tamas*, to stand on their own feet and be *men* inspired with the spirit of karma-yoga. I am not a follower of Ramakrishna or anyone, but of him only who serves and helps others without caring for his own bhakti and mukti!

The Swami's voice was choked with emotion, his body shook, and his eyes flashed fire. Quickly he went to the next room. A few moments later some of his brother disciples entered the room and found him absorbed in meditation, tears flowing from his half-closed eyes. After nearly an hour the Swami got up, washed his face, and joined his spiritual brothers in the drawing-room. His features still showed traces of the violent storm through which he had just passed; but he had recovered his calmness. He said to them softly:

'When a man attains bhakti, his heart and nerves become so soft and delicate that he cannot bear even the touch of a flower!...I cannot think or talk of Sri Ramakrishna long without being overwhelmed. So I am always trying to bind myself with the iron chains of jnana, for still my work for my motherland is unfinished and my message to the world not fully delivered. So as soon as I find that those feelings of bhakti are trying to come up and sweep me off my feet, I give a hard knock to them and make myself firm and adamant by bringing up austere jnana. Oh, I have work to do! I am a slave of Ramakrishna, who left his work to be done by me and will not give me rest till I have finished it. And oh, how shall I speak of him? Oh, his love for me!'

He was again about to enter into an ecstatic mood, when Swami Yogananda and the others changed the conversation, took him on the roof for a stroll, and tried to divert his mind by small talk. They felt that Vivekananda's inmost soul had been aroused, and they remembered the Master's saying that the day Naren knew who he was, he would not live in this body. So from that day the brother disciples did not again criticize the Swami's method, knowing fully well that the Master alone was working through him.

From this incident one sees how Vivekananda, in his inmost heart, relished bhakti, the love of God. But in his public utterances he urged the Indians to keep their emotionalism under control; he emphasized the study of Vedanta, because he saw in it a sovereign tonic to revivify them. He further prescribed for his countrymen both manual and spiritual work, scientific research, and service to men. Vivekananda's mission was to infuse energy and faith into a nation of 'dyspeptics' held under the spell of their own sentimentality. He wished in all fields of activity to awaken that austere elevation of spirit which arouses heroism.

As with his Master, the natural tendency of Vivekananda's mind was to be absorbed in contemplation of the Absolute. Again, like Sri Ramakrishna, he had to bring down his mind forcibly to the consciousness of the world in order to render service to men. Thus he kept a balance between the burning love of the Absolute and the irresistible appeal

of suffering humanity. And what makes Swami Vivekananda the patriot saint of modern India and at the same time endears him so much to the West is that at the times when he had to make a choice between the two, it was always the appeal of suffering humanity that won the day. He cheerfully sacrificed the bliss of samadhi to the amelioration of the suffering of men. The Swami's spirit acted like a contagion upon his brother disciples. One of them, Akhandananda, as stated before, fed and nursed the sufferers from famine at Murshidabad, in Bengal; another, Trigunatita, in 1897 opened a famine-relief centre at Dinajpur. Other centres were established at Deoghar, Dakshineswar and Calcutta.

Swami Vivekananda was overjoyed to see the happy beginning of his work in India. To Mary Hale he wrote on July 9, 1897:

Only one idea was burning in my brain — to start the machine for elevating the Indian masses, and that I have succeeded in doing to a certain extent.

It would have made your heart glad to see how my boys are working in the midst of famine and disease and misery — nursing by the mat-bed of the cholera-stricken pariah and feeding the starving chandala, and the Lord sends help to me, to them, to all....He is with me, the Beloved, and He was when I was in America, in England, when I was roaming about unknown from place to place in India. What do I care about what they say? The babies — they do not know any better. What? I, who have realized the Spirit, and the vanity of all earthly nonsense, to be swerved from my path by babies' prattle? Do I look like that?...I feel my task is done — at most three or four years more of life are left....I have lost all wish for my salvation. I never wanted earthly enjoyments. I must see my machine in strong working order, and then, knowing for sure that I have put in a lever for the good of humanity, in India at least which no power can drive back, I will sleep without caring what will be next.

And may I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls. And above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the especial object of my worship.

IN NORTHERN INDIA

From May 1897 to the end of that year, the Swami travelled and lectured extensively in Northern India. The physicians had advised him to go as soon as possible to Almora, where the air was dry and cool, and he had been invited by prominent people in Northern India to give discourses on Hinduism. Accompanied by some of his brother

disciples and his own disciples, he left Calcutta, and he was joined later by the Seviers, Miss Müller, and Goodwin.

In Lucknow he was given a cordial welcome. The sight of the Himalayas in Almora brought him inner peace and filled his mind with the spirit of detachment and exaltation of which these great mountains are the symbol. But his peace was disturbed for a moment when he received letters from American disciples about the malicious reports against his character spread by Christian missionaries, including Dr. Barrows of the Parliament of Religions in Chicago. Evidently they had become jealous of the Swami's popularity in India. Dr. Barrows told the Americans that the report of the Swami's reception in India was greatly exaggerated. He accused the Swami of being a liar and remarked: "I could never tell whether to take him seriously or not. He struck me as being a Hindu Mark Twain. He is a man of genius and has some following, though only temporary."

The Swami was grieved. At his request the people of Madras had given Dr. Barrows a big reception, but the missionary, lacking religious universalism, had not made much of an impression.

In a mood of weariness the Swami wrote to a friend on June 3, 1897:

As for myself, I am quite content. I have roused a good many of our people, and that was all I wanted. Let things have their course and karma its sway. I have no bonds here below. I have seen life, and it is all self — life is for self, love is for self, honour for self, everything for self. I look back and scarcely find any action I have done for self — even my wicked deeds were not for self. So I am content — not that I feel I have done anything especially good or great, but the world is so little, life so mean a thing, existence so, so servile, that I wonder and smile that human beings, rational souls, should be running after this self — so mean and detestable a prize.

This is the truth. We are caught in a trap, and the sooner one gets out the better for one. I have seen the truth — let the body float up or down, who cares?...

I was born for the life of a scholar — retired, quiet, poring over my books. But the Mother dispensed otherwise. Yet the tendency is there.

In Almora the Swamiji's health improved greatly. On May 29 he wrote to a friend: 'I began to take a lot of exercise on horseback, both morning and evening. Since then I have been very much better indeed....I really began to feel that it was a pleasure to have a body. Every movement made me conscious of strength — every movement of the muscles was pleasurable....You ought to see me, Doctor, when I sit meditating in front of the beautiful snow-peaks and repeat from the Upanishads: "He has neither disease, nor decay, nor death; for verily, he has obtained a body full of the fire of yoga."'

He was delighted to get the report that his disciples and spiritual brothers were

plunging heart and soul into various philanthropic and missionary activities.

From Almora he went on a whirlwind tour of the Punjab and Kashmir, sowing everywhere the seeds of rejuvenated Hinduism. In Bareilly he encouraged the students to organize themselves to carry on the work of practical Vedanta. In Ambala he was happy to see his beloved disciples Mr. and Mrs. Sevier. After spending a few days in Amritsar, Dharamsala, and Murree, he went to Kashmir.

In Jammu the Swami had a long interview with the Maharaja and discussed with him the possibility of founding in Kashmir a monastery for giving young people training in non-dualism. In the course of the conversation he sadly remarked how the present-day Hindus had deviated from the ideals of their forefathers, and how people were clinging to various superstitions in the name of religion. He said that in olden days people were not outcasted even when they committed such real sins as adultery, and the like; whereas nowadays one became untouchable simply by violating the rules about food.

On the same topic he said a few months later, at Khetri: 'The people are neither Hindus nor Vedantins — they are merely "don't touchists"; the kitchen is their temple and cooking-pots are their objects of worship. This state of things must go. The sooner it is given up, the better for our religion. Let the Upanishads shine in their glory, and at the same time let not quarrels exist among different sects.'

In Lahore the Swami gave a number of lectures, among which was his famous speech on the Vedanta philosophy, lasting over two hours. He urged the students of Lahore to cultivate faith in man as a preparation for faith in God. He asked them to form an organization, purely non-sectarian in character, to teach hygiene to the poor, spread education among them, and nurse the sick. One of his missions in the Punjab was to establish harmony among people belonging to different sects, such as the Arya Samajists and the orthodox Hindus. It was in Lahore that the Swami met Mr. Tirtha Ram Goswami, then a professor of mathematics, who eventually gained wide recognition as Swami Ram Tirtha. The professor became an ardent admirer of Swami Vivekananda.

Next the Swami travelled to Dehra-Dun, where, for the first ten days, he lived a rather quiet life. But soon he organized a daily class on the Hindu scriptures for his disciples and companions, which he continued to conduct during the whole trip. At the earnest invitation of his beloved disciple the Raja of Khetri, he visited his capital, stopping on the way at Delhi and Alwar, which were familiar to him from his days of wandering prior to his going to America. Everywhere he met old friends and disciples and treated them with marked affection. The Raja of Khetri lavished great honours upon him and also gave him a handsome donation for the Belur Math, which was being built at that time.

Before returning to Calcutta, he visited Kishengarh, Ajmer, Jodhpur, Indore, and Khandwa and thus finished his lecture tour in North India. During this tour he explained to his fellow countrymen the salient features of Hinduism and told them that they would have a glorious future if they followed the heritage of their past. He

emphasized that the resurgent nationalism of India must be based on her spiritual ideals, but that healthy scientific and technological knowledge from the West, also, had to be assimilated in the process of growth. The fundamental problem of India, he pointed out, was to organize the whole country around religious ideals. By religion the Swami meant not local customs which served only a contemporary purpose, but the eternal principles taught in the Vedas.

Wherever the Swami went he never wearied of trying to rebuild individual character in India, pointing out that the strength of the whole nation depended upon the strength of the individual. Therefore each individual, he urged, whatever might be his occupation, should try, if he desired the good of the nation as a whole, to build up his character and acquire such virtues as courage, strength, self-respect, love, and service of others. To the young men, especially, he held out renunciation and service as the highest ideal. He preached the necessity of spreading a real knowledge of Sanskrit, without which a Hindu would remain an alien to his own rich culture. To promote unity among the Hindus, he encouraged intermarriage between castes and sub-castes, and wanted to reorganize the Indian universities so that they might produce real patriots, rather than clerks, lawyers, diplomats, and Government officials.

Swami Vivekananda's keen intellect saw the need of uniting the Hindus and Moslems on the basis of the Advaita philosophy, which teaches the oneness of all. One June 10, 1898, he wrote to a Moslem gentleman at Nainital:

The Hindus may get the credit for arriving at Advaitism earlier than other races, they being an older race than either the Hebrew or the Arab; yet practical Advaitism, which looks upon and behaves towards all mankind as one's own soul, is yet to be developed among the Hindus universally. On the other hand, our experience is that if ever the followers of any religion approach to this equality in an appreciable degree on the plane of practical work-a-day life — it may be quite unconscious generally of the deeper meaning and the underlying principle of such conduct, which the Hindus as a rule so clearly perceive — it is those of Islam and Islam alone.

Therefore we are firmly persuaded that without the help of practical Islam, the theories of Vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind. We want to lead mankind to the place where there is neither the Vedas nor the Bible nor the Koran; yet this has to be done by harmonizing the Vedas, the Bible, and the Koran. Mankind ought to be taught that religions are but the varied expressions of the Religion which is Oneness, so that each may choose the path that suits him best.

For our own motherland a junction of the two great systems, Hinduism and Islam — Vedantic brain and Islamic body — is the only hope. I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedantic brain and Islamic body.

For the regeneration of India, in the Swami's view, the help of the West was indispensable. The thought of India had been uppermost in his mind when he had journeyed to America. On April 6, 1897, the Swami, in the course of a letter to the lady editor of an Indian magazine, had written: 'It has been for the good of India that religious preaching in the West has been done and will be done. It has ever been my conviction that we shall not be able to rise unless the Western countries come to our help. In India no appreciation of merit can be found, no financial support, and what is most lamentable of all, there is not a bit of practicality.'

The year 1898 was chiefly devoted to the training of Vivekananda's disciples, both Indian and Western, and to the consolidation of the work already started. During this period he also made trips to Darjeeling, Almora, and Kashmir.

In February 1898, the monastery was removed from Alambazar to Nilambar Mukherjee's garden house in the village of Belur, on the west bank of the Ganga. The Swami, while in Calcutta, lived at Balam Bose's house, which had been a favourite haunt of Shri Ramakrishna's during his lifetime. But he had no rest either in the monastery or in Calcutta, where streams of visitors came to him daily. Moreover, conducting a heavy correspondence consumed much of his time and energy; one can not but be amazed at the hundreds of letters the Swami wrote with his own hand to friends and disciples. Most of these reveal his intense thinking, and some his superb wit.

While at the monastery, he paid especial attention to the training of the sannyasins and the brahmacharins, who, inspired by his message, had renounced home and dedicated themselves to the realization of God and the service of humanity. Besides conducting regular classes on the Upanishads, the Bhagavad Gita, the physical sciences, and the history of the nations, he would spend hours with the students in meditation and devotional singing. Spiritual practices were intensified on holy days.

In the early part of 1898, the site of the Belur Math, the present Headquarters of the Ramakrishna Math and Mission, was purchased with the help of a generous donation from Miss Müller, the devoted admirer of the Swami. Mrs. Ole Bull gave another handsome gift to complete the construction, and the shrine at the Belur Math was consecrated, as we shall see, on December 9, 1898. Sometime during this period the Swami initiated into the monastic life Swami Swarupananda, whom he considered to be a real 'acquisition.' This qualified aspirant was given initiation after only a few days' stay at the monastery, contrary to the general rule of the Ramakrishna Order. Later he became editor of the monthly magazine *Prabuddha Bharata*, and first president of the Advaita Ashrama at Mayavati, in the Himalayas, founded on March 19, 1899.

Among the Western devotees who lived with Swami Vivekananda at this time were Mr. and Mrs. Sevier, Mrs. Ole Bull, Miss Henrietta F. Müller, Miss Josephine MacLeod, and Miss Margaret E. Noble, all of whom travelled with him at various times in Northern India. The Seviere identified themselves completely with the work at the Mayavati Advaita Ashrama. Mrs. Ole Bull, the wife of the famous Norwegian violinist, and a lady of social position, great culture, and large heart, had been an ardent

admirer of the Swami during his American trip. Miss Müller, who knew the Swami in both England and America and had helped defray, together with the Seviars and Mr. Sturdy, the expenses of his work in England, had come to India to organize an educational institution for Indian women.

Miss MacLeod had attended Swami Vivekananda's classes in New York, and for months at a time he had been the guest of her relatives at their country home, Ridgely Manor. She became his lifelong friend and admirer and cherished his memory till the last day of her life, but though she was devoted to him, she never renounced her independence nor did he demand that she should. By way of spiritual instruction, the Swami had once asked Miss MacLeod to meditate on Om for a week and report to him afterwards. When the teacher inquired how she felt, she said that 'it was like a glow in the heart.' He encouraged her and said: 'Good, keep on.' Many years later she told her friends that the Swami made her realize that she was in eternity. 'Always remember,' the Swami had admonished her, 'you are incidentally an American and a woman, but always a child of God. Tell yourself day and night who you are. Never forget it.' To her brother-in-law, Francis H. Leggett, the Swami had written, on July 16, 1896, in appreciation of Miss MacLeod: 'I simply admire Joe Joe in her tact and quiet ways. She is a feminine statesman. She could wield a kingdom. I have seldom seen such strong yet good common sense in a human being.'

When Miss MacLeod asked the Swami's permission to come to India, he wrote on a postcard: 'Do come by all means, only you must remember this: The Europeans and Indians live as oil and water. Even to speak of living with the natives is damning, even at the capitals. You will have to bear with people who wear only a loin-cloth; you will see me with only a loin-cloth about me. Dirt and filth everywhere, and brown people. But you will have plenty of men to talk philosophy to you.' He also wrote to her that she must not come to India if she expected anything else, for the Indians could not 'bear one more word of criticism'.

On one occasion, while travelling in Kashmir with the Swami and his party, she happened to make a laughing remark about one of his South Indian disciples with the caste-mark of the brahmins of his sect on his forehead. This appeared grotesque to her. The Swami turned upon her 'like a lion, withered her with a glance, and cried: "Hands off! Who are you? What have you ever done?"'

Miss MacLeod was crestfallen. But later she learnt that the same poor brahmin had been one of those who, by begging, had collected the money that had made it possible for the Swami to undertake his trip to America.

'How can I best help you,' she asked the Swami when she arrived in India. 'Love India,' was his reply.

One day Swami Vivekananda told Miss MacLeod that since his return to India he had had no personal money. She at once promised to pay him fifty dollars a month as long as he lived and immediately gave him three hundred dollars for six months in advance. The Swami asked jokingly if it would be enough for him. 'Not if you take heavy cream

every day!' she said.

The Swami gave the money to Swami Trigunatita to defray the initial expenses of the newly started Bengali magazine, the *Udbodhan*.

But of all Swami Vivekananda's Western disciples, the most remarkable was Margaret E Noble, who was truly his spiritual daughter. She had attended the Swami's classes and lectures in London and resolved to dedicate her life to his work in India. When she expressed to him her desire to come to India, the Swami wrote to her, on July 29, 1897:

'Let me tell you frankly that I am now convinced that you have a great future in the work for India. What was wanted was not a man but a woman, a real lioness, to work for the Indians — women especially. India cannot yet produce great women, she must borrow them from other nations. Your education, sincerity, purity, immense love, determination, and above all, your Celtic blood, makes you just the woman wanted.

'Yet the difficulties are many. You cannot form any idea of the misery, the superstition, and the slavery that are here. You will be in the midst of a mass of half-naked men and women with quaint ideas of caste and isolation, shunning the white-skins through fear or hatred and hated by them intensely. On the other hand, you will be looked upon by the white as a crank, and every one of your movements will be watched with suspicion.

'Then the climate is fearfully hot, our winter in most places being like your summer, and in the south it is always blazing. Not one European comfort is to be had in places out of the cities. If in spite of all this you dare venture into the work, you are welcome, a hundred times welcome. As for me, I am nobody here as elsewhere, but what little influence I have shall be devoted to your service.

'You must think well before you plunge in, and afterwards if you fail in this or get disgusted, on my part I promise you *I will stand by you unto death*, whether you work for India or not, whether you give up Vedanta or remain in it. "The tusks of the elephant come out but never go back" — so are the words of a man never retracted. I promise you that.'

He further asked her to stand on her own feet and never seek help from his other Western women devotees.

Miss Noble came to India on January 28, 1898, to work with Miss Müller for the education of Indian women. The Swami warmly introduced her to the public of Calcutta as a 'gift of England to India,' and in March made her take the vow of brahmacharya, that is to say, the life of a religious celibate devoted to the realization of God. He also gave her the name of Nivedita, the 'Dedicated,' by which she has ever since been cherished by the Indians with deep respect and affection. The ceremony was performed in the chapel of the monastery. He first taught her how to worship Siva and then made the whole ceremony culminate in an offering at the feet of Buddha.

'Go thou,' he said, 'and follow him who was born and gave his life for others five hundred times before he attained the vision of the Buddha.'

The Swami now engaged himself in the training of Sister Nivedita along with the other Western disciples. And certainly it was a most arduous task. They were asked to associate intimately with the Holy Mother, the widow of Sri Ramakrishna, who at once adopted them as her 'children.' Then the Swami would visit them almost daily to reveal to them the deep secrets of the Indian world — its history, folklore, customs, and traditions. Mercilessly he tried to uproot from their minds all preconceived notions and wrong ideas about India. He wanted them to love India as she was at the present time, with her poverty, ignorance, and backwardness, and not the India of yore, when she had produced great philosophies, epics, dramas, and religious systems.

It was not always easy for the Western disciples to understand the religious ideals and forms of worship of the Hindus. For instance, one day in the great Kali temple of Calcutta, one Western lady shuddered at the sight of the blood of the goats sacrificed before the Deity, and exclaimed, 'Why is there blood before the Goddess?' Quickly the Swami retorted, 'Why not a little blood to complete the picture?'

The disciples had been brought up in the tradition of Protestant Christianity, in which the Godhead was associated only with what was benign and beautiful, and Satan with the opposite.

With a view to Hinduizing their minds, the Swami asked his Western disciples to visit Hindu ladies at their homes and to observe their dress, food, and customs, which were radically different from their own. Thus he put to a severe test their love for Vedanta and India. In the West they had regarded the Swami as a prophet showing them the path of liberation, and as a teacher of the universal religion. But in India he appeared before them, in addition, in the role of a patriot, an indefatigable worker for the regeneration of his motherland.

The Swami began to teach Nivedita to lose herself completely in the Indian consciousness. She gradually adopted the food, clothes, language, and general habits of the Hindus.

'You have to set yourself,' he said to her, 'to Hinduize your thoughts, your needs, your conceptions, your habits. Your life, internal and external, has to become all that an orthodox brahmin brahmacharini's ought to be. The method will come to you if you only desire it sufficiently. But you have to forget your past and cause it to be forgotten.' He wanted her to address the Hindus 'in terms of their own orthodoxy.'

Swami Vivekananda would not tolerate in his Western disciples any trace of chauvinism, any patronizing attitude or stupid criticism of the Indian way of life. They could serve India only if they loved India, and they could love India only if they knew India, her past glories and her present problems. Thus later he took them on his trip to Northern India, including Almora and Kashmir, and told them of the sanctity of

Varanasi and the magnificence of Agra and Delhi; he related to them the history of the Moghul Emperors and the Rajput heroes, and also described the peasant's life, the duties of a farm housewife, and the hospitality of poor villagers to wandering monks. The teacher and his disciples saw together the sacred rivers, the dense forests, the lofty mountains, the sun-baked plains, the hot sands of the desert, and the gravel beds of the rivers, all of which had played their parts in the creation of Indian culture. And the Swami told them that in India custom and culture were one. The visible manifestations of the culture were the system of caste, the duties determined by the different stages of life, the respect of parents as incarnate gods, the appointed hours of religious service, the shrine used for daily worship, the chanting of the Vedas by the brahmin children, the eating of food with the right hand and its use in worship and japa, the austerities of Hindu widows, the kneeling in prayer of the Moslems wherever the time of prayer might find them, and the ideal of equality practised by the followers of Mohammed.

Nivedita possessed an aggressively Occidental and intensely, English outlook. It was not easy for her to eradicate instinctive national loyalties and strong personal likes and dislikes. A clash between the teacher and the disciple was inevitable. Ruthlessly the Swami crushed her pride in her English upbringing. Perhaps, at the same time, he wanted to protect her against the passionate adoration she had for him. Nivedita suffered bitter anguish.

The whole thing reached its climax while they were travelling together, some time after, in the Himalayas. One day Miss MacLeod thought that Nivedita could no longer bear the strain, and interceded kindly and gravely with the Swami. 'He listened,' Sister Nivedita wrote later, 'and went away. At evening, however, he returned, and finding us together on the veranda, he turned to her (Miss MacLeod) and said with the simplicity of a child: "You were right. There must be a change. I am going away to the forests to be alone, and when I come back I shall bring peace." Then he turned away and saw that above us the moon was new, and a sudden exaltation came into his voice as he said: "See, the Mohammedans think much of the new moon. Let us also, with the new moon, begin a new life." As he said these words, he lifted his hand and blessed his rebellious disciple, who by this time was kneeling before him. It was assuredly a moment of wonderful sweetness of reconciliation. That evening in meditation Nivedita found herself gazing deep into an Infinite Good, to the recognition of which no egotistic reasoning had led her. 'And,' she wrote, 'I understood for the first time that the greatest teachers may destroy in us a personal relation only in order to bestow the Impersonal Vision in its place.'

To resume our story, on March 30, 1898, the Swami left for Darjeeling, for he badly needed a change to the cool air of the Himalayas. Hardly had he begun to feel the improvement in his health, when he had to come down to Calcutta, where an outbreak of plague was striking terror.

Immediately he made plans for relief work with the help of the members of the monastery and volunteers from Calcutta.

When a brother disciple asked him where he would get funds, the Swami replied:

'Why, we shall sell if necessary the land which has just been purchased for the monastery. We are sannyasins; we must be ready to sleep under the trees and live on alms as we did before. Must we care for the monastery and possessions when by disposing of them we could relieve thousands of helpless people suffering before our own eyes?' Fortunately this extreme step was not necessary; the public gave him money for the relief work.

The Swami worked hard to assuage the suffering of the afflicted people. Their love and admiration for him knew no bounds as they saw this practical application of Vedanta at a time of human need.

The plague having been brought under control, the Swami left Calcutta for Nainital on May 11, accompanied by, among others, his Western disciples. From there the party went to Almora where they met the Seviars. During this tour the Swami never ceased instructing his disciples. For his Western companions it was a rare opportunity to learn Indian history, religion, and philosophy direct from one who was an incarnation of the spirit of India. Some of the talks the Swami gave were recorded by Sister Nivedita in her charming book *Notes of Some Wanderings with the Swami Vivekananda*.

In Almora the Swami received news of the deaths of Pavhari Baba and Mr. Goodwin. He had been closely drawn to the former during his days of wandering. Goodwin died on June 2. Hearing of this irreparable loss, the Swami exclaimed in bitter grief, 'My right hand is gone!' To Goodwin's mother he wrote a letter of condolence in which he said: 'The debt of gratitude I owe him can never be repaid, and those who think they have been helped by any thought of mine ought to know that almost every word of it was published through the untiring and most unselfish exertions of Mr. Goodwin. In him I have lost a friend true as steel, a disciple of never-failing devotion, a worker who knew not what tiring was, and the world is less rich by the passing away of one of those few who are born, as it were, to live only for others.'

The Swami also sent her the following poem, which he had written in memory of Goodwin, bearing witness to the affection of the teacher for the disciple:

REQUIESCAT IN PACE

Speed forth, O soul! upon thy star-strewn path;
Speed, blissful one! where thought is ever free,
Where time and space no longer mist the view;
Eternal peace and blessings be with thee!
Thy service true, complete thy sacrifice;
Thy home the heart of love transcendent find!
Remembrance sweet, that kills all space and time,
Like altar roses, fill thy place behind!
Thy bonds are broke, thy quest in bliss is found,
And one with That which comes as death and life,
Thou helpful one! unselfish e'er on earth,

Ahead, still help with love this world of strife!

Before the Swami left Almora, he arranged to start again the monthly magazine *Prabuddha Bharata*, which had ceased publication with the death of its gifted editor, B. R. Rajam Iyer. Swami Swarupananda became its new editor, and Captain Sevier, the manager. The magazine began its new career at Almora. Then, on June 11, the Swami, in the company of his Western disciples, left for Kashmir as the guest of Mrs. Ole Bull.

The trip to Kashmir was an unforgettable experience for the Westerners. The natural beauty of the country, with its snow-capped mountains reflected in the water of the lakes, its verdant forests, multi-coloured flowers, and stately poplar and chennar trees, make the valley of Kashmir a paradise on earth. Throughout the journey the Swami poured out his heart and soul to his disciples. At first he was almost obsessed with the ideal of Siva, whom he had worshipped since boyhood, and for days he told the disciples legends relating to the great God of renunciation. The party spent a few days in house-boats, and in the afternoons the Swami would take his companions for long walks across the fields. The conversations were always stimulating. One day he spoke of Genghis Khan and declared that he was not a vulgar aggressor; he compared the Mongol Emperor to Napoleon and Alexander, saying that they all wanted to unify the world and that it was perhaps the same soul that had incarnated itself three times in the hope of bringing about human unity through political conquest. In the same way, he said, one Soul might have come again and again as Krishna, Buddha, and Christ, to bring about the unity of mankind through religion.

In Kashmir the Swami pined for solitude. The desire for the solitary life of a monk became irresistible; and he would often break away from the little party to roam alone. After his return he would make some such remark as: 'It is a sin to think of the body,' 'It is wrong to manifest power,' or 'Things do not grow better; they remain as they are. It is we who grow better, by the changes we make in ourselves.' Often he seemed to be drifting without any plan, and the disciples noticed his strange detachment. 'At no time,' Sister Nivedita wrote, 'would it have surprised us had someone told us that today or tomorrow he would be gone for ever, that we were listening to his voice for the last time.'

This planlessness was observed in him more and more as his earthly existence drew towards its end. Two years later, when Sister Nivedita gave him a bit of worldly advice, the Swami exclaimed in indignation: 'Plans! Plans! That is why you Western people can never create a religion! If any of you ever did, it was only a few Catholic saints who had no plans. Religion was never, never preached by planners!' About solitude as a spiritual discipline, the Swami said one day that an Indian could not expect to know himself till he had been alone for twenty years, whereas from the Western standpoint a man could not live alone for twenty years and remain quite sane. On the Fourth of July the Swami gave a surprise to his American disciples by arranging for its celebration in an appropriate manner. An American flag was made with the help of a brahmin tailor, and the Swami composed the following poem:

TO THE FOURTH OF JULY

Behold, the dark clouds melt away
That gathered thick at night and hung
So like a gloomy pall above the earth!
Before thy magic touch the world
Awakes. The birds in chorus sing.
The flowers raise their star-like crowns,
Dew-set, and wave thee welcome fair.
The lakes are opening wide, in love
Their hundred thousand lotus-eyes
To welcome thee with all their depth.
All hail to thee, thou lord of light!
A welcome new to thee today,
O sun! Today thou sheddest liberty!
Bethink thee how the world did wait
And search for thee, through time and clime!
Some gave up home and love of friends
And went in quest of thee, self-banished,
Through dreary oceans, through primeval forests,
Each step a struggle for their life or death;
Then came the day when work bore fruit,
And worship, love, and sacrifice,
Fulfilled, accepted, and complete.
Then thou, propitious, rose to shed
The light of freedom on mankind.
Move on, O lord, in thy resistless path,
Till thy high noon o'erspreads the world,
Till every land reflects thy light,
Till men and women, with uplifted head,
Behold their shackles broken and know
In springing joy their life renewed!

As the Swami's mood changed he spoke of renunciation. He showed scorn for the worldly life and said: 'As is the difference between a fire-fly and the blazing sun, between a little pond and the infinite ocean, a mustard seed and the mountain of Meru, such is the difference between the householder and the sannyasin.' Had it not been for the ochre robe, the emblem of monasticism, he pointed out, luxury and worldliness would have robbed man of his manliness.

Thus the party spent their time on the river, the teacher providing a veritable university for the education of his disciples. The conversation touched upon all subjects — Vedic rituals, Roman Catholic doctrine, Christ, St. Paul, the growth of Christianity, Buddha.

Of Buddha, the Swami said that he was the greatest man that ever lived. 'Above all, he never claimed worship. Buddha said: "Buddha is not a man, but a state. I have found the way. Enter all of you!"'

Then the talk would drift to the conception of sin among the Egyptian, Semitic, and Aryan races. According to the Vedic conception, the Swami said, the Devil is the Lord of Anger, and with Buddhists he is Mara, the Lord of Lust. Whereas in the Bible the creation was under the dual control of God and Satan, in Hinduism Satan represented defilement, never duality.

Next the Swami would speak about the chief characteristics of the different nations. 'You are so morbid, you Westerners', he said one day. 'You worship sorrow! All through your country I found that. Social life in the West is like a peal of laughter, but underneath it is a wail. The whole thing ends in a sob. The fun and frivolity are all on the surface; really, it is full of tragic intensity. Here it is sad and gloomy on the outside, but underneath are detachment and merriment.'

Once, at Islamabad, as the group sat round him on the grass in an apple orchard, the Swami repeated what he had said in England after facing a mad bull. Picking up two pebbles in his hand, he said: 'Whenever death approaches me all weakness vanishes. I have neither fear nor doubt nor thought of the external. I simply busy myself making ready to die. I am as hard as that' — and the stones struck each other in his hand — 'for I have touched the feet of God!'

At Islamabad the Swami announced his desire to make a pilgrimage to the great image of Siva in the cave of Amarnath in the glacial valley of the Western Himalayas. He asked Nivedita to accompany him so that she, a future worker, might have direct knowledge of the Hindu pilgrim's life. They became a part of a crowd of thousands of pilgrims, who formed at each halting-place a whole town of tents.

A sudden change came over the Swami. He became one of the pilgrims, scrupulously observing the most humble practices demanded by custom. He ate one meal a day, cooked in the orthodox fashion, and sought solitude as far as possible to tell his beads and practise meditation. In order to reach the destination, he had to climb up rocky slopes along dangerous paths, cross several miles of glacier, and bathe in the icy water of sacred streams.

On August 2 the party arrived at the enormous cavern, large enough to contain a vast cathedral. At the back of the cave, in a niche of deepest shadow, stood the image of Siva, all ice. The Swami, who had fallen behind, entered the cave, his whole frame shaking with emotion. His naked body was smeared with ashes, and his face radiant with devotion. Then he prostrated himself in the darkness of the cave before that glittering whiteness.

A song of praise from hundreds of throats echoed in the cavern. The Swami almost fainted. He had a vision of Siva Himself. The details of the experience he never told

anyone, except that he had been granted the grace of Amarnath, the Lord of Immortality, not to die until he himself willed it.

The effect of the experience shattered his nerves. When he emerged from the grotto, there was a clot of blood in his left eye; his heart was dilated and never regained its normal condition. For days he spoke of nothing but Siva. He said: 'The image was the Lord Himself. It was all worship there. I have never seen anything so beautiful, so inspiring.'

On August 8 the party arrived at Srinagar, where they remained until September 30. During this period the Swami felt an intense desire for meditation and solitude. The Maharaja of Kashmir treated him with the utmost respect and wanted him to choose a tract of land for the establishment of a monastery and a Sanskrit college. The land was selected and the proposal sent to the British Resident for approval. But the British Agent refused to grant the land. The Swami accepted the whole thing philosophically.

A month later his devotion was directed to Kali, the Divine Mother, whom Ramakrishna had called affectionately 'my Mother.'

A unique symbol of the Godhead, Kali represents the totality of the universe: creation and destruction, life and death, good and evil, pain and pleasure, and all the pairs of opposites. She seems to be black when viewed from a distance, like the water of the ocean; but to the intimate observer She is without colour, being one with Brahman, whose creative energy She represents.

In one aspect She appears terrible, with a garland of human skulls, a girdle of human hands, her tongue dripping blood, a decapitated human head in one hand and a shining sword in the other, surrounded by jackals that haunt the cremation ground — a veritable picture of terror. The other side is benign and gracious, ready to confer upon Her devotees the boon of immortality. She reels as if drunk: who could have created this mad world except in a fit of drunkenness? Kali stands on the bosom of Her Divine Consort, Siva, the symbol of Brahman; for Kali, or Nature, cannot work unless energized by the touch of the Absolute. And in reality Brahman and Kali, the Absolute and Its Creative Energy, are identical, like fire and its power to burn.

The Hindu mind does not make a sweepingly moralistic distinction between good and evil. Both are facts of the phenomenal world and are perceived to exist when maya hides the Absolute, which is beyond good and evil. Ramakrishna emphasized the benign aspect of the Divine Mother Kali and propitiated Her to obtain the vision of the Absolute. Swami Vivekananda suddenly felt the appeal of Her destructive side. But is there really any difference between the process of creation and destruction? Is not the one without the other an illusion of the mind?

Vivekananda realized that the Divine Mother is omnipresent. Wherever he turned, he was conscious of the presence of the Mother, 'as if She were a person in the room.' He felt that it was She 'whose hands are clasped with my own and who leads me as though I were a child.' It was touching to see him worship the four-year-old daughter of his

Mohammedan boatman as the symbol of the Divine Mother.

His meditation on Kali became intense, and one day he had a most vivid experience. He centred 'his whole attention on the dark, the painful, and the inscrutable' aspect of Reality, with a determination to reach by this particular path the Non-duality behind phenomena. His whole frame trembled, as if from an electric shock. He had a vision of Kali, the mighty Destructress lurking behind the veil of life, the Terrible One, hidden by the dust of the living who pass by, and all the appearances raised by their feet. In a fever, he groped in the dark for pencil and paper and wrote his famous poem 'Kali the Mother'; then he fell exhausted:

The stars are blotted out,
The clouds are covering clouds,
It is darkness, vibrant, sonant;
In the roaring, whirling wind
Are the souls of a million lunatics,
Just loose from the prison-house,
Wrenching trees by the roots,
Sweeping all from the path.
The sea has joined the fray
And swirls up mountain-waves
To reach the pitchy sky.
The flash of lurid light
Reveals on every side
A thousand thousand shades
Of death, begrimed and black.
Scattering plagues and sorrows,
Dancing mad with joy,
Come, Mother, come!
For terror is Thy name,
Death is in Thy breath,
And every shaking step
Destroys a world for e'er.
Thou Time, the All-destroyer,
Come, O Mother, come!
Who dares misery love,
And hug the form of death,
Dance in Destruction's dance —
To him the Mother comes.

The Swami now talked to his disciples only about Kali, the Mother, describing Her as 'time, change, and ceaseless energy.' He would say with the great Psalmist: 'Though Thou slay me, yet I will trust in Thee.'

'It is a mistake,' the Swami said, 'to hold that with all men pleasure is the motive. Quite as many are born to seek pain. There can be bliss in torture, too. Let us worship terror for its own sake.'

'Learn to recognize the Mother as instinctively in evil, terror, sorrow, and annihilation as in that which makes for sweetness and joy!

'Only by the worship of the Terrible can the Terrible itself be overcome, and immortality gained. Meditate on death! Meditate on death! Worship the Terrible, the Terrible, the Terrible! And the Mother Herself is Brahman! Even Her curse is a blessing. The heart must become a cremation ground — pride, selfishness, and desire all burnt to ashes. Then, and then alone, will the Mother come.'

The Western disciples, brought up in a Western faith which taught them to see good, order, comfort, and beauty alone in the creation of a wise Providence, were shaken by the typhoon of a Cosmic Reality invoked by the Hindu visionary. Sister Nivedita writes:

And as he spoke, the underlying egoism of worship that is devoted to the *kind* God, to Providence, the consoling Deity, without a heart for God in the earthquake or God in the volcano, overwhelmed the listener. One saw that such worship was at bottom, as the Hindu calls it, merely 'shopkeeping,' and one realized the infinitely greater boldness and truth of teaching that God manifests through evil as well as through good. One saw that the true attitude for the mind and will that are not to be baffled by the personal self, was in fact that determination, in the stern words of Swami Vivekananda, 'to seek death, not life, to hurl oneself upon the sword's point, to become one with the Terrible for evermore.'

Heroism, to Vivekananda, was the soul of action. He wanted to see Ultimate Truth in all its terrible nakedness, and refused to soften it in any shape or manner. His love of Truth expected nothing in return; he scorned the bargain of 'giving to get in return' and all its promise of paradise.

But the gentle Ramakrishna, though aware of the Godhead in all its aspects, had emphasized Its benign side. One day several men had been arguing before him about the attributes of God, attempting to find out, by reason, their meaning. Sri Ramakrishna stopped them, saying: 'Enough, enough! What is the use of disputing whether the divine attributes are reasonable or not?...You say that God is good: can you convince me of His goodness by this reasoning? Look at the flood that has just caused the death of thousands. How can you prove that a benevolent God ordered it? You will perhaps reply that the same flood swept away uncleanness and watered the earth, and so on. But could not a good God do that without drowning thousands of innocent men, women, and children?'

Thereupon one of the disputants said, 'Then ought we to believe that God is cruel?'

'O idiot,' cried Ramakrishna, 'who said that? Fold your hands and say humbly, "O God, we are too feeble and too weak to understand Thy nature and Thy deeds. Deign to enlighten us!" Do not argue. Love!' God is no doubt Good, True, and Beautiful; but these attributes are utterly different from their counterparts in the relative world.

The Swami, during these days, taught his disciples to worship God like heroes. He would say: 'There must be no fear, no begging, but demanding — demanding the Highest. The true devotees of the Mother are as hard, as adamant and as fearless as lions. They are not in the least upset if the whole universe suddenly crumbles into dust at their feet. Make Her listen to you. None of that cringing to Mother! Remember, She is all-powerful; She can make heroes out of stones.'

On September 30 Swami Vivekananda retired to a temple of the Divine Mother, where he stayed alone for a week. There he worshipped the Deity, known as Kshirbhavani, following the time-honoured ritual, praying and meditating like a humble pilgrim. Every morning he also worshipped a brahmin's little daughter as the symbol of the Divine Virgin. And he was blessed with deep experiences, some of which were most remarkable and indicated to him that his mission on earth was finished.

He had a vision of the Goddess and found Her a living Deity. But the temple had been destroyed by the Moslem invaders, and the image placed in a niche surrounded by ruins. Surveying this desecration, the Swami felt distressed at heart and said to himself: 'How could the people have permitted such sacrilege without offering strenuous resistance? If I had been here then, I would never have allowed such a thing. I would have laid down my life to protect the Mother.' Thereupon he heard the voice of the Goddess saying: 'What if unbelievers should enter My temple and defile My image? What is that to you? Do you protect Me, or do I protect you?' Referring to this experience after his return, he said to his disciples: 'All my patriotism is gone. Everything is gone. Now it is only "Mother! Mother!" I have been very wrong...I am only a little child.' He wanted to say more, but could not; he declared that it was not fitting that he should go on. Significantly, he added that *spiritually* he was no longer bound to the world.

Another day, in the course of his worship, the thought flashed through the Swami's mind that he should try to build a new temple in the place of the present dilapidated one, just as he had built a monastery and temple at Belur to Sri Ramakrishna. He even thought of trying to raise funds from his wealthy American disciples and friends. At once the Mother said to him: 'My child! If I so wish I can have innumerable temples and monastic centres. I can even this moment raise a seven-storied golden temple on this very spot.'

'Since I heard that divine voice,' the Swami said to a disciple in Calcutta much later, 'I have ceased making any more plans. Let these things be as Mother wills.'

Sri Ramakrishna had said long ago that Narendranath would live in the physical body to do the Mother's work and that as soon as this work was finished, he would cast off

his body by his own will. Were the visions at the temple of Kshirbhavani a premonition of the approaching dissolution?

When the Swami rejoined his disciples at Srinagar, he was an altogether different person. He raised his hand in benediction and then placed some marigolds, which he had offered to the Deity, on the head of every one of his disciples. 'No more "Hari Om!"' he said. 'It is all "Mother" now!' Though he lived with them, the disciples saw very little of him. For hours he would stroll in the woods beside the river, absorbed within himself. One day he appeared before them with shaven head, dressed as the simplest sannyasin and with a look of unapproachable austerity on his face. He repeated his own poem 'Kali the Mother' and said, 'It all came true, every word of it; and I have proved it, for I have hugged the form of death.'

Sister Nivedita writes: 'The physical ebb of the great experience through which he had just passed — for even suffering becomes impossible when a given point of weariness is reached; and similarly, the body refuses to harbour a certain intensity of the spiritual life for an indefinite period — was leaving him, doubtless, more exhausted than he himself suspected. All this contributed, one imagines, to a feeling that none of us knew for how long a time we might now be parting.'

The party left Kashmir on October 11 and came down to Lahore. The Western disciples went to Agra, Delhi, and the other principal cities of Northern India for sightseeing, and the Swami, accompanied by his disciple Sadananda, arrived at Belur on October 18. His brother disciples saw that he was very pallid and ill. He suffered from suffocating attacks of asthma; when he emerged from its painful fits, his face looked blue, like that of a drowning man. But in spite of all, he plunged headlong into numerous activities.

On November 13, 1898, the day of the worship of Kali, the Nivedita Girls' School was opened in Calcutta. At the end of the inaugural ceremony the Holy Mother, Sri Ramakrishna's consort, 'prayed that the blessing of the Great Mother of the universe might be upon the school and that the girls it should train might be ideal girls.' Nivedita, who witnessed the ceremony with the Swamis of the Order, said: 'I cannot imagine a grander omen than her blessing spoken over the educated Hindu womanhood of the future.'

The dedication of the school was the beginning of Nivedita's work in India. The Swami gave her complete freedom about the way to run it. He told her that she was free from her collaborators if she so chose; and that she might, if she wished, give the work a 'definite religious colour' or even make it sectarian. Then he added, 'You may wish through a sect to rise beyond all sects.'

On December 9, 1898, the Ramakrishna Monastery at Belur was formally consecrated by the Swami with the installation of the Master's image in the chapel. The plot of land, as already stated, had been purchased in the beginning of the year and had been consecrated with proper religious ceremony in March that year. The Swami himself had performed the worship on that occasion at the rented house and afterwards had

carried on his shoulder the copper vessel containing the Master's sacred relics. While bearing it he said to a disciple: 'The Master once told me, "I will go and live wherever you take me, carrying me on your shoulder, be it under a tree or in the humblest cottage." With faith in that gracious promise I myself am now carrying him to the site of our future Math. Know for certain, my boy, that so long as his name inspires his followers with the ideal of purity, holiness, and charity for all men, even so long shall he, the Master, sanctify this place with his presence.'

Of the glorious future he saw for the monastery the Swami said: 'It will be a centre in which will be recognized and practised a grand harmony of all creeds and faiths as exemplified in the life of Sri Ramakrishna, and religion in its universal aspect, alone, will be preached. And from this centre of universal toleration will go forth the shining message of goodwill, peace, and harmony to deluge the whole world.' He warned all of the danger of sectarianism's creeping in if they became careless.

After the ceremony, he addressed the assembled monks, brahmacharins, and lay devotees as follows: 'Do you all, my brothers, pray to the Lord with all your heart and soul that He, the Divine Incarnation of the age, may bless this place with his hallowed presence for ever and ever, and make it a unique centre, a holy land, of harmony of different religions and sects, for the good of the many, for the happiness of the many.'

Swami Vivekananda was in an ecstatic mood. He had accomplished the great task of finding a permanent place on which to build a temple for the Master, with a monastery for his brother disciples and the monks of the future that should serve as the headquarters of the Ramakrishna Order for the propagation of Sri Ramakrishna's teachings. He felt as if the heavy responsibility that he had carried on his shoulders for the past twelve years had been lifted. He wanted the monastery at Belur to be a finished university where Indian mystical wisdom and Western practical science would be taught side by side. And he spoke of the threefold activities of the monastery: annadana, the gift of food; vidyadana, the gift of intellectual knowledge; and jnanadana, the gift of spiritual wisdom. These three, properly balanced, would, in the Swami's opinion, make a complete man. The inmates of the monastery, through unselfish service of men, would purify their minds and thus qualify themselves for the supreme knowledge of Brahman.

Swami Vivekananda in his vivid imagination saw the different sections of the monastery allotted to different functions — the free kitchen for the distribution of food to the hungry, the university for the imparting of knowledge, the quarters for devotees from Europe and America, and so forth and so on. The spiritual ideals emanating from the Belur Math, he once said to Miss MacLeod, would influence the thought-currents of the world for eleven hundred years.

'All these visions are rising before me' — these were his very words.

The ceremony over, the sacred vessel was brought back to the rented house by his disciple Sarat Chandra Chakravarty, as the Swami did not want to carry back the Master from the monastery where he had just installed him.

It was a few months before the buildings of the new monastery were completed and the monastery was finally removed to its present site. The date of the momentous occasion was January 2, 1899. The Bengali monthly magazine, the *Udbodhan*, was first published on January 14 of the same year, and regarding its policy, the Swami declared that nothing but positive ideas for the physical, mental, and spiritual improvement of the race should find a place in it; that instead of criticizing the thoughts and aspirations of ancient and modern man, as embodied in literature, philosophy, poetry, and the arts, the magazine should indicate the way in which those thoughts and aspirations might be made conducive to progress; and finally that the magazine should stand for universal harmony as preached by Sri Ramakrishna, and disseminate his ideals of love, purity, and renunciation.

The Swami was happy to watch the steady expansion of the varied activities of the Order. At his request Swami Saradananda had returned from America to assist in the organization of the Belur Math. Together with Swami Turiyananda, he conducted regular classes at the Math for the study of Sanskrit and of Eastern and Western philosophy. Somewhat later the two Swamis were sent on a preaching mission to Gujarat, in Western India, and for the same purpose two of the Swami's own disciples were sent to East Bengal. Swami Shivananda was deputed to Ceylon to preach Vedanta. Reports of the excellent work done by Swamis Ramakrishnananda and Abhedananda in Madras and America were received at the Math. Swami Akhandananda's work for the educational uplift of the villages and also in establishing a home for the orphans elicited praise from the Government.

One of the most remarkable institutions founded by Swami Vivekananda was the Advaita Ashrama at Mayavati in the Himalayas. Ever since his visit to the Alps in Switzerland, the Swami had been cherishing the desire to establish a monastery in the solitude of the Himalayas where non-dualism would be taught and practised in its purest form. Captain and Mrs. Sevier took up the idea, and the Ashrama was established at Mayavati, at an altitude of 6500 feet. Before it there shone, day and night, the eternal snow-range of the Himalayas for an extent of some two hundred miles, with Nanda Devi rising to a height of more than 25,000 feet. Spiritual seekers, irrespective of creed and race, were welcome at the monastery at Mayavati. No external worship of any kind was permitted within its boundaries. Even the formal worship of Sri Ramakrishna was excluded. It was required of the inmates and guests always to keep before their minds the vision of the nameless and formless Spirit.

Swami Vivekananda in the following lines laid down the ideals and principles of this Himalayan ashrama:

'In Whom is the Universe, Who is in the Universe, Who is the Universe; in Whom is the Soul, Who is in the Soul, Who is the Soul of man; to know Him, and therefore the Universe, as our Self, alone extinguishes all fear, brings an end to misery, and leads to infinite freedom. Wherever there has been expansion in love or progress in well-being of individuals or numbers, it has been through the perception, realization, and the

practicalization of the Eternal Truth — *the Oneness of All Beings*. "Dependence is misery. Independence is happiness." The Advaita is the only system which gives unto man complete possession of himself and takes off all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run to attain to Absolute Freedom.

'Hitherto it has not been possible to preach this Noble Truth entirely free from the settings of dualistic weakness; this alone, we are convinced, explains why it has not been more operative and useful to mankind at large.

'To give this One Truth a freer and fuller scope in elevating the lives of individuals and leavening the mass of mankind, we start this Advaita Ashrama on the Himalayan heights, the land of its first formulation.

'Here it is hoped to keep Advaita free from all superstitions and weakening contaminations. Here will be taught and practised nothing but the Doctrine of Unity, pure and simple; and though in entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone.'

After the Swami's return from Kashmir his health had begun to deteriorate visibly. His asthma caused him great suffering. But his zeal for work increased many times.

'Ever since I went to Amarnath,' he said one day, 'Siva Himself has entered into my brain. He will not go.'

At the earnest request of the brother monks, he visited Calcutta frequently for treatment; yet even there he had no respite from work. Visitors thronged about him for religious instruction from morning till night, and his large heart could not say no to them. When the brother monks pressed him to receive people only at appointed hours, he replied: 'They take so much trouble to come, walking all the way from their homes, and can I, sitting here, not speak a few words to them, merely because I risk my health a little?'

His words sounded so much like those of Sri Ramakrishna during the latter's critical illness, no wonder that Swami Premananda said to him one day, 'We do not see any difference between Sri Ramakrishna and you.'

But the Swami's greatest concern was the training of the sannyasins and brahmacharins — the future bearers of his message — and to this task he addressed himself with all his soul. He encouraged them in their meditation and manual work, himself setting the example. Sometimes he would cook for them, sometimes knead bread, till the garden, or dig a well. Again, he would train them to be preachers by asking them to speak before a gathering without preparation. Constantly he reminded the monks of their monastic vows, especially chastity and renunciation, without which deep spiritual perception was impossible. He attached great importance to physical exercise and said: 'I want sappers and miners in the army of religion! So, boys, set yourselves to the task

of training your muscles! For ascetics, mortification is all right. For workers, well-developed bodies, muscles of iron and nerves of steel!' He urged them to practise austerities and meditation in solitude. For the beginners he laid down strict rules about food. They were to rise early, meditate, and perform their religious duties scrupulously. Health must not be neglected and the company of worldly people should be avoided. But above all, he constantly admonished them to give up idleness in any shape or form.

Of himself he said: 'No rest for me! I shall die in harness! I love action! Life is a battle, and one must always be in action, to use a military phrase. Let me live and die in action!' He was a living hymn of work.

To a disciple who wanted to remain absorbed in the Brahman of Vedanta, the Swami thundered: 'Why? What is the use of remaining always stupefied in samadhi? Under the inspiration of non-dualism why not sometimes dance like Siva, and sometimes remain immersed in superconsciousness? Who enjoys a delicacy more — he who eats it all by himself, or he who shares it with others? Granted, by realizing Atman in meditation you attain mukti; but of what use is that to the world? We have to take the whole world with us to mukti. We shall set a conflagration in the domain of great Maya. Then only will you be established in the Eternal Truth. Oh, what can compare with that Bliss immeasurable, "infinite as the skies"! In that state you will be speechless, carried beyond yourself, by seeing your own Self in every being that breathes, and in every atom of the universe. When you realize this, you cannot live in this world without treating everyone with exceeding love and compassion. This is indeed practical Vedanta.'

He wanted his disciples to perform with accuracy and diligence the everyday tasks of life. 'He who knows even how to prepare a smoke properly, knows also how to meditate. And he who cannot cook well cannot be a perfect sannyasin. Unless cooking is performed with a pure mind and concentration, the food is not palatable.'

Work cannot produce real fruit without detachment on the part of the worker. 'Only a great monk', the Swami said one day, 'can be a great worker; for he is without attachment....There are no greater workers than Buddha and Christ. No work is secular. All work is adoration and worship.'

The first duty of the inmates of the monastery was renunciation. How the Swami idolized the monastic life! 'Never forget, service to the world and the realization of God are the ideals of the monk! Stick to them! The monastic is the most immediate of the paths. Between the monk and his God there are no idols! "The sannyasin stands on the head of the Vedas!" declare the Vedas, for he is free from churches and sects and religions and prophets and scriptures. He is the visible God on earth. Remember this, and go thou thy way, sannyasin bold, carrying the banner of renunciation — the banner of peace, of freedom, of blessedness!'

To a disciple who wanted to practise spiritual discipline to attain his own salvation, the Swami said: 'You will go to hell if you seek your own salvation! Seek the salvation of others if you want to reach the Highest. Kill out the desire for personal mukti. This is

the greatest spiritual discipline. Work, my children, work with your whole heart and soul! That is the thing. Mind not the fruit of work. What if you go to hell working for others? That is worth more than to gain heaven by seeking your own salvation....Sri Ramakrishna came and gave his life for the world. I will also sacrifice my life. You also, every one of you, should do the same. All these works and so forth are only a beginning. Believe me, from the shedding of our lifeblood will arise gigantic, heroic workers and warriors of God who will revolutionize the whole world.'

He wanted his disciples to be all-round men. 'You must try to combine in your life immense idealism with immense practicality. You must be prepared to go into deep meditation now, and the next moment you must be ready to go and cultivate the fields. You must be prepared to explain the intricacies of the scriptures now, and the next moment to go and sell the produce of the fields in the market....The true man is he who is strong as strength itself and yet possesses a woman's heart.'

He spoke of the power of faith: 'The history of the world is the history of a few men who had faith in themselves. That faith calls out the inner divinity. You can do anything. You fail only when you do not strive sufficiently to manifest infinite power. As soon as a man loses faith in himself, death comes. Believe first in yourself and then in God. A handful of strong men will move the world. We need a heart to feel, a brain to conceive, and a strong arm to do the work....One man contains within him the whole universe. One particle of matter has all the energy of the universe at its back. In a conflict between the heart and the brain, follow your heart.'

'His words,' writes Romain Rolland, 'are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shock, what transports must have been produced when in burning words they issued from the lips of the hero!'

The Swami felt he was dying. But he said: 'Let me die fighting. Two years of physical suffering have taken from me twenty years of life. But the soul changes not, does it? It is there, the same madcap — Atman — mad upon one idea, intent and intense.'

SECOND VISIT TO THE WEST

On December 16, 1898, Swami Vivekananda announced his plan to go to the West to inspect the work he had founded and to fan the flame. The devotees and friends welcomed the idea since they thought the sea voyage would restore his failing health. He planned to take with him Sister Nivedita and Swami Turiyananda.

Versed in the scriptures, Turiyananda had spent most of his life in meditation and was averse to public work. Failing to persuade him by words to accompany him to

America, Vivekananda put his arms round his brother disciple's neck and wept like a child, saying: 'Dear brother, don't you see how I am laying down my life inch by inch in fulfilling the mission of my Master? Now I have come to the verge of death! Can you look on without trying to relieve part of my great burden?'

Swami Turiyananda was deeply moved and offered to follow the Swami wherever he wanted to go. When he asked if he should take with him some Vedanta scriptures, Vivekananda said: 'Oh, they have had enough of learning and books! The last time they saw a warrior; now I want to show them a brahmin.'

June 20, 1899, was fixed as their date of sailing from Calcutta. On the night of the 19th a meeting was held at the Belur Math at which the junior members of the monastery presented addresses to the two Swamis. The next day the Holy Mother entertained them and other monks with a sumptuous feast.

The steamship 'Golconda,' carrying the Swami and his two companions, touched Madras, but the passengers were not allowed to land on account of the plague in Calcutta. This was a great disappointment to Swami Vivekananda's South Indian friends. The ship continued to Colombo, Aden, Naples, and Marseilles, finally arriving in London on July 31.

The voyage in the company of the Swami was an education for Turiyananda and Nivedita. From beginning to end a vivid flow of thought and stories went on. One never knew what moment would bring the flash of intuition and the ringing utterance of some fresh truth. That encyclopaedic mind touched all subjects: Christ, Buddha, Krishna, Ramakrishna, folklore, the history of India and Europe, the degradation of Hindu society and the assurance of its coming greatness, different philosophical and religious systems, and many themes more. All was later admirably recorded by Sister Nivedita in *The Master as I Saw Him*, from which the following fragments may be cited.

'Yes,' the Swami said one day, 'the older I grow, the more everything seems to me to lie in manliness. This is my new gospel. Do even evil like a man! Be wicked, if you must, on a grand scale!' Some time before, Nivedita had complimented India on the infrequency of crime; on that occasion the Swami said in sorrowful protest: 'Would to God it were otherwise in my land! For this is verily the virtuousness of death.' Evidently, according to him, the vilest crime was not to act, to do nothing at all.

Regarding conservative and liberal ideas he said: 'The conservative's whole ideal is submission. Your ideal is struggle. Consequently it is we who enjoy life, and never you! You are always striving to change yours to something better, and before a millionth part of the change is carried out, you die. The Western ideal is to be doing; the Eastern, to be suffering. The perfect life would be a wonderful harmony between doing and suffering. But that can never be.'

To him selfishness was the greatest barrier to spiritual progress:

'It is selfishness that we must seek to eliminate. I find that whenever I have made a mistake in my life, it has always been because *self* entered into the calculation. Where self has not been involved, my judgement has gone straight to the mark.'

'You are quite wrong,' he said again, 'when you think that fighting is the sign of growth. It is not so at all. Absorption is the sign. Hinduism is the very genius of absorption. We have never cared for fighting. Of course, we struck a blow now and then in defence of our homes. That was right. But we never cared for fighting for its own sake. Everyone had to learn that. So let these races of new-comers whirl on! They all will be taken into Hinduism in the end.'

In another mood, the theme of his conversation would be Kali, and the worship of the Terrible. Then he would say: 'I love terror for its own sake, despair for its own sake, misery for its own sake. Fight always. Fight and fight on, though always in defeat. That's the ideal! That's the ideal!' Again: 'Worship the Terrible! Worship Death! All else is vain. All struggle is vain. This is the last lesson. Yet this is not the coward's love of death, not the love of the weak or the suicide. It is the welcome of the strong man, who has sounded everything to the depths and knows that there is no alternative.' And who is Kali, whose will is irresistible? 'The totality of all souls, not the human alone, is the Personal God. The will of the totality nothing can resist. It is what we know as Law. And this is what we mean by Siva and Kali and so on.'

Concerning true greatness: 'As I grow older I find that I look more and more for greatness in little things. I want to know what a great man eats and wears, and how he speaks to his servants. I want to find a Sir Philip Sidney greatness. Few men would remember to think of others in the moment of death.

'But anyone will be great in a great position! Even the coward will grow brave in the glow of the footlights. The world looks on. Whose heart will not throb? Whose pulse will not quicken, till he can do his best? More and more the true greatness seems to me that of the worm, doing its duty silently, steadily, from moment to moment and hour to hour.'

Regarding the points of difference between his own schemes for the regeneration of India and those preached by others: 'I disagree with those who are for giving *their* superstitions back to my people. Like the Egyptologist's interest in Egypt, it is easy to feel an interest in India that is purely selfish. One may desire to see again the India of one's books, one's studies, one's dreams. *My* hope is to see the strong points of that India, reinforced by the strong points of this age, only in a natural way. The new state of things must be a *growth* from within. So I preach only the Upanishads. If you look you will find that I have never quoted anything but the Upanishads. And of the Upanishads, it is only that one idea — strength. The quintessence of the Vedas and Vedanta and all, lies in that one word. Buddha's teaching was of non-resistance or non-injury. But I think ours is a better way of teaching the same thing. For behind that non-injury lay a dreadful weakness — the weakness that conceives the idea of resistance. But I do not think of punishing or escaping from a drop of sea-spray. It is nothing to me. Yet to the mosquito it would be serious. Now, I will make all injury like that.

Strength and fearlessness. My own ideal is that giant of a saint whom they killed in the Sepoy Mutiny, and who broke his silence, when stabbed to the heart, to say — "And thou also art He."

About India and Europe the Swami said: 'I see that India is a young and living organism. Europe is also young and living. Neither has arrived at such a stage of development that we can safely criticize its institutions. They are two great experiments, neither of which is yet complete.' They ought to be mutually helpful, he went on, but at the same time each should respect the free development of the other. They ought to grow hand in hand.

Thus time passed till the boat arrived at Tilbury Dock, where the party was met by the Swami's disciples and friends, among whom were two American ladies who had come all the way to London to meet their teacher. It was the off-season for London, and so the two Swamis sailed for New York on August 16.

The trip was beneficial to the Swami's health; the sea was smooth and at night the moonlight was enchanting. One evening as the Swami paced up and down the deck enjoying the beauty of nature, he suddenly exclaimed, 'And if all this maya is so beautiful, think of the wondrous beauty of the Reality behind it!' Another evening, when the moon was full, he pointed to the sea and sky, and said, 'Why recite poetry when there is the very essence of poetry?'

The afternoon that Swami Vivekananda arrived in New York, he and his brother disciple went with Mr. and Mrs. Leggett to the latter's country home, Ridgely Manor, at Stone Ridge in the Catskill Mountains, Swami Abhedananda being at that time absent from New York on a lecture tour. A month later Nivedita came to Ridgely, and on September 21, when she decided to assume the nun's garb, the Swami wrote for her his beautiful poem 'Peace.' The rest and good climate were improving his health, and he was entertaining all with his usual fun and merriment.

One day Miss MacLeod asked him how he liked their home-grown strawberries, and he answered that he had not tasted any. Miss MacLeod was surprised and said, 'Why Swami, we have been serving you strawberries with cream and sugar every day for the past week.' 'Ah,' the Swami replied, with a mischievous twinkle in his eyes, 'I am tasting only cream and sugar. Even tacks taste sweet that way.'

In November the Swami returned to New York and was greeted by his old friends and disciples. He was pleased to see how the work had expanded under the able guidance of Swami Abhedananda. Swami Vivekananda gave some talks and conducted classes.

At one of the public meetings in New York, after addressing a tense audience for about fifteen minutes, the Swami suddenly made a formal bow and retired. The meeting broke up and the people went away greatly disappointed. A friend asked him, when he was returning home, why he had cut short the lecture in that manner, just when both he and the audience were warming up. Had he forgotten his points? Had he become nervous? The Swami answered that at the meeting he had felt that he had too much

power. He had noticed that the members of the audience were becoming so absorbed in his ideas that they were losing their own individualities. He had felt that they had become like soft clay and that he could give them any shape he wanted. That, however, was contrary to his philosophy. He wished every man and woman to grow according to his or her own inner law. He did not wish to change or destroy anyone's individuality. That was why he had had to stop.

Swami Turiyananda started work at Montclair, New Jersey, a short distance from New York, and began to teach children the stories and folklore of India. He also lectured regularly at the Vedanta Society of New York: His paper on Sankaracharya, read before the Cambridge Conference, was highly praised by the Harvard professors.

One day, while the Swami was staying at Ridgely Manor, Miss MacLeod had received a telegram informing her that her only brother was dangerously ill in Los Angeles. As she was leaving for the West coast, the Swami uttered a Sanskrit benediction and told her that he would soon meet her there. She proceeded straight to the home of Mrs. S. K. Blodgett, where her brother was staying, and after spending a few minutes with the patient, asked Mrs. Blodgett whether her brother might be permitted to die in the room in which he was then lying; for she had found a large picture of Vivekananda, hanging on the wall at the foot of the patient's bed. Miss MacLeod told her hostess of her surprise on seeing the picture, and Mrs. Blodgett replied that she had heard Vivekananda at the Parliament of Religions in Chicago and thought that if ever there was a God on earth, it was that man. Miss MacLeod told her that she had just left the Swami at Ridgely Manor, and further, that he had expressed the desire to come to Los Angeles. The brother died within a few days, and the Swami started for the West Coast on November 22. He broke his trip in Chicago to visit his old friends, and upon his arrival in Los Angeles became the guest of Mrs. Blodgett, whom he described in a letter to Mary Hale as 'fat, old, extremely witty, and very motherly.'

The impression the Swami left in the mind of this good woman can be gathered from the following lines of a letter written by her to Miss MacLeod after Swamiji's passing away:

I am ever recalling those swift, bright days in that never-to-be-forgotten winter, lived in simple freedom and kindness. We could not choose but to be happy and good....I knew him personally but a short time, yet in that time I could see in a hundred ways the child side of Swamiji's character, which was a constant appeal to the mother quality in all good women....He would come home from a lecture, where he had been compelled to break away from his audience — so eagerly would they gather around him — and rush into the kitchen like a boy released from school, with 'Now we will cook!' Presently Joe would appear and discover the culprit among the pots and pans, and in his fine dress, who was by thrifty, watchful Joe admonished to change to his home garments....In the homely, old-fashioned kitchen, you and I have seen Swamiji at his best.

Swami Vivekananda gave many lectures before large audiences in Los Angeles and Pasadena; but alas! there was no Goodwin to record them, and most of what he said was consequently lost. Only a little has been preserved in the fragmentary notes of his disciples.

At the Universalist Church of Pasadena he gave his famous lecture 'Christ, the Messenger'; and this was the only time, Miss MacLeod said later, that she saw him enveloped in a halo. The Swami, after the lecture, was returning home wrapped in thought, and Miss MacLeod was following at a little distance, when suddenly she heard him say, 'I know it, I know it!'

'What do you know?' asked Miss MacLeod.

'How they make it.'

'How they make what?'

'Mulligatawny soup. They put in a dash of bay leaf for flavour.' And then he burst into a laugh.

The Swami spent about a month at the headquarters of the 'Home of Truth' in Los Angeles, conducted regular classes, and gave several public lectures, each of which was attended by over a thousand people. He spoke many times on the different aspects of raja-yoga, a subject in which Californians seemed to be especially interested.

The Swami endeared himself to the members of the Home of Truth by his simple manner, his great intellect, and his spiritual wisdom. *Unity*, the magazine of the organization, said of him: 'There is a combination in the Swami Vivekananda of the learning of a university president, the dignity of an archbishop, with the grace and winsomeness of a free and natural child. Getting upon the platform, without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metaphysics to the prevailing conditions in Christian countries of today, whose people go and seek to reform the Filipinos with the sword in one hand and the Bible in the other, or in South Africa allow children of the same Father to cut each other to pieces. In contrast to this condition of things, he described what took place during the last great famine in India, where men would die of starvation beside their cows rather than stretch forth a hand to kill.'

The members of the Home of Truth were not permitted to smoke. One evening the Swami was invited for dinner by a member of the organization along with several other friends who were all opposed to the use of tobacco. After dinner the hostess was absent from the room for a few minutes, when the Swami, perhaps due to his ignorance of the rule about tobacco, took out his pipe, filled it up, and began to puff. The guests were aghast, but kept quiet. When the hostess returned, she flew into a rage and asked the Swami if God intended men to smoke, adding that in that case He would have furnished the human head with a chimney for the smoke to go out.

'But He has given us the brain to invent a pipe,' the Swami said with a smile.

Everybody laughed, and the Swami was given freedom to smoke while living as a guest in the Home of Truth.

Swami Vivekananda journeyed to Oakland as the guest of Dr. Benjamin Fay Mills, the minister of the First Unitarian Church, and there gave eight lectures to crowded audiences which often numbered as high as two thousand. He also gave many public lectures in San Francisco and Alameda. People had already read his *Raja-Yoga*. Impressed by his lectures, they started a centre in San Francisco. The Swami was also offered a gift of land, measuring a hundred and sixty acres, in the southern part of the San Antone valley; surrounded by forest and hills, and situated at an altitude of 2500 feet, the property was only twelve miles from the Lick Observatory on Mt. Hamilton. He at once thought of Swami Turiyananda, who could be given charge of the place to train earnest students in meditation.

During his trip back to New York, across the American continent, the Swami was very much fatigued. He stopped in Chicago and Detroit on the way. In Chicago he was the guest of the Hale family, and many old reminiscences were exchanged. On the morning of his departure, Mary came to the Swami's room and found him sad. His bed appeared to have been untouched, and on being asked the reason, he confessed that he had spent the whole night without sleep. 'Oh,' he said, almost in a whisper, 'it is so difficult to break human bonds!' He knew that this was the last time he was to visit these devoted friends.

In New York the Swami gave a few lectures at the Vedanta Society, which by this time had enlisted the active co-operation of several professors of Harvard and Columbia University. At the earliest opportunity he spoke to Turiyananda about the proposed gift of land in northern California, but the latter hesitated to accept any responsibility. The Swami said, 'It is the will of the Mother that you should take charge of the work there.'

Swami Turiyananda was amused and said with good humour: 'Rather say it is your will. Certainly you have not heard the Mother communicate Her will to you in that way. How can you hear the words of the Mother?'

'Yes, brother,' the Swami said with great emotion. 'Yes, the words of the Mother can be heard as clearly as we hear one another. But one requires a fine nerve to hear Mother's words.'

Swami Vivekananda made this statement with such fervour that his brother disciple felt convinced that the Divine Mother was speaking through him. He cheerfully agreed, therefore, to take charge of Santi Ashrama, the Peace Retreat, as the new place was called.

In parting, the Swami said to Turiyananda: 'Go and establish the Ashrama in California. Hoist the flag of Vedanta there; from this moment destroy even the memory of India! Above all, lead the life and Mother will see to the rest.'

The Swami visited Detroit again for a week and on July 20 sailed for Paris.

Before continuing the thread of Swami Vivekananda's life, it will be interesting for the reader to get a glimpse of his state of mind. During the past two years, the Swami wrote to his friends, he had gone through great mental anguish. His message, to be sure, had begun to reach an ever-increasing number of people both in India and in America, and naturally he had been made happy by this fact; yet he had suffered intensely on account of 'poverty, treachery, and my own foolishness,' as he wrote to Mary Hale on February 20, 1900. Though his outward appearance was that of a stern non-dualist, he possessed a tender heart that was often bruised by the blows of the world. To Margaret Noble he wrote on December 6, 1899: 'Some people are made that way — to love being miserable. If I did not break my heart over the people I was born amongst, I would do it for somebody else. I am sure of that. This is the way of some — I am coming to see it. We are all after happiness, true, but some are only happy in being unhappy — queer, is it not?'

How sensitive he was to the sufferings of men! 'I went years ago to the Himalayas,' he wrote to an American friend on December 12, 1899, 'never to come back — and my sister committed suicide, the news reached me there, and that weak heart flung me off from the prospect of peace! It is the weak heart that has driven me out of India to seek some help for those I love, and here I am! Peace have I sought, but the heart, that seat of bhakti, would not allow me to find it. Struggle and torture, torture and struggle! Well, so be it then, since it is my fate; and the quicker it is over, the better.'

His health had been indifferent even before he had left for the West. 'This sort of nervous body,' he wrote on November 15, 1899, 'is just an instrument to play great music at times, and at times to moan in darkness.' While in America, he was under the treatment of an osteopath and a 'magnetic healer,' but received no lasting benefit. At Los Angeles he got the news of the serious illness of his brother disciple Niranjan. Mr. Sturdy, his beloved English disciple, had given up the Swami because he felt that the teacher was not living in the West the life of an ascetic. Miss Henrietta Müller, who had helped him financially to buy the Belur Math, left him on account of his illness; she could not associate sickness with holiness. One of the objects of the Swami's visit to California was to raise money to promote his various activities in India: people came to his meetings in large numbers, but of money he received very little. He suffered a bereavement in the passing away of his devoted friend Mr. George Hale of Chicago. Reports about the work in New York caused him much anxiety. Swami Abhedananda was not getting on well with some of Vivekananda's disciples, and Mr. Leggett severed his relationship with the Society. All these things, like so many claws, pierced Vivekananda's heart. Further, perhaps he now felt that his mission on earth was over. He began to lose interest in work. The arrow, however, was still flying, carried, by its original impetus; but it was approaching the end, when it would fall to the ground.

The Swami longed to return to India. On January 17, 1900, he wrote to Mrs. Ole Bull that he wanted to build a hut on the bank of the Ganga and spend the rest of his life there with his mother: 'She has suffered much through me. I must try to smooth her last

days. Do you know, this was just exactly what the great Sankaracharya himself had to do. He had to go back to his mother in the last few days of her life. I accept it. I am resigned.'

In the same letter to Mrs. Ole Bull he wrote: 'I am but a child; what work have I to do? My powers I passed over to you. I see it. I cannot any more *tell* from the platform. Don't tell it to anyone — not even to Joe. I am glad. I want rest; not that I am tired, but the next phase will be the *miraculous touch and not the tongue* — like Ramakrishna's. The word has gone to you and the boys, and to Margot.' (Referring to Sister Nivedita.)

He was fast losing interest in active work. On April 7, 1900, he wrote to a friend:

'My boat is nearing the calm harbour from which it is never more to be driven out. Glory, glory unto Mother! (Referring to the Divine Mother of the Universe.) I have no wish, no ambition now. Blessed be Mother! I am the servant of Ramakrishna. I am merely a machine. I know nothing else. Nor do I want to know.'

To another friend he wrote, on April 12, in similar vein:

Work always brings dirt with it. I paid for the accumulated dirt with bad health. I am glad my mind is all the better for it. There is a mellowness and a calmness in life now, which never was before. I am learning now how to be attached as well as detached — and mentally becoming my own master.... Mother is doing Her own work. I do not worry much now. Moths like me die by the thousands every minute. Her work goes on all the same. Glory unto Mother!...For me — alone and drifting about in the will-current of the Mother has been my life. The moment I have tried to break it, that moment I was hurt. Her will be done...I am happy, at peace with myself, and more of the sannyasin than I ever was. The love for my own kith and kin is growing less every day — for Mother, increasing. Memories of long nights of vigil with Sri Ramakrishna, under the Dakshineswar banyan tree, are waking up once more. And work? What is work? Whose work? Whom to work for? I am free. I am Mother's child. She works, She plays. Why should I plan? What shall I plan? Things came and went, just as She liked, without my planning, in spite of my planning. We are Her automata. She is the wire-puller.

With the approaching end of his mission and earthly life, he realized ever more clearly how like a stage this world is. In August 1899 he wrote to Miss Marie Halboister: 'This toy world would not be here, this play could not go on, if we were knowing players. We must play blindfolded. Some of us have taken the part of the rogue of the play; some, of the hero — never mind, it is all play. This is the only consolation. There are demons and lions and tigers and what not on the stage, but they are all muzzled. They snap but cannot bite. The world cannot touch our souls. If you want, even if the body be torn and bleeding, you may enjoy the greatest peace in your mind. And the way to that is to attain hopelessness. Do you know that? Not the imbecile attitude of despair, but the contempt of the conqueror for the things he has attained, for the things he has

struggled for and then thrown aside as beneath his worth.'

To Mary Hale, who 'has been always the sweetest note in my jarring and clashing life,' he wrote on March 26, 1900:

This is to let you know 'I am very happy.' Not that I am getting into a shadowy optimism, but my power of suffering is increasing. I am being lifted up above the pestilential miasma of this world's joys and sorrows. They are losing their meaning. It is a land of dreams. It does not matter whether one enjoys or weeps — they are but dreams, and as such must break sooner or later....I am attaining peace that passeth understanding — which is neither joy nor sorrow, but something above them both. Tell Mother (Referring to Mrs. Hale) that. My passing through the valley of death — physical, mental — these last two years, has helped me in this. Now I am nearing that *Peace*, the eternal *Silence*. Now I mean to see things as they are — everything in that Peace — perfect in its way. 'He whose joy is only in himself, whose desires are only in himself' he has *learnt* his lessons. This is the great lesson that we are here to learn through myriads of births and heavens and hells: There is nothing to be sought for, asked for, desired, beyond one's self. The greatest thing I can obtain is myself. I am free — therefore I require none else for my happiness. Alone through eternity — ; because I was free, am free, and will remain free for ever. This is Vedantism. I preached the theory so long, but oh, joy! Mary, my dear sister, I am realizing it now every day. Yes, I am. I am free — Alone — Alone. I am, the One without a second.

Vivekananda's eyes were looking at the light of another world, his real abode. And how vividly and touchingly he expressed his nostalgic yearning to return to it, in his letter of April 18, 1900, written from Alameda, California, to Miss MacLeod, his ever loyal Joe:

Just now I received your and Mrs. Bull's welcome letter. I direct this to London. I am so glad Mrs. Leggett is on the sure way to recovery.

I am so sorry Mr. Leggett resigned the presidentship.

Well, I keep quiet for fear of making further trouble. You know my methods are extremely harsh, and once roused I may rattle Abhedananda too much for his peace of mind.

I wrote to him only to tell him his notions about Mrs. Bull are entirely wrong.

Work is always difficult. Pray for me, Joe, that my work may stop for ever and my whole soul be absorbed in Mother. Her work She knows.

You must be glad to be in London once more — the old friends — give them all my

love and gratitude.

I am well, very well mentally. I feel the rest of the soul more than that of the body. The battles are lost and won. I have bundled my things and am waiting for the Great Deliverer.

'Siva, O Siva, carry my boat to the other shore!'

After all, Joe, I am only the boy who used to listen with rapt wonderment to the wonderful words of Ramakrishna under the banyan at Dakshineswar. That is my true nature — works and activities, doing good and so forth, are all superimpositions. Now I again hear his voice, the same old voice thrilling my soul. Bonds are breaking — love dying, work becoming tasteless — the glamour is off life. Now only the voice of the Master calling. — 'I come, Lord, I come.' — 'Let the dead bury the dead. Follow thou Me.' — 'I come, my beloved Lord, I come.'

Yes, I come, Nirvana is before me. I feel it at times, the same infinite ocean of peace, without a ripple, a breath.

I am glad I was born, glad I suffered so, glad I did make big blunders, glad to enter peace. I leave none bound, I take no bonds. Whether this body will fall and release me or I enter into freedom in the body, the old man is gone, gone for ever, never to come back again!

The guide, the guru, the leader, the teacher, has passed away; the boy, the student, the servant, is left behind.

You understand why I do not want to meddle with Abhedananda. Who am I to meddle with any, Joe? I have long given up my place as a leader — I have no right to raise my voice. Since the beginning of this year I have not dictated anything in India. You know that. Many thanks for what you and Mrs. Bull have been to me in the past. All blessings follow you ever. The sweetest moments of my life have been when I was drifting. I am drifting again — with the bright warm sun ahead and masses of vegetation around — and in the heat everything is so still, so calm — and I am drifting, languidly — in the warm heart of the river. I dare not make a splash with my hands or feet — for fear of breaking the wonderful stillness, stillness that makes you feel sure it is an illusion!

Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thirst for power. Now they are vanishing and I drift. I come, Mother, I come, in Thy warm bosom, floating wheresoever Thou takest me, in the voiceless, in the strange, in the wonderland, I come — a spectator, no more an actor.

Oh, it is so calm! My thoughts seem to come from a great, great distance in the interior of my own heart. They seem like faint, distant whispers, and peace is upon everything, sweet, sweet peace — like that one feels for a few moments just before falling into sleep, when things are seen and felt like shadows — without fear, without love,

without emotion — peace that one feels alone, surrounded with statues and pictures.—
I come, Lord, I come.

The world is, but not beautiful nor ugly, but as sensations without exciting any emotion. Oh, Joe, the blessedness of it! Everything is good and beautiful; for things are all losing their relative proportions to me — my body among the first. Om That Existence!

I hope great things come to you all in London and Paris. Fresh joy — fresh benefits to mind and body.

But the arrow of Swami Vivekananda's life had not yet finished its flight. Next he was to be seen in Paris participating in the Congress of the History of Religions, held on the occasion of the Universal Exposition. This Congress, compared with the Parliament of Religions of Chicago, was a rather tame affair. The discussion was limited to technical theories regarding the origin of the rituals of religion; for the Catholic hierarchy, evidently not wanting a repetition of the triumph of Oriental ideas in the American Parliament, did not allow any discussion of religious doctrines. Swami Vivekananda, on account of his failing health, took part in only two sessions. He repudiated the theory of the German orientalist Gustav Oppert that the Siva lingam was a mere phallic symbol. He described the Vedas as the common basis of both Hinduism and Buddhism, and held that both Krishna and the Bhagavad Gita were prior to Buddhism. Further, he rejected the theory of the Hellenic influence on the drama, art, literature, astrology, and other sciences developed in India.

In Paris he came to know his distinguished countryman J. C. Bose, the discoverer of the life and nervous system in plants, who had been invited to join the scientific section of the Congress. The Swami referred to the Indian scientist as 'the pride and glory of Bengal.'

In Paris Swami Vivekananda was the guest of Mr. and Mrs. Leggett, at whose house he met many distinguished people. Among these was the young Duke of Richelieu, a scion of an old and aristocratic family of France. The title had been created by Louis XIII, and one of the ancestors of the Duke had been Premier under Louis XVIII. Born in Paris, educated at a Jesuit school in France, and later graduated from the University of Aix-en-Provence, the Duke of Richelieu became greatly attached to the Swami and visited him frequently. On the eve of Vivekananda's departure from Paris, the Swami asked the Duke if he would renounce the world and become his disciple. The Duke wanted to know what he would gain in return for such renunciation, and the Swami said, 'I shall give you the desire for death.' When asked to explain, the Swami declared that he would give the Duke such a state of mind that when confronted by death he would laugh at it. But the Duke preferred to pursue a worldly career, though he cherished a lifelong devotion to Swami Vivekananda.

During his stay in Paris the Swami met such prominent people as Professor Patrick Geddes of Edinburgh University, Pere Hyacinthe, Hiram Maxim, Sarah Bernhardt,

Jules Bois, and Madame Emma Calve. Pere Hyacinthe, a Carmelite monk who had renounced his vows, had married an American lady and assumed the name of Charles Loyson. The Swami, however, always addressed him by his old monastic name and described him as endowed with 'a very sweet nature' and the temperament of a lover of God. Maxim, the inventor of the gun associated with his name, was a great connoisseur and lover of India and China. Sarah Bernhardt also bore a great love for India, which she often described as 'very ancient, very civilized.' To visit India was the dream of her life.

Madame Calve the Swami had met in America, and now he came to know her more intimately. She became one of his devoted followers. 'She was born poor,' he once wrote of her, 'but by her innate talents, prodigious labour and diligence, and after wrestling against much hardship, she is now enormously rich and commands respect from kings and emperors....The rare combination of beauty, youth, talents, and "divine" voice has assigned Calve the highest place among the singers of the West. There is, indeed, no better teacher than misery and poverty. That constant fight against the dire poverty, misery, and hardship of the days of her girlhood, which has led to her present triumph over them, has brought into her life a unique sympathy and a depth of thought with a wide outlook.'

After the Swami's passing away, Madame Calve visited the Belur Math, the headquarters of the Ramakrishna Mission. In old age she embraced the Catholic faith and had to give up, officially, her allegiance to Swami Vivekananda. But one wonders whether she was able to efface him from her heart.

Jules Bois, with whom the Swami stayed for a few days in Paris, was a distinguished writer. 'We have,' the Swami wrote to a disciple, 'many great ideas in common and feel happy together.'

Most of the Swami's time in Paris was devoted to the study of French culture and especially the language. He wrote a few letters in French. About the culture, his appreciation was tempered with criticism. He spoke of Paris as the 'home of liberty'; there the ethics and society of the West had been formed, and its university had been the model of all others. But in a letter to Swami Turiyananda, dated September 1, 1900, he also wrote: 'The people of France are mere intellectualists. They run after worldly things and firmly believe God and souls to be mere superstitions; they are extremely loath to talk on such subjects. This is truly a materialistic country.'

After the Congress of the History of Religions was concluded, the Swami spent a few days at Lannion in Brittany, as the guest of Mrs. Ole Bull. Sister Nivedita, who had just returned from America, was also in the party. There, in his conversations, the Swami dwelt mostly on Buddha and his teachings. Contrasting Buddhism with Hinduism, he one day said that the former exhorted men to 'realize all this as illusion,' while Hinduism asked them to 'realize that within the illusion is the Real.' Of how this was to be done, Hinduism never presumed to enunciate any rigid law. The Buddhist command could only be carried out through monasticism; the Hindu might be fulfilled through any state of life. All alike were roads to the One Real. One of the highest and

the greatest expressions of the Faith is put into the mouth of a butcher, preaching, by the orders of a married woman, to a sannyasin. Thus Buddhism became the religion of a monastic order, but Hinduism, in spite of its exaltation of monasticism, remains ever the religion of faithfulness to daily duty, whatever it may be, as the path by which man may attain to God.

From Lannion, on St. Michael's Day, he visited Mont St. Michel. He was struck by the similarity between the rituals of Hinduism and Roman Catholicism. He said, 'Christianity is not alien to Hinduism.'

Nivedita took leave of the Swami in Brittany and departed for England in order to raise funds for her work on behalf of Indian women. While giving her his blessings, the Swami said: 'There is a peculiar sect of Mohammedans who are reported to be so fanatical that they take each new-born babe and expose it, saying, "If God made thee, perish! If Ali made thee, live!" Now this which they say to the child, I say, but in the opposite sense, to you, tonight — "Go forth into the world, and there, if I made you, be destroyed. If Mother made you, live!"' Perhaps the Swami remembered how some of his beloved Western disciples, unable to understand the profundity of his life and teachings, had deserted him. He also realized the difficulties Westerners experienced in identifying themselves completely with the customs of India. He had told Nivedita, before they left India, that she must resume, as if she had never broken them off, all her old habits and social customs of the West.

On October 24, 1900, Swami Vivekananda left Paris for the East, by way of Vienna and Constantinople. Besides the Swami, the party consisted of Monsieur and Madame Loyson, Jules Bois, Madame Calve, and Miss MacLeod. The Swami was Calve's guest.

In Vienna the Swami remarked, 'If Turkey is called "the sick man of Europe," Austria ought to be called "the sick woman of Europe"!' The party arrived in Constantinople after passing through Hungary, Serbia, Romania, and Bulgaria. Next the Swami and his friends came to Athens. They visited several islands and a Greek monastery. From Athens they sailed to Egypt and the Swami was delighted to visit the museum in Cairo. While in Cairo, he and his women devotees, one day, in the course of sightseeing, unknowingly entered the part of the city in which the girls of ill fame lived, and when the inmates hurled coarse jokes at the Swami from their porches, the ladies wanted to take him away; but he refused to go. Some of the prostitutes came into the street, and the ladies saw from a distance that they knelt before him and kissed the hem of his garment. Presently the Swami joined his friends and drove away.

In Cairo the Swami had a presentiment that something had happened to Mr. Sevier. He became restless to return to India, took the first available boat, and sailed for Bombay alone.

Throughout his European tour the Swami's friends had noticed that he was becoming more and more detached from the spectacle of external things, and buried in meditation. A sort of indifference to the world was gradually overpowering him. On August 14 he had written to a friend that he did not expect to live long. From Paris he

wrote to Turiyananda: 'My body and mind are broken down; I need rest badly. In addition there is not a single person on whom I can depend; on the other hand, as long as I live, all will be very selfish, depending upon me for everything.' In Egypt the Swami had seemed to be turning the last pages of his life-experience. One of the party later remarked, 'How tired and world-weary he seemed!' Nivedita, who had had the opportunity of observing him closely during his second trip to the West, writes:

The outstanding impression made by the Swami's bearing during all these months of European and American life, was one of almost complete indifference to his surroundings. Current estimates of value left him entirely unaffected. He was never in any way startled or incredulous under success, being too deeply convinced of the greatness of the Power that worked through him, to be surprised by it. But neither was he unnerved by external failure. Both victory and defeat would come and go. He was their witness....He moved fearless and unhesitant through the luxury of the West. As determinedly as I had seen him in India, dressed in the two garments of simple folk, sitting on the floor and eating with his fingers, so, equally without doubt or shrinking, was his acceptance of the complexity of the means of living in America or France. Monk and king, he said, were the obverse and reverse of a single medal. From the use of the best to the renunciation of all was but one step. India had thrown all her prestige in the past round poverty. Some prestige was in the future to be cast round wealth.

For some time the Swami had been trying to disentangle himself from the responsibilities of work. He had already transferred the property of the Belur Math from his own name to the Trustees of the organization. On August 25, 1900, he had written to Nivedita from Paris:

Now, I am free, as I have kept no power or authority or position for me in the work. I also have resigned the Presidentship of the Ramakrishna Mission. The Math etc. belong now to the immediate disciples of Ramakrishna except myself. The Presidentship is now Brahmananda's — next it will fall on Premananda etc., in turn. I am so glad a whole load is off me. Now I am happy.... I no longer represent anybody, nor am I responsible to anybody. As to my friends, I had a morbid sense of obligation. I have thought well and find I owe nothing to anybody — if anything. I have given my best energies, unto death almost, and received only hectoring and mischief-making and botheration&....

Your letter indicates that I am jealous of your new friends. You must know once for all I am born without jealousy, without avarice, without the desire to rule& #151; whatever other vices I may be born with. I never directed you before; now, after I am nobody in the work, I have no direction whatever. I only know this much: So long as you serve 'Mother' with a whole heart, She will be your guide.

I never had any jealousy about what friends you made. I never criticized my brethren for mixing up in anything. Only I do believe the Western people have the peculiarity of

trying to force upon others whatever seems good to them, forgetting that what is good for you may not be good for others. As such I am afraid you would try to force upon others whatever turn your mind might take in contact with new friends. That was the only reason I sometimes tried to stop any particular influence, and nothing else.

You are free. Have your own choice, your own work....

Friends or foes, they are all instruments in Her hands to help us work out our own karma, through pleasure or pain. As such, 'Mother' bless all.

How did America impress Swami Vivekananda during his second visit to the West? What impressions did he carry to India of the state of things in the New World? During his first visit he had been enthusiastic about almost everything he saw — the power, the organization, the material prosperity, the democracy, and the spirit of freedom and justice. But now he was greatly disillusioned. In America's enormous combinations and ferocious struggle for supremacy he discovered the power of Mammon. He saw that the commercial spirit was composed, for the most part, of greed, selfishness, and a struggle for privilege and power. He was disgusted with the ruthlessness of wealthy business men, swallowing up the small tradespeople by means of large combinations. That was indeed tyranny. He could admire an organization; 'but what beauty is there among a pack of wolves?' he said to a disciple. He also noticed, in all their nakedness, the social vices and the arrogance of race, religion, and colour. America, he confided to Miss MacLeod, would not be the instrument to harmonize East and West.

During his trip through Eastern Europe, from Paris to Constantinople, he smelt war. He felt the stench of it rising on all sides. 'Europe,' he remarked, 'is a vast military camp.'

But the tragedy of the West had not been altogether unperceived by him even during his first visit. As early as 1895 he said to Sister Christine: 'Europe is on the edge of a volcano. If the fire is not extinguished by a flood of spirituality, it will erupt.'

One cannot but be amazed at the Swami's prophetic intuition as expressed through the following remarks made to Christine in 1896: 'The next upheaval will come from Russia or China. I cannot see clearly which, but it will be either the one or the other.' He further said: 'The world is in the third epoch, under the domination of the vaisya. The fourth epoch will be under that of the sudra.'

TOWARDS THE END

Swami Vivekananda disembarked in Bombay and immediately entrained for Calcutta, arriving at the Belur Math late in the evening of December 9, 1900. The Swami had not informed anybody of his return. The gate of the monastery was locked for the night. He heard the dinner bell, and in his eagerness to join the monks at their meal, scaled the gate. There was great rejoicing over his homecoming.

At the Math Swami Vivekananda was told about the passing away of his beloved disciple Mr. Sevier at Mayavati in the Himalayas. This was the sad news of which he had had a presentiment in Egypt. He was greatly distressed, and on December 11 wrote to Miss MacLeod: 'Thus two great Englishmen (The other was Mr. Goodwin.) gave up their lives for us — us, the Hindus. This is martyrdom, if anything is.' Again he wrote to her on December 26: 'He was cremated on the bank of the river that flows by his ashrama, *a la* Hindu, covered with garlands, the brahmins carrying the body and the boys chanting the Vedas. The cause has already two martyrs. It makes me love dear England and its heroic breed. The Mother is watering the plant of future India with the best blood of England. Glory unto Her!'

The Swami stayed at the Math for eighteen days and left for Mayavati to see Mrs. Sevier. The distance from the railroad station to the monastery at Mayavati was sixty-five miles. The Swami did not give the inmates sufficient time to arrange for his comfortable transportation.

He left the railroad station in a hurry in the company of Shivananda and Sadananda. The winter of that year was particularly severe in the Himalayas; there was a heavy snowfall on the way, and in his present state of health he could hardly walk. He reached the monastery, however, on January 3, 1901.

The meeting with Mrs. Sevier stirred his emotions. He was delighted, however, to see the magnificent view of the eternal snow and also the progress of the work. Because of the heavy winter, he was forced to stay indoors most of the time. It was a glorious occasion for the members of the ashrama. The Swami's conversation was inspiring. He spoke of the devotion of his Western disciples to his cause, and in this connexion particularly mentioned the name of Mr. Sevier. He also emphasized the necessity of loyalty to the work undertaken, loyalty to the leader, and loyalty to the organization. But the leader, the Swami said, must command respect and obedience by his character. While at Mayavati, in spite of a suffocating attack of asthma, he was busy with his huge correspondence and wrote three articles for the magazine *Prabuddha Bharata*. The least physical effort exhausted him. One day he exclaimed, 'My body is done for!'

The Advaita Ashrama at Mayavati had been founded, as may be remembered, with a view to enabling its members to develop their spiritual life through the practice of the non-dualistic discipline. All forms of ritual and worship were strictly excluded. But some of the members, accustomed to rituals, had set apart a room as the shrine, where a picture of Sri Ramakrishna was installed and worshipped daily. One morning the Swami chanced to enter this room while the worship was going on. He said nothing at that time, but in the evening severely reprimanded the inmates for violating the rules of the monastery. As he did not want to hurt their feelings too much, he did not ask them

to discontinue the worship, but it was stopped by the members themselves.

One of them, however, whose heart was set on dualistic worship, asked the advice of the Holy Mother. She wrote: 'Sri Ramakrishna was all Advaita and preached Advaita. Why should you not follow Advaita? All his disciples are Advaitins.'

After his return to the Belur Math, the Swami said in the course of a conversation: 'I thought of having one centre at least from which the external worship of Sri Ramakrishna would be excluded. But I found that the Old Man had already established himself even there. Well! Well!'

The above incident should not indicate any lack of respect in Swami Vivekananda for Sri Ramakrishna or dualistic worship. During the last few years of his life he showed a passionate love for the Master. Following his return to the Belur Math he arranged, as will be seen presently, the birthday festival of Sri Ramakrishna and the worship of the Divine Mother, according to traditional rituals.

The Swami's real nature was that of a lover of God, though he appeared outwardly as a philosopher. But in all his teachings, both in India and abroad, he had emphasized the non-dualistic philosophy. For Ultimate Reality, in the Hindu spiritual tradition, is non-dual. Dualism is a stage on the way to non-dualism. Through non-dualism alone, in the opinion of the Swami, can the different dualistic concepts of the Personal God be harmonized. Without the foundation of the non-dualistic Absolute, dualism breeds fanaticism, exclusiveness, and dangerous emotionalism. He saw both in India and abroad a caricature of dualism in the worship conducted in the temples, churches, and other places of worship.

In India the Swami found that non-dualism had degenerated into mere dry intellectual speculation. And so he wanted to restore non-dualism to its pristine purity. With that end in view he had established the Advaita Ashrama at Mayavati, overlooking the gorgeous eternal snow of the Himalayas, where the mind naturally soars to the contemplation of the Infinite, and there he had banned all vestiges of dualistic worship. In the future, the Swami believed, all religions would receive a new orientation from the non-dualistic doctrine and spread goodwill among men.

On his way to Mayavati Swami Vivekananda had heard the melancholy news of the passing away of the Raja of Khetri, his faithful disciple, who had borne the financial burden of his first trip to America. The Raja had undertaken the repairing of a high tower of the Emperor Akbar's tomb near Agra, and one day, while inspecting the work, had missed his footing, fallen several feet, and died. 'Thus', wrote the Swami to Mary Hale, 'we sometimes come to grief on account of our zeal for antiquity. Take care, Mary, don't be too zealous about your piece of Indian antiquity.' (Referring to himself.) 'So you see', the Swami wrote to Mary again, 'things are gloomy with me just now and my own health is wretched. Yet I am sure to bob up soon and am waiting for the next turn.'

The Swami left Mayavati on January 18, and travelled four days on slippery slopes,

partly through snow, before reaching the railroad station. He arrived at the Belur Math on January 24.

Swami Vivekananda had been in his monastery for seven weeks when pressing invitations for a lecture trip began to pour in from East Bengal. His mother, furthermore, had expressed an earnest desire to visit the holy places situated in that part of India. On January 26 he wrote to Mrs. Ole Bull: 'I am going to take my mother on pilgrimage....This is the one great wish of a Hindu widow. I have brought only misery to my people all my life. I am trying to fulfil this one wish of hers.'

On March 18, in the company of a large party of his sannyasin disciples, the Swami left for Dacca, the chief city of East Bengal, and arrived the next day. He was in poor health, suffering from both asthma and diabetes. During an asthmatic attack, when the pain was acute, he said half dreamily: 'What does it matter! I have given them enough for fifteen hundred years.' But he had hardly any rest. People besieged him day and night for instruction. In Dacca he delivered two public lectures and also visited the house of Nag Mahashay, where he was entertained by the saint's wife.

Next he proceeded to Chandranath, a holy place near Chittagong, and to sacred Kamakhya in Assam. While in Assam he spent several days at Shillong in order to recover his health, and there met Sir Henry Cotton, the chief Government official and a friend of the Indians in their national aspiration. The two exchanged many ideas, and at Sir Henry's request the Government physician looked after the Swami's health.

Vivekananda returned to the Belur Monastery in the second week of May. Concerning the impressions of his trip, he said that a certain part of Assam was endowed with incomparable natural beauty. The people of East Bengal were more sturdy, active, and resolute than those of West Bengal. But in religious views they were rather conservative and even fanatical. He had found that some of the gullible people believed in pseudo-Incarnations, several of whom were living at that time in Dacca itself. The Swami had exhorted the people to cultivate manliness and the faculty of reasoning. To a sentimental young man of Dacca he had said: 'My boy, take my advice; develop your muscles and brain by eating good food and by healthy exercise, and then you will be able to think for yourself. Without nourishing food your brain seems to have weakened a little.' On another occasion, in a public meeting, he had declared, referring to youth who had very little physical stamina, 'You will be nearer to Heaven through football than through the study of the Gita.'

The brother disciples and his own disciples were much concerned about the Swami's health, which was going from bad to worse. The damp climate of Bengal did not suit him at all; it aggravated his asthma, and further, he was very, very tired. He was earnestly requested to lead a quiet life, and to satisfy his friends the Swami lived in the monastery for about seven months in comparative retirement. They tried to entertain him with light talk. But he could not be dissuaded from giving instruction to his disciples whenever the occasion arose.

He loved his room on the second storey, in the southeast corner of the monastery

building, to which he joyfully returned from his trips to the West or other parts of India. This large room with four windows and three doors served as both study and bedroom. In the corner to the right of the entrance door stood a mirror about five feet high, and near this, a rack with his ochre clothes. In the middle of the room was an iron bedstead with a spring mattress, which had been given to him by one of his Western disciples. But he seldom used it; for he preferred to sleep on a small couch placed by its side. A writing-table with letters, manuscripts, pen, ink, paper, and blotting-pad, a call-bell, some flowers in a metal vase, a photograph of the Master, a deer-skin which he used at the time of meditation, and a small table with a tea-set completed the furnishings.

Here he wrote, gave instruction to his disciples and brother monks, received friends, communed with God in meditation, and sometimes ate his meals. And it was in this room that he ultimately entered into the final ecstasy from which he never returned to ordinary consciousness. The room has been preserved as it was while the Swami was in his physical body, everything in it being kept as on the last day of his life, the calendar on the wall reading July 4, 1902.

On December 19, 1900, he wrote to an American disciple: 'Verily I am a bird of passage. Gay and busy Paris, grim old Constantinople, sparkling little Athens, and pyramidal Cairo are left behind, and here I am writing in my room on the Ganga, in the Math. It is so quiet and still! The broad river is dancing in the bright sunshine, only now and then an occasional cargo boat breaking the silence with the splashing of the waves. It is the cold season here, but the middle of the day is warm and bright every day. It is like the winter of southern California. Everything is green and gold, and the grass is like velvet, yet the air is cold and crisp and delightful.'

After the Swami's return from East Bengal he lived a relaxed life in the monastery, surrounded by his pet animals: the dog Bagha, the she-goat Hansi, an antelope, a stork, several cows and sheep and ducks and geese, and a kid called Matru who was adorned with a collar of little bells, and with whom the Swami ran and played like a child. The animals adored him, Matru, the little kid, who had been — so he pretended — a relation of his in a previous existence, slept in his room. When it died he grieved like a child and said to a disciple: 'How strange! Whomsoever I love dies early.' Before milking Hansi for his tea, he always asked her permission. Bagha who took part in the Hindu ceremonies, went to bathe in the Ganga with the devotees on sacred occasions, as for instance when the gongs and conchs announced the end of an eclipse. He was, in a sense, the leader of the group of animals at the Math. After his death he was given a burial in the grounds of the monastery.

Referring to his pet animals he wrote to an American disciple on September 7, 1901: 'The rains have come down in right earnest, and it is a deluge — pouring, pouring, pouring, night and day. The river is rising, flooding the banks; the ponds and tanks have overflowed. I have just now returned from lending a hand in cutting a deep drain to take off the water from the Math grounds. The rainwater stands at places some feet deep. My huge stork is full of glee and so are the ducks and geese. My tame antelope fled from the Math and gave us some days of anxiety in finding him out. One of my

ducks unfortunately died yesterday. She had been gasping for breath more than a week. One of my waggish old monks says, "Sir, it is no use living in the Kaliyuga, when ducks catch cold from damp and rain, and frogs sneeze!" One of the geese had her plumes falling off. Knowing no other method of treatment, I left her some minutes in a tub of water mixed with mild carbolic, so that it might either kill or heal — and she is all right now.'

Thus Swami Vivekananda tried to lead a carefree life at the monastery, sometimes going about the grounds clad in his loin-cloth, sometimes supervising the cooking arrangements and himself preparing some delicacies for the inmates, and sometimes joining his disciples and brother monks in the singing of devotional music. At other times he imparted spiritual instruction to the visitors, or engaged in deep thought whenever his inner spirit was stirred up, occupied himself with serious study in his room, or explained to the members of the Math the intricate passages of the scriptures and unfolded to them his scheme of future work.

Though his body was wearing away day by day, his mind was luminous. At times his eyes assumed a far-away look, showing how tired he was of the world. One day he said, 'For one thing we may be grateful: this life is not eternal.'

The illness did not show any sign of abatement, but that did not dampen his spirit to work. When urged to rest, he said to a disciple: 'My son, there is no rest for me. That which Sri Ramakrishna called "Kali" took possession of my body and soul three or four days before his passing away. That makes me work and work and never lets me keep still or look to my personal comfort.' Then he told the disciple how the Master, before his passing away, had transmitted his spiritual power to him.

During the later part of 1901 the Swami observed all the religious festivals at the Math. The Divine Mother was worshipped in strict orthodox fashion during the Durga-puja, Lakshmi-puja and Kali-puja. On the occasion of the Durga-puja the poor were given a sumptuous feast. Thus the Swami demonstrated the efficacy of religious rituals in the development of the spiritual life. In February 1902 the birth anniversary of Sri Ramakrishna was celebrated at the Belur Math, and over thirty thousand devotees gathered for the occasion. But the Swami was feverish. He was confined to his room by the swelling of his legs. From the windows he watched the dancing and the music of the devotees.

To the disciple who was attending him the Swami said: 'He who has realized the Atman becomes a storehouse of great power. From him as the centre a spiritual force emanates, working within a certain radius; people who come within this circle become inspired with his ideas and are overwhelmed by them. Thus without much religious striving they derive benefit from the spiritual experience of an illumined person. This is called grace.' 'Blessed are those,' the Swami continued, 'who have seen Sri Ramakrishna. All of you, too, will get his vision. When you have come here, you are very near to him. Nobody has been able to understand him who came on earth as Sri Ramakrishna. Even his own nearest devotees have no real clue to it. Only some have a little inkling of it. All will understand in time.'

It is said that the spot immediately beneath a lamp is dark. And so it was that the orthodox people of the neighbouring villages hardly understood the ideas and ideals of the Belur Math. The monks there did not in all respects lead the life of orthodox sannyasins. Devotees from abroad frequented the monastery. In matters of food and dress the inmates were liberal. Thus they became the butt of criticism. The villagers invented scandals about them and the passengers on the boats passing along the Ganga would point out the monastery with an accusing finger.

When the Swami heard all this he said: 'That is good. It is a law of nature. That is the way with all founders of religion. Without persecution superior ideas cannot penetrate into the heart of society.'

But the criticism of the neighbours in time gave place to pride in having in their midst so many saintly souls.

Many distinguished Indians used to visit the Swami at this time. With some of them he discussed the idea of founding a Vedic Institution for the promotion of the ancient Aryan culture and the knowledge of Sanskrit. This was one of the Swami's favourite thoughts, on which he dwelt even on the last day of his life on earth.

Towards the end of 1901 two learned Buddhists from Japan came to the Belur Math to induce the Swami to attend a Congress of Religions that was being contemplated in Japan at that time. One of them was the famous artist and art critic Okakura, and the other Oda, the head priest of a Buddhist temple. The Swami became particularly fond of Okakura and said, 'We are two brothers who meet again, having come from the ends of the earth.' Though pressed by the visitors, he could not accept the invitation to go to Japan, partly because of his failing health and partly because he was sceptical that the Japanese would appreciate the monastic ideal of the Non-dualistic Vedanta. In a letter to a Western lady written in June 1902, the Swami made the following interesting observation about the connexion between the monastic ideal and fidelity in married life:

In my opinion, a race must first cultivate a great respect for motherhood, through the sanctification and inviolability of marriage, before it can attain to the ideal of perfect chastity. The Roman Catholics and the Hindus, holding marriage sacred and inviolate, have produced great chaste men and women of immense power. To the Arab, marriage is a contract or a forceful possession, to be dissolved at will, and we do not find there the development of the idea of the virgin of the brahmacharin. Modern Buddhism — having fallen among races who had not yet come up to the evolution of marriage — has made a travesty of monasticism. So until there is developed in Japan a great and sacred ideal about marriage (apart from mutual attraction and love), I do not see how there can be great monks and nuns. As you have come to see that the glory of life is chastity, so my eyes also have been opened to the necessity of this great sanctification for the vast majority, in order that a few lifelong chaste powers may be produced.

The Swami used to say that absolute loyalty and devotion between husbands and wives for three successive generations find their expression in the birth of an ideal monk.

Okakura earnestly requested the Swami to accompany him on a visit to Bodh-Gaya, where Buddha had attained illumination. Taking advantage of several weeks' respite from his ailment, the Swami accepted the invitation. He also desired to see Varanasi. The trip lasted through January and February 1902, and was a fitting end to all his wanderings. He arrived at Bodh-Gaya on the morning of his last birthday and was received with genuine courtesy and hospitality by the orthodox Hindu monk in charge of the temple. This and the similar respect and affection shown by the priests in Varanasi proved the extent of his influence over men's hearts. It may be remembered that Bodh-Gaya had been the first of the holy places he had visited during Sri Ramakrishna's lifetime. And some years later, when he was still an unknown monk, he had said farewell to Varanasi with the words: 'Till that day when I fall on society like a thunderbolt I shall visit this place no more.'

In Varanasi the Swami was offered a sum of money by a Maharaja to establish a monastery there. He accepted the offer and, on his return to Calcutta, sent Swami Shivananda to organize the work. Even before Swami Vivekananda's visit to Varanasi, several young men, under the Swami's inspiration, had started a small organization for the purpose of providing destitute pilgrims with food, shelter, and medical aid. Delighted with their unselfish spirit, the Swami said to them: 'You have the true spirit, my boys, and you will always have my love and blessings! Go on bravely; never mind your poverty. Money will come. A great thing will grow out of it, surpassing your fondest hopes.' The Swami wrote the appeal which was published with the first report of the 'Ramakrishna Home of Service,' as the institution came to be called. In later years it became the premier institution of its kind started by the Ramakrishna Mission.

The Swami returned from Varanasi. But hardly had he arrived at Belur when his illness showed signs of aggravation in the damp air of Bengal. During the last year and a half of his life he was, off and on, under the strict supervision of his physicians. Diabetes took the form of dropsy. His feet swelled and certain parts of his body became hypersensitive. He could hardly close his eyes in sleep. A native physician made him follow a very strict regime: he had to avoid water and salt. For twenty-one days he did not allow a drop of water to pass through his throat. To a disciple he said: 'The body is only a tool of the mind. What the mind dictates the body will have to obey. Now I do not even think of water. I do not miss it at all.... I see I can do anything.'

Though his body was subjected to a devitalizing illness, his mind retained its usual vigour. During this period he was seen reading the newly published *Encyclopaedia Britannica*. One of his householder disciples remarked that it was difficult to master these twenty-five volumes in one life. But the Swami had already finished ten volumes and was busy reading the eleventh. He told the disciple to ask him any question from the ten volumes he had read, and to the latter's utter amazement the Swami not only displayed his knowledge of many technical subjects but even quoted the language of the book here and there. He explained to the disciple that there was nothing miraculous about it. A man who observed strict chastity in thought and action, he declared, could

develop the retentive power of the mind and reproduce exactly what he had heard or read but once, even years before.

The regeneration of India was the ever recurring theme of the Swami's thought. Two of the projects dear to his heart were the establishment of a Vedic College and a convent for women. The latter was to be started on the bank of the Ganga under the direction of the Holy Mother and was to be completely separated from the Belur Monastery. The teachers trained in the convent were to take charge of the education of Indian women along national lines.

But the Swami's heart always went out in sympathy for the poor and neglected masses. During the later part of 1901 a number of Santhal labourers were engaged in levelling the grounds about the monastery. They were poor and outside the pale of society. The Swami felt an especial joy in talking to them, and listened to the accounts of their misery with great compassion. One day he arranged a feast for them and served them with delicacies that they had never before tasted. Then, when the meal was finished, the Swami said to them: 'You are Narayanas. Today I have entertained the Lord Himself by feeding you.'

He said to a disciple: 'I actually saw God in them. How guileless they are!' Afterwards he said, addressing the inmates of the Belur Math:

'See how simple-hearted these poor, illiterate people are! Will you be able to relieve their miseries to some extent at least? Otherwise of what use is our wearing the ochre robe of the sannyasin? To be able to sacrifice everything for the good of others is real monasticism. Sometimes I think within myself: "What is the good of building monasteries and so forth? Why not sell them and distribute the money among the poor, indigent Narayanas? What homes should we care for, we who have made the tree our shelter? Alas! How can we have the heart to put a morsel into our mouths, when our countrymen have not enough wherewith to feed or clothe themselves?...Mother, shall there be no redress for them?" One of the purposes of my going out to preach religion to the West, as you know, was to see if I could find any means of providing for the people of my country. Seeing their poverty and distress, I think sometimes: "Let us throw away all the paraphernalia of worship — blowing the conch and ringing the bell and waving the lights before the image....Let us throw away all pride of learning and study of the scriptures and all spiritual disciplines for the attainment of personal liberation. Let us go from village to village, devoting ourselves to the service of the poor. Let us, through the force of our character and spirituality and our austere living, convince the rich about their duties to the masses, and get money and the means wherewith to serve the poor and the distressed....Alas! Nobody in our country thinks for the low, the poor, the miserable! Those who are the backbone of the nation, whose labour produces food, those whose one day's absence from work raises a cry of general distress in the city — where is the man in our country who sympathizes with them, who shares in their joys and sorrows? Look how, for want of sympathy on the part of the Hindus, thousands of pariahs are becoming Christians in the Madras Presidency! Don't think that it is merely the pinch of hunger that drives them to embrace

Christianity. It is simply because they do not get your sympathy. You are continually telling them: "Don't touch me." "Don't touch this or that!" Is here any fellow-feeling or sense of dharma left in the country? There is only "Don't-touchism" now! Kick out all such degrading usages! How I wish to abolish the barriers of "Don't-touchism" and go out and bring together one and all, crying: "Come, all ye that are poor and destitute, fallen and downtrodden! We are one in the name of Ramakrishna!" Unless they are elevated, the Great Mother India will never awake! What are we good for if we cannot provide facilities for their food and clothing? Alas, they are ignorant of the ways of the world and hence fail to eke out a living though labouring hard day and night for it. Gather all your forces together to remove the veil from their eyes. What I see clear as daylight is that the same Brahman, the same Sakti, is in them as in me! Only there is a difference in the degree of manifestation — that is all. Have you ever seen a country in the whole history of the world rise unless there was a uniform circulation of the national blood all over the body? Know for certain that not much can be done with that body one limb of which is paralysed, even though the other limbs are healthy.'

One of the lay disciples pointed out the difficulty of establishing unity and harmony among the diverse sects in India. Vivekananda replied with irritation:

'Don't come here any more if you think any task too difficult. Through the grace of the Lord, everything becomes easy of achievement. Your duty is to serve the poor and the distressed without distinction of caste and creed. What business have you to consider the fruits of your action? Your duty is to go on working, and everything will set itself right in time, and work by itself. My method of work is to construct, and not to destroy that which is already existing....You are all intelligent boys and profess to be my disciples — tell me *what* you have done. Couldn't you give away one life for the sake of others? Let the reading of Vedanta and the practice of meditation and the like be left for the next life! Let this body go in the service of others — and then I shall know you have not come to me in vain!'

A little later he said:

'After so much tapasya, austerity, I have known that the highest truth is this: "He is present in all beings. These are all the manifested forms of Him. There is no other God to seek for! He alone is worshipping God, who serves all beings."'

In this exhortation is found Vivekananda's message in all its vividness. These words are addressed to India and the Western world alike. The west, too, has its pariahs. He who exploits another man, near or distant, offends God and will pay for it sooner or later. All men are sons of the same God, all bear within them the same God. He who wishes to serve must serve man — and in the first instance, man in the humblest,

poorest, most degraded form. Only by breaking down the barriers between man and man can one usher in the kingdom of heaven on earth.

There were moments when Vivekananda felt gloomy. His body was wasting away, and only a few young men came forward to help him in his work. He wanted more of them who, fired with indomitable faith in God and in themselves, would renounce everything for the welfare of others. He used to say that with a dozen such people he could divert into a new channel the whole thought-current of the country. Disregarding his physical suffering, he constantly inspired his disciples to cultivate this new faith.

Thus we see him, one day, seated on a canvas cot under the mango tree in the courtyard of the monastery. Sannyasins and brahmacharins about him were busy doing their daily duties. One was sweeping the courtyard with a big broom. Swami Premananda, after his bath, was climbing the steps to the shrine. Suddenly Swami Vivekananda's eyes became radiant. Shaking with emotion, he said to a disciple:

'Where will you go to seek Brahman? He is immanent in all beings. Here, here is the visible Brahman! Shame on those who, neglecting the visible Brahman, set their minds on other things! Here is the visible Brahman before you as tangible as a fruit in one's hand! Can't you see? Here — here — is Brahman!'

These words struck those around him with a kind of electric shock. For a quarter of an hour they remained glued to the spot, as if petrified. The broom in the hand of the sweeper stopped. Premananda fell into a trance. Everyone experienced an indescribable peace. At last the Swami said to Premananda, 'Now go to worship.'

The brother disciples tried to restrain the Swami's activities, especially instruction to visitors and seekers. But he was unyielding. 'Look here!' he said to them one day. 'What good is this body? Let it go in helping others. Did not the Master preach until the very end? And shall I not do the same? I do not care a straw if the body goes. You cannot imagine how happy I am when I find earnest seekers after truth to talk to. In the work of waking up Atman in my fellow men I shall gladly die again and again!'

Till the very end the Swami remained the great leader of the monastery, guiding with a firm hand the details of its daily life, in spite of his own suffering. He insisted upon thorough cleanliness and examined the beds to see that they were aired and properly taken care of. He drew up a weekly time-table and saw that it was scrupulously observed. The classes on the Vedas and the Puranas were held daily, he himself conducting them when his health permitted. He discouraged too much ritualism in the chapel. He warned the monks against exaggerated sentimentalism and narrow sectarianism.

But the leader kept a stern watch on the practice of daily meditation on the part of the inmates of the monastery. The bell sounded at fixed hours for meals, study, discussion, and meditation. About three months before his death he made it a rule that at four o'clock in the morning a hand-bell should be rung from room to room to awaken the monks. Within half an hour all should be gathered in the chapel to meditate. But he

was always before them. He got up at three and went to the chapel, where he sat facing the north, meditating motionless for more than two hours. No one was allowed to leave his seat before the Swami set the example. As he got up, he chanted softly, 'Siva! Siva!' Bowing to the image of Sri Ramakrishna, he would go downstairs and pace the courtyard, singing a song about the Divine Mother or Siva. Naturally his presence in the chapel created an intense spiritual atmosphere. Swami Brahmananda said: 'Ah! One at once becomes absorbed if one sits for meditation in company with Naren! I do not feel this when I sit alone.'

Once, after an absence of several days on account of illness, he entered the chapel and found only two monks there. He became annoyed; in order to discipline the absentees he forbade them to eat their meals at the monastery. They had to go out and beg their food. He did not spare anyone, even a beloved brother disciple for whom he cherished the highest respect and who happened to be absent from the chapel that morning.

Another day, he found a brother disciple, Swami Shivananda, in bed at the hour of meditation. He said to the latter 'Brother! I know you do not need meditation. You have already realized the highest goal through the grace of Sri Ramakrishna. But you should daily meditate with the youngsters in order to set an example to them.'

From that day on, Shivananda, whether ill or well, always communed with God during the early hours of the morning. In his old age, when it became physically impossible for him to go to the chapel, he used to sit on his bed for meditation.

But the Swami, preoccupied as he was with the training of his Indian disciples, never forgot his Western ones. Their welfare, too, was always in his thought and prayer.

To Miss MacLeod he wrote on June 14, 1901:

Well, Joe, keep health and spirits up...*Gloire et honneur* await you — and mukti. The natural ambition of woman is, through marriage, to climb up leaning upon a man; but those days are gone. You shall be great without the help of any man, just as you are, plain, dear Joe — our Joe, everlasting Joe....

We have seen enough of this life not to care for any of its bubbles, have we not, Joe? For months I have been practising to drive away all sentiments; therefore I stop here, and good-bye just now. It was ordained by Mother that we should work together; it has been already for the good of many; it shall be for the good of many more. So let it be. It is useless planning useless high flights; Mother will find her own way...rest assured.

To Mary Hale, on August 27, 1901 he wrote with his usual wit:

I would that my health were what you expected — at least to be able to write you a long letter. It is getting worse, in fact, every day — and so many complications and

botherations without that, I have ceased to notice it at all.

I wish you all joy in your lovely *Suisse* chalet — splendid health, good appetite, and a light study of Swiss or other antiquities just to liven things up a bit. I am so glad that you are breathing the free air of the mountains, but sorry that Sam is not in the best of health. Well, there is no anxiety about it; he has naturally such a fine physique.

'Woman's moods and man's luck — the gods themselves do not know, not to speak of men.' My instincts may be very feminine — but what I am exercised with just this moment is that you get a little bit of manliness about you. Oh! Mary, your brain, health, beauty, everything, is going to waste just for the lack of that one essential — assertion of individuality. Your haughtiness, spirit, etc. are all nonsense — only mockery. You are at best a boarding-school girl — no backbone! no backbone!

Alas! this lifelong leading-string business ! This is very harsh, very brutal — but I can't help it. I love you, Mary — sincerely, genuinely. I can't cheat you with namby-pamby sugar candies. Nor do they ever come to me.

Then again, I am a dying man; I have no time to fool in. Wake up, girl! I expect now from you letters of the right slashing order. Give it right straight — I need a good deal of rousing....

I am in a sense a retired man. I don't keep much note of what is going on about the Movement. Then the Movement is getting bigger and it is impossible for one man to know all about it minutely. I now do nothing except try to eat and sleep and nurse my body the rest of the time.

Good-bye, dear Mary. Hope we shall meet again somewhere in this life — but meeting or no meeting, I remain ever your loving brother, Vivekananda.

To his beloved disciple Nivedita he wrote on February 12, 1902: 'May all powers come unto you! May Mother Herself be your hands and mind! It is immense power — irresistible — that I pray for you, and, if possible, along with it infinite peace.... 'If there was any truth in Sri Ramakrishna, may He take you into His leading, even as He did me, nay, a thousand times more!'

And again, to Miss MacLeod: 'I can't, even in imagination, pay the immense debt of gratitude I owe you. Wherever you are you never forget my welfare; and there, you are the only one that bears all my burdens, all my brutal outbursts....' The sun, enveloped in a golden radiance, was fast descending to the horizon. The last two months of the Swami's life on earth had been full of events foreshadowing the approaching end. Yet few had thought the end so near.

Soon after his return from Varanasi the Swami greatly desired to see his sannyasin disciples and he wrote to them to come to the Belur Math, even if only for a short time. 'Many of his disciples from distant parts of the world,' writes Sister Nivedita, 'gathered

round the Swami. Ill as he looked, there was none probably who suspected how near the end had come. Yet visits were paid and farewells exchanged that it had needed voyages half round the world to make.'

More and more the Swami was seen to free himself from all responsibilities, leaving the work to other hands. 'How often,' he said, 'does a man ruin his disciples by remaining always with them ! When men are once trained, it is essential that their leader leave them, for without his absence they cannot develop themselves.' 'Plants,' he had said some time before, 'always remain small under a big tree.' Yet the near and dear ones thought that he would certainly live three or four years more.

He refused to express any opinion on the question of the day. 'I can no more enter into outside affairs,' he said; 'I am already on the way.' On another occasion he said: 'You may be right; but I cannot enter any more into these matters. I am going down into death.' News of the world met with but a far-away rejoinder from him.

On May 15, 1902, he wrote to Miss MacLeod, perhaps for the last time: 'I am somewhat better, but of course far from what I expected. A great idea of quiet has come upon me. I am going to retire for good — no more work for me. If possible, I will revert to my old days of begging. All blessings attend you, Joe; you have been a good angel to me.'

But it was difficult for him to give up what had been dearer to him than his life: the work. On the last Sunday before the end he said to one of his disciples: 'You know the work is always my weak point. When I think *that* might come to an end, I am all undone.' He could easily withdraw from weakness and attachment, but the work still retained its power to move him.

Sri Ramakrishna and the Divine Mother preoccupied his mind. He acted as if he were the child of the Mother or the boy playing at the feet of Sri Ramakrishna at Dakshineswar. He said, 'A great tapasya and meditation has come upon me, and I am making ready for death.'

His disciples and spiritual brothers were worried to see his contemplative mood. They remembered the words of Sri Ramakrishna that Naren, after his mission was completed, would merge for ever into samadhi, and that he would refuse to live in his physical body if he realized who he was. A brother monk asked him one day, quite casually, 'Do you know yet who you are?' The unexpected reply, 'Yes, I now know!' awed into silence everyone present. No further question was asked. All remembered the story of the great nirvikalpa samadhi of Naren's youth, and how, when it was over, Sri Ramakrishna had said: 'Now the Mother has shown you everything. But this realization, like the jewel locked in a box, will be hidden away from you and kept in my custody. I will keep the key with me. Only after you have fulfilled your mission on this earth will the box be unlocked, and you will know everything as you have known now.'

They also remembered that in the cave of Amarnath, in the summer of 1898, he had

received the grace of Siva — not to die till he himself should will to do so. He was looking death in the face unafraid as it drew near.

Everything about the Swami in these days was deliberate and significant, yet none could apprehend its true import. People were deceived by his outer cheerfulness. From the beginning of June he appeared to be regaining his health.

One day, about a week before the end, he bade a disciple bring him the Bengali almanac. He was seen several times on subsequent days studying the book intently, as if he was undecided about something he wanted to know. After the passing away, the brother monks and disciples realized that he had been debating about the day when he should throw away the mortal body. Ramakrishna, too, had consulted the almanac before his death.

Three days before the mahasamadhi, Vivekananda pointed out to Swami Premananda a particular spot on the monastery grounds where he wished his body to be cremated.

On Wednesday the Swami fasted, following the orthodox rule: it was the eleventh day of the moon. Sister Nivedita came to the monastery to ask him some questions about her school; but he was not interested and referred her to some other Swamis. He insisted, however, on serving Nivedita the morning meal. To quote the Sister's words:

Each dish, as it was offered — boiled seeds of the jack-fruit, boiled potatoes, plain rice, and ice-cold milk — formed the subject of playful chat; and finally, to end the meal, he himself poured the water over her hands, and dried them with a towel.

'It is I who should do these things for you, Swamiji! Not you for me!' was the protest naturally offered. But his answer was startling in its solemnity — 'Jesus washed the feet of his disciples!'

Something checked the answer, 'But that was the last time!' as it rose to the lips, and the words remained unuttered. This was well. For here also, the time had come.

There was nothing sad or grave about the Swami during these days. Efforts were made not to tire him. Conversations were kept as light as possible, touching only upon the pet animals that surrounded him, his garden experiments, books, and absent friends. But all the while one was conscious of a luminous presence of which the Swami's bodily form seemed only a shadow or symbol. The members of the monastery had never felt so strongly as now, before him, that they stood in the presence of an infinite light; yet none was prepared to see the end so soon, least of all on that Friday, July the Fourth, on which he appeared so much stronger and healthier than he had been for years.

On the supreme day, Friday, he rose very early. Going to the chapel, alone, he shut the windows and bolted the doors, contrary to his habit, and meditated for three hours. Descending the stairs of the shrine, he sang a beautiful song about Kali:

Is Kali, my Mother, really black?
The Naked One, though black She seems,
Lights the Lotus of the heart.
Men call Her black, but yet my mind
Will not believe that She is so:
Now She is white, now red, now blue;
Now She appears as yellow, too.
I hardly know who Mother is,
Though I have pondered all my life:
Now Purusha, now Prakriti,
And now the Void, She seems to be.
To meditate on all these things
Confounds poor Kamalakanta's wits.

Then he said, almost in a whisper: 'If there were another Vivekananda, then he would have understood what this Vivekananda has done! And yet — how many Vivekanandas shall be born in time!'

He expressed the desire to worship Mother Kali at the Math the following day, and asked two of his disciples to procure all the necessary articles for the ceremony. Next he asked the disciple Suddhananda to read a passage from the Yajurveda with the commentary of a well-known expositor. The Swami said that he did not agree with the commentator and exhorted the disciple to give a new interpretation of the Vedic texts.

He partook of the noon meal with great relish, in company with the members of the Math, though usually, at that time, he ate alone in his room because of his illness. Immediately afterwards, full of life and humour, he gave lessons to the brahmacharins for three hours on Sanskrit grammar. In the afternoon he took a walk for about two miles with Swami Premananda and discussed his plan to start a Vedic College in the monastery.

'What will be the good of studying the Vedas?' Premananda asked.

'It will kill superstition,' Swami Vivekananda said.

On his return the Swami inquired very tenderly concerning every member of the monastery. Then he conversed for a long time with his companions on the rise and fall of nations. 'India is immortal,' he said, 'if she persists in her search for God. But if she goes in for politics and social conflict, she will die.'

At seven o'clock in the evening the bell rang for worship in the chapel. The Swami went to his room and told the disciple who attended him that none was to come to him until called for. He spent an hour in meditation and telling his beads, then called the disciple and asked him to open all the windows and fan his head. He lay down quietly on his bed and the attendant thought that he was either sleeping or meditating.

At the end of an hour his hands trembled a little and he breathed once very deeply. There was a silence for a minute or two, and again he breathed in the same manner. His eyes became fixed in the centre of his eyebrows, his face assumed a divine expression, and eternal silence fell.

'There was,' said a brother disciple of the Swami, 'a little blood in his nostrils, about his mouth, and in his eyes.' According to the Yoga scriptures, the life-breath of an illumined yogi passes out through the opening on the top of the head, causing the blood to flow in the nostrils and the mouth.

The great ecstasy took place at ten minutes past nine. Swami Vivekananda passed away at the age of thirty-nine years, five months, and twenty-four days, thus fulfilling his own prophecy: 'I shall not live to be forty years old.'

The brother disciples thought that he might have fallen into samadhi, and chanted the Master's name to bring back his consciousness. But he remained on his back motionless.

Physicians were sent for and the body was thoroughly examined. In the doctor's opinion life was only suspended; artificial respiration was tried. At midnight, however, Swami Vivekananda was pronounced dead, the cause, according to medical science, having been apoplexy or sudden failure of the heart. But the monks were convinced that their leader had voluntarily cast off his body in samadhi, as predicted by Sri Ramakrishna.

In the morning people poured in from all quarters. Nivedita sat by the body and fanned it till it was brought down at 2 p.m. to the porch leading to the courtyard. It was covered with ochre robes and decorated with flowers. Incense was burnt and a religious service was performed with lights, conch-shells, and bells. The brother monks and disciples took their final leave and the procession started, moving slowly through the courtyard and across the lawn, till it reached the vilva tree near the spot where the Swami himself had desired his body to be cremated.

The funeral pyre was built and the body was consigned to the flames kindled with sandalwood. Across the Ganga, on the other bank, Ramakrishna had been cremated sixteen years before.

Nivedita began to weep like a child, rolling on the ground. Suddenly the wind blew into her lap a piece of the ochre robe from the pyre, and she received it as a blessing. It was dusk when the flames subsided. The sacred relics were gathered and the pyre was washed with the water of the Ganga. The place is now marked by a temple, the table of the altar standing on the very spot where the Swami's body rested in the flames.

Gloom and desolation fell upon the monastery. The monks prayed in the depths of their hearts: 'O Lord! Thy will be done!' But deep beneath their grief all felt that this was not the end. The words of the leader, uttered long before his death, rang in their ears:

'It may be that I shall find it good to get outside my body — to cast it off like a worn-out garment. But I shall not cease to work. I shall inspire men everywhere, until the world shall know that it is one with God.'

And: 'May I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls.'

For centuries to come people everywhere will be inspired by Swami Vivekananda's message: O man! first realize that you are one with Brahman — *aham Brahmasmi* — and then realize that the whole universe is verily the same Brahman — *sarvam khalvidam Brahma*.

सन्त कबीर



परम श्रेय

आचार्य श्री क्षितिमोहन सेन महोदयको

उनके बासठवें वर्षमें प्रवेश करनेके

अवसरपर

लेखककी विनम्र भेंट

भूमिका

‘कबीर’ लिखते समय नाना सामनाओंकी चर्चा प्रसंग-वश आ गई है। उनके उसी पहलूका परिचय विशेष रूपसे कराया गया है जिसे कबीरदासने अधिक लक्ष्य किया था। पाठक पुरतकमें यथास्थान पढ़ेंगे कि कबीरदास बहुत-कुछको अस्वीकार करनेका अपार साहस लेकर अवतीर्ण हुए थे। उन्होंने तत्काल प्रचलित नाना साधन-मार्गोंपर उग्र आक्रमण किया है। कबीरदासके इस विशेष दृष्टिकोणको स्पष्ट रूपसे हृदयगम करानेके लिए मैंने उराकी ओर पाठककी सहानुभूति पैदा करनेकी चेष्टा की है। इसी लिए कहीं कहीं पुस्तकमें ऐसा लग सकता है कि लेखक भी व्यक्तिगत भावसे किसी साधन मार्गका विरोधी है। परन्तु बात ऐसी नहीं है। जहाँ कहीं भी अवसर मिला है वहीं लेखकने इस भ्रमको दूर करनेका प्रयास किया है, पर फिर भी यदि कहीं भ्रमका अवकाश रह गया हो तो वह इस वक्तव्यसे दूर हो जाना चाहिए। कबीर-दासने तत्कालीन नाथपन्थी योगियोंकी साधन-क्रियापर भी आक्षेप किया है, यद्यथाथान उसकी चर्चा की गई है। पुस्तकके अधिकांश स्थलोंमें ‘योगी’ शब्दसे इन्हीं नाथपन्थी योगियोंसे तात्पर्य है। समाधिके विषय जहाँ कहीं कबीरदासने कहा है वहाँ ‘जड़-समाधि’ अर्थ समझना चाहिए। यथाप्रसंग पुस्तकमें इसकी चर्चा आ गई है। वैसे, कबीरदास जिस सहज-समाधिकी बात कहते हैं वह योगमार्गसे असम्मत नहीं है। यहाँ यह भी कह रखना जरूरी है कि पुस्तकमें भिन्न भिन्न साधन-मार्गोंके ऐतिहासिक विकासकी ओर ही अधिक ध्यान दिया गया है।

पुस्तकके अन्तमें उपयोगी समझकर ‘कबीर-घाणी’ नामसे कुछ चुने हुए पद्य संग्रह किये गये हैं। उनके शुरूके सौ पद श्री आचार्य क्षिति-मोहन सेनके संग्रहके हैं। इन्हींको कविवर रवीन्द्रनाथ ठाकुरने अँग्रेजीमें अनूदित किया था। आचार्य सेनने इन पद्योंको लेनेकी अनुमति देकर हँसिकागो, अनुग्रहीत किया है।

पं० नाथूरामजी प्रेमीने अपने स्वाभाविक प्रेम और उत्साहके साथ पुस्तकको प्रकाशित किया है, इसके लिए लेखक अत्यन्त कृतज्ञ है। भाई श्री मोहनलालजी वाजपेयीने नाना भावसे सहायता करके पुस्तकको अधिक च्छुदियुक्त होनेसे बचा लिया है। अनेक लेखकों और प्रकाशकोंके अगूल्य ग्रन्थोंकी सहायता न मिली होती तो पुस्तक लिखी ही न गई होती। जिन लोगोंके मतका कहीं कहीं विरोध करना पड़ा है उनके प्रति मेरी गम्भीर श्रद्धा है। वस्तुतः जिनके ऊपर श्रद्धा है उन्हेंकी मतोंकी मेने समीक्षा की है। इनमें कई मेरे गुरुतुल्य हैं। सब लोगोंके प्रति मैं अपनी कृतज्ञता प्रकट करता हूँ।

हिन्दी भवन, शान्तिनिकेतन }
फाल्गुनी पूर्णिमा, १९९८ }

हजारीप्रसाद द्विवेदी

संकेत विवरण

[जिन पुस्तकोंका पूरा नाम और विवरण प्रथम ही दिया हुआ है उनका उल्लेख यहाँ नहीं किया गया है ।]

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विषय-सूची

१. प्रस्तावना

जुलाहा-जातिसम्बन्धी पौराणिक मत—हिन्दू शान्त्रोकी जाति-उत्पत्तिसम्बन्धी साधारण प्रवृत्ति—जुलाहोंके सम्बन्धमें आधुनिक खोज—उनका समूहरूपमें धर्मान्तर ग्रहण—वयनजीवी जातियों—उनका पूर्व इतिहास—उनकी आधुनिक स्थिति—सराक जातिका विवरण—जुगी जाति—ना-हिन्दू-ना-मुसलमान भावका तात्पर्य—आश्रमध्रष्ट योगी—आश्रमध्रष्ट अन्य जातियाँ—जुगी जातिका प्राचीन विवरण—उनकी पोटियों—जुलाहा जातिके सम्बन्धमें निष्कर्ष—कबीरके प्रामाणिक ग्रन्थ—बीजरु—सारियों—रमैणियों—पद—अन्य वाणियों—कनीर ग्रन्थावली—कबीर-वचनावली—श्री क्षितिमोहन सेनका संप्रह—सत्य कनीरकी साखी ।

१—२१

२ अवधूत कौन है ?

कनीरदासपर योगमतका प्रभाव—अवधूत कौन है—अवधूतका साधारण व्यवहार—सहज और यज्ञयानकी अवधूती वृत्ति—सहजयानी सिद्धोंके परिचय—तान्त्रिक अवधूत—शक्ति या साकत—गोरखपन्थी अवधूत—उसका वैष—मुद्रा, नाद और सेली—कबीरदासका मत—साधारण योगी और अवधूतका अन्तर—कनीरदासका अवधूत ।

२२—३०

३ नाथपन्थियोंके सिद्धान्त और कबीरदासका मत

नाथपन्थी अवधूतका मत—गुरु—नाथपद—पक्षपातरहितत्व—द्वैताद्वैत-विलक्षण समतत्त्व, कबीरको भी मान्य—नाथमार्गका परम उपास्य—वेदान्तादि मतसे नाथ मतका वैशिष्ट्य—स्थूल और सूक्ष्म वेद, नाथपन्थमें भी और कबीरपन्थमें भी मान्य पुस्तकी विद्याका उपहास—अद्वैत मतसे नाथमतका उत्कर्ष—शकर और भैरवके सर्षकी कहानी—वज्रसूचीकी रचना—शंकराचार्य और सिद्ध तारानाथ—ऋषालिक और नाथमतकी एकता—सहजयानी सिद्ध, नाथपन्थी और निर्गुणपन्थी महात्मा—नाथपन्थके आदि प्रवर्तक गोरखनाथ—नाथ-मतकी

गुरु-शिष्य-परम्परा—योगियोंकी करामाती कहानियों—‘जोगीबा’ का रहस्य—
स्मार्तमतसे नाथमतका विरोध—आचारपर आक्रमण—नाथमतका सक्षिप्त मर्म—
नाथमतसे सृष्टिकर्म—नादरूपा और बिन्दुरूपा सृष्टि—योग और तन्त्रका
सम्बन्ध—शारदा-तिलकके सृष्टितत्त्वसे सम्बन्ध । ३१—४३

५४. वृण्डव्यासकी साधना

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सुरतिकमलनी विशेषता—नाड़ियों—उनके सांकेतिक नाम—नादबिन्दु—
कुण्डलिनीका जागना—स्फोट—कायामाधन—षट्कर्म—सिद्धारान—खेचरी
मुद्रा—केवल प्राणायाम—खेचरीका विशेष परिचय—गोमांमभक्षणका सांकेतिक
अर्थ—अमरवाष्णी—सोमरस—कवीरदासका महारस—मनोमनी अवस्था या
उन्मुनि रहनी—समाधि और उसके वाचक शब्द—लय या लौ—आत्मा शून्यमें
और शून्य आत्मामें—अवस्था । ४४—५१

५. निरंजन कौन है ?

निरंजनका साधारण और विशेष अर्थ—निरंजनी साधु—निरंजन रामप्रदाय—
नाथपन्थका निरंजन पद—ओंकार-तत्त्वमें निरंजनका सर्वोच्च स्थान—निरंजनकी
दुर्गाति—कवीरके चारों युगोंके चार अवतार—रात्य पुरुष और उनके छः पुत्र—
सातवें पुत्र निरंजन—अभिमानी निरंजनके नाम—उसका सृष्टिका जाल परा-
रना—आशाशक्ति और त्रिवेदका उत्पादन—वेद—त्वचाज्ञान—सूक्ष्म वेद और
उसके चार वेदपुत्र—चारों सूक्ष्मवेदका नया रूप—चार ज्ञान चौरासी लाखकी
सृष्टि—कवीरपन्थके अनुसार लोक-संस्थान—सुसलमानी शास्त्रके साथ सामंजस्य—
आलमोंके साथ तुलना—नाग, शूकर गौ और कूर्म—निरंजनवाली कयाका
समर्थन—दस मुकाम—त्रयोदश पिंडस्थ चक्र—सत्यपुरुषका स्थान—शिरामतका
लोकसंस्थान—शून्य पारावाररहित अकथ (अवाच) पद—दस मुकामोंका
कवीरदासद्वारा साक्षात्कार—नागपन्थीय मतसे कवीरपन्थकी तुलना—निरंजनका
वास्तविक अर्थ—प्राचीन और नवीन पोथियोंकी गवाही—ब्रह्मज्ञान कवीरकी

दृष्टिमें हेय नहीं है—कबीरदासका अपेक्षाकृत सहज चक्रसंस्थान—उसका अर्थ सहज समाधि है—निरंजनसम्बन्धी कल्पनाकी जटिलताका कारण—ऐतिहासिक परंपरा—आदि मगल । ५२—७०

६ कुछ अन्य शब्दोंके भाग्य-विपर्यय

निरंजनके समान अन्य मनोरंजक शब्द—शून्य—सहज—नाद—विन्दु—खसम—घरनी—इनका ऐतिहासिक विकास—केवलानुस्था—चार आनन्द—सुखराज या महासुख—रामरस—उसमका सहजयानी अर्थ—योगियोंकी गगनोपमावस्था—घरनी—तीन वृत्तियों ।

७. योगपरक रूपक और उलटवॉसियों

योगियोंका प्रभाव—उनका उल्टा कथन—योगियों और सहजयानियोंकी उलटवॉसियों—सन्ध्या या सन्धा भाषा—योगशास्त्रीय सांकेतिक शब्दोंका सग्रह—उलटवॉसियोंकी अतिशयोक्ति अलंकारकी शैली—कबीरदासके अपने सांकेतिक शब्द—सम्प्रदायमें मान्य सांकेतिक शब्द—सकेतवाचक शब्दोंमें निगिरणपूर्वक अध्यवसान नहीं है—रूपकका भाव—परम्पराका ऐतिहासिक विकास—राहजयानी रिद्ध भूसुकपादसे उदाहरण—कृष्णाचार्यसे उदाहरण—साधर्म्यकी प्रधानता ही सकेतका कारण है—निरंजनविपर्ययक साम्प्रदायिक विचारकी समीक्षा—कबीरदासकी उलटवॉसियोंसे उदाहरण—कुछ अनुमान-सापेक्ष सकेत—दो टीकाकारोंकी तुलना—उसका निष्कर्ष—हठयोगी और कबीर-मतका पार्थक्य—रामकी महिमा कबीरकी अपनी विशेषता । ८०—९४

८. ब्रह्म और माया

रामानन्द और ज्ञानका मत—क्या वे विधिष्टाद्वैतवादी थे—फर्कूहरके मतकी समीक्षा—वैष्णवदासजीका मत—फर्कूहरके मतका मजबूत अंश—परिणामवाद—आरम्भवाद—सत्कार्यवाद—असत्कार्यवाद—रामानन्दी मतमें अद्वैतवादकी मान्यता—कबीरने रामानन्दसे क्या चेतना—वेदान्तमत क्या है—आत्मविद्या या ब्रह्म विद्या—परा और अपरा विद्या—निर्गुण और सगुण ब्रह्म—आर्यभट्ट—राक्षिदानन्दरूप परब्रह्म और अपरब्रह्म—साख्य मतसे सृष्टिका विकास—कर्मफल—लिंग या सूक्ष्म शरीर—साख्य और वेदान्तके मतसे कर्मप्रवाह—

सचित प्रारब्ध और कियमाण कर्म—माया और अविद्या—माया निरंजनकी शक्ति—नाग और नागिनका तात्पर्य—ओंकारका कर्म—कबीरदासके निर्गुणका अर्थ—समूची चर्चाका निष्कर्ष । १५-११०

१. निर्गुण राम

क्या निर्गुणकी उपासना सम्भव है ?—विचारण्य समाप्तीका मत—उत्तम और मन्द अधिकारी—निर्गुण जपका तात्पर्य—क्या मन्दाधिकारीको कबीरदास नहीं मानते ?—राम या हरि—कबीरदासद्वारा प्रयुक्त भगवान्के नागोंके अर्थ—अवतार और निर्गुण राम—क्या पुराण कबीरदासके प्रथम दर्शक हैं ? तुलसीदासका मत—कबीरदासके राम पुराणप्रतिपादित नहीं थे—दार्शनिक बानोंके सम्बन्धमें कबीरदासपर आरोपित अस्थिरताकी समीक्षा—निर्गुणसे कबीरको तात्पर्य—भावाभावविनिर्मुक्त भगवान्—प्रार्थनाके सम्बन्धमें रवीन्द्रनाथ ठाकुरके विचार—कबीरदासके अनुभवैकगम्य भगवान् । १११-१२७

१० बाह्याचार

कबीरकालीन साधक—सर्वाधिक प्रभावशाली मत—पौराणिक मतका आचारवाहुल्य—कबीरदास पौराणिक मतके तत्त्वज्ञानसे अनभिज्ञ थे—उनका 'पंडित'—सत्सग-सिद्धान्तकी समीक्षा—हठयोगियोंका बाह्याचारपर आक्रमण—सहजयानियोंका आक्रमण—जैन-आक्रमण—बाह्याचार-रोडनकी सुदीर्घ परम्परा—मुस्लिम परिवारमें पालित होनेका उत्तम फल—एकेडरवाद और अद्वैतवाद—अल्लाह और रामसे भी परे—कबीरदासकी विशेषता कहीं है ?—भक्ति—गुरुकी खोज—उनकी महिमा—उनका प्रेम—रामनामका मन्त्र—भक्ति ही रामानन्दकी देन है । १२८-१४२

११ 'सन्तो भक्ति सतो गुरु आनी'

कबीरदासकी भक्तिको समझनेमें डील—भक्ति क्या है—अद्वैतभावना क्या भक्ति मार्गकी बाधक है ?—सच्चिदानन्दके अश-विशेषके भक्त—ब्रह्मजिज्ञासा भक्ति ही है—आश्रय भेदसे प्रेम—कबीरदासमें शरणागति और आत्म-समर्पणके भाव—तन्मयता और व्याकुलता—अनन्यपरायण विश्वास—एकान्त-निष्ठा—रामानन्दसे सम्बन्ध—हठयोगके प्रति विरक्ति—सहजसमाधि—गुरुका प्रेम—भगवत्प्रेमकी वर्षा । १४३-१५२

१२. व्यक्तित्व-विश्लेषण

भक्त और योगी दोनों की समाजपर प्रतिक्रिया - कबीरको अक्खड़ता योगियोंसे मिली है—योगियों और अवधूतके प्रति कबीरदास अक्खड़ हैं—स्वभावसे फक्कड़, घरफुड़ मस्ती और फक्कड़ाना लापरवाही—अपने आपपर अखण्ड विश्वास—प्रेममें भावुकताको स्थान नहीं—सरलता और आत्मविश्वासके भिन्न भिन्न रूप—पंडित और शैखपर लापरवाह आक्रमणका कारण—झकझोर देनेवाली भाषा—पूर्ववर्ती सिद्धोंकी आक्रामक उक्तियोंसे कबीरकी उक्तियोंकी विशेषता—आत्मविश्वासका आक्रमक रूप दम्भका लेश भी नहीं—मस्तमौला कबीर—अद्भुत सफाईका कारण—व्यंग्यकारक—युगावतारकी शक्ति और विश्वास ।

१५३—१६९

१३ भारतीय धर्म साधनामें कबीरका स्थान

इसलामका आगमन—उसकी नवीनता—भारतीय सस्कृतिकी प्राहिका शक्ति—मजहब क्या है ?—हिन्दूधर्म और इसलामका अन्तर—सघबद्ध धर्माचारकी आवश्यकता—निबन्ध ग्रन्थोंकी देन—उनकी कमजोरी इसलामके आगमनकी प्रतिक्रिया—नाथपंथी गृहस्थ—सूफी साधना और भक्ति—निर्गुण और सगुण साधनाका अन्तर—लीला क्या है ?—मायाका कारण—भगवानकी लीला—कबीरमें उसका रूप—प्रेमलीला ही मध्ययुगकी साधनाका केन्द्रबिन्दु है—सगुण लीलासे कबीरदासकी लीलाका भेद—सस्कारविहीन कबीर—भक्ति साधनाका आरंभ—अधिकार भेदकी कल्पना बेकार—चेदकसेवके परे—समस्त बाह्याचारोंको अस्वीकार करनेका साहस—वीर्यवती साधना—निरपेक्ष भगवान्की भक्तिका परिणाम—अविचलित निष्ठा ।

१७०—१८६

१४. भगवत् प्रेमका आदर्श

कबीरदासकी परिकल्पित लीलाका व्यापक रूप—भगवान्का प्रेम सस्ता भी नहीं, हल्का भी नहीं—रवीन्द्रनाथका मत—प्रेमलीला वीर्यवती साधना है—विरहकी व्याकुलता—निर्मम और कठोर प्रेमीका प्रेम—दुखका राजा—साधु, सती और शूर—एकरस प्रेमका निर्वाह—मृत्यु—कबीर और रवीन्द्रनाथ—दोनोंके लीलासम्बन्धी विश्वासोंमें भेद—दोनोंकी समानता ।

१८७—२०२

१५. रूप और अरूप, सीमा और असीम

समारका स्वरूप—नश्वरता—रूप और सीमा, अरूप और असीमको पानेमें सहायक नी है—गुण और निर्गुण परस्पर विरुद्ध नहीं हैं—रावसे परे राग-तत्त्व—लालमा और कामनाका त्याग—निर्गुण प्रियतमका संगोग— बेहद देश का वर्णन—अनुमानसे बाहर कल्पनाका गढ़ा हुआ रूप-जगत् रात्यके प्रकलशकका अवरोधक है—अनन्तका देश—सब-पा-लिया-है-का-देश—असीम प्रियतमका मिलन—समस्त व्यवहारोंकी निरर्थकता—बेहद सीमा और असीमके पर है ।

२०३—२१५

१६ उपसंहार

कबीरकी वाणीका विविध रूपमें उपयोग—भाषाके बादशाह—अद्वितीय व्यक्ति—कवि—उनकी विशेषता—जनताके गुरु और मार्गदर्शक ही नहीं सायी और मित्र भी—समाजसुधारक—साम्प्रदायिक ऐक्यके प्रतिष्ठाता—सर्व-धर्मसमन्वयत्वकी समीक्षा—उनका वास्तविक रूप भक्त ही है—काव्यत्व प्रधान नहीं है—अनेक विद्वानोंके असंगत आरोपोंका कारण—वाणीके प्रकाशसे अतीत सत्य—लेखककी क्षमा याचना

२१६—२२३

परिशिष्ट १	२२५—२२८
कबीर-वाणी	२२९—३६२

कबीर

१—प्रस्तावना

कबीरदासका लालन-पालन जुलाहा-परिवारमें हुआ था, इसलिए उनके मनका महत्त्वपूर्ण अंश यदि इस जातिके परंपरागत विश्वासोंसे प्रभावित रहा हो तो इसमें आश्चर्यकी कोई बात नहीं है। यद्यपि 'जुलाहा' शब्द फारसी भाषाका है, तथापि इस जातिकी उत्पत्तिके विषयमें संस्कृतके पुराणोंमें कुछ न कुछ चर्चा मिलती ही है। ब्रह्मवैवर्त पुराणके ब्रह्मखंडके दसवें अध्यायमें उताया गया है कि म्लेच्छसे कुविन्द-कन्यामें 'जोला' या जुलाहा जातिकी उत्पत्ति हुई है^२। अर्थात् म्लेच्छ पिता और कुविन्द मातामें जो संतति हुई वहीं जुलाहा कहलाई। पुराणकारने म्लेच्छ और कुविन्दके सम्बन्धमें कोई सन्देह नहीं रहने दिया है। त्रिशूक्तर्माणि शूद्राके गर्भसे नौ शिल्पकार पुत्र उत्पन्न किये थे माली, लुहार, गखकार, कुविन्द, कुम्हार, कँसेग, बढई, चित्रकार और सुनार। इस प्रकार

१ प्रसिद्ध विद्वान् राय कृष्णदामजीने अपने एक पत्रमें मुझे बताया है कि 'जुलाहा' शब्द संस्कृत 'चोलवाय' से बना है। परन्तु मुझे संस्कृत साहित्यमें 'चोलवाय' शब्दका कहीं प्रयोग नहीं मिला।

- २ म्लेच्छात् कुविन्दकन्याया जोला जातिर्वभूत् ह ।
जोलात् कुविन्दकन्याया शराक परिणीति ॥
- ३ विश्वकर्मा च शूद्राया नीर्यायान चकार ह ।
ततो बभूवु पुत्रास्तो नवैते शिल्पकारिण ॥
मालाकार कर्मकार गखकार कुविन्दक ।
कुम्भकार कासकार षडैते शिल्पिना वरा ॥
सूत्रधारश्चित्रकार स्वर्णकारस्तथैव च ।
पतितास्ते ब्रह्मशापाद् अजात्या वपीसकरा ॥

कुविन्द एक शिर्पी या कलाकार है और उसका कार्य बख्त बुनना है। धन्त्रिय पिता और शूद्रा माताके संयोगसे म्लेच्छकी उत्पत्ति हुई। यह उत्पत्ति जिरा रामय हुई इस समय माता ऋतुदोषसे अपवित्र थी और पिताके मनमें पाप-भावना थी। इसीलिये इस संयोगसे बलमान, दुरन्त और पाप-पारायण म्लेच्छ जातियोंका प्रादुर्भाव हुआ। वे जातियों क्रूर, निर्भय, दुर्बल और विधर्मी हुई। इस प्रकार हिन्दू पुराणोंके मतसे जुलाहा जातिका प्रादुर्भाव सुसलमान पिता और कुविन्द माताके आकस्मिक संयोगसे हुआ। इस देशमें इस प्रकारके आकस्मिक संयोगसे नई जातिका पैदा हो जाना अपरिचित घटना नहीं है। आज जो सहरोकी सख्याम जातियों वर्तमान हैं, वस्तुतः उनमें कई इसी प्रकार बन गई हैं, परन्तु जुलाहोंके सबमें पुराणोंकी यह व्यवस्था कई कारणोंसे मानने योग्य नहीं मालूम होती।

हिन्दू पुराणों और धर्मग्रन्थोंकी यह प्रवृत्ति रही है कि किसी जातिकी उत्पत्तिके लिये निम्नलिखित पाँच कारणोंमेंसे किसी एकको मान लें।

- (१) वर्णोंके अचुल्लोम विवाहसे,
- (२) वर्णोंके प्रतिलोम विवाहसे,
- (३) वर्णोंकी सरकार-भ्रष्टताके कारण,
- (४) वर्णोंसे बहिष्कृत समुदायसे और,
- (५) भिन्न सरकार-जातियोंके अन्तर्विवाहसे।

इन पाँच कारणोंके अतिरिक्त कोई छठा कारण हिन्दू पुराणों और स्मृतियोंमें नहीं बताया गया। जब किसी नई जातिका आविर्भाव भारतीय भूमिपर हुआ है तभी कोई न कोई ऐसा ही मिश्रण सोच लिया गया है। यह धारणा केवल शास्त्रीय विवेचनाओंतक ही सीमित नहीं रही है, साधारण जनतामें भी बल्लसूल हो गई है।

इस प्रकारकी कल्पनाएँ जातिकी सामाजिक मर्यादाओंका नियमन भी करती हैं। स्मृतियों और पुराणोंकी कथाओंपरसे यह अन्दाजा भी लगाया जा सकता है कि

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- क्षत्रवीर्येण शूद्रायाः स्मृतदोषेण पापत ।
 - बलवत्यो दुरन्ताश्च बभूवुर्म्लेच्छजातय ।
 - अविद्वक्कर्णा कराश्च निर्भया रणदुजया ।
 - शोचाचारनिहीनाश्च दुर्धर्षा धर्मवजिता ॥

जिस समय ये कथाएँ लिखी गई थी उस समय किसी जातिकी सामाजिक मर्यादा क्या और कैसी थी। यह ध्यान देनेकी बात है कि कई जातियोंके सम्बन्धमें सूक्ष्म-ग्रन्थोंमें जो कथाएँ कही गई हैं उन्हें १ जातियों स्वयं नहीं मानती। प्रायः शार्थेतर जातियों अपनी उत्पत्ति ओर मर्यादाके विषयमें कोई न कोई पौराणिक कथा बताया करती ह। इन कथाओंमें साधारणत उनका श्रेष्ठत्व प्रतिपादित किया गया होता है और कभी कभी यह भी बताया गया है कि वर्तमानकालमें उनकी सामाजिक मर्यादा किस अभिशापवश या किम धोखेके कारण हीन हो गई है। उदाहरणार्थ, पृष्ठवेगर नामक ऋषि का बुननेवाली जाति अपनी उत्पत्ति पितृकी जिह्वासे बताती है और यह दावा करती है कि मानव-जातिकी लज्जा बचानेके लिए शिशुजीने इन्हे पृष्ठ बुननेका मयसे पत्रि कार्य सौंपा है। इनके आदि पुरुषोंको उपवीत और वेद प्राप्त हुए थे^१।

आधुनिक कालमें मनुष्य-गणनाके समय जुलाहा जातिके सम्बन्धमें जो तथ्य प्राप्त हुए हैं उनपरमें पुराण-समर्थित आकस्मिक संयोगवाली बातका समर्थन नहीं होता। जुलाहे मुसलमान हैं पर इनसे अन्य मुसलमानोंका मौलिक भेद है। मन् १९०१ की मनुष्य गणनाके आधारपर रिजली साहबमें 'पीपुल्स आफ इण्डिया' नामक एक ग्रन्थ लिखा था। इस ग्रन्थमें उन्होंने तीन मुसलमान जातियोंकी तुलना की थी। वे तीन हैं, सैयद, पठान और जुलाहे। इनमें पठान तो भारतवर्षमें सर्वत्र फैले हुए हैं पर उनकी संख्या कहीं भी बहुत अधिक नहीं है। जान पड़ता है कि बाहरसे आकर ये नाना स्थानोंपर अपनी सुविधाके अनुसार पस गये। पर जुलाहे पंजाब, युक्तप्रान्त, बिहार और बंगालमें ही पाये जाते हैं। ये जहाँ हैं वहाँ योक्तके थोक हैं। एक पूराका पूरा भूखण्ड इनका द्वारा अधुषित है। पंजाबमें इनकी संख्या ६,९५,१९९, युक्तप्रान्तमें ९,२३,०३२ और बंगाल-बिहारमें ९३,४२,०४९ थी। पंजाबमें इनकी बस्ती काश्मीर रियासतकी दक्षिण सीमासे शुरू होकर कुछ दूरतक पंजाबके उत्तरी किनारेपर फैली हुई है। युक्तप्रान्त जहाँपर राजपूताना और मध्य भारतकी सीमाओंसे मिलता है वहाँसे लेकर बनारस और गोरखपुर कमिश्नरीकी पूर्वी सीमातक एक मेखलाकी भौतिक भूखण्डमें इनकी दूसरी बस्ती है। बिहारके उत्तरी अंशमें और नेपालकी दक्षिण-पूर्वी सीमा तक इनकी घनी बस्ती है। फिर दक्षिण बिहारमें भी

^१ भास्सोर ट्राइब्स, एण्ड कास्ट्स, जि० ४, पृ० १७६-७, 'जातिभेद' से उद्धृत।

इनकी एक छोटी-सी बस्ती है। दक्षिणी बंगालमें बर्दवानसे ढाका कमिश्नरी तक ये बसे हुए हैं। इस प्रकार उत्तरी पजाबसे लेकर ढाका कमिश्नरी तक एक अर्ध-चन्द्राकृति भूभागमें ये फैले हुए हैं। इन प्रदेशोंमें कभी नाथपन्थी योगियोंका बड़ा जबरदस्त प्रभाव था। रिजली साहबका अनुमान है कि यह जुलाहा जाति किसी निम्न स्तरकी भारतीय जातिका मुसलमानी रूप है। सामाजिक परिस्थित इन ही अच्छी नहीं रही और नवागत धर्ममें कुछ अच्छा स्थान पा जानेकी आशासे इन्होंने समूह-रूपमें धर्मान्तर ग्रहण किया होगा। यही कारण है कि ये रांयद और पठानोंकी भोंति सारे भारतवर्षमें फले हुए नहीं हैं बल्कि अपने मूल निवासस्थानमें ही पाये जाते हैं^१।

जिन दिनों कबीरदाम इस जुलाहा जातिको अलंकरण कर रहे थे उन दिनों, ऐसा जान पड़ता है कि, इस जातिने अभी एकाध पुरतसे ही मुसलमानी धर्म ग्रहण किया था। कबीरदासकी वाणीको समझनेके लिए यह निहायत जरूरी है कि हम इस बातकी जानकारी प्राप्त कर लें कि उन दिनों इस जातिके बच्चे-खुचे पुराने सरकार क्या थे।

सन् १९०१ की मनुष्य गणनाके आधारपर सर आर्थन्टेल वेन्सने Grundriss der Indo ouschen philologie and Altertumskunde सीरीजमें भारतीय जातियोंके सम्बन्धमें जो अध्ययन उपस्थित किया उसमें २१ प्रकारकी वयनजीवी (कण्ठवा बुनकर जीविका चलानेवाली) जातियोंका उल्लेख है। इनकी सख्या एक करोड़से ऊपर है। सारे भारतवर्षमें इन सभी जातियोंकी सामाजिक मर्यादा एक ही-सी नहीं है। निचले बंगालके तोंती इनमें राबसे अधिक ऊंची सामाजिक मर्यादाके अधिकारी बताये गये हैं। अधिक धनी और सम्भ्रान्त होनेपर ये लोग कायस्थोंके साथ विवाह-सम्बन्ध भी कर लेते हैं। इसी प्रकार गुजरात और मध्यभारतकी खत्री पटवे जातिकी सामाजिक मर्यादा भी अच्छी बताई जाती है। पर साधारणतः वयनजीवी जातियों निम्न श्रेणीकी मानी जाती हैं। पण्डितोंका अनुमान है कि इन २२ प्रकारकी वयनजीवी जातियोंमेंसे अधिकांश भूल द्रविड अधिवासियोंमेंसे बनी होंगी। उड़ीसा और मध्यप्रदेशकी पहाड़ियोंमें कुछ कोल या द्रविड श्रेणियोंका जुलाहा होना

अब भी जारी है। पोंका और गोंडा ऐसी ही जातियाँ हैं। इनमें पोंका जातिके अधिकांश व्यक्ति कबीरपंथी हो रहे हैं।

उत्तर भारतके वयनजीवियोंमें कोरी मुख्य हैं। वेन्स जुलाहोंको कोरियोंकी समशील (Corresponding) जाति ही मानने हैं। कुछ एक पंडितोंने यह भी अनुमान किया है कि मुसलमानी धर्म ग्रहण करनेवाले कोरी ही जुलाहे हैं। यह उल्लेख किया जा सकता है कि कबीरदाम जहाँ अपनेको बार बार जुलाहा कहते हैं वहाँ कभी कभी अपनेको कोरी भी कह गये हैं^१। ऐसा जान पड़ता है कि यद्यपि कबीरदासके युगमें जुलाहोंने मुसलमानी धर्म ग्रहण कर लिया था पर साधारण जनतामें वे तब भी कोरी नामसे परिचित थे। कबीरदासने बुनाईके रूपकों और उलटबॉसियोंमें कई जगह 'जुलाहा' के स्थानपर 'कोरी' नाम लिया है। आजकल कोरियोंमेंसे बहुतोंने कबीरपंथ स्वीकार कर लिया है, पर बहुत-से हिन्दू विचारोंके कट्टर अनुयायी भी हैं। आजकल इनमें उच्च श्रेणीके हिन्दुओंकी आचार निग्रहे अनुकरणकी प्रवृत्ति जोरोपर पाई जाती है। किन्तु यह सब होते हुए भी प्रस्तुत लेखक यह नहीं मानता कि कोरियोंका ही मुसलमान संस्करण जुलाहा है। अब तक उपर्युक्त अनुमानका पोषक न तो कोई सामाजिक कारण बताया गया है, न वैज्ञानिक नाप जोख। इसलिये कोरियों और जुलाहोंको एक श्रेणीकी दो जातियाँ मान लेनेका कोई प्रमाण नहीं है।

कबीरदासकी वाणियोंसे जान पड़ता है कि मुसलमान होनेके बाद न तो जुलाहा जाति अपने पूर्व संस्कारोंसे एकदम मुक्त हो सकी थी और न उसकी सामाजिक मर्यादा बहुत ऊँची हो सकी थी। यह दूसरी बात विचारणीय है। रिजलीके जो अनुमान ऊपर दिये गये हैं उनमें एक यह है कि सामाजिक मर्यादाकी उन्नतिके लिये इस जातिने समूह रूपमें धर्मान्तर ग्रहण किया होगा। समूहरूपमें धर्मान्तर ग्रहण करनेके विषयमें कोई सन्देह नहीं है पर साधारणतः इस देशके निचली जातिके लोग उस कारणसे धर्मान्तर ग्रहण करते नहीं देखे

- १ (१) जाति जुलाहा मतिको धीर। हरषि हरषि गुन रसे कबीर।
- (२) तू माहान म काशीका जुलाहा।—क० ग्र० पद २७० इत्यादि।
- २ परिहरि काम राम कह वारे सुनि सिद्ध बन्वू मोरी।
हरिको नाँव अमै पद दाता कहै कबीरा कोरी ॥

जाते। नीचीसे नीची श्रेणीका हिन्दू अपनेको विधर्मीसे उत्तम जातिका समानता है और कबीरकी गवाहीपर तो हम निश्चित रूपसे कह सकते हैं कि न तो लोककी दृष्टिमें और न अपने आपकी ही दृष्टिमें जुलाहा जाति उच्चतर सामाजिक मर्यादा पा सकती थी। आज भी जुलाहोंके संपन्धमे जो लोकोक्तियाँ और किरसे कहानियाँ आदि प्रचलित हैं वे यह सिद्ध करती हैं कि राव मिलाकर यह जाति आज भी साधारण जनताकी दृष्टिमें ऊँची नहीं उठ सकी। शत्रु रिजली रागने भी अपनी पुस्तकमें ऐसी लोकोक्तियोंका मनोरञ्जक सग्रह किया है। कबीरदासने जुलाहोंकी जातिको कमीनी जाति कहा है^१ और यह भी बताया है कि उन दिनों भी यह जाति जन साधारणमें उपहास और मजाककी पात्र थी। साधारणतः मूर्खतासम्बन्धी कहानियोंका एक बहुत बड़ा अंश सारे भारतवर्षमें जुलाहोंसे भी बना है।

अब प्रश्न यह कि इतना बड़ा जनसमूह एक ही साथ मुरालमान क्यों हो गया ? सामाजिक मर्यादाकी उन्नतिवाली बात तो कबीरकी अपनी गवाहीसे ही परास्त हो जाती है। इस प्रश्नको जरा विचारपूर्वक जाँच करनेकी चेष्टा की जाय। एक विचित्र बात यह है कि अधिकांश वयनजीवी जातियोंमें यह एक उद्वेग-योग्य विशेषता पाई जाती है कि वे अपने आपको उसी सामाजिक स्तरमें रखनेको प्रयत्न नहीं हैं जिसमें साधारणतः उन्हें रखा गया है। ये लोग अपनी उत्पत्ति और इतिहास अलगसे बताया करते हैं और अपनी वंशगत श्रेष्ठताका दावा करते हैं। कभी कभी वे अपनेको ब्राह्मण भी कहते हैं। इस प्रकार तामिल और तंजौर प्रान्तकी पट्टन्नकर जाति (जो गुजरात-काठियावाड़की आदिम आध्यासी होनेके कारण 'सौराष्ट्रक' भी कहलाती है) अपनेको ब्राह्मण कहती हैं और अपनी धारण करती तथा आर्यगर आदि पदवियोंका व्यवहार करती हैं^२। पटवेगर जातिकी चर्चा पहले ही हो गई है। दक्षिणात्यके साले भी अपनेको ब्राह्मण कहने और शास्त्री आदि पदवियों धारण करने लगे हैं। ब्राह्मणोंकी भाँति इनकी शाराएँ

१ सरगलोकमें क्या दुख पटिया तुम आट कलिमाहीं ।

जाति जुलाहा नाम कबीरा अजहु पतीजौ नाहीं ॥

तहा जाहु जहाँ पाट पटनर अगचदन घसि लीना ।

आइ हमारै कहा करौगी हम तो जाति कमीना ॥ —क० प्र०, पद २७०

२ माइसौर, जि० ४, पृ० ४७४- 'जाति भेद' से ।

ओर गोत्र भी हैं। शायद ही किसी अन्य जातिमें अपनी वर्तमान सामाजिक मर्यादाके विषयमें ऐसा तीव्र असन्तोष हो जैसा कि वयनजीवी जातियोंमें पाया जाता है। ऐसा जान पड़ता है, किमी कालमें यह पेशा उत्तम गिना जाता था और किसी अज्ञात कारणसे इस पेशेके लोग अपनी ऊंची मर्यादासे अध पतित हुए हैं और इनके भीतर उनकी पुरानी महिमाके जो स्मरण बचे रहे हैं वे ही उन्हें अरान्तुष्ट बनाये हुए हैं। सम्भवन इस देशमें ब्राह्मण-श्रेष्ठता प्रतिष्ठित होनेके पूर्व इन वाईस वयनजीवी जातियोंमेंसे कई जैन-बौद्धादि ब्राह्मणोत्तर धर्मोंमें उन्नत स्थानकी अधिकारिणी रही होंगी।

बगाल-बिहारकी 'शराक' जाति तोतियोंकी ही एक शाखा है। इनके विषयमें हालहीमें एक अत्यन्त मनोरंजक तथ्यका रहस्योद्घाटन हुआ है। ब्रह्मवैवर्त पुराणके अनुसार 'शराक' जातिकी उत्पत्ति जुलाहा पिता कुविन्द (ताँती) मातासे हुई है। परन्तु आधुनिक खोजोंमें पता चला है कि ये शराक असलमें श्रावकोंके अर्थात् जैनियोंके भद्राशेष हैं जो अवस्था दुर्विपाकसे समाजके निचले स्तरमें डाल दिये गये हैं। अब भी इनके सामाजिक आचारोंमें बहुत कुछ जैन आचार रह ही गये हैं। अब फिरसे जैन मुनिगोंने इनकी ओर ध्यान देना शुरू किया है।

शराक (शराक=श्रावक) जातिके इस रहस्योद्घाटनपरसे यह अनुमान पुष्ट होता है कि अन्यान्य वयनजीवियोंकी वर्तमान अवस्थाका कारण उनका ब्राह्मणोत्तर विद्रासका आश्रय होना चाहिए। शायद इन्होंने झुठ झूठमें ब्राह्मण-धर्मका जड़स्त विरोध किया होगा। विरोधकी मात्राका कुछ अनुमान तो करीरके पदोंसे ही हो जाता है।

लेकिन इन वयनजीवी जातियोंमें सबसे मनोरंजक बंगालके 'जुगी' या योगी हे। सन् १९२१ की मनुष्य-गणनाके अनुसार अकेले बंगालमें इन जुगी या योगी लोगोंकी संख्या २,६५,९१० थी। ये सारे बंगालमें फैले हुए हैं और ऋषा बुननेका काम करते हैं। हिन्दू रामाजमें उनका स्थान क्या है, यह हम एक बातसे अनुमान किया जा सकता है कि १९२१ ई० की मनुष्य-गणनाके समय जब एक जुगी परिवारने अपनेको स्थानीय प्रचलनके अनुसार 'जुगी' न लिखकर 'योगी' लिखाना चाहा तथा अपनी स्त्रियोंके नामके सामने 'देवी' जुड़वानेकी

इच्छा प्रकट की, तो गणना-लेखक ब्राह्मण कर्मचारीने कहा था कि मैं अपना हाथ कटा देना अच्छा समझेगा, पर 'जुगी' को 'योगी' और इनकी स्त्रियोंको 'ठवी' नहीं लिख सकूँगा। आजकल इन योगियोंकी हठ संघटित राभा है जो जोगियोंके सबधम अच्छी जानकारी संग्रह कर रही है। ये लोग अपनेको 'योगी ब्राह्मण' भी कहने लगे हैं। इस प्रकारकी योगी जातियाँ बिहारमें भी पाई जाती हैं और युक्त प्रान्तमें भी किसी जमानेमें थीं। आचार्य क्षितिभोहन सेन महाशयने अपने 'भारतवर्षमें जाति भेद' नामक ग्रन्थमें लिखा है (पृ० १४४) कि "धगालके युगी (जुगी) या नाथ लोग पहले तो वेद-स्मृतिशासित हिन्दू ही नहीं थे। नाथ-धर्म एक स्वतन्त्र और पुराना धर्म है। मध्य युगमें इनके अतिक्रम वाध्य होकर मुसलमान हो गये थे। ये ही जुलाहे हुए। ये स्वयं अपना पौरोहित्य किया करते थे। बादमें उन लोगोंने, जो पुरोहितका काम करते थे, जनेऊ पहनना शुरू किया। इससे समाजमें एक जबरदस्त आन्दोलन हुआ। टिपरा जिलेके कृष्णचन्द्र दलालने जनेऊ पहनेका आन्दोलन किया था। .. अथ इनमें कितने ही बाहर जाकर 'पण्डित' 'शर्मा' और 'उपाध्याय' बन कर बाकायदा ब्राह्मण बन गये हैं। ऐसी कई घटनाये भे व्यक्तिकत रूपसे जानता हूँ।"

कलकत्ता विश्वविद्यालयने 'गोपीचन्देर गान' नामक एक महत्त्वपूर्ण पुस्तक प्रकाशित की है। इसके दूसरे भागकी भूमिकामें (पृ० ३६-७) सापादकने लिखा है कि, "योगियोंका पूर्व प्रभाव अब कुछ भी नहीं रह गया है। ये लोग क्रमशः विशुद्ध हिन्दुत्वकी ओर झुके आ रहे हैं और जीविका चलानेके लिये उन्हें कपड़ा बुनना, चूना बेचना और अन्याय व्यवसाय आरंभ किये हैं। इनकी उत्पत्तिके सम्बन्धमें नाना भौतिकी किंवदन्तियाँ प्रचलित हैं। शायद ये नाना जातिके मिश्रणसे बने हुए किसी धर्म सम्प्रदायके भग्नावशेष हैं। आज भी रागपुर जिलेके योगियोंके परम उपास्य देवता 'धर्म' ही हैं। इनके रमणीय महा पुस्तक हैं गोरखनाथ, धीरनाथ, छायानाथ और रघुनाथ आदि। ये कार्तिक और वैशाख मासमें भीख माँगकर चावल संग्रह करते और उससे 'धर्म' देवताकी पूजा करते हैं। इस पूजामें हंस और कबूतर वगैरः उत्सर्ग तो किये जाते हैं पर भारे नहा जाते। .. 'धर्म' की कोई मूर्ति नहीं बनाई जाती। इनके गुफ और पुरोहित ब्राह्मण नहीं होते बल्कि इनकी अपनी ही जातिके आदमी होते हैं। पुरोहितको 'अधिकारी' कहते हैं। स्त्रियोंको पूजाके लिये अधिकारीकी मध्यस्थता जरूरी

नहीं होती। जन्मके बाद क्षौर-कर्मके समय बालकोंका कान चीर देना निहायत जरूरी समझा जाता है। तीन वर्षकी उमरमें ही गुरु-मन्त्र ग्रहण करना आवश्यक होता है अन्यथा शिशुका पक्ति भोजनका अधिकार जाता रहता है। मृत-देहको 'योडआसन' या योगासनमें समाधि दी जाती है। यह भी सुना गया है कि कहीं कहीं धर्म-ठाकुरको चूनेका उपहार दिया जाता है। चूना बेचना और भीख मँगाना रगपुरके योगियोंका प्रधान व्यवसाय है। किन्तु ढाका और टिपरा जिलेमें कपडा बुनना ही प्रधान व्यवसाय है। ”

ऐसा जान पड़ता है कि मुरालमानोंके आनेके पहले इस देशमें एक ऐसी श्रेणी वर्तमान थी जो ब्राह्मणोंसे असन्तुष्ट थी और वर्णाश्रमके नियमोंकी कायल नहीं थी। नायपथी योगी ऐसे ही थे। रमाई-पंडितके 'ज्ञानपुराण' से जान पड़ता है कि एक प्रकारके तान्त्रिक बौद्ध उन दिनों मुसलमानोंको धर्म-ठाकुरका अवतार समझने लगे थे। उन्हें यह आशा हो चली थी कि अब पुनः एक बार बौद्ध धर्मका उद्धार होगा। शायद उन्होंने हिन्दू-विरोधी सभी मतोंको बौद्ध ही मान लिया था। जो हो, इस विषयमें कोई सन्देह नहीं कि उन दिनों नाय-मतावलम्बी गृहस्थ योगियोंकी एक बहुत बड़ी जाति थी जो न हिन्दू थी और न मुसलमान। इस प्रसंगमें श्री राय कृष्णदासजीसे मुझे यह महत्त्वपूर्ण सूचना प्राप्त हुई है कि बनारसके अल्हईपुराके जुलाहे अपनेको 'गिरस्त' (= गृहस्थ) कहते हैं। यह शब्द बताता है कि कोई अगृहस्थ या योगी जुलाहा जाति भी रही होगी। बगालकी गुगी जाति इसी सम्प्रदायमूलक जातिका भ्रमावशेष है। कई बातें ऐसी हैं जो यह सोचनेको प्रवृत्त करती हैं कि कबीरदास जिस जुलाहा-वशमें पालित हुए थे वह इसी प्रकारके नायमतावलम्बी गृहस्थ योगियोंका मुरालमानी रूप था।

सबसे पहली लगनेवाली बात यह है कि कबीरदासने अपनेको जुलाहा तो कई बार कहा है पर मुसलमान एक बार भी नहीं कहा। वे बराबर अपनेको 'ना-हिन्दू ना-मुसलमान' कहते रहे। आध्यात्मिक पक्षमें निस्सन्देह यह बहुत ऊँचा भाव है, पर कबीरदासने कुछ इस ढंगसे अपनेको उभय-विशेष बताया है कि कभी कभी यह सन्देह होता है कि वे आध्यात्मिक सत्यके अतिरिक्त एक सामाजिक तथ्यकी ओर भी इशारा कर रहे हैं। उन दिनों वयन-जीवी नाय-मतावलम्बी गृहस्थ योगियोंकी जाति मचमुच ही ना-हिन्दू-ना मुसलमान थी। कबीरदासने कमसे कम एक पदम स्पष्ट रूपसे स्वीकार किया है कि हिन्दू और हैं,

मुसलमान और ह और योगी और हे क्योंकि योगी या जोगी गोररा गोररा करता है, हिन्दू राम राम उच्चारता है और मुसलमान खुदा खुदा कहा करता है^१ ।

यह स्पष्ट रूपसे विचार कर लेना चाहिए कि यहो हिन्दू, जोगी और मुसलमानसे कबीरदासका क्या मतलब रहा होगा । जहाँ जहाँ कबीरदासने हिन्दू शब्दका व्यवहार किया है वहाँ वहाँ निम्नलिखित तीन शब्दोंमेंसे तीनों, दो या एकका मतलब रहता है । ये तीन बातें हैं वेद, ब्राह्मण और पौराणिक मत । इन तीनोंको माननेवालेको ही कबीरदाम 'हिन्दू' कहते हैं । मुसलमान शब्दकी व्याख्या करनेकी जरूरत नहीं । इस शब्दसे कबीरदास हू-य-हू वही अर्थ लेते हैं जो सदासे लिया जाता रहा है । 'हिन्दू' शब्दका व्यवहार आजकल उन सभी धर्म-मतोंके लिए होने लगा है जो भारतवर्षमें उत्पन्न हुए हैं और जिनके अनुयायी अपनको अहिन्दू नहीं कहते । कबीरदास इस शब्दका यह अर्थ नहीं लेते जान पवते ।

'योगी' शब्द और भी अस्पष्ट है । योग-क्रिया करनेवालेको योगी कहत हं । इनके विषयमें हम आगे विस्तार-पूर्वक चर्चा करनेका अवसर पायेगे । हिन्दू लोग ब्राह्मणको भ्रष्ट और पूज्य मानते हैं । सन्यासी और योगी भी उनके लिए पूज्य हैं । किन्तु आश्रम-भ्रष्ट योगी और सन्यासी हिन्दू समाजमें बहुत निकृष्ट समझे जाते हैं । यदि कोई सन्यासी फिरसे गृहस्थाश्रममें प्रविष्ट हो जाय तो उसकी सन्तति अस्पृश्य हो जाती है । इस देशके हर हिस्सेमें भ्रष्ट सन्यासियोंसे बनी हुई जातियों पाई जाती हैं । उत्तर भारतकी गोसाईं, वैरागी, अतीत, साधु, जोगी और फकीर जातियों तथा दक्षिण भारतकी आपडी, दासरी और पानिसरन जातियों ऐसी ही हैं । जत तक सन्यासी अपने सन्यासाश्रममें होता है वह हिन्दूका पूज्य होता है, पर घरवारी होकर वह उसकी आँखोंमें गिरकर भ्रष्ट हो जाता है । घरवारी सन्यासियोंकी सततिसे जो जातियाँ बनती हैं वे समाजके निचले स्तरमें चली जाती हैं । इस लिये सातक योगी और गृहस्थ जातिके योगीमें बड़ा भेद है । योगी जाति अर्थात् आश्रमभ्रष्ट योगियोंकी सन्तति न तो किसी आश्रम-व्यवस्थाके अन्तर्गत आती है और न वर्ण-व्यवस्थाके । आजकल इन जातियोंमेंसे कई अपनेको 'ब्राह्मण' कहने

^१ जोगी गोरख गोरस मेरे । हिन्दू राम नाम उच्चर ।

मुसलमान कहै एक खुदाह । कबीरकी स्वामी घटि घटि रखो समाह ॥

लगी है। कइयोंने तो अपना दावा ब्राह्मणत्वके भी ऊपर उठा दिया है। अतीत लोग अपनेको ब्रह्माके मस्तकगे उत्पन्न कहते हैं और इसपरसे यह तर्क और उपस्थित करते हैं कि वे ब्राह्मणसे ऊँचे हैं क्योंकि ब्राह्मण तो ब्रह्माके मुखसे ही उत्पन्न हैं, और हम मस्तकसे। मस्तक निस्पन्देह मुखसे ऊँचा है। वस्तुतः ये जातियो एक जमानेमें आश्रमभ्रष्ट होनेके कारण वर्णाश्रम-व्यवस्थाके बाहर पडनी थी। सर्वप्रासी हिन्दू जातिने उन्हें अब सम्पूर्ण रूपसे आत्मसात् कर लिया है।

परन्तु इन आश्रम-भ्रष्ट जातियोमेंसे अधिकांश अब भी भेष धारण करती हैं, भिक्षापर निर्वाह करती हैं और अनेकानेक सामाजिक कृत्योंमें गृहस्थ-वर्गकी विधिके नदले सन्यासियोंमें विहित विविका अनुष्ठान करती हैं। बहुतेका मृतक-संस्कार नहीं होता और सन्यासियोंकी भौति समाधि दी जाती है। ऊपर हमने देखा है कि बगालमें योगियोंको कहीं तो समाधि दी जाती है (अर्थात् शवको गाड़ दिया जाता है) और कहीं कहीं उनका अग्नि-संस्कार भी किया जाता है (अर्थात् गृहस्थ हिन्दुओंकी भौति शवको जलाया जाता है।) मेरे एक मित्र पूर्व बगालके निवासी हैं। उन्होंने बताया है कि त्रिपुरा जिलेके योगियोंको पहले अग्निदाह करते हैं और फिर समाधि भी दे देते हैं अर्थात् मिट्टीमें गाड़ भी देते हैं। कबीरदासके विषयमें प्रसिद्ध है कि उनकी गृह्युके बाद कुछ फूल बच रहे थे तिनमेंसे आधेको हिन्दुओंने जलाया और आधेको मुसलमानोंने गाड़ दिया। कई पंडितोंने इस बातको करामाती किंवदन्ती कह कर उड़ा दिया है, परा मेरा अनुमान है कि सचमुच ही कबीरदासको (त्रिपुरा जिलेके वर्तमान योगियोंकी भांति) समाधि भी दी गई होगी और उनका अग्नि-संस्कार भी किया गया होगा। यदि यह अनुमान सत्य है तो दृढताके साथ ही कहा जा सकता है कि कबीरदास जिस जुलाहा जातिमें पालित हुए वे वह एकाध पुरत पहलेके योगी जैसी किसी आश्रम-भ्रष्ट जातिसे मुसलमान हुई थी या अभी होनेकी राहमें थी।

जोगी जातिका सम्बन्ध नाथ-पंथसे है। जान पड़ता है कबीरके वंशमें भी यह नाथ-पंथी संस्कार पूरी मात्रामें थे। यदि नाथ पंथी सिद्धान्तोंकी जानकारी न हो, तो कबीरकी वाणियोंको समझ सकना भी मुश्किल है।

आजसे कई सौ वर्ष पहलेकी जोगी जातिका जो विवरण उपलब्ध हुआ है उससे भी जान पड़ता है कि वे उन दिनों वेद स्मृति-शासित हिन्दू समाजसे बाहर थे और कपडा बुनने और बेचनेका व्यवसाय किया करते थे। श्री अब्दुल करीम

साहबने आजसे लगभग ५-६ सौ वर्ष पहलेकी लिखी बताई जानेवाली 'गोरक्ष विजय' नामकी प्राचीन बंगाली पुस्तक सम्पादन किया है। यह पुस्तक शेफ फेजुल्लाह नामक एक मुसमान बंगाली कृषिकी लिखी हुई है। इसमें कदली-देशके प्रसगमें एक जोगिन (अर्थात् जोगी जातिकी स्त्री) के द्वारा गोरखनाथको भुलावा देनेके प्रसगमें इस प्रकार कहलाया गया है, "तुम जोगी हो, जोगीके घर जाओगे और अन्न जल पाकर तृप्त होगे, इसमें भला सोचना विचारना क्या है? तुम जिस जाति और गोत्रके हो मैं भी उसी जाति-गोत्रकी हूँ, फिर मेरे यहाँ चलनेमें श्रेय क्या है? तुम बलिष्ठ और युक्त योगी हो, मे जवान जोगिन हूँ। फिर क्यों न हम अपना व्यवहार शुरू कर दे, ज्यों हम किसीकी परवा करने जायें? मैं रात-दिन तुम्हारी सेवा करूँगी और अपना-पराया कुछ भी भेद न रखूँगी। मैं चिकना सूत कात दूँगी, तुम उसकी महीन धोती बुनोगे ओर हाटमें बेचने ले जाओगे। इस प्रकार सम्पत्ति दिन दिन बढ़ती रहेगी और तुम्हारी श्लोकी और कंधामें कंठायें नहीं अँटेगी।" इमसे सिद्ध होता है कि बाजसे ५-६ सौ वर्ष पहले भारतवर्षकी पूर्वी सीमापर जो जोगी थे, वे घरवारी हो चुक थे और सूत कातने और बन्न बुननेका कार्य करने लगे थे और अपनी पृथक् जाति और गोत्रमें विश्राम करने लगे थे। इसी पुस्तकसे यह भी सिद्ध किया सम्ता है कि मृत्युके बाद उनका अग्नि गम्भार नहीं होता था बल्कि समाधि दी जाती थी।

१ युगी द्वारे युगी याहवा, अन्न-जले तिसि पावा
ताने आर फिना आछे क्या ?
तुमि आमि ज्ञाति जन, एक गोत्रे उत्तपन
ताने किछु श्रेय नाहि आर ।
गभुर युगिया तुमि, जोयान योगिनी आमि
ये वाके करियु बेवहार ॥
सेविमु ये रात्रदिन, ना जानिण भिनभिन
येइ आशा आउण तोमार ।
काटिमु चिकन सुति, तुमिह बुनिना धुनि
हाटे ते निवा ये वेचिवार ॥
दिने दिने वेशी हइव, मम्पति वाडिया याहव,
झुलि काथा स्व याहव छाडि ॥

—गोरक्षविजय (कलकत्ता १३०४ सन्) पृ० ६५७—

ऐसा जान पड़ता है कि ये पौराणिक वर्मके अनुकूल नहीं थे। इनमें भिन्न भिन्न जातिके आश्रम ऋषि लोगोंकी सन्तति मिली हुई थी। ऊपर जिम जोगिनकी चर्चा है उसने अपनेको ब्राह्मण जोगिन और निरामिषाहारी बताया था (पृ० ६४ ।) इस प्रकार यद्यपि इनकी एक पृथक् जाति हो गई थी तथापि ये लोग वर्णाश्रम व्यवस्था और अस्पृश्यारूपृश्य-विचारके विरोधी थे। न तो ये भगवान्के अवतारमें विश्वास करते थे और न त्रिदेवके ही कायल थे। इनके बाह्य मृतकादि संस्कार भी हिंदुओंकी अपेक्षा मुसलमानोंसे अधिक मिलते थे। इस प्रकार उन्हें मुसलमानी धर्ममें आत्मसाधर्म्य ज्यादा मिला और इनका एक अग्र धीरे धीरे मुसलमान होता रहा। यह क्रिया अब भी जारी है। आजकल यद्यपि योगियोंका मुसलमान होना कम हो गया है क्योंकि अब उनकी संघटित सभाये और उन्हें ऐतिहासिक जाति होनेका गौरव प्राप्त है, पर कुछ दिन पहले तक ये निरन्तर धीरे धीरे मुसलमान होते जा रहे थे।

यह आश्चर्यकी बात ही कही जानी चाहिये कि योगियों और नाथ-पयियोंके मध्ययुगीन आचार-विचारपर प्रकाश डालनेवाली जितनी भी पोथियों अब तक आविष्कृत हुई हैं, उनमेंकी अधिकांश मुसलमान कवियोंकी लिखी हुई हैं। “ अली राजाका ‘ ज्ञानसागर ’ सैयद सुलतानका ‘ ज्ञानप्रदीप ’ और ‘ ज्ञान-चौतीसा, ’ मुहम्मद शफीका ‘ सुर रुदिल, ’ मुरशिदका ‘ बारामास्या ’ (बार-मासा), ‘ योग कलन्दर ’ और ‘ सत्यज्ञानप्रदीप ’ के समान कोई प्रय हिंदू कवियोंने लिखा हो, ऐसा हमारा जाना हुआ नहीं है। ” अनुमान है कि ये कवि-गण कनीर दासकी भोति ही इसी प्रकारकी किसी जातिके धर्मान्तरित वंशमें उत्पन्न हुए थे। हम और भी आगे बढ़ कर कहना चाहते हैं कि कनीर, दादू, रजब, कुतबन, जायसी, नूर महम्मद, फाजिलशाह आदि हिंदीके कवियोंकी रचनाये इसी रोशनीमें विवेचित होनी चाहिये। इन सभी कवियोंकी रचनाओंकी चर्चा किसी न किसी बहाने आ ही जाती है।

ऊपरकी विवेचनाका निष्कर्ष यह हुआ कि

(१) आजकी वयनजीवी जातियोंमेंसे अधिकांश किसी समय ब्राह्मणश्रेष्ठताको स्वीकार नहीं करती थी।

(२) जोगी नामक आश्रम अष्ट घरबारियोंकी एक जाति सारे उत्तर और पूर्य भारतमें फली थी। ये नाथ-पन्थी थे, ऋषडा जुनकर और सूत कालकर गा गोरगनाथ और भरथरीके नामपर भीख भोगकर जीविका चलाया करते थे।

(३) इनमें निराकार भावकी उपासना प्रचलित थी, जातिभेद और तादाण श्रेष्ठताके प्रति इनकी कोई सहानुभूति नहीं थी, आर न अवतारवादमें ही कोई आस्था थी।

(४) आसपासके बृहत्तर हिन्दू-मजाजकी दृष्टिमें ये नीच और अपृश्य थे।

(५) मुसलमानोंके आनेके बाद ये धीरे धीरे मुसलमान होते रहे।

(६) पंजाब, युक्तप्रदेश, बिहार और बंगालमें इनकी कई बस्तियोंने सामूहिक रूपसे मुसलमानी धर्म ग्रहण किया था।

(७) कबीरदास इन्हीं नव-धर्मान्तरित लोगोंमें पालित हुए थे।

इनमें जो तीसरा निष्कर्ष है वह बहुत महत्त्वपूर्ण है। हमने इस अध्यायमें उसके विषयमें अधिक प्रमाण नहीं उपस्थित किये हैं। अगले अध्यायमें हम जो कुछ कहने जा रहे हैं उससे इस तृतीय निष्कर्षका पूरा समर्थन हो जायगा।

परन्तु आगे हम जो कुछ कहने जा रहे हैं उसके लिये पद पदपर प्रमाण ही जरात होगी। कबीरदासके नामपर जो वाणियों मिलती हैं उनका कोई हिसाब नहीं है। कबीरपंथी लोगोंका विश्वास है कि सद्गुरुकी वाणी अनन्त है और सद्गुरु अर्थात् कबीरदास। यह मान लेना हमारे बशके बाहर है। यह तो गरीब मानत हैं कि कबीरदासने 'मसि कागद छूआ नहीं' था। इनके समस्त उपदेश मौखिक ही हुआ करते थे। शिष्योंने ही उसे लिखा होगा, इसमें भी कोई सन्देह नहीं। खोजबत अब तक कबीरदासके नामपर छह दर्जनके आसपास पुस्तक मिली है। इनमेंसे कई तो निरसन्देह उनकी लिखी हुई नहीं हैं और कई अन्य पुस्तकोंके भीतर

१ ख० रामदास गोडने अपनी पुस्तक 'हिन्दुत्व' सं ७१ पुस्तकालय एक लम्बी सूची दी है (पृ० ७३४) और प्रा० रामकुमार वर्माने अपने 'हिन्दी साहित्यके आलोचनात्मक इतिहास' में खोजकी रिपोर्टोंके आधारपर ६१ पुस्तकालय सूची दी है। गोउजीकी सूचीमें निम्नजान, हिंडोल और अलिफनामा (एक जगह अरिफ नामा) ये दो दो बार आये हैं। इस प्रकार उनकी सूचीमें वस्तुतः ६८ ही ग्रन्थ हैं। दोनों सूचीयोंके सामान्य नाम ये हैं। अठपहरा, अनुरागसागर, अमर मूल, अर्जनामा, अलिफनामा, अक्षर खडकी रमैनी, अक्षर

आ जाती है। जीजकमे रमेनी, शब्द, ज्ञान चोतीसा, विप्रवतीसी, कहरा, वगन्त, चाचर, बेली, बिरहुली, हिडोला ओर सारी ये ११ अग हैं। इनमसे एक एक विभागको अलग करके कभी कभी नई और स्वतन्त्र पुरतक बना दी गई है। अलग क्रिये हुए विभागोमे यथेष्ट वृद्धि की जाती रही है। फिर, 'पिय पहचानिधेजो अग', 'सत्सगको अग' आदि अग नामक पुस्तकें वस्तुतः साखीके ही उपविभाग हैं।

प्रो० रामकुमार वर्माने इन पुस्तकोमें किये गये कुछ प्रक्षेपोका एक मनोरजक लेखा दिया है। सन् १९०६-९ की खोज-रिपोर्टम अनुरागसागरकी एक प्रति पाई गई थी जो सन् १९६२ की लिखी थी। उसमे पद्योंकी सख्या १५९० थी। पर सन् १९०६-११ मे इसी पुस्तककी इससे १६ वर्ष पुरानी एक और प्रति मिली। इस पुरानी प्रतिमें पद्योंकी सख्या १५०४ थी। अर्थात् १६ वर्षके

भेदकी रमेनी, आरती, उग्रगीता, उग्रज्ञान, मूलसिद्धान्त, क्रीर ओर धर्मशास्त्री गोष्ठी, क० की बानी, क० अष्टक, क० गारल गोष्ठी, क० जीकी मन्थी, क० परिचयकी साखी, कर्मकाण्ड रमेनी (गोट कर्म खण्ड०), काथा पत्नी, चोका परकी रमेनी, चौतीसा, छप्पय, जमबोध, तीसा यत्र, नाम महात्मकी साखी, निभयज्ञान, पिय पहचानियेजो अग, पुकार, वारामासी (गोट-बारहमासा), बीजक, ब्रह्मनिरूपण, भक्तिका अग, रमेनी, रामरक्षा, राममार, रेखता, विचारमाला, विवेकमार, शब्द अलहदुक्त, शब्द पशावली, सत कबीर, बदी छोर, गननामा, साधोको अग, स्वाम गुनार डिजेरा, हम्ममुक्तावली, ज्ञानगूदशी, ज्ञानसरादय, ज्ञानमागर, ज्ञान सन्तोष और ज्ञानस्तोत्र।

इनके सिवा प्रो० वर्माने मृत्नीमे ये नाम ओर ह बल्लकी पेज, भापो खड, चातीस, मुहम्मद बोध, मगल शब्द, गुण राग काकी ओर राग फगुआ, शब्द राग गार्गी और राग भैरव, सुरानि सवात्, जान चातीसी।

गोडजीकी सूचीके अधिक नाम ये ह। पद, दोहे, सुखनिधान, कबीरपजी, बल्लकी रमेनी, रामानन्द गोष्ठी, आनन्दसागर मगल, अनाथ मगल, मुहम्मदकी बानी, मखहोम, वसन्त होली, झूलना, खसरा, चाचरा, आगम ओर शब्द परखा तथा ज्ञानबन्तीसी।

हमने अपनी नई पुस्तक 'कबीरपन्थी साहित्य' में इन पुस्तकोंकी जांच की है। इनमेंसे अधिकांश पुस्तकें निश्चितरूपसे दूसरोंकी लिखी हुई हैं।

अल्पकालम अनुरागसागरमें ८६ पद्योंकी उद्भि हो गई। हम आगे चलकर देखेंगे कि कबीर साहबके नामपर मुहम्मद, गोरखनाथ, नानक आदिके नाम जो गोष्ठियाँ चलती हैं उनके वक्तव्य-विषय वादकी साम्प्रदायिक कल्पनाओंके आधार-पर बना लिये हैं। कई ग्रन्थोंमें सम्प्रदाय और भेषकी महिमा बखानी गई है^१। यह बात सम्पूर्ण अविश्वसनीय जान पड़ती है। कबीरदासने आजीवन संप्रदायवाद, बाह्याचार और बाहरी भेषभावपर कठोरतम आघात किया था। वहीं कबीर अचानक भेष भाव और छापा तिलककी महिमा बगानने लगेंगे, गह बात कुछ जँचती नहीं मालूम देती। इसीलिए कबीरदासके नामपर प्रचलित इन प्रयोगोंकी प्रामाणिकता सदेहका ही विषय है। श्रीविश्वनाथसिंहजू देवने अपनी टीकाके अंतमें कबीरदासका कहा जानेवाला एक पद उद्धृत किया है जिसमें कहा गया है कि बीजकका मत ही ग्राह्य है^२। यह पद स्वयं सवेहात्मक है। क्योंकि इसको सचमुच कबीरकी वाणी माननेके पहले यह मान लेना होगा कि कबीरकी जीवितावस्थामें ही बहुतसे जाली ग्रथ बच गये होंगे, और जालका जगल इतना बढ गया रहा होगा कि उसके निराकरणके लिये कबीरदासको स्वयं उद्योगी होकर वह पद लिखना पड़ा। जो हो, यह पद है महत्त्वपूर्ण। क्योंकि इससे कबीरदासका अपना मत प्रकट होता हो या नहीं

१ माला तिलक निन्दा कर, ते परगढ जमदूत ।
कहे कबीर विचारिके तेई राक्षस भूत ॥
द्वादश निलक बनावई, अग अग अस्थान ॥
कहे कबीर विराजही, उज्ज्वल हस समान ॥

—कबीर मन्सूरमें 'गुरुमहिमा' से उद्धृत पृ० १३६३

० सायर बीजकको पद—

सन्तौ बीजक मत परमाना ।
कैयक खोजी गोजि थके कोई विरला जन पहिचाना ।
चारिउ जुग और निगम चतुभुज गावै ग्रथ अपारा ।
विष्णु विरचि रुद्र ऋषि गावै शेष न पावै पारा ॥
कोई निगुण सगुण ठहरावै कोई ज्योति बतावै ।
नाम धनीको सब ठहरावै रूपको नही लपावै ॥

पर इतना निश्चिन हमसे प्रकट हो जाता है कि काफ़ी प्राचीन कालसे कबीरके नाम-पर चलनेवाले ग्रन्थ सदैवही दृष्टिसे देखे जाते रहे हें। महाराज विश्वनाथसिंहजूके अनुगार स्वयं बीजकके प्रियम परम्परा है कि भगवानदास नामक किंगी शिष्यने कबीरदासकी जीवितारम्भमे ही बीचकका अपहरण किया था। ले भागनेके कारण ही भगवानदास 'भगूदारा' बन गया। कहते हैं, इम शिष्यने बीचकको विकृत भी किया था। कहा गया है कि स्वयं कबीरदासने ही 'वधेलश-विस्तार' में भगूदाराकी इस करतूतकी चर्चा की है^१। परन्तु कबीरदासके नामपर पाये जानेवाले इस कथनकी भाषा ओर युक्ति सभी बतलाते हैं कि यह वादकी सांप्रदायिक होबके कारण लिखा गया है। मोभाग्यवश महात्मा भगवानदासकी शिष्य-परम्परा अब भी जीवित है और छपरा (बिहार) जिलेका बनौती मठ उसका मुख्य स्थान है।

काउ सुच्छम कोउ शून कहान कोउ अक्षर निज साचा ।
सतगुरु कर् विरले पहिचाने भूले फिरे जसाचा ॥
लभके भक्ति सर नहि कामा साहब परम मयाना ।
अगम अगोचर धाम धनीको सवै कहै ह्या जाना ॥
देखे न पथ मिले नहि पथी बूछन ठौर ठिकाना ।
कोउ ठहरावै शून्यक कीहा ज्योनि एक परमाना ॥
कोउ कहै रूपरेख नहि वाके धरत मोनको ध्याना ।
रोम रोममें परगट कर्ना काहे भरम भुलाना ॥
पक्ष अपक्ष सवै पचि हारे करता कोद न विचारा ।
कोन रूप ह सोचा साहब नहि कोद विस्तारा ॥
बहु परचे परनीति बूढावै साचेको बिसराये ।
कल्पत वाटि जन्म जुग वागे दशन बतहु न पवै ॥
परम दयालु परम पुरु गोचम ताहि चीन्ह नर कोदै ।
तपग हाल निहाल करत हे राहत हे निज सोउ ॥
बधिक कर् करि भक्ति बूढावै नाना मतको ज्ञानी ।
बीजक मतु कोइ विरला जाने भूलि फिरे अभिमानी ॥
कह कबीर कर्ताम सा हे कर्ता सकल समाना ।
भेद बिना सब भरम परे कोउ बूझत सन्त सुजाना ॥

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- १ भागूदाराकी खबरि जनाई । ले चरणामृत साधु पियाई ॥
कोऊ आप कह कालिजर गयऊ । बीजक ग्रन्थ चोराइ ले गयऊ ।
सतगुरु कह वह निशुरा पथी । काय भयो ल बीजक ग्रन्थी ।

इन लोगोंने अपना बीजर प्रकृति में फेर दिया है। जो हो, मेरी धारणा है कि बीजकमें कुछ अंश अग्रय वादके हैं। फहरा गिरहुकी आदिर्ग लिहारी भाषाक बहुत प्रयोग हैं। कहा जाता है कि बीजक बहुत दिनों तक छपरा जिलेके भनोती मठमें पड़ा रहा। बादमें उसे प्रचारित किया गया। अपनी नई पुस्तक 'बीरपथी साहित्य' में मैंने इसपर विचार किया है।

जो हो, बीजर फरीदासके मतोंका पुराना और प्रामाणिक समूह है, इसमें मन्देह नहीं। एक ध्यान देने योग्य बात इसमें यह है कि बीजरक ८४ रमैनिया हैं। रमैनियों चौपाई छंदमें लिखी गई है। इनमें कुछ रमैनिया ऐसी हैं जिनके अन्तमें एक एक सारी उद्धृत की गई है। सारी उद्धृत करनेका अर्थ यह होता है कि कोई दूसरा आदमी माने इन रमैनियोंको लिख रहा है और इस रमैनी-रूप व्याख्याके प्रमाणमें कबीरकी सारी या गवाही पेश कर रहा है। गुरुजी 'साखी' (या साखी) करके किसी बातको कहनेकी प्रथा बहुत पुरानी है। जालंधर-नाथके शिष्य कृष्णपाद (कानपा)ने कहा है 'साखि करव नालंधरि पाए' अर्थात् 'बहुत जोड़ी सी रमैनियों (न० ३, २८, ३२, ४२, ५६, ६२, ७०, ८०) ऐसी हैं जिनके अन्तमें साखियों नहीं हैं। परन्तु इस प्रकार सारी उद्धृत करनेका क्या अर्थ हो सकता है ? इस पुस्तकमें मैंने बीजरको निस्संकोच प्रमाण-रूपमें व्यवहार किया है परन्तु बीजर ही इस बातका प्रमाण है कि साखियोंको सबसे अधिक प्रामाणिक समझना चाहिये, क्योंकि स्वयं बीजरने ही रमैनियोंकी प्रामाणिकताके लिये साखियोंका हवाला दिया है। इसीलिये कबीरद्वाराके सिद्धान्तोंकी जानकारीका सबसे उत्तम साधन साखियों हैं।

साखियोंकी ही भाँति बीजरके शब्द भी बहुत प्रामाणिक हैं। बीजरकमें इन शब्दोंकी प्रामाणिकता दिखानेके लिये कभी भी साखियों नहीं उद्धृत की गईं। इसका अर्थ यह हुआ कि बीजरमें शब्द और साखियों सबसे अधिक प्रामाणिक हैं। वे अपने लिये किसी अन्य प्रमाणकी आवश्यकता नहीं रखतीं। इस पुस्तकमें मैंने इसीलिये पदोंका प्रमाणरूपमें यथेच्छ व्यवहार किया है।

चोरा करि वह चोर कहाई । काह भयो बड़ भक्त कहाई ॥

बीजमूल हम प्रगट चिन्हार्ह । बीज न ची हों दुर्गति लार्ह ॥ श्लोकादि

— विद्व०, पृ० २४

१ साखी अँखी ज्ञानकी, समुझि देखु मनमार्हि ।

बिन साखी ससारकौ, झगरा छुटत नार्हि । —साखी न० ३६९

परन्तु मैं यह नहीं मानता कि बीजरूके बाहर कबीरदासने कुछ कहा ही नहीं। कबीरपणियोंमें कबीरदासके स्वयंवेदके चार भेद बताये गये हैं—(१) कूट जाणी, (२) टरुसार, (३) मूल-ज्ञान और (४) बीजन-जाणी। इनमें कूट-जाणीको महात्मा धर्मदासने प्रचारित किया था। बाकीके वारेमें कहा जाता है कि उन्हें क्रमशः कर्नाटरूके चतुर्भुजदास, दरभंगाके राय वकेजी और शाममल्ला द्वीप और मानपुरके हिरामीराराजी प्रचार करेंगे। सो इन अपार वाणियोंका पार पाना कठिन है। और उनकी नित्य-रफीयमान कायाका लेखाजोखा भी दुष्कर है। पर इतना निश्चित है कि बीजरूके बाहर भी कबीरदासकी कुछ वाणियाँ रही जरूर होंगी।

इवर बाबू श्यामसुन्दरदासजीने काशी नागरी-प्रचारिणी-सभासे कबीर-ग्रन्थावली नामक एक महत्त्वपूर्ण पुस्तक प्रकाशित कराई है। कहा गया है कि इसका आधार एक बहुत पुरानी प्रति है जो स० १५६१ ई० में लिखी गई थी। परम्परासे प्रसिद्ध है कि कबीरदासका आविर्भाव सिकन्दर लोदीके जमानेमें हुआ था। उन्होंने स्वामी रामानन्दसे वचनमें ही दीक्षा ली थी और मरती नार मगहरको चले गये थे। मगहरमें उनके तिरोहित होनेका काल स० १५७५ की अगहन सुदी एकादशी कहा जाता है। सगी बातोंका विचार करके बाबू श्यामसुन्दर-दासजीको यही सम्भव जान पड़ा है कि कबीरदासजीका जन्म ० १४५६ में और मृत्यु सवत् १५७५ में हुई होगी। अर्थात् कबीर-ग्रन्थावलीका प्रकाशन जिस प्रतिके आधारपर हुआ है वह कबीरदासकी मृत्युके १४ वर्ष पहलेकी लिखी हुई है। यदि यह बात सत्य है तो पुस्तककी प्रामाणिकता बहुत बढ जाती है। यद्यपि १४ वर्षकी अवधि कम नहीं होती और कबीरदासने निश्चय ही इन चौदह वर्षोंमें और बहुत-सी वाणियाँ कही होंगी जो इस सप्रहमें नहीं आ सकी होंगी और इसीलिये इस पुस्तकको एकमात्र प्रामाणिक ग्रन्थ नहीं स्वीकार किया जा सकता, तथापि इसमें जितने पद हैं वे तो निश्चय ही प्रामाणिक होंगे।

पर इस बातको मान लेनेमें एक बाधा है। नागरी-प्रचारिणी-सभाकी प्रकाशित पुस्तकमें उक्त प्रतिके अन्तिम पृष्ठका फोटो दिया गया है। उसमें जो संवत् लिखा हुआ है वह बादकी लिखावट जान पड़ती है। एक बार 'इतिश्री कबीरजीकी वाणी संपूर्ण समाप्त ॥' इत्यादि लिखकर फिरसे अपेक्षाकृत मोटी लिखावटमें 'संपूर्ण सं० १५६१' इत्यादि लिखना क्या सदेहासपद नहीं है? पहली बारका 'संपूर्ण' और दूसरी बारका 'संपूर्ण' काफी संकेतपूर्ण

हैं। एक ही शब्दके ये दो रूप,—हिज्जे और आकार-प्रकारमे स्पष्ट ही बता रहे हैं कि ये एक हाथसे लिखे नहीं हैं। ऐसा जान पड़ता है कि अन्तिम डेढ पंक्ति किसी बुद्धिमानकी कृति है। इसीलिए मुझे इस पुस्तकके सं० १५६१ में लिखित होनेमें काफी सन्देह है, पर, इसकी प्राचीनतामें कोई गन्देह नहीं है। यह पुस्तक १५६१ सवतके उहुत बादकी लिखी हुई होनेपर भी काफी प्राचीन जान पड़ती है। फिर यह प्रति जितनी सुसपादित है वैसी ओर कोई पुस्तक नहीं। इसी लिए मैंने इस पुस्तकमें इस प्रतिको प्रमाणरूपसे बराबर व्यवहार किया है। वस्तुतः यह पुस्तक परवर्ती कालकी लिखी हुई है। सम्भवतः इसका लेखन काल अठारहवीं शताब्दीका आदि या मध्यभाग है।

कवीर-ग्रन्थावलीके सम्पादनमें परिशिष्टमें ग्रन्थ साहबमें आये हुए कवीरके पदोंका संग्रह करके बड़ा महत्त्वपूर्ण कार्य किया है। मैंने यथा-अवसर इन पदोंको भी प्रमाणरूपसे स्वीकार करनेमें सकोच नहीं किया। इनर डा० रामकुमार बर्मोंने ग्रन्थसाहबके पदोंका संग्रह 'सन्त कवीर' नामसे प्रकाशित कराया है।

कवीरदासकी वाणियोंके अनेक संग्रह प्रकाशित हुए हैं पर उनमें सबसे अच्छा सुसम्पादित संस्करण अयोध्यासिंह उपाध्याय 'हरिऔध' की 'कवीरवचनावली' है। यह भी नादी-नागरी प्रचारिणी सभाका ही प्रकाशन है। प्रयागके ग्लेवेलिडगर प्रेसने भी कवीरदासकी शब्दावली छपी है। उस शब्दावलीका द्वितीय संस्करण मेरे पास है। यह संस्करण पहले संस्करणसे बहुत कुछ भिन्न है। इन दोनों संग्रहोंका भी मैंने यथा-अवसर उपयोग किया है, पर महत्त्वपूर्ण सिद्धान्तोंके निर्णयके प्रसंगमें यथासम्भव मूल गन्वोंके उपयोग करनेकी ही चेष्टा की है।

श्री० क्षितिमोहनसेन द्वारा सम्पादित 'कवीरके पद' एक नये ढंगका प्रयास है। वे 'भक्तोंके मुँहसे' सुनकर संग्रह किये गये हैं। अपनी प्रामाणिकताके लिये उन्होंने किसी पोथीकी सुखापेक्षता नहीं रखी। परम्परासे एक मुँहसे बूरे मुँह तक आते रहनेके कारण इन पदोंकी भाषा जरूर बदल गई होगी पर इसके अन्तर्निहित भावोंकी प्रामाणिकता विश्वसनीय हो सकती है। फिर भी कोई विशेष स्वार्थके पोषक महात्माओंकी ओरसे इस पुरतकके गंभीर विचारोंको उजा देनेकी चेष्टा की गई है। कहा गया है कि इसमें पाये जानेवाले उच्च भाव किसी प्राचीन पोथीमें नहीं मिलते। इस विशेष स्वार्थके पोषक लोग भारतीय मनीषाकी न तो कोई प्रतिष्ठा देखना चाहते हैं, न आदर पाना बर्दाश्त कर

पाते हैं। मैंने जान-बूझकर उक्त सप्रहृत्ता उपयोग नहीं किया। ऐसा मैंने वसीलिये किया है कि भारतीय मनीषाको जो लोग अस्वीकार करना चाहते हैं वे सीधे ही ऐसा करे। प्राचीन और नवीन पोथियोंका झमेला खड़ा करके अपने उद्देश्य और पाठककी निर्णयात्मिका बुद्धिके बीच पर्दा खड़ा करनेका प्रयास न करे। परन्तु मैं यहाँ अत्यन्त कृतज्ञ भावसे निवेदन करना चाहता हूँ कि यद्यपि आचार्य सेनकी पुस्तकके पाठ इस पुरतकमें नहीं लिये पर उनके उपदेशोंका यथेच्छ उपयोग किया गया है। उनके साथ मेरा सम्बन्ध कुछ इतना गम्भीर है कि इस स्थानपर कृतज्ञता प्रकट करनेमें भी सकोच होता है। सच बात तो यह है कि यदि उनसे प्रेरणा न मिलती तो मैं यह पुरतक लिख ही न पाता। उनके दृष्टिकोणमें और मेरे इस पुस्तकमें व्यग्रहृत दृष्टिकोणमें जोड़ा मौलिक अन्तर है। वे सन्तोंकी वाणियोंको म्यूजियमके प्रदर्शनकी वस्तु नहीं मानते और यह बात ठीक भी है। जिसे आजकल 'एकेडेमिक' आलोचना कहते हैं वह बात कुछ म्यूजियमकी रुचिको ही उत्तेजना देती है। आचार्य सेन सन्तोंकी जीवन्त वाणीको जलती हुई मशाल कहते हैं और उनका इह विश्वास है कि ये वाणियाँ यथा समय भारतवर्षकी और ससारकी समस्याओंको सुलझायेगी। ऐसी प्राणमयी वाणीको म्यूजियममें सजाके नहीं रखा जा सकता। मुझे स्वर्गीय कविवर रवीन्द्रनाथ ठाकुरसे भी इस पुस्तकके लिखनेमें बहुत प्रेरणा मिली है और उनकी कविताओं और लेखोंको पढ़कर कबीरके भावोंको समझनेमें बड़ी सहायता मिली है। मेरा यह परम दुर्भाग्य है कि पुस्तक प्रेसमें जानेके पहले ही वे इहलोक त्याग कर गये। परन्तु परम सौभाग्य यह कि वे अपना आशिर्वाद छोड़ गये हैं जो आजीवन मुझे बल देता रहेगा।

श्री युगलानन्दजीकी 'सत्य कबीरकी साखी' का भी मैंने इस ग्रन्थमें उपयोग किया है जिसका सम्पादन स० १६०० और स० १८४२ की प्रतियोंके आधारपर किया हुआ बताया गया है। परन्तु सब मिलकर कबीरके अध्ययन करने-लायक पर्याप्त सामग्री मुझे मिली नहीं है, यह माननिक धोभ मैं पाठकोंकी सेवामें उपस्थित कर देना चाहता हूँ। मुझे नाथ, निरजन, महिमा आदि सम्प्रदायों और आसामसे लेकर कठियावाड़ तक फैले हुए त्रिभिध निर्गुणिया समाजोंका कोई प्रामाणिक विवरण प्राप्त नहीं हुआ है। इन सभी अभावों और चुटियोंको शिरसा स्वीकार करके ही मैंने कार्य आरम्भ किया है।

२—अवधूत कौन है ?

हमने ऊपर देखा है कि कबीरदास जिस वशम पालित हुए वे उगगें योग मतका काफी प्रचार था । पर इसका अर्थ यह नहीं समझना चाहिये कि स्वयं कबीरदास योगमतके उपासक थे । उनका पालन पोषण योगमतके वातावरणमें हुआ था इसीलिये उनकी युक्तियोंमें, भाषापर, तथा तर्कशैलीमें उरा मतका प्रभाव रह गया है । जब तक हम ठीक ठीक न समझ लें कि वह मत क्या था, तब तक उसके प्रभावको भी हम ठीक ठीक नहीं समझ सकेंगे । इसीलिये इस मतकी चर्चा कर लेना बहुत आवश्यक है ।

कबीरदासके पदोंमें जितने संबोधन हैं उन सबका एक न एक खास प्रयोजन है । जब उन्होंने 'अवधू या अवधूत' को पुकारा है तो यथागमन अवधूतकी ही भाषामें उनकी क्रिया-कलापकी आलोचना की है । इस प्रसंगमें उनकी युक्ति और तर्कशैली पूर्णरूपसे अवधूत-जसी रहती है । जब वे पांडित या पाठको संबोधित करते हैं तो वहाँ भी उनका उद्देश्य पाठकी ही भाषामें पठितकी ही युक्तियोंके बलपर उसके मतका निरास करना होता है । इसी तरह गुह्या, काजी आदि संबोधनोंको भी समझना चाहिए । जब वे अपने आपको या सन्तोंको संबोधित करके बोलते हैं तब वे अपना मत प्रकट करते जान पड़ते हैं । वे अपने मतके माननेवालेको ही 'सन्त' या 'साधु' कहते हैं । साधारणतः वे 'भाई' संबोधनके द्वारा साधारण जनतासे बात करते हैं और जब कभी वे 'जोगिया' को पुकार उठते हैं तो स्पष्ट ही जान पड़ता है कि इस भले आदर्शके सम्बन्धमें उनकी धारणा कुछ बहुत अच्छी नहीं थी । यह दावा किया गया है कि गुरुपरम्पराकी जानकारी रखनेवाले लोग कबीरदासके आत्म-संबोधनोंमें एक निश्चित संकेतकी बात बताया करते हैं । इस प्रकार 'हंस कबीर' से मुक्तात्मा, 'रुहदि कबीर' से लोकविशेष-निवासी ईश्वरका उपासक और 'कबीरा' या 'कबीरन' से कभी अज्ञानी तथा बंचक गुरुओका संकेत होता है (विचार०, पृ० ४०) ।

यद्यपि कबीरदास अवधूत मतको मानते नहीं तथापि अवधूतके प्रति उनकी

अज्ञान नहीं है, उसे वे काफी सम्मानके साथ ही पुकारते हैं। वे कभी कुछ उपदेश दे देते हैं, कभी कुछ वचनको ललकारते हैं, कभी उमकी साधना-पद्धतिकी व्यर्थता दिया देते हैं और कभी कभी तो कुछ ऐसी गीतें रच देते हैं जिनको अगर अवधूत रामझ सकें तो वह कबीरदासका गुरु तक बन सकता है। प्रायः ही ये उससे स या भापा या उलट-वोटियोंमें बात करते हैं। कहते हैं, ' भई अवधू, वही योगी मेरा गुरु हो सकना है जो इस बालका फंसला कर दे : एक वृक्ष है जो बिना जड़के ही खड़ा हुआ है। उसमें बिना फूलके ही फल लग गये हैं, न उमके शाखा है न पत्र, ओग फिर भी आठों दिशाओके आकाशको उमने आच्छन्न कर रखा है। इम विचित्र वृक्षके ऊपर एक पक्षी है जो बिना पैरके ही नृत्य कर रहा है, बिना हाथके ही ताल दे रहा है, बिना जीभके ही गाना गा रहा है। मजा यह कि गानजालेकी कोई रूप रेखा तो नहीं है पर सत्गुरु अगर चाह तो उसे दिखा सकत हैं। यह पक्षी मीनका मार्ग खोज रहा है। बहुत विचार करके कबीरदाम कहते हैं कि परमेश्वर अपरंपार है, उसकी इस मूर्तिकी बलिहारी है^१।

यह अवधू कौन है जो कबीरदासका गुरु तक बन सकता है और इस विचित्र पहेलीका ही क्या अर्थ है ? महाराज श्री विश्वनाथसिंहजू देवने (विश्व० पृ० २५५) इसी पदकी व्याख्या करते समय बताया है कि " वधू जाके न होइ सा' अवधू कहावै, " अर्थात् अवधू वधू हीन जीव है। स्वयं कबीरदाम किन्तु ऐसा नहीं मानते। वे अवधू योगीको जगसे न्यारा मानते हैं। वह मुद्रा, निरति, सुरति ओर सौंगी धारणा कर्ता है, नादसे धाराको खंडित नहीं करता, गगन-मंडलमें वगता है और दुनियाकी ओर देखा भी नहीं। वह चैतन्यकी चौकीपर

- १ अवधू, सो योगी गुरु मेरा, जो या पदको करे निवेरा ।
 तरवर एक पेड बिन ठाढा, बिन फूलों फल लागा ।
 साखा पत्र कछू नहि वाकै, अष्ट गगन मुख वागा ॥
 पैर बिन निरति कदा बिन बाजै, जिभ्या हीणा गावै ।
 गावणहारके रूप न रेखा, सत्गुरु होइ लखावै ॥
 पखीका खोज मीनका मारग कहे कबीर विचारी ।
 अपरंपार पार परसोत्तम वा मूरतिकी बलिहारी ॥

विराजता है, भाकाशपर चढा हुआ भी आसन नहीं छोड़ता, महागधुर रराका पान करता रहता है। यद्यपि प्रकट रूपसे बह कथारों लिपटा रहता है पर वरतुत हृदयके दर्पणमें कुछ देरता रहता है। निश्चल बठा हुआ नाशिकारों २१ हजार ६ सौ धारोंको पिरोगा करता है। वह ब्रह्म अगिग कागाकी जलाता है, त्रिकुटीके सगममे जागता है, सहज और शून्यकी लो लगाये रहता है, १ इस प्रकार यह विचित्र योगेश्वर अवधूत गुरुसे आरिखर तक विचित्र पहेली है।

आरिखर यह विचित्र जीव कौन है ? राचमुच यह तीन लोकोसे न्यारा है। निश्चय ही वधू-हीन लोग ऐसे अजीब जीव नहीं होते।

भारतीय साहित्यमे यह ' अवधूत ' शब्द कई रामप्रदायोके सिद्ध आचार्योके अर्थमें व्यवहृत हुआ है। साधारणतः जागतिक द्वन्द्वोंसे अतीत, मानापमान-विवर्जित, पहुँचे हुए योगीको अवधूत कहा जाता है। यह शब्द मुख्यतया तांत्रिकों, सहजयानियों और योगियोंका है। सहजयान और बज्रयान नामक बौद्ध तांत्रिक मतोंमें ' अवधूती वृत्ति ' नामक एक विशेष प्रकारकी यौगिक-वृत्तिका उल्लेख मिलता है २।

आठवीं शताब्दीके बादसे नालंदा, विजयशिला, ओवन्तपुरी आदि विद्यायतनोंमें जो बौद्ध धर्म प्रचलित हुआ वह एक नवीन ढंगका तान्त्रिक और योगक्रियामूलक धर्म था। इस नवीन तान्त्रिक मतसे तीन प्रधान मतोंका सधान पाया गया है—सहजयान, बज्रयान, और कालदक्रयान। इन मतोंकी

१ अवधूत योगी जगधे न्यारा।

मुद्रा निरति मुरति करि सीगी नाद न खडे धारा ॥

बने गगनमें दुनी न देखै चेतनि चोकी बेठा।

चढि अकास आसण नही छडै पीवे महारस भीठा ॥

परगट कवा माहै जोगी बिलम दरपन जोधै।

सहस इकीस छसै धागा निहचल नाकै पोधै ॥

ब्रह्म-अगिनिमें काया जारे त्रिकुटी रागम जागे।

कहै कवीर सोई जोशेश्वर सहज मुनि ल्यो लागे ॥

—क० प्र०, पद ६०

२ चर्यापद २७-२, १७-१ देखिये, पृ० १२४ का दोटा भी देखिये।

—बौद्ध गान ओ दोषा

अधिकांश पुस्तकें आज तिब्बती अनुवादके रूपमें ही सुरक्षित हैं। स्व० म० म० पं० हरप्रसाद शास्त्रीने चर्याचर्यविनिश्चय, दोहाकोष, अद्वयवज्रसप्रह और गुह्य-समाजतन्त्र आदि पुस्तकें प्रकाशित की हैं। सहजयान और वज्रयानमें बहुत कुछ समानता है। शास्त्रीजीने जो चर्यापद प्रकाशित कराये हैं उनमें आर्यदेव, भूसुक, कान्ह, मरह, लुई आदि आचार्याके पद हैं जिन्हें तिब्बानी साहित्यमें सिद्धाचार्य कहा गया है। ये आचार्यगण सहजावस्थाकी बात करते हैं। सहजावस्थाको प्राप्त करने पर ही साधक अवधूत होता है। कान्ह सहजरूप पद्मवनमें प्रवेश करके मधु-पानसे मत्त होनेकी बात करते हैं^१ और जोर ठेकर कहते हैं कि पचस्कन्धो या सस्कारोंके नष्ट होनेकी कुछ चिन्ता मत करो यदि तुम्हारा चित्त 'सहज-शून्य' से परिपूर्ण हो गया है^२। इसी प्रकार भूमरुपाद सहजानन्द-लीलासे ही मिलनका रहस्य समझ सकनेकी घोषणा करते हैं^३ और मरहपाद कहत हैं कि ऐ नाविक, चित्त स्थिर कर सहजके किनारे अपनी नैया चलाये जा, रस्सीसे खींचता चल, दूसरा उपाय नहीं है।^४ यह सहजावस्था बहुत कुछ वैसी है जैसी परवर्ती कालके नाथपनियोगमें प्रसिद्ध थी और जिसकी चर्चा करनेका अवसर हमें आगे मिलेगा। ये लोम बाह्य अनुष्ठानोंमें एकदम विश्राम नहीं करते थे, ब्राह्मण, याज्ञिक, त्रिदण्डी, जटाधारी और क्षपणक आदि सभीका उपहास करते थे और किसी प्रकारकी पूजा-अर्चामें विश्वास नहीं करते थे। भला ध्यान धारणासे, पूजोपचारसे और शास्त्रपाठसे कहीं मुक्ति होती है ?

१ कान्ह विलसजा आसव माला ।

सहज नलिनवन पदसि निवाता । —चर्या० ९-४

२ चिञ्च सहज शून्य सम्पुञ्जा ।

काथ अिओर्ध मा होहि विसम्भा ॥ —चर्या ४२-२

३ भूसुक भनइ मह बूझि अकेलें ।

सहजानन्द महासुख लीले ॥ २७-१०

४ चीञ्च थिर करि धरहु रे नाइ ।

आन उपाये धार ण जाइ ।

नोवा ही नौका टानअ गुणे ।

भेलि भेलि सहजे जाउ ण अणे । —चर्या ३८-४-६

मोक्ख कि लब्धइ ज्ञान पविट्टा ।
 किन्तह किजइ किन्तह णिवेज
 किन्तह किजइ किन्तह सेव ।

इसीलिये सरहपादने अपने चित्तको समोपन करके कहा है कि 'ए मेरे चित्त, वहाँ चल कर निशाम करो जहाँ सूर्य और चन्द्रकी भी गति नहीं, जहाँ मन और पवन भी संचरित नहीं होते, जहाँ आदि भी नहीं, अन्त भी नहीं, मध्य भी नहीं, जन्म भी नहीं, मरण भी नहीं, अगना भी नहीं पराया भी नहीं—जो महासुख है, जो सहजास्या है।—

अहि मन पवन न सचरइ रवि शशि नाह पवेश ।
 तहि अट चित्त विशाम कर सरः कहिअ अवेश ॥
 आइ न अन्त न मज्झ णउ, णउ भन णउ णिव्याण ।
 एहु सो परम महासुह, णउ पर णउ अप्पाण ॥

यद्यपि हम आगे चलकर देखेंगे कि इन सिद्धोंकी वाणियोसे कबीरदासकी वाणियोका सम्बन्ध है तथापि आगे जो अट विवेचना की जा रही है उसके बल-पर मेरा अनुमान है कि कबीरपर इन सिद्धोंका प्रभाव नायपन्थियोंकी मध्यस्थतामें ही पडा है। वस्तुतः जब कबीरदारा अवधूत को पुकारते हैं तो इन सिद्धाचार्योंके अधूतसे उनका रोधा अमिप्राय नहीं होता।

निर्वाण-मन्त्र (चतुर्दश पटल) में कहा गया है कि अनधूत वह है जो सब पंच तत्त्व सेवन करता हुआ वीराचारी होकर रहता है, सन्यासकी सभी विधियोंका यथोक्त पालन करता है, दण्डियोंकी भाँति अमावास्याके दिन मुण्डन न कराके लम्बे केश और जटा आदि वारण करता है, अरियमाला और रुद्राक्षको धारण करता है, दिग्म्बर होकर या क्रीपीन मात्र धारण करके रहता है और शरीरमें रक्त चन्दन और भस्मका लेप करता है ? ।

१ शृणु देवि, प्रनक्ष्यामि अवधूतो यथा शोत् ।
 वीरस्य मूर्तिं जानीयात् सदा तत्त्वपरायण ॥
 यद्रूप कथितं सर्वे सन्यासधारण परम् ।
 तद्रूप सर्वकर्माणि प्रकुर्यात् वीरवल्लभम् ॥
 दडिन्ते मुण्डनं चामावरयायामाचरेथथा ।
 तथा नैव प्रकुर्यात्तु वीरस्य मुण्डनं भिये ॥

तन्त्र-ग्रन्थोमे चार प्रकारके अवधूतोकी चर्चा है—प्रह्लावधूत, शैशवधूत, भक्तावधूत और हमावधूत। हमावधूतोमे जो पूर्ण होते हैं वे परमहंस और जो अपूर्ण होते हैं वे परिव्राजक कहलाते हैं (पाणतोषिणी) परन्तु कबीरदासने न तो इतने तरहके अवधूतोकी कहीं कोई चर्चा ही की है और न ऊपर निर्वाण-तन्त्रके बताये हुए अवधूतसे उनके अवधूतकी कोई समता ही दिगाई है। 'हसा' की बात कबीरदास कहते जरूर हैं पर वे हम और अवधूतको शायद ही कहीं एक समझते हों। वे बराबर हग या पक्षी शुद्ध और मुक्त जीवात्माको ही कहते हैं। परवर्ती साम्प्रदायिक टीकाकारोंने कबीरदासके 'हरो'का धर्मदास आदि शिष्य अर्थ किया है और किसी किसी टीकाकारने ठम शब्दका 'साधु' या 'सिद्ध' अर्थ भी किया है पर ऐसे स्थलोपर उनका तात्पर्य ज्ञानमार्गी कुटीचर-गृहदक-हस-परमहंस इन भेदोसे है, तान्त्रिक या शैव 'हसावधूत' से नहीं। कबीरदासने पंचमकारसेरी अवधूतकी कोई चर्चा नहीं की।

पंच मकारमें मदिरा भी है। इस मदिरा-सेवनका उल्लेख कबीरमें मिलता जरूर है पर उसका कारण और है जो आगे चलकर राट हो जायगा। रक्त-चन्दन और अस्थिमालाधारी अवधूतको तो कबीरदास जानते ही नहीं। वस्तुतः शाक्त या तान्त्रिक अवधूतकी चर्चा कबीरको अभिप्रेत नहीं थी। शाक्तो या 'साक्त' लोगोंके सम्बन्धमें कबीरदासने कभी सरमान नहीं प्रकट किया।

असरकन केशजाल मुक्तालवि कचोच्चयम् ।
अस्थिमाला विभूषा वा रुद्राक्षानपि धारयेत् ॥
दिगम्बरो वा श्रीरेन्द्रश्राववा ऋषिनी भजेत् ।
रक्तचन्दनसिक्ताग कुर्वाद् भस्माग भूषणम् ॥

१ अवधू, मेरा मन मैतिवारा।

उत्तमनि चढण भगन रस पीवै त्रिभुवन भया उजियारा ।
गुड करि ज्ञान ध्यान करि महुवा भव भाटी करि मारा ।
सुपमनि नारी सबजि समानी पीवै पीवनहारा ॥

—क० ग्र०, पद ७२

२ साक्त भरै सन्त-जन जीवै, भरि भरि राम-रसायन पीवै ।—क० ग्र०, पद ४२
तथा—वैस्नोकी छतरी भली, न साक्तका बड्गाव ।
और—साक्त ब्राह्मण मति मिलै, वैस्नौ मिलै चण्डाल । इत्यादि ।

वरनुत ऊपर जिस 'जगयै न्यारे' अवधूतकी चर्चा है वह गोरखपन्थी सिद्धयोगी है। कई जगह तो कवीरने स्पष्ट ही गोरखनाथको अवधू कहा है^१। ऊपर जिस चिलक्षण योगेश्वर अवधूतकी चर्चा भी गई है उसके लक्षण गोरखपन्थी कनकटे योगियोंके विषयमें ही पूरे उतरते हैं। यही लोग कानमें छिद्र करके वह कुण्डल धारण करते हैं जिसे मुद्रा या 'दर्शन' कहते हैं, यही दो-तीन अंगुलीकी काली सीगकी छोटी-सी सीटी गलेमें धारण करते हैं जिसे 'नाद' (श्रुतीनाद) कहते हैं, और जो सेली नामक काले ऊनी भागोंसे गुथा होता है। इनके हाथमें नारियलका एक चप्पर होता है। ये लोग गेरुआ वस्त्र और जटा धारण करते हैं, शरीरपर भभूत और ललाटपर त्रिपुण्ड धारण करते हैं, इन्हीं योगियोंको लक्ष्य करके कवीरदासनं जो कुछ कहा है उसका भाव यह है कि असली योगी वह नहीं है जो इन बाह्य वैषोंको धारण करता है, असली तो वह है जो इन बाह्य वैषोंकी कोई परवा नहीं करता, जो मनहीमें मुद्रा और चप्पर धारण करता है, मनहीमें आसन लगाता है, मनहीमें सींगी बजाता है, जो भीतरसे योग रससे परिपक्व हो गया है^२।

गोरखनाथके मतमें योगीके चिह्न मुद्रा, नाद, विभूति और आदेश बताये गये हैं। मुद्राका बड़ा माहात्म्य है। सिद्धसिद्धान्तपद्धतिमें कहा गया है कि 'सुद्' धातु मोदार्थक और 'रा' धातु दानार्थक है। ये दोनों जीवात्मा और परमात्माके वाचक हैं। इन दोनोंकी एकता प्राप्त करनेवाली यह मुद्रा है जिसके दर्शनसे देवगण प्रसन्न होते हैं और असुरगण भाग जाते हैं। यह साक्षात् कल्याण-दायिनी है। इस मुद्राको कान फाड़कर पहनाया जाता है। इरीलिये इस पवित्र मुद्राके कारण क्षुरिका या क्षुरी भी महत्त्वपूर्ण हो जाती है। इरीलिये क्षुरिकाकी महिमा वर्णनके लिये क्षुरिकोपनिषद् रचित हुई है और उस उपनिषद्में बताया

१ रामगुन बेल्टी रे अवधू गोरखनाथी योगी ।

—क० प्र०, पद १६३

२ सो जोगी जाके मनमें मुद्रा । राति दिवस ना करइ निद्रा ॥

मनमें आसन मनमें रहणा । मनका जप तप मनसू रहणा ॥

मनमें खपरा मनमें सींगी । अनहद बेन बजावै रगी ॥

पचपरजारि भसमकरि भूका । कहे कवीर मौ लहसै लका ॥

क० प्र०, पद २०६

गया है कि एक बार क्षुरिकाके स्पर्शसे मनुष्य योगी हो जाता और जन्म मरण के बंधनसे मुक्त हो जाता है^१ । नादको ही अनाहद या शृंगी नामसे कहा गया है । आदेश आत्मा, परमात्मा और जीवात्मा (२) इन तीनोंकी राभूति या मिलनेको कहते हैं^२ । इस प्रकार योगियोंके सभी चिह्न असलमे आध्यात्मिक वृत्तियोंके प्रतीक मात्र हैं । परन्तु अवधूतके लिए यह सब नियम अवश्य पालनीय नहीं हैं । वह कहां भोगी होकर, कहीं त्यागी होकर, कहीं नग्न रहकर, कहीं पिशाच-सा बना हुआ, कहीं राजा होकर, कहीं आचारपरायण बन कर, सर्वमय होता हुआ भी सर्वविवर्जित होकर रह सकता है^३ । इसी भावको बतानेके लिए भर्तृहरिने कहा है कि इम अवधूत मुनिकी बाह्य क्रियाये प्रशमित हो गई हैं । वह न दुःखको दुःख समझता है न सुखको सुख । वह कहीं भूमिपर सो सकता है कहीं पलगपर, कहीं रुन्ध्या धारण कर लेना है कहीं दिव्य वसन, कहीं शाकाहारपर ही दिन गुजार देता है और कहीं मधुर भोजन पाने पर उसे भी पा लेता है^४ । किन्तु कबीरदास इस प्रकार योगमें भोगको पसन्द नहीं करते । न तो वे बाहरी भेष-भावको पसन्द करते हैं और न सर्वमय होकर सर्वविवर्जित बने रहनेके आचारको । योगी तो वह है जो न भीख माँगे, न भूखा सोये, न झोली-पत्र और बटुआ रखे, न अनहद नादके बजानेसे विरत हो, पंच जनेकी जमात (गृहस्थी) का पालन भी करे और ससारसे मुक्ति पानेकी

१ गोरक्ष सिद्धान्त संग्रह पृ० ९

२ वही पृ० ९

३ क्वचिद्योगी क्वचिश्चागी क्वचिन्नग्न पिशाचवत् ।
क्वचिद्राजा क्वचाचारी मोऽवधूतो विधीयते ॥

—गो० मि० स०, पृ० १०

४ क्वचिद्भूमो शय्या क्वचिदपि च पर्यङ्कशयन
क्वचिल्पाधारी क्वचिदपि च मात्यावरधर ।
क्वचिच्छाकाहारी क्वचिदपि च दिव्योदनरुचि
मुने शतारामो, गणयति न दुःख न च सुखम् ।

साधना भी जाने । जो ऐसा नहीं वह अवधूत योगी कबीरका आदर्श नहीं हो सकता १ ।

यद्यपि इन योगियोंके सप्रदायक सिद्धोक्तो ही कबीरद्वारा आभूत होते हैं तथापि वे साधारण योगी और अवधूतके फर्कको बराबर याद रखते हैं । साधारण योगीके प्रति उनके मनमें वैसा आदरका भाव नहीं है जसा आभूतके लिये होता है । कभी कभी उन्होंने स्वयं भाषाम गोपीको और अवधूतको भिन्न रूपमें याद किया है । (तुलना कीजिये — क० प्र०, परिशिष्ट, पद १२६, पृ० २०१) ।

इस प्रकार कबीरद्वारा अवधूत नाथपन्थी सिद्ध योगी है ।

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१ बाबा जोगी एक अकेला, जाक तीरथं प्रत ना मला
होली पत्र विभूति न बढवा, अनद्व बेन बजावै ।
सांगि न खाह न भूखा सेवै, घर-अंगना फिर आवै ॥
पांच जनोंकी जमाति चलावै, तास शुरू भै चला ।
कहै कबीर उनि देस सिधाये, बहुरि न दृष्टि जग मेला ॥

— क० प्र०, पद २०७

करते हैं वह ब्रह्मा भी नहीं है,
 ३—नाथपंथियोंके सिद्धान्त और चर-नायु-अग्नि-आकाश भी
 - भी नहीं, विधि और
 (१) ग्रहण है^१ । वह
 भी अजन है,

अत वेदना चाहिये कि उक्त नाथपन्थी अपभ्रूतका मत क्या था अपूजा भी,
 दासपर उराका कुछ प्रभाव पड़ा था या नहीं । रजन

गोरखनाथके योगमार्गमें गुरुकी बड़ी महिमा गाई गई है । गुरु ही समस्त
 श्रेयोका मूल है और एकमात्र अवधूत ही गुरुपदका अधिकारी हो सकता है ।
 वह अवधूत जिसके वाक्य-वाक्यमें वेद निवास करते हैं, पदपदमें तीर्थ बनते हैं,
 प्रत्येक दृष्टिमें कैवल्य या मोक्ष विराजमान होता है, जिसके एक हाथमें त्याग है
 और दूसरे हाथमें भोग और फिर भी जो त्याग और भोग दोनोंमें अलित है ।^१
 और जैसा कि सूतसहितामें कहा गया है, वह वर्णाश्रमने परे है और समस्त
 गुरुओंका साक्षात् गुरु है, न उससे कोई बड़ा है और न बराबर ।^२ इस
 प्रकारके पक्षपातविनिर्मुक्त योगीश्वरको ही 'नाथ-पद' की प्राप्ति होती है ।

'पक्षपातरहित होने' से मतलब ब्राह्मणत्व आदि आश्रमाभिमानसे रहित
 होनेसे है । गीतामें भगवान्ने कहा है कि मने गुण कर्मविभागसे वर्णोंकी सृष्टि की
 है । इसपरसे गोरखपन्थी लोगोंका कहना है कि सभी वर्ण गुण मूलक हुए और
 गुणमूलक अभिमानके रहते हुए ब्रह्म-प्राप्ति असम्भव है । आश्रमोंको भी ये लोग
 गुणमूलक ही मानते हैं इसीलिये आश्रमाभिमानको भी मुक्तिमें बाधक मानते
 हैं । इस प्रकार गुणमय वर्ण और गुणमय आश्रमका अभिमान रखनेवालेको गुरु

१ वचने वचने वेदास्तीर्थानि च पदे पदे ।

द्यौ वृष्टौ च कैवल्य सोऽवधूत श्रियेऽस्तु न ॥

एकहस्ते धृतरत्यागो योगेश्वरकरे स्वयम् ।

अलितरत्यागयोगाभ्या सोऽवधूत श्रियेऽस्तु न ॥

—गो० सि० स० पृ० १

० अतिवर्णाश्रमी साक्षात् गुरुणा गुरुच्यते ।

न तत्समोऽधिको बास्मिन् लोकेऽस्येव न सशय ।

—अष्ट०, पृ० ४५९

साधना भी जाने । जो ऐसा - साथ गुरु शिष्यसम्बन्ध उगी प्रकार निष्फल है जिस हो सकता ? । पुत्र-प्राप्ति की आशा । (गो० सि० रा० पृ० २-३)

यद्यपि इन योगियोंमें पुरुषार्थ सुक्ति ही है पर यह द्वैत ओर अद्वैतके द्वन्द्वसे वे साधारण योगी-भूत गीतामें कहा गया है कि कुछ लोग अद्वैतको चाहते हैं, कुछ प्रति उनके, पर इन दोनोंमें परे, —द्वैत-विलक्षण तत्त्वाको कोई नहीं जानता । वही जन्म-मरण कहलाता है । यदि सर्वगत देव स्थिर पूर्ण और निरन्तर है तो तब यह द्वैत-विलक्षण महागोह नहीं है^१ ? कबीरदासने कुछ इसी भावसे मिलता जुलता पद कहा है^२ । प्रसिद्ध है कि एक बार काशीके पंडितोंमें द्वैत ओर अद्वैत तत्त्वाका शास्त्रार्थ बहुत दिनोत्तर चलता रहा । जब किसी शिष्यने कबीर साहबका मत पूछा तो उन्होंने जवाबमें शिष्यसे ही कई प्रश्न किये । शिष्यने जो कुछ उत्तर दिया उसका सार मर्म यह था कि विद्यमान पंडितोंमें इस विषयमें कोई मतभेद नहीं है कि भगवान् रूप, राम गंध व स्पर्शसे परे हैं, गुणों और क्रियाओंके अतीत हैं, वाक्य और मनके अगोचर हैं । कबीरदासने इसपर जवाब दिया कि भला उन लड़केवाले पंडितोंसे पूछो कि भगवान् रूपसे निकल गया, रससे अतीत हो गया, गुणोंके ऊपर उठ गया, क्रियाओंकी पहुँचक बाहर हो रहा वह अन्तर्ग आकर सख्यामें अटक जायगा ? जो सबसे परे है वह क्या सख्याके परे नहीं हो सकता ? यह कबीरका द्वैत-द्वैत-विलक्षण समतत्त्ववाद है । साधकगणोंके लोकोपकार इस द्वैत-द्वैत-विलक्षण समतत्त्ववादका समर्पण करते हैं ।^३ इस विषयमें कबीरदासका उनसे सीखा सम्बन्ध है । जिस स्वयं-ज्योति

१ अद्वैत केविदिच्छन्ति द्वैतमिच्छन्त चापरे ।

समतत्त्व न जानति द्वैतद्वैतविलक्षणम् ॥

यदि सवगतो देव स्थिर पूर्ण निरन्तर ।

अहो माया महामोहो द्वैतद्वैतविकल्पना ॥

गो० सि० सं० पृ० ११ गं उद्धृत

२ गोरख राम एतौ नहिं उहवों ना वहं भेद विचार ।

हरिहर ब्रह्मा ना सिय सत्ती ना वहें तिरथ-अचारा ।

माय बाप गुरु जाके नाहीं सो धो दूजा कि अकेला ।

कहहिं कबीर जो अबकी बूझे सोइ गुरु हग चेला ॥

बीजक, शब्द ४३

सच्चिदानन्द मूर्ति-की उपासना ये योगेश्वर लोग करते हैं वह ब्रह्मा भी नहीं है, विष्णु भी नहीं है, इन्द्र भी नहीं है, और पृथ्वी जल-वायु-अग्नि-आकाश भी नहीं है। वह वेद और यज्ञ भी नहीं, सूर्य और चन्द्र भी नहीं, विधि और कल्प भी नहीं,—वह इन सबसे बिलक्षण स्वरूप सत्यरूप है^१। वह कबीरदासके रामकी भाँति ही सगसे न्यारा निरजन है। ब्रह्मा भी अजन है, विष्णु भी अजन है, शिव भी, गोपी भी, पुराण भी, विद्या भी, पूजा भी, देवता भी, दान भी वेश भी, पुण्य भी, तप भी, तीर्थ भी। एकमात्र निरजन राम है जो सबसे बिलक्षण है, सबसे अतीत। कबीरदासके मतसे 'नाथ' वह है जो रामस्त त्रिसुवनका एकमात्र यती,—परब्रह्म है^३। यह कथन सिद्ध जलंधरके वाक्यमें कहे हुए उस वचनसे मिलता है जिसमें 'नाथ' की द्वैताद्वैत बिलक्षण, समस्त यतियोंमें श्रेष्ठ, शंकरग्रन्थ कहे कर स्तुति की गई है^४।

१ न ब्रह्मा विष्णुरुद्रौ न सुरपतिसुरा नैव पृथ्वी न चापो,
नैवभिर्नापि वायुर्न च गगनतल नो दिशो नैव काल ।
नो वेदा नैव यज्ञा न च रविशशिनौ नो दिशो नैव काल ।
स्वज्योति सत्यमेक जयति तव पद सच्चिदानन्दमूर्ते ॥—सिद्धसिद्धान्तपद्धति

२ राम निरजन न्यारा रे, अजन सकल पसारा रे ।
अजन उत्पति ओ ओंकार, अजन माञ्छा सब विस्तार ।
अजन ब्रह्मा सकरु-इन्द्र, अजन गोपीसंगि गोविंद ॥
अजन वाणी अजन वेद, अजन नीया नाना, मेद ।
अजन विद्या पाठ पुराण, अजन फोरुट कथहिं गियान ॥
अजन पाती अजन देव, अजननी करै अजन सेव ।
अजन नाचै अजन गावै, अजन भेष अनत दिखावै ॥
अजन कहाँ कहाँ लग जेता, दान पुनि-तप तीरथ जेता ।
कहै कबीर कोई बिरला जागै । अजन छाडि निरजन लागै ॥—क० ग्र०, पद ३३६

३ सिध सोई जो साथै बती । नाथ सोई जो त्रिसुवन जनी ।—क० ग्र०, पद ३२७

४ वन्दे तन्नाथतेजो भुवनतिमिरह भानुतेजस्कर वा,
सत्कर्तृव्यापक त्वा पवनगतिकर व्योमवक्रिभर वा ।
मुद्रानादत्रिशुलैर्विमलरुचिधर खर्पर भस्ममिश्र,
द्वैत वाड्वैतरूप द्वयुता उत पर योगिन शकर वा ॥

यह मत वेदान्तियों, साख्यों, मीमांसकों, बौद्धों और जैनोके मतसे अपना वैशिष्ट्य प्रतिपादित करता है। ये लोग श्रुतिको साधिका नही मानते। (गो० रि० स० पृ० २२-२८, ७५-७६) इनके मतसे वेद दो प्रकारके ह, स्थूल और सूक्ष्म। स्थूल वेद यज्ञ-यागका निधान करते हैं, योगियोंको इससे कीड़ वास्ता नहीं। (पृ० २६) उनका मतलब रामस्त वेदोंके मूलभूत ओंकार मात्रसे है। क्योंकि ओंकार ही वेदका सार है। कबीर पंथमें भी स्थूल और सूक्ष्म वेदकी कल्पना की गई है जिसकी चर्चा आगे की जायगी। ' ज्ञानचोतीसा ' के आरिफ कबीरदासने मानों इसी मतका समर्थन करते हुए कहा है कि जो ओंकार या प्रणवको जानता है वह उरा पराशक्तिको जानता है जो लिखकर भिटा सकती है। अर्थात् जो सब कुछ करनेमें समर्थ है। और इसके बाद ही शायद ओंकारपर बहुत अधिक जोर देनेवाले इन योगियोंको लक्ष्य करके कहा है कि ओंकारकी बात तो सभी किया करते हैं पर इसे समझ सकनेवाले बिरले ही हैं ^१।

गोरक्ष-सिद्धान्त-संग्रहमें पुस्तकी विद्याकी बड़ी खिल्ली उड़ाई है। इसमें कवैशय गीताकी एक कहानी उद्धृत की गई है। दुर्गासा मुनि सब शास्त्र पढ़कर महादेवकी सभामें गये। वहाँपर उनके अभ्यात्मज्ञानके अभावको देखाकर नारदने उन्हें ' भारवाही गर्दभ ' कहा। अगर्षी दुर्गासाने सारी पुरानें रामग्रंथ फेंक दी और शिवसे अयात्म-विद्याकी भिक्षा मांगी। कबीरदासने भी घोथी पढ़-पढ़ कर भरनेवाले और फिर भी रामको न जान सकनेवाले ज्ञान-गर्दभकी कुछ एंगी ही खिल्ली उड़ाई है ^२। कबीरदासका स्वर बिल्कुल इन योगियोंसे मिलता-जुलता है। योगियोंके पूर्ववर्ती सहजयानी साधकोंमें भी यह बात पाई जाती है और और भी टटोल

१ वो अँकार आदि जो जानै। लिखिके भेटे ताहि सो मानै।

वो अँकार कटे सब कोई। जिन्हि यह लखत सो बिरले होई ॥

—ज्ञानचोतीसा १-२

२ तू राम न जपहि अभागी।

वेद पुरान पढन अस पाडे खरचदन जेसे भारा।

राम-नाम-तत समझत नाही अति पडे मुखि छारा ॥

नारद कटै, व्यास यों भाखै सुखदेव पूछौ जाई।

—क० म०, पद ३५

जाय तो यह परम्परा बहुत पुरानी प्रतीत होगी। जो लोग कबीरदासकी इस प्रकारकी उक्तियोंको विदेशी साधकोंसे प्रभावित बताते हैं वे न जाने क्या सोचते रहने हैं। कबीरने जब कहा था कि पोथी पढ पढकर सारा संसार मर गया मगर पडित कोई नहीं हुआ, केवल प्रियतमको मिलानेवाला एक ही अक्षर पढनेवाला पडित हो जाता है^१, तो वे गोरखपदी योगमार्गियोंके ही स्वरमें बोल रहे थे,— घर घरमें पुस्तकके बोझ ढोनेवाले विद्यमान ह, नगर-नगरमें पंडितोंकी मटली मौजूद है, वन-वनमें तपस्त्रियोंके झुण्ड वर्तमान हैं किन्तु परब्रह्मको जाननेवाला और उसे पानेका उद्योग करनेवाला कोई नहीं^२। इस प्रसंगमें कबीरदासने जो बारदादि मुनियोंका हवाला दिया है वह क्या कवेष्य गीताकी उस कहानीके ही आवारपर ? (तुल०, क० प्र०, पद ३९)

“समी सम्प्रदाय रहते है कि प्रय हजारोंकी सख्यामे हे । म कहना हूँ कि यदि मेरी बात मानो तो समीको कुएँमें फेर दो । भला जो लोग आधुनिक समयमें स्वय मुक्त नहीं हो सके, वे दूसरेको मुक्तिका उपदेश दे सकते हैं, यह कैसे मान लिया जाय ? जो व्यक्ति लोगोंको अचरजमें डाल देनेके लिये, या अभिमानवश या जीविकाके लिये, या व्यसनके लिये, या अन्य किसी अभिलषित वस्तुकी प्राप्तिके लिये ग्रन्थ लिखा करता है वह धर्मार्थी पुरुषोंके आगे कैसे शोभनीय हो सकता है ?” (गो० सि० ५० पृ०, ७७) इसीलिये योग-बीजमें कहा है कि “सैरुडों तर्क-व्याकरणादि ग्रन्थोंसे बृद्ध होकर ये ज्ञानभूढ लोग ज्ञानोंके जालमे बुरी तरह फम गये हे । जिस अनिर्वाच्य पदको देवता भी नहीं बना सकते उसे ये आन्न क्या बतायेगे ?” और कबीरदाराने मानों इसीपर

१ पोथी पढि पढि जग मुवा, पडित भया न कोइ ।

एके आखर पीवका, पढ सु पडित होइ ॥-क० प्र० १-९४, पृ० ३०

२ गृहे गृहे पुस्तकभारभारा पुरे पुरे पडितयूययूय ।

वने वने तापसबृन्दबृन्दा न ब्रह्मनेत्ता, न च कर्मकर्ता ॥

अनेकशतसरयाभिरतर्कन्याकरणादिभि ।

पतित शाखजालेषु प्रज्ञया ते विमोहिता ॥

अनिर्वाच्यपद वक्तु न शक्यते सुरैरपि ।

स्वात्मप्रकाशरूप तत् किं शास्त्रे प्रकाश्यते ॥

—गो० सि० स० (पृ० ३०) में उद्धृत

मुहर लगाते हुए कहा है कि हे भगवान्, तुम जैसे हो वैसा तुम्हें तोड़ नहीं जानता। लोग दूसरा ही कहते रहते हैं। चारों वेदके चार मतोंमें सारा ससार भूला पड़ा है और इस प्रकार श्रुति और स्मृति इन दोनोंके निस्वारो जगद्गुरु हुआ ससार आशा-पाशमें व्यर्थ ही उलझा हुआ है। जब ब्रह्मादि देवता और सनकादि भक्त भी इस जालमें उलझे हुए हैं तो मुझ बेचारेकी क्या हस्ती है?।

अद्वैत मतसे नाथ मतका उदरुपे दिखानेके लिये एक कहानी कही गई है। शंकराचार्य अपने चार शिष्योंसहित नदी-तीरपर बंठे थे। वहाँ कापालिक रूपमें भैरवने कहा कि आप तो सन्यासी हैं, आप मित्र और शत्रुको समान-दृष्टिसे देखनेवाले हैं, सो कृपया मुझे अपना सिर काट लेने बीजिये ताकि मैं उससे भैरवकी पूजा कर सकूँ। शंकराचार्य जरा सोचमें पड़ गये। यदि दे देते हैं तो पराजय होती है, यदि नहीं देते हैं तो शत्रु-मित्रमें तुल्यदृष्टिना सिद्ध नहीं होती। शंकरको इस प्रकार शिथिल देखकर उनके एक शिष्य पद्माचार्यने नृसिंहदेवका स्मरण किया और नृसिंहदेवने भी तत्काल उग्र भरतपर आक्रमण किया। तब उग्र भैरवने कापालिक वेश परित्याग कर अपना असली स्वरूप प्रकट किया और प्रसन्न होकर मेघ-गम्भीर धनिमें कहा कि, 'अहो अद्वैतवाद आज पराजित हुआ। मैंने चालाक मल्लकी भांति अपने शरीरकी हानि करके भी प्रतिद्वंद्वीको चित कर दिया। तुम्हारा सिद्धान्त पराजित हुआ। आओ, युद्ध करो।' शंकराचार्य इस ललकारका मुकाबला नहीं कर सके, क्योंकि सन्यासी लोग प्रारब्ध कर्मोंमें विश्वास करते हैं, अर्थात् ये मानते हैं कि ज्ञानप्राप्ति हो जानेपर संचित और क्रियमाण कर्म तो जले हुए नीजकी तरह बेकार हो जाते हैं, पर जिस कर्मका फल मनुष्य भोग रहा है वह प्रारब्ध कर्म तब भी बना रहता है। परन्तु अवधुत लोग सभी कर्मोंको योग-नलसे भरम कर देते हैं, चाहे वह प्रारब्ध हो या संचित हो या क्रियमाण हो।

१. जस तू तस तोहि नोई न जान, लोग कह सब आनहि आन ।
चारि वेद चहुँ मतका विचार, इहि अंगि भूलि परयो ससार ।
सुरति सुमृति दुइको निस्वास, बाक्षि परे सब आसा पास ।
ब्रह्मादिक सनकादिक सुन्दर, ग बपुरो धूँ कामें का हर ।
जिसि तुम्ह तारो सोइपै तिरर । कह कबीर नातर बाधे मरर ॥

सो, प्रारब्ध कर्मने शंकराचार्यको जड़ बना दिया। फिर कापालिकने योग मायाका आवाहन किया और उसने आकर शंकरके चारों शिष्योंके सिर उतार लिये और उन्हें जलाकर भस्म कर दिया। अब जाकर आचार्य शंकरको ज्ञान हुआ कि वास्तविक शक्ति उनके अद्वैत ज्ञानमें नहीं बल्कि कापालिकोंके योग-मार्गमें है। इसके पूर्व शंकराचार्यने दक्षिण दिशामें विष्णु-सेवन और कर्मोपासनाका अनुष्ठान किया था, पूर्वमें जाकर वेचनायधाममें शिवभक्तिकी साधना की थी और फिर भी पश्चिममें जब शक्तिरहित हो गये थे तो भयसे व्याकुल होकर 'सौन्दर्यलहरी' आदि शक्ति-स्तोत्र लिखे थे। आखिरकार जब वे उत्तरमें आये तो आश्चर्यके साथ देखा कि सारी उत्तर दिशा महासिद्धोंसे भरी है। यहाँ आचार्यकी मुलाकात तारानाथसे हुई। उन्होंने पूछा कि 'क्यों जी, तुम्हें तीर्थाटन ही करना है या कुछ अध्यात्म-साधना भी?' शंकर कुछ मतलब नहीं समझ सके। उनकी जिज्ञासा देखकर सिद्ध तारानाथने नाथ पंथके अनुसार योगका उपदेश दिया। अब शंकराचार्यको वास्तविक ज्ञान हुआ और उन्होंने वज्रसूचिकोपनिषद्^१ लिखी और सिद्धान्तविन्दु नामक योगियोंका एक ग्रन्थ भी लिखा। यहाँ यह भूल नहीं जाना चाहिये कि कापालिक वस्तुतः नाथपंथी हैं। क्योंकि शाहरतत्रमें जिन १२ आचार्योंको और उनके १३ शिष्योंको कापालिक कहा गया है वे वस्तुतः नाथपंथी ही हैं।^२

बारह आचार्य और बारह शिष्योंके इन नामोंमेंसे कुछकी ऐतिहासिकता

^१ वज्रसूची या वज्रसूचिकापनिषद्का कर्ता कौन है, यह विवादास्पद प्रश्न है। १९२१ ई० में हटसनने इसे नेपालमें पाया था। वहाँ इस ग्रन्थके रचयिता अश्वघोष बताये गये, बादमें इसकी एक प्रति नासिकमें पाई गई जो शंकराचार्यकी लिखी बताई गई। यह उपनिषदोंमें गिनी जाती है और निर्णयसागर प्रेसमें १०८ उपनिषदोंका जो संग्रह छपा है उसमें छपी है। इस पुस्तकमें जातिभेदपर तीव्र आक्रमण किया गया है। इसके हिंदी अनुवादके लिये 'भारतवर्षमें जातिभेद' पृ० ८८-५० देखिये।

२ बारह आचार्य थे हैं आदिनाथ, अनादिनाथ, काल, अतिकाल, कराल, विकराल, महाकाल, कालभैरव, बटुक, भूतनाथ, वीरनाथ और श्रीकठ। बारह शिष्य थे हैं नागाजुन, जडभरत, हरिश्चंद्र, सत्यनाथ, मीननाथ, गोरक्षनाथ, चर्पट, अबध, वैराग्य, नयाधारी, जालदर और मलयजुन (गो० सि० सं० पृ० १३-१९)।

सद्विग्ध होनेपर भी नागार्जुन, मीननाथ, गोरक्ष और चर्पट आदि सचमुच ऐतिहासिक हैं। म० म० हरप्रसाद शास्त्रीने जब बौद्ध महजगानके सिद्धाचार्यके प्रति विद्वानाका ध्यान आकृष्ट किया तो जाना गया कि बहुतसे भिद्दगण और नाथपन्थके आचार्य एक ही हैं। आगे चलकर जब इस विषयकी और भी नर्ची हुई तो जाना गया कि ये नाम सिर्फ सिद्धों और नाथपर्यायोभ ही रामान नहीं हैं, बल्कि, निरजन-पर्यायों, तांत्रिकों और कापालिकोंमें भी रामानरूपो प्रचरित हैं। इस सूचीमें निर्गुण मतके सतोंका नाम भी जोड़ दिया जा सकता है। इस प्रकार इस विषयका अध्ययन केवल महत्त्वपूर्ण ही नहीं, काफ़ी मनोरंजक भी सिद्ध हुआ है। दुर्भाग्यवश इस तरफ पंडितोंको जितना ध्यान देना चाहिये उतना अभीतक नहीं दिया गया है। सुप्रसिद्ध विद्वान् म० म० पं० गोपीनाथ कविराजका कहना है कि हठयोगियों अर्थात् मत्स्येन्द्रनाथ, गोरखनाथ आदि नाथपर्यायों, वज्रयानी और सहजयानी बौद्धों, त्रिपुरा सम्प्रदायके तांत्रिकों, नववैष्णवोंका नियमित और वैज्ञानिक अभ्ययन ऐसी बहुत-सी बातोंका रहस्योद्घाटन करेगा जो इन सबमें समान रूपसे विद्यमान हैं। महागान बौद्धधर्म और तन्त्रमतका सबध बहुत ही महत्त्वपूर्ण है और इस राक्षसों सावधानता-पूर्ण और गम्भीर अध्ययनकी जरूरत है।

नाथपन्थके आदि प्रवर्तक आदिनाथ अर्थात् स्वयं शिव माने जाते हैं। मत्स्येन्द्र इन्हींके शिष्य बताये जाते हैं। इन्हीं मत्स्येन्द्रनाथके कई शिष्य वंश पंडित और सिद्ध हुए, जिनके प्रभावसे यह मत सारे भारतवर्षमें प्रतिष्ठित हो गया। इन शिष्योंमें सबसे प्रधान गोरखनाथ या गोरक्षक थे। सुप्रसिद्ध तिब्बती ऐतिहासिक तारानाथ (= सिद्ध तारानाथ, जिनके शंकराचार्यके साक्षात्कारकी किंवदन्तीका ऊपर उल्लेख हो चुका है) का कथन है कि गोरखनाथ पहिले बौद्ध थे और बादमें शैव हो गये थे। इसीलिए तिब्बतके लामा लोग गोरखनाथको बड़ी घृणाकी दृष्टिसे देखते हैं। गोरखनाथने ही योग-मार्गके अभिनव रूप हठयोगको प्रतिष्ठित कराया। प्रसिद्ध महाराष्ट्र भक्त ज्ञाननाथने अपनेको गोरखनाथकी शिष्य-परम्परामें माना है। उनके कथनानुसार यह परम्परा इस प्रकार है : आदिनाथ, मत्स्येन्द्रनाथ, गोरखनाथ, गहिनी (गैनी) नाथ, निग्रजनाथ, ज्ञाननाथ। ज्ञाननाथ तेरहवीं शताब्दीमें वर्तमान थे। इसलिये गोरखनाथ ११ वीं १२ वीं शताब्दीमें हुए होंगे। इस प्रसंगमें गोरक्ष-सिद्धान्त-संग्रह (पृ० ४०) में बताई

हुई गुरु-परम्पराका भी स्मरण कर लिगा जा सकता है। एव श्रीगुरु आदिनाथ, मत्स्येन्द्रनाथ, — सत्पुत्र उदयनाथ-दण्डनाथ-सत्यनाथ सन्तोषनाथ कूर्मनाथ भवनाथ। उनके गोरक्षनाथ ईश्वरसन्तान थे। शायद मत्स्येन्द्रनाथके पुत्र-क्रमसे उदयनाथादि उत्तराधिकारी थे और शिष्य थे गोरखनाथ। इनके कई शिष्य बताये जाते हैं जिनमें बलनाथ, हालीकपाव, सलीपाव आदि मुख्य थे। बंगालके राजा गोपीचंदकी माता मयनामती भी इन्हींकी शिष्या थी। हालीकपाव या हाङ्गिफा हाङ्गी नामक अन्त्यज जातिमें उत्पन्न हुए थे। ये पहले बौद्ध थे, बादमें नाथमार्गी हो गये थे। इन्हींका एक और नाम जालंधरनाथ बताया जाता है। गोपीचंद जालंधरनाथके ही शिष्य थे। राजा भरतरी या भर्तृहरि भी इन्हींके शिष्य थे। (तु०—क० प्र०, पद २९९, पृ० १८९)

इन योगियोंकी अद्भुत और आश्चर्यजनक करामातोंकी सैकड़ों कहानियों सारे देशमें फैली हुई हैं। जान पड़ता है कि आगे चलकर इन योगियों और निर्गुण मतवादी सन्तोंमें लोकपर प्रभुत्व प्राप्त करनेकी होड़-सी मची हुई थी। कबीरदास और गोरखनाथके करामाती दौब-पेंचोंकी कहानियाँ काफी प्रसिद्ध हैं। बंगालके दिनाजपुर आदि जिलोंमें गोरक्षमतके अनुवर्ती कहे जानेवाले योगियोंके 'धमाली' नामसे प्रचलित बहुतेरे अत्यन्त अश्लील गानोंका पता लगा है। योगियोंके साथ इन अश्लील गानोंका सबध कैसे हुआ, यह अनुसंधान करने-योग्य प्रश्न है। अपनी 'हिंदी साहित्यकी भूमिका' में मैंने इस प्रसंगमें एक बातकी ओर सुधीवृद्धका ध्यान आकृष्ट करना चाहा था। पूर्वी युक्तप्रान्त और बिहारमें होलीके अवसरपर जो अश्लील और अश्राव्य गान गये जाते हैं उन्हें 'जोगीड़ा' कहते हैं। साधारणत इस गानके गानेवाले किसी लड़केको स्त्री रूपमें सजाकर नाच भी कराते हैं और बीच बीचमें 'जोगीजी धीरे धीरे' की आवाज देते रहते हैं। 'जोगीड़ा' गा लेनेके बाद 'कबीर' गाते हैं जो अश्लीलतामें जोगीड़ोंके भी ज्ञान काटनेवाले होते हैं। क्या इन 'जोगीड़ों' और 'कबीर' के साथ योगियों और कबीरपंथियोंकी प्रति-द्विधाकी कोई पुरानी स्मृति जड़ी हुई है या ये अश्लील गान भी किराी समय उलटबोसियोंकी भोंति अप्रस्तुत अन्तर्निहित सत्यकी ओर इशारा करनेवाले माने जाते थे ?

इस प्रसंगमें मेरे मित्र श्री ललितकिशोरसिंहजी 'नटवर' ने एक महत्त्वपूर्ण बातकी ओर मेरा ध्यान आकृष्ट किया है। 'हिन्दी साहित्यकी भूमिका' में (पृ०

३७ पर) मैंने गोरखपंथियोंके पदोंसे मिलते हुए दाढ़के पदोंका हवाला दिया था । ' नटवग ' जीने बताया है कि ये पद बिहारमें ' जोगीबों ' के रूपमें प्रचलित हैं । उन्होंने इन पदोंको पठनेमें गाये जाते सुना है । अनुसधित्तु पाठकोंको इस दिशामें खोज करनी चाहिये ।

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नाथपंथमें स्मार्त आचारोंको कोई महत्त्व नहीं दिया जाता । यह बात उसे स्मार्त हिन्दू धर्मसे एकदम विरुद्ध खड़ा कर देती है ।

“ लोग आचार-आचार कहा करते हैं । भला यह आचार अत्याचार होकर कैसे निभता है ? भोजनमें जो घी देते हो वह भी तो चर्म-पात्रसे ही आता है ? चलते समय जो पैरमें जूता देते हो, वह भी तो चमड़ेका ही है । शयनमें जो छी-संग होता है उसकी तो बात ही जाने दो । सर्गादि ग्रहणके अवसरपर मिट्टीके बर्तन और जल आदिको अशुचि समझकर छोड़ देते हो किन्तु धान्य-घृतादिको क्यों नहीं फेंक देते ? बात यह है कि जलाशयमें जल तो बहुत मिल जाता है और कुम्हारोंके घर मिट्टीके बर्तन भी थोड़े ही दाममें मिल जाते हैं, तो फिर क्यों न इनको अपवित्र मानकर आचारवान् बन लिया जाय ! पर घी और धान्य वगैरा खरीदनेमें तो बहुत पैसे लगते हैं, फिर इन्हें कैसे अपवित्र मानते ? वहाँ तक ऐसी बातें लिरती जाये । सही बात तो यह है कि आचार वस्तु ही कल्पित है । बुद्धिमान लोग इसे बिल्कुल नहीं मानते । पर यह न समझना चाहिये कि हमारे मतमें आचार बिल्कुल ही नहीं है । है, मगर विचार-पूर्वक । और लोग जैसा आचार पालन करते हैं वैसा तो हग करते नहीं, पर जो कुछ करते हैं वह गौण मान कर । उसीको मुख्य मान कर नहीं । ” (गो० सि० पृ० ६०-६१) क्या ये युक्तियाँ कबीरदासकी युक्तियाँकी भोंति ही चक्रमाचूर कर देनेवाली नहीं हैं ? फिर बड़े नामी गरामी पंडित किस गुरुसे कहा करते हैं कि भारतवर्षमें कबीरदासके पहले ऐसी युक्तियों अपरिचित थीं और कबीरदासमें जो इस प्रकारकी युक्तियाँ मिलती हैं वे विदेशी प्रभावके कारण ?

संक्षेपमें कहा जाय तो ये लोग आचारका खंडन करते हैं; द्वैतवाद, अद्वैतवाद और स्मार्त आदि मतोंमें दोष दिखाते हैं, गार्हस्थ्य-वर्जन और कर्मत्यागपर जोर देते हैं, शिव-शक्तिमें अभेद साधित करते हैं, रुद्रादि देवताओंमें भगवद्बुद्धि नहीं

रखते, पौराणिक कहानियोंकी खिली उड़ाते हैं और यह मानते हैं कि शक्ति सृष्टि करती है, शिव पालन करते हैं, काल सहार करते हैं, और नाथ मुक्ति देते हैं। नाथ ही एक मात्र शुद्ध आत्मा हैं, बाकी सभी बद्ध जीव हैं,—शिव भी, विष्णु भी, ब्रह्मा भी (पृ० ७०)। न तो ये लोग द्वैतवादियोंके ' क्रिया-ब्रह्म ' में विश्वास करते हैं और न अद्वैतवादियोंके ' निष्क्रिय ब्रह्म ' में। द्वैतवादियोंके स्थान हैं कैलास और वैकुण्ठ आदि, अद्वैतवादियोंका माया शबल ब्रह्म स्थान है, योगियोंका निर्गुण स्थान है, परन्तु बन्धमुक्तिरहित परम-सिद्धान्तवादी अवधूत लोग निर्गुण और सगुणसे परे उभयातीत स्थानको ही मानते हैं। क्योंकि नाथ निर्गुण और सगुण दोनोंसे अतीत परात्पर हैं (पृ० ७१)। पाठक इस बातको स्मरण रख। कबीरमतके विकासको समझनेमें यह बहुत आवश्यक होगी।

अद्वैतके भी ऊपर विराजमान निराकार साकारसे अतीत, परमशून्य, निरजन-स्वरूप नाथसे शुरूमें निराकार ज्योतिनाथ हुए, उनसे साकारनाथ, उनकी इच्छासे सदाशिव भैरव, और उनसे शक्ति भैरवी उत्पन्न हुई। सदाशिव भैरवसे ही विष्णु उत्पन्न हुए, उनसे ब्रह्मा और उनसे यह सारी सृष्टि उत्पन्न हुई। नाथसे दो प्रकारकी सृष्टि उत्पन्न हुई। नादरूपा और बिन्दुरूपा। हम आगे नाद और बिन्दुका दार्शनिक अर्थ समझनेका प्रयत्न कर रहे हैं। वही वह सैद्धान्तिक अर्थ है। यहाँ एक बार व्यावहारिक अर्थ भी समझ लिया जाय। नादरूपा सृष्टि शिष्य-क्रमसे और बिन्दुरूपा पुत्र-पौत्रादिक्रमसे चलती है। नादसे नव नाथ हुए और बिन्दुसे सदाशिव-भैरव। शब्दसृष्टिमें पहले सूक्ष्म-रूपिणी सृष्टि उत्पन्न हुई फिर स्थूलरूपिणी। सूक्ष्मरूपिणी सृष्टि है प्रणव, महागायत्री, योगशास्त्र और स्थूलरूपिणी है ब्रह्मगायत्री और वेदत्रयी। योगशास्त्रसे तंत्रशास्त्र हुआ और वेदसे स्मृत्यादि शास्त्र हुए (गो० श्लो० पृ० ७२)।

इसका मतलब यह हुआ कि इन योगियोंके मतसे योगशास्त्र और तंत्रशास्त्रका सीधा सम्बन्ध है। शारदातिलक नामक प्रसिद्ध तन्त्र ग्रन्थमें सृष्टि-तत्त्वको जिस प्रकार समझाया गया है वह काफी साफ और ऊपरके इस धक्तव्यको समझनेमें सहायक है। शारदातिलकमें सृष्टितत्त्वको समझाते समय कहा गया है कि शिवके दो रूप हैं। निर्गुण और सगुण। जब शिवका प्रकृतिसे योग होता है तो सगुण शिव आविर्भूत होते हैं। सगुण शिवसे शक्ति उत्पन्न होती है और शक्तिसे

नाद (पर) और उससे बिन्दु (पर) की उत्पत्ति होती है। इस प्रकार सगुण शिव, —शक्ति, परनाद,—परबिन्दु यह क्रम होता है। यहाँ तक नाद और बिन्दु अव्यक्त रहते हैं। यहीसे वे व्यक्त होकर प्रकट होते हैं। ऐसी अवस्थामें परबिन्दुसे तीन प्रकारकी अभिव्यक्ति होती है; अपर बिन्दु, बीज और अपर नाद। इन्हीं तीनोंसे यथाक्रम रुद्र, विष्णु और ब्रह्मा उत्पन्न होने हैं और फिर सृष्टिका पहिया अविश्रान्त घूमता है।

इसका ध्यान रखना चाहिये कि प्रकृति अर्थात् शक्ति यद्यपि राक्ष्यवादियोंके समान जब नहीं है। सीधी भाषामें जो समझाया गया है कि निर्गुण शिव विशुद्ध चैतन्य है और सगुण शिव उपाधियुक्त। उपाधियुक्त चैतन्यसे उपाधियुक्त शक्ति उत्पन्न होती है। इन दोनोंके संयोगसे विश्वमें जो एक विश्वोत्पत्ति होता है वही नाद है और उस विश्वोत्पत्ति का क्रियाशील होना ही बिन्दु है। इस नाद और बिन्दुसे सम्पूर्ण विश्वमें व्याप्त विशेषताहीन नाद और बिन्दुका ही ग्रहण होना चाहिये,— इसी बातको समझानेके लिए इन्हें परनाद और परबिन्दु कहा जाता है। कभी कभी लोग परम नाद और बिन्दु भी कह देते हैं। इन्हींसे अपर या विशेषतायुक्त नाद, बीज और बिन्दु उत्पन्न होते हैं जो क्रमशः इच्छा, ज्ञान और क्रियाके प्रतीक हैं। अर्थात् अपरनाद इच्छा है, बीज ज्ञान है और अपर बिन्दु क्रिया है। इन्हींसे क्रमशः विष्णु, ब्रह्मा और रुद्रकी उत्पत्ति होती है। यह जो (पर) बिन्दुसे (अपर) नाद और (अपर) बिन्दु उत्पन्न हुआ वही उरा भुलभुलैयानाले प्रश्नके मूलमें है कि पहले नाद प्रकट हुआ कि बिन्दु। इस प्रकार तन्त्रका निर्गुण शिव कबीरपन्थके सत्यपुरुषके बराबर है, सगुण शिव निरजन पुरुष है और शक्ति आद्याशक्ति है। नाद ही स्वयमेव यानी कबीरदासकी वाणियोंके 'निर्मल वेद' के समान है और बिन्दु उसकी क्रिया। हम आगे चलकर कबीरदासके सृष्टितत्त्वको अच्छी तरह समझनेका अवसर पायेंगे। यहाँ योगियों और तान्त्रिकोंके नाद और बिन्दु, निर्गुण और सगुण, तथा शक्ति और शिवके रहस्योंको हमें अच्छी तरह मनमें रख लेनेकी जरूरत है। आगे हम कबीरके सृष्टितत्त्वको इनकी सहायतासे

१ देखिये 'शारदातिलक' में ज्ञानेन्द्रजाल मज्जदारका Notes on the First Chapter (Introduction)

आसानीसे समझ सकेंगे। यहाँ इसलिए भी इनकी चर्चा कर रखी गई कि जब तक हम कबीरद्वाराके सृष्टितत्त्वको समझनेका अवसर न पा सकें तबतक बीचमें अगर कदाचित् कबीरमाहब निम्नलिखित प्रश्न कर बैठें तो हमें सोचने—विचारनेकी सामग्री मिली रहे—

प्रथमे गगन कि पुहुमे प्रथमे
 प्रथमे पवन कि पाँणी ।
 प्रथमे चन्द कि सूर प्रथमे प्रभु
 प्रथमे कौन विनाणी ।
 प्रथमे प्राण कि प्यंड प्रथमे प्रभु,
 प्रथमे रक्त कि रेत ।
 प्रथमे पुरुष कि नारि प्रथमे प्रभु
 प्रथमे बीज कि खेत ।
 प्रथमे दिवस कि रैणि प्रथमे प्रभु
 प्रथमे पाप कि पुन्य ।
 कहे कबीर जहाँ बराहु निरजन,
 तहाँ बछु आहि कि सुन्य ।

४—हठयोगकी साधना

नाथपन्थकी साधना-पद्धतिका नाम हठयोग है। कबीरदासको रामझनेके लिये इस साधना-पद्धतिकी जानकारी होनी चाहिये। इनके सिद्धान्तानुसार महा-कुण्डलिनी नामक एक शक्ति है जो सम्पूर्ण रूद्रिमें परिव्याप्त है। व्यष्टि (व्यक्ति) में व्यक्त होने पर इसी शक्तिको कुण्डलिनी कहते हैं। कुण्डलिनी और प्राण-शक्तिको लेकर ही जीव मातृ-कुक्षिमें प्रवेश करता है। राभी जीव साधारणतः तीन अवस्थामें रहते हैं : जाग्रत, सुषुप्ति और स्वप्न। अर्थात् या तो वे जागते रहते हैं या सोते रहते हैं या रापमा देखते होते हैं। इन तीनों ही अवस्थाओंमें कुण्डलिनी शक्ति निश्चेष्ट रहती है। इस समय इसके द्वारा शरीर धारणका कार्य होता है। इस कुण्डलिनीको ठीक ठीक समझनेके लिये शरीरकी बनावटकी कल्पना करनी चाहिये। पीठमें स्थित मेरुदण्ड जहाँ सीधे जाकर पायु और उपस्थके मध्यभागमें लगता है वहाँ एक स्वयम्भू लिंग है जो एक त्रिकोण चक्रमें अवस्थित है। इसे अग्निचक्र कहते हैं। इसी त्रिकोण या अग्निचक्रमें स्थित स्वयम्भू लिंगको साढ़े तीन दलों या धृत्तोंमें लपेटकर सर्पिणीकी भौति कुण्डलिनी अवस्थित है। इसके ऊपर चार दलोंका एक कगल है जिसे गूलाधार चक्र कहते हैं। फिर उसके ऊपर नाभिके पास स्वाधिष्ठान चक्र है जो छह दलोंके कमलके आकारका है। इस चक्रके ऊपर मणिपूर चक्र है और इसके भी ऊपर हृदयके पास अनाहत चक्र। ये दोनो क्रमशः दस और बारह दलोंके पद्मोंके आकारके हैं। इसके भी ऊपर कण्ठके पास विशुद्धाख्य चक्र है जिसका आकार सोलह दलोंके पद्मके समान है। और भी ऊपर जाकर भूम-ध्रुम आज्ञा नामक चक्र है जिसके सिर्फ दो ही दल हैं। ये ही 'षट्चक्र' हैं। इन चक्रोंके भेद करनेके बाद मस्तकमेंका शून्य चक्र मिलता है जहाँ जीवात्माको पहुँचा देना योगीका चरम लक्ष्य है। इस स्थानपर जिस कमलकी कल्पना की गई है उगमें सहस्र दल हैं, इसीलिए इसे राहस्यार-चक्र भी कहते हैं। शून्यचक्र ही गगन-मण्डल है। इसीको कैलाश भी कहते हैं।

३ अत ऊर्ध्व दिव्यरूप सहस्रार सरोरुहम् ।

ब्रह्माण्डव्यस्तनदेहस्थ बाह्ये तिष्ठति सर्वदा ।

कैलाशो नाम तस्यैव गहेशो यत्र तिष्ठति ॥-शिवसंहिता ५, १५१-२

कभीरदासने कभी कभी जब इसी शरीरमें कैलाश नादमें ही रम जाता है, तब तो उनका मतलब राहखार चक्रसे ही रहता है। वर्ता^१।

सहस्रार चक्रके भी ऊपर एक अष्टम चक्र,—सुरतिकमल—यो तयो इन शब्दोंका है। कहते हैं कि सहस्रार तक पहुँचे हुए योगीका चित्त व्युत्थि, अपने स्वरूपमें समाधि टूटनेके बाद फिर वारानाका शिकार हो जाता है पर सुरतिक रहता। यह करनेवाले सन्तका चित्त ऐसे स्तरसे निश्चिन्त रहता है (विचार० पृ० भिन्न -५)। कभी कभी साधना-ग्रन्थोंमें कुंडली योगको हठयोगसे भिन्न माना ग है। पर अधिकांश नाथ सम्प्रदायके ग्रन्थ कुंडलिनीकी चर्चा अवश्य करते हैं।

अब मेरुदण्डमें प्राणवायुको वहन करनेवाली कई नाड़ियाँ हैं जिनमेंसे कुछका आभास हम सोंस लेते समय पाते हैं। जो नाड़ी बाईं ओर है उसे इडा और जो दाहिनी ओर है उसे पिंगला कहते हैं। मौजी ऋषीरने अनुप्रास मिलानेके लिए इनकी जोड़ीका नाम 'इंगला पिंगला' बना लिया था। ये दोनों ही वारी वारीसे चलती रहती हैं। इन दोनोंके बीच सुपुत्रा नाड़ी है। इसीसे होकर कुण्डलिनी शक्ति ऊपरकी ओर प्रवाहित होती है। असलमें सुपुत्राके भीतरकी कई सूक्ष्म नाड़ियाँ हैं। सुपुत्राके भीतर वज्रा, उसके भीतर चित्रिणी और उसके भी भीतर ब्रह्मनाड़ी है जो कुण्डलिनी शक्तिका असल मार्ग है। इस प्रकार सुपुत्रा वस्तुतः तीन नाड़ियोंका एकीभाव है। हिसाबसे इडा, पिंगला और ये तीन नाड़ियाँ मिलकर पाँच होती हैं। इसीलिये इनको 'पंचस्रोत' या 'पाँच धारायें' कहनेकी भी प्रथा है (हठ० ३-१२)। परन्तु व्यवहारत इडा-पिंगला सुपुत्रा इन तीन नाड़ियोंकी ही चर्चा आती है। इन्हीं तीन नाड़ियोंको सिद्धाचार्योंने 'ललना-रसना-अनुती' कहा है (बौ० गा० दो० पृ० ९)। अवधूती अर्थात् सुपुत्रा। क्योंकि, जैसा कि, 'हठयोगप्रदीपिका' में कहा है, वैसे तो शरीरमें ६२ हजार नाड़ियाँ हैं, पर एकमात्र सुपुत्रा ही शाश्वती शक्ति है, बाकी नाड़ियाँ बेकार ही हैं। कभीरदासके विद्यार्थीको अच्छी तरह याद रसना चाहिये कि इडा या इंगला ही 'गंगा' है, पिंगला ही 'यमुना' है और सुपुत्रा ही 'सरस्वती' है। इन तीनोंका जहाँ ब्रह्मरंध्रमें सगम हुआ है, वहीं त्रिवेणी या प्रयाग है। कभीरदास कभी कभी शिवसंहिता आदि हठयोगके ग्रन्थोंकी भाँति

१ ब्राह्मसंहिताणि नाडीद्वाराणि पजरे ।

सुपुत्रा शाश्वती शक्ति शेषास्त्वेष निरर्थका ।—हठ० ५-१८

न करते हैं। कबीरकी उलटबोसियों, और
सामान इन साकेतिक शब्दोंको नहीं भूलना चाहिये।

कबीरकी साधनाओंके द्वारा कुण्डलिनी शक्तिको ऊपरकी ओर या
नाथपन्थकीपुद्ग करता है। साधारण मनुष्योंमें यह कुण्डलिनी अधोगुण रहती
इस साधनमें वह काम क्रोधका नीतदाम बना रहता है। कुण्डलिनी जा उद्वुद्ध
कुण्डरि ऊपरकी ओर उठती है तो उससे स्फोट होता है जिसे 'नाद' कहते हैं।
नादसे प्रकाश होता है और प्रकाशका ही व्यक्त रूप महाबिन्दु है। यह बिन्दु
तीन प्रकारका होता है इच्छा, ज्ञान और क्रिया। पारिभाषिक तौरपर योगी लोग
इन्हीको कभी सूर्य, चन्द्र और अग्नि कहते हैं और कभी ब्रह्मा, विष्णु और शिव
भी कहते हैं। अब, यह जो नाद और बिन्दु है वह असलमें अखिल ब्रह्माण्डमें
व्याप्त अनाहत नाद या अनहद नादका व्यष्टिमें व्यक्त रूप है। अर्थात् जो नाद
अनाहत भावसे सारे विश्वमें व्याप्त है उसीका प्रकाश जब व्यक्तिमें होता है तो
उसे नाद और बिन्दु कहते हैं। बद्ध जीव श्वाश-प्रश्वाराके अधीन होकर (इन
श्वाशोंकी संख्या दिन रातके चौबीस घण्टोंमें २१६०० होती है) निरन्तर उड़ा
और पिंगलाके मार्गमें चल रहा है। सुषुम्नाका पथ प्रायः बन्द है। यही कारण है
कि बद्ध जीवके इन्द्रिय और मनकी वृत्ति बहिर्मुख है। जो अरण्य नाद जगतके
अन्तस्तलमें और निखिल ब्रह्माण्डमें निरन्तर ध्वनित हो रहा है उसे वह नहीं
सुन पाता। परन्तु जब क्रिया-विशेषसे सुषुम्ना-पथ उन्मुक्त हो जाता है और
कुण्डलिनी शक्ति जाग उठती है, तो प्राण स्थिर होकर शून्य पथसे निरन्तर उरा
अनाहत ध्वनि या अनहद नादको सुनने लगता है। अनुभवी लोगोंने बताया है
कि पहले तो शरीरके भीतर समुद्र-गर्जन, मेघगर्जन और भेरी, झंझर आदिका सा
शब्द सुनाई देता है, फिर मर्दल, शंख, घण्टा, काहलकी-सी आवाज सुनाई देती
है और अन्तमें किकिणी, बंशी, भ्रमर और वीणाके गुजार-सी मधुर ध्वनि सुनाई
देने लगती है। जिस प्रकार मकरन्द-पानमें मत्त भौरा गन्धकी ओर ताकता भी

१ इडा गंगा पुरा पोक्ता पिंगला चार्कपुनिता ।

मध्या सररवती प्रोक्ता तासा समोऽति दुर्लभ ।

ब्रह्मरभमुखे तासां समम स्वादसशय ।

तस्मिन् स्नाते स्नातकाना मुक्ति स्वादविरोधत ॥ शिव० ७-१३१

नहीं, उसी प्रकार योगीका नादासक्त चित्त नादमें ही रम जाता है, वह दुनियाके किसी ओर विषयकी परवाह भी नहीं करता १ ।

परन्तु ज्यों ज्यों मन विशुद्ध और स्थिर होता जाता है त्यों त्यों इन शब्दोंका सुनाई देना बंद हो जाता है । क्योंकि चिदात्मक आत्मा उस समय अपने स्वरूपमें स्थिर हो जाता है और फिर बाह्य प्रकृतिसे उसका कोई सरोकार नहीं रहता । यह नाद मूलत एक होकर भी ओपाधिक सबके कारण, अर्थात् भिन्न भिन्न उपाधियोंसे युक्त होनेके कारण सात स्वरोंमें विभक्त है । आत्ममें जिसे प्रणव या ओंकार कहते हैं वही उपाधिरहित शब्द-तत्त्व है । किसी किसी साधकने तथा व्याकरणोंने इसीको 'स्फोट' कहा है । यह स्फोट अखण्ड सत्तात्पर्य ब्रह्मतत्त्वका वाचक है । स्फोटको ही शब्द ब्रह्म और सत्ताको ही ब्रह्म कहा गया है । यह यानमें रखनेकी बात है कि स्फोट वाचक शब्द है और सत्ता वाच्य । इस प्रकार वाच्य (ब्रह्मासत्य) को प्रकाशित करनेवाला वाचक (स्फोट या नाद) भी ब्रह्म ही है । इसका मतलब यह हुआ कि ब्रह्म ही ब्रह्मका प्रकाशक है । इस सन्धको लेकर भी सन्तोंने कितने ही गूढ़ रूपकोकी रचना की है । यह शब्द मूलाधारसे उठता है और महत्कारमें जाकर लय हो जाता है । हठयोगकी प्रक्रियाको समझनेके पहले यह राव जान लेना आवश्यक है ।

लेकिन हठयोग असलमें लक्ष्य नहीं है । इसे राजयोगका योपान ही बताया गया है, यद्यपि पक्का हठयोगी इसके सिवा अन्य किसी योगकी बात सुनना ही नहीं चाहता । शुरु शुरुमें हठयोगका उद्देश्य शरीर शुद्धि और मनका सम्मार्जन ही समझा गया था पर नाथ-पथमें काया-साधनसे ही मुक्ति मानी जाने लगी । देह-शुद्धिके लिये हठयोगी क्रियाओंका विशाल ठाठ है, धौति है, बस्ति है, नेति है, त्राटक है, नौलि है, कपालभाति है । इन्हें पदकर्म कहते हैं । फिर

- १ आदौ जलधि जीमूत भेरी झंझर-संभवा ।
- मध्ये मर्दल शखोत्वा घटाकाहलजास्तथा ॥
- अन्ते तु किङ्किणी वशा वीणा भ्रमरनिस्वन ।
- इति नानाविधा शब्दा श्रयन्ते देहमध्यगा ॥
- मकरन्द पिबन् भृगो गध नापेक्षते यथा ।
- नादासक्त तथा चित्त विषयान्न हि काक्षति ॥

आसनों, मुद्राओं, प्राणायामों, ध्यानो और समाधि का विराट् आडंबर है। और वैसे तो सभी सिद्धिके रोपान हैं पर सिद्धासनके समान आसन नहीं है, खेचरी मुद्राके समान मुद्रा नहीं है, केवलके समान प्राणायाम नहीं है और नादके समान समाधि नहीं है। सिद्धासनमें नाभिके नीचे मेढ्रस्थानपर बाईं एड़ी और ऊपर दाहिनी एड़ी ररानी पड़ती है, ठुड़ी रियर होती है और साधक स्थिर होकर भ्रूमध्यमें ध्यान लगाता है (हठ० १-३७)। प्राणायाम तीन प्रकारका होता है रेचक (सोंसका छोड़ना), पूरक (सोंसका भरना) और कुम्भक (सोंसका रोकना)। असल प्राणायाम कुम्भक ही है और यह दो प्रकारका होता है जब रेचक और पूरककी सहायता ली जाती है तब तो इसे 'सहित' कहते हैं पर जब उन दोनोंकी सहायताके बिना ही यह प्राणायाम सिद्ध हो जाता है तो इसे 'केवल' कहते हैं। इसीकी सहायतासे कुण्डलिनी शक्ति उद्बुद्ध होती है।

कबीरदासकी उलटवोंसियोंके विद्यार्थीके कुछ कामकी चीज खेचरी मुद्रा है। इसमें योगी जीभको उलटकर कपाल-कुहरमें प्रविष्ट करता है, और उसकी दृष्टि भ्रुवोंमें निबद्ध होती है (हठ० ३-३२)। बड़ी साधना और आयासके बाद यह मुद्रा प्राप्त होती है पर एक बार यदि आधे क्षणके लिए भी यह प्राप्त हो गई अर्थात् योगी अपनी जीभको ऊपरकी ओर उलटकर कपाल कुहरमें स्थिर कर सका तो समस्त विषों ओर व्याधियोंसे मुक्त हो जाता है। इसी मुद्राका विशेष रूप व्योम चक्र भी कहलाता है। ब्रह्मरंध्रके सदृशकार पद्मके मूलमें जो योनि नामक त्रिकोणाकार शक्तिका केन्द्र है वही चन्द्रमाका स्थान है। इसमेंसे सदा अमृत क्षरता रहता है। खेचरी मुद्रामें योगीकी ऊर्ध्वगा जिह्वा उसी अमृत रसका पान करती रहती है। यही अमृत सोमरस है। इसको पान कर सकने

१ नासन सिद्धसदृश न कुम्भ केवलोपम ।

न खेचरी रामा मुद्रा न नादसदृशो लय ॥

—हठ०-२ ४५

२ ब्रह्मरन्ध्रे हि यत्पद्म सहस्रार न्यवस्थितम् ।

तत्र कन्दे हि या योनि तस्या चन्द्रो व्यवस्थित ॥

त्रिकोणाकृतिस्तस्या सुधा क्षरति सन्ततम् ।

—शिष्य० ५-१०३

वाला योगी अमर हो जाता है। और सच पूछिये तो वही योगी कुलीन कहलाता है जो नित्य 'गोमास' का सेवन करता रहता है और ऊपरसे अमरवारुणी नामक मंदिराका पान करता रहता है। और योगी तो कुलघातक हैं, क्योंकि 'गो' का अर्थ जिह्वा है और उसे उलटकर तालु-देगमें ले जानेको ही 'गोमास-भक्षण' कहते हैं। निरगन्देह यह महापातकको नाश करनेवाला है। ऊपर जिन चन्द्रमासे निर्धारित रोम रमकी चर्चा की गई है वही अमर-वारुणी है^१। इन दो क्रत्योंको करनेवाला योगी कुलीन नहीं तो क्या है? सो कबीर-दासने इसी गोमासके भक्षण न करनेवाले योगियोंकी खबर ली थी^२ और इसी रसको पान करनेके लिये अवधुको ललकारा था^३ और स्वयं भी शायद मनोन्मनी अवस्थामें रहकर भयकी भङ्गीमें ज्ञानके गुड़ और ध्यानके महुएसे इसी महारसको

१ गोमास भक्षयेन्नित्य पिबेदमरवारुणीम् ।
कुलीन तमद मन्ये इतरे कुलघातक ॥
'गो'शब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि ।
गोमास भक्षण तच्छु महापातकनाशनम् ॥
जिह्वा प्रवेश संभूत वह्निनोत्पादित खलु ।
चन्द्रास्त्रवति य रास स स्यादमरवारुणी ॥

—हठ० ३-४६-८

२ नितै अमावस नितै ग्रहन होइ राहु मास तन छीजै ।
सुरही भच्छन करत वेदमुख धन सरिसे तन छीजै ॥

—बीजक, शब्द ८०

३ अवधु, गगनमडल धर कीजै ।
अमृत झरै सदा सुख उपजै, बकनालि रस पीजे ।
मूल बोंधि सर गगन समाना सुषमन यों तन लागी ॥
काम क्रोध दोउ भया पलीता तहों जोगणी जागी ।
भनवा जाइ दरीबे बैठा भगन भया रसि लागी ।
तहै कबीर जिय सना नाही सवट अनाहद बागी ॥

—क० प्र०, पद ७०

चुआ कर पिया था । गुरुप्रसादसे उन्हे यह अमृत-फलका रस मिल गया था^१ । वस्तुतः, जैसा कि हठयोगप्रदीपिकामें कहा गया है, एक ही सृष्टिमय बीज बीज है, एक ही खेचरी मुद्रा मुद्रा है, एक ही निरालम्ब देव देव है, ओर एक ही मनोन्मनी अवस्था अवस्था है^२ । इस मनोन्मनी अवस्थामें वायु भीतर राचरिल हुआ रहता है, मन स्थिर हो गया होता है और सही बात तो यह है कि मनके सुस्थिर होनेको ही मनोन्मनी अवस्था (कबीरदासके शब्दोंमें ' उन्मनि रहनी ') कहते हैं^३ ।

राजयोग, समाधि, उन्मनी, मनोन्मनी, अमरत्व, लय, तत्त्व, शून्य, अशून्य, परमपद, अमनस्क, अद्वैत, निरालम्ब, निरंजन, जीवन्मुक्ति, सहजा ओर तुराः ये सब एक ही समाधिके वाचक शब्द हैं । (ह० ४।३-४) यह वह अवस्था है जब मन और प्राण एकीभूत हो जाते हैं और जब चंचल मन स्थिर और वशवर्ती हो जाता है । इन्द्रियोंका स्वामी मन है, मनका मारुत, मारुतका लय (लो) और लयका नाद । सो यह (लो) मोक्ष है । मन और प्राणके लो लगनेपर कोई एक अभूतपूर्व आनन्द मिलता है (हठ० ४, २९-३०) । इसीलिए हठयोगप्रदीपिकामें कहा है कि आत्माको शून्यमें करके और शून्यको आत्मामें करके योगी निश्चिन्त हो जाय । शून्य अर्थात् रामाधि,—जब कि आत्मा लह चक्रोंको भेदकर सहयार या शून्य-चक्रमें अवस्थित होता है । ऐसी अवस्थामें

१ अवधु, मेरा मन मतवारा ।

उन्मनि चञ्चा गगन रस पीवै त्रिगुवन भया उजियारा ।

गुडकरि ग्यान ध्यान करि महुआ पीवै पीवनहारा ॥ इत्यादि

—क० प्र०, पद ७४

२ एक सृष्टिमय बीज, एका मुद्रा च खेचरी । *

एको देवो निरालम्ब, एकावस्था मनोन्मनी ॥

—हठ० ३-५३

३ मारुते मध्य सचारे

मन स्थैर्य प्रजायते ।

यो मन सुस्थिरीभाव

सैवावस्था मनोन्मनी ॥

—हठ० २-४२

उमके भीतर भी शून्य है, बाहर भी शून्य है, आसमानमें जैसे कोई सूना पड़ा रखा हो ! परन्तु असलमें वह भीतरसे भी पूर्ण होता है, बाहरसे भी पूर्ण होता है—समुद्रमें जैसे भरा घडा डुबाकर रखा गया हो !—

अन्तः शून्यो बहिः शून्यः

शून्य कुम्भ इवाम्बरे ।

अन्त पूर्णा बहिः पूर्णा

पूर्णाः कुम्भ इवार्णवे ॥

—हठ० ५।५५

कबीरदासने मानों इसी भावका अनुवाद करते हुए कहा है—

जलमें कुम्भ कुम्भमें जल है,

बाहर-भीतर पानी ।

फुट कुम्भ जल जलहि समाना

यह तथ कहो गियानी ।

आदि गगना अन्त गगना

मध्ये गगना भाई ।

कहै कबीर करम किस लागै

झूठी एक उपाई ॥

—क० प्र०, पद ४४

ऊपर जो गगा-यमुना-सरस्वती-त्रिवेणी-कैलास-सूर्य-चन्द्र-गोमासभक्षण वासुणी-पान सोमरस आदि पारिभाषिक शब्द आये हैं वे विशेष रूपसे स्मरणीय हैं, क्योंकि आगे इनकी चर्चा अनेक अवसरों पर विशेष आवश्यक होगी ।

५-निरंजन कौन है ?

मध्ययुगके योग, मन्त्र और भक्तिके साहित्यमें 'निरंजन' शब्दका बारम्बार उल्लेख मिलता है। नाथ-पंथमें भी 'निरंजन' शब्द खूब परिचित है। साधारण रूपमें 'निरंजन' शब्द निर्गुण ब्रह्मका और विशेष रूपमें शिवका वाचक है। नाथ पंथकी भौति एक और प्राचीन पन्थ भी था जो निरंजन-पदको परमपद मानता था। जिस प्रकार नाथ-पंथी नाथको परमाराध्य मानते थे उसी प्रकार ये लोग 'निरंजन' को। आजकल निरंजनी राधुओंका एक सम्प्रदाय राजपूतानेमें वर्तमान है। कहते हैं, इस सम्प्रदायके प्रवर्तक स्वामी निरानन्द निरंजन भगवान् (निर्गुण) के उपासक थे। पर आजकलके निरंजन मतके अनुयायी बहुत कुछ रामानन्दी वैरागियोंके समान राम-सीताके उपासक हैं, शालिग्राम-शिला और गोमती चक्रको मान्य समझते हैं। (भारतवर्षीय उपासक सम्प्रदाय, द्वितीय भाग, पृ० १८९)। श्रीक्षितिमोहन सेनने लिखा है कि उड़ीसाम अव भी वह निरंजन पंथ जी रहा है जिसने निर्गुण साधनाको प्रभावित किया था। यहाँसे इस पंथकी शिक्षाएँ मध्यदेश और पूर्वी प्रान्तोंमें पहुँची थीं। पश्चिमी भारतमें भी इसका प्रभाव अभी तक विद्यमान है (मिडलवेल मिस्टिफिज्म पृ० ७०७)। हालकी खोजोंसे पता चला है कि बगालके पश्चिमी हिस्सों तथा बिहारके पूर्वी जिलोंमें आज भी एक धर्ममत है जिसके देवता निरंजन या धर्मराज हैं। मैंने अपनी नई पुस्तक 'कबीर-पन्थ' में दिखाया है कि एक समय यह धर्मसम्प्रदाय झारखण्ड और रीवों तक प्रचलित था। बादमें चलकर यह मत कबीर सम्प्रदायमें ध्वस्तभूत हो गया और उसकी शारी पौराणिक कथाएँ कबीर मतमें गृहीत हो गईं परन्तु उनका स्वर बदल गया। बगालमें धर्म-गुजा विधानका एक काफी बड़ा साहित्य उपलब्ध हुआ है। शुद्ध शुद्ध धर्म ठाकुर या निरंजन देवताको बौद्ध धर्मके त्रिरत्नमेंसे एक रत्न (=धर्म) का अनशेष समझा गया था, पर अब इस मतमें मन्वेद भी किया जाने लगा है (दे० सुकुमार सेन और पचानन मण्डल सम्पादित 'रूपारामेर धर्ममाला' की भूमिका)। कबीर पन्थके अध्ययनसे निरंजनका सम्बन्ध बुद्धसे था, ऐसा भी अनुमान होता है (दे० विश्वभारतीपत्रिका खण्ड ५ अंक ३ में मेरा लेख)। नाथपन्थमें निरंजनकी महिमा खूब गाई गई है। छठयोगी जब नादानुसन्धानका सफल अभ्यासी हो जाता है तो उसके समस्त

पाप क्षीण हो जाते हैं, उसके चित्त और मासत निरंजनमें लीन हो जाते हैं^१ । यह योगीका परम साध्य है क्योंकि जब तक ज्ञान निरंजनके साक्षात्कार तक नहीं उठता तभी तक इस ससारके विविध जातों और माना पदार्थोंमें भेद-दृष्टि बनी हुई है^२ । एक विशेष पद तक पहुँचनेपर निरंजनका साक्षात्कार होता है । ऐसी हालतमें वह समस्त उपाधियों या विशेषताओंसे हीन हो जाता है और तभी वह अपनेको अखण्ड ज्ञान-रूपी निरंजन कह सकता है^३ । गोरक्ष-सिद्धान्त-संग्रह (पृ० ३३) में पद्मपुराणकी कपिल गीतासे एक वचन उद्धृत किया गया है जिसमें कहा गया है कि बिन्दु-संयुक्त ओंकारका योगी लोग नित्य ध्यान करते हैं । इसके भीतर जो तत्त्व है उसे सद्गुरु ही बता सकते हैं, दूसरा कोई नहीं । ओंकारमें पाँच खण्ड होते हैं, (१) तारक, (२) पण्ड, (३) कुण्डली, (४) अक्षचन्द्र और (५) बिन्दु । इन पाँचोंमें पाँच देवताओंका निवास है । तारकमें ब्रह्मा, पण्डमें विष्णु, कुण्डलीमें रुद्र, अक्षचन्द्रमें ईश्वर और सबसे ऊपरवाले बिन्दुमें सदाशिवका वास है । इसके भी ऊपर निरंजन है जो सृष्टि, स्थिति और प्रलयके कारण हैं । यही परम तत्त्व है जो सद्गुरुकी कृपाके बिना समझमें नहीं आ सकता, क्योंकि, यदि सद्गुरुकी कृपा न हो तो विषय-त्याग दुर्लभ है, तत्त्व-दर्शन दुर्लभ है, सहजावस्था दुर्लभ है^४ । इससे स्पष्ट है कि निरंजनका साक्षात्कार ही परम पद

- १ सदा नादानुसन्धानात् क्षीयन्ते पापसन्धय ।
निरंजने विलीयेते निश्चित चित्त माण्डो ॥ —हठ० ४-१०४
- २ यावन्नोत्पद्यते ज्ञान साक्षात्कारे निरंजने ।
तावत्सर्वाणि भूतानि वृश्यते विविधानि च ॥ —शिव० २-४८
- ३ निखिलोपाधिहीनो वै यदा भवति पूरुष ।
तदा विवक्षतेऽखण्ड ज्ञान-रूपी निरंजन ॥ —शिव० १-६८

४ ईश्वर उवाच—ओंकार बिन्दुसंयुक्त नित्य ध्यायन्ति योगिन ।
तस्मिन्मध्ये स्थित तत्त्व प्रदर्शयति सद्गुरुः ॥
तारक च भवेद् ब्रह्मा पण्डक विष्णुरुच्यते ।
कुण्डल्या हि तथा रुद्रोऽक्षचन्द्रे स ईश्वर ।
निरंजनस्तदतीत उत्पत्तिस्थितिकारणम् ।
दुर्लभो विषयत्यागो दुर्लभ तत्त्वदर्शनम् ।
दुर्लभा सहजावस्था सद्गुरो करुणा विना ॥—कपिलगीता (पद्मपुराणान्तर्गत)

है। स्वयं कबीरदासकी उक्तियोंसे ऐसी छेड़ी जा सकती हैं जिनमें उन्होने निरंजनको परमाराध्य समझा है। पर आगे चलकर कबीर पद्यमें निरंजनकी बड़ी दुर्गति हुई है। निरंजन वहाँ पक्षा शैतान बना दिया गया है। इस शब्दका ऐसा विकास कुतूहलजनक है। कबीरदासके नामपर जो दर्जनों ग्रन्थ प्रचलित हैं, उनमें निरंजनकी इस दुर्दशाके समर्थक पद प्रचुरमात्रामें हैं।

‘कबीर मन्सूर’ में बताया गया है कि सत्यपुरुष रामदा जगत्का उत्पन्नकर्ता है। वह कभी गर्भमें नहीं आता,—सबरो अतीत, सारो परे, सबरो ऊपर। कबीरसाहब उसी सत्यपुरुषके अनागत-वक्ता (भविष्यवक्ता) हैं। इनमें सब गुण वे ही हैं जो उक्त सत्यपुरुषमें हैं। वस्तुतः वे उससे अभिन्न हैं और उससे त्राणकर्ता हैं। यही कबीरसाहब सत्ययुगमें ‘सुकृति’ नामसे, त्रेतायुगमें ‘सुनीन्द्र’ नामसे, द्वापरमें ‘करुणामय स्वामी’ नामसे और कलिकालमें ‘कबीर’ नामसे अवतीर्ण हुए हैं।

तो, सत्यपुरुषने स्वयं ही जो अपना स्वरूप उत्पन्न किया वह कबीर साहब है। इन्हीं कबीर साहबके द्वारा ब्रह्म सृष्टि (जिसकी चर्चा आगे आ रही है) को सूक्ष्म वेद दिया गया। यह वेद निर्दोष और निष्कलक था पर दुर्भाग्यवश सदा ऐसा नहीं रह सका। कारण यह है : सत्यपुरुषने सृष्टिके लिये छह पुत्र उत्पन्न किये थे—(१) सहज, (२) अक्षर, (३) इच्छा, (४) सुहृग (=सोऽहं), (५) अचिन्त (=अचिन्त्य) और (६) अक्षर। ये छहो बड़े तेजस्वी और तपस्वी हुए। सारा सगत् उरा समय जलसे परिपूर्ण था और उसमें सत्यपुरुषने अपनी सातवीं सन्तान,—एक अण्डेको छोड़ दिया। यह अण्डा अक्षर-पुरुषके पास,—जो उस समय तपोमग्न था, आकर फूटा और उसमेंसे दुर्दमनीय कालपुरुष निरंजन पैदा हुआ जिसे पिताने पहलेसे ही असख्य युगपर्यन्त अखण्ड राजभोगकी अनुज्ञा दे दी थी। इसी अण्डेको मन्वादि शास्त्रोंमें ‘हिरण्य-गर्भ’ कहा गया है। यह कालपुरुष बड़ा प्रचण्ड, अभिमानी और प्रतापी हुआ। इसीके नाम नाना शास्त्रोंमें नाना भावसे आए हैं। कुछ नाम ये हैं काल, कैल, अकार, ओंकार, निरंकार, निर्गुण, ब्रह्मा, धर्मराय, खुदा, अल्लाह, करीम, अद्वैत, केशव, नारायण, हरि, विश्वम्भर, वासुदेव, जगदीश, जगन्नाथ, परमेश्वर, ईश, विश्वनाथ, रालिक, रव, रविवल, आलामी, हक इत्यादि।

पिता (सत्यपुरुष) की आज्ञासे इसी निरंजनने इस सृष्टिका जाल परारा।

इस सारी सृष्टिको बनानेके मसालेको एक कूर्मजीने बड़ी सावधानीसे अपने पेटमें छिपा रखा था। कूर्मजीका आकार कछुएका है और वे सृष्टिके आवार हैं। इनका आकार भी निरंजनसे दूना है। रोर, निरंजन तो सृष्टि करनेका निश्चय कर चुका था। वह कूर्मजीसे मसालेके लिए लड पड़ा। कूर्मजी ऐसे दुर्दान्तको सृष्टिका मसाला क्यों देने लगे ? लड़ाई हो गई। चालाक निरंजनने कूर्मजीके तीन सिर चबा डाले और फिर तो रास्ता साफ हो गया। कूर्मजीके पेटमें पड़ी हुई सामग्री दिख गई। निरंजनने उसे चुरा लिया और इस भोजनको खड़ा करनेमें समर्थ हो गया। बेचारे कूर्मजीको सत्यपुरुषकी आज्ञा बादमें मालूम हुई और वे सुप हो गे।

अब सृष्टिको पैदा करनेके लिये कालपुरुष (निरंजन)ने धार्य शक्ति या मायाको उत्पन्न किया और उसके संयोगसे तत्त्व-प्रधान ब्रह्मा, रजोगुण-प्रधान विष्णु और तमोगुण प्रधान शिवकी सृष्टि की। उद्यो ही ये तीन देवता उत्पन्न हुए, वह अन्तर्धान होकर अपने लोकमें चला गया। जानी बार मायासे कहता गया कि इन पुत्रोंको मेरा पता मत बताना। सो, इन्होंने बादमें जब आद्यशक्ति या मायासे पूछा कि तू कौन है, तेरा पति कौन है, हम लोग कौन हैं और हमारे पिता कौन हैं तो मायाने जवाब दे दिया कि वही उनकी पिता है, वही माता और वही पत्नी भी। तीनों देवता इस उत्तरसे सन्तुष्ट नहीं हुए। बताया गया है कि स्वयं कबीरदासने पहली रमैनीमें इस तत्त्वकी ओर इशारा कर दिया है।

तब बरम्हा पूछा महतारी। को तोर पुरुष कउन तैं नारी ॥

इसपर मायाने उत्तर दिया—

हम तुम तुम हम और न कोई।

तुमहि पुरुष हमहीं तोर जोई।—बीजरु, प्रथम रमैनी

इधर जब निरंजन अपने लोकमें जाकर समाधिस्थ हुआ था तो उसने सूक्ष्म वेदको हृदयमें धारण कर लिया था। उसकी सूक्ष्म बाते तो भीतर ही रह गईं पर जो स्थूल अंश था वह उसकी नाकसे सोंसके साथ ही गिर गया। यही 'त्वचा-ज्ञान' वाला आधुनिक वेद है। इसमें रस नहीं, केवल लिङ्ग ही भर है, इसीलिए कबीरपयी लोग इसे 'त्वचा-ज्ञान' कहते हैं। यह स्थूल अंश ही आजकल वेदके नामपर चल रहा है। जब ब्राह्मण लोग भक्ति गद्गद स्वरमें कहते हैं कि उस परम-पुरुषको नमस्कार है जिसके निश्वास ही वेद हैं और इन

वेदोंसे ही जिसने इस जगत्का निर्माण किया है^१ तो वे असलमे इस धूर्त निर-जनकी स्तुति करते हैं। बेचारे जानते भी नहीं कि कितने धोखेम हैं।

सूक्ष्म वेदके यो जो चार वेद-पुत्र हुए सो 'दोषी तथा पाखण्डी निरजनके ससर्ग' से हुए और इसीलिए इनमें कलुषका रह जाना कुछ आश्चर्य ही बात नहीं। निरंजन खूब जानता है कि एक बार यदि लोगोंको सूक्ष्म वेदका ज्ञान हो जाय तो कोई उसे पछेगा भी नहीं, इसीलिए वह बड़ी होशियारीसे ससारको अपने जालमें फसाये हुए है। किन्तु कबीरदास जब इस सगारमें भले मानुसोंके उद्धारके लिये प्रकट हुए तो उन्होंने चारों सूक्ष्म वेदोंको फिरसे पृथ्वी-वामियोंके निन्द्य प्रकट कर दिया। इस प्रकार कबीर साहबकी

- (१) कूट वाणी ही सूक्ष्म ऋग्वेद है,
- (२) टकसार-वाणी ही सूक्ष्म यजुर्वेद है,
- (३) मूकज्ञान-वाणी ही सूक्ष्म सामवेद है, और
- (४) बीजक-वाणी ही सूक्ष्म अथर्ववेद है।

और आजकल जो वेदके नामपर पुस्तकें चल रही ह वे ओ३म्से निकली हैं ओ३म्की माता कुण्डलिनी है, कुण्डलिनी महामाया है, महामाया नागिन है और इसीलिए ये स्थूल वेद जहरीली नागिनके जहरसे आपाद-मस्तक सिक्त हैं। कहते हैं, इसी महामाया नागिनको लक्ष्य करके कबीर साहबने कहा है—

अन्तरजोत सबद एक नारी। हरि ब्रह्मा ताके निपुरारी ॥

—बीजक, प्रथम रमैनी

इस प्रकार आद्या, ब्रह्मा, विष्णु और शिवने चार खान और चौरासी लार योनियोंकी सृष्टि की है। आद्यने अण्डज, ब्रह्माने पिण्डज, विष्णु अश्मज (=ऊर्मज) और शिवने रथावर सृष्टि की। फिर इनकी शक्तियां बनी, नरक बने, मर्ग बने और तीनों लोक इन्हींकी पूजामें व्यस्त हो रहा। गोया ये ही परम दैवत हों! क्वचित्त कोई अगर निरजनको जान गया तो वह अपनेको धन्य समझने लगा, परन्तु निरंजन भी तो अत्यन्त निचला स्तर है। यह निरंजन बराबर महात्माओंके मार्गम विघ्न खड़ा करता रहता है, बराबर ज्ञानप्राप्तिसे उन्हें वंचित करनेकी चेष्टा कर रहा है। अब तक कई बार तो कबीर साहबसे ही उराकी मुठभेद हो चुकी है। यद्यपि यह मायाका स्वामी है पर निष्कलुष तो नहीं है। वेद विचारे करें तो क्या ? उन्हें निरजनके ऊपरके किसीकी खबर भी

^१ यस्य नि श्रसित वेदा यो वेदेभ्योऽखिल जगत्। निर्मीमे तमए वन्दे ज्ञानरूप जनार्दन ॥

तो हो। लेकिन इस व्यापारका सबसे मनोरंजक अंश यह है कि जिस प्रकार निरंजनने सत्यपुरुषका नाम लोप करके अपनी ही पूजा चलानी चाही थी उसी प्रकार उसके गुरुमार पुरोहित अर्थात् ब्रह्मा, विष्णु और शिवने निरंजनका नाम भी लोप कर देना चाहा। उन्होंने समारंभे अपनी ही पूजा फैलाई। मचमुच ही निरंजनका नाम मद्धिम पढ गया।

हम लोग जिस कर्मलोक पृथ्वीपर निवास कर रहे हैं उसके नीचे सात पाताल या नरक हैं। सबसे नीचे जो है उसका नाम पाताल है। उसके ऊपर क्रमशः तलातल, रसातल, महातल, सुतल, वितल, अतल,—ये लोक ह। इनके ऊपर हमारी पृथ्वी है। (१) इसके ऊपर देवताओ और सिद्धोंकी पुरी है—साधारणतः इसे स्वर्ग कहा जाता है। फिर निम्नलिखित नव लोक एकके ऊपर दूसरे क्रमसे विराजित हैं। (२) दह्य अशका स्थान जहाँ सालोक्य मुक्ति होती है, (३) विष्णुका वैकुण्ठ जहाँ सामीप्य मुक्ति मिलती है, (४) निरंजनका श्रौक्षरी द्वीप जहाँ सारूप्य मुक्ति मिलती है, (५) अक्षरका अरण्यद्वीप जहाँ सायुज्य मुक्तिकी व्यवस्था है, (६) अचिन्तका अचिन्त्य-द्वीप, (७) सोऽहका सहग-द्वीप, (८) इच्छा-पुरुषका इच्छा द्वीप, (९) अंकुर-पुरुषका अंकुर-द्वीप और (१०) राहज-पुरुषका सहज-द्वीप। इन सबके बहुत ऊपर सत्यपुरुषका सत्यलोक है जो परम धाम है, जहाँसे समय समयपर सत्य-पुरुषकी अनुज्ञा पाकर सद्गुरु कबीर अवतीर्ण हुआ करते हैं। देवताओं और सिद्धोंके स्थानके ऊपरकी नौ पुरियोंको मुसलमानी शास्त्रके सायु सामंजस्य लगाकर क्रमशः (१) नाश्रत, (२) मल्लकूत, (३) जबरूत, (४) लाहूत, (५) हाहूत, (६) बाहूत, (७) साहूत, (८) राहूत, (९) जाहूत कहा गया है।

यहाँ यह उल्लेख-योग्य है कि कुछ सूक्तियोंके अनुमार साधकोंको चार लोकोंको पार करना होता है। ये चार लोक 'आलप' नामसे प्रसिद्ध हैं। नाश्रत (मानव), मल्लकूत (अदृश्य लोक), जबरूत (उच्चतम लोक) और

- १ जुलमत नाश्रत मल्लकूतमें फिरिस्ते नूर जलाल जबरूतमें जी।
- लाहूतमें नूर जम्माल पहिचानियै हक मकान हाहूतमें जी ॥
- बका बाहूत साहूत मुसिद पार है जो रब्ब राहूतमें जी।
- कहत कबीर अविगति आहूतमें खुद खाविन्द आहूतमें जी ॥

लाहूत (परम लोक) ये चार आलम हैं । पर कुछ दृगरे सूफ़ी पांच मानते हैं । ये लोग इस सूचीमें ' सम लोक ' या ' आलमे मिशाल ' को और जोड़ देते हैं । दारा शिकोहने अपनी प्रसिद्ध पुस्तक मजमुल बहरईन (दो रागुमोंका संगम) नामक ग्रन्थमें उपर्युक्त चार आलमोंके साथ वेदान्तियोंकी चार अवस्थाओं,— जाग्रत, स्वप्न, सुषुप्ति और तुरीयकी समानता बताई है^१ । यह ठीक गमकमें नहीं आया कि कबीर पन्थक नौ लोक इन्हीं चार आलमोंका विस्तार हैं या किसी सूफ़ी सम्प्रदायमें सचमुच ही नौ लोकोंकी कल्पना है । महाराज विश्वनाथसिंहजूरैवने ' हाहूत 'को इस्लाम-गममत पाचरों स्थान बताया है ज़ा केवल मुहम्मद साहबकी ही गति थी^२ । हम नहीं कहते कि उनका वक्तव्य किसी शास्त्रीय ग्रन्थके आधार-पर है या नहीं, पर उन्होंने ' पनाह अता ' नामक किसी मुस्लिम कविकी एक कविता प्रमाण-स्वरूप उद्धृत की है जो काफी मनोरंजक है^३ । इनके परिचयमें उन्होंने इतना ही कहा है, " पीरान पीर साहबक पास पहुँचे हैं, ऐसे जे हैं सबेलेके मालिक पनाह अता तिनकी कवित्त । "

इस सारे भवजालको जिसने शिरपर धारण किया है वह शेषनाग है जो स्वयं शकरपर आरूढ है । शकर भी एक गौपर चढ़े हैं और गौजी भी कूर्मजीपर । यही वह कूर्मजी हैं जिनको श्री सत्यपुरुषने सृष्टि बनानेकी सामग्री दी थी और वे उसे बढ़ी सावधानीसे संभाल रहे थे । इन्हींकी तीन गर्दन काटकर निरंजनने सृष्टिकी सामग्री प्राप्त की थी । निरंजनके साथ कबीरदासके जो झगड़े होते रहे हैं उसकी बात यहाँ नहीं उठाई जा रही है क्योंकि उरासे अनावश्यक विस्तार बड़ेगा, पर इतना पाठकको हमेशा याद रखना चाहिये कि कबीरसाहेबने सदा

1 MAJAMUL BAHARAIN Ep M Muhtuzul Huq
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३ देह नासूत सरे मलकूल ओ जीव जवरूतकी रूह बखाने ।
अरनीमें निराकार कहै जेहि लाहूतै मानिके भजिल ठाने ।

आगे हाहूत लाहूत है ज़ाहूत खुद खागिन्द लाहूत म जाने ।

सोई श्रीराम पनाह सवे जग नाह पनाह अता यह गाने ।

तजै कर्म नासूत लहि निरखे तब मलकूत ।

तहाँ न मरे न धीछुरे जाग न तह जगदूत ॥

ज्ञानियों और भक्तोंको निरंजनके जालसे छुड़ानेका प्रयत्न किया है। इस कलि-
नालमें ही अवनतक वे लगभग एक दर्जन बार आ चुके हैं। इसी निरंजनके
धोबेसे बचनेके लिये कबीरदामके मुखसे यह कहलवाया गया है—

अवधू निरंजन जाल पसारा ।

स्वर्ग-पाताल-जीम-मृन मण्डल तीन लोक विस्तारा ।

ब्रह्मा बिस्तु-सिव प्रकट कियो है ताहि दियो सिर मारा ॥

ठॉव ठॉय तीरथ-प्रत थाप्यौ ठगनेको ससारा ।

माया मोह कठिन विस्तारा आपु भयौ करतारा ॥

सतगुरु शब्दको चीन्हत नार्ही कसो होय उबारा ।

जारि-भूँजि कोडला करि डारै फिरि फिरि लै अत्रतारा ॥

अमरलोक जहो पुरुष तिराजै तिनका मूदा द्वारा ।

जिन साहबसे भये निरंजन सो तो पुरुष है न्यारा ॥

कठिन कालतैं बॉचा चाहो गहो सब्द टकसारा ।

कहै कबीर अमर करि राखौ मानो शब्द हमारा ॥ शब्द०—पृ० ३४

कबीरदामने कितनी ही बार कहा है कि जो कुछ पिण्डमें है, वही ब्रह्माण्डमें
है। पिण्डमें ब्रह्माण्ड है और ब्रह्माण्डमें पिण्ड है। ऊपर जो ब्रह्माण्डका विचार
क्रिया गया है तदनुसार पृ० वीके ऊपरके दस मुकामोंकी स्थिति इस प्रकार हुई—

सख्या	मुकामोंके नाम	हिन्दू समशील नाम ^१	मुसलमानी समशील नाम
१	सत्य लोक	गो लोक	
२	सहज-द्वीप	(द्वितीय) सत्यलोक	आदृत

१ तु०—श्रीसैमित्रस्वाच—

महर्लोक क्षितेरूर्ध्वमेकतोऽतिप्रमाणत । ऋटिद्वयेन विख्यातो जनलोको व्यवस्थित ॥
चतुष्कोटिप्रमाण तु तपो लोको विराजित । उपरिष्ठात्तत सत्यमष्टकोटिप्रमाणत ॥
आयु प्रमाण कौमार कोटिषोडशसम्भवम् । तदूर्ध्वपरिसख्यातमुमालोक मुनिष्ठितम् ॥
शिवलोक तदूर्ध्वं तु प्रकृत्या च समागतम् । तदूर्ध्वं सर्वतत्त्वानां कार्यकारणमानिनाम् ॥
निलय परम दिव्य महावैष्णवसज्ञकम् । तदूर्ध्वं तु पर दिव्य सत्यमन्यद् व्यवस्थितम् ॥
न्यासिना योगिना रथान भगवद्भाषितात्मनाम् । महाशशुर्मादितेऽत्र सर्वशक्तिसमन्वित ॥
तदूर्ध्वं तु स्वय भात गोलोक प्रकृते परम् ।—विश्व०, पृ० २४०में सदाशिवसाहित्याके वचन

३	अंडुर-द्वीप	विष्णु-लोक	राहूत
४	इच्छा-द्वीप	शिव-लोक	साहूत
५	सोऽहं द्वीप	शक्ति-लोक	बाहूत
६	अचिन्त-द्वीप	कौमार-लोक	हाहूत
७	धारण्य द्वीप	(प्रथम) सत्य लोक	लाहूत
८	क्षाक्षरी द्वीप	तपःलोक	जबाहूत
९	वैकुण्ठ	जनलोक	मलकूत
१०	दद्यांश पृथ्वी	भुवःलोक भूलोक	नासूत आलगे फानी

पृथ्वीके नीचे सात नरक-लोक हैं। इन सबकी कल्पना पदतल-एड़ी-गिट्टी-पिंडली-जानु-जंघा और तडागीमें की गई है, अर्थात् मानव-देह (पिण्ड) में आधार-चक्रके नीचे सातों नरक हैं। आधारचक्र पृथ्वीका समकक्ष है। उसके ऊपर ११ अन्य चक्रोंकी कल्पना की गई है। अब तक हम योगियोंके सात चक्र ही जानते आते हैं। इन सात चक्रोंमें कई नये जोड़कर दो उद्देश्य सिद्ध किये गये हैं। एक तो पिण्ड और ब्रह्माण्डकी समशीलताकी रक्षा और दूसरा योगियोंसे कवीर-पदका अतिशय उत्कर्ष-साधन। ये चक्र इस प्रकार हैं—

१३ अक्षर-भगवान्	६ अनाहत चक्र
१२ ब्रह्मरन्ध्र-देह	५ मनोगहाराज चक्र
११ अलख-निरंजन	४ मनःपौरुष चक्र
१० पूर्णगिरि	३ पुण्डलिनी देवता
९ आज्ञा चक्र	२ स्वाधिष्ठान चक्र
८ बलवान् चक्र	१ आधार चक्र
७ विशुद्ध-शक्ति चक्र	

इन समस्तसे अतीत सत्यपुरुषका स्थान है। मध्ययुगमें इन चक्रोंको बढ़ाकर दिखानेकी प्रवृत्ति दिखाई देती है। प्रायः प्रत्येक सिद्धपुरुषके सम्प्रदायमें यह प्रवृत्ति लक्ष्य की जा सकती है। इन चक्रोंको भेद करना परम शिक्षिका प्रमाण माना जाता था। फिर भी सामान्य रूपमें यह कहा जा सकता है कि स्वयं सिद्धपुरुष लोग चक्रभेदकी अपेक्षा भक्तिको ही श्रेष्ठ समझते थे। कवीरकी ही

भोति गुरु नानकदेवने भी कहा था कि, “जो ब्रह्माण्डे सोइ पिण्डे, जो खोजे सो पावे।” जिस प्रकार ब्रह्माण्डके तीन स्तर हैं अधोलोक, मध्यलोक और ऊर्ध्वलोक, उसी प्रकार पिण्डके भी। इनकी जैसी सुन्दर विवेचना श्री सन्त पूणशिहजीने की है वह केवल सिख सम्प्रदायके ही नहीं कबीरदासके लोक मस्थान और पिण्ड-ब्रह्माण्डैक्यको समझनेमें भी बड़ी सहायक है। उसके भाव द्यक अशोको हम सप्रह कर रहे हैं।

सप्त अधोलोकोंका ब्यौरा तो वही है जो हम पहले दे चुके हैं अर्थात् एडैसे लेकर तडागी तकके सात अंगोंमें सात नरकोंकी कल्पना की गई है। मध्यलोकमें सात लोक है जो मानव-देहके सात चक्रोंमें प्रतीक रूपसे स्थित हैं—(१) चतुर्दल मूलाधार चक्रमें, भूलोक, (२) षटदल स्वाधिष्ठान चक्रमें भुवलोक, (३) दशदल मणिपूर चक्रमें स्वर्लोक [इसीसे थोड़ा हटकर अष्टदल चक्र है जिसपर मन भरमा करता है।], (४) द्वादश दलवाले अनाहत चक्रमें महर्लोक, (५) षोडशदल विशुद्ध चक्रमें जनलोक (६) द्विदल आज्ञाचक्रमें तपलोक और (७) आनिक दल सहस्रार चक्रमें सत्यलोक। परन्तु यह स्मरण रखना चाहिये कि यह पहला सहस्रार चक्र है। साधारण योगियोंकी यहीं तक गति होती है।

इसके बाद इस पिण्डमें ब्रह्माण्डकी ही भोति ऊर्ध्व लोक है। (१) ब्रह्माण्डी मनना स्थान—जो षटदल कमलके आकारका है और जहाँ त्रैलोक्यपति महान् देवका वारास्थान है, (२) शिव शक्ति-समवाय स्थान जिसे प्रथम शून्य, मध्यशून्य या महाशून्य पद कहते हैं, (३) निरालम्ब पुरी—अन्त शून्य पद, (४) शब्द-ब्रह्मस्थान—प्रणव तथा बिन्दुपदाधार, (५) निजपद—३२ दलका श्वेतकमल या भेंवर गुफा, (६) गुरुपद—निरकार देश, (७) दूसरा सहस्रार चक्र या पूर्ण पद।

यह जो द्वितीय सहस्रार पद है वह भी अन्तिम पद नहीं है। बहुत से योगी तो प्रथम सहस्रारको ही परमपद मान लेते हैं पर जो गोरखनाथ जैसे सिद्ध हैं वे दूसरे सहस्रार तक पहुँच जाते हैं। पर यह भी सब कुछ नहीं है। नानकदेव इसके भी ऊपर कई स्थानोंको पार कर महामहिमावती विहगम पुरीमें जा सके थे जो देश कालके परिच्छेदसे शून्य पारावाररहित अकथ (अवाच) पद है। विशेष विस्तारके लिए प्राण० प्रस्तावना पृ० ७५-८४ देखना चाहिये।

अस्तु, यह तो अवान्तर बात हुई। प्रासंगिक यह है कि कबीरदासने पृथ्वीके

लखर दस मुकाम माने है, वे क सि मुकाम जिय प्रकार ब्रह्माण्डमें हे उरी प्रकार
पिण्डमें भी । स्वयं कबीरसाहबने इनका साक्षात्कार किया था, इगका प्रमाण
उनकी वाणियोंमें है—

चला जब लो किको गोक सन छो।बके हराको रूप राद्गुरु बनाई ।
मृङ्ग ज यो पान्तको पलटि भूगी किगा आप सम रंग दे ले उड़ाई ॥

छोह मासूत-मतकूलको पहुँचिया विष्णु ही ठाकुरी देरा जाई ।

इन्द्र कुबेर जहाँ रभा निरत है देन तेतीरा कोट रहाई ॥ १ ॥

छोडि वंकुण्डको हरा भागे चला शन्यमें ज्योति जहाँ जगमगाई ।

ज्योति-परकाशमें निरख नि.तदयको आप निर्भय हो भय मिटाई ॥

अखिल-निर्गुन जेहि वेद भरतुति करै तीनहुँ देवको है पिताई ।

भगवान तिनके परे सेत भूरति परे भागको आन तिनको रहाई ॥ २ ॥

चार मुकामपर खण्ड सोरह रुहँ अण्डको घोर ह्याते रहाई ।

अण्डके परे स्थान अचिन्तको निरखिया जब उहो जाई ।

सहस औ द्वादशै रुह सगमें करत कलोल अनहद बजाई ॥

सासुके वदनकी कौन महिमा कहौं भासती येह अति नूर छाई ॥ ३ ॥

महल कंचन-बने मनिक ताम जड़े बैठ तहें कलरा आखड छाजै ।

अचिन्तके परे स्थान सोहगका हस छत्तीस तहवौं विराजै ।

नूर का महल औ, नूरका भूग्य है तहाँ आनदसौं दूंद जाजै ।

करत कलोल बहु भौतिके रंग यक हरा सोहगके जो रामाज ॥ ४ ॥

हस जब जात षट्चक्रको बेधिके सात मुककाममें नजर फेरा ।

सोहगके परे सुरति इच्छा कही सहस बाभन जहँ हंस हेरा ।

रूपकी राशिते रूप उनको बना नहीं उपमा इन्द्रजी निवेरा ।

सुरतिसे भेटिके शब्दको टेकि चढि देखि मुककाम अंकूर केरा ॥ ५ ॥

१ खेल ब्रह्माण्डका पिंडमें देखिया जगतकी भर्तिना दूरि भागी ।

बाहरा भीतरा एक आकासवत सुधुमना डोरि तहँ उलटि लागी ॥

पवनको उलटि करि सुन्नमें घर किया धरिबामें अघर भरपूर देखा ।

कटे कबीर गुह पूरकी मोहरसौं तिरकुडीमझ दीवार पेखा ॥

शून्यके बीचमें विमल बैठक जहाँ सहज अस्थान है गैरकेरा ।
 नवो मुक्काम यह हस जब पहुँचिया पलक त्रिलम्ब हूँ कियो डेरा ।
 तहाँसे डोरि कम तार ज्या लागिगया ताहि चडि हस गो दे दरेरा ।
 भये आनन्दसे फ द सब घोडिया पहुँचिया जहाँ सतलोक मेरा ॥६॥
 हंसनी हम सब गाय बजायके साजिके कलश वहि लैन आये ।
 युगन युग वीछुरे मिले तुम आइकै प्रेम करि अगसो अग लाये ।
 पुरुषने दर्शन जब दीन्हिया हसकौ तपनि बहु जनमकी तप नसाये ।
 पलटिके रूप जब एकके कीन्हिया मनहुँ तब भातु पोइश उगाये ॥७॥
 पुहुपके दीप पीयूष भोजन करै शब्दकी देह जब हस पाई ।
 पुहुपके सेहरा हस और हसिनी सच्चिदानन्द सिर छत्र छाई ।
 दिप बहु दामिनी दमक बहु भौतिकी जहाँ घन शब्दको घुमब लाई ।
 लगे जहाँ वरषने गरज घन धेरिक उठा तहँ शब्द धुनि अति सोहाई ॥८॥
 सुनै सोइ हम तह यूथके यूथ द्वे एक ही नूर इक रग रागै ।
 करत वीहार मनभामिनी मुक्तिमें कर्म औ भर्म सब दूरि भागै ।
 रक और भूप नोई परखि आवै नही करत कल्लोल बहु भौति पागै ।
 काम औ क्रोध मद लोभ अभिमान एक छौडि पाखण्ड सत शब्द लागै ॥९॥
 पुरुषके वदनकी कौन महिमा कहाँ जगतमे ऊरमा कछु न पाई ।
 चन्द्र औ सूरगण ज्योति लागै नहीं एक ही नक्खय परकाश भाई ।
 पान परवान जिन वंशका पाइया पहुँचिया पुरुषके लोक जाई ।
 कहै कबीर यहि भौतिसों पाइहौ सत्यकी राह सो प्रगत गाई ॥१०॥

विश्व० पृ० २३९-४०, क० मन० पृ० ५७६

ध्यानसे देखा जाय तो नायपन्थी योगियोंके सूक्ष्म वेद, (देखिए ऊपर पृ० ३४) द्वैताद्वैतविलक्षण, (दे० ऊपर पृ० ३२) निरंजन पद, (दे० ऊपर पृ० ५२—५३) नायपद (दे० ऊपर चौथा अध्याय) आदिके भीतर ही ऐसी उद्भूत कल्पनाके बीज वर्तमान थे । यह मारा बखेड़ा असलमें एक बड़ी पुरानी परम्पराका विकास मालूम पड़ता है । कबीरदासके नामपर चलनेवाले बहुत-से पद इस कल्पनाके पोषक बताये जा सकते हैं । हमने पहले ही एक वाणीमें लक्ष्य किया है (ऊपर पृ० ५९) कि निरंजन एक महाठग है और उसने सारे जगतको धोखा देनेके लिए यह जाल पसार रखा है । स्वयं बीजकमें इस आशयके पद

छूँटे जा सकते हैं जिनमें बताया गया है कि अलख निरंजनके बाँधनेसे सारा जगत बँधा हुआ है^१। उसीने नाना प्रकारके कर्मचक्र बनाए हैं जिनमें संसार चक्कर मार रहा है, उसीने वेदों और शास्त्रोंका, तीर्थों और व्रतोंका, दान और पुण्यका चक्का चलाया है। बीजकर्मों इक्कीगवीं रमैनीके अन्तमें एक साखी उद्धृत की गई है, “ मैं ही सिरजाता हूँ, मैं ही मारता हूँ, मैं ही जलाता हूँ (या जीर्ण करता हूँ), मैं ही खाता हूँ, मैं ही जल और स्थलमे रमा हुआ हूँ,— मेरा ही नाम निरंजन है^२ । ” इन सबसे यह साबित होता है कि निरंजन कोई सचमुच ही वेसा ही पदार्थ है जैसा हम देख आए हैं। शास्त्रीय विचारके टीकाकार श्रीविचारदासने इस जगह निरंजनका अर्थ ‘ यम ’ किया है। परन्तु एक बार यदि हम चित्तसे निरंजनकी ऊपर बताई कल्पना हटा दे तो कमसे कम बीजकर्मके इन पदोंसे निरंजनका अर्थ सर्वशक्तिमान निर्दोष ब्रह्म किया जा सकता है। उसे दैतान समझनेकी विलकुल जरूरत नहीं।

फिर बीजकर्म ११४ वें शब्दके अनुरार भी आदिपुरुष निरंजन-त्रिदेव आदिकी परम्पराका समर्थन होता है और यह भी समर्थित होता है कि कबीरदास

१ अलख निरंजन लख न कोइ । जेहि बंधे बंधा सब लोई ।
 गिहि झूटे बंधा सो गथाना । झूठा वचन सांघि करि माना ।
 बंधा बंधा कीन बेवहारा । करम बिबरजित बसै निनारा ।
 घट गाश्रम घट दरसन नीन्हा । घटरस घरतु खोट सब नीन्हा ।
 चारि बिरिछ छव साख बखानै । विधा अगिनित गनै न जाने ।
 औरो आगम करै विचारा । ते नहि सखे बारू न पारा ।
 जप तीरथ व्रत कीजे पूजा । दान पुत्र कीजे बहु दूजा ।
 साखी मदिल तो हे नेहका मति कोइ पैठे धाय ।
 जो कोइ पैठे धाइसे बिन सिर सेती जाय ॥

—रमैनी २२

२ म सिरजौ म मारहू, मैं जारौ म खाव ।
 जल-धरमें मैं रमि रह्यौ, सोर निरंजन नौव ॥

—रमैनी २१ की साखी

सन्धुच ही इस विपत्ति-सागरसे मनुष्योंका उद्धार करनेका दावा करते थे^१ । परन्तु प्राचीन पौथियोंमें पाये गये पदोंको पढनेसे ऐसा लगता है कि निरंजनवाली पौराणिक कल्पना चाहे जितनी प्राचीन परम्पराका विकसित रूप क्यों न हो कबीरदास उसे ज्योका त्यों नहीं मानते थे । वे ब्रह्म या निरंजनको शैतान तो मानते ही नहीं थे, उल्टे उसे परम काम्य समझते थे । वस्तुतः जैसा कि इस अध्यायके आरंभमें ही बताया जा चुका है निरंजन या धर्मरायको परम देवत समझनेवाला सम्प्रदाय बादमें जिस समय कबीर पंथमें अन्तर्भुक्त हुआ था उसी समय निरंजनकी महिमा घटानेका प्रयत्न किया गया होगा । यह तो हम पहले ही देख चुके हैं कि कबीरदास द्वैताद्वैत विलक्षणवादमें योगियोंसे प्रभावित थे (ऊपर पृ० ३२-३३), फिर यह भी निश्चित है कि वे उस परम सहजावस्थाको महान् पद समझते थे जहाँ अल्लाह या रामकी गम नहीं होती^२ । कई पदोंसे स्पष्ट है कि कालसे उनका मतलब निरंजनसे नहीं है और ब्रह्म न तो उनकी दृष्टिमें ठग ही है और न ब्रह्मज्ञान हेय ही^३ ।

- १ ' सार ' शब्दमें बँचिदो मानहु इतवारा हो ।
आदि पुरुष इक वृच्छ है निरंजन द्वारा हो ।
तिरि देवा साखा भये पत्ता ससारा हो ।
ब्रह्मा वेद सरी कियो सिव जोग पसारा हो ।
विस्तु मया उतपति किया उरले व्यवहारा हो ॥
तीन लोक दराहँ दिसा जम रोकिन द्वारा हो ।
नीर भये सब जीयरा लिप विषके चारा हो ॥
जोनि सरूपी हाकिमा जिन अमल पसारा हो ।
करमकी उसी लायके पकरधो जग सारा हो ॥
अमल मिटाना तामुको पठवो भव पारा हो ।
कहहि कबीर निरंभय करौ परखो टकसारा हो ॥—तीजक शब्द ११४
- २ सुर नर मुनि अरु जोलिया, ए सब नेले तीर ।
अलह रामकी गम नहीं, तह घर गिया कतीर ॥—स० क० सा० पृ० ६८
- ३ अब मैं पाइवौ रे पाइवो ब्रह्म गियान ।
सहज समाधे सुखमैं रहिवो, कोटि कल्प विश्राम ।

* * *

आपेमें तव आपा निरख्या अपनपै आपा सूझ्या ।
आपै कहत सुनत पुनि अपना अपनपै आपा बूझ्या ।
अपनै परचै लागी नारी अपनपै आपसमाना ।
कहै कबीर जे आप बिचारे मिटि गया आवन जाना ॥—क० ग्र० पद ६

कबीर-ग्रन्थावलीमें एक ऐसा पद है जिससे पता चलता है कि भिन्न भिन्न चक्रोंमें देवताओंके निवासका जो विवरण कबीरदासने दिया है वह अपेक्षाकृत सहज है और सर्वांशमें ऊपर बताई हुई व्यवस्थाके अनुकूल नहीं है। षट्दल-कमलमें कालका अभाव बताया गया है और शायद 'मनके मोहन वीठुला' या विट्ठल भगवानका वह निवासस्थान है। अष्टदल कमलमें श्रीरंग केलि करते हैं पर द्वादशदल-बिहारी भगवानके रूपका स्पष्ट उल्लेख नहीं किया गया। यह जहर बताया गया है कि त्रिवेणी स्नानके (देखिये ऊपर पृ० ४५) बाद सनकादिकका साथ हो जाता है,—अर्थात् शायद वैकुण्ठबिहारी त्रिण्युक्ता स्थान नजदीक आ जाता है। फिर गगन-गुफामें अनन्ततारका-दर्शन बताया गया है और षोडशदल कमलमें बनवारीके मिल जानेकी बात है^१। ऐसा जान पड़ता है कि कबीरदासका

१ मनके मोहन वीठुला यह मन लागो तोहि रे ।
 चरनकवल मन मानियाँ और न भावै मोहि रे ।
 षट्दल-कवल निवासिया चहु तो फेरि मिलाइ रे ।
 दहुँके बीच समाधिया तह काल न व्यापे आइ रे ।
 अष्टकवल दल भीतरा तहाँ श्रीरंग केलि कराइ रे ।
 सदगुरु मिले तो पाइये नही तो जन्म अकारथ जाइ रे ।
 कदली कुसुमदल भीतरा तहा दस अगुलका गीच रे ।
 तहाँ बुआदस खोजि ले जन्म होत नहि गीच रे ।
 बक नालिके अन्तरे पछिम दिसाकी बाट रे ।
 नीझार हारै रस पीजिये तहाँ भंवर गुफाके बाट रे ।
 त्रिवेणी मनाइ न्हवाइये सुरति मिलै जौहाथि रे ।
 जहाँ न फिर मघ जोइये सनकादिक मिलिहै साधि रे ।
 गगन गरजि मघ जोइये तहाँ दीसै तार अनन्त रे ।
 बिजुरी चमकि घन धरपि ट तहा भीजत हँ सब सन्त रे ।
 षोडश कवल जब चेनिया तब मिलि गये श्रीननवारि रे ।
 जरा मरण भ्रम भाजिया पुनरपि जन्म निवारि रे ।
 गुरु गमितै पाईये हाखि मरे जनि कोइ रे ।
 तहाँ कबीरा रमि रक्षा सहज समाधी सोइ रे ॥—क० अ०, पद ४

मतलब इस पदमें उस सहज समाधिसे है जिसमें पद पदपर भगवानका दशन होता है और इस पदमें आये हुए विट्ठल, श्रीरग, बनगारी आदि पद पारि-भाषिक नहीं बल्कि सीधे-साधे ढंगसे भगवानके वाचक हैं। सब पूछा जाय तो कबीरदास योगमार्गकी क्लिष्ट साधनाओंको भी बाह्याचार ही समझते रहे। उनके जैसा उन्मुक्त विचारका मनुष्य किसी प्रकारकी हठियोंका कायल नहीं हो सकता था। बारबार वे जिग सहज-समाधिकी घोषणा कर गये हैं उसमें नाना प्रकारके प्राणायाम, आसन, समाधि और मुद्राएँ परम-तत्त्वकी उपलब्धिके साधन हैं, साध्य नहीं। सहज समाधिसे ही अगर वह उद्देश्य सिद्ध हो जाता है तो कायाको क्लेश देनेसे क्या लाभ है ? ओंख मूँढ़े विना, मुद्रा धारे विना, आसन लगाये विना खुली ओंखोंसे परमाराध्यका मनोहर रूप देख सकना ही सहज समाधि है। ऐसे साधकका हिलना-डुलना सब कुछ परिक्रमा है, सोना-बैठना ही दण्डवत् है, बोलना ही नाम-जप है, खाना-पीना ही पूजा है। एक बार इस सहज समाधिमें जो साधक रम गया वह उस अपूर्व अनहद नादकी निरन्तर सुनता रहेगा जिसके सुनने मात्रसे रोम यकित हो जाते हैं, समस्त इन्द्रिय श्लथबन्ध हो जाते हैं, मन आनन्दसे परिपूर्ण हो जाता है^१। उसीमें समस्त कुशलोंका कुशल है जिसमें सहज समाधि प्राप्त हो जाती है। यह उपाधिमय शरीर सहज-समाधिमय बन जाता है, दुखके दुर्गमें सुखका विश्रामागार बन

१ साधो सहज समाधि भली ।

सुखप्राप जा दिनन उपजी दिन दिन अधिक चली ।

जह जह डोलों सोइ परिकरमा जो कुछ करा मो सेवा ।

जब सोधां तब करों दण्डवत पूजों और न देवा ।

कहों सो नाम सुब्बे सो सुमिरन खोंव-पिया सो पूजा ।

गिरह-उजाड एकसम लेखों भाव न राखों वृजा ।

आस न मूँढ़ों कान न रूँवों तनिक कष्ट नहि धारों ।

खुले नैन पहिचानों हँसि हँसि सुदर रूप निहारों ।

सबद निरंतरसे मन लागे मलिन वासना त्यागी ।

ऊठत बैठत कबहुँ न छूटै ऐसी तारी लगी ।

कह कीर यह उन्मुनि रहनी सो परगट करि भाई ।

दुख सुखसे कोइ परे परम पद तेहि पद रहा समाई ।—शब्दा०

जाता है, शत्रु मित्र हो जाते हैं, शक्ति वैष्णव बन जाते हैं। एक बार यदि साधक आत्माराम बन सके,—आप ही आपमें रम राके, तो फिर कोई विघ्न सना नहीं सकता, मन सनातन हो जाता है, जन्म-मरणका ज्ञान हस्तामलकी भौति सहज हो जाता है। वैसी हालतमें न तो साधकसे कोई उद्विग्न होता है और न किसी औरसे साधक ही उद्वेग पाता है^१।

अनुमानतः कबीरदासके समयका एक अपेक्षाकृत सहज मतवाद बादमें चलकर जटिल हो गया है। स्पष्ट है^२, कबीरदाग निर्गुण या निरंजन ब्रह्मको शैतान-जसा नहीं समझते थे। परन्तु यह बात भी सन्देहके परे है कि गोरख-नाथके योगमार्गमें वेदान्त, वेद, अद्वैत और निर्गुण ब्रह्मको द्वैताद्वैत-विलक्षण और सगुण-निर्गुणसे अतीत परम तत्त्वकी अपेक्षा छोटा समझा गया है और कबीरदासमें यह भाव ज्योंका त्यों रह जाता है। वस्तुतः कबीरके मतसे भगवान्के निर्गुण होनेका अर्थ सगुणनिर्गुणातीत होना होता है और यह दोनों बातें अर्थात् भगवान्को निर्गुण, निरजन और गुणातीत कहना असंगत नहीं है। यह जानी हुई बात है कि भगवान् अलौकिक गुणोंके आश्रय हैं और इसी-लिये लोकमें जो बात परस्परविरोधी दिराती है वह भगवान्में संगत हुआ करती है।

१ अब हम सकल दुसल करि मानां ।

स्वाति भट तब गोव्यद जाना ॥

तनमें होती मोटि उपाधि । उलटि भई सुख-सहज समाधि ॥

जमयै उलटि भया है राम । दुख बिसरा रख किया विश्राम ।

वैरी उलटि भये ह मीता । सापत उलटि सजन भये नीता ।

आपा जानि उलटि छे आप । ता नहीं व्यापं तीन्धू ताप ।

अब मन उलटि सनातन हूवा । तब हम जाना जीवत मूवा ।

कहै कबीर सुख सहज समाज । आप न डरौ न और डराज ॥

२ आगे भी निरजन शब्दका थोडा विचार किया गया है। देखिये, क० प्र०, पद २१९, २३७ और २३८

पाँचवें अध्यायका परिशिष्ट

‘आदि मगल’ नामसे निम्नलिखित पद्य कबीरदासके नामपर चलते हैं। ये पद्य विश्वनाथसिंहजूकी टीकाके आरम्भमें दिए हुए हैं तथा ‘कबीर मन्सूर’ और ‘सत्य कबीरकी साखी’ में भी सप्रहीत हैं। इस ‘आदि मगल’ से निरञ्जनवाली कथाका समर्थन किया जाता है। यहाँ विश्व० का पाठ दिया जा रहा है। यह ध्यान देनेकी बात है कि इस आदि मगलकी शक्ती प्रश्नोत्तरकी है और स्पष्ट ही जान पड़ता है कि इसे कबीरदास स्वयं नहीं लिख रहे हैं।

अथ आदि मगल

दोहा—प्रथम समरथ आप रहे, दूजा रहा न कोड़ ।
दूजा केहि विधि ऊपजा, पूउन हैं गुरु मोइ ॥
तत्र सतगुरु मुख बोलिया, सुकन सुनो सुजान ।
आदि अन्तकी पारचै, तोसौं कहौ बखान ॥
प्रथम सुरति समरथ कियो, घटमें सहज उचार ।
ताते जामन दीनिया, सात करी विस्तार ॥
दूजे घट इच्छा भई, चित मन सातो कीन्ह ।
सान रूप निर्माइया, अविगत काहे न चीन्ह ॥
तत्र समरथके श्रवणते, मूल सुरति भइ सार ।
शब्द कला ताते भई, पोच त्रह्य अनुहार ॥
पाचौ पाँचै अण्ड धरि, एक एकमा कीन्ह ।
हुड दच्छा तहँ गुप्त है, सो सुकन चित चीन्ह ॥
योगमया यद्द कारणे, ऊजे अक्षर कीन्ह ।
या अविगति समरथ करी, ताहि गुप्त करि दीन्ह ॥
श्वारा सोह ऊपजे, कीन अमी वान ।
आठ अस निर्माइया, वीन्हो सत सुजान ॥
तेज अड अचिन्त्यका, दीन्हो मफल पसार ।
अड भिखापर बठिके, अधर दीप निरवार ॥
ते अचिन्तके प्रेमते, उपजी अक्षर मार ।
चार अस निर्माइया, चारि वेद विस्तार ॥

तव अक्षरका दीनिया, नीद-मोह-अलसान ।
 वे समरथ अगिति करी, मरम कोइ नहि जान ॥
 जन अक्षरकै नीद गइ, दबी सुरति निरवान ।
 श्याम वरण इक अड है, रो जलमें उतरान ॥
 अक्षर घटगें ऊपजे, व्याकुल सशयशूल ।
 फिन अडा निरमाइया, कहा अडका गूल ॥
 तेहि अडके मुखपर, लगी शब्दकी छाप ।
 अक्षर दृष्टिसे फूटिया, दसद्वारै ऋद्धि बाप ॥
 तेहि ते ज्योति निरजनौ, प्रकटे रूप-निधान ।
 काल अपरबल वीरमा, तीनि लोक परधान ॥
 ताते तीनो देव भे, ब्रह्मा-विस्तु महेश ।
 चारि खानि तिन सिरजिया, मायाके आदेश ॥
 चारि वेद षट शास्त्रज, ओ दस-अष्ट पुरान ।
 आसा वै जग थोधिआ, तीनों लोक भुलान ॥
 लरा चौरासी धारमों, तहों जीव दिय वास ।
 चौदह यम रखवारिया, चारि वेद विश्वास ॥
 आपु आपु सुख सब रमे, एक अडके गाहि ।
 उतपति प्रलय दुःख-सुख, फिरि आवहि फिरि जाहि ॥
 तोहि पाछे हम आइया, सत्य शब्दके हेत ।
 आदि-अन्तकी उतपती, सो तुमसों कहि देत ॥
 रात सुरति राव गूल है, प्रलयहु इनही मोहि ।
 इनही मोसे ऊपजे, इनही मोह रामाहि ॥
 सोई ख्याल समरथ कर, रहे शो अछप छपाइ ।
 सोई सधि ले आइया, गोवत जगहि जगाइ ॥
 सात सुरतिके बाहिरे, सोरह सखके पार ।
 तहें समरथको बैठका, हंसनकेर अधार ॥
 घर घर हम सबसों कही, शब्द न सुनें हमार ।
 ते भवसागर डूबहीं, लख चौरासी धार ॥
 मगल-उतपति आदिका, सुनिओ सत सुजान ।
 कह कबीर गुरु जाप्रत, समरथका फुरमान ॥

६—कुछ अन्य शब्दोंके भाग्य-विपर्यय

‘निरजन’ शब्दके इस भाग्य-विपर्ययको देखकर आश्चर्य नहीं करना चाहिये । भारतवर्षकी जलवायुमें ही कुछ ऐसा गुण है कि यहाँके साधक और पण्डित समस्त प्रचलित पौराणिक परम्पराको स्वीकार करते हैं, अपने विशेष मतकी पुष्टिके लिए उससे सगति बैठते हैं और अपने उपास्य देवको सबके सिरपर बैठा देते हैं । विष्णुको भजनेवाले शिवको विष्णुका दास बनाते हैं और शिवको भजनेवाले विष्णुको शिवका भक्त और फिर शक्तिके उपासक शिवकी छातीपर कालीका कराल ताण्डव देखकर भाव-विह्वल हो उठते हैं । यह चिरपरिचित घटना है । निरजन बेचारेको जरा कड़ा दण्ड मिला है । वह ईश्वरसे शैतान हो गया है,—अवश्य ही कबीरदासके हाथों नहीं बल्कि उनके चेलोंकी कृपासे ।—परन्तु इस प्रकारकी मनोरंजक परिणति तक कई अन्य शब्दोंको भी जाना पड़ा है । दुर्गतोकी जमातमें निरंजन अकेला नहीं है ।

सबसे अधिक मनोरंजक है शून्य और सहज, नाद और विदु तथा खसम और घरनी । शून्य और सहज तो भारतीय साहित्यके अत्यधिक मनोरंजक शब्दोंमेंसे हैं । बौद्ध महायान सम्प्रदायके दार्शनिकोंकी दो शाखायें हैं । एक मानती है कि ससारमें सब कुछ शून्य है, किसीकी भी कोई सत्ता नहीं और दूसरी शाखावाले मानते हैं कि जगत्के सभी पदार्थ बाहरी तौरपर असत् होनेपर भी चित्तके निकट सत् हैं । असत् अर्थात् सत्ता-रहित या नौन एक्जिस्टेंट और सत् अर्थात् सत्तावान् या एक्जिस्टेंट । इन दोनों शाखाओंमेंसे पहलीको शून्यवाद कहते हैं और दूसरीको विज्ञानवाद । नागार्जुनने शून्यकी व्याख्या करते हुए कहा है कि इसे शून्य भी नहीं कह सकते, अशून्य भी नहीं कह सकते और दोनों (=शून्याशून्य) भी नहीं कह सकते । फिर यह भी नहीं कह सकते कि यह शून्य भी नहीं है और अशून्य भी नहीं है । इसी भावकी प्रशंसिके लिए ‘शून्य’ का व्यवहार होता है^१ । इस प्रकार यह सिद्धान्त बहुत कुछ अनिर्वचनीयतावादका रूप ग्रहण कर लेता है । हमने ऊपर देखा है

१ शून्यमिति न वक्तव्यं अशून्यमिति वा भवेत् ।

उभय नोभय नैव प्रज्ञप्त्यर्थं तु कथ्यते ॥

(पृ० ४४) कि नायपथी लोग अपने रागके ऊपरी सदृशार चक्रको 'शून्य चक्र' कहते हैं। उनके मतसे जब जीवात्मा नाना प्रकारकी यौगिक क्रियाओं-द्वारा इस चक्रमें पहुँचता है तो वह समस्त ब्रह्मोंसे ऊपर उठता है और 'केवल' रूपमें विराजता है। यही शून्यावस्था है जिरामे आत्माको और किसी प्रकारकी अनुभूति नहीं होती, न सुखकी न दुःखकी, न रागकी, न द्वेषकी, न हर्षकी, न भ्रमर्षकी इन रागस्त ब्रह्मोंसे रहित कंत्रलावरथाको शून्यावस्था कहना अनुचित नहीं है। पर स्पष्ट ही यह अर्थ बोद्ध अर्थसे कुछ दूर हट गया है। मजेदार बात यह है कि योगी लोग इस केवल 'शून्यावस्था' को 'शून्या-शून्य-अवस्था' भी कहते हैं और इस प्रकार शब्दोंमें नागार्जुनके बताये हुए परम लक्ष्यको ज्योका त्यों स्वीकार करते हुए भी अर्थमें एकदम भिन्न हो गये हैं।

यह जो केवलावस्था है वह और भी पुराने कालसे सम्बद्ध है। सहजयानी सिद्ध लोग इसी केवलावस्थाको बार बार शून्य पदसे पुकारते हैं (चर्या० १३-१, १७-२, २८-५, ३१-१ इत्यादि)। इन सहजयानी सिद्धोंने प्रायः 'शून्य' और 'सहज' शब्दका व्यवहार एक साथ किया है। यह परम्परा अर्थात् 'शून्य' और 'सहज' का साथ व्यवहार करना नायपथी योगियोंमें ज्योकी त्यों चली आई है और कबीरदास आदि सन्तोंने भी इस परम्पराको लुप्त होने नहीं दिया है। कबीरदास प्राय 'सहज-शून्य' का एक ही साथ प्रयोग करते हैं और कितनी ही जगह उन्होंने एक ही अर्थमें भी प्रयोग किया है। हम पहले ही देख आये हैं कि सहजावस्था जो नायपथियोंकी चरम साधना है इस शून्यावस्थासे भिन्न नहीं है। यही बात सहजयानी सिद्धोंके विषयमें भी कही जा सकती है। इस मतमें चार प्रकारके आनन्द माने गये हैं प्रथमानन्द, परमानन्द विरमानन्द और सहजानन्द। परन्तु योगियोंके 'सहजानन्द' से सहजयानियोंके 'सहजानन्द' का तार्किक भेद है। योगीको जहा इस अवस्थामें आत्मोपलब्धि होती है, वह आत्मारास हो जाता है अर्थात् अपने आपही रमने लगता है, वहाँ सहजयानीको इस अवस्थामें इन्द्रिय-बोधके लोप हो जानेका तो अनुभव होता ही है, अपने आपको जाननेकी स्थिति भी लुप्त हो जाती है। वहाँ वह केवल एक ऐसी अवस्थामें पहुँच जाता है जिसे किसी शब्दसे कहकर नहीं समझाया जा सकता, जो अनुभवेकगम्य है। सरहपाद यही बात बतानेके लिये कह गये हैं कि—

इन्दिअ जत्थ विलअ गउ, णद्धिउ अप्प सहावा ।

सो हल्ले सहज न तत्तु फुड्ढ, पुच्छहि गुफ पावा ॥

कबीरदासके आश्रिभावके अव्यवहित पूर्वकालमें एक ऐसी भी अत्रस्या वीती है जब सहजयानी सिद्ध लोग शून्यको तनात्मक बतानेके लिये एक अन्य शब्दका व्यवहार करने लगे थे। यह शब्द है 'सुखराज' या 'महासुख'। इतना वे भी मानते थे कि सर्वज्ञ भगवान् बुद्धदेवने इस शब्दका कभी प्रयोग नहीं किया और भावकी प्रज्ञप्तिके लिये भी कुछ नहीं कहा। वस्तुतः 'सुखराज' अर्थात् अनात्मक 'सुख' की कल्पना बौद्ध धर्ममें बहुत परवर्ती घटना है। परन्तु साथ ही इस मतके माननेवाले बुद्धदेवके मौनका अपन पक्षकी पुष्टि ही उपयोग करते थे। उनका कहना था कि यद्यपि भगवान् बुद्ध सर्वज्ञ थे तथापि वे इस महासुखराज विषयमें जो मौन रह गये वह इसलिये कि यह वाणीमें परे था, 'जय हो इस कारणरहित सुखराजकी, जो जगतके नाशमान चंचल पदार्थोंमें एकमात्र स्थिर वस्तु है और सर्वज्ञको भी इसकी व्याख्या करते समय वचन-दरिद्र हो जाना पड़ा था।—'

जयति सुखराज एप कारणरहित सदोदितो जगता ।

यस्य च निगदन-समये वचनदरिद्रो बभूव सर्वज्ञः ॥

सो यह सुखराज ही सार है, यही शून्यावस्था है क्योंकि इसका न आदि है, न अन्त है, न मध्य है। न इसमें अपना ज्ञान रहता है न परायेका। न यह जन्म है न मोक्ष, न भव, न निर्वाण। इसी अपूर्व महासुखराजको सहपादने इस प्रकार कहा है—

आइ ण अन्त ण मज्झ णउ णउ भव णउ णिब्बाण ।

एहु सो परम महासुह णउ पर णउ अप्पाण ॥

—ज० डि० ले० पृ० १३

किम प्रकर यह सहजमत बादमें चलकर सहजिया वैष्णव सम्प्रदायमें बदल गया यह साधनाके इतिहासमें बड़ी मनोरंजक कहानी है, पर हम उधर नहीं जा सकते क्यों कि वह कबीरदासके बादकी घटना है।

कबीरदासने 'शून्य' और 'सहज' से जिस प्रकारकी समाधिकी बात कही है वह योगियोंकी सहजावस्थासे भिन्न है। वे उस सन्तको अपना सारा जप-तप दलालीमें भेंट कर देनेको तैयार थे जो उन्हें सहज सुखके योग्य बना दे, जो उन्हें एक बूढ़ सी राम-रस चखा दे। यह राम ही उनकी सहजा-

वस्थाका सुख है^१ । इसी 'राम-रस' का आस्वादन उन्होने सहज शून्यमें किया था । इसी 'रामरस' से शिव सनकादि मत्त हो गये थे । इडा और पिंगलाकी भट्टी बनाई, उसमें ब्रह्म-अग्नि जला दी, सूर्य और चन्द्रसे दसो दरवाजे बन्द कर दिये और उट्टी गंगा बहाकर पानीकी व्यवस्था की, तब जाकर पोचो प्राणोको साथ लेकर 'राम-रस' चुआया गया और कबीरदासने छक कर पान किया । सद्गुरु न मिले होते तो यह चिचित्र रस सम्भन न होता^२ । खैर, कबीरदास भाग्यशाली थे, उन्हें राम-रसका चस्का लग गया और वे दिन-रात इस महारसमें बुद बने रहे । इस प्रकार कबीरदास हृद छोड़कर बेहदमें पहुँच सके थे और वहाँ 'शून्य' राशेवरमें आप्राण मज्जन करके ऐसे महलमें विश्राम कर सके थे जहाँ मुनिजन भी नहीं पहुँच पाते^३ । राहजावस्था भी कबीरदासके मतसे वह है जहाँ भक्त सहज ही भगवान्‌को पा सके । पुत्र-कलत्र और वित्तका त्याग करना कृच्छ्रता है, कोई एक ऐरा योग है जिसमें ये चीजें स्वयं छूट जाती हैं ।

१ हे कोउ सन्त सुख उपजै जात्रों जप तप षड् दलाली ।

एक बूद भरि वैइ राम रस, ज्यू भरि देइ कलाली । इत्यादि ।

—क० ग्र० पद १५५

२ बोले गाइ रामकी बुझा ।

इह ररा मिव रानकानिक माने पीवत अजहू न अगाइ ।

दला प्यगुला भाटी कीन्वी, ब्रह्म अगनि परजारी ।

ससिद्धर धूर द्वार दस भूदे लागी जाग जुग तारी ।

मन भतिवाला पीने राम रस दृजा कछु ना सुहाइ ।

उलटी गगा नीर बहि आया अशुत वार चुआइ ।

पच जन सो भग करि लीन्हे चलन गुमागी लागी ।

प्रेम पियाले पीवन लागे सोबत नाभिनि जागी ।

सहज सुनिमै जिन रस चाख्या सतगुरुये गुधि पाइ ।

दास कबीरा इहि रस माता कबहू उछाक न जाई ॥

—क० ग्र०, पद ७४

३ हृद छाडि बेहद गया, किया सुन्नि असनान ।

मुनिजन महल न पावई, तहा किया विश्राम ॥

—क० ग्र०, ५-११ (पृ० १३)

कबीरदासने इसी अनासक्ति-योगको अपनाया था और उन्हें अपने पुत्र और बलत्रकी ममता और अर्थ और कामकी चिन्ता सहज ही चली गई थी,— वे ' एकमेक ' होकर रामसे सहज ही मिल सके थे—

सहजै सहजै सब गए, सुत बिन कामिणि-काम ।

एकमेक है मिलि रह्यौ, दासि कबीरा राम ॥

सहज सहज सब कोई कहै, सहज न चीन्है कोइ ।

जिन्ह सहजै हरिजी मिलै, सहज कहीजै सोइ ॥

—क० प्र० २१, ३-४ (पृ० ४२)

किन्तु हमने ऊपर देखा है कि कबीरपथी लोगोंने इस ' सहज ' शब्दका भी लोक विशेषके अर्थमें ही प्रयोग किया है । कबीरदासने यद्यपि यहाँ सहज ही हरिको पा लिया था पर कबीरके शिष्योंको यह पसन्द नहीं था कि उन्हें सहज ही छोड़ दिया जाय । सो सहज शून्यकी नैरात्म्य, केवल्य, महासुख, राम रस-निर्झरसे होती हुई सहज लोक तरु पहुँचनेकी यात्रा बडी ही मनोरंजक है । फिर भी इतना तो सन्तोष क्रिया ही जा सकता है कि उस परिणतिके पश्चात् भी सहजलोकमें वास करनेवाला सहज-पुरुष निरंजन जैसा ठग और धोकेबाज नहीं बताया गया है और वह सत्यलोक-रूप परमपदसे बस एक ही सीढी नीचे है ।

' खसम ' शब्द और भी मनोरंजक है । सिद्धोंके गानों और दोहोंमें यह कई जगह आया है । सरोजवज्रकी निम्नलिखित चौपाईमें यह दो बार आया है । एक जगह केवल ' खसम ' है और दूसरी जगह ' खसम-महावे ' या ' खसम-स्वभावेन ' के रूपमें है—

सब्र रुअ तहि खसम करिज्जन ।

खसमसहाद्वै मण वि धरिज्जइ ॥

दुर्भाग्यवश इस चौपाईपर अद्वयवज्रकी टीका खण्डित मिली है । आखिरी पंक्तिका अर्थ उन्हें ' मनश्च खसमस्वभावेन धार्यते ' अर्थात् ' मन भी रामम स्वभावेसे धारण किया जाता है ' इस प्रकार किया है । परन्तु इसके बादकी चौपाईकी टीकामें जो कुछ लिखा है उससे कोई सन्देह नहीं रह जाता कि ' खसम ' वस्तुतः सहजयानी लोगोंकी सहजावस्था या शून्यावस्थाका वाचक शब्द है । ' खसम ' का शब्दार्थ भी ' शून्यके समान ' या ' आकाशके समान ' (नायपथियोंके शब्द ' शून्योपम ' और ' गगनोपम ' से तुलना कीजिये ।)

है। अद्वयवज्र लिखाते हैं कि, “ तथा सोऽपि रासमस्वरूपं मन, तस्मिन्मनः क्रियते। एव यः करोति स उत्तमः पुरुषः सहज्रनभावे रम्यते तीव्रत इति यावत्। ” अर्थात् आकाशके समान व्यापक मनमे जो साधक अपने मनको लीन कर देता है वह उत्तम पुरुष निश्चय ही राभासे तीव्र करता है। (सहजान्नाय-वर्जिता पृ० ११०-१११)

इसी तरह शजरपादके निम्नलिखित पदमें ‘ खसमे रामतुला ’ शब्द आगा है—

हेरिषे मेरि तइला बाडी खगमे समतुला
पुरुषए सेरे कभासु फुटिला।

टीकाकार यहाँ ‘ रासमे रामतुला ’ का अर्थ ‘ प्रभास्वरतुल्यभूता ’ अर्थात् ‘ अत्यन्त उज्ज्वल ’ किया है। जान पड़ता है कि सहजयानी लोगोमे इस शब्दका प्रयोग सून्यावस्था और नेरात्म्य-भानके लिये किया जाता था। इस भावके व्यञ्जक जितने भी पुराने शब्द योगियों और तांत्रिकोंके साहित्यमे वच रहे हैं उनका अर्थ योद्धा बदल गया है। नेरात्म्यका रवान ‘ भावाभावविनिर्मुक्तावस्था ’ ने ले लिया है अर्थात् बोद्ध लोग जहो उन शब्दोमे आत्माके लुप्त होनेका भाव लिया करते थे (नेरात्म्य), वहाँ योगी और तांत्रिक लोग एक ऐसी अवस्थाका अर्थ रामक्षणे लगे जिसमे साधकको न भावभा अनुभव होता है न अभावता—न तो वह ‘ है ’ को महसूस करता है और न ‘ ना ’ को (भाव-अभाव विनिर्मुक्त-अवस्था)। यही योगियोकी दुर्लभा सहजावस्था है। ध्यान देनेकी बात है कि इस अवस्थाके लिये योगियोंन ‘ रासम ’ शब्दके तुल्यार्थक ‘ गगनोपम ’ शब्दका व्यवहार किया है। ‘ अश्वत्-गीता ’ में अव्युत्की इस गगनोपमावस्थाका विस्तारपूर्वक वर्णन है। गगनोपमावस्था (या रा-सम अवस्था) जहाँ द्रव और अद्रव, नित्य और अनित्य, सत्य और असत्य देवता और देवलोक आदि कुछ भी प्रतीत नहीं होते, जो मायाप्रपञ्चके ऊपर है, जो दम्भादि व्यापारके अनीत है, जो सत्य और असत्यके परे है, जो ज्ञानरूपी अमृतपानका परिणाम है—

अद्वैतरूपमखिल हि वथ वदामि

नित्य ध्यानित्यमखिल हि कथं वदामि।

सत्यं सत्यमखिल हि कथं वदामि

ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

ब्रह्मादया सुरगण कथमत्र सन्ति
 स्नर्गादयो वसतय कथमत्र सन्ति ।
 यद्येकरूपममल परमार्थतत्त्व
 ज्ञानामृतं समरस गगनोपमोऽहम् ॥
 माया-प्रपञ्च-रचना न च मे विकारः
 कौटिल्य-दम्भ-रचना न च मे विकारः ।
 सत्याचूतेति रचना न च मे विकारः
 ज्ञानामृतं समरस गगनोपमोऽहम् ॥
 न शून्यरूपं न विशून्यरूपं
 न शुद्धरूपं न विशुद्धरूपं ।
 रूप-विरूप न भवामि किञ्चिद्
 स्वरूपरूप परमार्थतत्त्वम् ॥

जय यह शब्द कबीरदास तरु पहुँचा तबतक हमसे मिलता-जुलता एक अरबी शब्द खमम (=पति) भारतवर्षकी सीमामें पहुँच चुका था । कबीरदासको यह शब्द दो मूलोंसे प्राप्त हुआ । इटयोगियोंके माध्यमसे यह आत्माके शून्यचक्रमें पहुँचकर समभावकी अवस्थाको प्राप्त होनेके अर्थमें आया और मुसलमानी माध्यमसे पतिके अर्थमें । हमने पहले ही देखा कि कबीरदास योगियोंके कृच्छ्राचार-द्वारा प्राप्त समाधिमें बहुत ऊँची अवस्था नहीं मानते थे । मेरुदण्डपर बुलेचा डालकर समाधि लगानेको वे कच्चा योग ही समझते थे—

मेरुदण्डपर डारि दुलैचा जोगी तारी लवैं ।

सो सुमेरकी खाक उडैगी कच्चा योग कमावैं ॥

बीजकके ६५ वें पदमें यह बताया गया है कि योगियोंका महाकाळको धोखा देनेकी धुनमें लगे रहना कितना हैस्यास्पद है । भला हृदयमें भगवद्भक्ति न हो तो शरीरकी साधना कहाँ तक साध दे सकती है ? जो रस बघनेमें है ही नहीं, उसे टोंटीके रास्ते गिरानेका प्रयत्न हास्यास्पद नहीं तो क्या है—

जरि गौ कन्था धज गौ दूटी । भजि गौ डडे खपर गौ फूटी ।

कहहिं कबीर इ कलि है खोटी । जो रखे करवा सो निकरे टोंटी ।।

इसीलिए कबीरदासने शून्य समाधिवाली गगनोपमावस्था या खसम भावको सामाजिक ध्यानन्द ही माना है, बड़ी चीज तो सहज समाधि है जिसके लिये न

उड़के जहरत है न कंथाकी, न मुद्रा आवश्यक है न आसन (पृ० ६७ टि० देखिये) । यही कारण है कि खसमका अर्थ राव समय उन्होंने ' निकृष्ट पति ' समझा । इन्द्रिय-बधुओका रासमके साथ ' सूतने ' अर्थात् औषिक्त क्रियाओद्वारा मुग्ध बने रहनेको उन्होंने कुछ इसी अर्थमें प्रयोग किया है । फिर रासम वह पति है जो अपनी पत्नीको वश न कर सके और इंद्रियोंके दाम्न मनको भी इसी लिये कबीरदासने कभी कभी रासम कहा है । कमरा कम कबीरदासके नामपर चलने वाले बहुतेसे परवर्ती भजनोर्म इसका इस दूसरे अर्थमें ही प्रयोग अधिक है । टीकाकारों और भक्ताने अपनी उर्वर कल्पनाके बलपर इस शब्दका अर्थ कभी जीव, कभी मन और कभी परमात्मा भी किया है ।

मेरा अनुमान है कि कबीरदास ' खसम ' शब्दकी पुरानी परम्परासे जहर वाकफ थे और उन्होंने जान-बूझकर खसमावस्थाकी तुलना निकृष्ट पतिसे की है । उद्देश्य योगियोंकी कच्चाई बताना था । तिहतरवीं रमैनीमें यह शब्द इस प्रकार आया है :

आबन मरै सुपैबी सौरी, खसम न चीन्है घरनि भै बौरी ।

सौंझ-मकारा दियना बारै, खसम छोड़ि सुमिरै लगवारै ।

ठीक इसी प्रकारकी उक्तियों सिद्धोंकी वाणियोंमें खोजी जा सकती हैं । सिद्ध लोग ' घरणि ' या घरनीका अर्थ तीन वृत्तियोंमेंसे कोई एक समझते हैं । यद्यपि इन तीन वृत्तियोंके नाम उस जमानेकी नीच रागिणी जानेवाली जातियोंके नामपर हैं पर वे बौद्ध तान्त्रिक साधनकी बहुत ऊँची अवस्थाओंकी छोटिका हैं । सहज-सतकी तीन वृत्तियों (या मार्ग) ये हैं (१) अवधूती, (२) चाण्डाली, (३) डोम्बी या बगाली । अवधूतीमें द्वैत-ज्ञान बना रहता है, चाण्डालीमें द्वैत ज्ञानके बने रहनेको कह भी सकते हैं, नहीं भी कह सकते, पर डोम्बी या बंगालीमें विनुद्ध अद्वैत-ज्ञान ही विराजा करता है । एकका रास्ता इबा मार्गसे है, दूसरीका विगला मार्गसे और तीसरीका सुपुत्रासे । भूसुकपादने इसी लिए अपनेको सम्बोधित करके कहा है कि ' ऐ भूसुक, तूने चण्डालिनी घरनीको तो अपना लिया, अब आज बंगालिन घरनी भी बना ले और इस प्रकार सर्वद्वन्द्व-विनुर्मुक्त खसम-भावको प्राप्त हो '

आजि भूसु बंगाली भइली, गिअ घरणी चाण्डाली लइली ।

इस प्रकार इस साहित्यमें ' घरणी ' शब्द प्रायः ही तीन वृत्तियोंके अर्थमें संकेतित है । इस अर्थके प्रकाशमें कबीरदासकी ऊपरवाली रमैनीका विचार किया जाय तो

अर्थ बहुत साफ हो जाता है। खसम भावको पहचाननेवाली वृत्ति सुषुम्नावाहिनी है, अन्य मार्ग जो द्वैतज्ञानमूलक हैं, उन्हें यह वृत्ति पहचानती नहीं।

इसी प्रकार निम्नलिखित साखीमें भी खसम भावकी अपेक्षा भक्तिप्रतिपाद्य भगवद्भावको श्रेष्ठ बताया है—

भोरै भूली खसमके, कजहुँ न किया विचार।

सतगुरुसाहिब बताइया पूरवला भरतार ॥

परतु ऐसा जान पड़ता है कि या तो कभी कभी कबीरदास स्वयं खसम शब्द परम्परासमर्थित अर्थमें प्रयोग नहीं करते थे या फिर ऐसे पद कबीरदासके नाम पर बादमें चल पड़े होंगे। बीजकमें ही खसम शब्दका ऐसा प्रयोग पाया जाता है जिसका बहुत सीख-तान करने पर भी 'खसमावस्था' अर्थ नहीं किया जा सकता^१। उदाहरणार्थ,

भाई, मैं दूनो कुल उजियारी।

बारह खसम नहरे खायो, सोरह खायो ससुरारी।

दत्यादि (शब्द ६२)

हमने यह पहले ही देखा है कि कबीरदासजीमें शून्य-सहजमें 'राम रस' पानेका अनुभव किया था। अपने आपको खसमावस्था या गगनोपम भावके ऊपर उठाकर प्रेम-प्रवण 'हरिरस' की ओर उन्मुख करनेके लिए वे जो कुछ कहते हैं उससे तो खसम शब्दका पुराना अर्थ ही समर्थित होता है—

धीरौ मेरे मनवों तोहि धरि टोंगौ, तं तो कियो मेरे खसमसँ खाँगौं।

प्रेमकी जेवरिया तेरे गले बाँधूँ, तहाँ लै जाउँ जहाँ मेरे मावौ।

काथा नगरी पैसि किया मैं बासा, हरि-रस छौंढि विपै-रसि माता ॥

कहै कबीर तन-मनका ओरा, भाव-भगति हरिसँ गँठ जोरा ॥

इस प्रकार 'सहज' और 'शून्य' की भाँति 'खसम' और 'घरनी' की परिणति भी साधना साहित्यकी एक मनोरञ्जक घटना है।

१ प० चन्द्रबली पाण्डेने साप्ताहिक 'आज' में एक लेख 'खसमकी खोज' नामसे लिखा था। इसमें उन्होंने दिखाना चाहा है कि खसम शब्दका अर्थ कबीरदासकी वाणि योंमें 'निष्कृत पति' नहीं होता बल्कि पति स्वामी आदि साधारण अर्थमें ही होता है। पाण्डेजीकी नहीं मानते कि कबीरदासके इस शब्दके प्रयोगमें कोई जटिलता है। पाण्डेजीके लेखमें जानने योग्य बातें हैं पर मुझे अपना मत परिवर्तन करनेकी कोई आवश्यकता नहीं मालूम हुई।

७—योगपरक रूपक और उलटबाँसियाँ

कबीरदासके नामपर बहुतसे योग-परक रूपक और उलटबाँसियोंका पाया जाना बड़े भारी भ्रम और विवादका विषय बन गया है। ऐतिहासिक दृष्टिसे न देखा सकेके कारण अनेक पण्डित इसके वास्तविक रहस्यको नहीं समझ सके। कबीरदास जिस वशमें उत्पन्न हुए थे उसमें योग-चर्चा अत्यंत मामूली धर्म-चर्चाके समान थी। बाहर भी योगियोंका बहुत जबरदस्त प्रभाव था। इन योगियोंकी अद्भुत क्रियायें साधारण जनताके लिए आश्चर्य और श्रद्धाका विषय थीं। परन्तु इन योगियोंका किसी भी विषयमें साधारण जनतासे साम्य नहीं था। बल्कि ये लोग गर्वपूर्वक चोपणा करते फिरते थे कि वे तीन लोकसे न्यारे हैं। सारी दुनिया भ्रममें उलटी बही जा रही है, सही रास्तेपर वे ही लोग हैं जो हठयोगके सिद्धान्तों और व्यवहारोंको मानते हैं। 'गोरक्ष-सिद्धान्त-सग्रह' में कहा गया है कि

“एक योगसम्प्रदायके सिवा अन्य सभी मतोंकी बात उट्टी है। नाथका अश नाद है, नादका अश प्राण और उधर शक्तिका अश बिन्दु है और बिन्दुका अश शरीर। इससे स्पष्ट है कि नाद और प्राण बिन्दु और शरीरसे अधिक महत्त्वपूर्ण हैं, अर्थात् पुत्र-क्रमकी अपेक्षा शिष्य क्रम अधिक मान्य है। दुनियाके लोग ठीक इसके उल्टे चलते हैं। उनका दृष्टिमें पुत्र-क्रम ही अधिक मान्य है और शिष्य-क्रम अल्प-मान्य। परन्तु नाथपन्थी लोग शिष्यक्रमको प्रधान मानते हैं, और यही ठीक भी है। दुनियाका क्रम है : धर्म-अर्थ-काम-मोक्ष, ब्रह्मचर्य-गार्हस्थ्य-वानप्रस्थ-सन्यास, शृङ्गार-हास्य-करण रौद्र बीभत्स-भयानक-अद्भुत-शान्त, पृथ्वी-जल-तेज-वायु-आकाश, ब्रह्मा-ब्रह्मण्य-शिव इत्यादि, —सब उल्टा। क्योंकि जो श्रेष्ठ है उसको पहले स्थान देना चाहिए अपेक्षाकृत कम श्रेष्ठको बादमें। इस प्रकार वास्तविक क्रम विरुद्ध उल्टा होगा। यथा मोक्ष धर्म-अर्थ-काम, सन्यास-वानप्रस्थ-गार्हस्थ्य-ब्रह्मचर्य, शान्त-करण अद्भुत-वीर-रौद्र-हास्य-भयानक-बीभत्स शृङ्गार . इत्यादि। यही योग सम्प्रदायकी रीति है, यही तन्त्र सम्प्रदायकी।” (पृ० ५८—५९।) इस सम्प्रदायिक वृत्तिका परिणाम यह हुआ कि योगी और तान्त्रिक लोग दुनियासे उलटी बात कहनेके अभ्यस्त हो गये। विरोधाभास यह कि ऐसा कहनेसे उनकी

प्रतिष्ठा बढ़ती ही गई, घटी बिल्कुल नहीं। और ये लोग अधिकाधिक उत्साहसे डकेरी चोट सीधी बातको भी उल्टी करके, जटिल करके, धक्कामार बनाके कहते गये। तुम कहते हो सूर्य प्रकाश और जीवन देता है ?—बिल्कुल गलत है। वही तो मृत्युका कारण है। चन्द्रमासे जो कुछ अमृत झरा करता है वह सूर्य ही चट कर जाता है उसका मुँह बन्द कर देना ही योगीका परम कर्तव्य है^१। क्योंकि जो आकाशमें तप रहा है वह वास्तवमें सूर्य नहीं है, असलमें सूर्य नाभिके ऊपर रहता है और चन्द्रमा तालुके नीचे (हठ० ३-७८)। तुम कहते हो गोमास-भक्षण महापाप है^२ वारुणी पीना निषिद्ध है !—भोले हो तुम। यही तो बुलीनका लक्षण है, क्योंकि 'गो' जिह्वाका नाम है और उसे तालुमें उलटकर ब्रह्मरक्षकी ओर ले जाना ही 'गोमास-भक्षण' है। तालुके नीचे जो चन्द्र है उससे जो सोमरस नामक अमृत झरा करता है वही अमर वारुणी है। इसका पाना तो बड़े पुण्यका फल है ! (हठ० ३-४६, ४८) तुम कहते हो बाल विधवा सम्मान और पूजाकी वस्तु है^३ सारे समाजको उसके सम्मानकी और रक्षाकी जिम्मेदारी लेना चाहिये ?—एकदम उल्टी बात है। क्योंकि गंगा और यमुनाकी मध्यवर्ती पवित्र भूमिमें वास करनेवाली एक तपस्विनी बाल विधवा है, उसका बलात्कार-पूर्वक ग्रहण करना ही तो विष्णुके परमपदको प्राप्त करनेका सही रास्ता है। कारण स्पष्ट है। गंगा इडा है, यमुना पिंगला। इन दोनोंकी मध्यवर्तीना नाडी सुषुम्नामें कुण्डलिनी नामक बालरण्डाको जबर्दस्ती ऊपर उठा ले जाना ही तो मृत्युका परम लक्ष्य है^४। तुम कहते हो कि पंचम-गर्णी अवधूत बनकर मन्त्र-तन्त्र करनेसे सिद्धि मिलेगी—बेतुकी बात है यह। अपनी घरनीको लेकर जब तक केलि नहीं करते तब तक बोधि-प्राप्तिकी आशा बेकार है। इसी तरुणी घरनीके बिना जप-

यत् किञ्चित्प्रवृत्ते चन्द्रादधृत दिव्यरूपिण ।

तत्सर्वं ग्रसते सूर्ये तेन पिप्लो जरायुत ॥—हठ ३—७६

गगायमुनयोर्मध्ये बालरण्डा तपस्विनी ।

बलात्कारेण गृह्णीयात् तद्विष्णो परम पदम् ॥

इडा भगवती गगा पिंगला यमुना नदी ।

इडापिंगलयोर्मध्ये बालरण्डा तु कुण्डली ॥—हठ० ३-१०१, २

होम सब व्यर्थ हैं ! क्योंकि घरनी तो असलमें महामुद्रा है । उसके बिना निर्वीण पद कैसे मिल सकता है^१ ।

योगियो, सहजानियो और तान्त्रिकोंके ग्रन्थोंसे ऐसी उल्टनागियोंका सप्रह क्रिया जाय तो एक विराट् पोधा तैयार हो सक्ता है । परन्तु हमें अधिक संग्रह करनेकी जरूरत नहीं । इस प्रकरणमें जो प्रसंग उल्लेखित क्रिया जा रहा है उसीको सुनकर धैर्य सम्हाल रराना आसान काम नहीं है ।

सहजयानियोंमें इस प्रकारकी उल्टी गानियोंका नाम 'सन्ध्या भाषा' प्रचलित था । म० म० हरप्रसाद शास्त्रीके मतसे 'सन्ध्या-भाषा'से मतला ऐसी भाषासे है जिसका कुछ अर्थ रामझमें भाये और कुछ अस्पष्ट लगे, पर ज्ञानके दीपकसे जिसका सब स्पष्ट हो जाय । इस व्याख्यामें 'सन्ध्या' शब्दका अर्थ 'गोष्ठा' मान लिया गया है और यह भाषा अन्धकार और प्रकाशके बीचकी, — सन्ध्याकी भाँति ही कुछ स्पष्ट और कुछ अस्पष्ट बताइ गई है । किन्तु ऐसे बहुतसे विद्वान् हैं जो उक्त भाषाका यह अर्थ रवीकार नहीं करना चाहते । एक पण्डितने अनुमान भिन्नया है कि इस शब्दका अर्थ सन्धि देशकी भाषा है । सधि दश भी, इग पण्डितके अनुमानके अनुसार, वह प्रदेश है जहाँ विहारकी पूर्वी सीमा और बंगालकी पश्चिमी सीमा मिलती है । यह अनुमान स्पष्ट ही वे बुनियाद है, क्योंकि इसमें मान लिया गया है कि बंगाल और विहारके आधुनिक विभाग सदासे इसी भाँति चले आ रहे हैं । म० म० प० विशुशेखर भट्टाचार्यका मत है कि यह शब्द मूलन 'सन्धा भाषा' है, 'सन्ध्या भाषा' नहीं । अर्थ अभिगन्धिसहित या अभिप्राययुक्त भाषा है । आप 'सन्धा' शब्दको संस्कृत 'राधाय' (=अभिप्रेत्य) का अपभ्रष्ट रूप मानते हैं । बौद्ध शास्त्रके किसी वचनमें सहजयान और वज्रयानमें यह रूप धारण क्रिया है । अगलमें, जैसा कि भट्टाचार्य महाशयने सिद्ध कर दिया है, वेदों और उपनिषदांमें भी ऐसे उदाहरण रोज निकाले जा सकते हैं जिनमें सधा भाषा जैसी भाषाके प्रयोग मिल जाते हैं । परन्तु बोद्ध नर्सकी अन्तिम यात्राके समय यह शब्द और यह शैली

^१ एक न किञ्चिद् मत न तन्त । गिअ घरणी लेइ कोल करन्त ॥

गिअ घर घरणी जाव ण भज्जइ । ताव कि पचवण्ण विहरिज्जइ ॥

एण जप होमे मण्डल-अग्ने । अनुदिन अच्छसि काहिउ धग्गे ।

तो विणु तरुणि निरन्तर नेहे । वासि कि लगइ एण वि देहे ।

— कृष्णाचार्यका दोहा, बौद्ध० पृ० १३१ २ और उगकी संस्कृतगीता ।

अत्यधिक प्रचलित हो गई थी और साधारण जनतापर इसका प्रभाव भी बहुत अधिक था ।

हमने ऊपर जिस योगमिद्धान्तकी चर्चा की है उससे ही स्पष्ट है कि योगियोंके पारिभाषिक शब्दोंमें उन्टी बानीको प्रभावशाली और अद्भुत बना देनेकी शक्ति है । हठयोगप्रदीपिका, शिव-सहिता और घेरण्ड-सहिता आदि ग्रन्थोंमें उपमान-रूपमें निम्नलिखित विषयोंके लिये निम्नलिखित सकेत कहे गये हैं । कमीरदास तथा अन्य परवर्ती सनौकी उलटबौंसियो और योगशास्त्रीय रूपकोको समझनेमें ये उपमान (या सकेत) कामके मिद्व हुए हैं । नीचे उनका संग्रह किया जा रहा है ।

चित्त—भ्रमर (हठ० ४-८९), अग्नि (४-९७)

मन—मत्त गजेन्द्र (हठ० ४-९०), खग (हठ० ४-९१), पारद
(हठ० ४-९५)

{ अन्तःकरण—हरिण (हठ० ४-९८)
अन्तरग (अन्तःकरण) भुजगम (हठ० ४-९६), हरिण
(हठ०-९३)

वायु—शिह, गज, व्याघ्र (हठ० २-१५)

ब्रह्मनाडी—विल (हठ० ३-८८)

नाद—शिखरी (हठ० ४-९२), गंवरक (हठ० ४-९४) काष्ठ (४-९७)

उन्मनी—कल्पलता

इडा—सूर्य-अग (हठ० ३-१५), वरुणा (शिव० ५-१००), गगा
(हठ० ३-१०२)

पिगला—चन्द्र-अग (हठ० ३-११), यमुना (हठ० ३-१-२), अग्नी
(शिव० ५-१२३)

सुषुम्ना—शून्य पदवी (शून्य मार्ग), राजपथ, ब्रह्मरन्ध्र, महापथ, इमशान,
शाम्भवी, मध्यमार्ग (हठ० ३-४), ब्रह्मनाडी (हठ० ३-६८), सरस्वती
(शिव० ५-१२३)

कुण्डलिनी—कुटिलागी, भुजगी, शक्ति, ईश्वरी, कुण्डली, अरुन्धती (हठ०
३-९७) बालरण्डा (३-१०१)

मूलाधारपद्म—(नाभिके ऊपर)—सूर्य (शिव० ५-१०६)

ब्रह्मरन्ध्र (तालुके नीचे)—चन्द्र (शिव० ५-१०३)

चन्द्रका रस—सोम-रस, अमर वारुणी (वही तथा हठ० ३, ४६-४८)

ब्रह्मरन्ध्र—त्रिवेणी (शिव० ५-१३२), शून्य, कमल, कूप, गगन इत्यादि^१ ।

परन्तु रूपको और उलटबोसियोंको समझनेके लिये केवल ऊपर बताये हुए शब्द ही पर्याप्त नहीं हैं। वस्तु-धर्मके साथ जिस किसी भी उपमानका साधर्म्य हो सकता है उसे ही अतिशयोक्ति अलंकारकी शैलीपर उरा वस्तुका वाचक मान लिया गया है। उदाहरणार्थ चित्त चञ्चल है, इसलिये हरिण-मच्छ-आदि कई चान्चल-धर्मी उपमानोंको चित्तका वाचक मान लिया गया है। इसी तरह समारमें विषयी लोग डूब जाते हैं इसीलिये वह सागरका समानधर्मी है जिसमें एक बार पड़ जानेवालेको मार्ग नहीं मिलता। फिर वह गहन वनके समान भी है जहाँ पद पदपर हिच जन्तुओंके समान कुचुत्तियोंका भय है। इस प्रकार संसारके लिये 'सागर' और 'वन' पर्यायवाची हो गये हैं।

योगियोंके उक्त शब्दोंके साथ कवीरदासके अपने शब्द भी मिले हुए हैं। 'धिलैया', 'भूसा', 'पूत', 'बोझ माता' आदि शब्द योगियोंके साहित्यमें नहीं मिलते। कमसे कम मुझे देखनेको नहीं मिले। इन स्थानोंपर उद्देश्य माया और जीवसे होता है। इस प्रकार श्री विचारदासजीने अपनी विद्वत्तापूर्ण पुस्तकमें इन शब्दोंको संकेतित माना है।

मन—मच्छ, माछ, मीन, जुलाहा, साउज, सियार, रोझ, हस्ती, मतंग, निरजन आदि।

जीवात्मा—पुत्र, पारथ, जुलाहा, दुलहा, सिंह, भूसा, भौरा, योगी आदि।

माया—माता, नारी, छेरी, गैया, बिलैया।

ससार—सायर, वन, लीकस।

नर-तन—थौवन, दिवस, दिन।

इन्द्रिय—सखी, सहेलरी, इत्यादि।

—विचार० पृ० ४०

१ खोज की जाय तो कवीरदासके पदोंमें इन शब्दोंसे मिलते जुलते संकेतित बहुत से शब्द ढूँढे जा सकने ह। उदाहरणार्थ, बिहगम (क० ग्र० पद ६), मृग (पद ९), बिल (पद ९), गगा यमुना (पद १४ और १८), बेलि (पृ० २६, साखी ५८, ३-४), राई (पद ६, १८, १७६) चन्द्र (पद ६, १८, १७७) त्रिवेणी (पद ४, १८) इत्यादि भूरिज्ञ पाये जा सकते ह।

श्री विचारदासजीका दावा है कि ये शब्द सम्प्रदायमें स्वीकृत हैं। परन्तु उन्होंने भी यह दावा नहीं किया कि ये ही सब कुछ हैं। इनके अतिरिक्त और भी बहुत-से शब्द हैं जिनकी चर्चा उन्होंने विस्तार-भयसे नहीं की है। परन्तु यह बात अच्छी तरहसे समझ लेना चाहिए कि अतिशयोक्ति अलंकारकी शैलीपर कहे जानेपर भी वे रमयं अतिशयोक्ति अलंकार नहीं हैं। इनमें कुछका तो तत्तत् शास्त्रमें सकेतितार्थ निश्चित ही है अर्थात् वहाँ उपमेयोपमान भावकी कल्पना ही नहीं की गई। उदाहरणार्थ, जब इडा और पिंगलाको गंगा और यमुना कहा गया है तो प्रस्तुत गंगा-यमुनामें (उपमानमें), अप्रस्तुत इडा पिंगलाके (उपमेयके) अथेका 'निगिरण-पूर्वक अध्यवसान' नहीं है, जब कि ऐसा होना ही अतिशयोक्ति अलंकारका बीज है,—बल्कि वहाँ गंगा-शब्दका सकेतितार्थ ही इडा है और पिंगला शब्दका सकेतितार्थ ही यमुना है। इस प्रकार जितनी उलट-बॉसियाँ हैं उनमें साधारण तौरसे विपरीत भाव दिखानेपर भी योगशास्त्रीय परिभाषाओंका ही व्यवहार है। परन्तु यही बात रूपकोंके बारेमें ठीक नहीं है ('रूपक' से यहाँ अलंकार रूपकका विशिष्ट अर्थ न लेकर सामान्य अर्थ ही लेना चाहिए)। अधिकांश रूपकोंमें प्रस्तुत अर्थका निगिरण सचमुच ही हुआ है जिसका परिणाम यह हुआ है कि टीकाकारोंकी कल्पनाको यथेष्ट स्वाधीनता मिल गई है। एक ही पदमें आये हुए एक ही शब्दको भिन्न भिन्न टीकाकारोंने भिन्न भिन्न अर्थोंमें ग्रहण किया है। इस तरह ऊपर श्री विचारदास द्वारा बताये सकेतितार्थोंको साम्प्रदायिक मन्त्र मान भी लें तो इनके अतिरिक्त बहुतेरे शब्द रह जाते हैं जिनके लिये अलग अलग कल्पनाकी गुंजाइश रह जाती है।

परम्परा निस्सन्देह किसी तत्त्वके समझनेका उत्तम साधन है, पर परम्पराका ऐतिहासिक विकास और भी अधिक महत्त्वपूर्ण साधन है। सहजयानी सिद्धों, नाथपन्थी योगियों और निर्गुण मतके सन्तोंके सांकेतिक शब्दोंकी तुलना करनेपर हम निस्सन्देह इस परिणामपर पहुँचते हैं कि दूसरी श्रेणीके सकेतितार्थोंमें,— अर्थात् जहाँ प्रस्तुतार्थका अप्रस्तुतार्थ द्वारा निगिरण हो गया होता है वहाँ धर्म ही संकेतका कारण है, धर्म नहीं। दूसरे शब्दोंमें कहा जाय तो जब ये सिद्ध, योगी और सन्त लोग मनको मच्छ या हरिण कहते हैं तब 'मन' से संकेतित चाञ्चल्य-धर्म होता है, चाञ्चल्यधर्म ही हरिण नहीं। वह हरिण किसी

अन्य साधर्म्यवश किसी अन्य वस्तुका द्योतक भी हो सकता है। 'हरिण' या 'मच्छ' शब्दसे साधर्म्यके प्रसंगवश कई पदाथ ग्रहण किये जा सकते हैं। उदाहरणार्थ हरिणका भीतियुक्त स्वभाव वगी कमजोर साधकका भी द्योतक हो सकता है।

अधिक निश्चित उदाहरणके लिये भूसूकपादका यह यह पद लिया जाय—

अपणा मासे हरिणा वैरी । खनह न छाइअ भूऊ अहेरी ॥

तिण न छुअइ हरिण पिणइ न पाणी । हरिणा हरिणीर निलअ न जाणी ।

यहा—हरिण=चित्त

आखेटिक=स्वयं भूसूकपाद (साधक)

हरिणी=ज्ञानमुद्रा

इसमें 'हरिण' 'हरिणी' शब्द जो भिन्न भिन्न अर्थमें प्रयुक्त हुए हैं वे दो भिन्न धर्मोंके कारण, यह बात टीकाकारने साफ साफ स्वीकार की है^१। धर्म भी एक अर्थगत है दूसरा शब्दगत। चित्तको हरिण इसीलिये कहा गया है कि वह चाञ्चल्यधर्मि है और ज्ञान मुद्राको हरिणी इसीलिये कहा गया है कि विषयान और भयग्रह आदिको हरिण करती है और भूसूकपाद अपनेको आखेटिक इसलिये कहते हैं कि उनमें गुरुके वचनरूपी वाणोंसे चित्त-चाञ्चल्यको वेग सवने योग्य आखेटकत्व धर्म विद्यमान है।

इसी प्रकार कृष्णाचायेके,

मारिअ शसासु ननेद घरे शाली ।

माअ मारिअ कान्ह भइल कपाली ॥

इस पदमें,

सास = श्वास, ननेद = इन्द्रिय, मा = काया, कपाली = स्वयं कृष्णाचाय
(= साधक)^२ ।

१ अपणेत्यादि। अतएव स्वयं कृतविद्यामात्सर्वदोषेण चाचल्यतया पुन स एव चित्तहरिण सर्वेषा वद्धवैरी। क्षणमपि चित्तहरिण विहाय भूसूकपाद आखेटिक सद्गुरु वचन वाणेनेन प्रहरति। विषयान भवग्रहान् हरति खण्डयति। हरिणीति सन्ध्याभाषया राव ज्ञानमुद्रा नेरात्मा।

२ चर्या० ११-५, पृ० २१-२२

—चर्या० पृ० १२-१३

इन शब्दोंमें साधर्म्यकी प्रधानता ही सकेतका कारण समझी गई है। उदाहरणोंकी सख्या और भी बढ़ाई जा सकती है। स्वयं कबीरदासने भी कभी जीवात्माको दूहा कहा है और कभी मनको ही इस शब्दसे स्मरण किया गया है। कभी उनके राम भी इस बूल्हापदको सुशोभित करते हैं। अगर सर्वत्र 'दुल्हा' में एक ही धर्मका आरोप होता तो ऐसा होना मभव नहीं था।

'निरजन' शब्दके बारेमें जो साम्प्रदायिक विचार बादसे प्रतिष्ठित हुआ था, उस देखते हुए निरजनको मनका वाचक समझ लेना कुछ आश्चर्यकी बात नहीं है। हम पहले ही देख चुके हैं कि न तो परम्परा ही और न कबीरदासकी पुगानी वानियों ही निरजनको मन (या भगवानके अतिरिक्त और कोई वस्तु) समझनेका समर्थन करती हैं। कबीरदासने तो स्पष्ट रूपसे 'निरजन'से निरुपाधि निर्गुण गोविन्दको सम्बोधित किया है,—गोविन्द जिसका कोई रूप नहीं, रस नहीं, मुद्रा नहीं, माया नहीं, जो मुद्रा भी नहीं, पहाड़ भी नहीं—सबसे 'त्रिलक्षण, सबके अतीत'। कबीरदास समारको ही अजन समझते हैं, उत्पत्ति भी, परिवर्तन भी, आवागमन भी, योग भी,—सब कुछ अजन है, सब कुछ म्लघ है। निरजन या निष्कलुष अकेले राम हैं जो सब घटमें समाये हुए हैं। एक अन्य पदम तो निरजनसे मन लगानेका उपदेश देकर उन्होंने मानों साफ घोषणा कर दी है कि निरजन कोई और है, मन कुछ और^२। फिर भी यह अस्वीकार नहीं

गाव्दे, तू निरजन, तू निरजन, त निरजन राया ॥

तेरे रूप नाहीं रेख नाहीं, मुद्रा नाहीं माया ॥

ममन् नाहीं, सिखर नाहीं, धरती नाहीं गगना ॥

रवि ससि नेउ एने नाहीं, बहत नाहीं पवना ॥

नाद नाहीं, ब्यद नाहा, काल नाहीं काया ॥

जलने जल ब्यब न होने तव तूहि राम राया ॥ इत्यादि,

—क० ग्र० पद २१५

अजन अलय निरजन सार । यहै चीन्हि नर करहु विचार ।

अजन उत्पत्ति वरत्तनि लोइ । विना निरजन मुक्ति न होई ॥

अजन आवै अजन जाइ । निरजन सब घटि रह्यौ ममाइ ।

जोग न्यान तय सै विकार । कहै कबीर मेरे राम अथार ॥

—क० ग्र० पद ३३७

किया जा सकता कि कबीरके उत्तराही चेलोने 'निरंजन' को जिस रीमा तक घसीटा उसके आधारपर सम्प्रदायमें 'निरंजन' का अर्थ मन हो जाना बहुत अन्याय नहीं है ।

इतनी नीररा चर्चाके बाद हम कबीरद्वाराकी बहुतेरी उलटबोसियो और अधिकांश योगपरक रूपकोंके समझने योग्य अवस्थामें आ गये हैं । जहो शास्त्रीय सकेतोंको ग्रहण किया गया है । (अर्थात् गंगा, यमुना, सरस्वती, त्रिवेणी, बाराणसी, सूर्य, चन्द्र, सोमरस, वारुणी, मदिरा, गोमारा, ब्रह्मपथ, भुजगी, नागिन, बिल, अमृत, इमवान, बेलि, लता, शून्य, गगन, आदि) वहां तो विशेष सुविधा है । हम आँख मूदकर अराली रहस्यको समझ सकते हैं । इस प्रकार, पूतके (जीवके) पहले बौद्ध माताका (मायाका) जन्म, बौद्धीका (ब्रह्मनाडीका) भुजगको प्राप्त कर जाना (क० प्र० पद, १६२,), किसी विचित्र बेलिका (उन्मनीका) लहलहाना और (विषय-वारिसे) सीचनेपर कुम्हला जाना और आकाश (शून्य-चक्र) में फल देना (क० प्र० पृ० ८६, साखी ५८३), चन्द्र (तालुके नीचे) ओर सूर्यके (नाभिके ऊपर) खंगोमें बंकनालकी (कुडलिनीकी) डोरी बोधकर झूलती हुई सखियोकी (इन्द्रियोकी) क्रीड़ासे दुलहिनका (मनका) आकर्षित होना, नीचेरो ऊपरको बढ़ती हुई गंगायमुना, [इडा पिंगला—मूलकमल (नाभिकमल) के घाटपर ओर सगम त्रिवेणीके पार है] और उनमे घटचक्रकी गगरीका सरा जाना (क० प्र० पद १८), धागेके (ध्यानके) टूटनेसे गगनका (शून्य रामाधिका) विनिष्ट होना और सबदका गायब हो जाना (क० प्र० पद ३२), जहाँ सूर्य और चन्द्रका प्रकाश नहीं जाता वहाँ (अर्थात् राहृहार चक्रमें) आनन्दरूपका दर्शन पाना, (क० प्र० ३१), शून्यमें अनाहत तूर्यका-उजना (क० प्र० पद ७), डाइनका (मायाका) कुत्तेपर (मनपर) डोरा डालना, पोच कुटुम्भियोका (तत्त्वोंका), शक्तका वजना, रोझ, सृग या शशकका (मनका) पारधीको (जीवको) घेर लेना (क० प्र० पद ९) आदि बातें अत्यन्त सरल हो जाती है ।

१ ना हज जाऊ ना तीरथ पूजा । एक पिडाभ्यां तो क्या इजा ॥
कहै कबीर भरम सब भाला । निरंजनखें मन लागला ॥

परन्तु बहुत-सी बातें फिर भी अनुमान सापेक्ष रह जाती हैं क्योंकि उनका सकेत निश्चित नहीं है और कौन सा धर्म उनमें आरोपित करना उचित है, यह सपूर्णतया श्रोतापर निर्भर करता है। बहुत चार केवल सख्यावाचक विशेषण ही अर्थवगमका कारण होता है। पौंच कुटुम्ब (क० प्र० पद ९) में ' पौंच ' शब्दका आना ही सूचित करता है कि या तो ये पौंच इन्द्रियों हैं या पौंच तत्त्व। प्रसंगानुसार यह निश्चित करनेमें विशेष कठिनाई नहीं पड़ती कि वे तत्त्व ही हैं। ऊपर जो योगशास्त्रीय सिद्धान्त बताये गये हैं और और भी आगे चलकर जो भक्ति सम्बन्धी सिद्धान्त कहे जायेंगे उन्हें ध्यानमें रखकर अर्थ करनेवाला कल्पना-शील श्रोता कोई भी सिद्धान्त-सम्मत अर्थ उनमेंसे निकाल सकता है। एक पद बीजकसे उद्धृत किया जा रहा है। यह पद ' कबीर-ग्रन्थावली ' में भी थोड़े पाठान्तरके साथ है। प्रथम पाठ भेद यह है कि जहाँ बीजकमें ' सन्तो ' सबोधन है, वहाँ ' कबीर ग्रन्थावली ' में ' अव्यत '। कहना नहीं होगा कि इस सबोधन-भेदसे अर्थमें बड़ा अंतर आ जाता है। पहले लक्ष्य कर चुके हैं कि कबीरदास सन्तोंको सबोधन करके अपना मत व्यक्त करते हैं पर अवधूतको सबोधन करके उसके मतका खण्डन करते हैं। मुझे ' कबीर ग्रन्थावली ' वाला पाठ (क० प्र० पृ० १४१-१४२) ठीक जँचता है। अप्रासंगिक होनेपर भी यहाँ स्मरण करा दिया जा सकता है कि बीजकका पाठ भी आँख मूँदकर नहीं ग्रहण करना चाहिये। पद इस प्रकार है :

सन्तो, जागत नींद न कीजै ।

काल न खाय, करुण नहि व्याप, देह जरा नहि छीजै ॥

उलटि गंग समुद्रहि सोखै औ ' सूर गरास ।

नवग्रह मारि रोगिया बैठे जलमे बिब प्रकास ॥

बिनु चरननको दस दिसि धावे, बिन लोचन जग सूझै ।

ससा रो उलटि सिहको ग्रास, ई अचरज कोउ बूझै ॥

औंधे घड़ा नहीं जल डूबै, सूधेयो घट भरिया ।

जेहि कारण नर भिन्न भिन्न, करु गुरुप्रसादते तरिया ॥

पैठि गुफामे सब पग देखै, बाहर कछुक न सूझै ।

उलटा वान पारिधिहि लागे, सूर होय सो बूझै ॥

गायन कहै, ऋबहुं नहि गाव, अनबोला नित गाये ।
 नटवर बाजी पेखनी पेखै, अनहद हेतु बढावै ॥
 नथनी-नदनी निजुके जोहै, ई राव अकथ कहानी ।
 नरती उलटि आकासहि बेभै, ई पुरुषहिनी बानी ॥
 बिनी पियाला अमृत अचबे, नदी नीर भरि राखे ।
 कहै कबीर सो जुग जुग जीवे, राम-गुधारस चाखे ॥

—बीजक, शब्द^१ २

४ 'कबीर ग्रन्थावली' का पाठ इस प्रकार है—

अवधू, जागत नीद न कीजे ।
 काल न खाइ करप नही ब्यापे, देही जुग न छोजे ।
 उलटी गगा समुद्रहि सोगै रासिहर मर गरासे ।
 नवग्रिह मारि रोगिया बेठे जलमै व्यव प्रकाम ।
 डाल गह्वैये मूल न मूत्रै मूल गद्या फल पाया ।
 बावई उलटि शरपनां लागी धरणि महारस खाया ।
 बेठि गुफाम सर जग देख्या, बाहनि कन्ठ न गत्रै ।
 उलटै धनकि पारधी मारयो यहु अनरज कोरू बूत्रै ॥
 औषा घडा न जलधे डूब सपा रा भर भरिया ।
 जाना यहु जग घिणकरि चाले ता प्रसादि निस्तगिया ।
 अम्बर बरसै धरती भीज यहु जापै राव कोई ।
 वरती बरसे, अम्बर भीज, बूत्रै बिरला कोय ॥
 गायणहार कतै न गावै अणबोल्या नित गाये ।
 नटवर पेखि पेसता, पेखै अनहद बेन बजावै ।
 कहणी रहणी निज तन जाणे गहु सब अकथ कहणी ।
 वरती उलटि अकासदि प्रासै यहु पुरुषानी बाणी ॥
 बाझ पियालै अमृत सोख्या नदी नीर भरि राख्या ॥
 कहै कबीर ते बिरला जोगी धरणि महारस चाख्या ॥

इस पदके सांकेतिक शब्दोंका क्या अभिप्राय है, इस बातको भिन्न भिन्न टीकाकारोंके अर्थपरसे तुलना करना मनोरञ्जक सिद्ध होगा—

सांकेतिक शब्द	अभिप्राय		
	विश्वनाथ	विचारदाग	शास्त्रीय परम्परा
१ उट्टी गगा	ससारमुखी रागरूपी गगाका ब्रह्म-मुखी होना	ब्रह्माण्डमें चढाई हुई श्वास	इडा
२ समुद्र	ससार	सत्ताप	समार (भन)
३ शशि	एक जीवात्माको मानना	इडा	इडा या नाभिके ऊर्ध्वभागका सूर्य
४ सूर्य	नाना निरंजनादि ईश्वरनकों मानिबेकौ ज्ञान	पिपत्ता	पिपत्ता या तालुके अधोभागका चन्द्र
५ नवग्रह	वेशेषिकके नौ पदार्थ	नन्दार	
६ जल	राग	ब्रह्माण्ड	×
७ विन	शुद्ध साहबका अश	ब्रह्मज्योति	×
८ रोगिया	ग्रह-ग्रस्त समारी	योगी	
९ शश	अहंब्रह्म विचार	मन	ससारी
१० मिह	'तै' (सूढ)	जीवात्मा	मन
११ औषा घडा	साहबकी ओर पीठ किया हुआ मनुष्य	पहिरग वृत्ति	जीवात्मा
१२ सूधा घडा	साहबकी ओर मुख कया हुआ मनुष्य-शरीर	अतरंग-वृत्ति	जगत्-मुख शरीर उदबुद्धकुण्डलीक
१३ गुफा	सुरति (जो जगत्-	गगन-गुफा	शरीर
१४ उलटा बाण	मुख, ब्रह्म-मुख ईश्वर-मुख और जीवात्मा-मुख है)	श्वास	?
			प्राणवायु

सांकेतिक शब्द	अभिप्राय		
१५ पारधी	पार्थिव परम पुरुष	(वीर) मन	मन
१६ नटवर बाजी	निर्गुण ब्रह्मको देखना नटकी बाजीके समान धोका है	(नटवर बाज) =अनाहत नाद	×
१७ बरती	जड़ माया	पिण्डाण्ड	गूलाधार
१८ आकाश	ब्रह्म	ब्रह्माण्ड	शून्यचक्र
१९ प्याला	स्थूल सूक्ष्मादि पंच शरीर	अन्यान्य साधन	इन्द्रिय ?
२० अमृत	साहबके प्रति प्रेम	निजानंदरूप अमृत	अमरवारुणी
२० नदी	जगत	} आत्माकार वृत्ति	नाडी ?
२२ नीर	राग		श्वास ?
२३ राम-सुधारस	राम-प्रेम	आनंदामृत	सहजामृत

इनकी तुलना करनेसे स्पष्ट ही जान पड़ेगा कि टीकाकारोंने काफी स्वाधीन कल्पनासे काम लिया है। ऊपरकी दो टीकाओंमेंसे विचारदासजीकी टीका विश्वनाथसिंहजीकी अपेक्षा परम्पराके अधिक नजदीक है। वस्तुतः जिन शब्दोंका सांकेतिकार्थ शास्त्रीय परम्परासे समर्थित है उनके ही विषयमें निश्चित रूपसे कहा जा सकता है, बाकी जितने भी संकेत-शब्द हैं उनका तद्रत धर्मके अनुरार ऐसा कोई भी अर्थ किया जा सकता है (और किया भी गया है) जो प्रसंगके अनुकूल हो और कबीरदासके सिद्धान्तके विरुद्ध न हो। इसका मतलब यह हुआ कि यदि कबीरदासके सिद्धान्तका ज्ञान करना है तो योग रूपक और उलटबोंसियों बहुत कम सहायता कर सकती हैं, क्योंकि वे अपनी व्याख्याके लिये स्वयं सिद्धान्तोंकी अपेक्षा रखती हैं, ऊपरके टीकाकारोंमें श्रीविश्वनाथसिंहजु देव साकेत-वासी रामको ही कबीरका प्रतिपाद्य समझते हैं जब कि श्रीविचारदासजी निर्गुण निराकार ब्रह्मको। दोनों ही विचार कबीरके नहीं हो सकते। फिर भी अपने अपने सिद्धान्तकी पुष्टिके लिये दोनोंने अपने मनोऽनुकूल अर्थ लगा लिये हैं। इसीलिये यह दृढतापूर्वक कहा जा सकता है कि कबीरदासके सिद्धान्तोंकी

जानकारीके लिये उनकी सीधी-सादी वाणियों और पद ही सहायक हो सकते हैं । किसी भी योगपरक रूपक और उलटबॉसिका अर्थ करते समय दो बातोंका ध्यान रखना परम आवश्यक है—(१) शास्त्रीय परम्परा और (२) कबीरदासका व्यक्तिगत मत । पहले विषयकी चर्चा हमने पिछले अध्यायोंमें कर ली है, जो जोड़ा बाकी है उसकी अगले अध्यायमें कर लेंगे । परन्तु दूसरी बातका कहना जरा कठिन है । शास्त्रीय परम्परा, बंशगत प्रभाव और पारिपार्श्विक अवस्थाओंकी छलनीसे छानकर ही हम कबीरदासके व्यक्तित्वका कुछ अनुमान लगा सकेंगे । अगले अध्यायोंमें उस तरफ हमारा प्रयत्न रहेगा ।

योगशास्त्रीय मतोंका यह जो ऊपर ब्यौरा दिया गया है उसकी सहायतासे ही हम कबीरके योगपरक रूपकों और उलटबॉसियोंका अर्थ समझ सकते हैं । तब प्रश्न हो सकता है कि क्या कबीरदास वही मानते थे जो हठयोगी लोग माना करते थे ? ऊपर हमने कई बार कहा है कि कबीरदास योगियोंके द्वारा प्रभावित तो बहुत हैं, पर वे स्वयं वही नहीं हैं जो योगी हैं । हम यहाँ फिर एक बार कहते हैं कि कबीरदास योगिक क्रियाओंको भी बाह्य आचार ही मानते थे । वे उन सारी क्रियाओंको सहजावस्थाकी प्राप्तिका कारण नहीं मानते थे । उनके मतसे उन क्रियाओंके द्वारा प्राप्त शून्य-भाव (या ख-सम भाव) शराबीके नशेकी भौति अस्थायी है । योग-द्वारा प्राप्त शम-भाव है तो ठीक, पर शाश्वत नहीं है । शाश्वत है सहज समाधि, सहज भजन । अनहदनाद बजता ठीक है पर वही परम सत्य नहीं है, चरम वह है जो उसे बर्जाता है । जो तोड़ भी सकता है और जोड़ भी सकता है, जो बना भी सकता है और बिगाड़ भी सकता है । वह घडू-दर्शनका विषय नहीं है और न छयानवे पाखण्डोंकी पहुँचके भीतर है और न जप-तप-पूजा-अर्चामा ही विषय है । शास्त्र लिख लिख कर लोगोंने लोगोंको धोखा ही दिया है । कबीरदासका कहना है कि योगी हो या जंगम, सब झूठी आशा ले लेकर ही अपनी साधना कर रहे हैं । जो चरम सत्य और परम तत्त्व है वह भक्तिसे

२ बाजै जन्व नाद धुनि हुई । जो बजावै सो औरै कोई ॥

वाजी नाचै नौतिग देखा । जो नचावै सो किनहुँ न पेखा ॥—

ही मिल सकता है १ । क्या विपरीत है यह तमाशा ! अनहद नादकी बुराशामे फंसकर ये योगी तहाँ चले गये जहाँ शून्य है,—जहाँ कुछ भी नहीं है !— निरालम्ब शून्यमे भटकनेवाले इस जीव (योनी) ने किमी ऐसे लाज बचाव-हारेकी परवा तक न की, उमका हाथ भी छोड़ दिया और खुद बेहाथ हो गया । गसार सखामका शिकार है, काल अहेरी राम को मार रहा है । भलेमानसो, रागका सुमरिन करो । कालने खुटिया पकड़ रखी है, कौन जान कहां और कम उ मारेगा !—

अनहद-अनुभङ्गी करि आरा ।

देखौ यह विपरीति तमासा ।

इहै तमासा देखहु (रे) भाई ।

जहवों सुघ तहाँ चलि जाई ।

सुचाहि बौध सुचाहि भयऊ ।

हाया छोडि बेहाथा भयऊ ॥

ससय सावज सब रामारा ।

काल अहेरी रौख-मकारा ॥

सुगिरन करहु रामरा, काल गहे कर केस ।

ना जानो कय मारिहै, का घर का परदेग ॥

—बीजरू० रामैनी १९

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यह अनहद सो बजानेवाला, शरणागत-रक्षक काल-अहेरीना नियामक अपरेवार महिमाशाली राम कौन है ?

१ भाद रे विरले दोस्त कबीरके, यहू तत बार बार कासा कविये ॥

सांगण घडण रामरण समथ ज्यूँ रामै रथूँ रहिये ॥

आलम दुगि सो फिरि खोजी हरि बिन सकल अजाना ।

छह दरसन-छथानवे पाखण्ड आकुल किचहू न जाना ।

अप तप संजम पूजा-अरचा जोतिग जग बोराना ।

नागद लिखि लिखि जगत भुलाना मनच ही मत्त रामाना ॥

कहे कबीर जोगी अरु जगम ए सब झूटी आसा ।

शुभ प्रसाद रयै चानिग ज्यै निहयै भगनि निवासा ॥—रू० प्र० पद ४४

८—ब्रह्म और माया

सभी परम्परायें इस बातका समर्थन करती हैं कि कबीरदासका रामानन्दके साथ संबंध था। कबीरदासने स्वयं स्वीकार किया है कि रामानन्दने उन्हें चेताया था पर क्या चेताया था और स्वयं क्या चेतें हुए थे इस विषयमें नाना मुनियोंके नाना मत हैं। प० रामचंद्र शुक्लने लिखा है कि “ तत्त्वदृष्टिसे रामानुजाचार्यजीके मतावलम्बी होनेपर भी अपनी उपासना इन्होंने अलग की। इन्होंने उपासनाके लिये वैकुण्ठनिवासी विष्णुका स्वरूप न लेकर लोभमें लीला-विस्तार करनेवाले उनके अवतार रामका आश्रय लिया। इनके इष्टदेव राम हुए और मूल मंत्र रामनाम।

कर्मके क्षेत्रमें शास्त्र-मर्यादा इन्हें मान्य थी पर उपासनाके क्षेत्रमें किसी प्रकारका लौकिक प्रतिबंध ये नहीं मानते थे। सा जातिके लोगोको एकत्र कर राम भक्तिका उपदेश ये देने लगे और रामनामकी महिमा सुनाने लगे। इनकी उपासना दारय-भावकी थी (इन्होंने) ब्रह्म-सूत्रपर आनन्द-भाष्य, श्रीमद्भगवद्गीता-भाष्य, वैष्णव-मतांतर भास्कर, श्रीरामार्चना-पद्धति आदि कई ग्रन्थोंकी रचना की जिनमेंसे अब बहुतोंका पता नहीं लगता।” (शुक्ल पृ० १२२-४) खेद है कि शुक्लजीने यह नहीं लिखा कि ऊपर बताई हुई पुस्तकोंमें जो लापता है वह कौन मौन हैं और जो बची हैं वे कौन हैं तथा अपना उक्त मत शुक्लजीने किन पुस्तकोंके आधारपर स्थिर किया है। उन्होंने श्रीरामानन्ददिविजय और वैष्णव-मतान्तर-भास्करसे दो श्लोक अपनी पुस्तकमें उद्धृत किये हैं और इसलिये यह अनुमान किया जा सकता है कि इस मतको शुक्लजीने इन्हीं दो पुस्तकोंके आधार-पर स्थापित किया होगा। मुझे ये पुस्तकें देखनेमें नहीं मिली हैं। पर कुछ पण्डितोंका दावा है कि रामानन्दजी और चाहे जिस दृष्टिसे रामानुजके मतावलम्बी क्यों न रहे हों तत्त्वदृष्टिसे वे उनके मतावलम्बी नहीं ही थे। कुछ दूसरे पण्डित ठीक इनके विरुद्ध मतका प्रतिपादन करते हैं, वे तत्त्वदृष्टिसे तो रामानन्दको रामानुजका अनुयायी मानते हैं पर उपासना-पद्धतिमें एतदम अलग। इसमें कोई सन्देह नहीं कि सारी परम्परायें रामानन्दका रामानुज-सम्प्रदायसे सम्बन्ध बताती हैं पर

साथ ही कुछ ऐसी दलीलें भी उपस्थित की गई हैं जिनसे इस अनुमानकी पुष्टि होती है कि दोनों आचार्याका सम्बन्ध दूरका ही था। कहा गया है कि रामानंदके प्रवर्तित सम्प्रदायमें राम और सीताको जिस प्रकार एकमात्र परमाराध्य माना जाता है उस प्रकार रामानुजके प्रवर्तित श्रीवैष्णवसम्प्रदायमें नहीं। श्रीवैष्णव लोग सभी अवतारोंकी उपासना करते हैं। फिर रामानन्दी लोगोंमें जो मंत्र प्रचलित है वह भी रामानुज सम्प्रदायके मन्त्रसे भिन्न है। उनका तिलक भी यद्यपि रामानुजी मतके तिलकसे मिलता जुलता है फिर भी हू-ब-हू वही नहीं है, योड़ा भिन्न है। स्वयं रामानंदजी त्रिदण्डी सन्यासी नहीं थे, यह भी सिद्ध किया गया है। फिर और भी एक विचारणीय बात है। रामानन्दी संप्रदायका नाम हू-ब-हू वही नहीं है जो रामानुजीय संप्रदायका। इस प्रकार नीचे लिखी तालिकासे स्पष्ट हो जायगा कि दोनों संप्रदायोंमें सभी महत्त्वपूर्ण बातोंमें भेद है।

	रामानुजीय	रामानन्दीय
संप्रदाय—	श्रीवैष्णव सम्प्रदाय	श्रीरामप्रदाय
मंत्र	ॐ नमो नारायणाय	ओ रामाय नमः
भाष्य—	श्री-भाष्य	आनन्द भाष्य

फिर भी परम्परासे रामानन्दका राजध रामानुजीय सम्प्रदायसे सिद्ध है। इसका समाधान इस प्रकार किया है : अनुमान कर लिया गया है कि तागिल देशमें बहुत पुराने जमानेसे कोई राम-सम्प्रदाय चला आ रहा था जो कभी श्रीवैष्णवोंमें अन्तर्भुक्त हो गया था। रामानन्द उसी सम्प्रदायके आचार्य थे। कहा गया कि ऐसा मान लेनेसे सभी बातोंकी सन्तोषजनक सीमासा हो जाती है^१। पहले एक सशय स्वप्ना करके फिर उसका समाधान करनेका प्रयत्न भारतीय साधना और साहित्यके इतिहासमें यह अकेला नहीं है।

इधर पं० वैष्णवदासजी त्रिवेदी न्यायरत्न वेदान्ततीर्थने 'कल्याण' में एक लेख लिखा है। उसमें रामानंदाचार्यके आनन्द-भाष्यके आधारपर बताया गया है कि आचार्यने (रामानंदने) विशिष्टाद्वैत मतको ही ब्रह्म-सूत्र-सम्मत बताया है। अर्थात् तत्त्व-दृष्टीसे वे रामानुजके मतको ही मानते थे। इस प्रकार "रामानन्दा-

चार्यन अनन्यभक्तिको ही मोक्षका अव्यवहितोपाय माना है, प्रपत्तिको मोक्षका हेतु माना है, कर्मको भक्तिरा अंग माना है, जगत्का अभिन्न निमित्तोपादानकारण ब्रह्मको माना है। जीवोंका परस्पर भेद और नानात्व माना है। तथैव जीवोंका स्वरूपतः अणुत्व, कर्तृत्व, भोक्तृत्व, ज्ञातृत्व और नित्यत्व इत्यादि माना है। जीवोंका ब्रह्मसे भेद माना है। विद्योपकारिका वर्णाश्रम व्यवस्थाको स्वीकार किया है। विवर्तवादका बारंबार प्रत्याख्यान किया है। 'नारदपंचरात्र' को बहुधा प्रमाण-रूपसे स्वीकार किया है। 'निर्विशेष-ब्रह्म'का अनेक स्थलोंपर निराश करके 'सर्विशेष ब्रह्म का प्रतिपादन किया है। 'सत्ख्यातिवाद'को स्वीकार किया है और वेदोंका अपौरुषेयत्व माना है^२।' इस मतके लिए आनन्द भाष्यके उद्धरण उद्धृत किये गये हैं किन्तु आनन्द-भाष्यकी प्रामाणिकताके बारेमें इधर काफी सन्देह प्रकट किया गया है।

परन्तु एक दूसरी दलील जो फर्कहरने पैग की है, काफी बजनदार है। कहा जाता है कि रामानन्द ही पहले पहल 'अव्यात्म-रामायण' और 'अगस्त्य-सुतीक्ष्णसवाद' अपने साथ ले आये थे और इस बातमें तो कोई सन्देह ही नहीं कि उनके सम्प्रदायमें इन ग्रन्थोंका आज भी बहुत समादर है। प्रसिद्ध राम भक्त गोसाईं तुलसीदासजीके 'रामचरित-मानस' पर अध्यात्म-रामायणका प्रभाव सबको मालूम है। आज भी रामानन्दी वेष्णव इन ग्रन्थोंको सम्प्रदायमान्य ग्रन्थ मानते हैं, और यह आश्चर्यकी बात है कि ये ग्रंथ विशिष्टाद्वैतकी अपेक्षा शांकर-

२ 'परिणामवाद' अर्थात् अत्यक्त प्रकृतिमें उत्तरोत्तर विकार या परिणामद्वारा सृष्टिका विकास अपने आप होता है एसा सांख्य शास्त्रका मत है। 'आरम्भवाद', अर्थात् ईश्वरकी इच्छासे परमाणुद्वारा सृष्टि होती है, ऐसा न्याय शास्त्रका मत है। इन दोनोंके विरुद्ध अद्वैत-वेदान्ती 'विवर्तवाद' को मानते हैं।—अर्थात् जगत् ब्रह्मका विवृत या रुदित रूप है, एसा मानते हैं। सीपीको यदि कोई भ्रमवशात् चादी समझ ले तो चाँदीको सीपीका विवृत कहा जाएगा। रामानुजीय मतमें 'परिणामवाद' का माना जाता है। दूधका विवृत रूप दही है, वह अन्य वस्तु तो हो जाता है पर यह नहीं कहा जा सकता कि वह दूधसे भिन्न ही है। परिणामवाद और विवर्तवादको 'सत्कार्यवाद' या 'सत्ख्यातिवाद' कहते हैं और आरम्भ-वादको 'असत्कार्यवाद'। माध्ववेदान्ती भी नेयाधिकोंकी भांति 'असत्कार्यवादी' हैं।

२ हिन्दुत्व पृ० ६८४-६८७

मतकी ओर अधिक झुके हैं (तु० अध्यात्म रामायण १, ३२-५१) । म० म० पं० गिरिधर शर्माजीने सप्रमाण सिद्ध किया है कि गोस्वामीजीने रामायणमें अद्वैत-मतको ही मान्य समझा है (तुलसी-ग्रंथावली, नि० ६३-१३०) । इस प्रकार यह अनुमान असंगत नहीं जँचता कि रामानन्दजीके मतमें भक्ति ही सबसे बड़ी चीज थी, तत्त्ववाद नहीं । उनके शिष्योंमें और सम्प्रदायमें अद्वैत-वेदान्तका पूर्ण समादर है, तथापि वे स्वयं विशिष्टाद्वैत-वादके प्रचारक थे । इसी तरह उनके शिष्योंमें केवल एक बातको छोड़कर अन्य बातोंमें काफी स्वतन्त्रताका परिचय पाया जाता है । वह बात है भक्ति—अनन्य भक्ति । उनके कितने ही शिष्य उनकी भौंति वर्णाश्रम-व्यवस्थाको नहीं मानते, जीवोंका ब्रह्मसे भेद नहीं मानते और कितने ही यह तक नहीं मानना चाहते कि दिव्य गुणोंसे भगवान्‌का सगुणत्व भी सिद्ध होता है और संपूर्ण वेदान्त-शास्त्र सगुण ब्रह्मका ही प्रतिपादक है (१, १-२) । केवल एक ही बात उनके सर्व शिष्योंमें समान भावसे समादृत है : अनन्यभक्ति ही मोक्षका अव्यवहित उपाय है । प्रपत्ति या शरणागति ही मोक्षका परम साधन है ।

ऐसी हालतमें यह प्रश्न बहुत कुछ गौण हो जाता है कि कवीरने जो कुछ रामानन्दसे चेता था वह रामानन्दके चेते हुए ज्ञानका कौन-सा रूप है । रामानन्दके प्रधान उपदेश अनन्य-भक्तिको कवीरने शिरसा स्वीकार कर लिया था । बाकी तत्त्वज्ञानको उन्होंने अपने संस्कारों, रुचि और शिक्षाके अनुसार एकदम नवीन रूप दे दिया था । अब तक हम उनके संस्कारोंकी चर्चा करते आये हैं जिनका प्रभाव उनके पदों और साखियोंमें है और, खूब सम्भव है, जिनका ज्ञान उन्हें रामानन्दजीके सत्संगसे प्राप्त हुआ था । यही ज्ञान कबीरदासको अक्षखंड सिद्धों और योगियोंकी परम्परासे अलग कर देता है । कवीरके विद्यार्थीके लिए इसका बहुत महत्त्व है ।

यह स्मरण रखना चाहिए कि जब हम शंकर, रामानुज और रामानन्दके वेदान्त मतकी चर्चा करते हैं तो हमारा मतलब एक पूरे तत्त्ववाद (फिलॉसॉफिकल सिस्टम) से होता है; किन्तु कवीरकी वाणियाँ वह चीज नहीं हैं । वेदान्त-मतको पाँच छोटे विभागोंमें बाँट लिया जा सकता है : धर्मविज्ञान (थियॉलॉजी), सृष्टि-तत्त्व (कास्मोलॉजी), अंतःकरणविज्ञान (साइकोलॉजी), मोक्षविज्ञान (लिबरेशन) और जन्मान्तर-व्यवस्था । इनमें प्रथम और अन्तिमके विषयमें तो

क्रीरवामने स्पष्ट भाषामें अपना मत व्यक्त किया है पर वाकी तीनके विषयमें उनका मत अनुमान रापेक्ष ही है ।

वेदान्तशास्त्रके अनुसार मनुष्यका सबसे बड़ा लक्ष्य या पुख्खार्थ मोक्ष है,— मोक्ष अर्थात् छुटकारा । यह ससार दुःखरूप है और मोक्ष ब्रह्म स्वरूप ही है । अन्य दर्शनोकी भोति वेदान्त इसे प्राय नहीं मानता । कहा गया है कि मनुष्य जत्र जान जायगा कि वह क्या है, और उसके आत्माका बडे आत्मासे,—अर्थात् परमात्मासे क्या सम्बन्ध है तो वह छूट जायगा । क्योंकि वह जो छूट नहीं रहा है, उसका कारण अज्ञान है या फिर गलत ज्ञान है । इसीलिए सही ज्ञान ही छुटकारा है । इस सही ज्ञानको 'विद्या' कहते हैं । इसलिए 'विद्या' का एकमात्र प्रेपय है 'आत्मा' या 'ब्रह्म' का ज्ञान । यही कारण है कि इस विद्याको 'आत्म-विद्या,' 'आत्मविज्ञान,' 'ब्रह्मविद्या' और 'ब्रह्मज्ञान' शब्दसे पुकारते हैं ।

यह जो ब्रह्मकी जानकारी है वह दो प्रकारकी होती है । एकको ऊँची जानकारी या 'परा विद्या' कहते हैं और दूसरीको घटिया जानकारी या 'अपरा विद्या' । पहले प्रकारकी जानकारी (परा विद्या) ही ठीक ठीक समझने (सम्यग्दर्शन) में महायक है, इसका एकमात्र फल मोक्ष है । दूसरी जानकारी (अपरा विद्या) का लक्ष्य ब्रह्मोपासना है । इससे कर्म-समृद्धि होती है, सुख और कल्याण (अभ्युथ) प्राप्त होते हैं और वीरे वीरे मुक्ति भी मिल सकती है (कर्ममुक्ति) । पहली विद्या का विषय परंब्रह्म है, दूसरीका अपरंब्रह्म ।

श्रुतियोंके परिशीलनसे स्पष्ट ही जान पड़ता है कि ऋषियोंके मस्तिष्कमें ब्रह्मके दो स्वरूप ये: एक गुण, विशेषण, आकार और उपावसे परे,—निर्गुण, निर्विशेष, निराकार और निरुपाधि, और दूसरा इन सब वातासे युक्त अर्थात् सगुण सविशेष साकार और सोपाधि । पहला परंब्रह्म है और दूसरा अपरंब्रह्म । आपात दृष्टिसे ऐसा जान पड़ता है कि यह बात एकदम असगत है कि एक ही वस्तु एक ही साध सगुण भी हो और निर्गुण भी, साकार भी हो और निराकार भी, सविशेष भी हो और निर्विशेष भी, सोपाधि भी हो और निरुपाधि भी । इसके उत्तरमें वेदान्ती लोग कहते हैं कि ब्रह्म अपने आपमें तो निर्गुण, निराकार, निर्विशेष और निरुपाधि ही है परन्तु अविद्या या गलतफहमीके कारण, या उपासनाके लिये हम उसमें उपाधियों या सीमाओंका आरोप करते हैं । वस्तुतः सोपाधिक ब्रह्म भ्रम-मात्र है, ठीक उसी तरह तो नहीं जिस तरह सीपीको चोंडी समझनेवालेका

भ्रम मात्र है, असलमे यह आर्यभ्रम है, फिर भी गलतीसे यदि कोई सीपीको चादी समझ ले तो भी सीपी सीपी ही रहेगी, चादी नहीं हो जागगी। इसी प्रकार निर्गुण और निरुपाधि ब्रह्मको जब हम गलतीसे समुण और रोपाधि मान लेते हैं तब भी बरतुत हमी भ्रमंगे होते ह, ब्रह्म तो निर्गुणका निर्गुण आर निरुपाधिका निरुपाधि ही जना रहता है। इसीलिये जो 'पर निर्गुण' ब्रह्म है उसे श्रुतिश्रो बार बार इस प्रकार प्रकट करती ह, "वह मोटा भी नहीं, पतल भी नहीं, छोटा भी नहीं, बड़ा भी नहीं, लोहित भी नहीं, स्नेह भी नहीं, छायायुक्त भी नहीं, अन्वकार भी नहीं, वायु भी नहीं, आकाश भी नहीं." इत्यादि (बृहदारण्यक ३।८।८), या "यह भो नहीं, वह भी नहीं, ---नेति नति (वही २ ३ ४), " या "वह शब्द-रहित, स्पर्शरहित, स्पर्शरहित, व्ययरहित, रमरहित गन्धरहित है (कठ० ३ १५)" इत्यादि। किन्तु ये सभी बात अतद्ब्याप्तितरसे नहीं गई हैं अर्थात् इस प्रकारके कथनका अर्थ यह है कि 'परब्रह्म' समस्त ज्ञान वस्तुओं, गुणों और विशेषणोंसे विलक्षण है। इसका अभावस्व अर्थ नहीं है। कबीरदासने इस शैलीका आश्रय करके भगवानके विषयमें अनेक पद गाये हैं^१।

भावभ्रमसे कहनेके लिये वेदान्ती लोग दो-तीन शब्दोंका व्यवहार करते ह। सर्वाधिक प्रचलित शब्द हैं गत और चित। इन दो शब्दोंसे वेदान्ती बताना चाहते ह कि 'ब्रह्म है' (गत) और वह 'चेतन्यस्वरूप' (चित) है। जिस प्रकार नमकीके डेलेमें बाहरसे भीतरतक सर्वत्र नमकीनी ही नमकीनी है तर्गी प्रकार ब्रह्म भी शुरुसे आखिरतक केवल चेतन्य ही चैतन्य है। इन दो भाव-रूपोंके अतिरिक्त एक और भावरूप भी परवर्ती वेदान्त-ग्रन्थोंमें महत्त्वपूर्ण स्थान अधिकार कर सका है। वह है आनन्द। अर्थात् ब्रह्म आनन्दस्वरूप है। किसी

१ तुल०—रामकै नाह नीसान बावा। ताका गरम न जाने कीई।

भूख त्रिपा गुण वाकै नाही। घट घट अन्तारि मोई ॥

वेद विवर्जित भेद विवर्जित विवर्जित पाप रु पुन्य।

ग्यान विवर्जित ध्यान विवर्जित विवर्जित आरशूल सुन्य ॥

भेष विवर्जित भीख विवर्जित विवर्जित उर्ध्वगक रूप।

कट कबीर तिहु लोक विवर्जित ऐसा तत्त अनूप ॥

किसी पण्डितने कहा है कि शुरुके ग्रन्थोम इस बातको इतना महत्त्वपूर्ण नही समझा गया है। शायद इसलिये कि वह दुःखाभावका ही रूप है, क्योंकि श्रुतिम ही कहा गया है कि व्यापहारिक रूपमें ब्रह्म भिन्न सप्त कुष्ठ दुःखरूप है (ब्रह० ३, ४, २,), इसका मतलब यह हुआ कि जो कुछ हम देख रहे हैं, ब्रह्म उमसे भिन्न है और जो कुछ हम देख रहे ह वह दुःखरूप है इसलिये ब्रह्म दुःखाभावरूप है।

लेकिन श्रुतिमें ब्रह्मको और भी दो प्रकारसे कहा गया है ' (१) " यह सप्त कुष्ठ करनेवाला है, सब कामनाओसे भरा पूरा है, सब रसोंका आश्रय है, सप्त गन्धमय है " इत्यादि (छान्दोग्य ३-१४), फिर, अग्नि उसका गिर है, सूर्य चन्द्र ओंसे हैं, दिशाए कान है " (मुण्डक० २-१-४) इत्यादि। इन वाक्योंमें स्पष्ट ही ब्रह्ममें सीमाओंका और गुणोंका आरोप किया गया है। यह इसलिये कि यहाँ लक्ष्य ज्ञान नहीं, उपासना है। ब्रह्मका इस प्रकार सौंपात्रिक भविष्येक और सगुणरूप विचार करनेवालेका उद्देश्य ज्ञान नहीं होता, उपासना हुआ करती है। ऐसा करनेसे मोक्ष या निःश्रेयसकी सिद्धि नहीं होती, अमृत्युय या कल्याणकी प्राप्ति होती है। इससे स्वर्ग मिलता है अपवर्ग नहीं। परन्तु जो साधक उत्तम ज्ञानके अधिकारी नहीं हैं वे इस मार्गसे चलकर भी धीरे-धीरे मुक्ति पा लेते हैं। (२) कभी कभी ब्रह्मको श्रुतिमें ' छोटेसे छोटा, ' ' अगुण मात्र पुरुष, ' ' हृदय-कमल-नासी ' और ' वामन ' आदि भी कहा गया है। ऐसे स्थलोंपर अभिप्राय जीवात्मासे होता है।

यह जो गुणमय अपरब्रह्म है उनीपरसे वेदान्त-शास्त्रका ईश्वरसम्बन्धी विचार विकसित हुआ है। इस गुणमय ईश्वरसे ही सत्कारका कारवार चलता है। यही जीवको उसके कर्माके शुभाशुभ फलका दाता है। मायावादी वेदान्ती कहत है कि मायोपाधिक चैतन्य ही परमेश्वर है। इसे और मायाको ठीक ठीक समझनेके लिये जोड़ा और भी अवान्तर प्रसंग उठाना पड़ेगा।

साधारणत समस्त भारतीय मनीषियोंने इस गुणमय जगत्पर विचार करके यह निष्कर्ष निकाला है कि इसमें दो अत्यन्त स्पष्ट तत्त्व है : एक शाश्वत है, दूसरा परिवर्तनशील, एक सदा एक-रस है, दूसरा नाशमान, एक चैतन्य है, दूसरा जड़। मतभेद तब शुरु होता है जब उनके सम्बन्धोंपर विचार किया जाता है। एक तरहके पण्डित हैं जो इन दोनों तत्त्वोंको स्वतंत्र मानते हैं,—इन दोनोंका

सबध केवल योग्यताका सबध है, परन्तु दूसरे आचार्य हैं जो मानते हैं कि वरन्तु इन दोनोकी रूत्ता नहीं है, दगरा पहलेकी ही शक्ति है। पहलेको आत्मा कहते हैं, साख्यवादी उसे 'पुरुष' कहते हैं और दूसरे तत्त्वको 'प्रकृति' या 'माया' कहते हैं। गीतामें भगवान्‌ने प्रकृतिको अपने ही अधीन बताया है और कहा है कि मेरे द्वारा नियोजित होकर ही प्रकृति इस सचराचर सृष्टिको प्रभाव करती है (गीता-९, १०)। वेद-बाह्य बौद्धादि संप्रदायके लोग यह मानते हैं कि यह चेतन सत्ता भाषनाके द्वारा जब प्रकृतिके मन्धनोसे मुक्त होती है तो उसी प्रकार लुप्त हो जाती है जिस प्रकार दीपककी लौ, परन्तु इस बातमें वे भी विश्वास करते हैं कि शरीर और इन्द्रियादिकी अपेक्षा वह वस्तु अधिक स्थायी है। वह सैकड़ों जन्म ग्रहण करनेके बाद सैकड़ों शरीरों और इन्द्रियोंसे युक्त हो लेनेके बाद 'निर्माण' की अवस्थाको अर्थात् बुझ जानेकी अवस्थाको प्राप्त होती है।

सांख्यशास्त्रियोंके मतसे पुरुष अनेक हैं और प्रकृति उन्हें अपने मायाजालमें बंधती है। पुरुष विशुद्ध चेतन स्वरूप, उदासीन और ज्ञाता है। जब तक उसे अपने इस स्वरूपका ज्ञान नहीं हो जाता, तभी तक वह प्रकृतिके जालमें फँगा रहता है। यह दृश्यमान जगत् वस्तुतः प्रकृतिका ही विकास है। प्रकृति रात्न, रज और तम इन तीनों गुणोंकी सांभालस्वाका नाम है। गारे दृश्यमान जगत्‌को साख्यवादी प्रचानत चार भागोंमें बाँटते हैं : (१) प्रकृति, (२) प्रकृति विकृति, (३) विकृति, (४) न-प्रकृति-न-विकृति। यौया 'पुरुष' है जो न प्रकृति ही है और न उसका विकार ही (सांख्य-सारिका-३)। बाकी तीनोंमें 'प्रकृति' तो अनादि ही है। प्रकृतिसे 'महान्' या 'बुद्धि तत्त्व' उत्पन्न होता है, उससे 'अहंकार' और उससे पाँच 'तन्मात्र' (अर्थात् शब्द-तन्मात्र, स्पर्श तन्मात्र, रूप-तन्मात्र, रस-तन्मात्र, गन्ध-तन्मात्र) उत्पन्न हुए हैं। एक तरफ तो 'महान्' या बुद्धितत्त्व मूल प्रकृतिका विकार है और दूसरी तरफ अहंकारकी प्रकृति भी है। इसी प्रकार अहंकार और पंच तन्मात्र भी एक तरह तो क्रमशः 'महान्' और अहंकारके विकार हैं और दूसरी तरफ क्रमशः पंच-तन्मात्र और पंचमहाभूतादिकोंकी प्रकृति भी है। गही कारण है कि साख्यशास्त्री इन्हें प्रकृति-विकृति कहते हैं। इस तरह महान्, अहंकार और पंचतन्मात्र ये सात तत्त्व प्रकृति-विकृति हुए। इनसे पाँच, ज्ञानेन्द्रिय (कान, त्वचा, ओख, रसना, नाक) और पाँच कर्मेन्द्रियों (हाथ-पाँव, जीभ, पायु, उपस्थ) हैं। इन दस इन्द्रियों, मन और पाँच महाभूतों

अर्थात् पृथ्वी, जल, तेज, वायु और आकाश) को विकृति कहते हैं। इन्हें पृथ्वी तत्त्वोंसे सारी सृष्टि बनी है। किन्तु वेदाती लोग प्रकृति और उसके विकार स्वरूप २३ पदार्थोंकी स्वतन्त्र सत्ता नहीं मानते। उनका मत है कि वस्तुन एक परब्रह्म ही वास्तविक सत्ता है। हम अज्ञानवश इन नाम-रूपात्मक जगतको वास्तविक समझने लगते हैं।

जो हो, इस विषयमें भारतीय दार्शनिकोंमें प्रायः कोई मतभेद नहीं कि आत्मा नामक एक स्थायी वस्तु है जो बाहरी दृश्यमान जगत्के विविध परिवर्तनोंके भीतरसे गुजरता हुआ सदा एक रस रहता है। ये सभी पण्डित स्वीकार करते हैं कि जब तक ज्ञान नहीं हो जाता, तब तक यह आत्मा जन्म-कर्मके बन्धनसे मुक्त नहीं हो सकता। अब प्रश्न यह है कि यदि यह पुरुष या आत्मा उदासीन है, या दुःख सुखसे परे है, और चित्स्वरूप है, तो जन्म और कर्मके बन्धनमें पड़ता कैसे है और मृत्युके बाद एक जन्मका कर्म-फल दूसरे जन्ममें डोकर ले क्यों कर जाता है ? जो निर्गुण है, उसे आधार बनाकर पाप और पुण्यके फल कैसे दूसरे जन्ममें पहुँच जाते हैं ? क्योंकि यह तो सभी मानते हैं कि कर्म-फल जड़ है, अतः उनमें इच्छा नहीं होती, इसलिए यह तो साफ प्रकट है कि वे इन्डा-पूर्वक आत्माका पीछा नहीं कर सकते, फिर यह कैसे सम्भव है कि इस जन्मका कर्मफल दूसरे जन्ममें मिलता ही हो ? सीधा जवाब यह है कि ईश्वर इस व्यवस्थाको हम हमसे चला रहा है, परन्तु यह उत्तर युक्तिवादी दार्शनिकोंको पसन्द नहीं है। वे उसका और कोई कारण बताते हैं। देखा जाय, यह बात कसे सम्भव होती है ?

इस प्रश्नका उत्तर देनेके लिए शास्त्रकारोंने लिंग-शरीरकी बात बताई है। यह तो निश्चित है कि आत्मा एक शरीरसे दूसरेमें सक्रमित होता है। गीतामें भगवान्ने कहा है कि जिस प्रकार मनुष्य पुराने वस्त्रको छोड़कर नया धारण करता है, उसी प्रकार आत्मा जीर्ण शरीरको परित्याग कर नवीन शरीर धारण करता है (गीता २-२२)। इसी प्रकार बृहदारण्यक उपनिषद्में बताया गया है कि जो कि जिस प्रकार एक वृत्तसे दूसरेपर जाते समय पहले अपने शरीरका अगला हिस्सा रखती है और फिर बाकी हिस्सेको खींच लेती है, उसी प्रकार आत्मा पुराने शरीरको छोड़कर नये शरीरमें प्रवेश करता है (बृहदारण्यकोपनिषद् ४, ४२)। इससे केवल इतना ही जाना जा सकता है कि आत्मा स्वयं ही दूसरे शरीरमें प्रवेश करता है, पर उदाहरणसे सिद्धान्त निकालना ठीक नहीं, क्योंकि उदाहरण

चेंबल क्रियाके एक अशके लिए ही प्रयुक्त होता है। उपनिषदोंमें बार बार कहा गया है कि आत्माके साथ सूक्ष्म या लिंग शरीर भी जाता है। बहद्वारण्यकम बताया गया है कि यह आत्मा विज्ञान, मन, पाण, श्रोत्र, पृथ्वी, जल, वायु, आकाश, तेजस, अतितेजस्, काम, अकाम, क्रोध, अक्रोध, धर्म और अधर्म इत्यादि सब कुछ लेकर निर्गत होता है। यह जैसा करता है, वसा ही पल पाता है (गृहदा-रथक ४, ४, ५)। इसका अर्थ यह हुआ कि आत्माके साथ ही साय ममस्त वर्मावर्म तथा तन्मात्रगण वेधे होते हैं। साख्यकारिकामें (साख्य कारिका ४०) करीब करीब इन सभी बातोंको एक शब्दमें ' लिंग-शरीर ' कहा गया है। बताया है कि प्रकृतिके विकारस्वरूप तेईस तत्त्वोंमें अंतिम पौंच तो अत्यन्त स्थूल हैं, बाकी अष्टारहों तत्त्व मृत्युके समय पुरुषके साथ ही साथ निकल जाते हैं। जब तब पुरुष ज्ञान प्राप्त किये बिना मरता है, तब तब ये तत्त्व उसके साथ साथ लगे होते हैं। अब, यह तो स्पष्ट ही है कि इन अष्टारह तत्त्वोंमेंसे पथम तेरह अर्थात् बुद्धि, अहंकार, मन और वसो इन्द्रिय तो प्रकृतिके गुण-मान हैं, उनकी स्थितिके लिए किसी ठोस आधारकी जरूरत है। वे बिना आधार रह ही नहीं सकते। वस्तुतः पंचतन्मात्रोंको मृत्युके समय आत्माका अनुसरण करते जो बताया गया है, वह इसीलिए कि वे तन्मान उक्त तरह तत्त्वोंको वहन करनेका सामर्थ्य रखते हैं,—ये अपेक्षाकृत ठोस हैं। जब तक मनुष्य जीता होता है, तब तक तो उसका स्थूल शरीर इन गुणोंका आश्रय होता है, पर जब वह मर जाता है तब पंचतन्मात्र ही इन गुणोंके वाहक होते हैं (साख्यकारिका ४१)। उपनिषदोंमें इसी बातको और लंगसे कहा गया है। इनके अनुसार प्रकृति या माया कोई स्वतन्त्र वस्तु नहीं है, केवल ब्रह्म या आत्माका ही नामरूपात्मक स्वरूप है। बदलनेवाली वस्तु नाम और रूप है और स्थिर शायत वस्तु आत्मा है, ठीक उसी प्रकार जिस प्रकार हार, अंगूठी, ककण आदिमें बदलनेवाली वस्तु नाम और रूप है, पर स्थिर वस्तु सोना है। नाम-रूपका आवरण सर्वत्र एत-सा ही नहीं है। कहीं वह गाढा है, कहीं पतला। इसके भी नाना स्तर हैं। जउ हैं, चेतन है, फिर चेतनही भी लाखों योनियों हैं। इन सब योनियोंमें मनुष्य योनि श्रेष्ठ है। आत्माके दो आवरण हैं। पहला आवरण तो शुक्र-शोणित-निर्मित शरीर है। इसीको उपनिषदोंमें अजमग-कोष कहा गया है। दूसरा आवरण अधिक सूक्ष्म

है। उसमें क्रमशः प्राणमय, मनोमय, ज्ञानमय और आनन्दमय कोप ह (तैत्तिरीय उपनिषद् २, १, ५, ३, २, ६)। इसका अर्थ यह है कि स्थूल शरीरकी अपेक्षा प्राण सूक्ष्म है, उनकी अपेक्षा मन, उनकी अपेक्षा बुद्धि और इन सबकी अपेक्षा सूक्ष्म आत्मा है। भगवान् ने गीतामें कहा है कि इन्द्रियगण पर (सूक्ष्म) हैं, पर इनसे भी सूक्ष्म मन है और उससे भी सूक्ष्म बुद्धि है और इस बुद्धिसे भी सूक्ष्म जो बुद्ध है, वही वह (आत्मा) है (गीता ३, ४२)। स्थूल अन्नमय कोषको छोड़कर बाकी जो सब कोप हैं, उन्हें, इन्द्रियाँ और पचतन्मात्रोंको वेदान्ती लोग सूक्ष्म या लिङ्ग-शरीर कहा करते हैं। जब मृत्युके बाद स्थूल देहसे आत्माका विच्छेद हो जाता है, तब भी लिङ्ग-शरीरसे उमका झुटकारा नहीं होता। गीतामें कहा गया है कि आत्मा उसी प्रकार प्रकृतिस्थ मन और पाँच ज्ञानेन्द्रियोंको खींचकर अपने साथ ले जाता है, जिन प्रकार वायु पुष्पादि आश्रयसे गन्धको (गीता १५, ७-८)। इस प्रकार साख्यकारोंका सिद्धान्त है कि मृत्युके बाद आत्माके साथ ही साथ एक लिङ्ग-शरीर जाता है, जो ममस्त कर्मफलात्मक सस्कारोंको साथ ले जाता है। इस लिङ्ग शरीरमें जिन अट्टारह तत्त्वोंका समावेश है, उनमें बुद्धि तत्त्व ही प्रधान है। वेदाती लोग जिसे ' कर्म ' कहते हैं, उसीको साख्यवादी बुद्धिका ' व्यापार ', ' धर्म ' या ' विकार ' कहते हैं। इसीको साख्यकारिकामें ' भाव ' कहा गया है। जिस प्रकार फूलमें गंध और कपड़ेमें रंग लगा रहता है, उसी प्रकार यह ' भाव ' लिङ्ग-शरीरमें लगा रहता है (साख्य कारिका ४०)।

यह यह सकना कठिन है कि यह जगत् कब उत्पन्न हुआ था अर्थात् इम

- १ वेदान्तमें कठ प्रकारमें यह बात बताई गई है। कहीं इमके ये सत्रह अवयव बताए गये हैं पाँच ज्ञानेन्द्रियाँ, पाँच कर्मन्द्रियाँ, बुद्धि, मन और पाँच प्राण (वेदान्त सार १३)। फिर आठ पुरियाका उल्लेख है। यह पुर्यष्टक ही लिङ्ग शरीर बताया गया है। आठ पुरिया ये हैं १ पाँच ज्ञानेन्द्रिय, २ पाँच कर्मन्द्रिय, ३ मन, बुद्धि, अहकार, चित्त, ४ पाँच प्राण, ५ पाँच भूत-सूक्ष्म या तन्मात्र, ६ अविद्या ७ काम, ८ कर्म (सुरेश्वराचार्यका पचीकरण वातिक ३२-३७)। इसका और अन्य विधानोका सामञ्जस्य गमनीयलिपित वेदान्तसार (१३) की विद्वन्मनोरजनी टीकामें देवना चालिप।

नाम-रूपात्मक जड़-जगत्की रीयति करने हैं। यह अनादि है, इसलिए यह कर्म-प्रवाह भी अनादि है। बृहदारण्यक उपनिषद्म नाम और रूपके साथ कर्मकी भा गणना है (बृहदारण्यक १, ६-१)। वशान्ती लोभ यद्यपि इसे मात्तव्यादिकी भाति खतत्र तत्त्व नहीं मानते, तथापि कर्म-प्रवाह को तो अनादि मानत ही है। आत्माको जब अपनी आर प्रकृति या मायाकी वास्तविक रात्ताका ज्ञान हो जाता है, तभी वह कर्म बन्धरो मुक्त हो जाता है। भगवान्ने गीतामें कहा है कि ज्ञानकी अग्नि गमस्त कर्माको भस्मसात कर देती है और ज्ञानसे बढकर मोड़ वस्तु पवित्र नहीं है (गीता ४-३७-२८)। उपनिषदोंमें ब्रह्मको मय स्वरूप, ज्ञान स्वरूप और आनन्द स्वरूप कहा गया है (तैत्तिरीय २, ११ बृहदारण्यक ३-६-२२) ऐसा माननेके कारण गम्ना हिन्दू-साहित्य ज्ञानको एक विशेष दृष्टिकोणसे देखाता है। वह यह नहीं मानता कि ज्ञानकी प्राप्तिमें मनुष्य नित्य अप्रसर होता जा रहा है, उसकी दृष्टिमें चरम ज्ञान अपने आपमें ही है। यद्यपि ज्ञान अनन्त है, पर उसका अपना वास्तविक रूप भी वैसा ही है। इसलिए चरम और अनन्त ज्ञानको पाना असम्भव तो है ही नहीं, उसके साध्यके भीतर ही है। हिन्दू-साहित्यमें इसीलिए नित्य नवीन ज्ञानके अनुसंधानके प्रति एक प्रकारकी उदासीनताका भाव है। वह उग विद्याको विद्या ही नहीं मानता जो मुक्तिका कारण न हो^१, जो मनुष्यको कर्म जन्मसे मुक्तकारा न दिला दे। इस बातन भी गारे हिन्दू साहित्यको प्रभावित किया है।

शास्त्रकारोंने कर्मको रामझनेके लिए कई प्रकारके भेद दिए ह। मनुस्मृतिमें कहा गया है कि कायिक, वाचिक और मानसिक ये तीन प्रकारके कर्म हैं और उनकी गति भी उत्तम, मध्यम और अधम भेदसे तीन प्रकारकी होती है। (मनु १२-३)। शांतातपने सैकड़ों प्रकारके पापों, उनके फलस्वरूप प्राप्त होनेवाले रोगोंका उल्लेख किया है और उनके प्रायश्चित्तका भी विधान किया है। पुराणोंमें कर्मविपाकके विषयमें बहुत कुछ कहा गया है। गरुड़ पुराणमें विस्तृत रूपसे अनेक कर्म और तज्जन्य प्राप्य फलोंका उल्लेख है। शास्त्रोंमें साधारणतः तीन प्रकारके कर्म बताए गए हैं : सचिन, प्रारब्ध और क्रियमाण। मनुष्यने जो कुछ कर्म किया है, उसे ' सचिन कर्म ' कहते ह। जिस पुराने कर्मके फलको वह भोग रहा

१ ना त्रिधा या विमुक्तये ।

है उसे 'प्रारब्ध कर्म' कहते हैं। जो कुछ वह नये सिरेसे करने जा रहा है, उसे 'क्रियमाण कर्म' कहते हैं। ज्ञान होनेपर राचित कर्म तो नष्ट हो जाते हैं, पर प्रारब्ध कर्मको भोगना ही पड़ता है। ज्ञानकी अभिसे संचित कर्म जलकर दग्ध बीजकी तरह निष्फल हो जाते हैं और ज्ञानी प्रारब्ध कर्मके सस्कारवश उसी प्रकार शरीर धारण किए रहता है, जैसे कुम्हारका चलाया हुआ चक्र दण्ड उठा लेनेपर भी वेगवश कुछ देर चलता रहता है (साख्य कारिका—६७)। इन बातोंमें स्वर्ग और नरकके विचार भी सम्मिलित हैं। कर्मबन्धके दार्शनिक रूपके साथ स्वर्ग नरकके पौराणिक विचारोंका सामंजस्य भी किया गया है। साधरणतः पुण्य कर्मसे आत्माका कुछ दिनतक स्वर्गमें रहना और फिर पुण्य क्षीण होनेपर मर्त्य लोकमें आ जाना (गीता—९, २०-२१) और इसी तरह पाप भोगके लिए कुछ दिन नरकमें जाना और भोग लेनेके बाद फिर मर्त्यलोकमें आ जानेकी बात भी कही गई है। साख्यकारिकामें बताया गया है (सां० का०—४१) कि कर्म (पुण्य) के द्वारा ऊर्ध्वगमन, अधर्म (पाप) के द्वारा अधोगमन होता है। ज्ञानसे मोक्ष और अज्ञानसे बन्धन होता है। महाभारतमें एक और विचित्र बात बताई गई है (स्वर्गरोहण पर्व—३, १४) कि जो आदमी अधिक पुण्यशाली होता है, वह पहले अपने स्वरूप पापोंको भोगनेके लिए नरकमें जाता है, और फिर स्वर्गमें और जो आदमी अधिक पापी होता है वह इसी प्रकार अपने स्वल्प पुण्योंको भोगनेके लिये पहले स्वर्गमें जाता है और फिर नरकमें। कुछ विद्वानोंका विचार है कि स्वर्ग-नरक विचार और मोक्ष-विचार ये दोनों दो जातिके भारतीय मनीषियोंकी चिन्ताके परिचायक हैं। पहले विचार वैदिक ऋषियोंके है और दूसरे वेद बाह्य आर्यैतर मुनियोंके। उपनिषद्कालमें ये दोनों विचार मिलना शुरू हुए और काव्य-कालमें पूर्ण रूपसे मिलकर एक जटिल परलोक व्यवस्थामें परिणत हो गये।

यह त्रिगुणात्मिका प्रकृति ही माया है। पर जो माया चैतन्यस्वरूप ब्रह्मको ईश्वर रूपमें प्रकट करती है वह सत्त्व-गुण प्रधान है अर्थात् उसमें रजोगुण और तमोगुणका प्रायः अभाव है। कुछ वेदान्ती आचार्य प्रकृतिको दो प्रकारकी मानते हैं विशुद्ध सत्त्वप्रधान और अविशुद्ध सत्त्वप्रधान। पहलीको 'माया' कहते हैं, दूसरीको 'अविद्या'। पहली ईश्वरकी उपाधि है दूसरी जीवकी (पंचदशी १, १५-१६), इसीलिये कहा जा सकता है कि माया ही ससारको चला रही है, क्योंकि मायोपाधिक चैतन्य ही ईश्वर है। इसी भावको लक्ष्य करके ऋषीर-

दासने कहा था कि यह रघुनाथकी माया ही है जो शिखार खेतन निहली है और साम्प्रदायिक जालोम फेगाकर मुनि, पीर, जैन, जोगी, जगम, ब्राह्मण और मन्थासीको मार रही है^१। स्पष्ट ही प्रतीत होना है कि कबीरदासका यहो 'रघुनाथ' से तात्पर्य वेदान्तियोंके परब्रह्मसे है। परन्तु कबीरदासक पदोंसे जान पड़ता है कि उन्होंने 'माया' को 'अविद्या' से अलग करके नहीं देखा। वेदान्त-ग्रन्थोंमें माया और अविद्याकी एकात्मताके पोषक वाक्य बहुतसे मिल सकते हैं। सो, माया ही कबीरदासके मतसे जीवोंको भरमा रही है। नही उन्हें भी भुलवाने पहुँची थी। कबीरने होशियारीसे जवाब दिया था कि 'माया बहन, तू यहाँसे चली जा, कबीर फँसनेवाला जीव नहीं है। तुझे तो पाट-पट्टर चाहिये और बेचारा कबीर कमीनी जातिका जुलाहा है।' माया सहज ही ठोक्नेकी नहीं। उसने जवाब दिया, 'भई, म तो अपना काम करती ही जाऊगी। अपने साहबको मुझे लेखा तो देना ही पड़ेगा।' कबीर बोले, 'माया रानी, पत्थर नहीं भीम सकता। कबीर नहीं डिगेगा। जिम मच्छकी तू मन्डी है वह मेरा रखवाला है। जरा भी तेरी ओर नजर डालू तो वह नाराज हो जाय। तू ओर जगह जाँ।'

और भी आगे बढ़कर कबीर पंथमें एक और अध्याय जोड़ा गया था। निरजन-विषयक विचार हम देख चुके हैं। माया इती निरजनकी शक्ति है। ब्रह्माण्डमें जो माया है, पिण्डमें वही कुण्डलिनी है। कुण्डलिनीका ही नाम माया

१ तू माया रघुनाथकी म्वलणा चली अहेटे ।
 चतुर चिकारे चुणि चुणि मारे मोरे न ओख्या नेटे ।
 मुनिवर पीर दिगम्बर मारे जलन करता जागी ।
 नगल महिके जगम मारे तू र फिरे बलयन्ती
 वेद पढता ब्राह्मण मारा सेवा करना ग्वाभी ।
 अरथ करता मिसर पठाउथा । र फिरे भेसती ॥
 साषितनै तू हरता करता हरिभगतनकी चैग ॥
 दास कबीर रामके सरने जू लागी तू तोरी ॥

- ३० अ० पद १८०

है, आद्यात्मिक है, नागिन है, ठगिनिया है और और भी कई नाम है। इसी नागिनका फुफकार प्रणव है। इसी तरह ब्रह्माण्डमे जो वस्तु निरजन है वही पिण्डम मन है। इसीको 'नाग' कहते है। इसी 'नाग' और 'नागिन' ने मिलकर यह मारा प्रपंच राडा किया है। इसी नागिनकी जहरीली फुफकार को प्रणव है उसकी उपासनाम दुनिया भटक रही है। इन्हे जो मार सकता है वही विजयी होता है (कबीर-मन्सर पृ० ६२५)।

जसा कि ऊपर कहा गया है, यह कबीर पथका नया अध्याय है, क्योंकि, कबीरदासके पदोमे ओकार या प्रणवकी महिमा खूब गाई गई है। ज्ञानचोतीसाके आरम्भमे ही जो यह बताया गया है कि ओकारका जप तो सभी करते हैं पर उसका मर्म विरला ही कोई जानता है, उसका सीधा साधा अर्थ यही है कि लोग बिना समझे ब्रह्मे, ऊपरी मनसे या दिखावेके लिए इसका जाप करते हैं। पर इस पदके साम्प्रदायिक व्याख्याकार 'मर्म' शब्दका दूसरा ही अर्थ कर लेते है। 'मर्म' का वास्तविक अर्थ महिमा नहीं बल्कि वास्तविक 'जहरीलापन' है। टीकाकार क्या नहीं कर सकते ?

कबीरदामने मायाके सबधम जो कुछ कहा है वह वस्तुतः वेदान्तद्वारा निर्धारित अर्थमे ही। खूब सम्भव है कि कबीरदासने भक्ति-सिद्धान्तके साथ ही मायासूत्री उपदेश भी रामानदाचार्यसे ही पाया था, इसीलिये वे बराबर भक्तको माया-जालसे अतीत समझते हैं। यहाँ इतना और कह रखा जाय कि कबीरदासके 'निर्गुण ब्रह्म' मे 'गुण' का अर्थ सत्त्व रज आदि गुण हैं, इसलिये 'निर्गुण ब्रह्म' का अर्थ वे निराकार निस्सीम आदि समझते ह, निर्विषय नहीं।

ऊपरकी चर्चापरसे यदि किसी नतीजे तक पहुँचा जा सकता है तो वह यही है कि (१) आचार्य रामानन्दने अपने शिष्योंको किसी वेदातिक वादका बधन नहीं लगाया था। वे स्वयं यद्यपि विशिष्टाद्वैतवादी थे पर अद्वैतवादी भक्तिग्रन्थोको बडे सम्मानकी दृष्टिसे देखते थे। उनके लिये भक्ति ही बड़ी चीज थी, फिर चाहे वह निर्गुणकी हो या सगुणकी, द्वैत भावसे हो या अद्वैत-भावसे। (२) उनकी

१ वो ओकार आदि जो नाम हैं। लिखिक मैटै ताहि सो माने ॥

वो ओकार कहे मन कोइ। जिन्हि वह लपटा सो विरल हाइ ॥

उपदिष्ट भक्ति भिन्न भिन्न रुचि, विद्या और सस्कारवाले त्रिष्विधोंमें नाना रूपमें प्रकट हुई और (३) कबीरदासके पदोंसे, जैसा कि हम आगे देखेंगे, एकेश्वरवाद, विशिष्टाद्वयवाद, अद्वैतवाद, द्वैतद्वैतविलक्षणवाद आदि कई परस्परविरोधी मतोंके समर्थन हो सकते हैं, पर इस विरोधका कारण कबीरदासके विचारोंकी अस्थिरता नहीं है बल्कि यह है कि वे भगवान्को अगुभवकाम्य और निखिलातीत तथा समस्त ऐश्वर्यों और विभूतियोंका आवार रागमने थे। इसीलिये लौकिक दृष्टिसे जो बातें परस्पर विरोधी दीखती हैं अलौकिक भगवत्स्वरूपमें वे सब घट जाती हैं। यह बात भक्तिकी दुनियामें नई नहीं है। भक्त लोग एक ही राय भगवान्के लिये कई परस्पर विरोधी विशेषणोंका व्याहार करते हैं। लघुभागवतामृत (पृ० ३१७) में बताया गया है कि प्राकृत विशेषणोंसे भगवान्के अचिन्त्य रूपका बोध दुष्कर है। यही कारण है कि उनमें ऐसी अनेक विशेषणोंका प्रयोग किया जाता है जो लौकिक दृष्टिसे परस्परविरोधी जन्तते हैं। इस अन्तिम बातकी विवेचना करनेका अगगर हम आगेके अध्यायमें भी पायेंगे।

९—निर्गुण राम

कई बार कबीरदासके अलोचकोने आश्चर्य प्रकट किया है कि उन्होंने निर्गुण रामकी उपासना कैसे वताई। वेदान्त-ग्रन्थोंमें ब्रह्मज्ञानके कई प्रकारके अविकारी ज्ञानके उपासके हैं। उत्तम अधिकारी ब्रह्मके चेतन्यमय स्वरूपकी उपलब्धि करके जीते ही जीते मुक्त हो जा जाता है, अर्थात् ज्ञान प्राप्त होनेके बाद यद्यपि उम्मा गरीर कुछ दिनों तक आहार, निद्रा-आदि विकारोंका वशवर्ती रहता है पर वस्तुतः उसका आत्मा छुटकारा पा गया होता है। जिस प्रकार कुम्हारका चक्का डडके चूर्णण वेगके हटा लेनेपर भी पुराने वेगके कारण कुछ और देर तक घूमता है उसी प्रकार जीवन-मुक्तका शरीर कुछ और काल तक चलता रहता है, पर अगलमें उसका आत्मा मुक्त हो गया होता है। “जागृत, स्वप्न और सुषुप्ति इन तीन अवस्था-रूप जो माया है वही त्रैलोक्यका कारण है। जो कुछ दिख रहा है वह सभी इस मायाके कारण। किन्तु, परब्रह्मके दर्शनके बाद मायाकी मरीचिका जाती रहती है और जगत् असत्य भासने लगता है। सकल वस्तु स्वरूप वह परब्रह्म नाम रूपा और क्रियासे रहित है। किन्तु जो इस जगत्की मायाके बलसे सृष्टि करता है वह ईश्वर है। यही ईश्वर सब कुछमें प्रविष्ट हो रहा है।” (आत्मज्ञान ४-५) उत्तम अधिकारी इस तत्त्वको राम-दम-नियम सयमादिके अभ्यासके द्वारा आयत्त कर लेता है (पच० ९-२०) परन्तु बुद्धिकी अत्यन्त मन्दताके कारण या साधकोंके अभाववश जो व्यक्ति उत्तम अधिकारी नहीं हो सकता वह क्या करे? क्या वह शृगुणकी ही उपासना करे और ‘पर निर्गुण ब्रह्म’ की आशा छोड़ दे? पंचदशीमें विद्यारण्यस्वामीने उत्तरमें कहा है कि नहीं, वह निर्गुण तत्त्वकी उपासना करे। यदि कहो कि जो वाणी और मनके गोचर है ही नहीं उसकी उपासना कैसे हो सकती है, तो उठे तुम्हींसे प्रश्न किया जा सकता है कि जो वस्तु वाणी और मनके परे है, अर्थात् जिस तक न तो वाणी पहुँच पाती है और न मन, उसका अनुभव भी तो संभव नहीं है, उसका ज्ञान लेना भी तो संभव नहीं दिखता। फिर यदि यह संभव है तो उपासना क्यों

समझ नहीं है ? विद्यारण्यस्वामीके कथनमें ही कबीरके आलोचकोका उत्तर पाया जा सकता है, क्योंकि उन्होंने अत्यन्त स्पष्ट भाषामें कहा है कि निर्गुण त्वात्त्वरूपी उपासना असंभव नहीं है (९, ५५) ।

शुद्ध साम्प्रदायिक पंडितोंकी ओरसे इस प्रकारके ' रहस्योद्घाटन ' का दावा किया गया है कि सन्त मतके प्रवर्तक आदि गुरु कबीरसाहबके विचार हैं कि जो मन्दाधिकारी सत्त्वशुद्धिके अभावसे आत्म-विचार नहीं कर सकता वह निर्गुण ब्रह्मोपासना भी नहीं कर सकता, क्योंकि महावाक्यजन्य परोक्ष ज्ञानसे होनेवाली ब्रह्मोपासना मनकी कल्पना है । इस कारण उससे हृदयके विकार अहंकारादिकी निवृत्ति नहीं हो सकती, प्रत्युत महा अहंकारकी उत्पत्ति होती है जो कि वासना-वाले मन्दाधिकारियोंको हानि पहुंचा सकती है । जो हृदय वासना पंकिल है उसमें ब्रह्मदेवकी प्रतिष्ठा किस प्रकार हो सकती है ? अतः विकारोंको दूर करनेके लिये भी विषयानित्यता और परिणाम-विराता (अर्थात् विषय अनित्य है और परिणाममें विरस है) इत्यादिक विचार ही उपयुक्त हैं । कामनादिक विकार-वाले पुरुष प्रवृत्त विचारके बिना ब्रह्मोपासनासे आत्मसाक्षात्कार नहीं कर सकते अतः विकार निवृत्तिके लिये विचार करनेकी अनुमति सद्गुरुने इस प्रकार दी है—

करु विचार जिहि राव दुख जाई । परिहरि झूठाकेर सगाई ॥

और

भव अति गरुभा दुख करि भारी । करु जिय जतन जो देखु बिचारी ॥

तथा

खरा-खोट जिन्ह नहि परदाया । चहत लाभ तिन्ह मूल गेवाया ॥

इत्यादि ।

अत्यन्तबुद्धिमान्वादा सामग्र्या ज्ञान्यममवीत् ।

यो विचार न लभते ब्रह्मोपासीत साक्षात्काम ॥

निर्गुणब्रह्मतत्त्वरथ न ह्युपात्तेरसंभव ।

सत्गुणब्रह्मर्गीवान् प्रत्ययावृत्तिसंभवात् ॥

अवाञ्छनमगम्य तन्नोपारयमिति चेत्तदा ।

अवाञ्छनमगम्यस्य वेदन न च संभवेत् ॥

वागाथगोचराकारमित्येव यत् वेद्यसौ ।

वागाथगोचराकारमित्युपासीत नो कृत ॥—पृ० ०९, ५४-५७

वस्तुतः यम-नियमादि अनुष्ठानपूर्वक क्रिये जानेवाले संसारानित्यादि विचारमें सत्त्व शुद्धि हो जानेपर ब्रह्मोपासनाकी आवश्यकता नहीं रहती^१ ।

इस प्रसंगमें विद्यारण्य स्वामीके इस मतपर शका प्रकट की गई है कि—

यावच्चिन्त्यस्वरूपत्वाभिमान स्तस्य जायते ।

तावद्विचिन्त्य पश्चान्च तयैवामृति वारयेत् ।

पच० ९-७८

इस देशमें विद्यारण्य स्वामीके भक्तों और समर्थकोंकी कमी नहीं है। वे विद्वान् और समर्थ भी हैं। निश्चय ही वे इन शकाका जवाब दे लेंगे। हम यहाँ उन उलझनमें पड़नेकी कोई जरूरत नहीं है। पर कवीरदासके नामपर प्रचलित पदों और साखियोंका सीमासाधा अर्थ करनेपर हम इस नतीजेपर पहुँचते हैं कि निस्संदेह कवीरदासने आत्म-विचारको बहुमान दिया है पर जो लोग उसने अधिकारी नहीं हैं उनके लिए 'निर्गुण राम' के अपनेका उपदेश भी दिया है। निर्गुण रामके जपका अर्थ वही है जो महावाक्योंके चिन्तनका अर्थ है। नाम-जपका महावाक्य-चिन्तनसे इतना अन्तर जतर है कि नाम-जप करनेवाला जहाँ विचारसे बिल्कुल शुन्य रह सकता है वहाँ महावाक्योंका मनन करनेवाला किसी न किसी कोटिके विचारमें लगा ही रहैगा। महावाक्योंके स्मरणसे अपनेमें ब्रह्मत्वाभिमान होनेका मतलब ही यह है कि अपनेको ब्रह्म समझते रहनेका अभ्यास करना। हमने पहले ही लक्ष्य किया है कि कवीरदास 'भाई' सजो-जनके द्वारा माधारण संसारिक जीवोंको सजोधन करते हैं और उसे अपना व्यक्तिगत उपदेश देते हैं—हे भाई, निर्गुण रामका जप करो। अविगतिकी गति लखना सहज नहीं है (तुलनीय०—अवाङ्मानसगम्यस्य वेदनं न च सभवत्—पच०

१ विचार० पृ० २१—२३

२ उपनिषदोंमें 'मैं ही ब्रह्म हूँ' (बृह० ४१०), 'वह तू ही है' (छान्दोग्य ६७८) आदि महावाक्योंसे ब्रह्मके साथ जीवकी अभिन्नता बताई गई। यह अभिन्नता जाननेकी चीज है। ज्ञानसे ही वह प्राप्त होती है। पर जो व्यक्ति इस ज्ञानको प्राप्त नहीं कर सकता है उसके लिये यह विधान किया गया है कि वह तबतक इन महावाक्योंका मनन करता हुआ अपनेको ब्रह्मसे अभिन्न समझनेका प्रयत्न करता रहे जब तक कि उसे अपनेमें ब्रह्मत्वका अभिमान (=मानना) न हो जाय। उक्त उद्धरणमें इसी विचारका विरोध किया गया है।

९-५६) वेद और पुराण, स्मृति और व्याकरण, शेष, गखड़ और कमला भी जिसे नहीं जान सके (उसे जाननेकी चेष्टा करना राहसका कार्य है) मो, कबीरदासकी सख्त है कि हरिकी छाया पकड़ो—उन्हींकी शरणमे जाओ^१ । अरे ओ पगले, भूला भूला क्यों फिर रहा है ? कामनाओंका त्याग कर, हरिका नाम जप, वही अभय पदका दाता है,—कबीरा कोरीही यह बात गोठ बाध ले^२ । इस रामके राय विपयोंका कुछ अग्नि-तृणका-सा संबध है । यह कहना कि पहले वासनाये हट जाये तभी राम आयेंगे, नहीं तो ' चाराना-पकिल हृदयमे ब्रह्मादेवकी प्रतिष्ठा ' समभव नहीं है, विपयोंको रामसे जबर्दस्त समझनेके समान है । कमसे कम कबीरदास वासनाको रामकी अपेक्षा जबर्दस्त माननेको तैयार नहीं थे । एक बार उनके राम,—उनके निर्गुण ब्रह्म जिसके हृदयमें आ जाते हैं वह अनायास ही मति बुद्धि पा जाता है । लालच और विषयरसमे आपादमस्तक डूबे हुए व्यक्तियोंसे वे ललकारते हुए कहते हैं कि भाई, तरे वही जिन्होंने राम-रसका आस्वादन किया । बकबादी तो डूब मरे क्योंकि उन्होंने रामको कभी याद ही नहीं किया^३ । ए मेरे मन, तू अविनाशी हरिका भजन कर । उन्हें छोड़कर और कहीं न जा । अगर तू विषयरूप दीपके पास फिर रहा है तो निश्चय मान कि तू पतिंगा होकर जल जायगा । जिस प्रकार भ्रमरीके ध्यानमें मगन कीट खुद भी

१ निर्गुण राम जपहु रे भाइ, अविगतिकी गति लखी न जाई ।
चारि वेद जाके सुभृत पुराना । नौ व्याकरण मरम न जाना ।
सेस-नाग जाके गखड़ समाना । चरन बलबल कबला नटि जाना ॥
कहै कबीर जाके भेदै नाहीं । गिज जन बैठे हरिकी छापी ॥

क० प्र० पद ४९

२ परिहरि काम राम कछि बोरे सुनि सिख बन्धू भोरी ।
हरिकौ नाव अभेपददाता कहै कबीरा कौरी ॥

क० प्र० पद ३६६

३ रसना राम गुन रगि रस पीजै । गुन अनीत निरमोलिक लीजै ॥
निरगुन ब्रह्म कयो रे भाइ । जा सुभिरत सुधि बुधि मति पारै ॥
विप तजि राम न जपसि अभागै । का बूडे लालचके लागे ॥
ते सब तिरे रामरसस्वादी । कहै कबीर बूड बकबादी ॥

—क० प्र० पद ३७५

भ्रमरी वन जाता है उसी प्रकार तू राम नाममें ऐसी लौ लगा कि स्वयं राम-मय हो जा (तुल०—पंचदशी ९।७८) । देख भाई, यह समार बड़ा गुरु गभीर है, इस ससार सागरमें चारों ओर विकारकी लहरें तरंगायित हो रही हैं, तुझे आर-पार कुछ भी नहीं सूझता । अरे ओ मेरे मनसारासु, इच्छाके इस अपार भवसागरके लिये एकमात्र नैया राम है । बाग, उसीकी शरण जा, फिर देख यह महान् ससार-समुद्र वछडेके खुरके समान छोटा हो जाता है कि नहीं ।^१

रामके इस परम प्रसाद और अनुग्रहकी याद दिलानेवाले पदमें क्या यही कहा गया है कि वासना पकिल हृदयवाला मदाधिकारी,—जिसे विशाल भवसमुद्रमें आरपार कुछ भी नहीं दिखाई दे रहा, जो चारों ओर तरंगायित विषय-वीचिको देखकर हतबुद्धि हो रहा है, निर्गुण उपासनाका पात्र नहीं है ? तलिक उल्टे इस पदमें क्या यह नहीं बताया गया कि अज्ञानपूर्वक ध्यान करनेमे भी आदमी परम पद पा लेना है ? आखिर कीट-भ्रमरीका प्रसिद्ध उदाहरण इसी बातको बतानेके लिये ही तो प्रयुक्त होता है । फिर यह क्या आश्चर्यका विषय नहीं है कि इस पदको उपासनाके प्रत्याख्यानमे पमाणस्वरूप पेश किया गया है ? कबीरदासने राम नामकी अपरपार महिमा वर्णनके प्रसंगमें द्विभारहित भाषामें कहा है कि गणिका और अजामिल जैसे अज्ञानी पापी भी पार हो गये ।^२

परन्तु यह राम या हरि कौन है ? पर ब्रह्म, अपर ब्रह्म, ईश्वर या ओर कुछ ?

१ अब कहू राम नाम अविनासी । हरि तजि जियरा कतहु न जासी ॥
उटा जाहु तहा होहु पतगा । अब जनि जरहु समुझि विष समा ॥
राम नाम लौ लाय सुलीन्हा । भ्रिगी नीट समुझि मन दीन्हा ॥
भव अति गरुआ दुख कन्नि भारी । करि जिय जतन जु देखु बिचारी ॥
मनकी बात है लहरि बिकारा । तुहि नहिं सझै वार न परा ॥
सासी—इच्छाके भव-सागरै, बोहित राम अधार ।
कहै कबीर हरि सरन गहु, गोबळ खुर बिस्तार ॥

बीजक, रमैनी २०

२ अजामेल गज-भनिका पतित करम कीन्हा ।
तेऊ उतरि पार गये राम नाम लीन्हा ॥

इसमें तो कोई सन्देह नहीं कि हरि, गोविंद, राम, केशव, माधव आदि पौराणिक नामोंको कबीरदास कचित् कदाचित् ही सगुण अवतारके अर्थमें व्यवहार करते हैं। एकदम नहीं करते, ऐसा नहीं कहा जा सकता। पर जन्म के अपने परम उपास्यको इन नामोंसे पुकारते हैं तो सगुण अवतारोंसे उनका मतलब नहीं होता। उनका 'अल्लाह' अलख निरंजन देव है जो सेवासे परे है, उनका 'विष्णु' वह है जो ससाररूपमें विस्तृत है, उनका 'कृष्ण' वह है जिसने ससारका निर्माण किया है, उनका 'गोविंद' वह है जिसने ब्रह्माण्डको धारण किया है, उनका 'राम' वह है जो सनातन तत्त्व है, उनका 'खुदा' वह है जो दस दरवाजोंको खोल देता है, 'रव' वह है जो चौरासी लाख योनियोंका परवरदिगार है, 'करीम' वह है जो इतना सब कर रहा है, 'गोरख' वह है जो ज्ञानसे गम्य है, 'महादेव' वह है जो मनकी जानता है, 'सिद्ध' वह है जो इस चराचर दृश्यमान जगत्का साधक है, 'नाथ' वह है जो त्रिभुवनका एकमात्र यति या योगी है—जगत्के जितने साधक हैं, सिद्ध हैं, पैगवर हैं, वे इस एककी ही पूजा करते हैं। अनन्त हैं इसके नाम, अपरंपार उसका स्वरूप। वही कबीरदासका भगवान् है (क० ग्र० पद ३२७)। यह राम निरंजन है, उसका रूप नहीं, रेखा नहीं, वह रागुद्र भी नहीं, पर्वत भी नहीं, भारती भी नहीं, आकाश भी नहीं, सूर्य भी नहीं, चन्द्र भी नहीं, पानी भी नहीं, पवन भी नहीं, समस्त दृश्यमान पदार्थोंसे विलक्षण सबसे न्यारा (क० ग्र० पद २१९) वह समस्त वेदोंसे अतीत, भेदोंसे अतीत, पाप और पुण्यसे परे, ज्ञान और ध्यानका अविषय, स्थूल और सूक्ष्मसे त्रिवर्जित, भेष और भीखके अगम्य, डिभ और रूपसे अतीत—अनुपम त्रैलोक्यविलक्षण परम तत्त्व है (क० ग्र० पद २२०)।

जसा कि शुरूमें ही कहा गया है, कबीरदास उत्तम अधिकारीके लिए इस 'अवाट्-मानस-गोचर' परब्रह्मकी उपासनाको बहुत महत्त्व नहीं देते। परन्तु वे इस बातमें खूब सावधान हैं। वे बार बार याद दिला देते हैं कि गृह जो उपासना बताई जा रही है वह सगुण अवतारकी नहीं है वरन् 'निर्गुण राम' की है। इस प्रसंगमें कुछ बृद्ध पंडितोंके विचारोंकी जानकारी आवश्यक है। उनके विचारोंका सारांश यह है कि "निर्गुण और सगुणके विषयमें जो विचारपरम्परा पुराण-वादियों और वेदान्तवादियोंकी देखी जाती है पद पदपर वे (कबीरदास) उसीका अनुसरण करते दृष्टिगत होते हैं। कोई पुराण ऐसा नहीं है जिसमें

परमात्माका वर्णन इसी रूपमें न किया गया हो। पुराणोंका सगुणवाद जेमा प्रचल है वैसा ही निर्गुणवाद भी। वे भी वेदान्तके भावोंसे प्रभावित हैं और उष्ण पुराणोंमें उनका बड़ा ही हृदयप्राही विवेचन है। परन्तु, वे जानते हैं कि निर्गुणवादके तत्त्वोंको समझाना कतिपय तत्त्वज्ञोंका ही काम है, इसलिये, उनमें सगुणवादका ही विस्तार है, क्योंकि वह धोव-सुलभ है। बिना उपासना किये उपासक सिद्धि नहीं पाता। उपासना सोपानपर चढ़कर ही माधक उस प्रभुके सामीप्य स्थापना अधिकारी बना है जो ज्ञान गिरा-गोतीत है। उपासनाके लिये उपास्यकी प्रयोजनीयता अविदित नहीं। यदि उपास्य अचिन्तनीय अव्यक्त है अथवा ज्ञानका विषय नहीं तो उसमें भावोंका आरोप नहीं हो सकता। एसी अवस्थामें भक्ति कियकी होगी ? प्रेम किससे किया जायगा ? ओर किनके गुणोंका मनन-चिन्तन करके मनुष्य अपनी आत्माको उन्नत बना सकेगा ? इन्हा जानोपर दृष्टि रखकर परमात्माके सगुण रूपकी कल्पना है। जो यह समझता है कि बिना सगुणोपासना किये हम परमात्माके निर्गुण-स्वरूपका ज्ञान प्राप्त कर लेंगे वह उसी जिज्ञासुके समान है जो विश्व-नियन्ताका तो परिचय प्राप्त करना चाहता है, किन्तु, यही नहीं जानता कि विश्व क्या है। पुराण सगुण-पथका पथिक बनाकर निर्गुणकी प्राप्ति कराते हैं किन्तु बड़ी बुद्धिमत्ता और विवेकके साथ। यही कारण है कि मुखसे निर्गुणवादका गीत गानेवाले भी अन्तमें पुराण शैलीकी परिविके अन्तर्गत हो जाते हैं। चाहे कबीर साहब हों अथवा पन्द्रहवीं सदीके द्रमरे निर्गुणवादी, उन सबके मार्गदर्शक गुप्त रूपसे पुराण ही हैं। १”

विचारणीय यह है: कबीरदासके उन पदोंका जिनमें उन्होंने बारबार “ दश-रथसुत तिहें लोक बखाना। राम नामकर मरम है आना। ”— जेसी वाते जह-कर पुराणप्रतिपादित सगुण ब्रह्मका प्रत्याख्यान करना चाहा है। क्या ऐसा अर्थ भी लगाया जा सकता है कि मुहसे विरोध करते रहनेपर भी कबीरदास अमलमें पुराण-विरोधी नहीं थे ? तुलसीदासजीने ऐसा नहीं समझा था। रामचरित मानसमें ‘ दशरथ-सुत ’ वाली उक्ति उद्धृत करके ही उन्होंने उसका सीधी भाषामें प्रत्याख्यान किया है। उनके मतसे इस प्रकार कथन करनेवाले वेद और पुराण प्रतिपादित मद्धर्मके जाननेवाले नहीं थे। बालकाण्डमें पार्वतीने शिवसे पूछा—

राम सो अवध नृपति सुत सोई । की अज अगुण अलख गति कोई ॥
 जो नृप तनय तो ब्रह्म किमि, नारिविरह मति भोरि ।
 देरि चरित महिमा सुनत, भ्रमति बुद्धि अति मोरि ॥ १०८ ॥

इमके उत्तरमें गोस्वामी तुलसीदासजीने शिवजीके मुखसे जो उत्तर दिलवाया है वह ध्यानसे सुनने लायक है

एक बात नहि मोहि सुहानी । जदपि मोहबरा कहेहु भवानी ॥
 तुम्ह जो कहा राम कोउ आना । जेहि श्रुति गाव भरहि मुनि ध्याना ॥
 कर्हाहि-सुनहि अम अधम नर, प्रसे जे मोह-पिराच ।

पाषंडी हरिपद-बिमुख, जानहि छूठ न साँच ॥ ११४ ॥

अग्य अकोबिद अध अभागी । काई-विषय मुकुर-मन लागी ॥

लपट कपटी छुटिल विसेखी । सपनेहु सत-सभा नहिं देरी ॥

रुहहि ते वेद-असम्मत बानी । जिन्हके सूझ लाशु नहिं हानी ॥

मुकुर मलिन अरु नयनबिहीना । रामरूप देखहि किमि दीना ॥

जिन्हके अगुन न सगुन-बिबेका । जतपहि करिपत वचन अनेका ॥

हरिमाया बस जगत भ्रमाहीं । तिन्हहि कहत बखु अघटित नाहीं ॥

नातुल भूत-बिबरा मतवारे । ते नहिं बोलहि वचन बिचारे ।

जिन्ह कून महामोह-मद पाना । तिन्ह कर कहा करिअ नहिं काना ॥

अरा निज हृदय विचारि, तजि रांगय भजु रामपद ।

सुनु गिरिराजकुमारि, भ्रमतम-रत्रिकर वचन राम ॥ ११५ ॥

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राम सच्चिदानंद दिनेसा । नहिं तह मोहनिसा लयलेसा ।

सहज प्रकास रूप भगवाना । नहिं तहं पुनि बिषयान बिहाना ॥

हरख-विषाद ध्यान-अध्याना । जीव-धर्म अहमिति-अभिमाना ॥

राम ब्रह्म-व्यापक जग जाना । परमानंद परेस पुराना ।

पुरुष प्रसिद्ध प्रकास-निधि, प्रगट परापरनाथ ।

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रघुकुल मनि मम स्वामि सोइ, कहि सिव नायेउ माथ ॥

एहि निधि जग हरि-आश्रित रहई । जदपि असत्य देत दुख अहई ॥

जौं सपने सिर काटै कोई । बिनु जागै न दूरि दुख होई ॥

जासु कृपा अस भ्रम मिटि जाई । गिरिजा सोइ कृपालु रघुराई ॥
 आदि-अन्त कोउ जासु न पावा । सति-अनुमानि निगम अस गावा ॥
 बिनु पद चल्इ सुनइ बिनु काना । कर बिनु करम करइ बिधि नाना ॥
 आननरहित सकल-रस-भोगी । बिनु बानी बकता बड़ जोगी ॥
 तन बिनु परस नयन बिनु देखा । ग्रहइ घ्रान बिनु बास असेखा ॥
 अस सब भौंति अलौकिक करनी । सहिमा जासु जाइ नहि बरनी ॥
 जेहि इमि गावहि वेद बुध, जाहि धरहि मुनि ध्यान ।
सोइ दशरथ-सुत भगतहित, कोसलपति भगवान ॥ ११८ ॥

इस उद्धरणके मोटे टाइपके शब्दोपर ध्यान देकर देखा जाय तो कोई सन्देह नहीं रह जाता कि तुलसीदासके मनमें 'दशरथसुत तिहुँ लोक-वखाना, राम-नाम कर मरम है आना' वाली कबीर-पथियोंकी उक्ति ही थी। बार बार 'दशरथ-सुत 'नृपसुत', 'नृप तनय', 'कोउ आना', आदि पद अचानक नहीं आ गये हैं, जान बूझकर और सोच समझकर ले आये गये हैं। इससे यह तो निश्चित है कि तुलसी-दासजी इस मतको श्रुतिसम्मत या पुराणभारगी नहीं मानते थे। इतना ही नहीं वे इसे अज्ञानजन्य पाखण्ड ही समझते रहे। यह दूसरी बात है कि उनका समझना ठीक या नहीं, प्रकृत प्रसंग यह है कि गोस्वामीजीने द्विधाहीन और सकोचहीन भाषामें इस प्रकारके विचारको वेद-पुराण-ग्राह्य माना है।

इस प्रकार कबीरदासके मतको वेद-पुराण-सम्मत न तो गोस्वामीजी जैसे विराधियोंने माना है और न उनके पक्के अनुयायी शिष्योंने। एकके मतसे यह प्रबल पाखण्ड या और दूसरेके मतसे स्वयं वेद पुराण ही पाखण्ड थे। इन उभय कोटियोंमें और चाहे जो भी असमानता हो, इस बातमें कोई सन्देह नहीं कि दोनों ही यह स्वीकार करते हैं कि वेद पुराणमें वही नहीं है जो कबीरदासने कहा है। फिर जो लोग कबीरदासको एकदम उपनिषद्का सोलह आना अनुयायी समझते हैं और घोषणा करते हैं कि "यद्यपि कबीरदासने मुक्तिका साक्षात् साधन निर्विशेष आत्म-तत्त्वज्ञानको ही माना है तथापि परम्परा-मुक्तिके साधन सात्त्विक पूजा तथा अवतारोपासना, योग-जप-तप-सयम तीर्थ व्रतदानादिकोंकी व्यर्थता उन्होंने कहीं नहीं लिखी, किन्तु धर्मध्वजी पाखण्डियोंके द्वारा की हुई उनकी दुरुपयोगिताका ही खण्डन किया है," वे लोग क्या कहना चाहते हैं, वे ही जानें।

कबीरदासने तो जोरदार भाषामें और साफ साफ आचार-मात्रका प्रत्याख्यान किया है, फिर चाहे वह परम्परारामयित हो या व्यक्ति विशेषके उर्वर मस्तिष्कसे उद्भाषित ।

ऋबीरदासके राम पुराण प्रतिपादित अवतार नहीं थे, यह निश्चित है । वे न तो दशरथके घर उत्तरे थे और न लकाके राजाके नाश करनेवाले हुए, न तो देवकीकी कोखसे पैदा हुए थे और न यशोदाने उन्हें गोद खेलाया था न तो वे श्वालोके सग घूमा करते थे और न उन्होंने गोवर्धन पर्वतको धारण ही किया था, न तो उन्होंने वामन होकर बलिको छला था और न वेदोद्धारके लिये वराहरूप धारण करके धरतीको अपने दाँतोंपर उठाया ही था, न वे गण्डकके शालिग्राम हैं, न वराह, मत्स्य, ऋच्छप आदि वैषधारी विष्णुके अवतार, न तो वे नरनारायणके रूपमें बदरिकाश्रममें ध्यान लगाने बटे थे और न परशुराम होकर क्षत्रियोंका वस करने गये थे, और न तो उन्होंने द्वारिकामें शरीर छोड़ा था और न वे जगन्नाथ-धाममें बुद्धरूपमें ही अवतरित हुए । कबीरदासने बहुत विचार करके कहा है कि ये सब ऊपरी व्यवहार हैं । जो रासारमें व्याप्त हो रहा है वह राम इनकी अपेक्षा कहीं अधिक अगम अपार है^१ । उसको दूर रोजनेकी जरूरत नहीं, वह सारे शरीरमें भरपूर हो रहा है, लोहू झूठ है, चाम झूठ है, रास्य है वह राम जो इस

- १ ता सारिबकै लागी सावा । दुसरा भेटि जो रह्यो अनावा ।
नां दशरथधरि औतरि आवा । ना लकाका राप सतावा ।
देव कूख न औतरि आवा । ना जस्यै ले गोद खेलावा ।
ना वो श्वालन्के मग फिरिया । गोवर्धन ले ना कर धरिया ।
वाबन होथ नहीं बलि ठलिया । बरनी वेद लेन ऊवरिया ।
गडक साखिराम न मोला । मच्छ कच्छ द्वे जलदि न टोला ।
बनी बेठा ध्यान नहि लावा । परसराम हूँ खनी न सतावा ।
द्वारमती सरीर ना छाडा । जगन्नाथ ले प्यउ न गावा ।
कहै कबीर विचार करि, ये लले व्यवहार ।
याहीयें जे अगम है, सो वरति रखा ससार ।

सारे शरीरमें रम रहा है १ ।

यह कहना कि “कवीरदास कभी तो अद्वैतवादकी ओर झुकते दिखाई देने हैं और कभी ऐश्वर्यवादकी ओर, कभी वे पौराणिक सगुण भावसे भगवानको पुकारते हैं और कभी निर्गुण भावसे, असलमें उनका कोई स्थिर तात्त्विक मिद्धान्त नहीं था,” केवल अश्रद्धाप्रसूत है। ऐसी बातें वहीं लोग कहते हैं जो गुणमें ही मान बैठते हैं कि कवीरदास एक अशिक्षित जुलाहे थे और उलझी-सीधी अटपटी बानियोंसे साधारण जनतापर ‘प्रभाव जमाना चाहते थे !’ ऐसे कथनाका उत्तर देना बेकार है। बिना श्रद्धा-भक्ति लिये जिस किसी भक्तके कथनोंको क्यों न पढा जाय इस प्रकारके निष्कर्ष निकाल लिये जा सकते हैं। वस्तुतः कवीरदासका एकरववाद उच्च प्रकारका था ही नहीं जेमा मुसलमानी धर्ममें स्वीकृत बताया जाता है। इस मतके अनुसार ईश्वर समस्त जगह और जीवोंसे भिन्न और परम समर्थ है। कवीरदासने स्पष्ट शब्दोंमें लोगोंको मानवान किया है कि वह ब्रह्म व्यापक है, सबमें एकभावसे व्याप्त है, पंडित हो या योगी, राजा हो या प्रजा, बग्य हो या रोगी, वह सबमें आप रम रहा है और उसमें सब रम रहे हैं। यह जो नाना भाक्तिका प्रपंच दिखाई दे रहा है, अनेक घट और अनेक भाण्ड दिरा रह ह, सब कुछ उसीका रूप है २ । मारा खलक ही खालिक है और खालिक ही खलक है ३ ।

१ कहै कवीर विचारि करि, जिनि कोइ खाज दूरि ।

व्यान धरा मन मुद्ध करि, राम रखा भरपूरि ॥

रहै कवीर विचारि करि, झटा लोही चाम ।

जो था देखी रहित है, सो है रमिता राम ॥—क अ पृष्ठ २४३

२ जबये आत्म तत्त विचारा ।

तव निररै भया सबहिनन नाम कोध गहि टारा ।

न्यापक ब्रह्म सननिम पणै को पटित ना जोगी ।

राणा राव कवनसू कहिये कउन वैठ को रोगी ।

इसमें आप आप सबहिनन आप नापसू खेल ।

नाना भाति पड़े सब भौंडे रूप धरे धरि मेल ।

सोचि विचारि सज जग देखी, निरगुण कोर न बनाये ।

कहै कवीर गुर्णा अरु पंडित मिलि लीला जस गावे ।—क अ पद, १२८

३ लोका जानि न भूल्यो भाई ।

खालिक खलक खलकमे खालिक, सब घट रखौ समाई ॥—वही पद, ५

मैं और तू, तू और मैं, सब कुछ वे ही है। वह आप ही आप सब घटोंमें रम रहा है (पन् २०३)।

(वस्तुतः जत्र कबीरदास निर्गुण भगवान्का रमरण करते हं तो उनका उद्देश्य यह होता है कि भगवान्के गुणमय शरीरकी जो कल्पना की गई है वह रूप उन्हें मान्य नहीं है। परन्तु 'निर्गुण'से वे केवल एक निषेधात्मक भाव ग्रहण करते हों सो बात भी नहीं है। वस्तुतः वे भगवान्को सत्त्व, रज और तमोगुणोंसे अतीत मानते हैं और इसी गुणातीत रूपको निर्गुण शब्दसे प्रकट करते हैं ॥“ हे सन्तो, मे धोखेकी बात किससे कहूँ। गुणहीमें निर्गुण है और निर्गुणमें गुण : इस सीधे रारतेको छोड़कर कहाँ वहता फिरा जाय ? लोग उसे अजर कहते हैं, अमर कहते हैं पर असल बात कोई कहता ही नहीं। वस्तुतः वह अलग्न है, अगम्य है। निषेधात्मक विशेषण केवल धोखे हैं। यह तो ठीक है कि उसका कोई स्वरूप नहीं है, कोई वर्ण नहीं है पर यह ओर भी अधिक ठीक है कि वह सब घटमें समाया हुआ है (और इसीलिये सभी रूप उगके रूप हैं और सभी वर्ण उसके वर्ण हैं, फिर उमें अरूप या अवर्ण कैसे कहें ?) पिण्ड और ब्रह्माण्डकी बाते रुही जाती हैं पर चाहे पिण्ड हो और चाहे ब्रह्माण्ड, सभी देश और कालमें सीमित हैं पर उनका न तो आदि है और न अन्त। फिर उरो पिण्ड और ब्रह्माण्डमें व्याप्त कह ही दिया गया तो क्या उगका ठीक ठीक परिचय मिल गया ? सही बात यह है कि वह पिण्डसे भी परे है, ब्रह्माण्डसे भी परे है। कबीरदास कहते हैं कि उनका हरि इन सबसे परे है। वह अगुण ओर सगुण दोनोंके ऊपर है, अजर और अमर दोनोंसे अतीत है, अरूप और अवर्ण दोनोंके परे है, पिण्ड और ब्रह्माण्ड दोनोंके अगम्य है। यही कबीरदासका निर्गुण राम है^१। ”

इतना ही नहीं वह भाव और अभाव दोनोंसे परे है अर्थात् न तो यही कहा

१ मना, गान्वा कास कविथे ।

गुनम निरगुन, निरगुनमें गुन, वाट टाटि क्यू बहिये ।

अचरा अमर कथे सब कोइ जलव न नयणा जाई ।

नानि स्वरूप वरण नहि जाके घटि घटि रखौ समाट ।

प्यड ब्रह्माण्ड कथे सब जोई वाके आदि अरु अन्त न होई ।

प्यड ब्रह्माण्ड टाटि जे वाह्य कहै कबीर हरि सोई ॥—क अ पद, १८०

जा सकता है कि वह भाव-रूप है और न यही कहा जा सकता है कि वह अभाव-रूप है, 'भावाभावविनिर्मुक्त' है। फिर उसे किसी पक्ष-विशेषके द्वारा भी नहीं समझाया जा सकता। न तो वह द्वैत पक्षका विषय है, न अद्वैत पक्षका प्रतिपाद्य। अमलमें सथाना माधु वही है जो निष्पाप भावसे उसको भजता है। जैसे तिनकेसे तिनका बँवा होता है वैसे ही लोग एक दूसरेसे बँधे हुए हैं। जिसे आत्म-दृष्टि प्राप्त है वही ठीक ठीक देख पाता है। वह जानना एम्मेक होकर जानना है, एकमेक अर्थात् प्रेम प्रीतिसे भरे मनको परम प्रीतिके एरुमात्र आश्रय भगवान्में लीन कर देना। इसे ठीक ठीक कह कर नहीं समझाया जा सकता। यह पूर्णकी पूर्ण दृष्टिसे पूर्णको ही देखना है। वह अद्वैतवादीकी भोंति चिदात्मक ब्रह्म सत्तामें चेतन्यका विलय नहीं है वरिक्त जैसा कि स्वयं कवीरने ही कहा है सहज भावसे एवमेक होकर रामसे मिल रहना है। सहज भी ऐमा 'सहज' नहीं,—परम प्रेमाश्रय भगवान्मे सहज ही मिल रहना सहज है।

१ ऋह्या न उपने उपजा नहि जाणै भाव अभाव विहूना ।
उत् अस्त जहा मति बुधि नाहा सहजि राम न्यो लीना ॥

—क म पद, १७०

२ पया पपीके पेधणै सब नगत भुलाना ।
निरपप होइ हरि भजै सो माध मयाना ।
जु परणै पर बाधिया यू बवे सब लोटै ।
जाऊ आत्म द्विष्टि है भाचा नन है सोटै ।
एक एक जिनि जाणिया तिनकी सच पाया ।
प्रेम प्रीनि न्यो लीन मनतै बहुनि न आया ।
पूरणी पूरी द्विष्टि पूरा करि देखै ।
कहै कवीर कछु समुझि न परटै, था कछु बात अलेखै ।—वही, पद १८१

३ सहज सहजे सब गये सुत वित कामिणि काम ।
एकमेक है मिलि रछा हामि कबीरा राम ॥
सहज सहज सब फोटै कहै सहज न चीन्है कोइ ।
जिन्ह सहजै हरिजी मिल, सहज कहीजे सोइ ।

—वही पृष्ठ ४३ मापी ४०८

फिर उसे न तो भीतर कहा जा सकता है न बाहर। बाहर कहे तो सद्गुरु लज्जित होंगे क्योंकि सद्गुरुहृदयमें वह भीतर ही बँटा है और रामस्त जगतको जो हम देखा रहे हैं और पहचान रहे हैं वह इसीलिये कि वह भीतर बैठा हुआ दिखा रहा है और पहचानवा रहा है, सद्गुरुको हम बाहर कैसे ऋहे ? फिर अगर भीतर कहें तो गारा सासार,—समूची बाह्य रूपमें दृश्यमान सृष्टि झूठी हो जाती है। अरालमें वह गहरसे भीतर तक ँगा व्याप्त हो रहा है कि कहकर समझाया नहीं जा सकता। न तो वह दृष्टिका विषय है (बाह्य) और न मुष्टिका (आन्तर)। वह अलग है, अगम है, अगोचर है। उसे पुस्तकमें लिखकर प्रकट नहीं किया जा सकता। उसे वही भला भौति जानते हैं जो पहचानते हैं। जो नहीं जानते वे कहनेपर विश्वास ही नहीं करेंगे।^१

कुछ लोग उपासना तक तो मान लेते हैं पर प्रार्थनाकी बात उनकी समझमें नहीं आती। स्व० कविवर रवीन्द्रनाथ ठाकुरने इस प्रसंगमें जो कुछ लिखा है वह विशेष रूपसे ध्यान देने योग्य है। यह कहना ही बेकार है कि वे ब्रह्मको निराकार और गुणातीत मानते थे। परन्तु किसी किसी वेदान्तिक आचार्यकी भांति उसे निश्चिन्त नहीं मानते थे। अपने एक प्रवचनके सिलसिलेमें उन्होंने कहा था (जिसका प्रामाणिक विवरण बादमें 'शान्तिनिकेतन' नामक प्रबंध-संग्रहमें छपा था) कि "कुछ लोग कहते हैं कि उपासनामें प्रार्थनाका कोई स्थान नहीं है,—उपासना केवल मात्र ध्यान है,—ईश्वरके स्वरूपको मन ही मन उपलब्ध करना है। यह बात में स्वीकार कर लेता यदि जगत्में अपनी इच्छाका कोई प्रकाश न देख पाता। हम लोहेसे प्रार्थना नहीं करते, पत्थरसे प्रार्थना नहीं करते,—उसीके निकट अपनी प्रार्थना प्रकट करते हैं जिसमें इच्छा-वृत्ति हो। ईश्वर यदि केवल सत्य-स्वरूप होते, केवल अव्यर्थ नियमोंके रूपमें ही उनका प्रकाश होता तो उनके

- १ ऐसा लो तत ऐसा लो, में केहि विधि ऋहो गमीरा लो ।
बाहर ऋहा तो मनगुरु लाजे भीतर करा तो अटा लो ॥
बाहर भीतर सकल निरतर गुरुपरतापे तीटा लो ।
दृष्टि न मुष्टि न अगम अगोचर पुस्तक लिखा न जा लो ।
जिन पहिचाना निज भल जाना कहे न सो पनिया लो ॥ इत्यादि
पदा० शब्द २८

यह पद हणवत नामक नाथ सिद्धके नामपर भी मिलता है।

निकट प्रार्थना करनेकी बात हमारे मनमें स्वप्नमें भी नहीं आती। परन्तु कहा गया है वे 'आनन्दरूपम् अमृतम्' हैं, कहा गया है वे इच्छामय, प्रेममय, आनन्दमय हैं, इसीलिये सिर्फ 'विज्ञान'के द्वारा हम उन्हें नहीं जानते, इच्छाके द्वारा ही इच्छा-स्वरूप और आनन्द-स्वरूपको जानना पड़ता है...

“ हमारे भीतर इस इच्छाका निकेतन हृदय है। हमारा वह इच्छामय हृदय क्या शून्यमें प्रतिष्ठित है ? उसकी पुष्टि मिथ्यासे होती है ? उसका गम्य स्थान क्या व्यर्थताके बीचमें है ? फिर भला यह विचित्र उपसर्ग (इच्छा-हृदय) कहींसे आया ? किस उपायसे वह मुहूर्त-भरके लिये यहाँ टिका हुआ है ? जगतमें क्या भिर्फ एक ही धोखा है, और वह धोखा हमारा हृदय है ? ऋभी नहीं। हमारा यह इच्छारसमय हृदय जगद्व्यापी इच्छा रसकी नाडीके साथ बँधा हुआ है। वहाँसे वह आनन्द-रस पाकर जी रहा है, न पानेसे उसका प्राण निकल जाता है—वह अन्न वस्त्र नहीं चाहता, विद्या-शक्ति नहीं चाहता, चाहता है अमृत, चाहता है प्रेम। जो कुछ चाहता है उसे इसीलिये चाहता है कि वह वस्तु क्षुद्र-रूपसे ससारमें और चरम रूपसे उन (भगवान्) में वर्तमान है,—नहीं तो किसी रुद्ध द्वारपर भिर पटककर मरनेके लिये उसका जन्म नहीं हुआ है। हृदय अपनेको जानता है इसीलिये यह भी निश्चय रूपसे जानता है कि उसकी एक परिपूर्ण कृतार्थता अन्तरमें वर्तमान है। इच्छा केवल उसीकी ओर है, यह बात नहीं है, दूरी ओर भी है—० दूरी ओर भी इच्छा न होती तो वह निमेष भरके लिये भी इधर नहीं रह सकती थी,—एक कण-भर भी इधर ऐसी बची न रहती जिससे निश्वास-प्रदवासरूप प्राण-क्रिया भी चल सकती। इसीलिये उपनिषदोंने इनना जोर देकर कहा है कि—कोह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात्, एष ह्येवानन्दयति। ”—कौन शरीरकी चेष्टा करता और कौन जी सकता था, यदि आकाशमें वह आनन्द न होता,—वे ही आनन्दके दाता हैं।

“ दो इच्छाओंके बीच दूतीका कार्य करती है प्रार्थना। यह प्रार्थना-दूती दो इच्छाओंके मध्यवर्ती विच्छेदके ऊपर व्याकुल वेशमें खड़ी है। इसीलिये असाधारण साहसके साथ वैष्णव भक्तने कहा है कि जगतके विचित्र सौन्दर्यके भीतर भगवान्की बशी जो नाना सुरोंमें बज रही है वह सिर्फ हमारे लिये उनकी प्रार्थना है,—हमारे हृदयको वे इसी अनिर्वचनीय सगीतके द्वारा पुकार रहे हैं। ”

इसीलिये तो यह सौन्दर्य सगीत हमारे हृदयकी विरह-वेदनाको जगा देता है।^१
 उनकी ऐसी पुकार पर भी क्या हमारे मनकी प्रार्थना नहीं जायेगी ? वह क्या
 उनके विरहकी धूलि-आसनपर लोट कर रो नही उठेगी ? असात्य अधिकार और
 मृत्युके निरानन्द निर्वासनसे अभिरारकी यात्राके समय यह प्रार्थना कूती ही
 क्या अपनी कम्पित दीप शिखाको लेकर हमारा रास्ता दिखाती हुई आगे आगे
 नही चलेगी ? जितने दिन तक हमारे पास हृदय है, जितने दिनतक प्रेमस्वरूप
 भगवान् अपने नाना सौन्दर्याद्वारा इस जगत्को आनन्द निकेतनके रूपमें सजा
 रहे हं, तबतक उनसे मिलन हुए बिना मनुष्यकी वेदना उसे दूर होगी ? तबतक
 ऐसा कौन सन्देह-कठोर ज्ञानाभिमान है जो मनुष्यकी प्रार्थनाको अपमानित करके
 लौटा दे सके ? ”

इसी त्रिगुणातीत, द्वैताद्वैतविलक्षण, भावाभावविनिर्मुक्त, अलस, अगोचर
 अगम्य, प्रेमपारावार भगवान्को कबीरद्वारा ' निर्गुण राम ' कहकर सरोवन
 किया है। वह समरत ज्ञात तत्त्वोंसे भिन्न है फिर भी गर्वमय है। वह अनुभवैक-
 गम्य है,—केवल अनुभवसे ही जाना जा सकता है। इगी भावको^२

१ इस भावके साथ कबीरदासके निम्नलिखित पदकी तुलना की जा सकती है—

सतिगुरु हो गहाराज मोपै सारै रग जरा ।

शब्दकी चोट लगी मेरे मनमें वेध गया तन सारा ॥

आँपध मूल कट्टु नहि लागे क्या मरे वेद बिनारा ।

मुरनर मुनिजान पीर ओलिया कोइ न पावे पारा ।

साहेब कबीर सर्वै रग रगिया रगसे रग न्यारा ॥

शब्दा०, ०

२ शान्तिनिकेतन, विश्वभारती संस्करण, १३४१ बर्गाब्द, प्रथम खण्ड, पृ १०५ ८

३ नाबा अगम अगोचर, मैसा, ताते कहि समुझावौ पेसा ।

जो दीसै सो तो है वो नाहीं, है सो कहा न जाई ॥

सेना बैना कहि समुझावौ गूगेका गुड भाई ।

दृष्टि न दीसै मुष्टि न आवै बिनसे नाहि निधारा ॥

ऐसा ग्यान क्या गुण मेरे पटित करो बिचारा ॥

बतानेके लिये कवीरदासने जार वार 'गूगेका गुड'^१ कह कर उसे याद किया ।

वह किसी भी दार्शनिक वादके मानदण्डसे परे है, तार्किक बहसके ऊपर है, पुस्तकी विद्यासे अगम्य है, पर प्रेमसे प्राप्य है, अनुभूतिका विषय है, सहज भावसे भावित है, यही कवीरदासका निर्गुण राम है । भक्त लोग इस रामको जानते हैं और राम भी भक्तोंको पहचानते हैं । नैनकी व्यथा बैन जानती है, बैनकी वेदना श्रवण । पिडका दुःख प्राण जानता है, प्राणका दुःख मरण । आसका दुःख प्यासको साल्लम है, प्यासका दुःख पानीको । कवीरदासका निश्चित विश्वास है कि इसी प्रकार राम भक्तके दुःखको जानते हैं^२ ।

१ अविगत अकल-अनूपम देख्या कहता कछ्हा न जाई ।
सेन करै मन ही मन रखसै गृगै जानि मिठाई ॥

—क० ग्र० पद, ६

अरुथ कहाणी प्रेम-नी कछु कही न जाई ।
गूगेकेरी सरकरा बैठे सुसुकाई ॥

—क० ग्र० पद, १५६

सेना बेना कहि समुझाओ गूगेका गुट भाई ।

—पदा० शब्द २९, इत्यादि ।

२ जनकी पीर हो राजा राम जाने कहूँ चाहि को मानै ।
नैनका दुख बैन जानै बैनका दुख श्रवना ॥
प्यडका दुख प्राण जानै प्राणका दुख मरना ।
आसका दुख प्यास जानै प्यासका दुख नीर ॥
भगतिका दुख राम जानै कहै दास कवीर ॥

—क० ग्र० पद, २८६

१०—बाह्याचार

जिन दिनों कबीरदासका आविर्भाव हुआ या उन दिनों हिंदुओंमें पौराणिक मत ही प्रचल था। परन्तु यह साधारण गृहस्थोंका धर्म था। देशमें और भी नाना भौतिकी साधनायें प्रचलित थीं। कोई वेदपाठी था, तो कोई उदासी, कोई ऐराग था जो धीन बना फिर रहा था, तो कोई दान-पुण्यमें ही व्यस्त था, कोई मंदिरके सेवनको ही चरम साधना मानता था, तो कोई तन्त्र-मन्त्र-औषधादिकी करामातसे ही सिद्ध बना फिरता था, कोई सिद्ध था, कोई तीर्थव्रती था और कोई धूमपानसे शरीरको काला बना रहा था। सब थे पर कोई राम-नाममें लीन नहीं था। सद्गुरु (रामानन्द ?) की कृपासे कबीरदासको यह महामन्त्र मिल गया था^१। उस समय मुनि थे, पीर थे, दिगंबर थे, योगी थे, जगम थे, ब्राह्मण थे, संन्यासी थे, पर सभी मायाके चक्करमें पड़े हुए थे^२। किसी किसी सम्प्रदायमें तोप बंदूकें तक चला करती थीं। कबीरदारा हैरान होकर लोगोंसे कहा करते थे कि भई, यह भी अजब योग है कि महादेवके नामपर पथ चलाया जाता है। लोग बड़े

१ पर्या देसि चरित मन मोषो मोर,

ताय निस वासुरि उन रगो तीर ।

इक पठहि पाठ, इक भ्रमे उदास, इक नगन निरतर, रहे निवास ॥

इक योग जुगुलि तन हूहि दीन, ऐसे राम नाम रांगि रहे न लीन ।

इक हूहि दीन एक देही दान, इक करे कलापी सुरापान ॥

इक नत मत आपध (प्र) नाम, इक सकल सिद्ध रापे अपान ।

इक तीरथ व्रत करि काय जीति, ऐसे राम नामगु करे न प्रीति ।

इक धोम धूटि तन होहि स्याम, यू मुकुलि नही विन रामनाम ।

सतगुरु तत्त कह्यो विचार, मूल कह्यो अनमै विस्तार ॥

जुरा मरणये मये धीर, राम कृपा भइ कहि कबीर ॥

—क० प्र० पद, ३८६

२ क० प्र० पद १८७

बड़े महन्त बनते हैं, हाट-वाजारमें समाधि लगाते हैं और मौका पाते ही तोप-घन्टूक लेकर पिच पड़ते हैं ! भला दत्तात्रेयने भी कभी मवासियों द्वारा शत्रुओंपर चढाई की थी, शुकदेवने भी कभी तोप सग्रह किये थे, नारदने भी कभी घन्टूक दागी थी ! अजीब हैं ये निरक्त जिनकी सोनेकी गदियों जगमगा रही हैं, टापी-घोड़ोंके ठाठ लगे हैं, करोड़-पतियोकी-सी दान है^१ ! ! रग ढगसे मालूम होता है कि यह नागा लोगोंकी कुम्भकी चढाई जसी कोई घटना रही होगी । दम प्रकार बहुवा-विचित्र वाद्याङ्गपर-मूलक साधनाओंके बीच कगीरदासन अपनी प्रेम भक्तिकी साधना शुरू की थी ।

जनतामें सर्वाधिक प्रभाव हिन्दू मत या पौराणिक धर्मका था । इसके बाद ही योगियोंकी प्रचलना थी । ब्राह्मणोंके विषयमें विशेष कहनेकी आवश्यकता ही नहीं क्योंकि जिन लोगोंके हाथमें इस पुस्तकके पहुँचनेकी आशा है वे सभी लोग दम भक्तों भली भाँति जानते हैं । योगियोंकी साधनाका उल्लेख पहले ही हो चुका है । यहाँ संक्षेपमें उन मोटी वाताही चर्चा कर लेना आवश्यक समझा गया है जिन्हें कगीरदास पौराणिक ब्राह्मण धर्मकी विशेषता मानते थे और बारम्बार प्रत्याख्यानयोग्य समझते थे ।

सबसे मुख्य बात यह है कि कगीरदासने पौराणिक हिन्दू धर्मके आचार-ग्राह्यको ही अधिक लक्ष्य किया था । कोई पूजा या उत्सव उनकी दृष्टिमें ज्यादा खटकता था पर उस पूजा या उत्सवके पीछे छिपा हुआ तत्त्ववाद प्रायः ही उनकी दृष्टिमें

- ^१ ऐसा जोग न देना भाट । भूरा फिर लिये गफिलाद ॥
 महादेवको पय चलायें । ऐसो बटो महन कहानें ।
 हाट बजारे लाव तारी । कच्चे सिद्धन माया प्यारी ॥
 कन दत्ते मावामी तोरी । कक सुखवेच तोपची जोगी ।
 नारद कथ बटुक चलाया । व्यासदेव कन बब बनाया ।
 करहि लराई मतिनै मन्दा । ई अतीतकी तरकस बन्दा ।
 भये बिरक्त लेभ मन ठाना । सोना पहिरि लजावै बाना ।
 घोरा घोरी कीन्ह बटोरा । गाव पाय जस चलै करोरा ।
 साधी—(तिय) सुन्दरि ना सोहई, सनकादिकके साथ ।
 कबहुँक दाग लगावई, कागी हाँडी हाथ ॥

—बीजक, ६९ की रसेनी

उपस्थित नहीं होता था। मूर्तिहीन उपासना उनको घुरी लगती थी पर ऐसा जान पड़ता है कि मूर्तियाँ तत्त्ववाद उन्हें भाव्य ही न था। शायद ही किसी दार्शनिक तत्त्ववाद या पौराणिक रहस्य-व्याख्याका उल्लेख उन के ग्रन्थों में पाया जाय।

वेदपाठ, तीर्थस्नान, व्रतोद्यापन, छुआछूत, आतारोपारना, कर्म भाण्ड इत्यादि सबके विरुद्ध कबीरदासने लिखा है पर ईश्वर भी उनको गूढ़ व्याख्याओंको था इनकी पृष्ठभूमिके तत्त्ववादको उल्लेखयोग्य नहीं गगना। वस्तुतः गारा हिन्दू धर्म उनकी दृष्टिमें एक बाह्यान्तराह्वृत टकोमला-गारा था। उन्होंने योगार्थको भी ढकोमला ही समझा था पर हमने पिछले अध्यायोंमें देखा है कि इस विषयका वर्णन वे राम लेकर करते हैं और उगली छोटी छोटी शिक्षणाओंकी भी जानकारी रखते हैं। परन्तु हिन्दू-मत या तत्त्ववादकी ओर न तो उगली वंसी जिज्ञासा ही है और न निष्ठा ही। बीजरूपे करीब एक दर्जन पद सीधे 'पण्डित' या 'पाण्डे'को सगे इन कर्मके कहे गये हैं। इनमेंसे कई पद बहुत मागूली परिवर्तनके साथ 'कबीर-ग्रन्थावली'में भी आये हैं। इन पदोंमें वे पण्डितोंके तरह-तरहके प्रश्न पूछते हैं। कदते हैं, छूत कहांसे आ गई? पवन, तीर्थ और रजके सम्बन्धसे गर्भाशयमें गर्भ रहता है, फिर वह अष्टांगलालके नीचेमें उतरकर पृथ्वीपर आता है, ऐसी हालतमें यह जूत कैसे आ गई? पत्नी तू भरती है जिसमें चोरासी लारा गोनिक प्राणि योंका शरीर सडकर मिट्टी हो गया, इस एक ही पाटपर परमपिताने गानों बिठाया है तो फिर उन कहां रहती? इत्यादि। परंतु तर्क निश्चय ही युक्तिरामत है पर जिम 'पण्डित' से यह प्रश्न पूछा जाता है वह इसका बहुत सीधा जवाब

पण्डित, ब्राह्म मनसब जानी।

कहु धां तूति कदते उपजी तब तूति तुम मानी।

बाद बदे रुधिरके सगे घटहीमर घट सपथे।

अस्ट कबल होय पुहुभी बाया छूति कहते उपजे।

लप चोरासी नाता वासन सो सभ रारि गो गादी।

एहे पाट सकल बेठाये छूति लेत धो कानी।

तूतिहि जेवन छूतिहि अचवन छूतिहि जगत उपाया।

रुहहि कबीर ते छूति विवरजित जाके सग न माया।

जानता है। उस सीधे जवाबको प्रश्नकर्ताने एकदम भुला दिया है। गलत हो या नहीं 'पंडित' यह विश्वास करता है कि जून उसकी सृष्टि नहीं है वरिष्क एक अनादि कर्मप्रवाहका फल है। वह विश्वास करता है कि प्राणिमात्र जन्म-कर्मके एक दुर्वार प्रवाहमें बहे जा रहे हैं। अगर उसे सचमुच निरुत्तर करना है तो या तो उसे उस अनादि कर्मप्रवाहकी युक्तिके भीतरस समझाना चाहिये या फिर जन्म-कर्म-प्रवाहके इस विश्वासको ही निर्मूल खिन्न कर देना चाहिये। यह अत्यन्त मोटी-सी बात है। पर कबीरदासके निकट 'पंडित' या 'पांडे' बतना अदना सा और उपेक्षणीय बात है कि उन्होंने कभी इस रहस्यको समझनेकी कोशिश नहीं की।

इसी प्रकार वे पूछते हैं "पंडित, तोब कर बनाओ तो नहीं, किम प्रकार आवागमन छूट सकता है और धर्म अर्थ-काम-मोक्ष ये सब फल किम दिगाम बसते हैं? अगर गोपालके बिना ससारका कोउ स्थान ही नहीं है तो मला लोग नरक कैसे जाते हैं? देखो भाई, जो नहीं जानता उनके लिये नरक है, स्वर्ग है, परन्तु जो हरिको जानता है उनके लिए कुछ भी नहीं है।" कहना बेकार है कि इस तत्त्वसे पंडित अपरिचित नहीं है। वह भी जानता है कि यह स्वर्ग और नरककी कल्पना अत्रिशाकी उपज है पर वह कितने ही प्रकारके अविचारियोंके अस्तित्वमें विश्वास करता है। उसे निरुत्तर करनेके लिये हम अधिकारी भेदके सिद्धान्तोंकी ही जड़ रोदनी चाहिये थी। इस प्रकार कबीरदासका 'पंडित' यह पत्राचारी अधकचरा ब्राह्मण है जो ब्राह्मण-मतरक अत्यन्त निचले स्तरका नेता है।

- १ पंडित, मोधि कहहु समुझारि । जाने आवागमन नसाइ ।
 अरथ धरम अरु काम मोच्छै फल, कवन दिसा वस भाई ॥
 उत्तर कि दच्छिन पुरुब कि पच्छिम सरग पताल कि मोहीं ।
 बिन गोपाल ठवर नहि कबहु नरक जात धौ काही ॥
 अनजानेको राग नरक हे हरिजानेको नाही ।
 जेहि डरते भव लोग डरतु ह सो डर हमरे नाही ॥
 पाप पुत्रकी सका नाही सरग नरक नहि जाही ।
 कहहि कबीर सुनहु हो सन्तो, जहँ पद तहाँ समाही ॥

जहा जहाँ भी कबीरदासने पंडितके बाह्याचारका खण्डन किया है वही उसे नितान्त अदना आदमी समझके किया है। वे वह जानते ही नहीं कि पंडितके पास भी तत्त्वज्ञान है, मोक्ष और अपवर्गकी व्याख्या है, व्यावहारिक और पारमार्थिक गतापर बहस है, स्थूल और सूक्ष्मकी गयीदा है, कर्म और बंधकी वारणा है। यह वे कल्पना भी नहीं करते कि पंडित ऐसे प्रश्नोंपर अपने शास्त्रोमे विचार भी किया करता है।

यहा उस कवनका यह तात्पर्य नहीं है कि कबीरदासने बाह्याचारोंकी व्यर्थना समझनेम गलती की है। यही डरी बातका उल्लेख किया जा रहा है कि कबीर-दासन 'पंडित' या 'पंडे' को केना समझा या या केगा देखा या। शास्त्रीय आचार जालको छिन्न करके और लोकाचारके जालको ढाहकर वे सहज ही सहज भय नरु पहंच सके थे, इसम कोई संदेह नहीं। यहाँ केवल इतना ही प्रकृत है कि कबीरदासका 'पंडित' बहुत अदना आदमी है, स्वर्ग और नरकके सिवा और कुछ जानता ही नहीं, जान-पात और ह्युताहृतका अब उपायक है, तीर्थ-स्नान और व्रत-उपासका ठेठ समर्थक है, —तत्त्वज्ञानहीन, आत्म विचार-विवर्जित विवेकबुद्धिहीन, अटट गंवार।

अब एक बार योगमार्गके सूक्ष्म ज्ञानके साथ ब्राह्मण मतके इग अल्पज्ञानकी कल्पना की जाय तो उस 'मत्स्य सिद्धान्त' का महल बालूकी भीतपर राड़ा दिखाई देगा जिसे इतना प्रचारित किया गया है। कहा गया है कि कबीरदास मुसलमान बंधमे पेदा होकर भी 'सत्संग'के बलपर हिन्दू शास्त्रीय मतोंको इतना जान सके थे। यह सिद्धान्त वस्तुतः किसी दृढ प्रमाणपर आधारित नहीं है। यह कहना तो अनुचित है कि कबीरदास सत्संगी नहीं थे, —जरूर ही रहे होंगे पर हिन्दूधर्मसम्बन्धी उगका ज्ञान गत्यंभ करके बटोरा हुआ नहीं था। वस्तुतः योगमत, द्वैतद्वैत त्रिलक्षण-परमात्म-विश्वास, निर्गुण निराकारकी भावना, समाधि सहजावस्था, सतम-स्वभाव आदिका संपूर्ण ज्ञान उन्हें अपनी कुल-परम्परा और कुल गुरु-परम्परासे प्राप्त हुआ था। पौराणिक हिन्दूमतको दूरपर जेठे हुए दर्शककी भौति ही उन्होंने देखा था। इस बातकी उन्होंने कोई परवा ही नहीं की कि उनके भीतर भी कोई आध्यात्मिक तत्त्व है या नहीं।

हमने ऊपर लक्ष्य किया है कि बाह्याचारमूलक जिन धार्मिक कृत्योंका खण्डन कबीरदासने किया है लगभग उन सभीका खण्डन उनके पूर्ववर्ती हठयोगियोंन

उसी प्रकारकी चक्रनाचूर करनेवाली भाषामें क्रिया है। लेकिन यह परम्परा और भी पुरानी तथा और भी व्यापक है। योगियांक भी पूर्ववर्ती सहजयानी सिद्धोंने भिन्न भिन्न मतके बाह्याचारका वैसा ही जोरदार राण्डन क्रिया है। सरोरुहपाद कहते हैं कि “ ब्राह्मण ब्रह्मके मुखसे पैदा हुए थे, जब हुए थे तब हुए थे। इस समय तो वे भी वैसे ही पैदा होते हैं जैसे दूसरे लोग। तो फिर ब्राह्मणत्व कहाँ रहा ? यदि कहो कि सस्कारसे ब्राह्मणत्व होता है तो चाण्डालको भी सरकार दे कर क्यों नहीं ब्राह्मण हो जाने देते ? अगर कहो कि ये लोग हाथमें कुम जल लेकर घर बैठे हवन करते हैं। यदि आगमें घी डाल देनेसे मुक्ति होती हो तो क्यों नहीं मजको डालने देते ? होम करनेसे मुक्ति होती हो या नहीं, बुआँ लगनेसे आँखोंको कष्ट जरूर होता है ।”^१ इसी प्रकार नमन राजुओंको लक्ष्य करके सरोरुहपाद कहते हैं कि ‘ये लोग कपट माया फलाकर लोगोंको टगा करते हैं। तब तो ये जानते ही नहीं। मलिन वेश धारण किये फिरते हैं और गरीबको व्यर्थ ही कष्ट देते हैं। नमो घूमते हैं और बैश उत्पन्न (लुचन) देते हैं। यदि नमन दिग्गजको मुक्ति मिलती हो तो स्थार कुत्तोंकी मुक्ति पहले होनी चाहिये। यदि नमन दिग्गजको मुक्ति होती हो तो ऐसे बहुताँकी मुक्ति हो जानी चाहिये जिन्हें लोभ हे ही नहीं। यदि पिच्छी ग्रहण करनेसे मुक्ति होती हो तो मयूर इसका पयम अधिकारी है। यदि उच्छ भोजनसे मुक्ति होती हो तो हाथी-घोड़ोंको मुक्ति पहले होनी चाहिए’^२

१ ब्रह्मगेहि म जानन्त हि भेऊ । एवइ पढिअउ ए चउ तेऊ ॥ १ ॥

मठी पाणी कुस लइ पढत । वरहि बइसी अगिग हुणन्त ॥

करुजे विरहइ हुअवह होम । अमिख उहापिअ रुहुए धुमै ॥ २ ॥ ज० टि० ले० पृ० ९
इसीपर अद्वयवज्रकी टीका देखिये (वही पृ० ५८-५४)

२ दीह णग जइ मलिणों वेसैं । णगल होइ उपाटिअ केसैं ॥

खवणेहि जाण बिडबिअ वेसैं । अप्पण बाहिअ मोकस उवेसैं ॥ ६ ॥

जइ णगगा विअ होइ मुत्ति ता सुणह सिआलह ।

लोमुप्पाडणे अत्थि सिद्धि ता जुअइ णिअभवइ ॥ ७ ॥

पिच्छी गहणे दिट्ठि मोकस ता मोरह चारह ।

उच्छे सोअणें होइ जाण ता करिह तुगह ॥ ८ ॥—वही० पृ० १०

और इसीपर अद्वयवज्रकी टीका पृ० ६१-२

जैन लोगोंमें भी इस प्रकारके बाह्याचारोक्त राखनेकी प्रवृत्ति भाग्यली नहीं थी । मुनि रामरिहके पाहुँ दोहोम बाह्याचारोकी दूसरी प्रकारकी तज्जिग। उच्चाई गई है । बाह्याचार ओर भेषकी व्यर्थता दिगानके लिय उन्होंने उरो साग नि केचुलीकी उपमा दी है । जिस प्रकार ऊपर आतरणके चरलभेरो सर्पका जहर नहीं जाता रहता उसी प्रकार बाह्यवेषके परिवर्तनसे । नत्त शुद्धि नहीं होती । ए न तीर्थसे दूगरे तीर्थ तक धूम आनेसे अग्निसे अग्नि न वाहरी शरीरकी मुछाई हो जाती है, भीतरी शुद्धि उससे कैसे हो सकती है ? १ मृर्षा लोग मनुष्यके बनाये देवालयको रोज रोज कर मरते ह परन्तु हृदयके उरा देवालयको नहीं देराते जहा राचमुचके शिव विराजित हैं ३ । ओ पंडित, पोथी पढ पढ कर तोरा तातु सत्य गया, भला ऐसा भी एक अक्षर तो पढके देख जिरासे शिवपुरीमें तुझे आरान मिल राके ४, झगडा है यह ऋलह, बेकार है यह टंटा, किरासे छूत मानूँ और त्रिसती पूजा कर ५ जहो देराता है वहाँ एक ही आत्मा है ६, इत्यादि । ऐसे भावोंके दर्जनो दोहे पाहुँ दोहासे सप्रह

- १ रापि मुक्ती कचुलिय ज विग त ण मुण्ड ।
भोयह भाउ ण परिहरइ लियमगहणु करेइ ॥ १५ ॥
- २ तित्थं नित्थं भमतथं किण्णोटा कल ह ।
बाहिस मद्धउ पाणियह अबिसत्तर विग हूव ॥ १६ ॥
तित्थं तित्थं भमेहि बह धोयउ तम्म जलेण ।
एहु मण्डु किम गोणसि तुहु मउलउ पाव मलेण ॥ १६३ ॥
- ३ मूढा जोवर देवल्ल लोयहि जाउ मियाः ।
देह ण पिच्छइ अपणिय जहि सिउ सत्तु ठियाः ॥ १८० ॥
- ४ बहुयह पखियउ मूढपर तादू मयकळ जेण ।
एवकु जि अक्खर त पळहु भिवपुणि जग्गद जेण ॥ ९७ ॥
- ५ कासु समाहि करहु को अचउ ।
छोपु अछोपु भणिवि को वचउ ॥
हल राहि कलह केण सम्माणउ ।
जहिं जहि जोहउ ईहि अप्पानउ ॥ १३९ ॥

सभी दोहे 'पाहुँ दोहा' (प्रो० हीरालाल जैन सम्पादित), कारजा (बरार) १९४२, से लिये गये हैं ।

क्रिये जा सकते हैं। ये दोहे भी सन् ईसवीकी प्रथम सहस्राब्दीके अन्त्य भागके हैं। अर्थात् लगभग उसी समयके हैं जा कि सहजगनके बौद्ध गान और दोहे लिखे जा रहे थे।

इस प्रकार कबीरदासने बाह्याचारमूलक धर्मकी जो आलोचना की है उसकी एक सुदीर्घ परम्परा थी। इसी परंपरासे उन्होंने अपने विचार स्थिर किये थे। इनके समयमें एक और भी प्रधान धर्ममत भारतवर्षमें आ चुका था। उसमें भी बाह्याचारकी प्रवृत्तता थी। कबीरदासने स्वयं इस धर्मद्वारा प्रभावित वंशमें जन्म ग्रहण किया था इसलिए उसकी आचार-ग्रहणतासे वे भी परिचित थे। परन्तु मुठ्ठा और काजीको भी वे 'पंडित'के समान ही अटना और हीनवीर्य समझते रहे। ऐसा नहीं जान पड़ता कि उन्होंने मुगलमान धर्मके बाह्याचारोंके निवा उमके किसी अंगकी गहरी जानकारी प्राप्त करनेकी चेष्टा की हो। उन्होंने सुन्नत, वांग और कुरबानी आदिकी खरी आलोचना की है। पर चाहे मुसलमानी धर्मके बाह्याचारका स्पष्ट हो या हिंदू मतके, उन्होंने अपने पूर्वजती अक्षय्य योगियोंकी भोक्ति सहज राण्डनके लिये खण्डन नहीं किया। उनका केंद्रीय विचार भक्ति था। वे भक्तिको प्रधान मानते थे। उसके रहनेपर बाह्याचारका होना न होना गौण बात है। ऐसा जहर है कि वे भक्तिकी प्राप्तिके बाद बाह्याचारोंका स्वयं नष्ट हो जाना जसी बातपर विश्वास करते हैं। उनके मतसे भक्ति और बाह्याचारका सर्वव सूर्य और अन्धकारका-सा है। एक साथ दोनों नहीं रह सकते। काजी कितना पढते पढते मर गया पर तत्त्व नहीं समझ सका। कबीरदास कहते हैं कि यद्यपि उनका शरीर मुसलमानी आचारमें संस्कृत बनाया जाकर मुसलमान बना लिया गया पर वस्तुतः यह संस्कार बाह्य ओर अबूरा है। उन्हें इस संस्कारद्वारा मार्जित होनेका अफसोस नहीं था। वे तो भक्तिकी टेक गहे हुए थे और काजी झर झरके भी उनको उस मार्गसे विचलित नहीं कर सकता। एक बार भक्तिकी टेक गह ली तो कोई भी बाह्याचार रास्ता रोकके खडा नहीं हो सकता। पंडितोंने कहा है

काजी कौन कतेब बखानै ।

पढन पढत केते दिन बीने गनि एके नहि जाने ।

सकनसे नेह पकरि करि खनति यह न बद् रे भाई ।

जौर खुदाइ तुम्ह मोहिं करता तौ आपैं कटि किन जाई ।

कि कबीरदासकी भक्तिमें सूफी साधनाका प्रभाव है। उनकी प्रेम और विरह-संबंधी उक्तियोंमें इस प्रभावका अस्तित्व दिखाया गया है। यह बात ठीक हो सकती है। यद्यपि कबीरदासके खुदके वचनोंके बलपर कहा जा सकता है कि प्रेमभक्तिका बीज उन्हें अन्यत्रसे मिला था पर सूफी साधकोंसे उनका प्रभावित होना असम्भव नहीं है। परन्तु, जो लोग उन्हें मुस्लिमप्रभावापन्न सुधारक मानते हैं वे बहुत ही उथले प्रमाणोंपर उड़ती उड़ती बातें करते हैं। कबीर-पंथियोंका और कोई दावा ठीक हो या नहीं उनका यह दावा सोलह आने संगत है कि कबीरदास मुसलमान नहीं थे, क्योंकि मुसलमानी वंशमें जन्म और लालन-पालन होना ही किसीको मुसलमान नहीं बना देता। जन्मसे वे मुसलमान रहे हों या नहीं, विश्वासमें वे एकदम मुसलमान नहीं थे। उनके ऊपर मुसलमानी संस्कृति और धर्म-विश्वासका कोई गहरा असर नहीं पड़ा था। और उन्होंने कहीं भी अपनेको मुसलमान नहीं कहा। मुस्लिम धर्म-साधनासे उनका संबंध नाममात्रको ही था। पर मुसलमान वंशमें प्रतिपालित होनेके कारण उनमें एक प्रकारका साहसिक भाव आ गया था और उस दार्शनिक तर्क-जालसे वे मुक्त थे जो उनके पूर्ववर्तियों सिद्धों और योगियोंको अभिभूत किये हुए था। इसीलिये वे सहज बातको सहज ढंगसे—बिना अपर-पक्षकी कल्पना किये—कह सके थे। यह मुस्लिम परिवारमें पालित होनेका उत्तम फल था। नहीं तो जिन खण्डनात्मक विचारोंके लिये उन्हें मुस्लिमप्रभावापन्न सुधारक माना जाता है उनकी परम्परा बहुत पुरानी थी।

पण्डितोंने एकेश्वरवाद और अद्वैतवादकी बहस उठाकर यह साचित करनेकी कोशिश की है कि कबीरदासका अमुक विषयमें एकेश्वरवादी मत मुसलमानी भावका सूत्रक है। सही बात यह है कि जब कबीरदास राम और रहीमकी एकताकी बात करते हैं तो उनका मतलब भारतीय परम्पराके 'अद्वैत ब्रह्म'को सामी धर्मके 'पैगंबरी खुदा'के साथ घुला देना नहीं होता। वे अत्यन्त सीधी-सी बात अत्यन्त सीधे तौरपर कहते हैं कि सृष्टिके रचयिता भगवान्को

हौं तौ तुरक किया करि रुचति औरतिसौ का कहिये ।

अरध सरीरी नारि न छूटे आधा हिन्दू रहिये ।

छाँड़ि कतेब राम कहि काजी खून करत हौ भारी ।

पकरी टेक कबीर भगतिकी काजी रहे शख भारी ॥

यदि मानते हो तो दोकी कल्पना व्यर्थ है। एक ही परम तत्त्वको राम और रहीम कह देनेसे वह दो नहीं हो जायगा। माला और तमबीहपर जप करनेके कारण वह वस्तु भिन्न नहीं हो जायगी जो उपास्य है। इस कथनका यह तात्पर्य नहीं कि सृष्टिके रचयिताको उपादान कारण या निमित्त कारण जो भी कहो दोनो एक ही बात है, या जगत्को ब्रह्मका परिणाम कहो या विवर्त कहो दोनो एक ही बात है या खुदाको प्रकृतिका कारण मानो या प्रकृतिके साथ उसका अनिर्वचनीय सवय मानो दोनोमें कोई फर्क नहीं है। बिलकुल नहीं। इस कथनका तात्पर्य यह है कि साधारण जनता जो दार्शनिक विवादकी खबर कुछ भी नहीं रखती जिम सर्वसामर्थ्य-युक्त परमात्मामें विश्वास करती है वह गफ़ ही है। उसके सृष्टिरचनाके प्रकारसे कोई बहस नहीं है, सृष्टि और प्रकृतिके साथ उसके संबन्धको लेकर शास्त्रार्थ नहीं है, सही बात यह है कि नामके बदलनेसे वस्तु नहीं बदल जाती। एक समाजका 'भोदू' मोटी तौरपर जिरा परमात्माकी कल्पना करता है वह दूसरे समाजके 'भोदू' की उत्पनासे भिन्न नहीं है। यही कारण है कि कबीरदासने उसी अक्षरपर जोर दिया है जो सर्व साधारणकी समझके भीतर है—

हमरे राम रहीम करीमा,
केसो अलह राम सति सोई।
जिममिल भेटि बिसभर एकै,
और न बूजा कोई ॥

यदि यह एकेश्वरवाद है तो अद्वैतवाद या त्रिशिष्टाद्वैतवाद या कोई और वाद क्यों नहीं है? स्वयं कबीरदास अपनेको इन 'भोदुओं' के लिए निर्दिष्ट पद्धतिसे ऊपर देखते थे। वे भगवानके सभी नामोंसे एक वस्तुका ध्वनित होना तो मानते थे पर शायद अच्छी तरह ही जानते थे कि इन नामोंसे अलग अलग

२ अरे भाइ दोद कहासे मोही बतावौ।

बिचिही भरमका भेद लगावो।

जोनि उपाइ रची है धरनी, दीन एक बीच भई करनी ॥

राम रहीम जपत सुधि गई, उनि माला उनि तसबी लई ॥

कहै कबीर चेत रे भौदू, बोलनिहारा तुवरु न हिन्दू ॥

तरहके विचार उलझे हुए हैं। राम कहते ही 'दशरथ-सुत' का याद आ जाना संभव है और अलाहके राम नाम देता हुआ मुन्ला प्रयित है, इसीलिये ग्यय दे उरा परमात्माको नामातीत भी मानते थे। जिस प्रकार उसका कोई रूप नहीं है उसी प्रकार कोई नाम भी नहीं है, कबीरदासकी जो इसी लिये उग परम तर पर लगी हुई थी जिसके यहा अल्लाह या राम किगी भी गम नहीं है,—जो भगवत्सम्बन्धी तत्तत उद्भट नत्पनाओंकी पहुचके बहुत ऊपर है—

अलह रामकी गम नहीं

तहो कबीर रहा त्यो लख।

किन्तु प्रश्न है कि आरारि वह कोन-सी वस्तु ह जिगो कबीरदासको इतना महिमाशाली बना दिया है ? हमने अब तक देखा है कि उनके अधिकांश विचार एक पुरानी वीर्ष परम्पराकी देन हैं। यह नहीं कि कोई बात परम्परासे आनेके कारण ही हीन हो जाती है,—सत्य, दया धर्म, करुणा-भाव आदि बातें अनादि कालसे रामादृत हैं फिर भी आजका सत्यवादी, दयावान और कारुणिक व्यक्ति इस परम्परा-विहित महत्त्वका अधिकारी होनेके कारण हीन या कम महत्त्वपूर्ण नहीं होता। कबीरदासने अगर महान् आदर्श पुरानी परम्परासे लिया है तो इसीलिये कबीरका महत्त्व कम नहीं हो जाता। इस अध्ययनका उद्देश्य भी ऐसा कुछ दिराना नहीं है पर कबीरदासका पाठक जानता है कि उनक पदोंमें उसे एक कोई अनन्यसाधारण बात मिलती है जो गिद्धों ओर योगियोंकी अकगडता भरी उक्तियोंमें नहीं है, जो वेदान्तियोंके तर्क-कर्कश ग्रन्थोंमें नहीं है, जो रामाजसुधारकोंकी 'हाय हाय' में भी नहीं है।—कोई अनन्यसाधारण बात। वह क्या है ? फिर वह वस्तु भी क्या है जिसे रामानन्दसे पाकर कबीर जैसा मस्तमौला फण्ड हमेंगके लिये उनका कृपज्ञ हो गया ? दोनोका एक ही उत्तर है। वह बात भक्ति थी। वह योगियोंके पास नहीं थी, राहजयानी सिद्धोंके पास नहीं थी, कर्मकाण्डियोंके पास नहीं थी, 'पण्डितों' के पास नहीं थी, 'मुन्नाओं' के पास नहीं थी, 'काजियों' के पास नहीं थी। इसी परमाद्भुत रत्नको पाकर कबीर कृतकृत्य हो रहे। भक्ति भी किसकी ? रामकी। रामनाम रामानंदका अद्वितीय दान था। उनके पहले उत्तराखण्डमें राम विष्णुके अवतार जरूर समझे जाते थे पर 'परात्पर परब्रह्म' नहीं माने जाते थे। इस त्रिगुणातीत मायाधीश परब्रह्म-स्वरूप रामकी भक्तिको रामानंद ही ले आये। राम और उनकी भक्ति थे ही रामानंदकी कबीरको देन

है। उन्हीं दो वस्तुओंमें कमीरको योगियोंसे अलग कर दिया, मिद्धोंसे अलग कर दिया, पण्डितोंसे अलग कर दिया, मुल्लाओंसे अलग कर दिया। इन्हींको पाकर कवीर 'वीर' हो गये,—सत्रसे अलग, सबसे ऊपर, सत्रसे विलदाण, सत्रसे गरस, सत्रसे तेज।

ऊपर बताई हुई वाह्याचारबहुल शुष्क साधनाकी मरुभूमिमें कवीर खड़े थे। वे महज ही गठ जानेवाले जीव नहीं थे। उनकी भेदक दृष्टिसे वंश और भूषाकी व्यर्थता छिप नहीं सकती थी, योया तर्क और कुटिल तत्त्वज्ञान उन्हें भरसा नहीं सकता था, कूट प्रचन और मयुर शब्दजाल उन्हें कैसा नहीं सकते थे। वे सर्वत्र एक विचित्र प्रकारका अभाव अनुभव कर रहे थे। सारा ससार अपनी अपनी आगमें जल रहा था। ऐसा कोई नहीं मिलता था जिसेसे लगकर वे रह सकें। कसाला यह था कि जिससे हृदयकी बात कहते वही डंक मार देता, निर्भय भावसे निःशरु होकर जिस आदमीसे दिलकी बात कही जा सके ऐसा कोई मिल नहीं रहा था। वे व्याकुल भावसे कुछ रोज रहे थे पर पा नहीं रहे थे, सारा मन और प्राण राक्षसके विषसे जर्जर हो गये थे। हृदय बेचैन था, ऐसा प्रेमी मिल नहीं रहा था जिसके प्रेमपूर्ण संसर्गसे यह साराका मारा हलाहल अमृत हो जाता। ठीक ऐसे ही समयमें रामानन्दसे उनको भेंट हुई। यह बहुत अच्छा हुआ जो गुरु मिल गये, नहीं तो बड़ी हानिकारी संभावना थी। कौन जानता है, कमीर भी औरोकी तरह माया-रूपी दीपकको अपना पूर्ण लक्ष्य समझ कर पतंगकी तरह न कूद पडते ? सारी दुनिया तो ऐसी ही है। कौन है जो इस माया दीपकका पतंग नहीं बन गया ? ऐसे बड़भागी अंगुलियोंपर ही गिने जा सकते हैं जो गुरुकी

२ ऐसा कोई ना मिले जामो रहिये लागि ।

सब जग जलता देखिया अपनी अपनी लागि ॥ ५ ॥

ऐसा कोई ना मिले जासा कहू निसक ।

जातो हिरदकी कहू सो फिरि मारै डक ॥ ६ ॥

—५० अ०, पृ० ६६

३ प्रेमी हूँछन म फिरौ प्रेमी मिल न कोट ।

प्रेमीको प्रेमी मिलै तब सब विष अन्न होइ ॥ १० ॥

—वही पृ० ६७

रूपसे उजर जाते हैं। कबीरदासने सद्गुरुको पाकर अपनेको बड़भागी समझा, गुरुकी सफलता केवल गुरु के ही महस्वपर ही निर्भर नहीं होती। शिष्य भी ऐसा ही कृती चाहिये। कबीर ऐसे ही शिष्य थे^१।

अनन्त थी इस सद्गुरुकी महिमा, अनन्त था उपकार। अनन्त दृष्टि उन्होने सोल ही और अनन्तको दिया दिया। क्या था वह अनन्त^२ राम-नाम। इस महामन्त्रकी पढत-र केने लायक जगतमें कौन-सी चीज है^३ हाथ, कबीरदासके पाग ऐसा कौन-सा धन था जिसे देखकर वे गुरु की इग महादान-जन्य कृपापर अपनी कृतज्ञता प्रकट करते^४। उन्हें सारा सारा तो बहुत मिले थे जो अपनी बाण-विद्यासे दूसरोको घायल कर दे पर ऐसा कोई नहीं मिला था जो साथ चोट राखे हुए हो। और तब तक रामभक्तिके दृढ होनेकी आशा ही क्या थी जब तक किंगी घायलसे मुक्तकाल न हो जाती^५। इस बार उन्हें ऐसा घायल मिला। घायल जो रामके प्रेमका दीवाना था, जो शय्य भगवद्भार^६ की चोट खा चुका था। उस प्रकारके कराल दृष्टसे, राशय और दुविधारी लुड्डा गकनेराले गुगगुरु रामानन्द ही थे। इस विषयमें उन लोगोको भले ही संदेह हो जो कबीरदासके नामपर उलटा गीधा मत मतांतर चलाना चाहते हो, साथ कबीरदास भी कोई गंधाय नहीं था—

१ भली भद्र जो गुरु मिल्या नहीं तर छोटी हाणि ।
दीपक निष्टि पनग जगू, पढता पूरी जाणि ॥ ११ ॥
माया दीपक नर पतग भ्रमि भ्रमि श्वे पउन्त ।
कहै कबीर गुरु ग्यान के, एक आध उबरत ॥ २० ॥
सतगुरु बपुरा नया करे जो शिष ही सा ह चूक ।
भावै त्यू प्रमोधि लै, उथू बसि बजाई फुक ॥ २१ ॥ क० प्र० पृ० ३

२ रातगुरुकी महिमा अनन्त, अनन्त किया उपकार ।
लोचन अनन्त उघाड़िया, अनन्त दिरपावणहार ॥ ३ ॥
रामनामनै पढतारै, देवेका कछु नाहि ।
क्या ले गुरु सतोपिण, हास रही मनमाहि ॥ ४ ॥—वही, पृ० १

३ सारा सारा बहुत मिले, घाइल मिले न कोइ ।
घाइल ही घाइल मिले, तब राम भगति दिइ होइ ॥—वही, पृ० ६७

सद्गुरुके परतापते मिटि गयो सब दुख-दद ।
कह कबीर दुविधा मिटी, गुरु मिलिया रामानन्द ॥

(स० क० सा० ११८)

क्या हुआ जो वे ब्राह्मण थे और कबीरदारा जुलाहे, क्या हुआ जो वे कागीके
'आचार्य' थे और कबीरदाम कमीनी जातिके 'बन्दे' ? प्रेम दूरी नहीं जानता, भेद
नहीं जानता, जाति नहीं मानता, कुछ नहीं देखता । कुमुदिनी पानीमें तगती
है चोंद आकाशमें, फिर भी जो जिसका मनभावन है वह सदा पानमें ही रहता
है । अगर गुरु वाराणसीमें ही होते और कबीरदास ऊहीं समुद्रपार, तो भी
उनका वल्मल स्नेह शिष्यके पास पहुँच कर ही रहता, कबीरदाम तो बहुत
नजदीक थे—

रुमोदिनी जल हरि वन, चन्दा तसे अक्रासि ।

जो जाहीका भावता, सो ताहीके पास ॥

कबीर गुरु बसे बनारसी, मिकल समन्दर पार ।

विसास्या नहि जीसरे, जे गुग होइ रागीर ॥

(क० प्र० पृ० ६७)

सो गुरुने इम रामनामके अलौकिक बीजको वो दिया । कबीरने इसके
अङ्गुरको प्रेमकी धारासे सीचा (क० प्र० पद २१६) । वन्य है वह सुन्दरी
जिसने वैष्णवपुत्र पैदा किया, जिसने रामनामका सुमिरन करके निर्भयता पा ली ।
सारी दुनियाँ भटकती ही रह गई^१ । इम प्रकार सारे ससारको छेद-छोन कर
कबीरने ठोक राजा कर देरा लिया कि हरि विना इम दुनियामे अपना कोई नहीं
है^२ । इस रामनामकी सहिमा अपरम्पार है । इम मन्त्रको पाते ही कबीरदास के-
डेके फूल हो गये और भक्त लोग भारोंकी भौंति इस सौरभशालीके चारो ओर एकत्र
हो गये । जहाँ जहाँ कबीरकी भक्ति गई वहाँ वहाँ रामका निवास हो गया—

१ कबीर वनि वे सुदरी निन जाया वैरनौ पूत ।

राम सुमरि निरभै हुआ, सब जग गया अजल ॥

—क० प्र० पृ० ५३

२ कबीर सज जग हडिया, मखिल कपि चढाइ ।

हरि विन अपना तोइ नहि, देखे ओकि वजाइ ॥

—वही पृ० ६१

कवीर भया है केन ही, भँवर भये सब दास ।
जहँ जहँ भगति कवीरकी, तहँ तहँ राम निवास ॥

— क० प्र० पृ० ५३

जन्म-जन्मान्तरसे नाना भयचक्रमें घूमते हुए कवीरदास धक गए थे, अकारण जीवनका व्यर्थ गार छोले छोले ने हेरान थे, दुखके बोझने जब उन्हें आचार बना दिया था, वे हारे हुए योधाकी भाँति गंगारको सूता देस रहे थे, डीक ऐसे ही समय गुरुदास साक्षात्कार हुआ । भगभक्तिके महारससे गुरुदास भाण्डार परिपूर्ण था, उन्होंने बड़ी कृपा-पूर्वक वह महारस कवीरको दे दिया । 'स प्रेम भक्तिके असाधारण रसको पीकर ने अन्य हो गए—

भावत जोनि जनम भ्रमि याके
अ । दुखके हम हारयो रे ।
रुहि कवीर गुरु मिलत महारस
प्रेम-भगति निस्तारयो रे ॥

(पृ० २९२)

कवीरदास मनुष्य थे, पर इस प्रेम रसके पानसे देवता हो गए । उल्लिहारी हैं उस महागुरुकी जिसने मनुष्यको देवता देगते देवता बना दिया !—

बलिहारी गुर आपणी छा हाड़ी के बार ।
जिनि मानिपते देवता, करत न लागी बार ॥

(पृ० १७)

और इस प्रकार द्रविड़ देशमें लपजी हुई जिस भक्तिको रामानन्द उत्तर-राण्डमें ले आए थे उरो कवीरने सप्त द्वीप और नौ खण्डोंमें व्याप्त कर दिया—

भक्ती द्वाविड़-ऊपजी, लाये रामानन्द ।
परगट किया कवीरने, सप्तद्वीप नवखण्ड ।

(स० क० सा० १५११)

११—‘ सन्तो, भक्ति रातो गुरु आनी ’

कबीरदासने बार बार कहा है कि सद्गुरु भक्ति ले आए ह¹। यह भक्ति क्या है ? कबीरदासकी इस भक्तिकी व्याख्या करनेका प्रयाग बहुतेने क्रिया है। पर या तो उन्हें अपवर्ण गवार समझ कर इस प्रकार समाधान कर लिया गया है कि उन्हें निर्गुण सगुण और द्वैत-अद्वैत आदि किसी भी विषयका ठीक ठीक ज्ञान नहीं था या फिर उन्हें सर्वज्ञ सर्व नियन्ता समझ कर उनके नामपर विचित्र त्रिचित्र बातोंका ‘ सागर ’ निर्माण किया गया है और मनमानी कथायें तैयार करके सप्रदायके लोगोको भुलावा देनेका प्रयत्न किया गया है। दोनों ही रात गलत हैं। प्रथम पक्ष तो यही नहीं समझ पाता कि निर्गुण अद्वैतके साथ भक्ति कैसे चल सकती है ? पाठगोने अब तक देख लिया होगा कि कबीर तात्त्विक दृष्टिसे अद्वैतवादी नहीं थे और उनके ‘ निर्गुण राम ’में आर वेदान्तियोंके पारिभाषिक ‘ निर्गुण ब्रह्म ’ में मौलिक भेद है। फिर भी इसमें तो कोई सन्देह नहीं कि कबीरदास रामको रूप रेखा, आकार-प्रकार, द्वैत अद्वैत, भाव-अभावस परे समझते थे (देखिये ऊपर पृ० १२२-१२७)। परन्तु यह है कि क्या ऐसा रूपातीत भगवान भक्तिका विषय हो सकता है ?

इस प्रश्नका उत्तर बहुत कठिन नहीं है। सर्वत्रादि-सम्मत मत यह है कि भक्ति भगवद्विषयक प्रेमको ही कहते हैं (नारद भक्तिसूत्र, १-२) भक्ति-रसासृत-सिधुमें इसी बातको इस प्रकार कहा गया है कि अनुकूल भावसे भगवानके विषयमें अनुशीलन करना ही भक्ति है। यह अनुशीलन ज्ञान और कर्मसे ढँका हुआ नहीं होना चाहिए और न अनुशीलन करनेवालेके हृदयमें भगवानकी भक्तिके सिवा और कोई अभिलाषा होनी चाहिए। भगवद्विषयक यह जो अहैतुक या कारण-

१ बीजक० शब्द० १, क० वच० पृ० १२५ पद ६६

अन्याभिलषिता-शून्य ज्ञानकर्माधनासृतम्।

आनुकूल्येन कृष्णानुशीलन भक्तिरुत्तमा ॥

रहित प्रेम है वह न तो निरुपाधिक स्वरूपके लिये असंभव है और न अद्वैत भावनाके विरुद्ध । नारद पंचरात्रम स्पष्ट रूपसे कहा गया है कि भगवानके सर्वाधि-पाधि-निर्गुक्त स्वरूपको तत्पर होकर (अर्थात् अनन्य भावसे) रामस्त इन्द्रियों और मनके द्वारा सेवन करना ही भक्ति है^१ । अद्वैत भावना भक्तिके मार्गमें बाधक नहीं है इसके प्रमाण है, तुलसीदास, शंकराचार्य और अन्यान्य गुरुतेरे शैव ओर तान्त्रिक साधक । इस भावनाके अनुरार जीव वरजुतः भगवानका ही रूप है जो प्रगल्भ अपनेको धृक् रामक्ष रहा है । इस अशक्ती अपने स्वाभाविक रूपसे फिर जानेकी जो चेष्टा है वह वाभवगुलक आर्पण है । नदीके प्रवाहका प्रत्येक बिन्दु जो समुद्रकी महान रात्तार्गे विलीन होनेके लिये दौड़ लगा रहा है वह इसी भवेद-गतीति-जन्य प्रगके कारण^२ । भक्तिके आचार्य मानते हैं कि भगवानका स्वरूप मानवीय चिन्तन शक्तिके वशका नहीं है । वह अचिन्त्य है । अनन्त है उराकी शक्ति और अगम्य है उराकी मूर्ति । कबीरदासने उसी बातको समझानेके लिये भगवान्को अविगत-आल अनूपम कहा है (क० प्र० पद ६), अचिन्त्य और अकथ बताया है (पद ३६), गेगेका गुं (पद ६८) और शंकरा (पद १५६) कहा है ।

भक्त लोग मानते हैं कि इस अनन्त अचिन्त्य भगवानको गनिदानं द कर

१ सर्वाधिनिर्गुक्त तत्परमेव निर्गलम् ।
हमीकेण हपीकेशे सेवनं भक्तित्वव्यते ॥

—ग० र० सि १।१२

३ तु०—दरियाघकी लहर दरियाव है जी,
दरियाघ ओ लहर भिन्न क्योयम ।
उठे तो नीर है बृष्टता नीर है,
कगे किस तरह वृसरा होयम ।
उसीके नामको फेरके लहर धरा
लहरके कहे क्या नीर खोयम ।
जलक ही फेर राव जवत है ब्रह्मार्ग
ग्यान करि देख कबीर गोयम ।

—ग० वच० पृ० १३१— पद ८०

यद्यपि विधिरूपसे कथंचित् समझाया जा सकता है (क्योंकि श्रुतियोंमें नेति नेति कह रहकर उसे निषेध रूपमें ही समझाया गया है, केवल ‘ सत्-चित्-आनन्द ’ कहकर ही उसके विधि-रूपकी ओर इशारा किया गया है) फिर भी हम नहीं जानते कि सत्ता (सत्), चैतन्य (चित्) और आनन्दके अतिरिक्त उसमें और क्या है । कितने ही भक्त होते हैं जो उसके अश-विशेषके साथ ही अपनी अभिन्नता अनुभव करके आत्मराम हो रहते हैं । वे भगवान्के केवल चैतन्य-अशके साथ अपने चित्स्वरूपको अभिन्न समझ लेते हैं । ऐसे ही भक्त अद्वैत-वेदान्ती हैं । यद्यपि वे अपनेको ज्ञानमार्गी कहते हैं तथापि वे भी वस्तुतः भगवान्के परम प्रेमके ही साधक हैं । एक और प्रकारके साधक हैं जो माया और परम पुरुषको अलग अलग कर शक्ति और शक्तिमानके भेदको कभी भूलते ही नहीं । ये ऐश्वर्यरूपके उपासक भी वस्तुतः भगवान्के परम प्रेमके ही उपासक हैं । भगवान्का प्रेम एक और अखण्ड है । उसके अश-विशेषके प्रति आसक्ति प्रकट करने मात्रसे उसकी अखण्डता खण्डित नहीं होती । भक्तिके साथ इन साधना-मार्गोंका कोई विरोध तो क्या होगा, वे सभी वस्तुतः भक्तिके ही प्रकार हैं । यही दिखानेके लिए श्रीमद् जीवगोस्वामिपादने भागवत-मन्दर्भमें पहले ही भगवान्के इस अखण्ड-प्रेम परिपूर्ण रूपकी वन्दना इस प्रकार की है—

यस्य ब्रह्मेति सज्ञां क्वचिदपि निगमे याति चिन्मात्र-सत्ता-
प्यशो यस्याशकैः स्वैर्विदधति वशयन्नेव माया पुमांश्च ।
एक अस्यैव रूप मिलसति परमव्योम्नि नारायणाख्यं
स श्रीकृष्णो विधत्ता स्वयमिह भगवान् प्रीति तत्पाद्भाजाम् ॥

(भागवत-सन्दर्भ १।८)

जो लोग भक्तिमूलक वाणियोंको ऊपर ऊपरसे ही खुरचकर रस निकाल लेना चाहते हैं उन्हें उस रसका साक्षात्कार नहीं हो सकता । भक्ति भाग्यकी चीज है, प्रेम-प्रीतिका विषय है, वह उसे नहीं पा सकता—

भाग बिना नहीं पाइये, प्रेम प्रीतिकी भक्त ।
बिना प्रेम नहीं भक्ति कछु, भक्ति परयो सब जक्त ॥

(स० क० सा० १५।११)

भक्तिका साहित्य भी प्रेमही अपेक्षा रगता है ।

भक्तोक्ता यह भी दावा है कि वेदान्तमें जिसे 'ब्रह्म-जिज्ञासा' या त्रस्राकी जानकारीकी इच्छा कहा गया है वह वस्तुतः भक्ति ही है, क्योंकि, पटोपनिषदमें (२।२२) साफ साफ कहा गया है कि ' परमात्मामें जिज्ञासी भक्ति-श्रद्धा है उसीसे परमात्मा प्रसन्न होते हैं ' और वे जिज्ञासे प्रसन्न होते हैं वही जिज्ञासा आदिके द्वारा उन्हें प्राप्त करता है । और फिर यह अत्यन्त मोटी-सी बात है कि जगत्तक श्रद्धा और प्रेम अधिक नहीं हो जाते तब तत्क जाननेकी इच्छा (जिज्ञासा) भी नहीं जागती । इसीलिए माना वेदान्त-दर्शनके प्रथम सूत्र ' अथातो ब्रह्म-जिज्ञासा ' की कमी ही पूरा करनेके लिए ही भक्ति-सूत्रकारोंने कहा, ' अथातो ब्रह्म जिज्ञासा । सा परानुराक्तरीश्वरे (अर्थात् त्रवमजिज्ञासा और कुछ नहीं हैश्वरविषयक परम अनुराक्ति ही है) । ' बोधसार ' में आचार्य नरहरिपादने भी कहा है कि जिसो वेदान्तमें अपरोक्षानुभूति कहते हैं वह वस्तुतः प्रेम-लक्षणा भक्तिका ही परिणाम है^१ । और भागवतमें अद्वैतुक निष्काम भक्तिका फल वराभ्य और ज्ञान ही बनाया गया है^२ जो वेदान्तका भी लक्ष्य है ।

अब यह गानी हुई बात है कि प्रेम आश्रय-भेदसे भिन्न हो जाता है । रूप-गोस्वामिपादने कहा भी है कि स्वभाव, संस्कार और रुचिवश शक्त लाखाँ स्तरहके हो सकते हैं । इसीलिए भक्तिके अग और भेद भी अनन्त प्रकारके कल्पना किए जा सकते हैं या फिर एक ही भेद माना जा सकता है । वह इस प्रकार कि भक्ति एक ही है, केवल आश्रय-भेदसे अनेक प्रकारकी दीखती है (भ० र० १।४२-३) । भक्ति-शास्त्रीय-ग्रन्थोंमें जो अग और भेद गिनाए गए हैं वे उपलक्षण-मात्र हैं । वस्तुतः जैसा कि गोस्वामि तुलसीदासजीने कहा है,

१ नायमात्मा प्रवचनेन लब्धो न मोक्षया न बहुना श्रुतेन ।

योवैष ष्टुगुते तेन लभ्यतरथैष आत्मा वृणुते तनू स्वाम् ॥—अष्टो० पृ० ६

२ अपरोक्षानुभूतिर्या वेदान्तेषु निरूपिता ।

प्रेमलक्षणभक्ते स परिणाम स एव हि ॥

३ वासुदेवे भगवति भक्तियोग प्रयोजित ।

जनयत्याशु वराभ्य ज्ञान च यदद्वैतुकम् ।

हरि भी अनन्त हैं, उनकी कथा भी अनन्त है और श्रुति तथा सन्त उमका अनन्त भौतिसे भजन भी करने हैं—

हरि अनन्त हरि कथा अनन्ता ।

बहु प्रकार गावहि श्रुति सन्ता ॥

सो गुरुपदाश्रय प्रभृति जो भेद भक्ति गान्धोमे उताये गए ह वे अन्तिम और पूर्ण नहीं है । श्रवण कीर्तन आदि प्रकार भी उपलक्षण भर ही हैं । भक्तिके लिए केवल एक ही बात आवश्यक है,—अनन्यभावसे भगवान्की शरणागति, अर्थात् प्रेम, विलासार्थ आत्मसमर्पण । कबीरदाममे इन बातोंकी चरम परिणति हुई है । वे गोविन्दको बार बार पुकार कर रहते हैं^१, ‘हे गोविन्द, मैं तुम्हारी शरण आया हूँ, क्यों नहीं मुझे उबार देते ? वृक्षके नीचे आदमी छायाके लिए जाता है, अगर उस वृक्षसे ही ज्वाला निकलने लगे तो उपाय ही क्या रह जायगा ? आदमी पानी पीकर शीतल होनेके लिए जलाशयमे जाता है पर अगर वहाँसे आगकी लपटे निकलने लगे तो क्या किया जा सकता है ? हे नाथ, कबीर केवल तुम्हींको जानता है, वह तुम्हारे ही शरण आया है । पर कैसे आश्चर्यकी बात है कि तुम्हीं उसे जला रहे हो । हे गोविन्द, सचमुच ही तुम डरनेकी चीज बन गये हो । कहीं तो तुम्हें अपने प्रेम पीयूषसे शरणागतकी रक्षा करनी थी, सो तो तुमने^२की नहीं उल्टे वियोगकी वहिमें झुलसाने लगे । (पद-११२)

“अजी हो गुमाई, मे गुलाम हूँ, मुझे बच दो । यह सारा तन-मन-धन तेरा है और तेरे ही लिये है । राम ही गाहक है, राम ही सौदागर । कबीरने तो तन

१ गोव्यदे तुम्हये उरपा भारी ।

सरणाई आयौ क्यू गहिये, यह ज्ञान बात तुम्हारा ।

धूप दासते छाह तकाई, मति तरवर सचपार्क ।

तरवरमाहैं ज्वाला निकसै, तौ क्या लेइ बुझार्क ।

बजे बन जल त जलकू धानै, मति जल सीतल होई ।

जलही भौहि अगिनि जे निकसै, और न दूजा कोई ।

तारण तिरण तू तारण, और न दूजा जानौ ।

कहे कबीर सरनाई आयौ, आन देव नहि मानौ ॥

और मन निछावर करके अपने आपको रामपर कुर्बान कर दिया है^१।” (पद ११३) “बालमके बिना कबीरदाराकी आत्मा तड़प रही है। दिनको चैन नहीं, रातको नींद नहीं। सेज सूनी है, शरीर चर्खा बन गया है। औरों थक गई हैं, राह दिखती नहीं। हाथ रे बेदरदी पिया, तूने सुध भी नहीं ली।”^२ “हाथ, वह विरहकी मारी वियोगिनी पिऊ पिऊ करके जान दे रही है। किन्तु निर्गुण है वह पीव, —निर्गोही है वह भगवान् ! शून्य-रानेही राम ही उराके एरु-मात्र आराध्य हैं और तौन हे जो उरा पतिप्राणका दर्शनीय बन राके^३” “हाथ कबीरदासके वे दिन कम आवेगे जब उनका जीवन राफल होगा, देह धरनेका फल प्राप्त होगा, जब पियाके साथ अगभे अग मिलकर रभरा आलिंगनका मौका मिलेगा, जब वे प्रियके साथ हिल-मिल कर खेलेंगे, जब उनके शरीर और इन्द्रिय, मन और प्राण प्रगतममं एकरूप हो जायेंगे। न जाने रामराजा वह

१ मैं गुलाम मोक्ति बेचि गुसाईं ।

तन मन धन मेरा रागजीके ताई ।

आनि कबीरा हाटि उतारा,

गोइ गालक मोइ बेचनिगारा ।

बेने राम तो रागे तान,

राव राम तो बेने तौन ।

कटे कबीर भ तन मन जारया ।

साहिब अपना छिन न विसारया ।

२ तलफै बिन बालम मोर जिया ।

दिन नहिं चन रात नहिं चिदिया, तलफ तलफके भोर किया ।

तन मन मोर रहट अस डोले, सूज सेजपर जनम छिया ।

नैन बकिता भये पथ न सूधै, साईं बेदरदी सुध न लिया ।

कहत कबीर सनो भाई साधो, हरो पीर बुख जोर किया ।

—क० बच० पृ० १४१

३ मैं अबला पिउ पिउ करुँ, निर्शून मेरा पीव ।

शून्य सनेही राम बिन, देखू और न जीव ॥

—स० क० सा० २७ २४

कामना कब पूरी करेंगे ? हाय, विरहकी मारी कबीरदासकी आत्मा पिया-मिलनकी आशा लेकर कब तक खड़ी रहे ? पियाका निवास ऊंचेपर है । वहाँ जानेमे किननी झिझक है, कितनी लज्जा । पैर उठते ही नहीं, उठते हैं तो तलमला जाते हैं । सात्त्विक भावके कम्प और रोमांचसे सारा अंग शिथिल हो जाता है, पैर आगे पड़ते ही नहीं, प्रीति-आशकासे हृदय अस्थिर हो उठता है । हाय, इसने कभी भी तो उस मधुर मिलनका अनुभव नहीं किया,—निपट बारी, निपट अनाड़ी है यह । संकरा मार्ग है, अटपटी चाल है, मिलन हो तो कैसे हो ? सद्गुरुके उपदेश ही इस त्रिपत्तिकालमें सहारा हैं । ” “ अरे ओ परदेशी, पियाको

दे दिन नून आधगे गाइ ।

जा कारनि हम तेह धरी हे, मिलिबौ अग लगाइ ॥
हौ चानू जे दिलिमिलि खेल् , तन मन प्रान समाइ ॥
या नामना कर परिपूरन, ममरथ हौ राम राइ ।
माहि उलामी मायव चाह, चितवत रेनि विहाइ ।
मेज हमारा स्यव भई है, जब नोक तन राइ ॥
यहु अरदाम दासनी मुनिये, तनकी तपति जुआइ ।
कहे कबीर मिल जे साद मिलि करि मगल गाइ ।—क० ग्र० पद ३०६

पिया मिलनकी आम, रहा कबला मरी ।
ऊंचे नहि चढि जाय, मने लज्जा भरी ॥
पाव नहीं ठहराय, चट गिर गिर परू ॥
फिरि फिरि चढउं सम्हारि, चरन आगे वरू ॥
अग अग यहराइ, ता बहुबिधि उरि रहू ।
करम रूपट मग धेरि, तो भ्रममें परि रहू ।
गरी निपट अनारि, ये तो शीनी गैल है ।
अटपट चाल तुम्हार, मिलन कस होइ है ॥
छोरो कुमति विकार, सुमति गहि लीजिये ।
सनगुरु शब्द सम्हारि, चरन चित दीजिये ॥
अन्तरपट दे खोल, शब्द उर लावरी ।
दिलविच दास कबीर, मिलै तोहिका बावरी ॥—क० वच० पृ० १४१-२

पहचान ले । कुछ रामझम नहीं आता कि तुझे हो क्या गया है, कौन-सी धुरी आदत तूने रीख ली है ? सारी दुनियाका चक्कर मारकर तूने क्या कर लिया, अरे ओ भलेमानस, लाभकी आशाम गूल ही न गयो दे । झूठे प्रपच-जालमें भूले हुए भोले, क्यों दरारोंके हाथ बिना हुआ है ? जल्दी अपने असली प्रियतमको पहचान ले । आज-कल करके रामाय नष्ट न पर । ” “ क्यों सोचता है कि उस अविनाशी प्रियाकी रोज कसी होगी ? वह अनुमानके परे है । उसकी शोभा कह कर समझानेकी नहीं है, वह देखाते ही बनती है । अरे ओ विरहिणी, चल उस अविनाशी प्रियतम की शय्यापर केलि करनेके लिये । कबीर राक्षी है कि तहों परमानन्द विलास करता है^३ । ” “ हाय, ऐसा कोई परोपकारी क्या नहीं है जो उस प्रियतमसे कह सके कि कबीर तेरे निरहमें झुलसा रहा है^४ जब तक उस प्रियके साथ एकमेक हो कर मिला नहीं जाता तब तक तनकी तपन कहीं बुझती है^५ । ”

१ अरे परदेसी पीव पिठानि ।

कहा भयो तोको, समाज न परई, गरी केरी बानि ॥
 गोवि बिडारणीग कला राती, कहा कियो कलि मोरि ॥
 लाहै कारनि मूल गगाथ समागत हू तोरि ।
 निरा लिन तोरि क्या नीद परत है, चित्तत नागि तासि ।
 जम से बेगी शिरपर ठान, पर हानि काम विकास ॥
 झटे परपचा कल लागौ ऊँ, नागि चासि ।
 कहे कारि कछु बिलग न कीजे कान खरी कारि ॥—क० अ० पद ३१

२ अविनाशीकी सेजका, भेरा है उनमान ।
 कहिनेकी सोभा नही, देगे ही परमान ॥
 अविनाशीकी सेजपर, केलि करे आनन्द^४
 कहै कबीर वा सेजपर, बिलसत परमानन्द ॥

स० क० ना० १८, ७४ ७५

३ है कोइ ऐसा पर-उपगारी

हरिस् कहै सुनाइ रे ।

ऐसे हाल कबीर भये ह,

बिनु देखे जिय जाइ रे ॥—क० अ० पद ३०७

यही है वह अपूर्व तन्मयता, अहैतुक प्रेम, अनन्य-परायण विश्वास और एकान्त निष्ठा जो भक्तिकी एकमात्र शर्त है। कबीर निरसन्देह ऐसे भगवान्को मानते थे जो इन्द्रातीत है, पक्षातीत है, द्वैताद्वैत विलक्षण है, त्रिगुण-रहित है, ‘अपरम्पार पारपुरुसोत्तिम’ है, अरुण है, अकल है, अतीत है, परन्तु कौन भक्त भगवान्को एसा नहीं मानता जो लोग शास्त्रज्ञानका दावा करते हैं और फिर भी कबीरकी भक्ति और अद्वैत भावना और निर्गुण-प्रेमको परस्पर विरोधी समझते हैं उनका उद्देश्य क्या है, यह वही जाने। हम तो दृढताके साथ कहनेका साहस करते हैं कि कबीरकी भक्ति और भगवद्भावनामें न तो युक्तिसे विरोध है और न शास्त्रसे। कही जो विरोध दीखता है तो उसका ऐतिहासिक कारण है। उसका समाधान कर लेना ऋठिन नहीं है। कबीरदास योग मार्गकी ओर झुके हुए थे। उनके कुलमें और कुल गुरु परम्परामें वह मार्ग प्रतिष्ठित था। बादमें उनका समागम रामानन्दसे हुआ। यह बात कुछ असम्भव नहीं कि रामानन्दके प्रभावसे आनेके पूर्व उन्होंने ऐसे बहुत-से पद लिखे हों जिनमें योग-सम्प्रदायकी परम्परा-प्राप्त अक्खवता ही परिलक्षित होती हो और भक्ति-रसका लेश भी न हो। कबीर जैसा फक्कड़ जिस चीजको गलत समझेगा उससे इसीलिए अनन्त काल तक चिपका नहीं रहेगा कि वह कुल-परम्परासे आई है—

तातस्य कूपोऽग्रमिति ब्रुवाणाः

क्षार जल कापुसुषाः पिवन्ति ।

सो जिस दिनसे महागुरु रामानन्दने कबीरको भक्ति-रूपी रसायन दी उस दिनसे उन्होंने सहज-समाधिकी दीक्षा ली, ओंख मूँदने और कान खँवनेके टंटेको नमस्कार कर लिया, मुद्रा और आसनकी गुलामीको सलामी दे दी। उनका चलना ही परिक्रमा हो गया, काम-काज ही सेवा हो गये, सोना ही प्रणाम बन गया, बोलना ही नाम-जप हो गया और खाने-पीनेने ही पूजाका स्थान ले लिया। हठयोगके टटे दूर हो गये, खुली आँखोंसे ही उन्होंने भगवान्के मधुर मादक रूपको देखा, खुले कानोंसे ही अनहद नाद सुना, उठते-बैठते सब समय समाधिकी आनन्द पाया और अत्यन्त उल्लासके आवेगमें उन्होंने घोषित किया—

साधो, सहज समाधि भली ।

गुरु-प्रताप जा दिनसे उपजी, दिन दिन अधिक चली ॥

जहँ तहे डोलो सोई परिकरमा, जो ऋतु करौ सो सेवा ।
 जब सोत्रों तब करो दण्डवन, प्रजो और न देवा ।
 कहौ सो नाम गुना सो सुमिरन, सोन-पियों सो पूजा ।
 गिरह उजाड़ एक राम लेखा, भाव न रासों वृजा ॥
 आँख न गूँसों कान न रुषी, तनिक बष्ट नहिँ धारो ।
 खुले मन पहिचानो हेसि हेसि, मुदर रूप निहारो ।
 रावद-निरन्तरसे मन लागा, मलिन वासना त्यागी ।
 ऊठत-गैठत ऋबहु न छूट, एसी तारी लागी ॥
 कह वबीर यह उनगुनि रहनी, सो परगट करि भाइ ।
 दुख-सुखसे कोइ परे परमपद, तेहि पद रहा समाइ ॥

— शब्द १० शब्द २०

धन्य हैं वे गुरु, वे सचमुच उरा भ्रमरीके समान ह जो निरन्तर ध्यानका अभ्यास कराकर कीटको भी भ्रमरी (तितली) बना देती है । कोड़ा भ्रमरी हो गया, नई पोंखें फूट आईं, नया रंग छा गया, नई शक्ति स्फुरित हुई । उन्होंने जाति नहीं देखी, कुल नहीं विचारा । अपने आपमें मिला लिया । नालेका पानी गगामें जाकर गगा हो जाता है, कबीर गुरुमें मिलकर तद्रूप हो गये । धन्य हो गुरो, तुमने चञ्चल मन को पशु बना दिया, तत्त्वमें तत्त्वातीतको दिखा दिया, बन्धनरो निर्बन्ध किया, अगम्य तरु गति कर दी । केवल एक ही प्रेमका प्रसंग तुमने पिखाया पर करा अचरज है कि इग प्रेम मेघकी वर्षासे यह मारा शरीर भीग गया । रसस्त्रिक्त आत्मामें भक्तिका अकुर लहलहा उठा—

कबीर बादल प्रेमका, हम परि वरण्या भाइ ।
 अतरि भीगीं आत्मा, हरी भई बनराइ ॥
 पूरेसू परचा भया, सब दुख मेलया कूरि ।
 निर्मल क्रीन्ही आतमा, ताथै सदा हजूरि ॥

—क० प्र० पृ० ४

१२—व्यक्तित्व-विश्लेषण

कधीरदासकी वाणी वह लता है जो योगके क्षेत्रमें भक्तिका बीज पत्रसे अकुरित हुई थी। उन दिनों उत्तरके हठयोगियों और दक्षिणके भक्तोंमें मौलिक अन्तर था। एक दूट जाता था पर झुकना न था, दूसरा झुक जाता था पर दूटता न था। एकके लिए समाजकी ऊँच-नीच-भागना मजाक और आक्रमणका विषय थी, दूसरेके लिए भयार्दा और स्फूर्तिका। और फिर भी त्रिरोवाभास यह कि एक जहाँ सामाजिक विषमताओंको अन्याय समझकर भी व्यक्तिको सबके ऊपर रखता था वहाँ दूसरा सामाजिक उन्नतताका अविचारी होकर भी अपनेको 'तृणादपि सुनीचेन' (तृणसे भी गया गुजरा) समझता था। योगी उटकर जाति-भेदपर आघात करता था, बाह्याचार और तन्मूलक श्रेष्ठताको फटकर वताता था, पर भीतर और बाहर योग-मार्गना प्रत्येक अनुयायी अपनेको समाजके अन्य निरुद्ध जीवोंसे श्रेष्ठ समझता था, दूसरोंकी बहिर्मुखी वृत्तिपर तरस खाता था, नाना प्रकारकी पेचीदी बातोंमें उसका मजाक बनाता था और आशा करता था कि लोग उसके अचरज-करिमें देखकर दौतों तले उँगली दवा ल। भक्त जाति भेद, वर्णाश्रम व्यवस्था और उच्च-नीच भयार्दाको शिरसा स्वीकार कर लेता था, आनेकी भयगागरमें भटकता हुआ गुमराह प्राणी मानता था, अपनी पुरानी पाप-भावनाके लिये बार बार पश्चात्ताप करता था और आशा करता था कि सर्वान्तर्यामी भगवान् उसके हार्दिक अनुतापको जरूर सुन लेंगे और भव-बन्धनसे उसे मुक्त कर देंगे। एकको अपने ज्ञानका गर्व था, दूसरेको अपने अज्ञानका भरोसा, एकके लिये पिण्ड ही ब्रह्माण्ड था और दूसरेके लिये समस्त ब्रह्माण्ड भी पिण्ड, एकका भरोसा अपनेपर था दूसरेका रामपर, एक प्रेमको दुर्बल समझता था, दूसरा ज्ञानको कठोर, एक योगी था दूसरा भक्त।

साधारण जनतामें इन दोनोंसे दो प्रकारकी प्रतिक्रिया हुई। एकने श्रद्धालु गृहस्थके चित्तमें शकाका भाव पैदा कर दिया। वह सोचने लगा कि माया विकराल है, इससे छुटकारा पाना कठिन है, सिद्धिका मार्ग विघ्न सकुल है। योग-क्रियाहीन व्यक्तिकी न जाने कौन-सी दुर्गति होगी, चौरासी लाख योनियोंमें न जाने वह कब तक भटकता फिरेगा। भयजाल विकट है, मायाचक्र अनन्त है,

साधन-मार्ग दुरधिगम्य है, विघ्नाधी वाहिनी रास्ता रोक राड़ी है और गृहस्थ लाचार है। दूसरे (भक्त) ने उसे लापरवाह बना दिया। गलतीसे भी एक बार हरिनाग जिराने ले लिया उसे कुछ ओर करनेकी जरूरत नहीं, विष्णुका तिलक एक बार अगर सिरपर चढ़ गया तो वैकुण्ठका दरवाजा खुला है, तुलसीकी माला यदि किराी प्रकार मिल गई तो गोलो कर्म स्थान निश्चित है। कलियुग सब युगोंसे अच्छा है क्योंकि इसमें मानस-पापका कुछ फल नहीं होता किन्तु मानस पुण्यका पूरा फल मिलता है। रामका नाम रामसे भी बड़ा है, भयक्री कोई जरूरत नहीं। योगने गृहस्थको जरूरतसे ज्यादा रंशयालु बना दिया था, भक्तिने पूरा धागा-वादी। एकने मुक्तिको महंगा रोदा बना दिया दूसरेने बहुत सस्ता। योगमें गलदश्रु भावुकताको कोई स्थान नहीं। जो भक्ति पद पदपर भक्तको कम्प, धावेग, जड़ता और रोमोद्गमकी अवस्थामे ले आ देती है वह इस क्षेत्रमें अपरिचित थी। और यदि सच्चमुच ही भाग और त्रिभाग करिप्त हैं, कल्प-विकल्प बेकार हैं, ससार मृगमयी चिका है, परमतत्त्व त्रिभाग और अविभागसे परे है, सूक्ष्म और स्थूलके अतीत है, — यदि वह एक-रस है, सम-रस है तो फिर रोगेसे होता क्या है? अराण्ड चैतन्यरूप अमायिक परमपुरुष के सामने यह विलाप क्यों? उरा गुण हीन, विचारहीन, दया-माया-हीनकी पूजा क्या और स्तुति क्या? निर्ममता और अमायिकता योगकी पहली शर्त है। डरीलिए वह अपने अनुयायीको अकलङ्क बना देना है। कबीरदाराने यह अकलङ्कना योगियोंसे विरासतमें पाई थी। ससारमें भटकते हुए जीवोंको देख कर करुणा के अश्रुसे वे कातर नहीं हो आते थे बल्कि ओर भी कठोर होकर उसे फटकार बताते थे। वे प्रह्लादकी

१ अविनेक विवेक विबोध इति, अविहृत्त विहृत्त विबोध इति।

यदि चैकनिरन्तरबोध इति, त्रिमु रोदिधि मानस राममम ।

बहुधा श्रतय प्रवदन्ति यते, विदातरय मृगतोयसग ।

यदि चैकनिरन्तरसर्वसम किमु रो पि मागसासत्रसग ॥

समिभक्ति त्रिभक्तिविहीनपरम, अगुकाय विकाय विहीन परम् ।

यत्ति चकनिरन्तरावशिष यजन च कल गतवन च कायम् ॥

—गोरक्षसिद्धान्तसंग्रहमें अवधूत

गीताके वचन, पृ० ३५

भोगति सर्वं जगत्के पापको अपने ऊपर ले लेनेकी बाच्छासे ही विचलित नहीं हो पडते थे बल्कि और भी क्रोध और भी शुष्क होकर सुरत और निरतका उपदेश देते थे । समारमे भरमनेयालोपर दया नसी, मुक्तिके मार्गमे अग्रसर होनेवालोंको आराम कहा, नरमकी रेशपर मेख न मार सका तो सन्त कैसा—

ज्ञानका गेंद कर सुर्तका डड कर
खेल चौगान-मदानमोहीं ।
जगतका भरमना छोड़ दे वालके
आय जा भेष भगवन्त पाही ॥
भेष-भगवतकी शेष महिमा करे
शेषके सीरपर चरन डारै ।
कामदल जीतिके कँवल-दल सोविके
ब्रह्मको बेविके मोख मार ॥
पदम-आसन करे पान परिच कर
गगनके महलपर मदन जारै ।
कहत कच्चीर कोई सन्त-जन जौहरी
नरमकी रेशपर मेख मार ॥

शब्दा० पृ० ५०

परन्तु अक्खडता कबीरदासका सर्वप्रधान गुण नहीं है । जब वे अवधू या योगीको सम्बोधन करत हैं तभी उनकी अक्खडता पूरे चढावपर होनी है । वे योगके त्रिवट रूपमोका अवतरण करते हैं, गगन और पवनकी पहेली बुझाते रहते हैं, सुख और सहजका रहस्य पूछते रहते हैं, द्वैत आर अद्वैतके गत्वकी चर्चा करते रहते हैं और अवधूके अज्ञानपर कुटिल हँसी-सी हँसा करते हैं—

अवधू, अच्छरहूँमों न्यारा ।
जो तुम पवना गगन चढाओ करो गुफामें वासा ।
गगना-पवना दोनों विनस, कहँ गया जोग तुम्हारा ॥
गगना-मद्धे जोती झलके, पानी-मद्धे तारा ।
घटिगे नीर विनसिगे तारा, निकरि गयो केहि द्वारा ॥
मेखदंडपर डारि दुलैची, जोगी तारी लाया ।
सोइ सुमेरपर खाक उडानी, कच्चा योग कमाया ।

डँगला बिनरो, पिगला बिनरौ, बिनरौ सुषमनि नाड़ी ।
 जब उनमनिकी तारी बूटे, तब कहे रही तुम्हारी ॥
 अह्वैत-विराग कठिन है भाई, अष्टके मुनि-र-जोगी ।
 अचर लौकी गम्म बताव, गो है मुक्ति विरोगी ॥
 कह अस अरुह दुहते न्यारा, सत्त-भगतके पारा ।
 कहै कवीर ताहि लरा जोगी, उतरि जाग भव-पारा ॥

इसी भाषाको योगी समझते थे । ठीक भी है, यदि रामाधि-मात्रगम्य निर्ममकी
 भजन-पूजा विहित नहीं है तो योगीसे भी तो उलटके उसी शुष्कता और उसी
 निर्ममताके साथ पूछा जा सकता है कि या, उन्मनि तरु तो ठीक है, वहा
 तुमने माना कि अक्षर-पुरुषका राक्षा-कार कर लिखा परन्तु फिर ? जब समाधि
 भग हुई,—जब उनमनिकी तारी बूटी, तब ? तब तो फिर उसी भाजलमें फिर
 लौट आये । अब तुम्हारी क्या गति होगी ? रो, कवीरदास अवधूलसे बात करते
 समय पूरी अकराङ्गतासे काम लेते हे और अपने व्यक्तित्वको उहुत ऊँचे उठानर
 बोलते हैं, क्योंकि वे अवधके इस मनोभात्रको पहचानत ह । एक बार अगर उसे
 अपने व्यक्तित्वको ऊपर उठा ले जानेकी छूट दे दी गई तो फिर उनमें पार पाना
 कठिन है । विरोधीके ही अरुचो विरोधीको वायल करने में मलामें कवीरदास
 उस्ताद है । गगन और पत्रनके बलपर आतक जमाने मलामे यह छोटा-सा पक्ष
 कितना सहज और फिर भी कितना तिलमिला देनेवाला है : गगना पवना दोनों
 बिनरो कहे गया जोग तुम्हारा ?

यह उनकी अनधिकार चर्चा नहीं थी । वे रामाधिगम्य परमपुरुषका राक्षा-
 त्कार कर चुके थे, पत्रनको उलटकर सहघार चक्रमे ले जा चुके थे, वहाँके
 गगनका अनन्य साधारण गर्जन सुन चुके थे, अवशेष अमृत-वर्षी पावसका
 अनुभव कर चुके थे, उस महाच पदको देरा आए थे जहाँ कोई पिरला ही जा
 सकता है, जहाँ वेद और कतेबकी गम नहीं है, जहाँकी गगन गुफाम किररी
 गैबकी चाँदनी छिंटकी हुई है, जहाँ उदय और अस्तका नाम भी नहीं है, जहाँ
 दिन और रातकी पहुँच नहीं है,—जो प्रेमके प्रकाशका समुद्र है, जो सदानन्दका
 विशाल निक्षर है, जो भ्रम और भ्रान्तिसे परे है, जो एकरा है, ब्रह्मकी छौलमें
 (ध्यानन्दमें) वे निश्चितरूपसे झूल चुके थे—

करत मल्लोल दरियावके बीचमें,
 ब्रह्मकी छीलमें हंस झल्ले ।
 अर्ध औ ' ऊर्ध्वकी पैंग वाढी तहों,
 पलट मन पवनको कँवल फूलै ॥
 गगन गरजै तहों सदा पावस झरै,
 होत झनकार नित वजत तूरा ।
 वेद कत्तेवकी गम्म नाही तहों,
 कहे ऋषीर कोई रमै सूरा ॥
 गगनकी गुफा तहें गैबका चोंदना,
 उदय और अस्तका नाम नाही ।
 दिवस औ रैन तहें मेक नहि पाइये,
 प्रेम-परकामके विन्धु माहीं ॥
 मदा आनन्द दुख-वद ब्यापे नहीं,
 पूरनानन्द भरपूर देखा ।
 भर्म और भ्रान्ति तहें नेरु आवे नहीं,
 कहें कबीर रस एक पेखा ॥

—शब्दा० पृ० १०४

परन्तु वे स्वभावसे फक्कड़ थे। अच्छा हो या बुरा, खरा हो या खोटा, जिससे एक बार चिपट गये उससे जिन्दगीभर चिपटे रहो, यह सिद्धान्त उन्हें मान्य नाही था। वे सत्यके जिज्ञासु थे और कोई मोह-ममता उन्हें अपने मार्गसे विचलित नहीं कर सकती थी। वे अपना घर जलाकर हाथमें मुराबा लेकर निकल पड़े थे और उसीको साथी बनानेको तैयार थे जो उनके हाथों अपना भी घर जलवा सके—

हम घर जारा आपना, लिया मुराबा हाथ ।

अब घर जारों तासुका, जो चलै हमारे साथ ॥

—स० क० सा० ५।८

वे सिरसे पैर तक मस्त-मौला थे। मस्त,—जो पुराने कृत्योंका हिसाब नहीं रखता, वर्तमान कर्मोंको सर्वस्व नहीं समझता और भविष्यमें सब कुछ श्राद्धकार निकल जाता है। जो दुनियादार किये करायिका लेखा-जोखा दुस्त रखता है वह

मसन नहीं हो सकता । जो अनीतका चिह्न ग्योले रहता है वह भविष्यका कान्त दर्शी नहीं बन सकता । जो इशकका मतमाला है वह दुनियाके माप जोखसे अपनी सफलताका हिसाब नहीं करता । कवीर जसे फक्कड़को दुनियाकी होशियारीसे क्या वास्ता ? वे प्रेमके मतवाले थे मगर अपनको उन दीवानोंमें नहीं गिनत थे जो माझकके लिये सरपर कफन बोधे फिरते हैं, जो जेकरारीकी तबपनमें इशकका चरम फउ पानेका भान करते हैं, क्योंकि बेकरारी उम वियोगमें होती है जिनमें प्रिय दूर हो,—उसे पाना कठिन हो । पर जहाँ प्यारेसे एक क्षणके लिए भी गिओह नहीं, वहाँ तबपन कैसी ? जो गगरा भारी है उसमें छलकन कहाँ ? जहाँ द्रव-मायना ही मिट गई हो उम अजब मरतीम बेचेनी कहाँ ?—

हमन हें इशक मस्ताना, हमनको होशियारी क्या ।
 रह आजाद या जगस, हमन दुनियामे यारी क्या ।
 जो बिछुडे हे पियारेसे, भटकते दर-उदर फिरते ।
 हमारा यार है हममें, हमनको इन्तजारी क्या ।
 खलक मय नाम अपनको, बहुत कर सिर पटकता है ।
 हमन गुरुनाम सौचा है, हमन दुनियासे यारी क्या ।
 न पल बिछुडे पिया हमसे, न हम बिछुडें पियारेसे ।
 उन्हीसे नेह लागी है, हमनको बेकरारी क्या ।
 कवीरा इशकका मातप, दुईको दूर कर दिलमे ।
 जो चलना राह नाजुक है, हमन सिर बोझ भारी क्या ॥

शब्दा० पृ० १६-१७

इसीलिए ये फक्कड़राम किसीके बोखेमें आनेवाले न थे । दिल जम गया तो ठीक है और न जमा तो राम राम करके आगे चल दिये । योग-प्रक्रियाको उन्होंने उटके अनुभव किया, पर जैची नहीं । उन नकटोंके समान लुप्पी साधना उन्हें मालूम न था जिन्होंने इस आशापर नाक कटा ली थी कि इस बाधाके दूर होते ही स्वर्ग दिखाई देने लगता है । उन्हें यह परवा न थी कि लोग उनकी असफलतापर क्या क्या टिप्पणी करेंगे । उन्होंने बिना लाग-लपेटके, बिना झिझक और सकोचके पैलान किया—

आसमानका आसरा छोड़ प्यारे,
 उलटि देख घट अपना जी ।

तुम आपसे आप तहकीन करो,
तुम छोड़ो मनकी कल्पना जी ।

क० १० पृ० १२३, पन् ८७

आममान अर्थात् गगन-चन्द्रकी परम ज्योति । जो वस्तु केवल शारीरिक व्यायाम और मानसिक शम-दमादिका साध्य है वह चरम गन्ध नहीं हो सकती । योगी लोग एक प्रकारकी जट-ममात्रकी बात स्वीकार करते हैं जिसमें योगी लक्ष्य-ध्रष्ट होकर जड़ शरीर-विकारको सिद्धि समझन लगता है । परमपुत्र्य योगका परम प्रतिपाद्य है, आत्मा-गम्य है, वह भौतिक ज्ञानका विपक्ष नहीं है । कृत्रिम शारीरिक और मानसिक स्वायत्तसे दीखनेवाली ज्योति जड़ वित्तकी कल्पना मात्र है । वह भी नाश्वर्य है । तनीरने कहा, ओर आगे चलो । जबल किया जाह्य है, ज्ञान चाहिए । बिना ज्ञानके योग व्यर्थ है । केवल पिण्डमें,— तत्रापि गगन गुफामें या शून्यचक्रमें यदि घटप्रदामी मिलता है तो कही विमिश्रित ही गलन हो गया है । अगर रहते हो कि वह केवल भीतर ही है तो बाहरका यह सारा विश्वब्रह्माण्ड मारे लज्जाके पानी पानी हो जाता है । क्या गगन-गुफाके बाहर सब कुछ भगवानके बाहर है, क्या उसके कककणमें प्रभु व्याप्त नहीं है, क्या वह व्यर्थ ही जगतमें पडा हुआ है ? पर अगर इसीकी ओर ताके, यही मान ल कि बाहरकी सारी दुनियामें ही वह परम पुरुष रम रहा है और भीतर उससे शून्य है तो यह बात झूठ है । कबीरदासने कितनी ही बार 'कमल-कुआमें ब्रह्मरस' का पान किया था, गगनसे झरते हुए अमृत-रसका आस्वादन किया था । यह झूठ है कि वह परम-पुरुष भीतर नहीं है । जो रहता है कि वह भीतर ही है बाहर नहीं, वह सारे बाह्य जगतको व्यर्थ ही लज्जित करता है और जो कहता है कि वह भीतर है ही नहीं, वह झूठा है । कबीरदास हैरान हैं कि क्या कहकर इस अकथ कथाको कहें—

ऐसा लो, नहि तैसा लो ।

मैं केहि विधि कयौं, गंभीरा लो ।

भीतर कहूँ, तो जगमय लाजै

बाहर कहूँ, तो झूठा लो ।

बाहर-भीतर, सकल निरन्तर

गुरु-परतापैं दीठा लो ।

कबीरकी यह घर फूंक मस्ती, फस्नडाना लापरवाही और निर्मम अकखड़ता उनके अखण्ड आत्मविश्वासका परिणाम थी। उन्होंने कभी अपने ज्ञानको, अपने गुरुको और अपनी सावनाको सन्देहकी नजरोसे नहीं देखा। अपने प्रति उनका विश्वास कहीं भी डिगा नहीं। कभी गलती महसूस हुई तो उन्होंने एक क्षणके लिए भी नहीं सोचा कि इस गलतीके कारण वे स्वयं हो सकते हैं, उनके मतसे गलती बराबर प्रक्रियामे होती थी, मार्गमें होती थी, सावनमें होती थी। शायद उनके नामपर चलनेवाले हजारों भजनोंमेंसे एक भी हमारे इस कथनके प्रतिवादमें नहीं उद्धृत किया जा सकता। उनकी अखण्ड आत्म-निष्ठामें एक क्षणके लिए भी दुर्बलता नहीं दिखाई दी। वे वीर साधक थे, और वीरता अखण्ड आत्मविश्वासको आश्रय करके ही पनपती है। कबीरके लिए सावना एक विकट सग्रामस्थली थी जहाँ कोई पिरला शूर ही टिक सकता था। जिसे अपने सिरको उतारकर देनेकी कला नहीं आती वह इस मार्गका राही नहीं बन सकता—

पकरि समसेर मैदानमें पैसिये,
देह परजत वरु जुद्ध भाई ।
काट सिर बैरियों दाब जहँका तहँ,
आय दरवारमें सीस नाई ।
करत मतवाल जहँ सतै-जन सूरमा,
धुरत निरसान तहँ गगन धाई ॥
कहै कबीर अब नामसों सुरखरु,
मौज दरबारकी भक्ति पाई ॥

शब्दा० पृ० १०६

कबीर जिस राईकी साधना करते थे वह मुफ्तकी बातोंसे नहीं मिलता था। उस रामसे सिर देकर ही सौदा किया जा सकता था—

सॉई सैत न पाइये, बातों मिलै न कोय ।
कबीर सौदा रामसों, सिर चिन कहै न होय ॥

स० क० सा० ८५ ४६

रामानन्दकी प्रेम-भक्तिका यह एक अभूतपूर्व परिणाम हुआ। भक्तिके अश्रु, स्वेद, कम्प आदि महाभाव हवा हो गये। भगवान्‌का प्रेम बड़ी चीज है, पर उस बड़ी चीजको पानेकी साधना भी बड़ी होनी चाहिये। प्रेमका यह व्यापार कुछ

खालाका घर नहीं है कि बात बातपर मचल गये और फरमाइश पूरी हुई। यहाँ तो वही प्रवेश पानेका हकदार है जो पहले मिर उतारकर धरतीपर रख दे—

कबीर यहु घर प्रेमका, खालाका घर नाहिं ।

सीस उतारे हाथि करि, सो पैसे घरमाहि ॥

कबीर निज घर प्रेमका, मारग अगम-अगाध ।

सीस उतारि पगतलि वर, तब निकटि प्रेमका रसाद ॥

—क० प्र० पृ० ६९

यह प्रेम किसी खेतमे नहीं उपजता, किसी हाटमे नहीं विकता, फिर भी जो कोई भी इसे चाहेगा, पा लेगा। वह राजा हो या प्रजा, उसे सिर्फ एक शर्त माननी होगी, वह है शर्त मिर उतारकर धरतीपर रख ले। जिसमें माहम नहीं, जिसमें रम अखण्ड प्रेमके ऊपर विश्वास नहीं, उस कायरकी यहां दाल नहीं गलगी। हरिके मिल जानेपर साहस दिमानेकी बात करना बेकार है, पहले हिम्मत करो, भगवान् आगे आकर मिलेंगे। उबली भावुम्ता, हिस्टीरिक प्रेमोन्माद और बातूनी इश्रू यहाँ बेकार है,—अपने अधिगम्यपर अखण्ड विश्वास ही इस प्रेमकी कुञ्जी है,—विश्वास, जिसमें सकोच नहीं, द्विधा नहीं, वाया नहीं।

प्रेम न खेतो नीपज, प्रेम न हाट विकाय ।

राजा-परजा जिस ऋषै, मिर दे सो ले जाइ ॥

सूरे सीस उतारिया, छाडी तनकी आम ।

आगेये हरि मुलफिया, आवत देख्या दाम ॥

भगति दुहेली रामकी, नहि कायरका काम ।

सीस उतार हाथि करि, सो लेसी हरि नाम ॥

—क० प्र० पृ० ७०

कबीरदास भक्त और पतिव्रताको एक कोटिमें रखते थे। दोनोंका धर्म कठोर है, दोनोंकी शक्ति कोमल है, दोनोंके सामने प्रलोभनका दुस्तर जजाल है, दोनों ही काचन-पद्मधर्मी हैं,—बाहरसे सृदु, भीतरसे कठोर, बाहरसे कोमल, भीतरसे पृथ, सबकी सेवामें व्यस्त, पर एककी आराधिका पतिव्रता ही भक्तके साथ तुलनीय हो सकती है। सतीकी सिद्ध-रेखाके बदले काजल नहीं दिया जा सकता और कबीरके नैनोमे भी राम रम गया है, दूसरा नहीं रम सकता—

कबीर रेस मिदूरकी, काजल दिया न जाइ ।
 नैनु रमइया रमि रहा, दूजा कहाँ ममाइ ।
 भक्तकी यह प्रार्थना केवल यतीको ही शोभ मरती है—
 नना अतर भाव तू, ज्याही नेन झँपेऊँ ।
 नाँ हौं देखौ औरकूँ, ना तुझ देखन वेऊँ ॥
 मेरा मुझमें कुछ नहीं, जो कुछ है सो तेरा ।
 तेरा तुझको गौपता, क्या लगे है मेरा ॥

कबीरदासमें यह जो अपने प्रति और अपने प्रियके प्रति एक अस्पष्ट अवि-
 चलित विश्वास था उसीने उनकी कवितामें असाधारण शक्ति भर दी है । उनके
 भाव सीधे हृदयसे निकलते हैं और श्रोतापर सीधे चोट करते हैं । जो लोग इस
 रहस्यज्ञे नहीं जानते वह व्यर्थ ही पाण्डित्य-प्रदर्शनसे पाठकोला समय नष्ट करते
 हैं । प्रेम-भक्तिका यह पौधा भावुकताकी ओँचसे न तो छुलसता ही है और न
 तर्कके तुषारपातसे सुरझाता है । वह हृदयके पातालभेदी अन्तस्तलसे अपना रस
 सचय करता है । न ओँधी उसे उखाड़ सकती है और न पानी उसे ढाह सकता
 है । इम प्रेममें मादकता नहीं है पर मस्ती है, कर्कशता नहीं है पर कठोरता
 है । असयम नहीं है पर मौज है, उच्छृखलता नहीं है पर स्वाधीनता है,
 अन्धानुकरण नहीं है पर विश्वास है, उजड़ता नहीं है पर अवखडता है,—
 इसकी प्रचण्डता सरलताका परिणाम है, उग्रता विश्वासका फल है, तीव्रता
 आत्मानुभूतिका विवर्त है । यह प्रेम वज्रसे भी कठोर है, कुसुमसे भी कोमल ।
 इसमें हार भी जीत है, जीत भी जीत है ।

हारौं सो हरि मान है, जो जीतू तो दाव ।

पारब्रह्मसो खेलता, जो मिर जाय तो जाय ॥

—स० क० सा० ८५-९०

इस सरलता और विश्वासके कारण ही जहाँ वे एक स्थानपर भगवानके
 निकट अतिशय विनीत और हतदुर्ष वीखते हैं वहाँ दूसरे स्थानपर चुनौती देते
 हुए भी दिख जाते हैं । पर कहीं भी उन्होंने शिकायत नहीं की, मचलनेका
 अभिनय नहीं किया, उपालम्भोंकी झड़ी नहीं लगाई,—महानकी महत् भय्या-
 दाको उन्होंने कभी अपनी ससीमतासे गंदला नहीं किया । सोंडैके प्रति उनकी
 भक्ति अडिग है । वे रामके कुत्तेके रूपमें अपना परिचय देते नहीं लजाते । कबीर

रामका कुत्ता है, नाम उसका मुतिया है। रामने ही इस मुतियाके गलेमे एक रस्सी बंध दी है। सो वह जिधर खांचता है, मुतिया भी उधर ही जाता है। जब वह तो तो करके पुकारता है तो मुतिया भी उसके पास चला जाता है और जब दुर दुर करता है तो बेचारे मुतियाको भागनेके सिवा ओर चारा ही क्या है ? कबीरदास कहते हैं कि भगवान् जैसे रखे वैसे ही रहना श्रेयस्कर है, वह जो दे दे वही खा लेना कर्तव्य है। निरीह सारल्यका यह चरम दृष्टान्त है—

कबीर कृता रामका, मुतिया मेरा नाउँ ।
गले रामकी जेम्डी, जित राचे तित जाउँ ॥
तो तो कर तो वाहुडा, दुरि दुरि कर तो जाउँ ।
ज्यूँ हरि राख त्यूँ रह्यौ, जो देव मो ग्याउँ ॥

—क० प्र० पृ० २०

आत्ममर्पणकी यह दृष्टि है। इतनेपर भी मनको प्रतीति नहीं होती कि यह प्रेम-रस पर्याप्त है। क्या जाने उस प्रियतमको कौनसा ढग पसन्द हो, कौन सी चेशाभूषा रुचिकर हो। हाय, उस अज्ञ मरनाने प्रियका समागम कैसा होता होगा !—

मन परतीति न प्रेम रस, ना इम तनमे ढग ।
क्या जाणौ उस पीव हूँ, कैसी रहसी रंग ।

—क० प्र० पृ० २०

इस उक्तिको अपने प्रति अविश्वाम समझना गलती होगी। इसमे केवल प्रेमातिशय्य और औत्सुक्य प्रकट हुआ है। भक्तको अपने ऊपर पूर्ण विश्वाम है पर प्रियकी उच्चता और महिमाके प्रति उसका विश्वास और भी अधिक है। अविचल प्रेमी ही यह सोचता है कि उसका प्रेमी कहीं अतृप्त न लौट जाय। अपनी अपूर्णता इस उत्सुकता और आशकाका कारण होती है, अपने प्रति अवज्ञा नहीं।

पता नहीं कि कबीरदासने 'मुतिया' नाम क्यों पसन्द किया। क्या अनुमान किया जाय कि उनका बचपनका नाम मुतिया था ? अमम्भव नहीं। पर मुतिया नाम है बड़ा जानदार। इस नाममें ही कुत्तेकी मारी निरीहता मानों दुम हिलती हुई सामने खड़ी हो जाती है। कभी कभी आश्चर्य हो जाता है कि क्या यह वही आदमी है जो बीसियों बार गगनगुफाका चक्कर लगा लेनेके बाद उधरके कोने

कोनेसे ऐसा परिचित हो गया कि वढेसे वढे अवधूतको ललकार सकता है, जो शास्त्र और परम्पराके जटिल जालमें घुसकर इस सफाईके साथ उसकी प्रियियों त्रिधिल का देता है कि जाल फेलानेवाला ही आश्चर्य-भरी मुद्रासे देखता रह जाता है, जो क्षण भरके लिये भी अपने ज्ञानको नहीं भूलना चाहता और जिसकी उक्तियों प्रतिपक्षके ऊपर सीधा आघात करती है ! परन्तु इसमें आश्चर्यकी कोई बात नहीं। सरल आदमी ही प्रचण्ड होता है, विश्वासपरायण मनुष्य ही निरीह होता है, निष्ठावान् ही विनीत होता है।

कबीर जब 'पंडित' या 'शेख' पर आक्रमण करनेको उद्यत होते हे तो उतने माववान नहीं होते जितने अवधूत या योगीपर आक्रमण करने समय दिखते हैं। कारण यह है कि 'पंडित' और 'शेख' के ज्ञान-भाण्डारको उन्होंने उतनी सूक्ष्मताके साथ नहीं देखा जितनी गरीबीसे अवधूतकी भावना देखी है। इसीलिए यह आक्रमण उतना उग्र भी नहीं होता। वह पण्डित और शेखको इस प्रकार पुकारते हैं गोया वे नितान्त नगण्य जीव हो,—केवल बाह्याचारोंके गड्ढर, केवल कुमस्कारोंके गुड्डे। साधारण हिन्दू गृहस्थपर आक्रमण करते समय वे लापरवाह होते हैं और इसीलिए लापरवाही-भरी एक हँसी उनके अधरोंपर मानों खेलती रहती है। मानों वे इन अदने आदमियोंको इस योग्य भी नहीं समझ रहे हों जिनपर आक्रमण किया जा सके। परन्तु इस लापरवाहीके कारण ही इन आक्रमणोंमें एक सहज सहज भाव और एक जीवन्त काव्य मूर्तिमात्र हो उठा है। गही लापरवाही कबीरके व्यंग्योंकी जान है। सच पूछा जाय तो आजतक हिन्दीमें ऐसा जटिल व्यंग्य-लेखक पैदा ही नहीं हुआ। उनकी साफ चोट करनेवाली भाषा, बिना कट भी सब कुछ कह देनेवाली शैली और अत्यन्त सादी किन्तु अत्यन्त तेज प्रकाशन-भगी अनन्य-साधारण है। हमने देखा है कि बाह्याचारपर आक्रमण करनेवाले सन्तों और योगियोंकी कमी नहीं है, पर इस कदर सहज और सरस ढंगसे चकनाचूर करनेवाली भाषा कबीरके पहले बहुत कम दिखाई दी है। व्यंग्य वह है, जहाँ कहनेवाला अधरोष्ठोंमें हँस रहा हो और सुननेवाला तिलमिला उठा हो और फिर भी कहनेवालेको जवाब देना अपनेको और भी उपहासास्पद बना लेना हो जाता हो। कबीरदास ऐसे ही व्यंग्यकर्ता थे—

ना जाने तेरा साहब कैसा है।

मसजिद भीतर मुल्ला पुकारै, क्या साहब तेरा बहिरा है ?

चिउंटीके पग नेवर बाजे, मो भी साहब सुनता है ।
 पडित होयके आमन मारै, लम्बी माला जपता है ॥
 अन्तर तेरे कपट-रुतरनी, मो भी साहब लखता है ।
 ऊँचा-नीचा महल बनाया, गहरी नव जमाना है ॥
 चलनेका मनसूया नाहीं, रहनेको मन करता है ।
 कौड़ी कौडी माया जोडी, गाड़ि जमीमें धरता है ॥
 जेहि लहना है मो लै जइ है, पापी वहि वहि मरता है ।
 मतवन्तीको गजी मिलै नहि, वेदया पहिरै खासा है ॥
 जेहि घर साव् भीख न पावे, भडुआ खात वतासा है ॥
 तीरा पाय परख नहिँ जाने, कौड़ी परखन करता है ।
 कहत कबीर सुनो भाई मावो, हरि जैसेको तैसा है ॥

— कबीर उच० पृ० १५४

यह भाषा झकझोर देनेवाली है,—जितनी ही सारी उतनी ही तज ।
 पढते समय साफ मालूम होता है कि कहनेवाला अपनी ओरसे एकदम निश्चिन्त
 है । अगर वह अपनी ओरसे इतना निश्चिन्त न होता तो इस तरहका करारा
 व्यग नहीं कर सकता ।

कबीरके पूर्ववर्ती मिड और योगी लोगोकी आक्रामणात्मक उक्तियाँ एक
 प्रकारकी हीन भावनाकी ग्रथि या इनफीरियारिटी कम्प्लेक्स पाया जाता है । वे
 मानों लोमड़ीके राट्टे अग्रोकी प्रतिव्यनि हैं, मानाँ चिलम न पा सकनेवालोके
 आक्रोश हैं । उनमें तर्क है पर लापरवाही नहीं है, आक्रोश है पर मस्ती नहीं
 है, तीव्रता है पर मृदुता नहीं । कबीरदासके आक्रमणोंमें भी एक रस है, एक
 जीवन है, क्योंकि, वे आक्रान्तके वैभवसे परिचित नहीं थे और अपनेको समस्त
 आक्रमण-योग्य दुर्युणोंसे मुक्त समझते थे । इस तरह जहाँ उन्हें लापरवाहीका
 अर्थ मिला था वहाँ अग्रण्ड आत्म-विश्वासका कृपाण भी ।

कबीर उस समाजमें पालित हुए थे जो न तो हिन्दुओंद्वारा समाहत था न
 मुसलमानोंद्वारा पूर्ण रूपसे स्वीकृत । वह कुलपरम्परासे ज्ञानार्जनके अयोग्य
 समझा जाता था । बाहरके प्रलोभनसे हो या भीतरके आघातसे, वह मुसलमानी
 राजत्वकालमें मुसलमान धर्म ग्रहण करनेका सौभाग्य प्राप्त कर सका था पर न
 तो राजवर्गके ग्रहण कर लेनेके कारण उसमें राजकीय गरिमाका संचार ही हुआ

था और न प्राचीन हीनतासे उद्धार ही। नाम मात्रकी मुसलमान इस जुलाहा जातिके रक्तमें प्राचीन योगमार्गीय विश्वास पूरी मात्रामे वर्तमान था पर शास्त्र-ज्ञान प्राप्त करनेका दरवाजा उसके लिए रुद्ध हो गया था। ये गरीबीमें जनमते थे, गरीबीमें ही पलते थे और उसीमें ही मर जाया करते थे। ऐसे कुलमें पैदा हुए व्यक्तिके लिये कल्पित ऊँच-नीच भावना और जाति व्यवस्थाका फौलादी ढाँचा तर्क और बहसकी वस्तु नहीं होती, जीवन मरणका प्रश्न होता है। कबीरदास इसी समाजके रत्न थे। वे सामाजिक विषमताओंको बौद्धिक तर्क-विलासकी वस्तु न समझते रहे हों, तो यह आश्चर्यकी बात नहीं है। सौभाग्यवश उन्हें व सब युक्तियों नर्हा मालूम थीं जो इस स्पष्ट ही अनुचित समाज-व्यवस्थाको उचित साबित कर सकती हैं। उन शास्त्रीय विचारोंसे सर्वथा मुक्त थे जो सामाजिक जीवनमें स्थितिशील (स्टैटिक) देखनेमें ही समाजका मूल्याण समझते हैं। और भी उनमें आत्म-विश्वास परिपूर्ण मात्रामे था। यह जो बाह्याचारोंकी जानन्त प्रतिक्रिया, शास्त्रीय विचारकी अनभिज्ञताके कारण निर्भीक आक्रमणकारिता और अपनी निर्दोषिताका परिपूर्ण भरोसा है उसने उनके आत्मविश्वासको भी आक्रामक (एग्रेसिव्ह) बना दिया था और उनकी लपरवाहीको भी रक्षणात्मक (डिफेंसिव्ह) बना दिया था। इसीलिए वे सीधी बातको भी ललकारनेकी भाषामें ही बोलते थे। सारी परिस्थितिका विश्लेषण न कर सकनेवाले पंडित इसे अटपटी वाणी समझकर सन्तोष कर लेते हैं या फिर घमण्ड और दम्भ समझकर कुछ आश्चर्यसे हो लेते हैं।

जो लोग पौराणिक कथाओंको जानते हैं उन्हें मालूम है कि करीब करीब सभी देवताओं और ऋषि मुनियोंके नाम ऐसी कहानियाँ मिलती हैं जिनसे उनके चरित्रकी विशुद्धतामें सन्देह होता है। पर जो लोग पुराणोंके तत्त्ववादके जानकार हैं वे उनमें भी भगवल्लीलासा आभास पाते हैं और उन्हें न तो उक्त कथाओंमें अविश्वास होता है और न उन मुनियों या देवताओंके चरित्रके विषयमें सन्देह। कबीरदास पौराणिक कथाओंके थोड़े-बहुत जानकार थे पर तत्त्ववादके कायल न थे, शायद जानते भी नहीं थे। इसीलिये उन्होंने कथापर विश्वास करके मुनियों और देवताओंके चरित्रको उसी रूपमें स्वीकार किया जिस रूपमें लिखा गया है। अपने ऊपर उनका विश्वास प्रबल था और पौराणिक कथाओंमें सुर-नर-मुनिके चरित्रोंपर सन्देह करनेका अवसर दिया। इसीलिये अत्यन्त सीधी और सहज बात

कहते समय भी उनके आत्मविश्वासका आक्रामक रूप प्रकट हो ही गया—

झीनी झीनी बीनी चदरिया ।

काहेक ताना काहेकै भरनी, कौन तारसे बीनी चदरिया ।

इगला-पिगला ताना भरनी, सुममन तारसे बीनी चदरिया ॥

आठ कँवल दल चरखा डोलै, पाँच तत्त्व गुन तीनी चदरिया ।

साईको मियत मास दस लागै, ठोक ठोकके बीनी चदरिया ॥

नो चादर सुर नर मुनि ओढिन, ओढिके मेली कीनी चदरिया ।

दाम कबीर जतनसे ओढिन, ज्योंकै त्यों वर दीनी चदरिया ॥

—शब्दा० पृ० ७६

इसमें दम्भका लेग भी नहीं है, घमण्डका स्पर्श भी नहीं है। है केवल अपने असण्ड विश्वास और पौराणिक कथानकोंकी सरलनापूर्ण स्वीकृति। मचमुच ही तो इम पच तत्त्व और तीन गुणकी शरीर-चादर सभी मुनियों और देवताओंके ओढके मली कर दी है। पुराण तो ऐसा ही बताते हैं और यह भी सच है कि कबीरदासने उस चादरको मेली नहीं होने दी। कबीरकी अन्तरात्मा इस महा-सत्यका अविसवादी साक्षी है। फिर इसमें दम्भ या घमण्ड कहाँ है ? पर जो कोई इसे पढेगा वह इस आत्म-विश्वासके आक्रमणकारी पहलकी लक्ष्य किए बिना नहीं रहेगा। सारी बात कुछ इस लहजेमें कही गई हैं कि वह आक्रमणमूलक हो गई है। 'सुर-नर-मुनि'को उँगली दिखाकर कहना और उनकी तुलनामें अपने आपको बठा देना और फिर उनसे बड़ा बताना निश्चय ही एक ऐसा तीव्र कटाक्ष है जो लक्ष्यभूत श्रोताको चिढाए बिना नहीं रह सकता। पर लक्ष्य करने योग्य है वहनेवालेकी लापरवाही। वह इतनी बड़ी चिढा देनेवाली बात कह गया है लेकिन कटुताके साथ नहीं, और प्रत्याक्रमणकी चिन्ताके साथ तो बिल्कुल नहीं।

ऐसे ये कबीर। सिरसे पैर तक मस्त मौला, स्वभावसे फक्कड़, आदतसे अक्खड़, भक्तके सामने निरीह, भेषधारीके आगे प्रचण्ड, दिलके साफ, दिमागके दुस्त, भीतरसे कोमल, बाहरसे कठोर, जन्मसे अस्पृश्य, कर्मसे वन्दनीय। वे जो कुछ कहते थे अनुभवके आवारपर कहते थे इसीलिए उनकी उक्तियों वेधनेवाली और व्यंग्य चोट करनेवाले होते थे। उनके पूर्ववर्ती बाह्याचार-विरोधियोंने स्वयं अपने लिये बाह्याचारका आडम्बर बना रखा था, इसलिये उनमें वह मस्ती-भरी लापरवाही नहीं थी जो कबीरको इतना आकर्षक बनाये हुए है। फिर उनके पूर्ववर्ती महजयानी बौद्ध, और योगी लोग जितनी भी पोथीकी निन्दा

क्यों न करूं, पोथी उनकी पढी होती थी और भीतर ही भीतर वे पोथीकी महिमासे अभिभूत होते थे। कबीरके समान निर्भीक आत्म-विश्वासक माय वे कभी नहीं कह सके कि—

मेरा तेरा मनुआ कसे इरु होइ रे !

म कहता ह्य ओगिन दया

तू कहता कागदकी लेखी,

म कहता गुरझावनहारी

तू राख्यो अरुझाट रे !

अखर आत्म-विश्वास और अहैतुक भक्तिके बिना टतनी सफाइसे कोई नहा कह सकता कि तू राख्यो अरुझाट रे ! सहज वानको सहज ही न कह व्यर्थ तर्क-फेनिल बना देना ही क्या अधिकांश 'कागदकी लेखी' का कार्य नहीं है ? कबीरके बहुत दिन बाद एक दूसरे भक्तने कहा था—शुरुसे ही कुछ लोग नाना प्रकारके पारिभाषिक शब्दोंमें सोचनेका अभ्यास कर लेते हैं। इनम जो जितना ही अधिक कल्पना-प्रवीण होता है वह उतना ही बड़ा पंडित माना जाता है, पर सही बात यह होती है कि इस कौशलसे वे भगवानसे क्रमशः दूर ही होते जाते हैं और अपनी कल्पनाओंको ही ये तर्क-निष्ठ लोग 'शास्त्र' नाम देते हैं।—

अभ्यासाय उपाधिजात्यनुमितिव्याख्यादिशब्दावले—

जन्मारभ्य सुदूरदूरभगवद्वाक्प्रसंगा अमी ।

ये यत्राधिककल्पनाकुशलिनस्ते तत्र विद्वत्तमा

श्रीयं कल्पनमेव शास्त्रमिति य जानन्त्यहो तार्किका ।

—ऋषिकर्णपूर, चैतन्य-चन्द्रोदय (द्वितीय अंक)

और और भी बहुत दिन बाद एक और कविने अचरजभरी मुद्रामें व्यभंके तर्कजालको देखकर हैरान होकर कहाँ है, उनकी बाते मुझे चक्करमे डाल देती हैं लेकिन तुम्हारी बात मेरी समझमें आ जाती है। तुम्हारा आकाश है और तुम्हारी ही हवा है, यह तो बहुत सीधी सी बात है।—

ओदेरे कथाय धौंदा लागे

तोमार कथा आसि बुझि ।

तोमार आकाश तोमार बातास,

एइ त सबइ मोजासुजि ॥—(रवीन्द्रनाथ)

कवीर 'ज्ञानके हाथी' पर चढ़े थे पर 'सहजका हुलीचा' डाले बिना नफा, भक्तिके मन्दिरमे प्रविष्ट हुए थे पर 'खालाका घर' समझकर नहीं, बाढ्या-चारका खण्डन किया था पर निरुद्देश्य आक्रमणकी मशासे नहीं, भगद्विरट्टकी ओँचमें तपे थे पर ओँखोंमें ओस भर कर नहीं,—रामको आग्रहपूर्वक पुकारा था पर बालकोषित मचलनके साथ नहीं—सर्वत्र उन्होंने एक समता (वैलैम) रखी थी। केवल कुछ थोड़ेसे विपर्ययोंमें वे समता खो गये थे। अज्ञानण सामाजिक उच्च नीच मर्यादाके समर्थनोंको वे कभी क्षमा नहीं कर सके, भगवान्के नामपर पाखण्ड रखनेवालोंको उन्होंने कभी छुट्टी नहीं दी, दूसरोंको गुमराह बनानेवालोंको उन्होंने कभी तरह देना उचित नहीं समझा। ऐसे अवसरोंपर वे उग्र थे, कठोर थे और आक्रामक थे। पर गुमराह लोगोंकी गलती दिखानेमें उन्हें एक तरहका रस मिलता था। व्यग करनेमें उन्हें जेमे तृप्ति मिलनी थी। निम्नलिखित पदमें गगा नहानेवालियोंकी कृती क्रम कर खपर ली गई है—

चली है कुलमेरनी गगा नहाय ।

सलुवा कराइन बहरी भुँजाडन, घूषट ओटे भसक्त जाय ।

गठरी वींघिन मोटरी वाधिन, खसमके मूडे दिहिन धराय ।

बिछुवा पहिरिन औठा पहिरिन, लाल खसमके मारिन धाय ।

गगा न्हाइन जमुना न्हाइन, नौ मन मल है लिहिन चत्राय ।

पौच-पचीसके वक्का खाइन, घरहुँकी पूंजी आई गवाय ।

रुहत कवीर हेन कर गुरुसो, नहि तोर मुकुती जाड नसाइ ॥

—क० वच० पृ० १४४

भक्तिके अतिरेकमें उन्होंने कभी अपनेको पतित नहीं समझा। क्योंकि उनके दैन्यमें भी उनका आत्म-विश्वास साथ नहीं छोड़ देता था। उनका मन जिस प्रेमरूपी मदिरासे मतवाला बना हुआ था वह ज्ञानके गुडसे तैयार की गई थी, इसीलिए अन्वयश्रद्धा, भावुकता और हिस्टीरिक् प्रेमोन्मादका उनमें एकाग्रता अभाव था। युगावतारकी शक्ति और विश्वास लेकर वे पैदा हुए थे और युगप्रवर्तकनी दृढता उनमें वर्तमान थी इसीलिए वे युग प्रवर्तन कर सके थे। एक वाक्यमें उनके व्यक्तित्वको कहा जा सकता है : वे सिरसे पैर तक मस्न मौला थे — बेपरवाह, दृढ, उग्र, कुसुमादपि कोमल, वज्रादपि कठोर ।

१३—भारतीय धर्म-साधनामें कबीरका स्थान

जिस युगमें कबीर आविर्भूत हुए थे उसके कुछ ही पूर्व भारतवर्षके इतिहासमें एक अभूतपूर्व घटना घट चुकी थी। यह घटना इस्लाम जैसे एक सुसंगठित सम्प्रदायका आगमन था। इस घटनाने भारतीय धर्ममत और समाज-व्यवस्थाको बुरी तरहसे झकझोर दिया था। उसकी अपरिवर्तनीय समझी जानेवाली जाति-व्यवस्थाको पहली बार जबर्दस्त ठोकर लगी थी। सारा भारतीय वातावरण सङ्कुच्य था। बहुतेसे पंडित-जन इस सक्षोभका कारण खोजनेमें व्यस्त थे और अपने-अपने ढंगपर भारतीय समाज और धर्म-मतको संभालनेका प्रयत्न कर रहे थे।

समसे पहले यह समझ लिया जाय कि यह घटना अभूतपूर्व क्यों थी और इसमें नवानता क्या थी? भारतवर्ष कोई नया देश नहीं है। बड़े बड़े साम्राज्य उसकी धूलमें दबे हुए हैं, बड़ी बड़ी धार्मिक घोषणायें उसके वायुमण्डलमें निनादित हो चुकी हैं, बड़ी बड़ी सभ्यतायें उसके प्रत्येक कोनेमें उत्पन्न और तिलीन हो चुकी हैं, उनके स्मृति-चिह्न अब भी इस प्रकार निर्जीव होकर खड़े हं माना दृष्टास करती हुई विजयलक्ष्मीको बिजली मार गई हो! अनादिकालसे उसमें अनेकों जानियों, कबीलों, नस्लों और शुभककड़ खानाबदोशोंके झुण्ड इस देशमें आने रहे हैं। कुछ देरके लिये इन्होंने देशके वातावरणको विषुब्ध भी बनाया है पर अन्ततक वे पराये नहीं रह सके हैं। उनके देवता तैत्सीस करोड़ विहास्यनोमसे किसी एकको दखल करके बैठ जाते रहे हैं और पुराने देवताओंके सम्मान ही श्रद्धाभाजन बन जाते रहे हैं,—कभी कभी अधिक सम्मान भी पा सके हैं। भारतीय संस्कृतिकी कुछ ऐसी विशेषता रही है कि उन कबीलों, नस्लों और जातियोंकी भोतरी समाज व्यवस्था और धर्म-मतमें किसी प्रकारका हस्तक्षेप नहीं किया गया है और फिर भी उनको सपूर्ण भारतीय बना लिया गया है। भागवतमें ऐसी जातियोंकी एक पूरी सूची देकर बताया गया है कि एक बार भगवान्का आश्रय पाते ही ये शुद्ध हो गई हैं। इनमें किरात हैं, हूण हैं, आंध्र हैं, पुलिन्द हैं, पुक्कस हैं, आभीर हैं, शूद्रा हैं, यवन हैं, खस हैं, शक हैं

आर भी निश्चय ही ऐसी बहुत जातियों हैं जिनका नाम भागवतकार नहीं गिन गय । भारतीय मरुति इनने अतिथियोंको अपना सजी थी, इसका कारण यह है कि बहुत शुरूसे ही उसकी धर्म-साधना वैयक्तिक रही है । प्रत्येक व्यक्तिको अलगसे धर्मापासनाका अधिकार है । झुड बोंबर उतभव हो सकते हैं, भजन नहीं । प्रत्येक व्यक्ति अपने कियेका जिम्मेदार आप है । श्रेष्ठताकी निशानी किसी धर्ममतको मानना या देव विशेषकी पूजा करना नहीं वक्तिक आचार-शुद्धि और चरित्र है । यदि एक आदमी अपने पूर्वजके वताये धर्मपर दृढ़ है, चरित्रसे शुद्ध है, दूसरी जाति या व्यक्तिके आचरणकी नकल नहीं करता बल्कि स्वधर्ममें मर जानेको ही श्रेयस्कर समझता है, ईमानदार है, सत्यवादी है, तो वह निश्चय ही श्रेष्ठ है, फिर वह चाहे आभीर-उग्रका हो या पुष्कस-श्रेणीका । कुलीनता पूर्व जन्मके कर्मका फल है, चरित्र इम जन्मके कर्मका प्रतीक है । देवता किसी एक जातिको सम्पत्ति नहीं है, वे सबके हैं और सबकी पूजाके अधिकारी हैं । पर यदि स्वयं देवता ही चाहत हैं कि उनकी पूजाका माध्यम कोड विशेष जाति या व्यक्ति हो सकता है तो भारतीय समाजको इममें भी कोई आपत्ति नहीं । ब्राह्मण मातंगी देवीकी पूजा ऋषेण पर मातंगक जरिये । क्या हुआ जो मातंग चाण्डाल है । राह यदि प्रसन्न होनेके लिये डोमोंको ही दान देना अपनी शर्त रखते हैं तो डोम ही सही । ममस्त भारतीय समाज डोमको ही दान देकर प्रहणके अनर्थसे चद्रमाकी रक्षा करेगा । इस प्रकार भारतीय मरुतिने समस्त जातियोंको उनकी सारी विशेषताओं-समेत स्वीकार कर लिया । पर अबतक कोई ऐसा 'मजहब' उसके द्वारपर नहीं आया था जिसको हजम कर सकनेकी शक्ति वह नहीं रखता था ।

'मजहब' क्या है ? मजहब एक सघटित धर्ममत है । उहुतसे लोग एक ही देवताको मानते हैं, एक ही आचारका पालन करते हैं, और किसी नस्ल, कबीले या जातिक किसी व्यक्तिको जब एक बार अपने सघटित समूहमें मिला छेद है तो उसकी सारी विशेषताये दूर कर उम्नी विशेष मतवादको स्वाकार कराते हैं । यहाँ

१ किरान हूणाध्र पुश्लिन्द पुवकला

आभीर शुष्ता यनता यसादय

येडने च पापारतपाश्रयाश्रय —

शुद्धनि तम्भ प्रभविष्णने तम ॥

धर्मसाधना व्यक्तिगत नहीं, समूहगत होती है। यहाँ धार्मिक आग सामाजिक विधि-निषेध एक दूसरेमें गुथे होते हैं। भारतीय समाज नाना जातियोंका सम्मिश्रण था। एक जातिका एक व्यक्ति दूसरी जातिमें बदल नहीं सकता, परन्तु मजहब इससे ठीक उलटा है। वह व्यक्तिको समूहका अंग बना देता है। भारतीय समाजकी जातियाँ कई व्यक्तियोंका समूह हैं, परन्तु किसी मजहबके व्यक्ति बृहत् समूहके अंग हैं। एकका व्यक्ति अलग हस्ती रखता है पर अलग नहीं हो सकता, दूसरेका अलग हो सकता है पर अलग सत्ता नहीं रखता।

मुसलमानों में एक 'मजहब' है। भारतीय समाज-मण्डलसे निकल उठे तोरपर उसका संगठन हुआ था। भारतीय समाज जाति-गत विशेषता रखकर व्यक्तिगत धर्मसाधनाका पक्षपाती था, इस्लाम जातिगत विशेषताको लोप करके समूहगत धर्मसाधनाका प्रचारक था। एकका कन्द्रबिन्दु चारित्र्य था, दूसरेका धर्म-मत। भारतीय समाजमें यह स्वीकृत तथ्य था कि विश्वास चाहे जो भी हो, चारित्र्य शुद्ध है तो व्यक्ति श्रेष्ठ हो जाता है, फिर चाहे वह किसी जातिका भी क्यों न हो। मुसलमानों समाजका विश्वास था कि इस्लामने जो धर्म-मत प्रचार किया है उसको स्वीकार कर लेनेवाला ही अनन्त स्वर्गका अधिकारी है, जो इन धर्ममतमें नहीं मानता वह अनन्त नरकमें जानेको बाय है। भारत-वर्षको ऐसे मतसे एकदम पाला नहीं पड़ा था। उसने कभी यह विश्वास ही नहीं किया कि उसके आचार और मतको न माननेवाली जातिका क्रोध तोड़ना उसका परम कर्तव्य है। किसी औरका परम कर्तव्य यह बात हो सकती है, यह भी उसे नहीं मालूम था। इसीलिये जब नवीन धर्म-मतने सारे सभारक क्रोधको मिटा देनेकी प्रतिज्ञा की और सभी पाये जानेवाले साधनोंका उपयोग आरम्भ किया तो भारतवर्ष इसे ठीक ठीक समझ ही नहीं सका। इसी लिये कुछ दिना तक उसकी समन्वयारिम्भका बुद्धि कुण्ठित हो गई। वह विशुद्ध-सा हो उठा। परन्तु विधाताको यह वृथा और विश्वोभ पसन्द नहीं था।

ऐसा जान पड़ता है कि पहली बार भारतीय मनीषियोंको एक सपनवद्ध धर्म-चारके पालनकी जहरत महसूस हुई। इस्लामके आनेके पहले इन विशाल जन-समूहका कोई एक नाम तक नहीं था। अब उसका नाम 'हिन्दु' पडा। हिन्दु अर्थात् भारतीय, अर्थात् गैर-इस्लामी मत। स्पष्ट ही इस गैर-इस्लामी मतमें कई तरहके मत थे, कुछ ब्रह्मवादी थे, कुछ कर्मकाण्डी थे, कुछ शैव थे, कुछ वैष्णव थे, कुछ

शाक्त थे, कुछ स्मार्त थे तथा और भी न जाने क्या क्या थे। हजारों योजनाओं तक निस्तृत और हजारों वर्षोंमें परिव्याप्त इस जनसमूहके विचारों और परम्पराप्राप्त मतोंका एक विशाल जगल खड़ा था। स्मृति, पुराण, लोकाचार और कुलाचारकी विशाल वनस्थलीमेंसे रास्ता निकाल लेना जेडों ही दुष्कर कार्य था। स्मार्त पण्डितोंने इसी दुष्कर व्यापारको शिरोधार्य किया। मारे देशमें शास्त्रीय वचनोंकी छानबीन होने लगी। उद्देश्य था कि इस प्रकारका सर्व-सम्मत मत निकाल लिया सके, श्राद्ध विवाहकी एक ही रीति-नीति प्रचलित हो सके, उत्सव समारोहका एक ही विधान तयार हो सके। भारतीय मनीषाका जालोंको आधार मान कर अपनी मनसे बड़ी समस्याके समाधानका यह सबसे बड़ा प्रयत्न था। हेमाद्रिसे लेकर कमलाकर और रघुनन्दन तक बहुतेरे पण्डितोंने बहुत परिश्रमके बाद जो कुछ निष्पत्ति किया वह यद्यपि सर्ववादिगम्मत नहीं हुआ, परन्तु, निस्सन्देह स्तूपीभूत शाल्व-वाक्योंकी छानबीनसे एक बहुत कुछ मिलता जुलता आचार-प्रवण धर्ममत रियर किया जा सका। निबध ग्रन्थोंकी यह बहुत बड़ी देन थी। जिस बातको आजकल 'हिन्दू-मोलिडरिटी' कहते हैं उसका प्रथम भित्ति स्थापन इन निबध-ग्रन्थोंके द्वारा ही हुआ था। पर समस्याका समाधान इससे नहीं हुआ।

इन प्रयत्नकी सबसे बड़ी कमजोरी इसकी आचारप्रवणता ही थी। जो नया धर्मसत भारतीय जन-समाजको सक्षुब्ध कर रहा था वह इस जाचारको कोई महत्त्व ही नहीं देता था। उसका सगठन बिल्कुल उटटे किनारेसे हुआ था। निबन्ध ग्रन्थोंन जिस आचार-प्रधान 'एकधर्म'-तत्त्वका प्रचार किया उसक मूलमें ही सबको स्वीकार करनेका सिद्धान्त काम कर रहा था। समस्त शास्त्रीय वाक्याको नतशिरसे स्वीकार करके ही यह असाध्य साधन किया गया था। पर जिस प्रतिद्वन्द्वीसे काम पड़ा था वह बहुत वर्जनाप्रही था अर्थात् वह निर्दयतापूर्वक अन्यान्य मतोंको तहस-नहस करनेकी दीक्षा ले चुका था और वार्षिक वर्जनशीलता ही उसका मुख्य अस्त्र था। यद्यपि वह समाज वार्षिक रूपमें वर्जनशील था पर सामाजिक रूपमें ग्रहणशील था, जब कि हिन्दू-समाज धार्मिक रूपमें ग्रहणशील होकर भी सामाजिक रूपमें वर्जनशील था। हिन्दू-समाज वार्षिक साधनाको स्वीकार कर सकता था पर किसी व्यक्ति-वितोषको धर्म-मतमें ग्रहण

करनेका पक्षपाती नहीं था। उधर मुसलमानी समाज व्यक्तिको अपने धर्ममतमें शामिल कर लेनेको परम कर्तव्य समझता था; परन्तु किसी विशेष धर्म-साधनको अपने किसी व्यक्तिके लिये एकदम वर्जनीय मानता था। निबंध-प्रन्थोंने हिंदूको और भी अधिक हिंदू बना दिया, पर मुसलमानोंको आत्मसात् करनेका कोई रास्ता नहीं बताया।

इस प्रकार मुसलमानोंके आगमनके साथ ही साथ हिन्दू-धर्म प्रधानतः आचार-प्रवृत्त हो गया। तीर्थ, व्रत, उपवास और होमाचारकी परम्परा ही उसका केन्द्रबिंदु हो गई। इस समय पूर्व और उत्तरमें सबसे प्रबल सम्प्रदाय नाथपंथी योगियोंका था। हमने पहले ही देखा है कि ये लोग शास्त्रीय स्मार्त मतको भी नहीं मानते थे और प्रस्थानत्रयी (अर्थात् उपनिषद्, ब्रह्मसूत्र और गीता) पर आधारित किसी दार्शनिक मतवादके भी कायल नहीं थे। पर जनताका ध्यान ये आकृष्ट कर सके थे। विविध सिद्धियोंके द्वारा वे काफी सम्मान और संभ्रमके पात्र बन गये थे। ये गुणातीत शिव या निर्गुण-तत्त्वके उपासक थे। पर इनकी उपासना ध्यान और समाधिके द्वारा होती थी। विविध भौतिकी शारीरिक साधनाओंके द्वारा, जिन्हें कार्या-साधन कहते थे, लोग परम तत्त्वको पानेके प्रयासी थे। इनमें जो सिद्ध, साधक कौर अवधूत थे वे घरबारी नहीं होते थे पर इनके शिष्योंमें बहुतसे आश्रमभ्रष्ट गृहस्थ थे जो योगी जातिका रूप धारण कर चुके थे। हिंदूधर्म इन आश्रमभ्रष्ट गृहस्थोंका सम्मान तो करता ही न था उल्टे उन्हें तिरस्कारकी दृष्टिसे ही देखता था। ये आश्रम-भ्रष्ट गृहस्थ न तो हिंदू थे,—क्योंकि वे हिंदुओंके किसी मत या आचारके कायल न थे,—और न मुसलमान—क्योंकि इन्होंने इस्लामी धर्म-मतको स्वीकार नहीं कर लिया था। कुछ कालके इस्लामी संसर्गके बाद ये लोग धीरे धीरे मुसलमानी धर्ममतकी ओर झुकने लगे पर इनके संस्कार बहुत दिनोंतक बने रहे। जब वे इसी प्रक्रियामेंसे गुजर रहे थे उसी समय कबीरका आविर्भाव हुआ था।

यहाँ दो और प्रधान धार्मिक आन्दोलनोंकी चर्चा कर लेना चाहिये। पहली धारा पश्चिमसे आई। यह सूफ़ी लोगोंकी साधना थी। मजहबी मुसलमान हिंदू धर्मके मर्मस्थानपर चोट नहीं कर पाये थे, वे केवल उसके बाहरी शरीरको विक्षुब्ध कर सकते थे। पर सूफ़ी लोग भारतीय साधनाके अविरोधी थे। उनके उदारतापूर्ण प्रेम-मार्गने भारतीय जनताका चित्त जीतना आरम्भ किया था। फिर भी ये

लोग आचार प्रधान भारतीय समाजको आकृष्ट नहीं कर सके। उसका सामग्र्य आचार-प्रधान हिंदूधर्मके साथ नहीं हो सका। यहाँ यह बात स्मरण रखनेकी है कि न तो सूफी मतवाद और न योगमार्गीय निर्गुण परम तत्त्वकी साधना ही उम विपुल वैराग्यके भारको वहन कर सकी जो बौद्ध सधके अनुकरणपर प्रतिष्ठित था। देशमें पहली बार वर्णाश्रम-व्यवस्थाको एक अनुभूत-पूर्व विकट परिस्थितिका सामना करना पड़ रहा था। अब तक वर्णाश्रम-व्यवस्थाका कोई प्रतिद्वंद्वी नहीं था। आचार भ्रष्ट व्यक्ति समाजसे अलग कर दिये जाते थे और वे एक नई जातिकी रचना कर लेते थे। इस प्रकार सेकड़ों जातियों और उपजातियों सृष्ट होते रहनेपर भी वर्णाश्रम व्यवस्था एक प्रकारसे चलती ही जा रही थी। अब सामने एक जबरदस्त प्रतिद्वंद्वी समाज था जो प्रत्येक व्यक्ति और प्रत्येक जातिको अगीकार करनेको बद्धपरिंकार था। उसकी एकमात्र शर्त यह थी कि वह उसके विशेष प्रकारके धर्म-मतको स्वीकार कर ले। समाजसे दण्ड पानेवाला बहिष्कृत व्यक्ति अब असहाय नहीं था। इच्छा करते ही वह एक सुमघटित समाजका सहारा पा सकता था। ऐसे समयमें दक्षिणसे वेदान्त भावित भक्तिका आगमन हुआ जो हम विशाल भारतीय महाद्वीपके इस छोरसे उस छोर तक फैल गया। डा० ग्रियर्सनने कहा था कि, "बिजलीकी चमकके समान अचानक इस समस्त (धार्मिक मतोंके) अन्धकारके ऊपर एक नई बात दिखाई दी। यह भक्तिका आन्दोलन है।" इसने दो रूपोंमें आत्म-प्रकाश किया। पौराणिक अवतारोंको केन्द्र करके सगुण उपासनाके रूपमें और निर्गुण परब्रह्म जो योगियोंका ल्येय था, उसे केन्द्र करके निर्गुण प्रेम-भक्तिकी साधनाके रूपमें। पहली साधनाने हिन्दू-जातिकी बाह्याचारकी शुष्कताको आन्तरिक प्रेमसे सींचकर रसमय बनाया और दूसरी साधनाने बाह्याचारकी शुष्कताको ही दूर करनेका प्रयत्न किया। एकने समझौतेका रास्ता लिया, दूसरीने विद्रोहका, एकने शास्त्रका सहारा लिया, दूसरीने अनुभवका; एकने श्रद्धाको पथ प्रदर्शक माना, दूसरीने ज्ञानको, एकने सगुण भगवान्को अपनाया, दूसरीने निर्गुण भगवान्को। पर प्रेम दोनोंका ही मार्ग था, सूखा ज्ञान दोनोंको अप्रिय था, केवल बाह्याचार दोनोंको सम्मत नहीं थे, आन्तरिक प्रेम-निवेदन दोनोंको अभीष्ट था, अहेतुक भक्ति दोनोंकी काम्य थी, बिना शर्तके भगवान्के प्रति आत्मसमर्पण दोनोंके प्रिय साधन थे। इन बातोंमें दोनों एक थे। सबसे बड़ा अन्तर इनके लीलासंबन्धी विचारोंमें था। दोनों

ही भगवान्की प्रेम-लीलामे विश्वास करते थे। दोनोंका ही अनुभव था कि भगवान् लीलके लिये ही हम जागतिक प्रपंचको सम्हाले हुए हैं। पर प्रधान भेद यह था कि सगुण-भावसे भजन करनेवाले भक्त भगवान्को दूरसे देखनेमें रम पाते रहे, जब कि निर्गुण भावसे भजन करनेवाले भक्त अपने आपमें रमे हुए भगवान्को ही परम काम्य मानते थे।

लीला क्या है ? भारतीय भक्तोंका सबसे ऊँची कल्पना है। हम जानते हैं कि भगवान् अगम्य हैं, अगोचर हैं, निरजन हे, अकल हैं, अनीह हैं। हम यह भी जानते हैं कि वे अनुभवेकाम्य हैं, केवल अपने स्वरूपसे ही उनको माधक अनुभव कर सकता है, वे गूँगेके गुड़ हैं, अनिर्वचनीय हैं। पर यह सज्जनकी वाते है। भक्त लोग भगवान्को ज्ञानके द्वारा अगम्य मानते हैं, क्योंकि मनुष्यकी शक्ति सीमित है, उसकी बुद्धि की दौड़ बहुत मामूली है। परन्तु वे प्रेमसे गम्य हैं 'ज्ञानके अगम्य तुम प्रेमके भिखारी हो।' क्यों कि ज्ञान सब मिलाकर हमें हमारी अल्पज्ञता ही दिखा देता है। पर प्रेम सपूर्ण वृत्तियोंको भर देता है। पुत्रमे किननी ही वृत्तियों क्यों न हो, माता उसे अपनी छातीसे लगा लेती है, क्यों कि मातृ स्नेह सभी कमियोंको भर देता है। प्रेमी सम्पण अभावको अपने प्रेमसे भर देता है, 'जो मिलिये सँग सज्जन तो बरक-जरक हूँ की न।' क्यों कि नरक आखिर कुछ अभावका ही तो नाम है, दुःख तो सुराका अभाव-मात्र है और अभावको दूर करनेका एक-मात्र ब्रह्माज्ञ प्रेम है। दरिद्रता, पीडा और अभाव सग एक ही शब्दके पर्याय हैं और युगयुगान्तरके कवि और मनीषी अनुभव करके कह गये हैं कि सम्पूर्ण अभावोंको दूर करनेकी एक-मात्र शक्ति प्रेम है—'दूट खाट घर टपकत खदियों दूट। पियकी बॉह उमिसवा मुखकी छट।' कोई पूछे कि ऐसा क्यों होता है तो इसका भी कोई जवाब नहीं है। यह भगवानकी माया है। भगवानके समान ही रहस्यपूर्ण वैसी ही अनिर्वचनीय। और फिर दुबारा यह प्रश्न हो सकता है कि माया क्यों ? क्यों पूग परमात्माको अपनी सृष्टिके अभावको दूर करनेके लिये इसी विचित्र वस्तु,— मायाकी जहरत पड़ी।

इस प्रश्नका उत्तर कठिन है। ज्ञानी इसे भी माया कहता है। विज्ञानी शायद 'इन्स्टिक्ट' कह दे, पर एक नाम दे देनेसे समस्या हल नहीं हो जाती। माया है, यह ठीक है। क्यों कि विश्व-जगतमें हम ऐसे ऐसे रहस्योंको

पाने हैं जो बुद्धिके परे हैं । हृदयके परे हैं । वे रहस्य हैं, माया हैं । पर 'क्यों है' का कोई उत्तर नहीं । भक्त इसका उत्तर देता है कि भगवान् परम प्रेममय है और यह सब उनकी लीला है । जो कुछ भी दिखाई दे रहा है, जो कुछ भी घट रहा है और जो कुछ भी घटना सम्भव है, वह सब कुछ उस परम प्रेममयकी लीला है,—उस खेलनेमें आनन्द मिलता है । वह भक्तकी सारी अपूर्णताओंको पूर्ण करता है, इसी लिए वह परम-प्रेम-स्वरूप है । परन्तु भक्त क्यों प्रेम करता है ?—क्योंकि वह अपनेको परिपूर्ण करता है ।—भगवान्को क्या कमी है जो प्रेमका भिखारी बना रहता है ? भक्तका कहना है कि इराका और कोई कारण नहीं, यह प्रेम व्यापार ही एक लीला ही है । लीला क्यों ?—लीलाके लिये । लीलाके लिये सौन-सी वस्तु ? लीला ही ।—लीलाका फल क्या है ?—लीला ही । 'नाह लीलायाः किञ्चित्प्रयोजनमस्ति, लीला एव प्रयोजनत्वात् ।' जो इस लीलाको नहीं समझता वही भ्रममें है । लीला भगवान्के आनन्द स्वरूपका प्रकाश है । उपनिषद्ने बताया है कि उसी आनन्दसे भूतमात्रकी उत्पत्ति हुई है । जो कुछ देख रहा है, जो कुछ घटित और घटमान है वह आनन्दमें ही है । अगर यह आनन्द न होता तो उत्पन्न होनेपर भी प्राणिगण जीवित नहीं रह सकतें । आनन्द ही जीवनका आधार है (तैत्तिरीय ३-६) । यदि आकाशके कोने कोनेमें यह आनन्द भरा न होता तो कोई प्राण धारण नहीं कर सकता था । क्योंकि भगवान् आनन्दमय है, रस-स्वरूप है । और फिर भी विशेषता यह कि रस पाकर ही वह आनन्दी होता है । स्वयं रमरूप होकर भी वह रसका चाहक है, और स्वयं आनन्दरूप होकर भी वह तब तक आनन्दवान् नहीं होता जब तक उसे रस न मिल जाय । यह विरोधाभास है, पर भक्तोंका दावा है कि उन्होंने अनुभव-रूपमें साक्षात्कार किया है—

रसो वै सः । रस होवाय लब्ध्वानन्दी भवति । को होवान्यात् कः प्राप्यात् यदेव आकाश आनन्दी न स्यात् ।

(तैत्तिरीय० २—७)

जो तर्कसे इसका अनुसंधान करना चाहेगा उसके लिये यह बात रहस्य-सी दीखेगी पर जो प्रेमकी दृष्टिसे देखेगा उसके लिये इसमें कोई रहस्य नहीं है, कोई असंगति नहीं है और न कोई विरोध ही है । उसके लिये यह भगवान्की लीला है । वह स्वयं इस लीलाका जाल पसारे हुए है, इसलिये स्पष्ट ही उसे

प्रेमकी भूख है। यह पूठना बेकार है कि उसे क्या कमी है जो यह भूख लगी ? क्योंकि यह सब उमकी लीला है। सही इतना ही है कि वह रम पाये बिना आनन्दी नहीं होता,—‘रसं ह्येपायं लब्धानन्दी भवति।’ इसी लीलाके लिये प्रेम भिरारी साईं राह चलते भक्तपर रंग डाल देता है। जो दुनियादार है और जिनकी वृत्तियाँ बहिर्मुखी हैं वे उस रंगकी लीलाको अनुभव ही नहीं करते, अपने रास्ते चले जाते हैं। पर जो अनुभवी हैं वे व्याकुल हो उठते हैं। उन्हें एक व्याकुल पुकार सुनाई देती है। जैसे प्रियतमने छेड़सान्नी करके एक ऐगी पुकार फेंकी है जिसकी चोट सँभालना मुश्किल है। यह पुकार मारे शरीरको बेव डालती है। इसकी कोई औषध नहीं, मन्त्र नहीं, जड़ी नहीं, बूटी नहीं, बेचारा बध क्या कर सकता है ? इस प्रकारकी चोट जिसे लगी वही अभिभूत हो गया। देवता हो या मनुष्य, मुनि हो या राह चलता आदमी, पीर हो या औलिया, एक बार चोट लगनेपर अपनेको सँभाल रखना कठिन हो जाता है। कबीरदास गवाह है, कि साईंके इस रंगका चोट खाया मनुष्य सब रंगोंसे रंग जाता है, और फिर भी उसका रंग सब रंगोंसे न्यारा होता है। स्वयं कबीरदास रंग चुके थे। वे इस अकारण प्रेम-पुकारसे घायल हो चुके थे। व्याकुल भावसे वे सतगुरुके पास इसका उपाय पूछने गये थे—

सतगुरु हो महाराज, मोपे साईं रंग डारा।

सब्दकी चोट लगी मेरे मनमें, बेव गया तन सारा।

औषध-मूल फूट नहीं लागै, ना कर वैद बेचारा।

सुर-नर मुनिजन पीर-औलिया, कोई न पाये पारा।

साहब कबीर सर्व रंग रँगिया, सब रँगसे रँग न्यारा ॥

—शब्दा० ५ पृ० ९

फागुनकी ऋतु नजदीक आ जाती है, प्रियतमके रंग डालनेसे अपने आपको भूल गया हुआ भक्त व्याकुल भावसे सोचने लगता है—हाय, वह सुख फिर क्या मिल सकेगा ? क्या वह अलबेला साईं फिर मिलेगा ? फिर उसके रंगकी चोट खानेका सौभाग्य भाग्यमें बदा है ? कौन है जो पियाके पास तक पहुँचा सके ? धन्य ह जो प्रियके साथ एकमेव होकर फाग खेलती है, धन्य है वे जो उसकी मनभावती हैं और अभागिन हैं वह सखी जो ऐचातानीमें ही रह गई। प्रियका रूप क्या वर्णन किया जा सकता है ? प्रेम-दीवानी प्रेमिका उसे अलगसे

कैसे मगझावे ? वह तो उसीमें समा गइ है,—तन्मय हो गई है । कबीरदाम इस फागलालाका आनन्द अनुभव कर चुकें थे । उनकी गवाहीपर हम विद्वान् कर सकते हैं कि वह फाग साधारण फाग नहै । इस पृथ्वीपर उसकी तुलनामें कोई फाग खड़ी ही नहै हो सकती । यह कहनेकी चीज नहीं है, अनुभव करनेकी चीज है,—‘अस्य कहानी’ है,—‘विरलाक नमीतमे इन परमसुखका अनुभव वदा है—

रितु फागुन नियरानी हो,
 कोड पियासे मिलवे ॥
 सोई सुदर जाको पियाको ध्यान है,
 सोइ पियाकी मनमानी ।
 खेलत फाग अग नहि छोड़े,
 सतगुरुसे लिपटानी ।
 इरु इरु सरियों खेल पर पट्टेची,
 इरु इरु कुल अरुहानी ।
 इरु इरु नाम विना वहकानी,
 हो रही ऐचातानी ॥
 पियको रूप कहों लागि बरनौं,
 रपहि माहि समानी ।
 जो रंग रंगे सकल छवि छाके,
 तन-मन सरहि भुलानी ॥
 या मत जाने यहि रे फाग हं,
 यह कुछ अश्रय कहानी ।
 कह कीर सुनो भाई मा जो,
 यह गति निरल जानी ॥

(शब्दा० २२, पृ० १५)

यह है लीला । इसका रहस्य समझना कठिन है, क्योंकि यह रहस्यका समाधान है । समाधानका समाधान क्या ? भक्तका दावा है कि यह अनुभवसे पाई जाती है । लीला ही लीलाका मार्ग है । लीला ही साधन है, लीला ही साध्य है । जो साधक एक बार इसकी मस्तीसे वाकफ हो गया वह आठों पहर मतवाला बना रहता है, नहीं, वह आठों पहरको,—सम्पूर्ण कालको निचोबर उसका मन पीता है । वह

आठों पहर मस्तीसे मत्त रहता है, ब्रह्मकी छौलमें वह जीवन धारण करता है । छौल अर्थात् आनन्द । वह भगवदानन्दमें, अर्थात् भगवान्‌की लीलामें ही वास करता है । उसके लिए सत्यको पकड़ना आसान हो जाता है, क्योंकि वह सोंच और कोंचके ऊपर उठ जाता है । उसका जन्म और मरणका भ्रम भाग जाता है । उसे कोई भय नहीं होता, दुःख नहीं होता, वह निर्भय हो जाता है—

आठहूँ पहर मतवाल लागी रहै,
आठहूँ पहरकी छाक पीवे ।
आठहूँ पहर मस्तीन माता रहै,
ब्रह्मकी छौलमें साथ जीवै ।
सोंच ही रहतु औ सोंच ही गहतु है,
कोंचको त्याग करि सोंच लागी ।
कहे कबीर यों साध निर्भय हुआ,
जनम और मरणका भ्रम भागा ।

(शंदा० पृ० १०३-४)

भक्तकी भगवान्‌के साथ यह जो आनन्द-केलि या प्रेम लीला है वही मध्य युगक समस्त भक्तकी साधनाका केन्द्र बिन्दु है । भगवान्‌के साथ यह रसमय लीला ही भक्तका परम काम्य है,—लीला जिसका कोई प्रयोजन नहीं, फल नहीं, कारण नहीं, आदि नहीं, अन्त नहीं । इसी बातको मध्ययुगके अन्यतम वैष्णव भक्त विश्वनाथ चक्रवर्तीने कहा था, 'प्रेम ही परम पुरुषार्थ है,— प्रेमा पुमर्था महात् ।' साधारणतः जिनको पुरुषार्थ कहा जाता है वे धर्म-अर्थ-काम-मोक्ष भक्तके लिए कोई आकर्षण नहीं रखते । और कबीरदासने इसी बातको और शक्तिशाली ढंगसे कहा था—

राता-माता नामका, पीया प्रेम अघाय ।
मतवाला दीदारका, भोगे मुक्ति बलाय ॥

(क० वच० पृ० १३)

और भक्तके आदर्शकी घोषणा करते हुए द्विधाहीन भाषामे कहा है—
भागविना नहि पाइये, प्रेम-प्रीतिकी भक्त ।
बिना प्रेम नहीं भक्ति कछु, भक्ति-भरथो सब जक्त ॥



प्रेम जिना जो भक्ति है, सो निज दम्भ-बिचार ।

उदर भरनेके कारणे, जनम गयायौ सार ॥

(स० क० सा० पृ० ४१)

परन्तु कबीरदास अपने युगके सगुण साधना-परायण भक्तोंसे कुछ भिन्न थे । यद्यपि दोनोंकी साधनाका केन्द्र बिन्दु यह प्रेम-भक्ति है,—इसे आनन्दकेलि, प्रीति, भक्ति, प्रेमलीला आदि जो भी नाम दे दिया जाय,—तथापि एक बातमें वे सबसे अलग हो जाते हैं । हमने ऊपर लक्ष्य किया है कि भारतीय मनीषी उन दिनों स्मृति और पुराण ग्रन्थोंकी छान बीनमें जुटे हुए थे । उन्होंने प्राचीन भारतीय परम्पराको क्षीरोधार्य कर लिया था,—अर्थात् सब कुछ मानकर, सभके प्रति आदरका भाव बनाये रहकर अपने चलनेका मार्ग तै करना । समुणोपामक भक्त गण भी सम्पूर्ण रूपसे इस पुरानी परम्परामें प्राप्त मनोभावके पोषक रहे । समस्त शास्त्रों और मुनिजनोंके अकृण्ट चित्तसे अपना नेता मानकर उनके वाक्योंकी सगति प्रेम-पलमें लगाने लगे । इसके लिए उन्हें मामूली परिश्रम नहीं करना पड़ा । समस्त शास्त्रोंका प्रेम-भक्ति मूलक अर्थ करनेमें उन्हें नाना अवि-कारियों और नाना भजनशैलियोंकी आवश्यकता स्वीकार करनी पड़ी, नाना अवस्थाओं और अवसरोंकी कल्पना करनी पड़ी, शास्त्र-ग्रन्थोंके तारतम्यकी भी कल्पना करनी पड़ी । सात्त्विक, राजसिक और तामसिक प्रकृतिके प्रस्तारसे अनन्त प्रकृतिके भक्तों और अनन्त प्रणालीके भजनोंकी कल्पना करनी पड़ी । सबको उन्होंने उचित मर्यादा दी । यद्यपि अन्त तक चल कर उन्हें भागवत महापुराणको ही सर्व प्रमाण-ग्रन्थ मानना पड़ा था पर उन्होंने किसी भी शास्त्रकी उपेक्षा या अवहेलना न की । उनकी दृष्टि बराबर भगवान्के परम-प्रेममय रूप और उनकी मनोहारिणी लीलापर निबद्ध रही पर उन्होंने बड़े धैर्यके साथ अन्यान्य शास्त्रोंकी सगति लगाई और एक अभूतपूर्व निष्ठा और मर्यादा-प्रेमको समाजमें प्रतिष्ठित कराया ।

कबीरदासका रास्ता उल्टा था । उन्हें सौभाग्यवश सुयोग भी अच्छा मिला था । जितने प्रकारके संस्कार पढ़नेके रास्ते हैं वे प्रायः सभी उनके लिये बन्द थे । वे मुसलमान होकर भी असलमें मुसलमान नहीं थे, हिन्दू होकर भी हिन्दू नहीं थे, वे साधु होकर भी साधु (=अगृहस्थ) नहीं थे, वे वैष्णव होकर भी वैष्णव नहीं थे, योगी होकर भी योगी नहीं थे । वे कुछ भगवान्की ओर ही सबसे न्यारे बनाकर भेजे गये थे । वे भगवान्की वृसिद्धावतारकी मानवप्रतिभूर्ति थे ।

नृसिंहकी भोंति वे नाना असम्भव समझी जानेवाली परिस्थितियोंके मिलन-विन्दुपर अवतीर्ण हुए थे। हिरण्यकशिपुने नर मोंग लिया था कि उसको मार सफ़नेवाला न मनुष्य हो न पशु, मारे जानेका समय न दिन हो न रात, मारे जानेका स्थान न पृथ्वी हो न आकाश, मार सफ़नेवाला हथियार न वातुका हो न पाषाणका—इत्यादि। इसीलिये उसे मार सफ़ना एक असम्भव और आश्चर्यजनक व्यापार था। नृसिंहने इसीलिए नाना क्रोटियोंके मिलन-विन्दुको चुना था। असम्भव व्यापारके लिये शायद ऐसी परस्पर विरोधी क्रोटियोंका मिलन विन्दु भगवान्को अभीष्ट है। ऋषीरदास ऐसे ही मिलन विन्दुपर रूढ थे। जहाँसे एक ओर हिन्दुत्व निकल जाता है और दूसरी ओर मुसलमानत्व, जहाँ एक ओर ज्ञान निकल जाता है दूसरी ओर भक्ति-मार्ग, जहाँसे एक तरफ़ निर्गुण भावना निकल जाती है दूसरी ओर सगुण साधना,—उसी प्रवास्त चौरस्तेपर वे खड़े थे। वे दोनों ओर देख सकते थे और परस्पर-विरुद्ध दिशामें गये हुए मार्गको दोषगुण उन्हें स्पष्ट दिखाई दे जाते थे। यह ऋषीरदासका भगवद्भक्त सौभाग्य था। उन्होंने इसका खूब उपयोग भी किया।

जसा कि शुरुमें ही बताया है, ऋषीरदासने अपनी प्रेम भक्तिमूला रावनाका आरम्भ एकदम दूसरे किनारेसे किया था। यह किनारा सगुण साधकोंके किनारेसे ठीक उल्टे पड़ता है। सगुण साधकोंने सब कुछ मान लिया था, कबीरने सब कुछ छोड़ दिया था। प्रथम श्रेणीके भक्तोंकी महिमा उनके अत्यन्त परिश्रम और अव्यय धैर्यमें है और कबीरकी महिमा उसके उत्कट साहसमें। उन्होंने सफेद कागजपर लिखना शुरू किया था। वे उस पाण्डित्यको बेकार समझते थे जो केवल ज्ञानका बोझ होना सिखाता है, जो मनुष्यको जड़ बना देता है और भगवान्को प्रेमसे वंचित करता है। भगवत्प्रेमपर उनकी दृष्टि इतनी दृढ़ निबद्ध थी कि इस ढाई अक्षर (प्रेम) को ही वे प्रधान मानते थे—

पढि पढिके पत्थर भया, लिखि लिखि भया जु ईद ।

कहै कबीरा प्रेमकी, लगी न एकौ छीट ॥

पोथी पढि पढि जग मुआ, पढित भया न कोइ ।

ढाई अक्षर प्रेमका, पढै सो पढित होइ ॥

यह प्रेम ही सब-कुछ है, वेद नहीं, शास्त्र नहीं, डुरान नहीं, जप नहीं, माला नहीं, तस्बीह नहीं, मविर नहीं, मस्जिद नहीं, अवतार नहीं, नबी नहीं, पीर नहीं, पगम्बर नहीं। यह प्रेम समस्त जाह्याचारोकी पहुँचके उहुत ऊपर है। समस्त सम्कारोंके प्रतिपाद्यसे कही श्रेष्ठ है। जो कुछ भी इसके रास्तेमें खड़ा होता है वह हेय है।

उन्होंने समस्त जतों, उपवासों और तीर्थोंको एक साथ अस्वीकार कर दिया। इनकी सगति लगाकर और अविकारी-भेदकी कल्पना करके इनके लिए भी बुनियातके मान-सम्मानकी व्यवस्था कर जानेको उन्होंने बेकार परिश्रम समझा। उन्होंने एक अज्ञात निरजन निर्लेपके प्रति लगनको ही अपना रुद्ध घोषित किया। इस लगन या प्रेमका साधन यह प्रेम ही है और कोई भी मव्यवर्ती साधन उन्होंने स्वीकार नहीं किया। प्रेम ही साध्य है, प्रेम ही साधन,—जत भी नहीं, मुहर्रम भी नहीं, पूजा भोग नहीं, नमाज भी नहीं, हज भी नहीं, तीर्थ भी नहीं।

एक निरजन अलह मेरा, हिंदू तुस्क दहूँ नहि मेरा।

राखू ब्रत ना महरम जाना, तिस ही सुमिहूँ जो रहै निदानां।

पूजा उरें न निमाज गुजारू, एक निराकार हिरदै नमसकारूँ।

नां हज जाऊँ न तीरथ-पूजा, एक पिछाण्यां तौ क्या बूजा।

कहै कबीर भरम सब भागा, एक निरंजन-सूँ मन लागा।

(१० प्र० पद ३३८)

जा ये पीर पैगंबर, काजा-मुला, रोजा-नमाज और पवित्रमकी भक्ति हैं वे सभी गलत हैं और वे जो देव और द्विज, एकादशी और दिवाली पूरव दिशाकी भक्ति हैं वे भी गलत हैं। भला हिन्दुओंके भगवान् तो मन्दिरमें रहते हैं और सुमलमानोंक खुदा मस्जिदमें, पर जहाँ मन्दिर भी नहीं है और मस्जिद भी नहीं है वहाँ किसकी ठकुराई काम कर रही है ? कबीरदासने इन सबको अस्वीकार कर दिया और उन लोगोंको भी अस्वीकार कर दिया जो ओख मूँदकर चलना ही पसन्द करते हैं, अपने आत्मारामको ही सगी बनाकर वे निकल पडे। बोले-ओ फकीर, तू अपनी राह चल। मन्दिरमें भी मत जा और मस्जिदकी ओर भी रुख न कर। काहेको टटेमे पड़ता है। तेरे राम-रहीमा, केसौ-करीमामें तो कोई भेद नहीं है, तेरे लिये तो दोनों एक ही हैं, एकमेवाद्वितीयम्।—

हमरे राम-रहीम-करीमा, केसौ अलह-राम सति सोई ।
 बिसमिल मेटि बिसभर एँकै, और न बजा काई ॥
 इनके काजी मुला पीर पगवर, रोजा पछिम-निजाजा ।
 इनके पूरब-दिसा देव-दिज-पूजा, ग्यारसि-गग-दिवाजा ॥
 तुरुक मगीति देहुरे हिन्दू, दुहूठा राम खुदाई ।
 जहाँ मसीति-देहुरा नाही, तहाँ काफो ठकुराई ॥
 हिंदू तुरुक दोऊ रह तूटी, फ़ूटी अरु कनराई ।
 अरध उरव दसहूँ दिस जित तित पूरि रत्ना राम राई ।
 कहै कगीरा दास फ़कीरा, अपनी राहि चलि भाई ।
 हिंदू तुरुकना करता एँकै, ता गति लग्यी ना जाई ॥

(रु० प्र० पद ५८)

परन्तु कबीर यहीं नहीं रुके। अगर 'अल्लाह' शब्द मुस्लिम धर्मका प्रति-निधित्व करता है और 'राम' शब्द हिन्दू सस्कृतिका तो वे इन दोनोंको सलाम कर देनेको तैयार हैं। आखिर कोई न कोई शब्द तो व्यनहार करना ही पड़ेगा। पर अगर अरबी फ़ारसीके शब्द मुस्लिम सस्कृतिकी और सस्कृत-हिन्दीके शब्द हिन्दू सस्कृतिकी अवश्य याद दिला देते हैं तो कबीरदास इस बुद्धि भेदको भी पनपने नहीं देते। ये वेद और कुरानक भी आगे बढकर कहते हैं—

गगन गरजे तहाँ सदा पावस झरे, होत झनकार नित बजत तूरा ।

वे-कतौनकी गम्य नाही तहाँ, कहे कबीर कोइ रमै सूरा ॥

—शब्दा० पृ० १०४

इस प्रकार सब बाहरी धर्मचारोंको अस्वीकार करनेका अपार साहस लेकर कबीरदास साधनाके क्षेत्रमें अवतीर्ण हुए। केवल अस्वीकार करना कोई महत्त्वकी बात नहीं है। हर कोई हर किसीको अस्वीकार कर सकता है। पर किसी बड़े लक्ष्यके लिये बाधाओंको अस्वीकार करना सचमुच साहसका काम है। विना उद्देश्यका विद्रोह विनाशक है, पर साधु उद्देश्यसे प्रणोदित विद्रोह शरका धर्म है। उन्होंने अटल विश्वासके साथ अपने प्रेम-मार्गका प्रतिपादन किया। हठियों और कुसस्कारोंकी विशाल वाहिनीसे वह आजीवन जूझते रहे, प्रलोभन और आघात,—काम और क्रोध भी उनके मार्गमें ज़रूर खड़े हुए होंगे, उन्होंने उनको असीम साहसके साथ जीता। ज्ञानकी तलवार उनका एक-मात्र साधन था, इस अद्भुत शमशेरको उन्होंने

क्षण-भरके लिये भी रुकने नहीं दिया। वह निरन्तर इरुसार बजती रही, पर शीलके स्नेहको भी उन्होंने नहीं छोड़ा,—यही उनका कवच था। इन कुसस्कारों, रूढियां और बाह्याचारके जजालोंको उन्होंने वेदवर्दीके साथ काटा। वे शिर हथेलीपर लेकर ही अपने भाग्यका सामना करने निकले थे। क्षण-भरके लिये भी उनकी भवे कुचित नहीं हुई, माथेपर बल नहीं पडा। वे सच्चे शूरकी भांति जूझते ही रहे।

एक ममसेर इरुसार बजती रहै
 खेल कोड सूरमा सन्त झेले।
 काम-दल जीति करि क्रोध पैमाल करि
 परम सुख धाम तहँ सुरति मेले ॥
 नालसे नेह करि ज्ञानको खज ले
 आय चौगानमे गेल खेले।
 कह कबीर मोड सन्त जन सूरमा
 नीमशो साप करि करम ठल ॥—(शब्दा० पृ० १०६)

जो लोग कबीरदासको हिन्दु मुस्लिम वर्माका सर्व-वर्म-समन्वयकारी सुवारक मानते हैं वे क्या कहते हैं, ठीक समझमें नहीं आता। कबीरका रास्ता बहुत साफ था। वे दोनोंको शिरसा स्वीकार कर समन्वय करनेवाले नहीं थे। समस्त बाह्याचारोंके जजाला और सस्कारोंको विध्वंस करनेवाले क्रान्तिकारी थे। ममबोता उनका रास्ता नहीं था। इतने बड़े जजालको नहीं कर सकनेकी क्षमता मामूली आदमीमें नहीं हो सकती। कमजोर स्नायुका आदमी इतना भार बर्दाश्त नहीं कर सकता। जिसे अपने मिशनपर अस्पृष्ट विश्वास नहीं है वह इतना अमम साहसी हो ही नहीं सकता।

कबीरने जो ममस्त बाह्य-आचारोंको अस्वीकार करके मनुष्यको साधारण मनुष्यके आसनपर और भगवानकी 'निरपेक्ष' भगवानके आसनपर बठानेकी साधना की थी। उसका परिणाम क्या हुआ और भविष्यमें वह उपयोगी होगा या नहीं, यह प्रश्न उतना महत्त्वपूर्ण नहीं। सफलता महिमाकी एक-मात्र कसौटी नहीं है। आज शायद यह सत्य निविड भावसे अनुभव किया जानेवाला है कि सबकी विशेषताओंको रखकर मानव-मिलनकी साधारण भूमिका नहीं तैयार की जा सकती। जातिगत, कुलगत, धर्मगत, सस्कारगत, विश्वासगत, शास्त्रगत, सम्प्रदायगत बहुतेरी विशेषताओंके जालको छिन्न करके ही वह आसन तैयार

भिया जा मक्कना है जहाँ एक मनुष्य दूसरेसे मनुष्यकी हैसियतसे ही मिले । जज तक यह नहीं होता तज तक अशान्ति रहेगी, मारामारी रहेगी, हिन्सा-प्रतिस्पर्धा रहेगी । कबीरदासने डम मही साधनाका तीज योगा या । फल क्या हुआ, यह प्रश्न महत्त्वपूर्ण नहीं है । आधुनिक कालके श्रेष्ठ कवि रवीन्द्रनाथने विश्वासपूर्वक गाया है कि जायनमे जो पूजाये पूरी नहीं हो सकी है, म ठीक जानता हू कि वे भी खो नहीं गई है । जो फूल गिलनेसे पहले ही पृथ्वीपर झड गया है, जो नदी मरुभूमिक मार्गमे ही अपनी वारा खो गई है,—मैं ठीक जानता हू कि वे भी खो नहीं गई है । जीवनम आज भी जो कुछ पीछे छूट गया है, जो उठ अदूर रह गया है, म ठीक जाता हू, वह भा व्यर्थ नहीं हो गया है । मेरा जो भविष्य है, जो अज भी अछूता है, वे मय तम्हारी वीणाके तारमे बज रहे हैं, मैं ठीक जानता हू, ये भी खो नहीं गये ह—

जीवने यत पूजा हलो ना सारा,
जानि हे जानि ताओ हय नि हारा ।

ये फुल ना फुटित झरेठे वरणीते
ये नदी मरुपथे हारालो वारा ।

जानि हे जानि ताओ हय नि हारा ।

जीवने आजो गाहा रयेठे पिछे,
जानि हे जानि ताओ हय नि मिछे,

आमार अनागत आमार अनाहत
तोमार वीणा तारे बाजिछे ता'रा ।

जानि हे जानि ताओ हय नि हारा ।—गीतांजलि

कबीरदासकी साधना भी न तो लोप हो गई है, न खो गई है । उनका पक्का विश्वास था कि जिसके साथ भगवान् हैं और जिसे अपने इष्टपर अखण्ड विश्वास है उसकी साधनाको करोड़ करोड़ काल भी झन्झोरकर विचलित नहीं कर सकते—

जाके मन विश्वास है, सदा गुप्त है संग ।
कोटि काल झकझोरही, तऊ न हो चित भंग ॥

(स० क० सा० पृ० १८४)

१४—भगवत्प्रेमका आदर्श

दृग्मने देखा कि कबीरदासकी भक्ति-माधनाका त्रेत्रविन्दु प्रेमलीला है। किन्तु इस लीलाका जो स्वरूप कबीरदानने उपरिखत किया है वह बहुत व्यापक और विगल है। भक्तस्वामी प्रियाने लिये भगवानस्वामी प्रेमिकने जो चुनरी सँवार की है वह मामूला चुनरी नहीं है और उस चुनरीको वारण कर सक्नेको क्षमता भी मामूला नहीं है। स्वयं प्रिय ही जिनपर प्रसन्न होकर यह चुनरी ठे ठे वही इसे पा सकता है, वही इसे पहन सकता है,—यमेवैव गणुते तेन लभ्य। कमी है वह चुनरी ? अष्टप्रहरहपी आठ हाथकी वह बनी है और पचतत्त्वस्वामी पँच रंगसे रंगी है। समूचा काल उसका उपादान है और समस्त जड़ प्रकृति उसकी प्रकाशिका। कालके महान उपादानसे जो आवरण पड़ तैयार हुआ है उसको प्रकाशित करनेके लिये पचतत्त्व ही उपयुक्त रंग है। कालका अनादि-अनन्त प्रवाह सचमुच ही तब तक व्यक्त नहीं हो सकता था जब तक पचतत्त्वोंके द्वारा हम उसपर लकीर खींच खींचके न देख लें। काल अविभाज्य है, अगणनीय है, अपरिमेय है। ठोस पदार्थोंके द्वारा ही हम उसका विभाग करते हैं, गणना करते हैं, परिमाण करते हैं। सूर्य-चन्द्र-तारा-ग्रह-उपग्रह आदि बाह्य वस्तुओंसे और मन बुद्धि आदि अन्त करणसे हम इस अविभाज्य कालका रस ग्रहण करते हैं। इसीलिये काल रूप सनातन तत्त्वसे बनी हुई चुनरीके लिये पचतत्त्व (और इसीलिये लक्षणासे जड़ प्रकृति) ही उपयुक्त रंग है। इस महान शृंगार-पटके आँचलमे सूर्य, चन्द्र और तारोंकी जगमग ज्योतिका जलना ही उपयुक्त चित्रण सामग्री है। इस अन्नादि अनन्त चुनरीको किसीने ताने बानेपर नहीं बना—यह सनातन है, चिर नवीन है। पियाने प्रसन्न होकर जिस प्यारीको यह शृङ्गार-शाटिका दान की हो, वन्य है वह प्रियतमा, बलिहारी है उस प्रियतमकी !—

चुनरिया हमरी पियाने सँवारी,
कोई पहिरै पियकी प्यारी ।
आठ हाथकी बनी चुनरिया
पँच रँग पटिया पारी ।

चाँद सुफ़ज जामे ओँचल-लागे
जगमग जोति उजारी ।
बिनु ताने यह बनी चुनरिया
दान फ़रीर बलिहारी ॥

यह विशाल परिधेय पट जिस धियन दिया है वह अजीब मस्तमौला है । प्रेम उसका सस्ता भी नहीं है, हल्का भी नहीं है । वह जिसे यह चुनरी देता है उससे बहुत बड़ा भूख्य चुका लेता है । इस चुनरीको पा लेना सौभाग्यकी बात है पर इसको सँभालके रख लेना हिम्मतका काम है । भक्त गण साक्षी हैं कि इस महान् दानको जिस व्यक्तिने हल्का और मुलायम समझा वह हमेशाके लिये गया । भगवान्‌ने जिस उपहारको प्रेमपूर्वक दिया हो उसे हल्का और मुलायम समझना गलती है । प्रेम जितना ही महान् होगा, उसकी कीमत भी उतनी ही अधिक होगी । यह तो माला नहीं है, यह उमकी तलवार है । भक्तने भावुकताके आवेशमें जिसे भगवान्‌की वरमाला समझा वह वस्तुतः तलवार निकली । आगके समान है उसकी ओँच, वज्रके समान है भार । “ हे प्रिय, तुमने कलकी सुहाग-रातको यह क्या रख दिया है ? प्रात कालीन तरण प्रकाश उद्यो ही खिडकीके रास्ते तुम्हारी शय्यापर पड़ा त्यों ही मने देखा कि यह तो तुम्हारी तलवार है । चहकते हुए सबैरेके पक्षीने व्यग क्रिया—‘ नारी तूने क्या पाया है ? ’ ना, यह माल्य नहीं है, नैवेद्यका पात्र नहीं है, गन्धजलकी डारी भी नहीं है,—अरे, यह तो तुम्हारी भयकर तलवार है ।—

ए तो माला नय गो, ए ये
तोमार तरवारि ।
जखे ओठे आगुन येन
वज्र हेन भारी— “
ए ये तोमार तरवारि ।
तरण आलो जानला बेये
पड़लो तोमार शयन छेये
भोरैर पाखी झुवाय गेये
‘ की पैलि तुइ नारी । ’
नय ए माला, ए आला ।

गवजलेर झारी,
ए ये भीषण तरवारि ।

(—रवीन्द्रनाथ 'खेया')

भक्त हैरान है ! इसे ही क्या दान कहत हैं ? हाय, हाय, उसे वह कहीं छिपा कर रखे ? स्थान कहाँ है ? 'हाय प्यारे, यही क्या तुम्हारा दान है ? मे शक्ति हीना नारी, मुझे क्या यह आभूषण शोभेगा ? तुम्हारे इस प्रमोपहारको रखनेका एकमात्र स्थान तो यह कलेजा है, पर वहाँ रखती हूँ तो प्राण व्यथासे कौप उठते ह, तो भी हे प्रियतम, तुम्हारे इस दानको मे इसी कलेजेसे लगा लूंगी । मैं जान गई कि तुम निसे प्यार करते हो उनके लिये फूलनी सेज नहीं देते, दु खना घँटीला मार्ग दिखा देते हो—

ताड तो आभि भावि बसे

ए कि तोमार दान ?

कोयाय एरे छुकिये राखि

नाइ ये हन स्थान ।

ओ गो ए कि तोमार दान ?

शक्तिहीना मरि लाजे

ए भूषण कि आमार साजे ?

राखते गेले बुकर माझे

व्यथा ये पाय प्राण ।

तवु आजि बइव बुके

एइ वेदनार मान ।

निये तोमारि एइ दान ।

—(रवीन्द्रनाथ खेया)

सो उस मस्ताने प्रियतमकी चुनरी सँभालना भी कठिन काम है । रणरगका मतवाला सुरा दो-चार क्षणके लिये जूझता है । क्योंकि उसे जो उपहार मिला है, वह स्थूल है, इस उपहारका प्रेम भी स्थूल है । भले वह उपहार राज्य हो, यश हो, मान हो, वन हो । सतीका सप्राम एकाध पलक रहता है, वह भी प्रलोभनोंसे जूझती है पर जो वर्म उसे उपहारके रूपमें मिला है वह सूक्ष्म होनेपर भी सासारिक है । परन्तु भक्तका सप्राम दिन-रातका जूझना है, मन और प्राणकी बाजी है । जरा-सी बाग ढीली हुई कि वह गिरा । उसका गिरना

भी मामूली गिरना नहीं है क्योंकि वह आत्ममानसे गिरता है और धरतीपर टुम्ड़े टुम्ड़े होकर चिखर जाता है। इस भयकर ज्वलाकार कारण यह है कि भक्तको जो प्रेम उपहारसे मिला है बहुत वैशकीमत है। उसका दाम चुकाना मामूली बात नहीं है। वह फूलोकी सेज नहीं है, काँटोंका जंगल है। यह दिन-गनका ज्वलना, दुरा और विपत्तिम बढ़ते जाना, त्रिमी त्रिलेका ही काम है—

साधका खेल तो तिमट बेडा मती
गती ओ सूरकी चाल आगे।
सूर धमसान है पलरु दो-चारका
मती धमसान पल एक लागे।
साध मप्राम है रैन-दिन ज्वलना
देह पर्जनतका काम भाई।
कहैं हवीर दुक वाग डीली कर
उलटि मन गगनसों जगीं आई।

(शब्दा० पृ० १०८)

तो क्या भगवान्‌का पेम किसी एक व्यक्तिको ही प्राप्त होता है ? और लोग क्या निपट ठूठ ही हैं ? नहीं, भला कौन है जिसे प्रियतमने गनातन काल-तत्तकी बनी हुई और पच-तत्तकी रंगी हुई चुनरी नहीं दी है ? दी तो है लेकिन सँभालके रख सँभनेवाला ही उसका प्रिय है, उस महान् शृङ्गार-पटका मूथ समझ सकनेवाला धन्य है। बाकी लोग जो उसे मलिन कर रहे हैं, छिन्नभिन्न कर रहे हैं, हसका माने बैठे हैं, वे दयनीय नहीं तो क्या है ? प्रियतम तो परापर पुकार रहा है,—शब्दकी चोटसे बेध रहा है,—कौन है जो उसके गाय आनन्दकलिको निकट पड़ेगा। चुनरी गन्दी हो गई है या गन्दी हो रही है, इस बातसे मनमें पश्चाताप भी तो हो। अरे ओ सुहागिन, साहय जब तुझे अपनायेगा तो तेरी चुनरीका दाग भी मिट जायगा। क्यों नहीं तू एक बार उसकी पुकारपर चल पड़ती !

भोरी चुनरीमें परि गयो दाम पिया।
पौच तत्तकी बनी चुनरिया, सोरह सँ बंद लागे जिया।

यह चुनरी मेरे मेकेते आई, ससुरामे मनुओं खोय दिया ।
मलि मलि बोई दाग न टूट, ब्यानको मायुन लाय पिया ।
कहै कवीर दाग न छूटि ह, न साहेव अयनाय लिया ॥

(श-श० पृ० ५८)

इस प्रकार कबीरदासने इस प्रेमलीलाको एक बहुत ही प्रीयवती भावनाके रूपमें देखा है । एक बार जिसे भगवानकी रहस्य-कैलिकी पुकार सुनाई दे जाती है वह व्याकुल हो उठता है, प्रिय मिलनक लिये उसकी तडपन संसारके किमी और विरह व्यापारसे तुलनीय नहीं हो सकती । चण्डिका विरह प्रसिद्ध है पर वह भी तो रातनी समाप्तिके बाद प्रियके साथ आत्माकीसे मिल जाती है । रामना विरह इतना आसान नहीं है । एक बार जो इस विरहकी चपेटमें आ गया वह कुछ ऐसा बेहाल हो जाता है कि कहकर प्रकाश करना कठिन है । उसे न दिनमें मुख मिलता है न रातमें, न नयनेमें, न जाग्रतमें, न स्वप्न, न छाँहमें । राम विरहका मारा भक्त हर एक सावकसे पूछना रहता है कि वह कहाँ है, उसका प्रियतम कितना है, उसके पास जानेका रास्ता क्या है ? वह ठीक उस विरहसे ऊँची विरहिणीके समान होता है जो हर-एक राहगीरसे पूछती रहती है कि उसके प्रियतम का आश्रम ?—

चक्री विछुरी रेणिकी, आइ मिली परभाति ।
जे जन विछुरे रामसे, ते दिन मिले न राति ॥
वासरि सुख ना रेण सुख, ना सुख सपुनमाहि ।
कवीर विछुर्या रामसू, ना सुख धूप न छाँह ॥
विरहिन ऊभी पयसिरि, पथी बूझे वाड ।
एक मनद कहि पीनका, कज रे मिलैगे आड ॥

(क० प्र० पृ० ७-८)

रवीन्द्रनाथने जिसे तलवार कहा है, कबीरदासने उसीको वाण कहा है । यह वाण जब प्रियतमके कमानसे खिचकर भक्तके कलेजेमें लगता है तो अन्तर छेद देता है, कलेजेको बेव देता है । जब तक यह वाण लग नहीं जाता तब तक कुछ पता नहीं चलता और जब एक बार कलेजेमें घुस जाता है तो उसकी पीड़ा तक ऐसी मधुर लगती है, कुछ इतनी मनभावनी होती है कि भक्त बार बार प्रार्थना करता है कि हे प्रिय, इस वाणसे फिर छेद दो, फिर इस हृदय-देशको

कुरेद डालो । अग तो वह वाण ही जीवन-आधार हो जाता है । उसके बिना भक्तको मल नहीं पडती—

कर कमान सर साधि करि, रचि जु मार्या माहि ।
भीतरि भिया सुमार है, जीये कि जीव नाहि ॥
जब हूँ मारा खेचि करि, तप मै पाई जाणि ।
लागी चोट मरम्मकी, गई कलेजा छोंड़ि ॥
जिसि सरि मारी काटिह, नो सर भेरे मन बरया ।
तिहि सरि अजहूँ मारि, सर विनु नचुपाऊँ नही ॥

(क० प्र० पृ० ८-९)

परन्तु वह प्रिय बडा ही कठोर है, और जेमा कि रवीन्द्रनाथने कहा है, ' दु खकी रातका राजा है, अन्वकार-भरे महलका बादशाह है ! ' उसे सुख और साज पमन्द नहीं, अपनी प्रेयसीके धिरहमें वह रस लेता है । वह सहज ही नहीं गलता । जब दु खकी ओंवी आती है, तब विजलीकी ऋङ्कके साथ वह भक्त प्रेयसीके छिन्न-भिन्न शयन-कथापर आ विराजमान होता है । उसका गस्ता दुःखका है, सकटका है, जूझनेका है, त्रिपत्तिका है ! भोले हैं वे, जो दु खकी इस महिमाको नहीं समझते । अरे कौन है वहाँ पड़ा हुआ ? खोल दे दरवाजा, जल्दी खोल दे । मांगल्य-शाखकी गम्भीर व्यनसे मुखरित कर दे दिगन्तको । घनी कालं गहरी रातमें अँधेरे घरका वाक्शाह आया है । देख, ओंधीसे दिशाये समाच्छन्न हैं, आकाशमें बारम्बार वज्र-निनाद हो रहा है, विजली झलक रही है । रीच ले आ, बिछा दे अपनी फटी गूदड़ी । अचानक दुःखकी रातका मेरा राजा ओंधीके साथ आ पहुँचा है !

ओरे दुयार खुले दे रे—

वाजा शय बाजा ।

गभीर राते एसेछे आज

ओंधार घरेर राजा ।

वज्र डाके शून्य तले

विद्युतेरि झिलिक झले

छिन्न शयन टेने एने

आडिना तोर साजा ।

झङ्गेर साथे हठात् एलो
दु ख--रातेर राजा ।

(रवीन्द्रनाथ खेया)

सो कनीरदासका प्रियतम भी ' दुःखका राजा है ' । उसका रास्ता देखते देखते आँखोंमें झाई पड़ गई है, नाम पुकारते पुकारते जीभमें छाले पड़ गये हैं । रातदिन आँखोंसे निझर झर रहा है, मुखसे पपीहेकी रट लगी हुई है,—विरह-वेदनासे सारा शरीर म्लान हो गया है । यह अजब ' दुःख ' है । लोग इसे सासारिक पीड़ा समझते हैं जो केवल कष्ट देती है, केवल अभावका प्रतिनिधित्व करती है । लेकिन यह पीड़ा अभाव-जन्य नहीं है, भाव-स्वरूप है । लोग जिसे दु ख कहते हैं उससे यह भिन्न है । यह जो परमप्रियतमके लिये रो-रोकर आँखें लाल हो गई हैं, वह भी एक अनिर्वचनीय आनन्द है,—प्रेमकषायित नयनोन्मी अद्भुत खमारी है । प्रियतम इस दुःखके मार्गसे आता है, रोदन ही उसका मार्ग है । वह हँसीको पसन्द नहीं करता, सुप्तको नहीं चाहता और इसलिये इस रोदनमें भक्त एक प्रकारका उल्लास अनुभव करता है, क्योंकि यह प्रेमीके मिलनका मार्ग है—

अखड़ियों झोंई पबी, पन्य निहारि निहारि ।
जीभड़ियों छाला पड़्या, राम पुकारि पुकारि ॥ २२ ॥
नेना नीझर लाइया, रहट बसें निस-जाम ।
पपीहा ज्यू पिव पिव करौ, कबच मिलहुगे राम ॥ २४ ॥
अखड़ि प्रेम-कमाइयों, लोग जाणे दु खड़ियों ।
सोंई अपणै कारणे, रोई रोई रत्तड़ियों ॥ २५ ॥
हँसि हँसि कन्त न पाइये, जिनि पाया तिन रोइ ।
जो हँसि हँसि ही हट्टि मिलै, तो न दुहागिनि कोइ ॥

(क० प्र०, पृ० ९)

एक बार अगर वह प्रियतम मिल जाय तो भक्त उसे नेनोम इस प्रकार बन्द कर ले कि न वह और किसीको देख सके और न प्रियतमको ही किसी औरके देखनेका मौका मिले—

नेना अन्तरि आपनूं, ज्यूँ हौं नैन झँपेउं ।
नों हौं देखौं औरकूं, ना तुझ देखन देउ ॥ (क० प्र०, पृ० १९)

कबीरदासके प्रेमके आवर्ष सती और शूर हैं। जो प्रेम पदपदपर भावविह्वल कर देता है, जो मन और बुद्धिका मन्थन कर मनुष्यको परवश बना देता है, जो उत्तम भावावेश प्रेमीको हृत्चेतन बना देता है वह कबीरदासका अभीष्ट नहीं है। भक्तका सग्राम शूरके सग्रामसे भी बढ कर है, सतीके आत्मबलिदानसे भी श्रेष्ठ है। परन्तु फिर भी यदि भक्तके आत्मबलिदानकी झलक कहीं दिख सकती है तो वह सती और शूरमें ही दिखती है—

साधु सती औ सूरमा, इन पठतर कोउ नाहि ।

अगम-पंथकौं पग धरें, डियैं तो कहीं समाहि ॥ ३१ ॥

साधु सती ओ सूरमा, कबहुँ न फेरै पीठ ।

तीनों निकसि जो बाहुँरै, ताको मुँह मति दीठ ॥ ३९ ॥

दूटै बरत अकाससो, कौन सकत है झेल ।

साधु सती अरु सूरका, आनी ऊपर खेल ॥ २६ ॥

(स० क० सा०, पृ० २२०)

परन्तु फिर भी,

आगि ओंच सहना सुगम

सुगम खड्गकी धार ।

नेह निबाहन एकरस

महा कठिन व्यवहार ॥ ६१ ॥

यह जो एकरस प्रेम है उसका निबाहना सचमुच कठिन व्यवहार है। एकरस अर्थात् जो भावावेशसे उफन न पड़े और विरह-तापसे बैठ न जाय, जो क्षणिक आवेशमें ज्ञान और कर्मकी मर्यादा न तोड़ दे और चिर-अभ्याससे जड़ आवर्तन-का रूप न ग्रहण कर ले। रवीन्द्रनाथने इस बातको बहुत ही कवित्वपूर्ण और मार्मिक भाषामें व्यक्त किया है। “ हे नाथ जो भक्ति तुम्हें लेकर अधीर हो उठती है, क्षणभरमें नृत्य गीत-गानेके रूपमें विह्वल हो उठती है, भावोन्मादसे मत्त बना देती है, वह ज्ञानको लोप कर देनेवाली (बेहोश कर देनेवाली) उफनती हुई फेनमयी भक्तिकी मद-धारा मुझे नहीं चाहिये। हे नाथ, मुझे शान्त भक्तिरूपी स्निग्ध अमृतसे भरा हुआ मगल कलश दान करो,—मंगल कलश, जो ससारके भवन-द्वारपर सुशोभित हो,—जो भक्ति मेरे समस्त जीवनमें गूढ और गभीर भावसे फैल जायगी, समस्त कर्मोंमें मुझे बल देगी, और हमारी उन सारी

शुभ चष्टाओको भी आनन्द और कृत्याणसे भर देगी जो त्रिफल हो चुकी हैं । यह शान्तरस-भक्ति मुझे नव प्रेमोम तृप्ति देगी, समस्त दुःखोंमें कृत्याण देगी, समस्त सुखोंमें दाहहीन दीप्ति भर देगी । भावनावेगके औंछुओंको रोककर मेरा चित्त परिपूर्ण अमत्त और गम्भीर बना रहेगा—

ये भक्ति तोमारो लये बर्य नाहि माने,
मुहूर्ते विहल हय नृत्य-गीत-गाने,
भावोन्माद मत्तताय, सेइ ज्ञानहारा
उद्भ्रान्त उन्डलफेन भक्ति मद-द्वारा
नाहि चाहि नाय । दाओ भक्ति शान्तिरस,
स्निग्ध-मुधापूण करि, सगल म्लम
ससार भवन-द्वारे । य भक्ति-अमृत
समस्त जीवन मोर हडबे विस्तृत
निगूड गभीर, सर्व र्मे दिबे बल
व्यर्थ शुभ चेटारे ओ करिबे सफल
आनन्दे कृत्याण । सर्व प्रेमे दिबे तृप्ति
सर्व दुःखे दिबे क्षेम, सर्व सुखे दीप्ति-
दाहहीन । सम्बरिया भाव-अश्रुनीर
चित्त रबे परिपूर्ण अमत्त गभीर ।

(—नैवेद्य)

सो, करीरदामका आदर्श भी वही है जो क्षण भरके भावावेशमें उफन नहीं पड़ता । यह प्रेम मृत्युमा प्रेम है, मिर उतार कर ही किसीको इस प्रेम मंदिरमें बैठनेका अधिकार मिलता है । अगम्य है इसका मार्ग, अगाध है इसका विस्तार । यह खालाका घर नहीं है जहाँ, मचलने और रोनेसे ही फरमाइश पूरी हो जाती है—

कभीर यहु घर प्रेमका, खालाका घर नाहि ।
सीम उतारै हाधि करि, सो पसे घर माहि ॥
कभीर निज घर प्रेमका, मारग अगम-अगाध ।
सीम उतारि पगतलि धरै, तब निकटि प्रेमका स्वाद ॥

(क० प्र०, पृ० ६९)

और फिर जिस सतीने हाथमें सिंदूरकी डिविया ले ली है, उसे मृत्युका क्या डर ?—सिंदूरकी डिविया अर्थात् अचल सौभाग्यकी निशानी। भक्त भी भगवानके साथ अनन्त मिलनका अभिज्ञान जब पा जाता है तो उसे मृत्युका कोई डर नहीं रहता। मृत्यु उसके लिये आनन्द है क्योंकि इसी दरवाजेसे 'पूरण परमानन्द' का आगमन होता है। मृत्यु तो सीमाके अन्तका नाम है और सीमाका अन्त पाना ही असीमकी गोदमें जाना है। इसलिये भक्त मृत्युकी परवा तो करता ही नहीं, उन्टे उसे चाहता है, कब वह दिन आयेगा जब वह मृत्युके द्वारा इस सीमाको पार कर जायगा और असीम 'पूरण परमानन्द' में मिल जायगा।—

अब तो ऐसी हूँ पडी, मनकारु चित कीन्ह ।
मरने कहा डराइये, हाथि स्वंधौरा लीन्ह ॥
जिस मरनैयै जग डरै, सो मेरे आनन्द ।
कर मरिहूँ कब देखहु, पूरण परमानन्द ॥

(क० प्र०, पृ० ६९)

मृत्यु ? मरना भी कोई चाहिगा ? पर भक्त मरना चाहता है, आत्म-हत्या नहीं। सांसारिक विषयी व्यक्ति आत्म हत्या करते हैं। मृत्यु तो संग्राममें होती है, जौहरसे होती है,—जहाँ मरनेवाला अपनेको बलिदान कर देता है। जो अपनेको बलिदान नहीं करता वह रोग-शोकका शिकार हो जाता है। उसकी मृत्यु या तो परवश-मृत्यु है या आत्म घात है। पर जो प्रतिक्षण अपनेको उत्सर्ग कर सका है, जो सदा सिर हथेलीपर लिये हुए है, वह जीता भी है तो मृत्युका वरण करके। अपना आपा ही तो सीमा है, बधन है, भय है। उसको त्याग देना और बलिदान कर देना ही मृत्यु है। सो कबीरदास इसी मृत्युको वरण करनेकी सलाह देते हैं। मरके मरना तो कोई मरना नहीं हुआ, क्यों न जीते ही मरा जाय ? अपने आपको उत्सर्ग कर देना ही जीते हुए मर जाना है।—

हैं तोहि पूछौं हे सखी, जीवत क्यों न मराइ ।

मूवा पीछे सत करै, जीवत क्यू न कराइ ॥ क० प्र० पृ० ७१

कवीरके प्रेमका जो आदर्श है वह कविवर रवीन्द्रनाथके प्रेम-लीलाके आदर्शसे मिलता सा है। रवीन्द्रनाथने बहुत अधिक सरस और कवित्वपूर्ण भंगीमें जिस प्रेमलीलाको व्यक्त किया है उसे कबीरने सरल, फलकबाना और अर्थपूर्ण

भाषामें व्यक्त किया है। रवीन्द्रनाथ काव्यके सुकुमार मध्यमका सहारा लेते हैं और नये-पुराने, बाहरके ओर धरके शत-शत विचारोंकी सहायतासे जिस भाव-जगत्का निर्माण करते हैं वह अपूर्व है, परन्तु, यह कहनेमें कोई हर्ज नहीं कि उनके आदर्शका वसा ही रूप कबीरमें मिल जाता है। कभी कभी रवीन्द्रनाथकी कवितायें और अलोचनायें कबीरकी समझनेमें सहायक होती हैं। फिर भी दोनोंमें एक बड़ा भारी भेद है जो जानना कबीरके पाठकके लिये बड़े कामकी चीज है। ऊपर हमने कई जगह लक्ष्य किया है कि कबीर और रवीन्द्रनाथ दोनोंकी ही धारणा है कि भगवान् भक्तके साथ प्रेम-केलिके लिये व्याकुल रहते हैं। पर रवीन्द्रनाथकी अधिकांश कविताओं और गीतियोंमें भक्तके पास भगवान् स्वयं अभिमार करते हैं जब कि कबीरकी अधिकांश कविताओंमें भक्त ही अभिमारिकाका कार्य करता है। ऐसा तो नहीं है कि रवीन्द्रनाथमें एक जगह भी भक्त अभिसारके लिये नहीं निकला हो और कबीरमें कहीं भी भगवान्ने अभिसारका प्रयत्न न किया हो, पर सब मिलाकर कबीरका भक्त अभिसारका प्रयत्न स्वयं करता है जब कि रवीन्द्रनाथका भगवान् निरन्तर अभिसार करता रहा है।

कबीरदासकी भक्त-रूपी अभिसारिका भारती सजाकर प्रियको छूँदने निकल पड़ती है, प्रेम-रसके दूँदसे उसकी चुनरी भीजती रहती है—

भीजे चुनरिया प्रेमरस-दूँदन ।
भारती साजके चली है सुहागिनि,
प्रिय अपनेको टँडन ।

—शब्दा० पृ० ९

या फिर वह प्रियमतकी ऊँची अटारी तक पहुँचकर भी लजासे भरी ऊपर जानेमें सकोच करती है, पर उसको एक गये होते हैं, यदि हिम्मत करके चढ़नेके लिये पैर भी उठाती है तो सीढियोंपर ही लड़खड़ा जाती है, अग अग यहरा जाते हैं, चित्त भयसे कॉप उठता है,—अनाड़ी नारी इस महीन ऊँचे सँकरे मार्गकी याह ही नहीं पा पाती। और फिर भी यह कैसा मोह है, सद्गुरुके उपदेशसे उसका अन्तरपट ज्यों ही खुलता है त्यों ही ऊँचाई गायब हो जाती है, दूरी दूर हो गई होती है और एकानका पता ही नहीं रहता। प्रियतम हृदयमें ही कबीरा करते पाये जाते हैं—

पिया मिलनकी आस रहो कबलौ खरी ।
 ऊँचे नहि चढि जाय मने लज्जा भरी ॥
 पाँव नहीं ठहराय चढ़ गिर गिर परहँ ।
 फिरि फिरि चढहुँ सम्हारि चरन आगे धरहँ ॥
 अग अग यहराय तो केहि विधि डरि रहँ ।
 करम-कपट भग घेरि तो भ्रममें परि रहँ ॥
 बारी निपट अनारि तो झीनी गैल है ।
 अटपट चाल तुम्हार मिलन कस होइ है ॥
 छोरो कुमति-बिकार सुमति गहि लीजिये ।
 सतगुरु शब्द सम्हारि चरन चित दीजिये ॥
 अन्तरपट दे खोल शब्द उर लाव री ।
 दिल-बिच दास कबीर मिलै तोहि बावरी ॥

(क० वच० पृ० १४१-२)

या फिर वह ऊँचे रपटीले मार्गपर व्याकुल भावसे निकल पड़ती है, पाँव डगमगाते रहते हैं, मन लाज ओर कुलकी मर्यादाओंके भंग होनेके भयसे मशक बना रहता है, नैहरकी बसनेवाली होनेके कारण वह नैहरमें प्रिय-समागम,—सो भी अभिसारकी लज्जा नहीं छोड़ पाती, ऊँचे महलको देखकर भौंचक्का रह जाती है । परन्तु सद्गुरु रूपी दूती मिलते ही प्रियतमके गले लगना उसके लिये सम्भव हो जाता है—

मिलना कठिन है कैसे, मिलौंगी प्रिय जाय ।
 समझि-सोचि पग वरौं जतनसे, बार बार डिग जाय ।
 ऊंची गैल राह रपटीली, पाँव नहीं ठहराय ॥
 लोक लाज कुलकी मरजादा, देखत मन सकुचाय ।
 नेहर-नास वसौं पीहरमें, लाज तजी नहि जाय ॥
 अधर-भूमि जहँ महल पियाका, हमप चढ्यौ न जाय ।
 धन भइ बारी पुरुष भये भोला, सुरत झकोरा खाय ॥
 दूती सतगुरु मिले बीचमें, दीन्हों भेद वताय ।
 साहब कबीर पिया सो भेट्यौ, सीतल कठ लगाय ॥

(क० वच० पृ० १३६-७)

और सही बात तो यह है कि उसे नैहर अच्छा लगता ही नहीं। उसके-
प्रियतमकी नगरी,—जहाँ दिन रात मोती बरसते हैं, जहाँ प्रियकी मधुर मुरलीसे
दिगन्त मुखरित होता रहता है, जहाँ बिना मूलके कमल-पुष्पों और अन्य नाना-
विव कुसुमोंके सौरभसे वायुमण्डल व्याप्त रहता है,—वह नगरी उसको खींचती
रहती है। वह अभिसार-यात्राको निकलनेकी बाध्य है। चातक जैसे चोंदकी ओर
टक लगाये रहता है वैसे ही वह उस प्रेममयी नगरीको ताकती ही रह जाती है—

मोतिया बरसे रौरे देसवां दिन-राती ।

मुरली-शब्द सुनि मन आनद भयौ, जोति बरै दिन-राती ।

बिना मूलके कमल प्रगट भयौ, फुलया फुलत भौति भौती ।

जसे चकोर चद्रमा चितवै, जेसे चातक स्वाती ॥ इत्यादि ।

(शब्दा० पृ० ७२)

उस परम अद्भुत नगरीके सामने क्या नैहर भा सकता है ? कैसी है वह
नगरी ? परम रमणीय उस अद्भुत नगरीके भीतर कोई पहुँच नहीं पाता। चोंद
और सूर्य भी, पवन और पानी भी वहाँ जानेमें असमर्थ हैं। इस अगम
अगोचर स्थानतक प्रियतमके पास विरहकी मारी प्रियाका सदेश भी तो नहीं
कोई पहुँचा सकता। हाय सखी, कोई उपाय क्यों नहीं सोचती, किस प्रकार
उस अजब सासुरेको जाऊ ? लेकिन कनीरदामको निश्चित रूपसे मालूम है कि
उस नगरीको पहुँचा दे सकनेवाला साथी एक सद्गुरु ही है। वही वहाँतक
प्रियाको पहुँचा सकता है। नहीं तो प्रियतमका मिलन स्वप्नमें भी असम्भव
ही है।

नहरवा हमकों नहीं भावै ।

साईकी नगरी परम अति सुदर, जहाँ कोई जाइ न आवै ।

चाद-पुरुज जहँ पवन न पानी, को सन्देश पहुँचावै ?

दरद यह सोई, को सुनावै ?

आगे चलौ पन्थ नहीं सुझै, पीछे दोष लगावै ।

केहि विधि ससुरे जाँव मोरी सजनी, विरहा जोर जनावै ।

विषै-रस नाच नचावै ।

बिन मतगुरु अपनो नहिं कोई, जो यह राह बतावै ।

कहत कबीर सुनो भाई साधो, सपने न प्रीतम पावै ।

तपन यह जियकी बुझावै ।— (शब्दा० पृ० ७२)

सिर्फ यात्राके विषयमें ही कबीरदासकी परिकल्पित भक्ताभिसारिका स्वयं क्रियात्मक प्रयत्न करती हो, यह बात नहीं है। प्रियके शान्त स्निग्ध क्रोडमें शयन करनेका प्रयत्न भी पहले उसीकी ओरसे होता है—

एँ खियों अलसानी, पिया हो सेज चलो ।

खभ पकरि पतग अस डौले, बोलै मधुरी बानी ।

फूलन सेज बिछाइ जो राख्यौ, पिया बिना कुम्हलानी ।

धीरै पॉव धरौ पलगापर, जागत ननैद जिठानी ।

कहत कबीर सुनो भाई साधो, लोक-लाज बिछलानी ॥

(क० वच० १६६)

परन्तु रवीन्द्रनाथकी भक्त प्रेयसी और तरहकी है। उसके जीवन-देवता उसके हृदयमें अपनी प्यास बुझानेके लिये आते हैं—

ओहे अन्तरतम,

मिटेछे कि तव सकल पियाष

आसि' अन्तरे मम ।

अरी ओ अभागिन, तुझे कैसी नीद आ गई थी जो प्रियतमके पास आनेपर भी जाग नहीं सकी। वह निस्तब्ध रात्रिमें आया था, हाथमें उसके वीणा थी, तेरे स्वप्नमें उसने गम्भीर रागिणी बजा दी और तू सोती ही रही ? हाय, जागके देखती हूँ, दक्खिनी हवाको पागल बनाकर उसका सौरभ अन्धकारमें व्याप्त होकर प्रवाहित हो रहा है ! हाय, क्यों मेरी रात व्यर्थ चली जाती है, उसे नजदीक पा कर भी नहीं पा सकती, क्यों उसकी मालाका स्पर्श मेरे वक्षःस्थलको नहीं लगने पाता—

से ये

पाशे ऐसे बसेछिल, तसु जागिनि ?

की घूम तोरे पेयेछिल हतभागिनि ?

एसे छिल नीरव राते, वीणाखानि छिल हाते,

स्वपन माझे बाजिये गेलो, गभीर रागिणि ।

जेगे देखि दखिन-हाओया पागल करिया ।

गध ताहार मेसे बेबाय ओंधार भरिया ।

केन आमार रजनी याय, काछे पेछे काछे ना पाय

केम गो तार मालार परश, बुके लागेनि ।—(गीताजलि)

“ शयनके सिरहाने अभी अभी प्रदीप बुझा या, जाग उठी थी प्रभातकालके फोकिलके शब्दोंसे । अलस चरणोंसे (चलकर) रिडकीपर आकर बैठी थी, निश्चिन्त केशोंमें नई माला धारण की थी । ऐसे ही समयमें जब कि रास्ता अरुणधूसर हो उठा था, राजमार्गपर तरुण पथिक दिखाई दिया । सोनेके मुकुटपर उषाका आलोक पड़ रहा था । गलेमें सुसज्जित मुक्ताकी माला शोभ रही थी । कातरकण्ठसे पुकारा—‘ वह कहीं है, कहीं है वह ? ’—व्यग्र चरणोंसे मेरे ही द्वारपर उतर कर ।—मैं लाजसे मरी जा रही थी, कैसे कहूँ कि ‘ ऐ बटोही, वह मैं ही हूँ, वही तो मैं हूँ । ’”

“ गोधूलि वेला थी, तब भी प्रदीप नहीं जला था, मैं माथेमें मोनेकी धन्वी पहन रही थी,—हाथमें मोनेका दर्पण लेकर खिडकीपर अपने मनसे क्वचरी पोंच रही थी । ऐसे ही समय सध्या दूर पथपर वह ऋण नयनोंवाला तरुण पथिक रथपरसे उतरा । फेन और पसीनेके कारण घोड़े व्याकुल हो रहे थे । उसके बन्नों और भूषणोंमें धूल भर गई थी । कातरकण्ठसे उसने पुकारा—‘ वह कहीं है ? वह कहीं है ? ’—क्लान्त चरणोंसे हमारे ही द्वारपर उतर कर । हाथ मैं लाजसे मरी जा रही थी । कैसे कहती कि ‘ ऐ थके बटोही, वह मैं ही हूँ, वही तो मैं हूँ । ’

“ फागुनकी रात है । घरमें प्रदीप जल रहा है, दक्षिणी हवाके झकोरे छातीपर लग रहे हैं, यह मुकरा सारिका (मैना) मोनेके पिजडेमें सो रही है, द्वारके सामने द्वारपाल भी सो रहा है । सोहागघर दूरके धुएँसे दूर हो उठा है । अगुदनी गन्धसे सारा शरीर व्याकुल है, मोर-पखी कलुकी मने पहन ली है । दूर्वाके समान उस श्यामल वक्षस्त्रलपर आंचल दींचकर विजन राजमार्गके उस पार देख रही है । दूरमें उतरकर खिडकीके नीचे गठ गई हूँ । अकेली बैठी तीन पहरतक उदास भावसे गान गाती रही हूँ—‘ हताश पथिक, वह मैं ही तो थी, वही तो मैं थी । ’”

—‘ अष्ट-लक्ष ’ से अनुवादित ।

इसी प्रकार

“ हे सुन्दर, तुम आज प्रातःकाल आये थे, अरुणवर्णका पारिजात तुम्हारे हाथोंमें था । सारी नगरी निद्रित थी, रास्तेमें कोई पथिक भी नहीं था । तुम

अपने सोनेके रथपर अकेले ही चले गये । सिर्फ एक बार रुक भेरी खिड़कीकी ओर तुमने करुणाभरी आँखोंमें देखा था,—हाँ, सुंदर, तुम आज प्रातः काल आये थे । ”

सुंदर, तुमि एसेछिले आजि प्राते,
अरुण वरण पारिजात लये हाते ।
निद्रित पुरी, पथिक छिल ना पथे,
एका चलि गेले, तोमार सोनार रथे,
वारेक धामिया मोर वातायनपाने

चेये छिले तव करुण नयन पाते ।

सुन्दर, तुमि एसेछिले आजि प्राते । (गीतांजलि)

स्पष्ट ही कबीर और रवीन्द्रनाथकी प्रेम लीला एक ही प्रकारकी होनेपर भी दोनोंमें मौलिक भेद है । एककी केलि यत्न-साधित है, दूसरेकी स्वय-प्राप्त, एक अपनेको और अपने पौरुषको भूलकर भी भूलना नहीं जानता, दूसरा अपनेको और अपनी शक्तिको स्मरण रखकर भी भूल जाता है, एक क्रियात्मक है, दूसरा भावनात्मक, एकका मार्ग साधनाका मार्ग है, दूसरेका मार्ग सौन्दर्यका, एक करनेमें विश्वास करता है दूसरा होनेमें, एक प्रधान रूपसे सन्त है, दूसरा कवि । परन्तु दोनोंमें प्रियसे मिलनेकी व्याकुलता है, दोनोंका ही प्रियतमके प्रेमपर अखण्ड विश्वास है, दोनोंमें ही आत्मार्पणका भाव प्रबल है, दोनों ही प्रिय-प्राप्तिको सहज लभ्य व्यापार नहीं मानते, दोनोंका ही प्रेम हिस्टीरीक प्रेमोन्मादका परिपथी है । दोनों ही कठोर साधना और कोमल भक्तिके हामी हैं । अद्भुत है वह प्रेम, अपूर्व है उसकी ज्योति । दुःख और द्वन्द्वसे परे, भ्रम और भ्रान्तिसे अतीत यह एकरस प्रेम ही परम पुरुषार्थ है—

गगनकी गुफा तहँ गैबका चोदना, उदय औ ' अस्तका नाम नाही ।

दिवस औ रैन तहँ नेक नहि पाइये, प्रेम परकासके सिंधुमाही ।

सदा आनंद दुख-द्वंद्व व्यापे नहीं, पूरनानंद भरपूर देखा ।

सर्म औ ' भ्राति तहँ नेक आवे नहीं, कहेँ कबीर रस एक पेखा ॥

(शब्दा० पृ० १०५)

१५—रूप और अरूप, सीमा और असीम

इस ससारमें सब सब-कुछ चंचल है। चलता जा रहा है, चूँकि कुछ भी स्थिर नहीं है, सब कुछ गतिशील, परिवर्तनीय, इसीलिये संसारकी स्थिति है। यह एक अद्भुत विरोधाभास है, पर है मत्य। समस्त ससरणशील वस्तुओंकी अस्थिरताके होते हुए भी यह सार 'है'। इसका 'है'—भाव ही सूचित करता है कि सब चलमान वस्तुओंके भीतर एक अविचल सत्य प्रतिष्ठित है। "जो लोग अनलकी साधना करते हैं और जो सत्यकी उपलब्धि करना चाहते हैं, उन्हें बार बार यह बात मोचनी होती है, कि वे चारों ओर जो कुछ देख और जान रहे हैं वही चरम सत्य नहीं है, वह अपने आपमें स्वतन्त्र नहीं है, और किसी भी ढंग वह अपने आपको पूर्ण रूपसे प्रकाश नहीं कर रहा है। यदि ये वस्तुएँ ऐसी होती तो वे सभी स्वयंभू रूपप्रकाश होकर स्थिर हो रहतीं। पर उनमें एक अन्तहीन गति है, अविराम अस्थिरता है। ये जो अन्तहीन गतिके द्वारा अन्तहीन स्थितिको निर्देश कर रहे हैं वही हमारे चित्तका परम आश्रय और चरम आनन्द है। अतएव, आध्यात्मिक साधना कभी भी रूपकी साधना नहीं हो सकती। यह समस्त रूपोंके भीतरसे चंचल रूपके वधनको अतिक्रम करके, बुध सत्यकी ओर चलनेकी चेष्टा करती है। जोई भी इन्द्रियागोचर वस्तु जो अपनेको ही चरम या स्वतंत्र समझनेका भान करती है वस्तुतः वैसी नहीं है। साधक इस भानके आवरणको भेद करके ही परम पदार्थको देखना चाहता है, यदि नाम रूपका यह आवरण चिरन्तन होता तो वह भेद नहीं कर सकता था। यदि वे अविद्यात भावसे नित्य प्रवहमान होकर अपने आपको ही सीमा तोवते हुए न चलते, तो उन्हें छोड़कर और किसी बातके लिए मनुष्यके मनमें स्थान भी न होता। तब उन्हें ही सत्य समझकर हम निश्चिन्त हो रहते, तब विज्ञान और तत्त्वज्ञान इन सारे अचल प्रत्यक्ष सत्योंके नीपण शृंखलमें बंधकर एकदम मूक और मूर्छित हो रहते। इनके पीछे कुछ भी न देख सकते। किन्तु ये सारे खण्ड-वस्तु-समूह केवल चल ही रहे हैं, कतार बाँधकर खड़े होकर रास्ता नहीं रोके हुए हैं, इनीलिए हम अखण्ड सत्यका और अक्षय पुरुषका साधन पाते

हैं।” (रवीन्द्रनाथ) इसीलिये भक्त जन रूप-मात्रके इस निरन्तर गतिशील पहलुपर बराबर जोर देते रहते हैं। मध्ययुगमें वैराग्योद्देशके लिये इस पहलुका अधिक उपयोग किया गया है। कबीरने भी किया है, पर कबीरका लक्ष्य उस समस्त अस्थिर ह्पराशिके भीतरसे स्थिर अरूप-तत्त्वकी ओर इशारा करना अधिक रहा है। वे दस दिनके लिए अपनी नौबत बजाकर इस नगर और गलीको हमेशाके लिये नमस्कार करके चल देनेवालोंको उस परमतत्त्वकी बार बार याद दिला देते हैं जो स्थिर है, शाश्वत है, रूपातीत है—

कबीर नौबत आपणी, दिन दस लेहु बजाइ ।
ए पुर-पाटन ए गली, बहुरि न देखै आइ ॥ १ ॥
जिनके नौबति बाजती, मैगल बंधते बारि ।
एके हरिके नौब बिन, गये जन्म सब हारि ॥ २ ॥

(क० प्र०, पृ० २०)

इस विनाशकी दुनियामें एक-मात्र अविनाशी तत्त्व राम है। नष्ट होते हुए शरीरको अगर बचा लेना है तो इसी अविनाश्वरकी शरण जाओ। नहीं तो इस कच्चे कुम्भके फूटनेमें क्या देर है ?

कबीर यह तन जात है, सकै तो लेह बहोड़ि ।
नागे-हाथ ते गये, जिनके लाख-करोड़ि ॥ ३७ ॥
यहु तन काचा कुभ है, चोट चहुँ दिस खाइ ।
एक रामके नौब बिन जदि तदि परल जाइ ॥ ३८ ॥

(क० प्र०, पृ० २४)

परन्तु रूप और सीमा चाहे जितनी भी क्यों न हो हम उनके द्वारा ही अरूप और असीमको पानेकी ओर उन्मुख होते हैं। साधक रूप और सीमाकी सहायतासे उस शाश्वत अरूप और परिव्याप्त असीमको देखता है जो उसका चरम प्राप्तव्य है। कवि शब्द और अर्थका सहारा लेकर अरूप रसकी ओर उन्मुख होता है, कलाकार रेखा और रंगकी सहायतासे रूपातीत भावकी अभिव्यक्ति करता है, और भक्त भी नाम और रूपकी सीढियोंसे ही उठकर अनाम और अरूप परम तत्त्वकी झोंकी पाता है। यह जो रूप है और सीमा है वह वस्तुतः जड़ प्रकृतिका ही विकार है। इसीको कबीरदास ‘गुण’ कहते हैं। जो वस्तु गुणातीत है वह गुणोंमें नहीं है ऐसा नहीं कह सकते। यह धोखा है,—भ्रम है।

जो लोग 'गुण' को 'निर्गुण' का उल्टा समझते हैं। 'गुण' 'निर्गुण' की विरोधी वस्तु नहीं है। निर्गुण परमात्मा क्या गुणोंमें नहीं है? यह जो धरती, आकाश, चन्द्र, तारा दिखाई दे रहे हैं वे क्या त्रिगुणात्मिका प्रकृतिके विकार नहीं हैं और इसीलिये क्या ये परमात्मासे खाली हैं? यह हो नहीं सकता। सोये लोग भोले ही हैं। जो गुणको निर्गुणके बाहर या विरुद्ध मानते हैं,—वस्तुतः गुणसे हम निर्गुणका अनुमान करते हैं। दूसरे शब्दोंमें रूप हमें अरूपकी ओर उन्मुख कर देता है, सीमा असीमका सन्धान बतताती है। गुण और निर्गुण केवल तारतम्य बतानेके मास्ते हैं। जब कहा जाता है कि भगवान् गुणमय नहीं हैं तो उसका मतलब यही होता है कि जो रूप और सीमा हमें दिख रही है वह अरूप और असीमको ठीक ठीक प्रकार नहीं कर सकती,—भगवान् न तो वह रूप ही है न उसके समान ही है। वह उससे अतीत है, परे है। 'निर्गुण' कहनेसे यदि यह अर्थ लिया जाता है कि वह दृश्यमान गुणोंसे बाहर है या विरुद्ध है, तो भ्रम है, बोखा है—

सतो, बोखा कासूं कहिये
 गुणमै निरगुण निरगुणमें गुण,
 बाट छोड़ि वयू बहिये ?
 अजरा अमरा कयै सब कोई,
 अलख न कथणा जाई,
 नाहि सरप, बरण नहिं जाकै,
 घटि घटि रह्यौ ममाई ॥
 प्यड-ब्रह्मड छोडि जे कथिये,
 कहै कवीर हरि सोई ॥

(क० प्र० पद १८०)

इसीलिए वह अद्भुत अनुपम रामतत्त्व कहकर बताया नहीं जा सकता। उसको सगुण-निर्गुणमेंसे किसी भी नामसे पुकार नहीं सकते पर न तो वह सगुण वस्तुमें अविद्यमान है और न निर्गुण वस्तुद्वारा असूचितव्य। वह इन झमेलोंसे ऊपर है। सीमा रूपदर्शी बुद्धि उस तत्त्वको नहीं समझ सकती। उसके मुँह

भी नहीं, माथा भी नहीं, रूप भी नहीं और रूपक भी नहीं। वह सूक्ष्म से भी सूक्ष्म है, पुष्प सौरभसे भी महीन है, वह अनुपम तत्त्व है।

जाकेँ मुँह माया नहीं, नाहीं रूपक-रूप।

पहुप ग्रासथे पातला, ऐसा तत्त अनूप ॥ ४ ॥

(क० प्र० ६०)

‘ मुँह और माया ’ तो उपलक्षण मात्र है। वह समस्त रूप और रीमा-ओसे परे है, वह मन और बुद्धिके भी परे है। उममें मोह नहीं, माया ममता नहीं। ऐसे ही निर्मम निर्मोही पियासे प्रेम-श्रीझाका व्रत भक्तोंने लिया है। ऐसे प्रियके मिलनकी क्या आशा की जा सकती है। भक्त रूपी नारी चाहे जैसी भी विरहिणी हो,—दिनका भोजन और रातकी नींद खो चुकी हो, गहेलियोंकी रग-केलि और ज्ञातिकुलको धन-सम्पत्तिको छोड़ आई हो, वन-खण्डमें तपस्या कर चुकी हो और पानीसे निकली हुई मछली-सी तड़प रही हो, पर प्रियतम क्यों गलेगा ? वह तो आकार और रूपके परे है, मोह और ममतासे ऊपर है, कामना और लालसाके अगम्य है, वह मिलेगा कैसे ? ममताभरी प्रियसीका निर्ममसे मेल क्या, लालसाकी आँखोंसे अलखका लखाव क्या, रूपसे अरूपका सामंजस्य क्या ? यह रहस्यमय प्रेम-केलि चल कैसे सकती है ? कबीरदास जवाबमें कहते हैं कि मिर्फ एक ही मार्ग है। तुम्हारे शरीरमें जो जड़ विकार हैं,—जो इन्द्रिय, मन और बुद्धि हैं,—उनको तुमने गलतीसे अपना मान लिया है। ये उस निर्मोहीकी ओर उन्मुख करनेके साधन हैं, परन्तु यदि उन्हें ही तुमने उनके मिलनेका साधन भी समझा है तो यह भ्रम है। तुम्हारे इस नाशमान् ससीम जड़ विकारके बीच एक स्थिर शाश्वत चेतन है, वह इन्द्रिय-मन और बुद्धिके अगोचर है, वही उस निर्मोही प्रियतमका वास्तविक आकर्षण-स्थान है। निर्मोही प्रियतमको पाना चाहते हो तो शरीर, मन और बुद्धिको अपना स्वरूप समझनेके रूपमें जो पर्दा पड़ा हुआ है उसे दूर करो। एक बार इस भ्रमके पर्देको दूर कर दो तो देखो कि प्रियतम दूर नहीं है, तुम्हारी रग रगमें भीना हुआ है। उस भ्रमके पर्देमें भी है, पर दीखता तब तक नहीं जब तक तुम उस पर्देको अपना स्वरूप समझते रहो। भगवान् और भक्तमें अब भेद नहीं रह सकेगा। युग-युगान्तरसे ये दोनों एकमेक होकर रह रहे हैं—

कैसे जीवगी विरहिनी
 पिया तिन कीज कौन उपाय ।
 विवस न भूक रेनि नहि सुख हे,
 जैसे फलियुग जाम (?)
 खेलति फाग छौंढि चलु सुदर
 तजु चलु धन औ वाम ॥
 वन खंड जाय नाम लै लावौ
 मिलि पिधमे सुख पाय ।
 तलफन मीन बिना जल नसे,
 दरसन लीजै वाय ।
 तिन आकार रूप नहि रेखा
 कौन मिलेगी आय ।
 अपना पुरुष समुझि ले सुन्दरि
 देखो तन निरताप ।
 सव्द महपी जिव पिय बूझौ
 छौंढौ भ्रमकी टेक ।
 कहैं कनीर और नहि दूजा
 जुग जुग हम तुम एक ॥

(शब्दा० पृ० १०-११)

यही कारण है कि कबीरदासने कामना और लालसाके त्यागको भक्तिभी आवश्यक शर्त रखी है । जब भगवान लालसा और कामनाकी पहुँचके बाहर ही हैं तो क्यों न पहले कामना और लालसाको खत्म किया जाग ? जब तक मनमें कहीं भी कामना है, तक शरीर और मनके प्रति आत्माभिमानका भ्रम है । यह भ्रम और भक्ति एक साथ नहीं रह सकती । सो कबीरदास पुकार पुकार कर कह गये कि सकामताका भ्रम छोड़कर ही भक्तिके मेदानमें आओ—

और कर्म सब कर्म हैं, भक्तिर्म्म निःकर्म ।
 कहै कबीर पुकारिकै, भक्ति करो तजि भर्म ॥

(क० वच०, पृ० ११)

निष्कर्म अर्थात् निष्काम । निष्काम भावसे ही भक्ति हो सकती है, क्योंकि, जिस देवताकी भक्ति करनी है वह स्वयं निष्काम है—

जब लागि भगति सकामता, तब लागि निर्फल सेव ।

कहै कबीर वै ब्यू मिलै, निहकामी निज देव ॥

फिर एक बार समस्त कामनाआका विमर्जन कर जब भक्तरूपी सुन्दरी अपने निर्गुण प्रियतमका दर्शन पाती है तो जो अद्भुत कौतुक उसे दिखाई देता है, वह कहकर समझानेकी बात नहीं है । वह प्रियतम समस्त ऋलकी सीमाओंके परे है इसलिये अनन्त है, समस्तदेशके परे है इसलिए असीम है । सो उस अनन्तका प्रकाश अपरम्पार है, सुन्दरी कुतूहल विस्फारित नयनोंसे उस अपूर्व नेजको देखती है,—मानों कोटि कोटि सूर्योंकी सेना खड़ी हो । वहाँ पाप नहीं, पुण्य नहीं, कर्म नहीं, आचार नहीं,—केवल अपरिमेय ज्योतिका प्रकाश, अगम्य अगोचर तेजकी शिलमिल ज्योति । ऐसे तेजोमय अद्भुत लोभमें प्रवेश करते ही भक्त भी हृद छोड़कर बेहद हो जाता है,—अपने स्वधर्म और स्वभावमें प्रतिष्ठित हो जाता है—

कबीर तेज अनंतका, मानों उगी सूरज सेणि

पतिसंग जागी सुदरी, कौतिग दीठा तेषि ॥

पारब्रह्मके तेजका, कैसा है उनमान ।

कहिबेकू सोभा नहीं, देख्या ही परमान ॥

अगम-अगोचर गमि नहीं, तहों जगमगै ज्योति ।

जहों कबीर बन्दगी, (तहों) पापपुन्य नहीं छोति ॥

और

हृदै छोंडि बेहद गया, हुआ निरन्तर बास ।

कंवल जु फूल्या फूल विन, को निरधै निज दास ॥

(क० प्र० पृ० १२)

जहाँ अनन्त कोटि सूर्य सतत प्रकाशमान हैं वहाँ केवल ज्योतिका ही निर्झर झर रहा है । उस स्थानपर अगर बिना फूले ही कमल फूलता रहे तो आश्चर्य क्या है ? फूलनेपर कमलके खिलनेका तो हिसाब वहाँ है जहाँ रोज अधकार आता है और कमलको अनफूला कर जाता है । पर जहाँ सूर्योंकी सेना खड़ी हो वहाँ कमलका सकोच कैसा ? सो यह कमल निरन्तर खिला रहता है । पिंडमें यही कमलशून्य

या सहस्रार" चक्र है और त्रह्णाण्डमे सर्वतोव्याप्त महा आकाश । यही परम अत्रकाश हृद छोड़कर वेहद होनेका उपयुक्त स्थान है । एक वाग पिडस्थित आकाश (शून्य) में जब भक्त पहुँच जाता है—जब इम विशाल शून्यमें स्नान करता है—तो प्रियतमके उस क्रीड़ा-हर्म्यम पहुँचना है जो सिर्फ योग और तप साधनेवाले मुनियोंको दुर्लभ है । यह प्रेम-लोक देवताओंमें भी दुर्लभ है क्योंकि वे हमके उपासक हैं, मुनियोंको अगम्य है क्योंकि कमीरदाम उन्हें योगमार्गके पथिक मानते थे, पीर-जौलियोंको भी दुर्लभ है, क्योंकि उनका मार्ग अल्लाह और रामकी भेद-बुद्धिमा है,—सबकी पहुँचके बाहर जो प्रेमलोक है वहाँ केवल भक्तको ही प्रवेश पानेका अधिकार है ।—भक्त जो राम नामका छत्रा हुआ है

सुर-नर-मुनिजन-ओलिया, ए मय खेल तीर ।

अलह-रामका गम नही, तहँ पर किया कमीर ।

(म० क० सा० पृ० ६४)

हृद छँड़ि वेहद गया, किया मुक्ति असनान ।

मुनिजन महल न पावई, तहँ किया विश्राम ॥

पिंजर प्रेम प्रकासिया, जाग्या जोत अनंत ।

ससा खूटा सुख भया, मिल्या पियारा कन्त ॥

(क० प्र० पृ० १३)

परन्तु इस दुनियाकी छोटी-मोटी रूपात्मक कल्पनाओंके आधारपर हम इस अनन्त तेजःपुज लोकका अनुमान भी नहीं कर सकते । साधारण मनुष्य उम पर्दा-नशीन नववर्षी भोंति है जो आधी खुली खिड़कीपर खड़ी हुई घुँघटके भीतरसे समारको देख रही है । उसके सामनेवाले रास्तेपर लोग आते रहते हैं, पर वह उसका कुछ भी उद्देश्य नहीं समझ पाती क्योंकि सम्पूर्ण देखनेका उसे अभ्यास नहीं है । ऋषिवर रवीन्द्रनाथ ठाकुरने इस भावको अपनी एक कवितामें मार्मिकताके साथ प्रकट किया है—

“तुम आधी खुली खिड़कीके किनारे खड़ी हो । नई बहू हो क्या ? शायद तुम खूबीवालेकी इन्तजारमें हो कि तुम्हारे द्वारपर आयेगा । तुम सामने देख रही हो कि बैलगाड़ी धूल उड़ाती हुई चली जाती है, भरी नौकायें हवाके जोरसे पालोंके सहारे बही जा रही हैं । मैं सोच रहा हूँ कि इस आधी खुली

खिड़कीपर धूँघटकी छायासे ढकी हुई तुम्हारी आखोंको यह विश्व कैसा दिख रहा होगा। निश्चय ही यह छायामय भुवन तुमने स्वप्नों (कल्पनाओं) से गढ़ा होगा, चायद किसी नानीके मुहसे सुनी हुई परियोंकी कहानीके सोंचेमें वह टला होगा,—जिसकी लोरियोंकी बनी कहानीका न आदि है, न अन्त है।

“मैं सोच रहा हूँ कि हठात् यदि एक दिन वैशाखके महीनेमें आँधीके झोंकोंसे नदी लाज-शर्म छोडकर बन्धनहीन सूने आसमानमें नाच उठे, यदि उसका पागल-पन जाग पड़े,—और फिर उस आँधीके झोंकोंसे तुम्हारे घरकी सभी जजीरें खुल जायें और तुम्हारी आँखोंपर गिरा हुआ धूँघट भी उड़ जाय,—और फिर यह सारा जगत् विद्युत्की हँसी हँस एक क्षणमें शक्तिका वैश वारण करके तुम्हारे घरमें घुस पड़े और आमने-सामने खड़ा हो जाय तो फिर कहाँ रहेगी यह आधे टँके हुए अलम दिवसकी छाया, वह खिड़कीवाली दृश्यावली और सपनों-सनी अपनी कल्पनासे गढ़ी हुई भाया ?—सभी उड़ जायेंगे।

“सोचता हूँ कि उस समय तुम्हारी धूँघट-रहित काली आँखोंके कोनेमें न जाने किसका प्रकाश काँपेगा, अपने आपमें खोये हुए प्राणोंके आनन्दमें अच्छा और बुरा सब कुछ डूब जायगा, और तुम्हारे वक्ष स्थलमें रक्तकी तरगिनी उत्ताल नर्तनसे नाच उठेगी। फिर तुम्हारे शरीरमें तुम्हारी यह ककण और किकिणी अपने चंचल कम्पनोंसे कौन-सा सुर बजा देंगी। आज तुम अपनेको आधी ढकी रख कर, घरके एक कोनेमें खडी होकर न जाने किस मायाके साथ इस जगत्को देख रही हो ?—मैं मन ही मन यही सोच रहा हूँ। तुम्हारे रास्तेमें आज जो आवागमन चल रहा है वह निरर्थक खेल-सा लग रहा है, छोटे दिनके कायोंकी छोटी छोटी हँसियों और रुलाइयों न जाने कितनी उठती हैं और विलीन हो जाती हैं !—मन ही मन यही सोच रहा हूँ।” (खेया)

यह जो कल्पनाके गढ़े हुए रूप-जगत्का व्यापार है वह तब तक हमारी दृष्टिको रोके हुए है जब तक अनन्त सत्यका प्रकाश एकाएक आकर उसे छिन्नभिन्न नहीं कर जाता। जिस दिन छिन्न-भिन्न कर जायगा उस दिन, कबीरदास गवाह हैं कि, जो हृदय दिखाई देगा वह एकदम विचित्र होगा। न वहाँ धरती होगी, न गगन, न पानी, न पवन, न तिथि, न वार, चाँद, न सूर्य, न हाट, न बाट, —सबसे परे सबसे विचित्र। वहाँ कालका बन्धन नहीं है, भूत भविष्यका

भेद नहीं है। जिसे हम लाख युग पहलेकी बात कहते हैं वह वहाँ प्रत्यक्ष है, जिसे हम कोटि कल्प बादकी बात कहेंगे वह वहाँ विद्यमान है, क्योंकि वहाँ अनन्त स्थिति है, शाश्वत सत्ता है। हमारी आँख क्षणिक और चलमान जगत्की परिभाषा इनमें ही देखनेकी अभ्यस्त हैं। उस अनन्त स्थितिशील देश-काल-व्यवच्छेदके अतीत परम प्रकाशमय लोकको हम क्या समझेंगे ?

चोंद नहीं स्रज नहीं, हता न वो ओंकार ।
 तहों कबीरा रामजन, को जाने ससार ॥
 वरती-गगन-पवने नहीं, नहीं होत तिथि-गार ।
 तब हरिके हरिजन हुते, कहै कमीर बिचार ॥
 जा दिन किरतम ना हता, नहीं हाट नहि वाट ।
 हुता कमीरा सन्त-जन, (जिन) देखा औषट घाट ॥
 नहीं हाट नहीं बाट है, नहि धरती नहि वीर ।
 असख्य युग परले गया, तब ही कहै कबीर ॥
 पवन नहीं पानी नहीं, नहि वरती आकास ।
 एक निरजन देवका, कबिरा दाम-खवाम ॥

(स० क० सा० पृ० ६३-४)

उस देशका सब कुछ विचित्र है। वह देश जहाँ बारह महीने वसन्त है, जहाँ प्रेमका निर्झर झरता रहता है, जहाँ अनन्त ज्योतिर्पुंजसे महा-अमृत बरसता रहता है, जहाँ जाति-कुल वर्णका विशेषत्व नहीं, जहाँ आकाश और धरतीमें अन्तर नहीं, जहाँ परब्रह्मकी आनन्द-केलि निरन्तर चल रही है, जहाँ अगम्यका दीपक बिना बाती और तेलके ही जल रहा है। अपूर्व है वह देश ! कबीर उसी देशके वासी थे :

हम वासी उस देशके, जहाँ बारह मास विलास ।
 प्रेम झरे विकसै कँवल, तेजपुज परकास ॥
 हम वासी उस देशके, जहवाँ नहि मास वसन्त ।
 नीझर झरे महा अमी, भीजत हैं सब सन्त ॥
 हम वासी उस देशके, जहाँ जाति बरन कुल नाहिं ।
 शब्द मिलावा होय रहा, देह मिलावा नाहिं ॥

हम वासी वा देशके, जहाँ पारब्रह्मका खेल ।
दीपक जरै अगम्यका, बिन बाती बिन तेल ॥

(स० क० सा० ६४-५)

यह कुछ उस प्रकारका देश है जिसे रवीन्द्रनाथने 'सब-पाया-है-का देश' कहा है। जहाँ दूरका राही एक रातके लिये आकर देख ही नहीं पाता कि इस 'सब-पा-लिया है-के देश' में क्या है।

एक रजनीर तरे हेथा, दूरेर पांथ एसे,
देखते ना पाय, कि आछे, इस सब पेयेछिर देशे ? (खेया)

कबीरने बताया है कि उस परिपूर्ण देशमें शब्द-मिलावा हो रहा है,—केवल भाव-रूपमें मिलन हो रहा है, देह रूपमें नहीं—'शब्द-मिलावा होय रहा, देह मिलावा नाहिं।' क्योंकि जड़ ससीम देह उस अनन्त भाव-लोकको बर्दाश्त नहीं कर सकती। प्रश्न है कि वहाँ जाकर क्या भक्त उस अनन्त ज्योति और अनन्त प्रेममें लोप हो जाता है ? क्या वह भी चिन्मय ब्रह्ममें विलय हो जाता है ? कबीरदास ऐसे अद्वैत-भावमें विश्वास नहीं करते। मिलन होगा यह ठीक है, पर भक्त जन वहाँ फिर भी साक्षी रूपसे वर्तमान रहेंगे। वे दो नहीं होकर रहेंगे, भगवानसे एकमेक होकर मिल जायेंगे; परन्तु उस मिलनके आनन्दको अनुभव करते रहेंगे। यह कैसे सम्भव है ? क्या एकमेक और पृथक सत्ता दोनों सम्भव हैं। लौकिक दृष्टिसे जो बातें असम्भव दिखती हैं ऐसी बहुतेरी बातें भगवानके विषयमें सम्भव हैं। फिर इसी 'द्वैताद्वैत-विलक्षण' भावको हम कैसे असम्भव मानें ? कबीर साक्षी हैं कि गगनमें गहरे गंभीर मेघ गर्जते रहते हैं, अमृतकी झड़ी लगी होती है और सन्तजन सिहर सिहर कर इस आनन्द-रसकी वर्षामें भीँजते रहते हैं, उस अन्तकी ज्योति छलकती रहती होती है और परम प्रेमके आनन्द-निकेतनमें गुरुकी कृपावाले सन्तजन पहुँच जाते हैं (अवश्यक ही, निगुरोंकी गति वहाँ नहीं है)—

गगन गरजै बरषै अमी, बादल गहर गंभीर ।
चहुँ दिसि दमकै दामिनी, भीजै दास कबीर ॥
गगन मंडलके बीचमें, तहवाँ छलकै नूर ।
निगुरा महल न पावई, पहुँचैगे गुरु पूर ॥

(स० क० सा० पृ० ६२)

गगन गरजि अमृत चवै, कदली कँवल-प्रकास ।
तहाँ कबीरा बन्दगी, कै कोई निज दास ॥

(क० प्र० पृ० १५)

कबीरदासका यह असीम प्रियतमका प्रेम साधनाके साहित्यमें अपूर्व है । हृदय-जीवका बेहदके प्रियसे मिलनमें एक ऐसा अलौकिक रस है जो अनुभव-द्वारा ही जाना जा सकता है । असीमकी सीमाके लिये व्याकुलताका प्रमाण यह सारा विश्व है । अगर असीम अपने आपमें ही सन्तुष्ट होता तो यह सीमाका सर्जन निरर्थक है । भक्त कबीरने इस इतने बड़े विश्व-व्यापारको निरर्थक नहीं समझा । उन्होंने उसे इस असीम प्रियतमकी लीलाका उन्मेषयिता माना है । सीमा माना उस असीमकी ओर उठी हुई उँगली है । वह असीमका पथ बताती है पर स्वयं उसीमें असीम नहीं माना जा सकता । इसीलिए प्रेम तो असीमका ही ठीक है, सीमाके प्रति आत्मक जीव उस पीरमें नहा पा सकता—

बेहद अगाथी पीव है, ये सज हृदके जीव ।
जे नर राते हृदमो, ते कबी न पावे पीव ॥
हममें पीव न पाइये, बेहदमें भरपूर ।
हृद बेहदकी गम लखे, तासो पीव हजूर ॥

(स० का० सा० पृ० २६२)

कबीरदामने इसीलिए सीमाको छोड़कर असीमका प्रेम किया था । उस असीमरूपी अनन्त अवकाजवान मैदानमें वे पैर फैलाकर सो रहे थे—

हृद छाड़ि बेहद गया, रहा निरन्तर होय ।
बेहदके मैदानमें, रहा कबीरा मोय ॥

(स० क० सा० पृ० २६३)

पैर फैलाकर सोने लायक अवकाश सीमाओं और बन्धनोंसे भरी दुनियामें ओर कहीं मिल सकता है ? कविवर रवीन्द्रनाथ अपनी 'सव-पा-लिया है-के डेज' वाली कविताम भी उल्लसित भावसे कहते हैं, "अहा, इस 'सव-पा-लिया-है-के डेज' के रास्तेमें ठेलमठेल और धक्काधुक्की नहीं है और बाजारमें यहाँ शोर-गुल नहीं है । भरे ओ कवि, यहीं तू अपनी कुटी बना ले । रास्तेकी धूल यही झाड़ दे, बोझा उतार दे, अपने सितारके तार ठीक कर ले और अपनी सारी खोज यहीं बन्द कर दे (क्योंकि तू अब अपने गन्तव्यपर पहुँच चुका है) ।

आज सौंझको यहीं पैर फैलाकर बैठ जा,—यहीं इस तारा-भरे आकाशके नीचे
' सब-पा-लिया-है-के देशम । ' ”

नाइक पये ठेलाठेलि, नाइक हाटे गोल,
ओरे कवि एइ खाने तोर, कुटीरखानि तोल ।
धुये फेल रे पयेर धुलो, नामिये दे रे बोझा,
वेंधे ने तोर सेतार खाना, रेखे दे तोर खोजा ।
पा छडिये बसू रे हेयाय, सारा दिनेर शेषे,
तारार भरा आकासतले, सब पेयेछिर देशे ॥ (खेया)

आखिर इस देशमें इतनी निश्चिन्तता क्यों है ? कोई इन वेहड़ी मैदानमें सो
रहता है और कोई पैर फैलाकर बैठ रहता और सितारके तार संभालने लगता
है, ऐसा क्यों ? यहाँ क्या मिलता है, क्या बीसता है कि इतने निश्चिन्त मनसे
सन्त और कवि जम जाते हैं ? क्योंकि

हरि-सगति सीतल भया, मिटी मोहकी ताप ।
निसि बामर सुख-निधि लव्या, जब अन्तरि प्रगठ्या आप ॥
तन पाया तन वीसरा, जब मन धरिया ध्यान ।
तपन गई सीतल भया, जब सुनि किया असनान ॥ (क० ग्र० पृ० १५)

इस असीम-अनन्त शून्यमें स्नान करते ही सारी व्यथा शान्त हो गई । सारे
कथन, सारा विज्ञापन यहाँ उपशमित हो गया । जिसे खोजा जा रहा था वह
जब स्वयं आ गया, तो ताप कैसा, चांचल्य कैसा ?

धिति पाई मन थिर भया, सतगुरु करी सहाइ ।
अनिन कथा तिन आचरी, हिरदै त्रिभुवनराइ ॥
सच्चु पाया सुख ऊपना, अरु दिल दरिया पूरि ।
सकल पाप सहजै गये, जब साईं मिरदा हजूरि (क० ग्रं० पृ० १४)

जब एक बार इसका चस्का लग गया, जब यह परम प्राप्तव्य रत्न प्राप्त हो
गया तब ढिढोरा पीटनेकी क्या बात रही ? डूबने-सोजनेको रह क्या गया ?

जिन पाया सू गहि रह्या, रसना लागा स्वाद ।
रतन निराला पाइया, जगत ढढौलया बादि ॥

अब कुछ कहना बाकी नहीं रहा, इस प्रेम नदके प्रवाहमें सारा द्वैतभाव बह

गया, साखी भी आज बेकार है, शब्द भी निष्प्रयोजन हैं। जब उस बिछुड़े हुए परम तत्त्वसे मिलन हो गया तो इन प्रपञ्चोंसे क्या लाभ ? यह देखा, वह देखा; यह चलमान है, वह स्थिर है, यह यह है, वह वह है, ये सारी बातें अब निरर्थक हैं। परम प्रियका जब तक मिलन नहीं हुआ था,—उसका रस जब तक ज्ञात नहीं था, तभी इनकी कीमत थी। अब इस अखण्ड आनन्दरसके सामने और सब-कुछ फीका है—

कहना या सो कह दिया, अत्र कछु कहना नाहि ।

एक रही बूझी गई, बैठा दरिया मांहि ॥

साखी-शब्दी कब कही, मौन रहे मन मांहि ।

बिछुरा या कब ब्रह्मसाँ, कहिवेकाँ कछु नाहि ॥

साखी-शब्दी जब कही, तत्र कछु जाना नाहि ।

बिछुरा था तब ही मिला, अब कछु रुहना नाहि ॥

या देखा वा देखिया, या देखा वा थीर ।

यह-वह दोउ एकै भया, जब सतगुरु मिले कबीर ॥

(स० ऋ० सा० पृ० ६८)

यह है कबीरकी असीम-सत्ताकी प्रीति। किन्तु कबीर परम सावधानीके साथ पाठकको शब्दोंकी सकीर्ण अर्थवत्ताकी याद दिला देते हैं। 'बेहद' शब्दमें साधारणत यह भाव है कि जो हृद् न हो या जो हृद्के विरुद्ध हो। यह बात आशिकरूपमें ही सत्य है। वस्तुतः सीमा असीमसे बाहर भी नहीं, उसीकी विरोधी भी नहीं है, उसका अभाव तो एकदम नहीं। इसलिए बेहदीकी प्रीति बताते समय कबीरदास सावधान कर देते हैं। इसे सीमाका विरोधी समझना गलत है, सीमाके विरुद्ध मानना भी गलत है। बेहद वह है जो सीमा और सीमाभाव दोनोंके परे है, जो हृद् और गैर-हृद् दोनोंके ऊपर है। इस हृद् बेहदसे अतीत वस्तुको ही भाषाकी सीमित शक्तिके कारण कबीरदास 'बेहद' कहते हैं। हृद् या सीमामें मनुष्य बसते हैं, बेहद या सीमाभावमें साधु बसते हैं, पर असल सन्त वह है जो इन दोनोंको छोड़ गया है, जो सीमातीत असीमका प्रेमी है—

हृदमें रहै सो मानवी, बेहद रहै सो साधु ।

हृद्-बेहद दोनों तजै, तिनका मता अगाधु ।

हृद्-बेहद दोनों तजी, अवरन किया मिलान ।

कहै कबीर ता दासपर, बारौ सकल जहान ॥

उपसंहार

कवीर धर्मगुरु थे। इसलिए उनकी वाणियोंका आध्यात्मिक रम ही आस्पाद्य होना चाहिये, परन्तु, विद्वानोंने नाना रूपमें उन वाणियोंका अव्ययन और उपयोग किया है। काव्य-रूपमें उसे आस्पादन करनेकी तो प्रथा ही चल पडी है। समाज-सुधारकके रूपमें, सर्व धर्म-समन्वयकारीके रूपमें, हिन्दू-मुस्लिम-ऐक्य-विधायकके रूपमें, विशेष सम्प्रदायके प्रतिष्ठाताके रूपमें और वेदान्त व्याख्याता दार्शनिकके रूपमें भी उनकी चर्चा कम नहीं हुई है। यों तो 'हरि अनन्त हरिकृपा अनन्ता, विविध भौति गावहि श्रुति-सन्ता' के अनुसार कवीर-कथित हरि कथाका विविध रूपमें उपयोग होना स्वाभाविक ही है, पर कभी कभी उत्साहपरायण विद्वान् गलतीसे कवीरको इन्हीं रूपोंमेंसे किसी एकका प्रतिनिधि समझकर ऐसी ऐसी बातें करने लगते हैं जो असंगत कही जा सकती हैं।

भाषापर कवीरका जबरदस्त अविचार था। वे वाणीके डिक्टेटर थे। जिस बातको उन्होंने जिस रूपमें प्रकट करना चाहा है उसे उसी रूपमें भाषासे कह-लवा लिया है,—बन गया है तो सीधे सीधे नहीं तो दूरेरा देकर। भाषा कुछ कवीरके सामने लाचार-सी नजर आती है। उसमें मानो ऐसी हिम्मत ही नहीं है कि इस लापरवाह फकड़की किसी फरमाइशको नाहीं कर सके। और अकह-कहानीको रूप देकर मनोग्राही बना देनेकी तो जसी ताकत कवीरकी भाषामें है वसी जहुत कम लेखकोंमें पाई जाती है। असीम अनन्त ब्रह्मानन्दमें आत्माका साक्षीभूत होकर मिलना कुछ वाणीके अगोचर, परकड़में न आ सकनेवाली ही बात है। पर 'बेहदी मैदानमें रहा कवीरा' में न केवल उस गम्भीर निगूड तत्त्वको मूर्तिमान कर दिया गया है बल्कि अपनी फकड़ाना प्रकृतिकी सुहर भी मार दी गई है। वाणीके ऐसे बादशाहको साहित्य-रसिक काव्यानन्दका आस्वाद करानेवाला समझें तो उन्हें दोष नहीं दिया जा सकता। फिर व्यग करनेमें और चुटकी लेनेमें भी कवीर अपना प्रतिद्वन्दी नहीं जानते। पंडित और काजी, अवधू और जोगिया, मुद्दा और मौलवी,—सभी उनके व्यंगसे तिलमिला जाते हैं। अत्यन्त सीधी भाषामें वे ऐसी गहरी चोट करते हैं कि चोट खानेवाला केवल धूल झाड़के चल देनेके सिवा और कोई रास्ता ही

नहीं पाता। इस प्रकार यद्यपि कबीरने कहीं काव्य लिखनेकी प्रतिज्ञा नहीं की तथापि उनकी आध्यात्मिक रसकी गगरीसे छलके हुए रससे काव्यकी कटोरीमें भी कम रस इकट्ठा नहा हुआ है।

हिन्दी साहित्यक हजार वर्षोंके इतिहासमें फ़रीद जैना व्यक्तित्व लेकर कोई लेखक उत्पन्न नहीं हुआ। महिमामें यह व्यक्तित्व केवल एक ही प्रतिद्वन्दी जानता है, तुलसीदास। परन्तु तुलसीदास और कबीरके व्यक्तित्वमें बड़ा अन्तर था। यद्यपि दोनों ही भक्त थे, परन्तु दोनों स्वभाव, सम्कार और दृष्टिकोणमें एकदम भिन्न थे। मस्ती, फ़क़ड़ाना स्वभाव और मन कुटमो झाउ-पटकार चल देनेवाले तेजने कबीरको हिन्दी साहित्यका अद्वितीय व्यक्ति मन दिया है। उनकी प्राणियोंमें सब कुच्छको छार उनका सर्वजयी व्यक्ति व विराजता रहता है। उसीने कबीरकी प्राणियोंमें अनन्य-साधारण जीवन-रस भर दिया है। फ़रीदकी प्राणोंका अनुकरण नहीं हो सकता। अनुकरण करनेकी सनी चेष्टाएँ व्यर्थ सिद्ध हुई हैं। इसी व्यक्तित्वके कारण कबीरकी उक्तियों श्रोताको उल्लसक आकृष्ट करती हैं। इन्हीं व्यक्तित्वके आकर्षणको सहृदय समालोचक खेला नहीं पाता और रीक्षक फ़रीदको 'कवि' कहनेमें सन्तोष पाता है। ऐसे आकर्षक वक्ताको 'कवि' न कहा जाय तो और कहा क्या जाय? परन्तु यह भूल नहीं जाना चाहिए कि यह कविरूप घल्लुमें मिली हुई वस्तु है। कबीरने कविता लिखनेकी प्रतिज्ञा करके अपनी वाते नहीं कही थी। उनकी छन्दोयोजना, उक्तिवचित्र्य और अलंकार-विधान पूर्ण-रूपसे स्वाभाविक और अयत्नसाधित हैं। काव्यगत रुचियोंके स तो वे जानकार थे और न फ़ायल। अपने अनन्य-साधारण व्यक्तित्वके कारण ही वे सहृदयको आकृष्ट करते हैं। उनमें एक और बड़ा भारी गुण है जो उन्हें अन्यान्य सन्तोंसे विशेष बना देता है। यद्यपि कबीरदास एक ऐसे विराट् और आनन्दमय लोककी बात करते हैं- जो साधारण मनुष्योंकी पहुँचके बहुत ऊपर है और वे अपनेको उस देशका निवासी बताते हैं जहाँ वारह गहने वसन्त रहता है, निरन्तर अमृतकी झड़ी लगी रहती है (दे० ऊपर पृ० २११) फिर भी, जैसा कि एवेलिन अण्डरहिलने कहा है, वे उस आत्मविस्मृतिकारी परम उल्लासमय साक्षात्कारके समय भी दैनन्दिन-व्यवहारकी दुनियाको छोड़ नहीं जाते और साधारण मानव-जीवनको भुला नहीं देते। उनके परमजबूतीके साथ बरतीपर जमे रहते हैं, उनके महिमा-मन्वित और आवेगमय त्रिचार, पराबर धीर और

सजीव बुद्धि तथा सहजभाव द्वारा नियंत्रित होते रहते हैं जो सन्चे मरमी कवियोंमें ही मिलते हैं। उनकी सर्वाधिक लक्ष्य होनेवाली विशेषताएँ हैं— (१) मादगी और सहजभावपर निरन्तर जोर देते रहना, (२) बाह्य धर्माचारोंकी निर्मम आलोचना और (३) सब प्रकारके विरागभाव और हेतुप्रकृतिगत अनुसवित्ताके द्वारा सहज ही गलत दिखनेवाली बातोंको दुर्भ्य और महान् बना देनेकी चेष्टाके प्रति वैर-भाव (इसके लिए कबीरवाणीके ७५, ७८, ८० और ९० नम्बरके पद देखिए)। इसीलिए वे साधारण मनुष्यके लिए दुर्भ्य नहीं हो जाते और अपने असाधारण भावोंको ग्राह्य बनानेमें सदा सफल दिखाई देते हैं। कबीरदासके इस गुणने सैकड़ों वर्षसे उन्हें साधारण जनताका नेता और साथी बना दिया है। वे केवल श्रद्धा और भक्तिके पात्र ही नहीं प्रेम और विश्वासके आस्पद भी बन गये हैं। सब पूछा जाय तो जनता कबीरदासपर श्रद्धा करनेकी अपेक्षा प्रेम अधिक करती है। इसीलिए उनके सन्तरूपके साथ ही उनका कविरूप बराबर चलता रहता है। वे केवल नेता और गुरु नहीं हैं, साथी और मित्र भी हैं।

कबीरने ऐसी बहुत-सी बातें कहीं हैं जिनसे (अगर उपयोग किया जाय तो) समाज सुधारमें महायत्ना मिल सकती हैं, पर इसीलिए उनको समाज-सुधारक समझना गलती है। वस्तुतः वे व्यक्तिगत साधनाके प्रचारक थे। समष्टि-वृत्ति उनके चित्तका स्वाभाविक धर्म नहीं था। वे व्यष्टिवादी थे। सर्व-धर्म-समन्वयके लिए जिस मजबूत आवारकी जरूरत होती है वह वस्तु कबीरके पदोंमें सर्वत्र पाई जाती है, वह बात है भगवान्के प्रति अहेतुक प्रेम और मनुष्यमात्रको उसके निर्विशिष्ट रूपमें समान समझना। परन्तु, आजकल सर्वधर्मसमन्वयसे जिस प्रकारका भाव लिया जाता है वह कबीरमें एकदम नहीं था। सभी धर्मोंके बाह्य आचारों और आन्तर सस्कारोंमें कुछ-न-कुछ विशेष देखना और सब आचारों सस्कारोंके प्रति सम्मानकी दृष्टि उत्पन्न करना ही यह भाव है। कबीर इसके कठोर विरोधी थे। उन्हें अर्थ-हीन आचार पसन्द नहीं थे, चाहे वे बड़ेसे बड़े आचार्य या पैगम्बरके ही प्रवर्तित हों या उच्चसे उच्च समझी जानेवाली धर्म-पुस्तकसे उपदिष्ट हों। बाह्याचारकी निरर्थक पूजा और संस्कारोंकी विचारहीन गुलामी कबीरको पसन्द नहीं थी। वे इनसे मुक्त मनुष्यताको ही प्रेमभक्तिका पात्र मानते थे। धर्मगत विशेषताओंके प्रति सहन-शीलता और सभ्रमका भाव भी उनके पदोंमें

नहीं मिलता। परन्तु वे मनुष्य मात्रको समान मर्यादाका अधिकारी मानते थे; जातिगत, कुलगत, आचारगत श्रेष्ठताका उनकी दृष्टिमें कोई मूल्य नहीं था। सम्प्रदाय-प्रतिष्ठाके भी वे विरोधी जान पड़ते हैं। परन्तु फिर भी विरोधाभास यह है कि उन्हें हजारोंकी सख्याम लोग सम्प्रदाय-विशेषके प्रवर्तक माननेमें ही गौरव अनुभव करते हैं।

जो लोग हिन्दू-मुस्लिम एकताके अन्तमें दीक्षित हैं वे भी कबीरदासको अपना मार्गदर्शक मानते हैं। यह उचित भी है। राम-रहीम और केशव-करीमकी जो एकता स्वयं-मिद्ध है उसे भी सम्प्रदाय-युद्धिसे विकृत मस्तिष्कवाले लोग नहीं समझ पाते। कबीरदाससे अधिक जोरदार शब्दोंमें इस एकताका प्रतिपादन किसीन नहीं किया। पर जो लोग उन्माहाधिक्यवश कबीरको केवल हिन्दू-मुस्लिम एकताका पैगम्बर मान लेते हैं वे उनके मूल स्वरूपको भूलकर उसके एक-देश मात्रकी बात करने लगते हैं। ऐसे लोग यदि यह देखकर क्षुब्ध हों कि कबीरदासने 'दोनों धर्मोंकी ऊँची सस्कृति या दोनों धर्मोंके उच्चतर भावोंमें सामंजस्य स्थापित करनेकी कहीं भी कोशिश नहीं की, और सिर्फ यही नहीं, बल्कि उन सभी धर्मगत विशेषताओंकी खिल्ली ही उड़ाई है जिसे मजहदी नेता बहुत श्रेष्ठ धर्माचार कहकर व्याख्या करते हैं, ' तो कुछ आश्चर्य करनेकी बात नहीं है, क्योंकि कबीरदास इस बिन्दुपरसे धार्मिक द्वन्द्वोंको देखते ही न थे। उन्होंने रोगका ठीक निदान किया था या नहीं, इसमें दो मत हो सकते हैं पर औषध निर्वाचनमें और अपथ्य वर्जनके निर्देशमें उन्होंने बिल्कुल गलती नहीं की। यह औषध है भगवद्विश्वास। दोनों धर्म समान-रूपसे भगवानमें विश्वास करते हैं और यदि सचमुच ही आदमी धार्मिक है तो इस अमोघ औषधका प्रभाव उसपर पड़ेगा ही। अपथ्य हैं बाह्य आचारोंको धर्म समझना, व्यर्थ कुलाभिमान, अकारण ऊँच-नीचका भाव। कबीरदासकी इन दोनों व्यवस्थाओंमें गलती नहीं है और अगर किसी दिन हिन्दुओं और मुसलमानोंमें एकता हुई तो इसी रास्ते हो सकती है। इसमें केवल बाह्यआचारवर्जनकी नकारात्मक प्रक्रिया नहीं है, भगवद्विश्वासका अविलम्ब सीमेंट भी काम करेगा। इसी अर्थमें कबीरदास हिन्दू और मुसलमानोंके ऐक्य-विधायक थे। परन्तु जैसा कि आरम्भमें ही कहा गया है, कबीरदासको केवल इन्हीं रूपोंमें देखना सही देखना नहीं है। वे मूलतः भक्त थे। भगवानपर उनका अविच्छल अखण्ड विश्वास था। वे कभी सुधार करनेके फेरमें

नहीं पड़े। सायद वे अनुभव कर चुके थे कि जो सत्य सुखरना नहीं चाहता उसे जन्मर्दस्ती सुखारनेका व्रत व्यर्थका प्रयास है। वे अपने उपदेश 'साधु' भाईको देते थे या फिर स्वयं अपने आपको ही सम्बोधित करके कह देते थे। यदि उनकी बात कोई सुननेवाले न मिले तो वे निश्चिन्त होकर सत्यको ही पुकार कर कह उठते 'अपनी राह तू चले कगीरा।' अपनी राह अर्थात् धर्म, सम्प्रदाय, जाति, कुल और शास्त्रीक रूढियोंसे तो बद्ध नहीं है, जो अपने अनुभवके द्वारा प्रत्यक्षीकृत है।

कगीरदासका यह भक्त रूप ही उनका दारनयिक रूप है। इसी केन्द्रके इर्द गिर्द उनके अन्य रूप सत्यमेव प्रकाशित हो उठे हैं। मुदिकल यह है कि इस केन्द्रीय वस्तुका प्रकाश भाषाकी पहुँचके बाहर है। भक्ति कहकर नहीं समझाई जा सकती, वह अनुभव करके आस्थाजन की जा सकती है। कगीरदासने दृढ़ बातको हज़ार तरहसे कहा है। इस भक्ति या भगवानके प्रति अहैतुक अनुरागकी बात कहते समय उन्हें ऐसी बहुत-सी बात कहनी पड़ी हैं जो भक्ति नहीं हैं पर भक्तिके अनुभव करनेमें सहायक हैं। मूल वस्तु चूँकि वाणीक अगोचर है, इसीलिए मूल वाणीका अभ्ययन करनेवाले विद्यार्थीको अगर भ्रममें पड़ जाना पड़ा हो तो आश्चर्यकी कोई बात नहीं है। वाणीद्वारा उन्होंने उस निगूढ़ अनुभवेकगम्य तत्त्वकी ओर इशारा किया है, उसे 'ध्यानित' किया है। ऐसा करनेके लिए उन्हें भाषाके द्वारा रूप राड़ा करना पड़ा है और अल्पको रूपक द्वारा अभिव्यक्त करनेकी साधना करनी पड़ी है। काव्यशास्त्रके आचार्य इसे ही कविकी सबसे बड़ी शक्ति बताते हैं। रूपके द्वारा अल्पकी व्यञ्जना, कथनके ज़रिए अल्पका अन्वय, काव्य शक्तिका चरम निदर्शन नहीं तो क्या है? फिर भी वह ध्यानित वस्तु ही प्रधान है, ध्यानित करनेकी शैली और साधनी नहीं। इस प्रकार काव्यत्व उनके पदोंमें फोकसका माल है,—गडिप्रोउकट है, वह तोलतार और सीरेकी भक्ति और चीजोंको बनाते बनाते अपने आप बन गया है।

प्रेम भक्तिको कगीरदासकी वाणियोंकी केन्द्रीय वस्तु न माननेका ही यह परिणाम हुआ है कि अच्छे अच्छे विद्वान् उन्हें घमडी, अटपटी वाणीका चोलनहारा, एकेश्वरवाद और अद्वैतवादके बारीक भेदको न जाननेवाला, अहंकारी, अगुण-सगुण-विवेक-अनभिज्ञ आदि कहकर अपनेको उनसे अधिक योग्य मानकर सन्तोष पाते रहे हैं। यह मानी हुई बात है कि जो बात लोकमें अहंकार कहलाती है वह भगवत्प्रेमके क्षेत्रमें,—स्वाधीनभर्तृका नायिकाके गर्वकी

भक्ति अपने और अपने प्रियके प्रति अखण्ड विश्वासकी परिचायक है, जो वात लोकमें दृष्टपन और कायरता कहलाती है वही भगवत्प्रेमके क्षेत्रमें भगवानके प्रति भक्तका अनन्यपरायण आत्मार्पण होती है और जो वात लोकमें परस्पर विरुद्ध जंचती हैं भगवानके विषयमें उनका विरोध दूर हो जाता है । लोकमें ऐसे जीवकी रूपना नहीं की जा सकती जो कर्णहीन होकर भी सब कुछ सुनता हो, चक्षुहित बना रहकर भी सब कुछ देख सकता हो, वाणीहीन होकर भी वक्ता हो सकता हो, जो छोटसे छोटा भी हो और बड़ेसे बड़ा भी, जो एक भी हो और अनेक भी, जो बाहर भी हो और भीतर भी, जिसे सबका मालिक भी कहा जा सके और सजका सजक भी, जिसे सजके ऊपर भी कहा जा सके और सर्वमय सेवक भी, जिसे समस्त गुणोंका आरोप भी किया जा सके और गुण-हानताका भी, और फिर भी जो न इन्द्रियका विषय हो, न मनका, न बुद्धिका । परन्तु भगवानके लिए सब विशेषण सब देशोंके सावक सर्व भावसे देते रहे ह । जो भक्त नहीं है, जो अनुभवद्वारा साक्षात्कार किये हुए सखसे विश्वास नहीं रखते, वे केवल तर्कम उलझकर रह जाते हैं पर जो भक्त हैं, वे भुजा उठाकर घोषणा करते हैं, 'अगुणहि-सगुणहिं नहि कळु भेदा ।' (तुलसी-दाम) । परन्तु तर्कपरायण व्यक्ति इस वचनके अस्पष्टपनको बदतोव्याघात कहकर सन्तोष कर लेता है । यदि भक्तिको कबीरदासकी वाणियोंकी केन्द्रीय वस्तु मान लिया जाता तो निस्सन्देह स्वीकार कर लिया जाता कि भक्तके लिए वे सारी बातें बेमतलब हैं जिन्हें कि विद्वान् लोग बारीक भेद कहकर आनन्द पाया करते ह । भगवानके एतिसूचनीय स्वत्पको भक्तने जैसा कुछ देखा है वह वाणीके प्रकाशन क्षेत्रके बाहर है, इसीलिए वाणी नाना प्रकारसे परस्पर विरोधी और अविरोधी शब्दोंद्वारा उस परम प्रेममयका रूप निर्देश करनेकी चेष्टा करती है । भक्त उसकी असमर्थतापर नहीं जाता, वह उसकी रूपातीत व्ययजनाको ही देखता है ।

भक्ति तत्त्वकी व्याख्या करते करते उन्हें उन बाह्याचारके जचालोको साफ करनेकी जरूरत महसूस हुई है जो अपनी जड़ प्रकृतिके कारण विशुद्ध चेतन-तत्त्वकी उपलब्धिसे बाधक हैं । यह बात ही समाज-सुधार और साम्प्रदायिक ऐक्यकी विधात्री बन गई है । पर यहाँ भी यह कह रखना ठीक है कि यह भी फोकडका माल या बाईप्रोडक्ट ही है ।

जो लोग इन बातोंसे ही कबीरदासकी महिमाका विचार करते हैं वे केवल

सतहपर ही चक्कर काटते हैं। कबीरदास एक ज़रूरत का क्रांतिकारी पुरुष थे। उनके कथनकी ज्योति जो इतने क्षेत्रोंको उद्भासित कर सकी है सो मामूली शक्तिमत्ताकी परिचायिका नहीं है। परन्तु यह समझना कि उद्भासित पदार्थ ही ज्योति है, बड़ी भारी गलती है। उद्भासित पदार्थ ज्योतिकी ओर इशारा करते हैं और ज्योति किधर और कहाँ है, इस बातका निर्देश देते हैं। ऊपर ऊपर सतहपर चक्कर काटनेवाले समुद्र भले ही पार कर जायें पर उसकी गहराईकी थाह नहीं पा सकते। इन पक्तियोंका लेखक अपनेको सतहका चक्कर काटनेवालोंसे विशेष नहीं समझता। उसका हठ विश्वास है कि कबीरदासके पदोंमें जो महान् प्रकाशपुञ्ज है वह बौद्धिक आलोचनाका विषय नहीं है। वह म्यूजियमकी चीज नहीं है वरिष्ठ जीवित प्राणवान् वस्तु है। कबीरपर पुस्तके बहुत लिखी गई हैं, और भी लिखी जायेंगी पर ऐसे लोग कम ही हैं जो उस साधनाकी गहराई तक जानेकी चेष्टा करते हों। रामकी वानरी सेना समुद्र जहर लेंघ गई थी पर उसकी गहराईका पता तो मंदर पर्वतको ही या जिसका विराट् शरीर आपातालनिमग्न हो गया था—

अब्धिलेहित एव वानरभट्टै किन्त्वस्य गम्भीरताम्
आपाताल-निमग्न पीवरतनु-जानाति मन्द्राचल ।

सो, कबीरदासकी सच्ची महिमा तो कोई गहरेमें गोता लगानेवाला ही समझ सकता है।

फिर भी लेखकने इस पुस्तकमें जो लम्बी व्याख्या प्रकाशित की है उसके लिए उसे पश्चात्ताप नहीं है। कबीरने जिन तत्त्वोंको अपनी रचनासे ध्वनित करना चाहा है उसके लिए कबीरकी भाषासे ज्यादा साफ और जोरदार भाषाकी सम्भावना भी नहीं है और ज़रूरत भी नहीं है। परन्तु कालक्रमसे वह भाषा आजके शिक्षित व्यक्तिको दुरूह जान पड़ती है। कबीरने शास्त्रीय भाषाका अध्ययन नहीं किया था, पर फिर भी उनकी भाषामें परम्परासे चली आई विशेषताएँ वर्तमान हैं। इसका ऐतिहासिक कारण है। इस ऐतिहासिक कारणको जाने बिना उस भाषाको ठीक ठीक समझना सम्भव नहीं है। इस पुस्तकमें उसी ऐतिहासिक परम्पराके अध्ययनका प्रयास है। यह प्रयास पूर्णरूपसे सफल हुआ ही होगा, ऐसा हम दावा नहीं करते, परन्तु वह गईणीय नहीं है, इस बातमें लेखकको कोई सन्देह नहीं है।

कबीरदासने रजय अरूपको रूप देनेकी चष्टा की थी। परन्तु वे स्वयं कह गये हैं कि ये सारे प्रयास तभी तक थे जब तक परम प्रेमके आवार प्रियतमका मिलन नहीं हुआ था। साखी, पद, शब्द और दोहरे उसी प्राप्तिके साधन हैं, मार्ग हैं (दे० पृ० २१५)। गन्तव्य तक पहुँच जानेपर मार्गका हिसाब करना बेकार होता है। फिर इन साखी, शब्द और दोहरोंकी व्याख्याके प्रयासको क्या कहा जाय ? ये तो साधनको समझानेके साधन,—साधनके भी साधन हैं !

प्रसंग-रूपसे हमसे कबीरदासकी भाषा और शैली समझानेके कार्यसे कमी कमी आगे बढ़नेका साहम किया गया है। जो वाणीके अगोचर है, उसे वाणीके द्वारा अभिव्यक्त करनेकी चेष्टा की गई है, जो मन और बुद्धिकी पहुँचसे परे है उसे बुद्धिके उलपर समझनेकी कोशिश की गई है, जो देश और कालकी सीमाके परे है उसे दो-चार-दस पृष्ठमें बाँध डालनेकी साहसिकता दिखाई गई है। कहते हैं, समस्त पुराणों और महाभारतीय महिला लिखनेके बाद व्यास देवने अत्यन्त अनुतापके साथ कहा था कि हे अखिल विश्वके गुरुदेव, आपका कोई रूप नहीं है फिर भी मैंने ध्यानके द्वारा इन प्रथोमे रूपकी कल्पना की है, आप अनिर्वचनीय हैं, व्याख्या करके आपके स्वरूपको समझा सकना सम्भव नहीं है फिर भी मैंने स्तुतिद्वारा व्याख्या करनेकी कोशिश की है,—वाणीद्वारा प्रकाश करनेका प्रयास किया है। तुम समस्त-भुवन-व्याप्त हो, इस ब्रह्माण्डके प्रत्येक अणु-परमाणुमें तुम भिने हुए हो, तथापि तीर्थ-यात्रादि विधानसे उस व्यापिकको खंडित किया है। भला जो सर्वत्र परिव्याप्त है उसके लिये तीर्थविशेषमें जानेकी व्यवस्था क्या ? सो हे जगदीश, मेरी बुद्धिगत विकलताके ये तीन अपराध,—अरूपकी रूपकल्पना, अनिर्वचनीयका स्तुति-निर्वचन, व्यापिका स्थान-विशेषमें निर्देश—तुम क्षमा करो। क्या व्यासजीके महान् आदर्शका पदानुसरण करके इस लेखकको भी यही कहनेकी जरूरत है ?—

रूपं रूपविवर्जितस्य भवतो ध्यानेन यत्कल्पितम्,
स्तुत्या निर्वचनीयताऽखिलगुरोद्वीकृतायन्मया ।
व्यापित्व च निराकृतं भगवतो यत्तीर्थयात्रादिना,
क्षान्तव्यं जगदीश, तद् विकलता-दोषत्रयं मत्कृतम् ॥

परिशिष्ट—१

परवर्ती कबीरपन्थी सिद्धान्त

इस पुस्तकके अन्तमें कबीर-वाणी नामसे एक सग्रह जोड़ दिया गया है। कई विद्यार्थियों और मित्रोंके अनुरोधसे उसपर टिप्पणियाँ भी लिखी गई हैं जो सप्रहीन पदोंको समझनेमें सहायक हो सकती हैं। प्रथम सौ पदोंका महत्त्व रवीन्द्रनाथके अनुवादके कारण है। इनमें कुछ पद परवर्ती जान पड़ते हैं। इन परवर्ती पदोंको ठीक ठीक समझनेके लिये परवर्ती कबीरपन्थी सिद्धान्तोंकी जानकारी आवश्यक है। मैंने इस विषयपर अलग पुस्तक लिखी है। यहाँ संक्षेपमें इन सिद्धान्तोंकी चर्चा कर दी जाती है। व्याख्यात्मक टिप्पणियोंमें जहाँ आवश्यक होगा वहाँ इस परिशिष्टके अनुच्छेदोंका हवाला दे दिया जायगा।

१ पहले यह जीव जब अपने सत्य-स्वरूपमें था, उसकी सत्य-स्वरूप देह थी, पिण्ड और ब्रह्माण्ड सत्य-स्वरूप और पक्के थे, पाँच पक्के तत्त्व और गुण थे। पाँच पक्के तत्त्वोंके नाम हैं—(१) धर्म (२) दया (३) शील (४) विचार और (५) सत्य। तीन गुण हैं विवेक-विराम्य, गुरु-भक्ति और साधु भाव। इन्हीं पाँच तत्त्वों और तीन गुणोंकी देह हँसाकी थी। इस जीवका प्रकाश और स्वभाव अद्वितीय था। जब इस जीव (हँसा) ने अपनी सुन्दरताका विचार किया तब उसको बड़ा आनन्द हुआ और उसे अपनी देहकी सुधि भूल गई। फिर तो पक्की देह पलटकर कच्ची देह बन गई। तत्त्व और प्रकृति सब बदल गए। धैर्यसे आकाश, शीलसे अग्नि, विचारसे जल, दयासे वायु और सत्यसे पृथिवी हो गई। इस प्रकार पक्के गुणसे कच्चे गुण हो गए। फिर तो पचीस प्रकृति आदि कच्चे आकारका प्रादुर्भाव हुआ।

२. जिस समय यह अपनी देहकी ज्योति, प्रभाव और प्रकाशको देखकर आनन्दमें ब्रेसुध हुआ उस समय उसने आँख उठाकर शून्यमें देखा। यहाँ

उसकी छाया देख पड़ी जो स्त्रीरूप हो गई। इसीसे वादमें चलकर उगका सयोग हुआ। इसीको माया और ब्रह्मका सयोग कहते हैं। इसीसे समस्त प्रकारकी रचना हुई।

३ वादमें इस जीवको अहंकार उत्पन्न हुआ तब वह जानने लगा कि मय मैं ही हूँ। फिर तो स्वाभाविक 'एकोऽहं बहु स्या' की स्फुरना उठी। इसी ब्रह्म सच्चिदानन्दकी घात सब वेद, शास्त्र, किताब आदि करते हैं परन्तु स्रसवेद ही चानता है कि यह ब्रह्म सच्चिदानन्द स्वयं बन्धनमें है और सर्वदा आवागमनमें बद्ध है। जयसे यह जीव सूक्ष्मसे स्थूल देहमें आया तभीसे भ्रमम पड़ गया और उसी भ्रमकी अवस्थाम वेद किताब ग्रन्थ वाणी आदि बनाया जिसका कुछ नारापार नहीं।

४ जब यह एकसे अनेक होता है तब अज्ञानी हो जाता है और जब अद्वैतकी ओर मुख फेरता है और आत्मज्ञानके हेतु प्रयत्न करता है तब इसमें पुन ज्ञानका प्रकाश आ जाता है और ससार लय हो जाता है क्योंकि जिसकी ओर ध्यान न होगा वह अवश्य ही नाश हो जावेगा, परन्तु अद्वैतमुख होनेके बाद भी जीवमें वासना बनी ही रहती है। जब तब वासनाका बीज नहीं नष्ट हो जाता तब तब मुक्ति कैसे सम्भव है? यही कारण है कि जीव निरन्तर सूक्ष्मसे स्थूल और स्थूलसे सूक्ष्मकी ओर चढता-उतगता चौरासी लाख योनियोंके भवजालमें भटकता रहता है। जीव अपनी उपायों और युक्तियोंसे ज्ञानाग्निको उठाता है तो ज्ञानाग्नि प्रकट होकर कर्माको जला देती है। जिस प्रकार लाल अगार थोड़ी देर तक चमक दिखा लेनेके बाद ठण्डा बनकर कोयला हो जाता है उसी प्रकार ज्ञानाग्नि भी ठण्डी हो जाती है और ब्रह्मपदको प्राप्त जीव फिर ससार चक्रमें आ फँसता है। वेद-वेदाङ्ग केवल ब्रह्मत्व-प्राप्तिका उपाय बताते हैं पर उन्हें बिल्कुल पता नहीं कि ब्रह्मत्व जितना बड़ा पद भी कथों न हो, जीवको स्थायी सुख नहीं दे सकता।

५ पारख गुरुके सिवा इस भ्रमजालसे छुड़ानेवाला दूसरा कोई नहीं है। जब जीव तीर्थ-व्रत, वेद-कुरान, रोजा नमाज, उपासना-योग आदि करके एक गया और कुछ करते नहीं बना तब उसने नौ कोशों और छः देहोंमें अपना घर बनाया। नौ कोश ये हैं—अक्षय कोश, शब्दमय कोश, प्राणमय०, आनन्दमय०,

मनोमय०, प्रकाशमय०, ज्ञानमय०, आकाशमय०, विज्ञानमय०। छ देह इस प्रकार है—

(१) स्थूल देह—पच्चीस तत्त्वों अर्थात् पृथ्वी, जल, अग्नि, वायु, आकाश, दस इन्द्रिय, पाँच प्राण, चार अन्त करण और जीव। इसकी अवस्थाका नाम जाग्रत अवस्था है।

(२) सूक्ष्म शरीर सत्रह तत्त्वों अर्थात् पाँच प्राण, दस इन्द्रिय, मन और बुद्धिसे बनता है। अवस्था स्वप्न है।

(३) काण्ठ देह तीन तत्त्वों अर्थात् चित्त, अहङ्कार और जीवात्मासे बनता है। अवस्थाका नाम सुषुप्ति है।

(४) महाकारण देह दो तत्त्वों—अहङ्कार और जीवात्मा—का है। अवस्था तुरीया।

(५) कैवल्य देह एक तत्त्व—चित्त—जीवात्मा—से बना है। अवस्था तुरीयातीत है।

(६) हम देह—इसमें कोई तत्त्व नहीं है। जिस प्रकाशमें यह जीव समष्टि-रूप था उसी प्रकाशको उसने अपना स्वरूप माना। सो ऐसा मानना हमका भ्रममात्र है।

६ बड़े बड़े वर्माचार्य और मुनि पगम्बर ज्यादासे ज्यादा इन्हीं नौ कोशों और छः देहोंकी बात जानते हैं और निम्नलेकी राह नहीं पा रहे हैं। एक मात्र शरीर साहा इनका भ्रम छुड़ानका सामर्थ्य रखते हैं। यह स्पष्ट रूपसे समझ लेना चाहिए कि हम-देह भी भ्रम ही है, यद्यपि हम-रूप (विशुद्ध चेतन्य) ही जीवका स्वरूप है और उसको प्राप्त होना ही कनीरपन्थी साधकका परम काम्य है। क्योंकि निम्न ब्रह्म प्रकाशमें तम अर्थात् अन्धकार भरा हुआ है उसको जो छटा हमका शरीर मानते हो, और यह भी मानते हो कि हम वही है, ऐसा मानकर उसमें निमग्न होनेसे तुम्हारी दशा चार प्रकारकी हुई। बाल, मूक, पिशाच और जड़। बुद्धि ठिकाने न रही, एकदम अचेत हो गए। पूर्ण गुरुके बिना तुमको हम देह कदापि प्राप्त न होगी। जिसको तुमने हम देह अनुमान कर रखा है सो तुम्हारी भूल और भ्रम है। इसका स्वरूप सद्गुरुकी

दया बिना कदापि प्राप्त नहीं हो सकता। कहते हैं, स्वयं कबीरदासने छ देहोंका परिचय बताया है और यथाप्रसंग यह भी कहा है कि इस रूपके गुण अकथ हैं।

७. सद्गुरुकी कृपासे जब इस भ्रान्त जीवको पारख गुरुका सन्निधान प्राप्त होता है तब इसका एक-अनेकका भ्रम नष्ट होता है और वह अपने सत्य-स्वरूपको पा जाता है। पारखसे ही इसका मन और बुद्धि स्थिर होनी है और आवागमन छूट जाता है। स्वसवेदके अनुसार वेदने जो 'तत्त्वमसि' आदि महावाक्योंका उपदेश दिया है उसके तीनों पद तत्—त्वम्—असि धोखा हैं। इन तीनोंके ऊपर पारख पद है। वही सत्य पद है। उसीसे जीवोंकी मुक्ति होती है। जो कोई उस पारख-पदको प्राप्त कर लेता है वही पारखी कहलाता है। वह पारखी सच्चा गुरु हो सकता है। चूंकि वही एकमात्र ऐसा है कि जीवोंके बन्धनको छुड़ा सकता है इसलिए उसे 'बन्दी छोड़' कहते हैं। वह एक अन्नन्त, बाहर भीतर, पिण्ड ब्रह्माण्ड सबके भेद और कसर-खोटको भिन्न भिन्न करके परखा देता है। पारख पदको प्राप्त हुआ पुरुष फिर कभी पतित नहीं होता।

८ कैवल्य शरीरसे लेकर स्थूल देह तक सभी नाशमान् हैं, निर्मूल हैं, किसीमें अन्धकार है, किसीमें प्रकाश, किसीमें थोड़ा ज्ञान है, किसीमें बहुत, किसीमें थोड़ा सामर्थ्य है किसीमें बहुत, कोई थोड़े दिन जीता है कोई दीर्घायु होता है। क्या हुआ? कैसे ही पदको प्राप्त हो परन्तु जब तक इन पाँच देहोंके अहंकारसे न छूटेगा तब तक सुखको प्राप्त न हो सकेगा। ये पाँचों अहंकार काल पुरुषके हैं। इन्हीं द्वारा विधि निषेध दोनों कर्मके भेद बताए हैं। इसके भेदको इस कबीरके अतिरिक्त दूसरा कोई नहीं जान सकता।

९ क्षमा, सन्तोष, विचार और सत्संग ये चारों मुक्तिके पौरिये हैं। इन चारोंको जो धारण करेंगे उन्हें सब कुछ प्राप्त होगा। इनसे अन्तःकरण शुद्ध होता है। इन चारोंके बिना किसीकी मुक्तिका मार्ग नहीं मिल सकता।



परिशिष्ट-२

कबीर-वाणी

[१ से १०० तक आचार्य क्षितिमोहन सेनके सग्रहसे उद्धृत और अन्तराष्ट्रीय ख्यातिके वे पद्य हैं जिन्होंने महाकवि रवीन्द्रनाथ ठाकुर जैसे व्यक्तिको आकृष्ट किया, जो उन्हें इस योग्य जँचे कि भारतीय मनीषाके प्रति पाश्चात्य विद्वानोंकी उपेक्षा और अवज्ञाको दूर कर सकेंगे और इसलिए जिनका अंग्रेजी अनुवाद उन्होंने स्वयं किया। यूरोपीय भाषाओंमें इनके अनुवादोंसे कितने ही चोटीके समीक्षक भारतीय साधना और साहित्यके विषयमें अपना मत बदलनेको बाध्य हुए।

हिन्दीके पाठकोंको इन कविताओंके पढते समय दो बातें ध्यानमें रखनी चाहिए, (१) ये कवितायें मुख्यतः पश्चिमी विद्वानोंकी दृष्टिमें रखकर सगृहीत हुई थीं और (२) इनके सग्रहकर्ता आचार्य सेनने छपी पोथियोंकी अपेक्षा साधुओंके मुँहसे सुनी हुई वाणियोंकी अधिक ठीक माना था। प्रत्येक पदके अन्तमें दी हुई दो "सख्यायें आचार्य सेनके सग्रहकी जिल्द और पृष्ठका निर्देश करती हैं।

१०१ से २५६ तकके पद पिछले अध्यायोंमें प्रतिपादित सिद्धान्तोंका और भी अधिक समर्थन करनेकी दृष्टिसे सगृहीत हुए हैं। जिस क्रमसे सिद्धान्तोंका प्रतिपादन है, उसी क्रमसे सग्रह भी।]

१

मोक्षों कहाँ बूढ़े वन्दे, मैं तो तेरे पासमे ।
 ना मैं टेवल ना मैं मसजिद, ना कावे कैलासमे ।
 ना तो कौन क्रिया-कर्ममे, नहीं योग बेरागमे ।
 खोजी होय तो तुरतै मिलिहं, पल भक्ती तालासमे ।
 कहै कबीर सुनो भाई रावो, सब स्वॉसोकी स्वॉसमे ॥ (१-१३)

१ इस पदका भाग्यार्थ यह है कि भगवान् देवल (मन्दिर), मस्जिद या तीर्थस्थानोंमें नहीं मिलते, बाहरी क्रिया कर्मसे या योग तैराग्यसे भी नहीं मिलते । वे मनुष्यके अन्तरमें ही वर्तमान हैं । वहीं उन्हें सहज ही पाया जा सकता है ।

विशेष—प्रथम और दूसरी पंक्तिके बीचमें छपी हुई पुस्तकोंमें इतना अधिक है—

ना म छगरी ना मे भेड़ी ना म छुरी गँडारामें ।
 नहीं खालमे नहीं पूछमे ना हड्डी ना मासमें ।

फिर अन्तिम पंक्तिके पहले यह पंक्ति है ।

मैं तो रहो सहरके वाहर मेरी पुरी मवासमें ।

(दे० शब्दा० पृ० १११ २)

अधिक पाई जानेवाली पंक्तियोंमें भी यही भाव है । बलि देनेके या कुर्बानीके जितने उपकरण हं उनमें भी भगवान् नहीं ह ।

मवायका अर्थ 'सरन' बनाया जाता है । 'मैं तो रहो' आदि पंक्तिका मतलब यह है कि भीड़भाड़में या दुनियावी कामकाजमें नहीं रहता । 'शहर' का तात्पर्य भीड़भाड़, कामकाज आदिमें है । 'मेरी पुरी मवासमें' का मतलब यह है कि जो सब कुछ छोड़कर मेरी शरण आ जाता है, मैं उसीको सुलभ होता हूँ । मैं अर्थात् भगवान् ।

२

सन्तन जात न पूछो निरगुनियों ।
 साव ब्राह्मन साव छत्तरी, साधै जाती बनियों ।
 सावनमों छत्तीम कौम है, टेडी तोर पुछनियों ।
 साव नाऊ साव घोषी, साव जाति है बरियों ।
 सावनमों गंढास सन्त हे, सुगच ऋषि मो भगियों ।
 हिन्दू-तुर्क दूद दीन गने हे, कछु नहीं पहचनियों । (१- १६)

२ साध=साधु । सावन=सावण । पुत्रनया=पूटना, प्रदत्त करना । सुगच ऋषि=सुगच सुदर्शन । यज्ञनागर, उग्रगीता, कबीर मन्सूर आदि कबीरपंथी ग्रन्थोंमें बताया गया है कि कलियुगके आरम्भमें जब कबीरसाहब इस पृथ्वीपर प्रकट हुए थे तो काशीके सुदर्शन नामके महात्माने उनसे दीक्षा ली थी । वे जातिक भगी थे । युधिष्ठिरने महाभारतकी लड़ाई जीत लेनेके बाद भ्रातृहत्याके पापसे उद्धार पानेके लिये एक बड़ा यज्ञ किया था । श्रीकृष्णचन्द्रने इस यज्ञमें एक घटा बँव दिया था । जब घटा सात बार बजे तभी पाप छूटेगा, ऐसा संकेत कर दिया था । हजारों ब्राह्मण और साधु भोजन कर चुके पर घटा नहीं बजा, तब श्रीकृष्णके कहने पर भीम काशीके सुदर्शन भगीको लिवा लाने गये । भीमके अहंभावके कारण सुदर्शनने जाना अस्वीकार कर दिया । तब स्वयं युधिष्ठिर जाकर उन्हे देे आये और भोजन कराया । उनके भोजन करनेपर ही घटा बजा । प्रयाग क्षेत्रमें श्रीकृष्णके कहनेसे सब लोग गये । वहाँ जलमें सबने अपनी छाया देखी । कंगल सुदर्शनकी छाया मनुष्यकी थी, बाकी सबकी कुत्ते आदि निकृष्ट चीसकी । भगियों=भगी । दान=धर्म । पहचनियों=भेद, पहचान, विशेषता ।

इस पदका भाव यह है कि निर्गुण साधुकी जाति पूटना बेकार है । सभी जातिके लोग साधु हो चुके हैं । आ० श्रुतिमोहन सेनने 'साधै' का अर्थ 'साधन करते हैं' ऐसा किया है ।

विशेष - छपी पोथियोंमें इस पदके अन्तमें ये तीन पद और हैं—

लाखन जाति जगनमों फैली कालको फद पसरियों ।

३

साधो भाई, जीवत ही करो आसा ।
 जीवत समझे जीवत बूझे, जीवत मुक्तिनिवासा ।
 जीवत करमकी फाँस न काटी, मुये मुक्तिकी आसा ।
 तन छूटे जिव मिलन कहत है, सो सब झूठी आसा ।
 अबहुँ मिला तो तबहुँ मिलेगा, नहीं तो जमपुरवासा ।
 सत्त गहे सतगुरुको चीन्हे, सत्त-नाम विस्वासा ।
 कहै कबीर साधन हितकारी, हम साधनके दासा ॥ (१-५७)

सब तत्तनमा सन्त बड़े हैं सब्द रूप जिन देहियों ।
 कहै कबीर सुनो भाई साधो सत्तरूप वहि जनियों ।

कालको = कालका फन्दा पसारा हुआ है । तत्तनमा=तत्त्वोंमें । सब्दरूप...
 =जिनकी देह शब्दरूप है । सत्त जनियों=उन्हें सत्यपुरुषका रूप ही समझो ।

३ इस पदका भाव यह है कि जीते जी ही सदाचरण और भक्तिके द्वारा भगवानसे मिलनेकी आशा करो । नाना प्रकारके तीर्थ, व्रत और तप करनेके बाद जब मृत्यु होगी तब वैकुण्ठ मिलेगा, यह एक मिथ्या आशा है । तन आसा=जो लोग यह कहते हैं कि शरीर छूटनेके बाद जीवका भगवानसे मिलन होगा (या परम पद मिलेगा) वह सब झूठी आशा दिखाते हैं । जो इस समय मिला है वही उस समय (मृत्युके बाद) भी मिलेगा । सत्त विसवासा= सत्यको ग्रहण करे, सत गुरुकी पहचान और सत्य नामपर विश्वास रखे, तभी मिलनेकी आशा कर सकता है ।

विशेष—छपी पुस्तकोंमें ' अबहुँ मिला सो ' इस पंक्तिके बाद ये दो पंक्तियों अधिक हैं—

दूर दूर दूँडै मम लोभी मिटै न गर्भ-तरासा ।

साध सतकी करै न बदगी कटै करमकी फासा ।

गर्भतरासा=गर्भव्रास, बार बार जन्म-मरणके चक्करमें पड़ते रहनेका डर ।

४

बागो ना जा रे ना जा, तेरी कायामे गुलजार ।

सहस्र कँवलपर बैठके तू देखे रूप अपार ॥ (१-५८)

४ इसका भाव भी पद १ से मिलता जुलता है । बगीचेका सान्दर्भ्य देखनेके लिये किसी वाहरी उपवनमें जानेकी जरूरत नहीं है, शरीरमें ही फूल खिले हुए हैं । शरीरके भीतर जो सहस्र दलका कमल है (सहस्रार चक्र) उसीपर बैठकर अर्थात् पूर्ण समाधिके द्वारा अपार रूपको देख । छयी पोथियोंमें यह पद इस प्रकार है—

बागों ना जा रे ना जा, तेरे कायामे गुलजार ।

करनी-क्यारी बोट कर तू रहनी कर रखवार ।

दुर्मति काग उडाइ के देख अजय वहार ॥

मन माली परबोधिए करि सजमकी बार ।

दया पौद सूखे नहीं छिमा सींच जल डार ॥

गुल और चमनके बीचमें फूला अजय गुलाव ।

मुक्ति कली सतमालकी पहिरे गूयि-गलहार ॥

अष्ट कमलसे ऊपजे लीला अगम अपार ।

कहैं कबीर चित चेतके आवागमन निवार ॥

इस पदमें बागका रूपक पूरा पूरा (सांग) है । इस बगीचेमें करनी क्यारी है, रहनी (=रहनेका भाव, आचरण) रखनाला है, दुर्मति (कुमति) बगीचेको दूषित करनेवाला काग है । मन माली है, समय बेझा है, दया पौधा है, अमा सींचनेका जल है । गुल और चमनके बीचमें जो गुलाब है वह क्या है, यह बात साम्प्रदायिक व्याख्याओंमें देनेको नहीं मिली । चमन (बाग) तो स्पष्ट ही शरीर है, गुल संभवतः सहस्रार है और इन दोनोंके बीच खिला हुआ अद्भुत गुलाब सम्भवतः समाधि या लय है । मुक्ति कली है, जिससे सत्य नामकी माला गँधी जा सकती है । अष्टकमल=आठ कमल । कबीरपन्थी पुस्तकोंमें कभी कभी नौ कमलाकार चक्रोंकी बात आती है । अन्तिम या नवें कमलपर जब योगी पहुँचता है तो उसके सकल्प-विकल्पका लय हो जाता है परन्तु बाकी आठ कमलोंमें वह अनेक लीलाएँ देख सकता है ।

५

अवधू, माया तजी न जाई ।
 गिरह तजके बस्तर बाँधा, बस्तर तजके फेरी ॥
 काम तजेते क्रोध न जाई, क्रोध तजेते लोभा ।
 लोभ तजे अहंकार न जाई, मान-गडाई-सोभा ॥
 मन वैरागी माया ल्यागी, शब्दमे सुरत समाई ।
 कहै कबीर सुनो भाई मायो, यह गम निगले पाई ॥ (१-६३)

५ हे अवधूत, माया छोडना मठन है । गृह छोडा तो वस्त्र (मप) वारण किया और अय वस्त्र छोडा तो फेरी देन लगे—भीष मॉगने लगे । इस पद्यके ' गिरह ' शब्दका अर्थ क्षितिमोहन सेनने ' गॉठ ' किया है । छपी पोथियोमे दूसरी पक्तिके बाद तीन पक्तियोँ और हँ । इन पक्तियोँसे गिरहका अर्थ गृह (गृहस्थी) ही संगत जान पडना है । पक्तियोँ इस प्रकार हँ—

लडिका तजिके चेला कीन्हा तहुँ मति माया घेरी ।

जैसे बेल बागम अरुझी माहि रही अरुझाई ।

छोरेसे यह छूटे नाही कोटिन करै उपाई ॥

भाव यह है कि गृहस्थाश्रममे लडिका छोड दिया परन्तु साधु होकर फिर तुमने चेला बनाया और वही माया फिर तुम्हारी बुद्धिको घेरे रही । यह माया उस लताकी भौंति है जो पहले बागमे देहसे उलझी और फिर बीचमे राहभर उलझी ही रही । किन्ती तरह छूटी नहीं । नाम छोडा तो क्रोध न छूटा, क्रोध भी छोडा तो लोभ गले आ पडा इत्यादि । मन वैरागी समाई=वस्तुतः सच्चा वैराग्य वह है जहाँ मन वैराग्यवश मायाको छोड देता है । (फिर आदमी चाहे गृहस्थाश्रममें रहे या साधु हो जाय, कोई हर्ज नहीं)—जब मन ही माया छोड देता है तो सुरति शब्दमे समा जाती है अर्थात् वह स्मृतिशक्ति जिसे आरंभमें भगवानने जीवको अपनेमें अनुरक्त होनेके लिये वी यी परन्तु जिसे वह भ्रमवश ससारमे लगाकर भ्रम-जालमे फँस गया था, मनके वैरागी होने पर ससारसे हटकर शब्दमें लग जाती है और फिर वह क्रमशः भगवानकी ओर उन्मुख होता है (तुलनीय वादि मगल—' प्रथम सुरति समरथ किया ' इत्यादि) । आ० क्षितिमोहन सेनने इस पक्तिका अर्थ इस प्रकार किया है—मनने वैराग्य-वश माया तो छोडी पर शास्त्र-नाक्यमें उलझा रहा । यह गम=यह रहस्य ।

६

चदा झलकै यहि घटमाहीं । अवी आँखन मूँझै नाहीं ॥
 यहि घट चदा यहि घट सूर । यहि घट गाँज अनहद तूर ॥
 यहि घट बाजै तबल-निसान । बहिरा शब्द सुनै नहि कान ॥
 जब लग मेरी मेरी करै । तब लग काज एको नहि सै ॥
 जब मेरी ममता मर जाय । तब लग प्रभु काज मेँवारे आय ॥
 ज्ञानके कारन करम कमाय । होय ज्ञान तब करम नसाय ॥
 फल कारन फल बनगय । फल लागे पर फल मुखाय ॥
 मृगा पाम करतरी वाम । आप न खोजे खोजे घाम (१-८२)

६ सीधा मतलब यह है कि हमें शरीर में उसी ज्योतियों और सभी मंगल-वाद्य वर्तमान है जो बाह्य जगत् में दिखते हैं । हमें वह विप्रव्यापी अनाहत ध्वनि भी सुनाई देनी है । परन्तु जिसके भीतरकी आँखें नहीं हैं वह इस ज्योतिको नहीं देख पाता । जब तक ममता बनी रहती है तब तक तो कोई काम नहीं निकलता पर ममताके नष्ट होते ही भगवान सहामता करते हैं और विगड़ा काम बन जाता है । ज्ञान होनेपर कर्मका बन्धन नष्ट हो जाता है, जिस प्रकार फलके आनेपर फूल सूख जाता है । पर जिस प्रकार फलके लिए ही वृक्ष फूलता है उसी प्रकार ज्ञानके लिए ही साधक कर्म किए जाता है । जिस प्रकार कस्तूरी-मृगके पास कस्तूरी रहती है लेकिन वह अपनेमे तो उसे खोजता नहीं, घासमे खोजता है, उसी प्रकार मनुष्यके भीतर ही परम गन्ध वर्तमान है पर अज्ञानके कारण वह विषयोंके पीछे पीछे भागता फिरता है । चन्द्र, सूर्य, अनाहदनाद आदि पारिभषिक भी हैं । इनके अर्थके लिये पृ० ४६ आर ८१-८३ देखिए । कबीरदास आदि निर्गुणमार्गी मन्त्र कहते थे कि जो कुछ ब्रह्माण्डमें है वही पिण्डमें है । घटका अर्थ पिण्ड या शरीर है । छपा पोषियोमे डम पदमे कुछ सवाभावाकी उक्तियों भी हैं । 'जब मेरी ममता' आदि पक्तिके बाद ये पक्तियाँ हैं—

जब लागि सिध रहै बनमाहि । तब लागि तह बन फूलै नाहि ॥
 उलट स्थार सिहको साय । तब वह बन फूलै हरियाय ॥

७

साधो, ब्रह्म अलख लखाया ।

जब आप आप दरसाया ।

बीज-मद्ध ज्यो बृच्छा दरसै, बृच्छा मद्धे छाया ॥

ज्यो नभ-मद्धे सुन्न देखिये, सुन्न अनन्त आकारा ।

नि.अच्छरते अच्छर तैसे, अच्छर छर विस्तारा ॥

ज्यो रवि-मद्धे किरन देखिये, किरन मद्ध परकासा ।

परमातममें जीव ब्रह्म इमि, जीव-मद्ध तिमि स्वॉसा ॥

स्वॉसा-मद्धे शब्द देखिये, अर्थ शब्दके माहीं ।

ब्रह्मते जीव जीवते मन यो, न्यारा मिला सदा ही ॥

आपहि बृच्छ वीज अकूरा, आप फूल-फल छाया ।

आपहि सूर किरन परकासा, आप ब्रह्म जिउ माया ॥

अनन्ताकार सुन्न नभ आपै, स्वॉस शब्द अरथाया ।

नि अच्छर अच्छर छर आपै, मन जीव ब्रह्म समाया ॥

आतममे परमातम दरसै परमातममे झाँई ।

झाँईमे परछाई दरसै, लखै कबीरा साँई ॥ (

१-८५)

प्रसंगसे स्पष्ट है कि यहाँ सिंह ममता ओर स्थार ज्ञान है। पृ० ८३-८४ से स्पष्ट है कि सिंह आत्माको कहते हैं, यहाँ लक्षणासे अहंकार और ममत्व अर्थ है। स्थार अन्तःकरणका प्रतीक है। अन्तःकरणम बुद्धि भी है जो ज्ञानका आश्रय है। इस प्रकार यहाँ भाव यह है कि जब तक इस मनमें अहंकाररूपी सिंह है तब तक वह सूखा रहता है, जब ज्ञानका उदय होता है और अहंकार नष्ट हो जाता है तो मन सफल होता है, अपना अभीष्ट पाता है। फूल और हरियाली जिस प्रकार वनमें ही रहती है उसी प्रकार परम प्राप्तव्य भी मनुष्यके भीतर ही है।

७ सम्भवतः यह पद कबीरदासका रचा हुआ नहीं है। पदका भाव यह है कि ब्रह्म ही इस जगतका एकमात्र कारण है और आत्मासे अभिन्न है।

८

इस घट अन्तर बाग-जगीचे, इसीमें सिरजनहारा ।
 इस घट अन्तर सात समुन्दर, इसीमें नौ लख तारा ।
 इस घट अन्तर पारस मोती, इसीमे परखनहारा ।
 इस घट अन्तर अनहद गरजै, इसीमे उठत फुहारा ।
 कहत कबीर सुनो भाई साधो, इसीमें साईं हमारा ॥ (१-१०१)

वीजका ही परिणत रूप वृक्ष है और वृक्षको छोड़कर छाया नहीं रह सकती, उसी प्रकार ब्रह्मका ही परिणतरूप यह जगत है और माया उससे अलग कोई सत्ता नहीं रखती । अलख अर्थात् इन्द्रियातीत, जिसे आँख आदिसे देखा न जा सके । सुन्न=शून्य, यहाँ आकाशसे मतलब है । जिस प्रकार ममस्त आकाश महाकाशमें ही वर्तमान हैं उसी प्रकार जो कुछ भी अनन्त प्रकारकी वस्तुएँ दिख रही हैं वह ब्रह्मका ही अंग हैं । अच्छर=अक्षर=कूटस्थ जीवात्मा । वेदान्त मतमें अविद्यामे चेतनका आभास पड़ता है, उस अविद्याच्छन्न चेतनको कूटस्थ कहते हैं । कूटस्थ और जीवमें भेद यह है कि कूटस्थ अविद्यासे अवच्छिन्न सिर्फ चेतनमात्रको कहते हैं, जब यह चेतनके आभास और बुद्धिसे युक्त होता है तो इसे जीव कहते हैं । सुख-दुःखकी अनुभूति जीवको ही होती है । गीतामें भगवानने कहा है कि मैं क्षर और अक्षरसे अतीत हूँ । इसपरसे पण्डित लोग अक्षर कूटस्थको मानत हैं और क्षर नाशमान जगतको । यहाँ नि अक्षरसे इसी क्षर और अक्षरसे अतीतका तात्पर्य जान पड़ता है । सूर्यमें जिस प्रकार किरण है और किरणमें प्रकाश है । क्यों कि किरण और प्रकाश अभिन्न हैं उसी प्रकार परमात्मामें जीव है और जीव तथा ब्रह्म अभिन्न हैं । जीवमे प्राण है, प्राणमे शब्द है और शब्दमें अर्थ (पदार्थ) हैं । इस प्रकार ब्रह्मसे लेकर अर्थ (पदार्थ, विषय—शब्द स्पर्श रूप रस गन्ध) सभी न्यारे भी हैं और मिले भी हैं । वृक्ष अंकुर आदि सब वही है । आत्ममे साईं=आत्मामें ही परमात्मा है, परमात्मामें साईं (=आभास) है क्योंकि परमात्मा या ईश्वर वस्तुन मायाच्छन्न चेतनका ही नाम है, आभासमें प्रतिबिम्बरूप समस्त जगत है । यह कबीर साईं (=स्वामी=देखनेमें समर्थ) देख रहे हैं । इस पदकी अत्यधिक वैदान्तिकता और कबीरके साथ प्रयुक्त 'साईं' शब्दसे इसकी प्रामाणिकतामें सन्देह होना है ।

८ छोटे पदके समान भाव है । जो बछु पिंडे सोइ ब्रह्मडे ॥

९

ऐसा लो नहि तसा लो, मै केहि विधि कथौ गँभीरा लो ।
भीतर कहुँ तो जगमय लाजै, बाहर कहुँ तो झूठा लो ॥
बाहर-भीतर सकल निरन्तर, चित्त-अचित्त दोउ पीठा लो ।
दृष्टि न मुष्टि परगट अगोचर, बातन कहा न जाई लो ॥

(१-१०४)

१०

तोहिँ मोरि लगन लगाये रे फकिरवा ।
सोवत ही म अपने मन्दिरमे,
सब्दन मारि जगाये रे फकिरवा ।
बूडत ही भवके सागरमे
बहियौ पकरि समुझाये रे फकिरवा ।
एकै बचन बचन नहिँ दूजा
तुम मोसे बद छुडाये रे फकिरवा ।
कहै कबीर सुनो भाई सावो,
प्रासन प्रासन लगाये रे फकिरवा । (१-१२१)

९ व्याख्याकृ लिये पृ० १५९ देखिए । छपी पुस्तकोम अन्तिम पक्तिका पाठ है—
बाहर भीतर सकल निरन्तर गुरु परतापै दीठा लो ।

यहाँ ' चित्त अचित्त लो ' पाठ है जिसका भाव यह है कि चेतन और अचेतन दोनों उसकी दो पीठे हैं । दोनोंको वह व्याप्त करके वर्तमान है । किसी किसीने पीठका अर्थ पीड़ा किया है अर्थात् भगवान् चेतन और अचेतन दोनोंके अधिष्ठान है । दृष्टि न मुष्टि=जो न देखनेमें आवे न मुट्टीमें पकड़नेमें आवे । परगट अगोचर=प्रत्यक्ष भी और अप्रत्यक्ष भी ।

१० ऐ फकीर तूने ही मेरी लगन लगा दी । सोवत ही =सोती थी । सब्दन मारि=सगीतकी चोर्स (क्षि० मो० से०) । कहै जगह टीकाकारोंने ' सब्द ' का अर्थ कबीर साहबकी सार वाणी किया है । बूडत ही=हूबती थी । तुम मोसें

११

निम-दिन खेतन ग्ही भाग्वियन मैग,
मोहि बडा टर लागे ।

मोरे साहबर्का ऊँचा अटगिया,
चढतमे जियरा काँपे ॥

जो सुख चहे तो लज्जा त्यागे,
पियासे हिन्मिल लागे ॥

पूँधट त्वोल अग भर भेटे,
नेन आरती साजे ॥

कहै कबीर सुनो सखि मोरी,
प्रेम होय सो जाने ।

निज प्रीतमकी आस नहीं है,
नाहक काजर पारे ॥

(१-१२१)

फकिरवा=तुमने मुझे बन्धन मुक्त किया । जो पारख पदको प्राप्त कर लेना है वही पारखी गुरु होता है और उसीको 'बन्दी छोड़' कहते हैं । कबीरदास 'बन्दी छोड़' रूपमें सम्प्रदायम प्रसिद्ध हैं । फकीरसे तात्पर्य गुरुसे है । यदि यह पद कबीरदासका हो तो फकीरका लक्षणार्थ परमात्मा ही हो सकता है ।

११ जियरा=जी, हृदय । स्पष्ट है । अन्तिम अंशका अर्थ है कि कबीर कहते हैं कि ऐ सखी, जिनमें प्रेम होता है वही प्रियको जानता है और उसे ही प्यार करता है । बाहरी साज-सिंघारसे क्या होता है । तू व्यर्थ काजल पार रही है (=श्रृंगारका आयोजन कर रही है ।) प्रिय-मिलनकी आशा न कर (क्यों कि तेरे भीतर प्रेम नहीं है) । भाव यह है कि बाहरी पूजा-पाठसे भगवान नहीं मिलते, भीतरका प्रेम चाहिए ।

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हंसा करो पुरातन बात ।
 कौन देससे आया हसा, उतरना कौन घाट ।
 कहाँ हसा बिसराम किया है, कहाँ लगाये आस ॥
 अबही हसा चेत सबेरा, चलो हमारे साथ ।
 संसय-सोक वहाँ नहिं व्यापै, नहीं कालकै त्रास ॥
 हिओं मदन-वन फूल रहे है, आवे सोह बास ।
 मन भौरा जिहँ अरुझ रहे है, सुखकी ना अभिलास ॥ (२-२४)

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अनगढिया देवा, कौन करै तेरी सेवा ।
 गढे देवको सब कोई पूजै, नित ही लखै सेवा ।
 पूरन ब्रह्म अखडित स्वामी, ताको न जानै भेवा ।
 दस औतार निरजन कहिए, सो अपना ना होई ।
 यह तो अपनी करनी भोगै, कर्ता और हि कोई ।
 जोगी जती तपी सन्यासी, आप आपमे लडियौ ।
 कहै कबीर सुनो भाई साधो, राग लखै सो तरियौ ॥ (२-३७)

१२ हंसा=विशुद्ध चैतन्य, जीवका वास्तविक सत्य (दे० अनु० १ और ६)
 पुरातन=पुरानी । ' संसय सोक त्रास 'में 'वहाँ' पद सत्य लोका वाचक है ।
 हिओं=यहाँ=मर्त्यलोक । मदन वन=रामदेवका वन । सोऽह=ब्रह्मके साथ
 जीवकी अभिज्ञता जो 'हमा'का भ्रम है । (दे० अनुच्छेद ५, ६)

१३ अनगढिया देवा=जो देवता मूर्तिरूपमें नहीं गढा जा सकता और जिसका
 आरम्भ नहीं है, रूपातीत अनादि । गढे देव=मूर्ति, अवतार, मूर्ति हाथसे और
 अष्टतार मनसे गढे गए हैं । निरजन=सगुण ब्रह्म, ईश्वर (दे० पृ० १०१) ।
 राग लखै सो तरियौ— जिसने प्रेमको देखा है वह तर गया, राग=प्रेम । छपी
 पोथियोंमें रागके स्थानपर राम पाठ है ।

१४

दरियावकी लहर दरियाव है जी
 दरियाव और लहरमे भिन्न कोयम् ।
 उठे तो नीर है बैठे तो नीर है
 कहो जो दूसरा किस तरह होयम् ॥
 उसीका फेरके नाम लहर धरा
 लहरके कहे क्या नीर खोयम् ।
 जक्त ही फेर जब जक्त परब्रह्ममे
 ज्ञान कर देख माल गोयम् ॥ (२-१६)

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जहाँ खेलत बसन्त रितुराज
 जहाँ अनहद बाजा बजै बाज ।
 चहुँदिसि जोतिकी बहै धार
 विरला जन कोइ उतरै पार ।
 कोटि कृष्ण जहँ जोडे हाथ
 कोटि विष्णु जहँ नावै माथ
 कोटिन ब्रह्मा पढै पुरान
 कोटि महेश धरै जहँ ध्यान ।

१४ समुद्र और समुद्रकी तरंगमे कोई भेद नहीं है, केवल नाम और रूपका भेद है। इसी प्रकार जगत ही ब्रह्म है और ब्रह्म ही जगत है। जक्त = जगत। अभेदजन्य प्रेमके लिये दे० पृ० १४४। माल गोयम् = परब्रह्ममें एक जगतके बाद दूसरा जगत इस प्रकार चल रहा है जैसे जपमालाके मनके, चलते हैं। छपी पोथीमें 'कबीर गोयम्' पाठ है जिमका अर्थ है 'कबीर कहते हैं।'

१५ सत्यलोकका वर्णन है। जो कुछ ब्रह्माण्डमें है वह पिंडमें है। हमने पहले ही देखा है कि साधक सहजममाधिके द्वारा सत्यलोकका भी आनंद अपनेमें अनुभव कर सकता है। इस सत्यलोकमें नित्य बसन्त वर्तमान है, वह परम पुरुष

कोटि सरस्वती जहँ धरै राग
 कोटि इन्द्र जहँ गगन लाग ।
 सुर-गधर्व-मुनि गनै न जायँ
 जहँ साहब प्रगटे आय आय ।
 चोवा चन्दन और अवीर
 पुहप-वास रस रख्यो गँभीर । (२-५७)

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जहँ चेत अचेत खभ दोउ मन रच्या है हीँडोर ।
 तहँ झलै जीव जहान, जहँ कतहुँ नहिँ थिर ठौर ॥
 और चन्द-सूर दोऊ झलै नाहीं पावै अन्त ।
 चौरासी लच्छहु जिव झलै झलै रवि-ससि धाय ।
 कोटिन कल्प जुग बीतिया आने न कवहुँ हाय ।
 धरनी अकासहु दोऊ झलै झलै पवनहुँ नीर ।
 धरि देह हरि आपहुँ झलै जो लखहीं दास कबीर (२-५९)

नित्य ही जीवरूप प्रियाके साथ फाग खेल रहे है । छपी पोथियोंमें प्रथम पंक्तिका पाठ इस प्रकार है—

जहँ सतगुरु खेलत रितु वसत । परम जोत जहँ साधु सन्त ॥
 तीन लोफसे भिग राज । जह अनहद बाजा-रजै बाज ॥

इससे अर्थ अधिक स्पष्ट होता है । यहाँ साधु सन्त ज्योतिरूपमें है क्योंकि सत्यलोकमें हंम देह केवल प्रकाश रूपमें रहती है । जहाँ अनहद बाजा बजता रहता है, प्रकाशकी ऐसी धारा बहती रहती है कि कठिनाईसे कोई इस धाराको पार कर सकता है । कोटि कोटि कृष्ण, विष्णु ईश्वर, सरस्वती आदि जहाँ हाथ जोडे रहते हैं, वहाँ अन्य देवताओं मुनियों और गधर्षोंकी क्या गिनती हो सकती है ! साहब = सत्यगुरु, भगवान् । चोवा चन्दन और पुष्प बास तथा फाग खेलनेकी सामग्री है । फाग खेलना लाक्षणिक प्रयोग है । इसका लक्ष्यार्थ जीव और भगवान्का अनन्त प्रेम और मिलनजन्य आनन्द है । छपी पोथियोंमें दो तीन पंक्तियों और हैं पर वे महत्त्वकी नहीं हैं ।

१६ माया-जालका वर्णन है । जहा मन चेतन और अचेतन (जड़ और

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- (१) प्रह चद्र तमन जोत बरत है
 सुरत राग निरत तार बाजे ।
 नात्रतिया घुरत है रैन दिन सुन्नमे
 कहै कबीर पिउ गगन गाजे ॥
- (२) क्षण और पलककी आरती कौनसी
 रैन-दिन आरती बिस्व गावे ।
 घुरत निस्सान तहँ गैबकी झालरा
 गैबकी घटका नाद आवे ।

चेतन) के दो समोपर हिंडोरा लगा कर झूल रहा है। छपी पोयियोंमें ' लोभ मोहके सम दोउ ' पाठ है जो स्पष्ट है। किन्तु छपे पाठसे यही पाठ उत्तम लगता है। जीव-जहान = जीव ओर जगत। थिर ठार = स्थिर स्थान, स्थिरता। तीमरी पंक्तिके स्थानपर छपी पोयियोंमें इस प्रकार पाठ है—

चतुरा झले चतुराडया ओ झल्लै राजा सेन ।

औ चद सूर दोळ झल्ले नाहा पावे भेय ।

इसमें सेध = सेयक, भेय = भेद, रहम्य ।

चौरासी जिव=चौरासी लाख योनियोंमें भटकनेवाले जीव। आने न कइहूँ हाय=कोटि कोटि कल्पसे झल रहे हँ पर कभी मुँहमें ' हाय ' नहीं कहते। धरि वेह =स्वय विष्णु भी बार बार अवतार लेकर डूयी चक्रमें पड़े हुए हैं।

१७ इन पदोंमें सुरत (सुरति) और निरत (निरति) शब्द पारिभाषिक हैं। ज्ञानस्थितिवोध और सन्तोषवोध आदि सापदायिक प्रयोंमें इन शब्दोंकी जटिल व्याख्याएँ मिलनी हैं। निरति जब सुरतिमें मिलती है और सुरति जब शब्दमें मिलती है तो हस वेदकी प्राप्ति होनी है। यह भी कहा गया है कि—

शब्द सुरति और निरति ये कहियेसो हँ तीन ।

निरति लौटि सुरतिहिं मिळा, सुरति शब्दमें लीन ॥

हमने अपनी नई पुस्तकमें इनके अर्थोंकी विस्तृत विवेचना की है। साधारणतः ' रति ' प्रवृत्तिको कहते हैं। निरति बाहरी प्रवृत्तिकी निवृत्तिकी और सुरति

(३) कहें कबीर तहँ रैन-दिन आरती
 जगतके तखतपर जगत साईं ॥
 कर्म औ भर्म ससार सब करत है
 पीवकी परख कोई प्रेमी जानै ॥
 सुरत औ ' निरत धार मनमे पकड कर
 गग और जमनके घाट आनै ॥
 नीर निर्मल तहाँ रैन-दिन झरत है
 जनम औ ' मरन तब अन्त पाई ॥

अन्तर्मुखी वृत्तिको कहते हैं। निरति वस्तुतः अभावात्मक वस्तु है और सुरति भावात्मक। आचार्य क्षितिमोहन सेनने सुरतिको अर्थ प्रेम और निरतिको वैराग्य किया है। जब बाह्यमुखी वृत्ति अन्तर्मुखी वृत्तिमें लीन होती है तो जीवको जीव और ब्रह्मके अमेदकी प्रतीति होती है। कबीरपयी लोग इसको अन्तिम अवस्था नहीं मानते क्योंकि यह भी भ्रम है। जब निरति अमेद प्रतीतिरूपी अहंभावसे मुक्त होकर शब्दमें लीन होती है तभी जीव अपने सच्चे रूपमें स्थित होता है। इस जगतको अन्तःकरण ओर बाह्यकरणोंके द्वारा ही अनुभव किया जाता है। इसी लिये यह सुरति और निरतिके ताने-पानेसे बना है। निरति निश्चितरूप होनेके कारण स्थूल है और सुरति अन्तर्मुखी होनेके कारण सूक्ष्म। इसी लिये इस पदके आरम्भमें ही सुरतिको राग और निरतिको वीणाका तार कहा गया है।

(१) तपन=सूर्य। वरत है=जलते हैं। नौबतिया =शून्यमें नौबत बजती रहती है। पिड . =प्रिय ऐसे शून्यमें विराजमान हैं। छपी बोधियोंके पाठसे इन पदोंमें बड़ा अन्तर है (देखिए शब्दा० ९६ और आगे) जहाँ आवश्यक है वही पाठान्तरोधी चर्चा इस टिप्पणीमें कर दी गई है, सर्वत्र नहीं।

(२) क्षण गात्रै=क्षण भर या पल भरकी आरती वहाँ नहीं होती, सारा सभार दिन-रात आरती उतारता रहता है। सुरत =निश्चान बजता है। गव=विचित्र, अद्भुत। झालरा=झालर, झिलमिल ज्योति।

(३) पीवकी परख=प्रियकी पहचान, प्रियसे सर्वत्र भगवान्का तात्पर्य है। सुरत...आनै=अन्तर्मुखी और वहिर्मुखी प्रवृत्तियोंको मनमें लीन करके इष्ट

(४) देख बोजूदमें अजब विसराम है
 होय मौजूद तो सही पावै ।
 सुरतकी डोर सुख-सिंधका झूलना
 घोरकी सोर तँह नाद गावै ।
 नीर-बिन कँवल तहँ देख अति फूलिया
 कहै कबीर मन भँवर छावै ।

और पिगला नाबियोंके मार्गमें उन्हेँ ले आवे अर्थात् समाधिके लिये उद्बुद्ध करे । गंगा=इबा । यमुना=पिगला । वहाँ निर्मल नीर झरता है अर्थात् विशुद्ध ज्ञान-धारा बह रही है । छपी पोथियोंके पाठसे यह भाव अविक स्पष्ट होता है और पदमें तुक भी मिलती है—

कर्म और भर्म समार सब करतु है पीवकी परख कोई सन्त जानै ।
 सुरत और निरत मन पवनको पकरि करि गंग और जमुनके घाट भानै ।
 पांचको नाथ करि साध सोह लिया अधर दरियावका सुख मानै ॥
 कहँ कबीर सोई सत निर्भय बरा जन्म औ मर्नका भर्म भाने ।

इसमें पाँचको नाथसे ज्ञानद्वियोंको वशमें करनेका भाव है । उन्हेँ भी साध ले लेनेका निर्देश है । अ पर दरियाव=शून्यमें स्थित समुद्र (आनंदका सागर) । भानै=बता सकता है या तोड़ (भग कर) सकता है ।

(४) बोजूद (अरबी बोजूद=सत्ता) अस्तित्व । देख,, =उस परम सत्ता (परमात्मा) में अद्भुत विश्राम मिलता है । मौजूद=परमात्माकी निकटताकी अनुभूति । इस पत्तिके बाद छपी पोथियाँमें यह पक्ति है जो अर्थको स्पष्ट करती है—

फेर मन पवनको घेर उलटा चढै
 पांच पच्चीसको उलटि लावै ।

भाव ऊपरके पदके समान ही है अर्थात् मन और पवनको जगत्की ओर जानेसे रोक कर उलटा चलावे—समाधिकी ओर ले जाय और पांच (ज्ञानेंद्रिय) पच्चीस (तत्त्वों) को अन्तर्मुख करे । सुरति अर्थात् अन्तर्मुखी वृत्ति (भगवत्प्रवृत्ति) की डोरी-पर सुख-समुद्र (=परम आनंद) का झूला लगावे । नाद

- (५) चक्रके वीजमे कँवल अति फ़लिया तासुका सुख्ख कोइ सन्त जानै ।
शब्दकी घोर चहुँ ओर तहँ होत है असीम समुदरकी सुख्ख मानै ।
कहै कबीर यो डूब सुख सिंधमे जन्म और मरनका भर्म भानै ।
- (६) पॉचकी प्यास तहँ देख पूरी भई तीनकी ताप तहँ लगै नाहीं ।
कहै कबीर यह अगमका खेल है गैबका चॉदना देख माही ।
जनम-मरन जहाँ तारी परत है होत आनद तहँ गगन गाजै ।
उठत ज्ञनकार तहँ नाद अनहद घुरै तिरलोक-महलके प्रेम बाजै ।
- (७) चन्द्र-तपन कोटि दीप बरत है तूर बाजै तहँ सन्त झूलै ।
प्यार ज्ञनकार तहँ नूर बरसत रहै रस पीवै तहँ भक्त झूलै ।

(शब्द) वहाँ मेघभी भॉति गरजता रहता है और बिना पानीके ही उस समा-
विमें कमल खिला दिखता है, मन-रूपी भँवर उसपर छा जाता है ।

विशेष—‘ वज्र ’, ‘ वुज्र ’ और ‘ मौजूद ’ सूफ़ी साधकोंके पारमार्थिक शब्द हैं । ‘ वज्र ’ उल्लासमयी मत्तावस्थाको कहते हैं । सूफ़ी साधनामें यह साधकके आरुक्छुभावकी पॉचवीं अवस्थाका नाम है । इस अवस्थामें साधकके चित्तमें उल्लासजन्य मत्तताका भाव आता है । इसके बाद जो अवस्था शुरू होती है उसे ‘ वुज्र ’ या स्थितिरूपा सत्ता कहते हैं । इसमें साधकका चित्त निर्द्वन्द्व होकर अपनेमें आप ही स्थिति पा जाता है । इसके बाद वाली अवस्थाका नाम ‘ मौजूद ’ है जिसमें साधक परमात्माका सान्निध्य अनुभव करता है और अपनेको परमसत्तामें स्थित पाता है ।

(५) भाव ऊपरके समान ही है ।

(६) पॉचकी प्यास=विषयोंका सुख (ज्ञानेन्द्रियोंके पॉच विषय हैं—शब्द स्पर्श, रूप, रस, गंध), तीनकी ताप=आविभौतिक, आविदैविक और आ-व्या-त्मिक दुःख, दुःखत्रय । जनम परत है=जन्म और मरणकी वहाँ ताली बजती रहती है । उठत. बाजै=अनाहत ध्वनिकी ज्ञनकार अनुभूत होती रहती है । तिरलोक . त्रिलोक धामका प्रेम वहाँ बज उठा है—(धि० म० से०) । छपी पोथियोंमें ‘ त्रिजुटी-महल ’ पाठ है ।

(७) स्पष्ट है । देखिए ऊपर न० १ की व्याख्या ।

- (८) जनम-मरन वीच देख अन्तर नहीं
 दच्छ और बाम यू एक आहीं ।
 कहे कबीर या सैन गूगातई
 वेठ कत्तेबकी गम्म नाही ॥
- (९) अधर आसन किया अगम प्याला पिया
 जोगकी मूल जग जुगुति पाई ।
 पथ विन जाय चल सहर बेगमपुरे
 दया जगदेवकी सहज आई ।
 ध्यान धर देखिया नैन-विन पेखिया
 अगम अगाध सब कहत गाई ।
 सहर बेगमपुरा गम्मको ना लहै ।
 होय बेगम्म जो गम्म पावै ।
 गुनाकी गम्म ना अजब विमराम है
 सैन जो लखै सोइ सैन गावै ।

(८) दच्छ और बाम = जिस प्रकार दाहिना और बायों एक ही वस्तुके दो पहलू हैं उसी प्रकार जन्म और मरण भी एक ही सत्ताके दो पहलू हैं । सैन नाहीं=गूगा जिस प्रकार इशारेसे ही कुछ बता सकता है, कहकर नहीं, उसी प्रकार यह रहस्य वचनसे नहीं समझाया जा सकता । वेद और कत्तेब (कुरान) शब्दमय हैं इसलिए उनकी गम्म (पहुँच) वहाँ तक नहीं है ।

(९) शून्यके आसनपर (समाधिकी अवस्थामें आत्मा शून्य या सहस्रारमें रहता है) बैठकर साधनके अगम (रहस्यातीत) रसका प्याला पिया और वह योगकी इस मूल युक्तिको पा गया है । वह बे-गमपुर शहर अर्थात् जिस शहरमें कोई गम नहीं है, केवल आनन्द ही आनन्द है, उसमें बिना किसी पन्थ (सप-दाय-विहित उपासनामार्ग) के पहुँच जाता है । क्यों कि उसे जगदेव जगदी-श्वरकी दया सहज ही मिल जाती है । वहाँ व्यामके द्वारा वह बिना आँखोंकी सहायताके ही उस वस्तुको देखता है जिसे अगम और अगाध कहा गया है

- (१०) मुख बानी तिको स्वाद कैसे कहै
स्वाद पावै सोइ सुख मानै ।
कहै कबीर या सैन गूगातई
होय गूगा जोई सैन जाने ।
- (११) छक्यौ अवधूत मस्तान माता रहै
ज्ञान-वैराग्य सुधि लिया पूरा ।
स्वोस-उस्वोसका प्रेम प्याला पिया
गगन गरजै तहाँ बजै तूरा ॥
- (१२) बिन कर तौतिया नाद गाता रहै
जतन जरना लिया सदा खेलै ।
कहै कबीर प्रान प्रान-सिधमें मिलावै
परम सुखधाम तहँ प्रान मेले ॥
- (१३) आठहू पहर मतवाल लागी रहै
आठहू पहरकी छाक पीवै ।
आठहू पहर मस्तान माता रहै
ब्रह्मके देहमे भक्त जीवै ।
- (१४) साँच ही कहत और साँच ही गहत है
काँचकूँ त्यागकर साँच लगा ।

इस बे-गमपुर शहर तक पहुँच पाना कठिन है । वही पहुँच पाता है जो बे गम हो जाता है, निर्द्वन्द्व हो जाता है ।

(१०) मुख=मूर्ख । तिको=उसका । गूगेका सैनके लिये देखिए ऊपर (८)

(११) बिन. रहै=विना हाथके और विना तौत (तन्त्री=वीणा) के ही बहों नाद गाया करता है (राग बजाया करता है) ।

(१३) आठहू पहरकी (व्याख्या और छपे पाठके लिये दे० पृ० १८०)

- कहैं कबीर यू भक्त निर्भय हुआ
जन्म और मरनका भर्म भागा ।
- (१५) गगन गरजै तहाँ सदा पावस झरै
होत झनकार नित बजत तूरा ।
गगनके भवनमे गैवका चाँदना
उदय और अस्तका नाँव नाहीं ।
दिवस और रैन तहँ नेक नहिँ पाइये
प्रेम, परकासके सिंधमाहीं ॥
- (१६) सदा आनद दुग-दुन्द व्यापै नहीं
पूरनानद भरपूर देखा ।
भर्म और आति तहँ नेक नहिँ पाइये
कहै कबीर रस एक पेखा ॥
- (१७) खेल ब्रह्माण्डका पिंडमें देखिया
जगतकी भरमना दूर भागी ।
बाहरा-भीतरा एक आकासवत
धरियामे अधर भरपूर लागी ॥
- (१८) देख दीदार मस्तान मैं होय रह्या
सकल भरपूर है नूर तेरा ।
ज्ञानका थाल और प्रेम दीपक अहै
अधर आसन किया अगम डेरा ।

(१५) और (१६) छपी पोधियोंका पाठ पृ० १५७ पर देखिए ।

(१७) ब्रह्माण्डमें जो लीला है वही पिण्डमें भी । धरियामें अधर=सीमामें असीम ।

(१८) देख . तेरा = तेरा दर्शन पाकर मैं मस्त बन गया हूँ । तेरी ही ज्योति (नूर) सर्वत्र व्याप्त है । ज्ञानका . = ज्ञानकी थालीमें प्रेमकी बत्ती जलाई है, शून्यके आसनपर अगम्यको डेरा बनाया है । दे० ऊपर (९)

कहैं कबीर तहँ भर्म भासे नहीं
जनम और मरनका मिटा फेरा ॥ २-६१)

१८

मद्ध अकास आप जहँ बैठे, जोत सब्द उजियारा हो ।
सेत सरूप राग जहँ फूले, साईं करत बिहारा हो ।
कोटिन चन्द-सूर छिप जैहैं, एक रोम उजियारा हो ।
वही पार एक नगर बसतु है, बरसत अमृत-धारा हो ।
कहैं कबीर सुनो भ्रमदासा, लखो पुरुष दरबारा हो । (२-७७)

१९

परमातम गुरु निकट विराजै
जाग जाग मन मेरे ।
धायके पीतम चरनन लागै
साईं खड़ा सिर तेरे ।
जुगन जुगन तोंहिं सोबत बीता
अजहु न जाग सबेरे । (२-२०)

२०

मन, तू पार उतर कहँ जैहौ ।
आगे पंथी पंथ न कोई, कूच-मुकाम न पैहौ ।

१८ आप = स्वयं भगवान् । जोत सब्द उजियारा = प्रकाशरूप शब्दका उजेला—अविरत चलनेवाले शब्द (संगीत, राग) का प्रकाश । सेतसरूप राग = उज्ज्वल संगीत ।

१९ परमातम गुरु = परमात्माहप गुरु ।

२० गुल = नाव खींचनेकी रस्सी । सुन्नमें = शून्यमें सुधि या खोज । पदका भाव यह है कि जीवात्मा अपनेको ही ब्रह्म मान लेता है तो वह अभेदजन्य

नहिं तहँ नीर, नाव नहिं खेवट, ना गुन खैंचनहारा ।
 धरनी-गगन-कल्प कछु नाहीं, ना कछु वार न पारा ।
 नहिं तन, नहिं मन, नहीं अपनपौ सुन्नमें सुद्ध न पैहौ ।
 बलीवान होय पैठो घटमे, वार्हा टारै होइहौ ।
 बार हि बार बिचार देख मन, अत कहँ मत जैहौ ।
 कहै कबीर सब छाडि कल्पना, ज्योके त्यो ठहरहौ (२-२२)

२१

घर घर दीपक वरै, लखै नहि अन्व है ।
 लखत लखत लखि परै, कटै जम फन्द है ।
 कहन-सुनन कछु नाहि, नहीं कछु करन है ॥
 जीते जी मरि रहै, बहुरि नहि मरन है ॥
 जोगी पडे बियोग, कहै घर दूर है ।
 पासहि बसत हजूर, तू चढत खजूर है ॥
 बाह्न दिच्छा देता घर घर घालि है ।
 मूर सजीवन पास, तू पाहन पालि है ॥
 ऐसन साहब कबीर सलोना आप है ।
 नहीं जोग नहीं जाप पुन नहीं पाप है ॥ (२-२३)

भ्रान्तिका शिकार हो जाता है । अपनी कल्पनासे ही वह अपनेको शत्रुस्वरूप समझने लगता है और उसमें अपने रूपको ही नहीं खोज पाता । (दे० अनुच्छेद ४) कबीरदाम कहते हैं कि सब कल्पना छोडो तभी अपने वास्तविक स्वरूपमें स्थिर होंगे ।

२१ घर घर दीपक = प्रत्येक घरमें दीपक जलता है अर्थात् प्रत्येक व्यक्तिके भीतर भगवानकी ज्योति है । लखत देखनेका अभ्यास करनेसे वह दिखाई देता है । जीतेजी = जो जीने ही जी मर गया—इच्छा द्वेषसे परे हो

२२

साधो, सो सतगुरु मोहि भावै ।
 सत्त प्रेमका भर भर प्याला, आप पिवै मोहि प्यावै ।
 परदा दूर करै अँखिनका, ब्रह्म दरस दिखलावै ।
 जिस दरसनमें सब लोक दरसै, अनहद सब्द सुनावै ।
 एकाहि सब सुख-दुख दिखलावै, सब्दमे सुरत समावै ।
 कहै कबीर ताको भय नाहीं, निर्भय पद परसावै । (२-३८)

२३

तिविर साँझका गहिरा आवै, छावै प्रेम मन-तनमें ।
 पच्छिम दिसकी खिडकी खोलो, डूबहु प्रेम-गगनमे ।
 चैत-कँवल-दल रस पीयो रे, लहर लेहु या तनमे ।
 सख घंट सहनाई बाजै, सोभा-सिंध महलमे ।
 कहै कबीर सुनो भाई साधो, अमर साहब लख घटमे । (२-४०)

गया ।—वह फिर नहीं मरनेका । जोगी =योगी भगवान्को न पाकर वियोगमें पड़े रहते हैं और घरको—अपने लक्ष्यको—दूर बताते हैं । पास ही भगवान् हैं—क्यों कि वे अग अगमें व्याप्त हैं तो भी खजूरपर चढ़ते हैं अर्थात् समाधि लगाते हैं । दिच्छा =दीक्षा, शिष्यको मंत्र देना । घालि है =चौपट करेगा । मूर सजीवन =सजीवनी बूटी । पाहन =पत्थर =मूर्ति, शालिग्राम आदि । ऐसन =ऋषीका साहब ऐसा सलोना (सुन्दर) है कि उसे पानेके लिये न जोगकी न जापकी न पुण्यकी न पापकी ही जहरत् है, वह सहज ही मिलता है (दे० पृ० १५१) ।

२२ सत्त प्रेम=वास्तविक प्रेम । सब्दमें सुरत=देखिए १७ वें पदकी व्याख्या ।

२३ तिविर=अधकार । सायकालका अधकार पश्चिम दिगन्तकी ओरसे गहरा होता आ रहा है, पश्चिमकी खिडकी खोल दो, प्रेमके आकाशमें अपनेको डुबा दो । सायंकाल प्रिय समागमकी तैयारीका समय है । पिडमें 'पश्चिम' का अर्थ है पीठकी ओर—सुषुप्ता मार्ग । भक्तस्वी प्रेयसीका तन और

२४

जिससे रहनि अपार जगतमें, सो प्रीतम मुझे पियारा हो ।
 जैसे पुरइनि रहि जल भीतर, जलहिमे करत पसारा हो ।
 वाके पानी पत्र न लागै, ढलकि चलै जस पारा हो ।
 जैसे सती चढे अगिनपर, प्रेम-वचन ना टारा हो ।
 आप जरै औरनिको जरै, राखै प्रेम-मरजादा हो ।
 भवसागर इक नदी अगम है, अहद अगाह धारा हो ।
 कहै कवीर सुनो भाई साधो, विरले उतरे पारा हो । (२-४८)

२५

हरिने अपना आप छिपाया ।
 हरिने नफीज कर दिखराया ॥
 हरिने मुझे कठिन विच घेरी ।
 हरिने दुबिधा काटी मेरी ॥

मन रोमांच और औत्सुक्यसे भर गया है—छावै प्रेम मन तनमें। चित्तरूपी कमल-दलका रस पान करो। —मनहीमें उम परम सुखका साक्षात्कार करो। शरीरमें प्रेमकी लहरें तरंगित हों। शोभाका समुद्र जो यह महल है—अन्त करण है—वहाँ मिलनका सूचक शख घण्टा और महनाई आदि वाजे बज रहे हैं। कवीरदास कहते हैं कि ऐ साधु, तू अमर साहबको—अक्षय मुहाग देनाले स्वामीको अपने भीतर ही देर।

सायकालका अंधेरा अनेक सन्तोंके माध्यमे बुढापेका प्रतीक है। किन्तु इस पदमे यह प्रियसमागम-कालका प्रतीक है। पिंडमें इमना योगपरक अर्थ इस प्रकार होगा—सुपुष्पा मार्ग खोल दो और इम प्रकार गगन (ज्ञान, सहस्रार) मे समाधिचिन्त्य प्रेमका अनुभव करो। इस समाधिकालमें शख घण्टा काहल आदिकी ध्वनि पहले सुनाई देनी है फिर वह उपरत हो जाती है और साधक परम-ज्योतिकी अपूर्व गोभा देखता है और परमात्माको घटमें ही प्राप्त करता है।

२४ रहनि अपार = अनन्त कालके लिये रहना, शाश्वत स्थिति। पुरइनि = कमलका पत्ता जिस परसे पानी पाराकी तरह ढरक जाता है। कमलपत्रकी उपमा उन लोगोंके लिये दी जाती है जो सत्कारमें रहकर भी सत्कारके मोहमें नहीं फँसते।

२५ हरिने = भगवान् अपने आपको छिपा रखा है। नफीज=नफीस, सुंदर।

हरिने सुख-दुख बतलाये ।
हरिने सब दुद मिटाये ॥
ऐसे हरिपै तन-मन बाँधे,
प्राणहि तजू हरि नहीं बिसाँधे ॥ (१-४५)

२६

ओंकार सबै कोई सिरजै, रागरवरूपी अग ।
निराकार निर्गुन अविनासी, कर वाहीको सग ॥
नाम निरंजन नैनन-मद्धे, नाना रूप धरत ।
निरकार निर्गुन अविनासी, अपार अथाह अग ॥
महासुख मगन होई नाचै, उपजै अग तरग ।
मन और तन थिर न रहतु है, महा सुखके सग ॥
सब चेतन सब अनन्द सब है दुख गहन्त ।
कहाँ आदि कहे अन्त आप सुख बिच धरत ॥ (२-७२)

२७

सतगुरु सोइ दया करि दीन्हा ।
ताते अन-चिन्हार मै चीन्हा ॥

बिन पग चलना बिन पर उडना, बिना चूँचका चुगना ।
बिन नैननका देखन-पेखन, बिन सरवनका सुनना ।
चद न सूर दिवस नहिं रजनी, तहाँ सुरत लौ लाई ।
बिना अन्न अमृत-रस-भोजन, विन जल तृपा बुझाई ।

२६ ओंकार जो सशक्ती सृष्टि करता है भगवान्‌का रागरूपी—शब्दरूपी अग है । नाम धरत=यद्यपि उनका नाम निरंजन है तथापि वे नानारूप धारण करते रहते हैं । महासुख, सग=महा आनन्दमें मग्न होकर वे नाच रहे हैं । उनका मिलनरूपी महासुखके साथ मन और तन स्थिर नहीं रहते । आप .. धरत=वे स्वयं अपने आनन्दके भीतरसे ही धारण किए हुए हैं ।

२७ अनचिन्हार=अपरिचित । चूँच=चोंच । सुरत लौ=अन्तर्मुखी समाधि ।

जहाँ हरस तहँ पूरन सुख है, गह सुख कासौ कहला ।
कहै कबीर बल बल सतगुरुकी, धन सिप्यका लहना । (२-८१)

२८

निरगुन आगे सरगुन नाचै,
वाजै सोहँग दूरा ।
चेलाके पावँ गुरूजी लागै,
यही अचम्भा पूरा ॥ (२-८५)

२९

प्रश्न
कबीर, कवसे भये वैरागी ।
तुम्हरी सुरति कहाँको लागी ॥

उत्तर

बइचित्राका मेला नाहीं, नहीं गुरू नहीं चेला ।
सकल पसारा जिन दिन नाहीं, जिहि दिन पुरुष अकेला ॥
गोरख, हम तबके अहै वैरागी ।
हमरी सुरति ब्रह्मसो लागी ।

कहै लहना=बलिहारी है उम मत्यगुरुकी और वन्य है उम शिष्यका ऐसे गुरुको पाना ।

२८ निर्गुणके आगे सरगुण नाच रहे हैं और मोऽहका तूर्य वज्र रहा है । सोऽहं= 'वह मैं ही हूँ' ऐसी अभेदकी प्रतीति । यहाँ गह निर्गुण ब्रह्म है और मैं जीव है । जीवका अहकार ही उसे ब्रह्मके साथ एक अनुभव कराता है, ऐसा कबीरपन्थी मत है (दे० अनु० ४) । यह ऐसा हुआ मानों गुरु (परब्रह्म) चेला (जीव) के पेरों पडते हैं । क्योंकि सोऽहंमें सः (=वह=ब्रह्म) दूरका होनेसे अप्रधान होता है और अह (=मैं=जीव) निकटका होनेसे प्रधान ।

२९ बइचित्रा=वैचित्र्य, नानात्व, एकका अनैक होना । ब्रह्मा टीका= ब्रह्माने सब सृष्टि रचनाका अधिकार नहीं पाया था और विष्णुने भी पालन

ब्रह्मा नाहि जब टोपी दीन्ही, बिस्तु नहीं जब टीका ।
 सिव-शक्तीकै जनमै नाहीं, तवै जोग हम सीखा ॥
 कासीमें हम प्रगट भये है, रामानद चेताये ।
 प्यास अहदकी साथ हम लाये, मिलन-करनको आये ॥
 सहजै सहजै मेला होइगा, जागी भक्ति उतगा ।
 कहै कबीर सुनो हो गोरख, चलो गीतके सगा ॥ (२-८७)

३०

या तरिवरमे एक पखेरू, भोग सरस वह डोलै रे ।
 वाकी सत्र लखै नहिं कोई, कौन भावसो बोलै रे ।
 दुर्म-डार तहँ अति घन छाया, पछी बसेरा लेई रे ।
 आवै साँझ उडि जाय सबेरा, मरम न काहू देई रे ।
 सो पछी मोहि कोइ न बतावै, जो बोले घटमोही रे ।
 अवरन-वरन रूप नाहिं रेखा, बैठा प्रेमके छोही रे ।
 अगम अपार निरन्तर बासा, आवत-जात न दीसा रे ।
 कहै कबीर सुनो भाई साधो, यह कुछ अगम कहानी रे ।
 या पछीके कौन ठौर है, बूझो पडित ज्ञानी रे । (२-९९)

करनेका अधिकार नहीं पाया था । टोपी देना = राज्य पाना । टीका लेना = सिंहासनपर अभिषिक्त होना । प्यास अहदकी = असीमको पानेकी तृष्णा । उतंगा = ऊँची ।

गीत = शब्द . राग । यह पद गोरखनाथ और कबीरके सवादके रूपमें लिखा गया है और परवर्ती जान पड़ता है । इसका भाव है कि आत्मा ब्रह्मा विष्णु और शिवके सृष्टि होनेके पूर्व भी विद्यमान था । इस भावके दोहे क प्र में भी मिलते हैं (दे० पद ११७)

३० इस पदके पखेरू और पछी (पक्षी) शब्द जीवात्मा (हंस) के वाचक हैं । भोग रे = सरस समोगके रससे मस्त होकर वह झूम रहा है । संघ = सधान, खोज, परिचय । दुर्म = द्रुम, पेड़, यहाँ मनुष्यके शरीरसे मतलब है । मरम... रे = किसीको अपना मर्म (रहस्य) नहीं जानने देता ।

३१

निस-दिन सालै घाव, नीद आवै नहीं ।
पिया-मिलनकी आस, नैहर भावै नहीं ॥
खुल नये गगन-किवाड, मन्दिर उजियार भयो ।
भयो है पुरुषसे भेट तन-मन वार दयो ॥ (२-१००)

३२

नाचु रे मेरे मन मत्त होय ।
प्रेमको राग बजाय रैन-दिन शब्द सुनै सब कोइ ।
राहु-केतु नवप्रह नाचै जन्म जन्म आनद होइ ।
गिरी-समुन्दर धरती नाचै, लोक नाचै हँस-रोइ ।
छापा-तिलक लगाइ बॉस चढ, हो रहा जगसे न्यारा ।
सहस कला कर मन मेरौ नाचै, रीझै सिरजनहारा ॥ (२-१०३)

३३

मन मस्त हुआ तब क्यो बोले ।
हीरा पायो गौठ गठियायो, बार बार बाको क्यो खोले ।

३१ गगन किवाड़=शून्यका दरवाजा, यान साधनाक पक्षम समाधि ।

३२ भाव यह है कि सृष्टिके आनन्दसे समस्त चराचर ब्रह्माण्ड नाच रहा है, ग्रह-तारिकाएँ, पहाड़-समुद्र सब उल्लासके साथ नाच रहे हैं । ईसकर या रोकुर सारा लोक ही नाच रहा है । फिर, ऐ मेरे मन, क्यों न मेरे साथ तू भी मत्त होकर नाचे ? नाचना तो पड़ेगा ही, फिर प्रसन्न होकर आनन्दका नृत्य कर । छापा-तिलक लगानेवाले अपनेको दुनियासे विशेष समझते हैं । उनका अपनेको अलग समझना वैसा ही उपहामासुपद है जैसा धरती पहाड़को नाचते देख कोई आइसी बरतीमें बॉम गाड़कर ऊपर जा बैठे और समझ ले कि वह इस विकट नृत्यसे छुटकारा पा गया । मेरा मन सहस्रकलापर नाच रहा है और इस नाचके सिरजनहार रीझ रहा है, क्यो कि उसने लीलाहीके लिये तो सब कुछ सिरजा है ।

३३ इस पदके भीतरी अर्थके लिए पृ० ११४-२१५ देखिए । सुरत-कलारी

हलकी थी तब चढी तराजू, पूरी भई तब क्यो तोले ।
 सुरत-कलारी भई मतवारी, मदवा पी गई बिन तोले ॥
 हसा पाये मानसरोवर, ताल तलैया क्यो डोले ।
 तेरा साहब्र है घरमाहीं, बाहर नैना क्यो खोले ।
 कहै कबीर सुनो भाई साधो, साहन मिल गये तिल ओले ॥
 (२-१०५)

३४

मोहि तोहि लागी कैसे छूटे ।
 जैसे कमलपत्र जल बासा,
 ऐसे तुम साहिव हम दासा ॥
 जैसे चकोर तकत निस चदा,
 ऐसे तुम साहिव हम बदा ॥
 मोहि तोहि आदि-अन्त बन आई,
 अब कैसे लगन दुराई ॥
 कहै कबीर हमरा मन लागा,
 जैसे सरिता सिध समाई ॥ (२-११०)

३५

बालम, आओ हमारे मेह रे ।
 तुम बिन दुखिया देह रे ।
 सब कोई कहे तुम्हारी नारी, मोकों लागत लाज रे ।
 दिलसे नहीं दिल लगाया, तब लग कैसा सनेह रे ।
 अन्न न भावै नींद न आवै, गृह-बन धरै न धीर रे ।
 कामिनको है बालम प्यारा, ज्यो प्यासेको नीर रे ।

• तोले=सुरतिहपी कलारी (मद्य बेचनवाली) ने मत्त होकर बिना तोले ही बहुत पी लिया । तिल ओले=तिलकी ओटमें ।

है कोई ऐसा पर-उपकारी, पियसो कहै सुनाय रे ।
अब तो बेहाल कवीर भयो है, विन देखे जिव जाय रे ॥ (२-११३)

३६

जाग पियारी अब का सोवै ।
रैन गई दिन काहेको खोवै ॥
जिन जागा तिन मानिक पाया ।
तै बोरी सब सोय गँवाया ।
पिये तेरे चतुर दू मूरख नारी ।
कवहुँ न पियकी सेज सँगारी ॥
ते वारी बौरापन कीन्ही ।
भर-जोवन पिय अपन न चीन्ही ॥
जाग देख पिय सेज न तेरे ।
तोहि छाँडि उठि गये सबेरे ॥
कहै कवीर सोई लुन जागै ।
शब्द-ज्ञान उर-अन्तर लागै ॥ (२-१२६)

३७

(१) सूर-परकास, तहँ रैन कहँ पाट्ये
रैन परकास नहि सूर भासै ।
ज्ञान-परकास अज्ञान कहँ पाट्ये
होय अज्ञान तहँ ज्ञान नासै ।
काम बलवान तहँ प्रेम कहँ पाट्ये
प्रेम जहाँ होय तहँ काम नाहीं ।

३७ (१) जिस प्रकार सूर्यका प्रकाश होनेम रात नहीं रहती और रात जहाँ होती है वहाँ सूर्यका प्रकाश नहीं रहता, उसी प्रकार चहों ज्ञानका प्रकाश होता है वहाँ अज्ञान नहीं रहता और अज्ञान जहाँ रहता है वहाँ ज्ञान नहीं होता । इसी प्रकार जहाँ काम बलवान है वहाँ प्रेम नहीं और जहाँ प्रेम

- कहै कबीर यह सत्त विचार है
समझ विचार कर देख मॉही ।
- (२) पकड समसेर सप्राममै पैसिये
देह-परजन्त कर जुद्ध भाई ।
काट सिर बैरियों दाब जहँका तहाँ
आय दरबारमे सीस नवाई ॥
- (३) सूर सप्रामको देख भागै नहीं,
देख भागै सोई सूर नाही ।
काम और क्रोध मद लोभसे जूझना,
मचा घमसान तन-खेत मॉहीं ।
सील और सॉच सन्तोप साही भये,
नाम समसेर तहाँ खूब बाजे ।
कहै कबीर कोइ जूझिहै सूरमा
कायरौं भोड तहँ तुर्त भाजे ॥
- (४) साधको खेल तो बिकट बेंडा मती
सती और सूरकी चाल आगे ।
सूर घमसान है पलक दो चारका
सती घमसान पल एक लागै ।
साध सप्राम है रैन-दिन जूझना
देह परजन्तका काम भाई ॥ (१-३४)

बलवान् होता है वहाँ काम नहीं रहता । ज्ञान और अज्ञानका तथा प्रेम और कामका सम्बन्ध प्रकाश और अन्धकारके सम्बन्धके समान है ।

(२) समसेर=तलवार । (दे० पृ० १६०)

(३) शूर युद्धसे भागता नहीं और जो भागता है वह शूर नहीं । तनहूषी खेत (मैदान) में काम-क्रोध आदि शत्रुओंसे घमसान मची हुई है । साही=साथी ।

(४) दे० पृ० १९० । बिकट बेंडा=अत्यन्त कठिन ।

३८

भ्रमका ताला लगा महल रे, प्रेमकी कुजी लगाव ।
कपट-किवडिया खोलके रे, यहि विधि पियको जगाव ॥
कहै कबीर सुनो भाई साधो, फिर न लौ अस दाव ॥ (१-५०)

३९

साधो, यह तन ठाठ तँबूरेका ।
ऐचत तार मरोरत खँटी, निरसत राग हजूरैका ॥
टटे तार बिखर गई खँटी, हो गया धूरम-धूरेका ।
कहै कबीर सुनो भाई साधो, अगम पथ कोई सूरेका ॥ (१-९९)

४०

अवधू, भूलेको घर लावै ।
सो जन हमको भावै ॥
घरमें जोग भोग घरहीमे, घर तज बन नाहिं जावै ।
घरमें जुक्त मुक्त घरहीमे, जो गुरु अलख लखावै ।
सहज सुन्नमे रहै समाना, सहज समाधि लगावै ।
उन्मुनि रहै ब्रह्मको चीन्है, परम तत्वको ध्यावै ।

३९ यह शरीर तम्बूरेका तार है । ऐचत . का=जिग प्रकार तम्बूरेकी खटियों मरोरनेसे और तार सींचनेसे सुन्दर ध्वनि निकलती है उसी प्रकार इन्द्रिय-दमन और मनके सयमसे भगवानका राग इससेसे प्रफट होता है । रागमें इलेष है (१) सगीत (२) प्रेम । टटे =जब इन्द्रिय और मन बुद्धि आदिका समवाय नष्ट हो जाता है, यह स्थूल और सूक्ष्म शरीर चूर्ण-विचूर्ण हो जाता है, तब जीव निज स्वरूपमें दिखर होता है । यह अगम पन्थ किसी शरका ही हो सकता है ।

४० सच्चा योग गृहस्थाश्रममें ही सम्भन है । सहज सुन्न ..=सहज ही शक्तमें

सुरत-निरतसो मेला करके, अनहद नाद बजावै ।
 घरमे बसत बस्तु भी घर है, घर ही बस्तु मिलावै ।
 कहै कबीरा सुनो हो साधू, ज्योका त्यो ठहरावै ॥ (१-६९)

४१

सन्तो, सहज समाधि भली ।
 सोईते मिलन भयो जा दिनते, सुरत न अन्त चली ॥
 आँख न मूँदूँ कान न रूँधूँ, काया कष्ट न धारूँ ।
 खुले नैन मै हँस हँस देखूँ, सुन्दर रूप निहारूँ ॥
 कहूँ सो नाम सुनूँ सो सुमिरन, जो कुछ करूँ सो पूजा ।
 गिरह-उद्यान एकसम देखूँ, भाव मिटाऊँ दूजा ॥
 जहँ जहँ जाऊँ सोई परिकरमा, जो कछु करूँ सो सेवा ।
 जब सोऊँ तब करूँ दण्डवत, पूजूँ और न देवा ॥
 शब्द निरन्तर मनुआ राता, मलिन बचनका त्यागी ।
 ऊठत-बैठत कबहुँ न बिसरै, ऐसी तारी लागी ।
 कहै कबीर यह उन्मुनि रहनी, सो परगट कर गाई ।
 सुख-दुखके इक परे परम सुख, तेहिमें रहा समाई ॥ (१-७६)

४२

तीरथमें तो सब पानी है, होवे नहीं कछु अन्हाय देखा ।
 प्रतिमा सकल तो जड है भाई, बोलै नहीं बोलाय देखा ।
 पुरान-कोरान सबै बात है, या घटका परदा खोल देखा ।
 अनुभवकी बात कबीर कहे यह, सब है झूठी पोल देखा ॥ (१-७९)

समा जाय (हठयोग आदिनी क्रियासे नहीं), सहज समाधि लगावे (दे० पृ० १५१) । उन्मुनि=उन्मनी (दे० पृ० ५०) । सुरत-निरत (देखिए ऊपर पद १७ की व्याख्या) । ज्योका त्यो=निजएप, हस देह (दे० अनु० ४) ।

६१ (देखिए पृ० १५१)

४३

पानी त्रिच मीन पियामी ।
 मोहिं सुन सुन आवै हॉमी ॥
 घरमे वस्तु नजर नहिं आवत
 बन बन फिरत उदासी ।
 आत्मज्ञान बिना जग झूठा
 क्या मथुरा क्या कासी । (१-८२)

४४

गगन मठ गैव निसान उडे ।
 चन्द्रहार चँदवा जहँ टॉगे, मुक्ता-मानिक मढे ।
 महिमा तासु देख मन थिरकर, रवि-ससि जोत जरे ।
 कहै कबीर पियै जोई जन, माता फिरत मरे । (१-९७)

४५

साधो, को हे कहसैं आयो ।
 तेहिके मन धा कहाँ बसत है, को धौ नाच नचायो ॥
 पावक सर्व अग काठहिमे, को धौ डटक जगायो ।
 हो गया खाक तेज पुनि वाको, कहू धो कहाँ समायो ॥
 अहै अपार पार कछु नाहीं, सतगुरु जिन्है लखायो ।
 कहै कबीर जेहि सूझ-ब्रह्म जस, तेई तस आज सुनायो ॥ (१-९४)

४३ भाव यह है कि भगवान् तो प्रकृतशामी हैं फिर भी मूर्ख लोग उन्हें बाहर खोजते फिरते हैं । आत्मज्ञानमे ही वह मिलते हैं, तीर्थप्रतसे नहीं ।

४४ गैव=अद्भुत ।

४५ पावक =काठमे सर्वत्र अभि है फिर बट प्रकृत कैसे होती है और प्रकृत होनेके बाद काठको भस्म करके ऊहों लीन हो जाती है ? भाव यह है कि भगवान् भी सर्वव्यापक हैं, साधनामे मिलते हैं और सावकके स्थूल शरीरको

४६

साधो, सहजै काया सोधो ।

जैसे बटका बीज ताहिमे पत्र-फूल-फल-छाया ।

काया-मद्धे बीज बिराजे, बीजा मद्धे काया ।

अग्नि-पवन-पानी-पिरथी-नभ, ता-बिन मिलै नाहीं ।

काजी पडित करो निरनय को न आपा माहीं ।

जल-भर कुभ जलै विच धरिया, बाहर-भीतर सोई ।

उनको नाम कहनको नाहीं, दूजा धोखा होई ।

कहै कबीर सुनो भाई साधो, सत्य-शब्द निज सारा ।

आपा-मद्धे आपै बोले, आपै सिरजनहारा ।

(१-९८)

४७

तरवर एक मूल बिन ठाढा, बिन फूले फल लागे ।

साखा-पत्र कछू नहि ताके, सकल कमल-दल गाजै ।

चढ तरवर दो पछी बोले, एक गुरू एक चेला ।

चेला रहा सो रस चुन खाया, गुरू निरन्तर खेला ॥

समाप्त करके फिर भी सर्वव्यापक बन रहते हैं । साधकके भीतर भगवानकी ही उद्योति जलती है ।

४६ काया (शरीर) की शुद्धि सहज ही होती है, कृन्त्राचारसे नहीं । जिस प्रकार वटके बीजमें ही उसके वृक्षकी सत्ता रहती है और उस सत्ताके अभावम वृक्ष भी नहीं होता और पवन-पानी आदि भी नहीं पा सकता उसी प्रकार आपा (=आत्मा) में ही सब कुछ है । जीवात्मा वस्तुतः परमा मासे भिन्न नहीं है । जलसे भरा हुआ घड़ा जैसे समुद्रमें डुनाया जाय वैसे भगवान्की असीम सत्ताके भीतर ही इस शरीरसे आच्छन्न भगवद्दश जीव है । उनको...=उनका नाम लेना लक्षित नहीं । क्योंकि नाम लेनेसे भ्रम हो सकता है कि वे मुझसे भिन्न हैं ।

४७ तरवर=ससार, मूल बिना खड़ा है अर्थात् मायाजन्य है । गुरू=

पछीके खोज अगम परगट, कहै कबीर बडी भारी ।
सब ही मूरत बीज अमूरत, मूरतकी बलिहारी ॥ (१-१०२)

४८

चलत मनसा अचल कीन्ही, मन हुआ रगी ।
तत्वमे निहतत्व दरसा, सगमे सगी ॥
बधते निर्बन्ध कीन्हा, तोड सब तगी ।
कहै कबीर अगम गम कीया, प्रेम रग रगी ॥ (१-१०७)

४९

जो दीसै सो तो है नाहीं, है सो कहा न जाई ।
बिन देखै परतीत न आवै, कहै न को पतियाना ।
समझा होय तो शब्दै चीन्है, अचरज होय अयाना ।
कोई ध्यावै निराकारको, कोई ध्यावै आकारा ।
या विधि इस दोनोंते न्यारा, जानै जाननहारा ।
वह राग तो लखा न जाई, मात्रा लगै न काना ।
कहै कबीर सो पढ़ै न परलय, सुरत-निरत जिन जाना ॥ (१-१०९)

५०

मुरली बजत अखड सदासे, तहाँ प्रेम झनकारा है !
प्रेम-हृद तजी जब भाई, सत्त लोककी हृद पुनि आई ।
उठत सुगध महा अधिकाई, जाको वार व पारा है ।
कोटि भान रागको रूपा, वीन सत-धुन वजै अनूपा ॥ (१-१२६)

भगवान् । चेला=जीव । रस चुन खाया=भोग भोगता रहा । गुरु खेला=भगवान् लीला करते रहे । मूरत बलिहारी=समस्त मूर्तियों यानी रूपोंमें वह अमूरत (अमूर्त, रूपहीन) होकर वर्तमान है, बलिहारी है, उसकी इस मूर्ति (स्वरूप) की ।

५१

सखियो, हमहुँ भई बलमासी ।
 आयो जोबन बिरह सतायो, अब मैं ज्ञान गली अठिलाती ।
 ज्ञान-गलीमे खबर मिल गये, हमे मिली पियाकी पाती ।
 वा पातीमे अगम सँदेसा, अब हम मरनेको न डराती ।
 कहत कबीर सुनो भाई प्यारे, बर पाये अविनासी । (१-१२९)

५२

साई बिन दरद करेजे होय ।
 दिन नहीं चैन रात नहीं निंदिया, कासे कहुँ दुख होय ।
 आधी रतियाँ पिछले पहरवा, साई बिना तरस रही सोय ।
 कहन कबीर सुनो भाई प्यारे, साई मिले सुख होय ॥ (१-१३०)

५३

कान मुरली-शब्द सुन आनन्द भयो
 जोत बरे बिन बाती ।
 बिना मूलके कमल प्रगट भयो ।
 फुलवा फुलत भौंति भौंति ।
 जैसे चकोर चन्द्रमा चितवै
 जैसे चातुक स्वौंती ।
 तैसे सन्त सुरतके होके
 हो गये जनम सँघाती ॥ (१-१२२)

५१ भई बलमासी=बालमको पानेकी उत्कट अभिलाषावाली हो गई ।

५४

सुनता नहीं सुनकी खबर, अनहृदका वाजा बाजता ।
 रस मद मदिर बाजता, बाहर सुने तो क्या हुआ ।
 इक प्रेम-रस चाखा नहीं, अमली हुआ तो क्या हुआ ॥
 काजी कितारें खोजता, करता नसीहत ओरको ।
 महरम नहीं उस हालसे, काजी हुआ तो क्या हुआ ॥
 जोगी दिगबर सेवडा, कपडा रगे रग लालसे ।
 बाकिफ नहीं उम रगसे, कपडा रगेसे क्या हुआ ॥
 मन्दिर झरोखा-नावटी, गुल चमनमे रहते सदा ।
 कहते कबीरा है सही हर-दममे साहिब रम रहा ॥ (१-११२)

५५

भक्तिका मारग झीना रे ।
 नहीं अचाह नहीं चाहना, चरनन लौ लीना रे ।
 साधनके रस-वारमे, रहे निस दिन भीना रे ।
 रागमें झुत ऐसे बसे, जैसे जल भीना रे ।
 सौई सेजनमें देत सिर, कुल बिलम न कीना रे ।
 कहै कबीर मत भक्तिना, परगट कर दीना रे । (१-७३)

५६

भाई, कोई सतशुरु सन्त कहावे ।
 नैनन अलख लखावे ॥
 प्राण पूज्य किरियाते न्यारा, सहज समाध सिग्वावे ।
 द्वार न खै पवन न रोके, नहि भवखण्ड तजावे ।

५४ अमली=नगा सवन करनका अग्रस्त । महरम=परिचित । सेवडा=श्वेतपट,
 श्वेताम्बर जेन साधु ।

यह मन जाय यहाँ लग जब ही परमात्म दरसावै ।
 करम करै नि करम रहै जो, ऐसी जुगत लखावै ।
 सदा विलास त्रास नहि तनमे, भोगमे जोग जगावै,
 धरती-पानी आकाश-पवनमें अधर मँडैया छावै ।
 सुन्न सिखरके सार सिलापर, आसन अचल जमावै ।
 भीतर रहा सौ बाहर देखै, दूजा दृष्टि न आवै । (१-६८)

५७

साधो, शब्द-साधना कीजै ।
 जे ही शब्दते प्रगट भये मन्न, सोई शब्द गहि लीजै ॥
 शब्द गुरु शब्द सुन सिख भये, शब्द सो बिरला बूझै ।
 सोई शिष्य सोई गुरु महातम, जेहि अन्तर-गति सूझै ।
 शब्दै वेद-पुरान कहत है, शब्दै सब ठहरावै ।
 शब्दै सुर-मुनि-सन्त कहत है, शब्द-भेद नहि पावै ॥
 शब्दै सुन सुन भेष धरत है, शब्दै कहै अनुरागी ।
 पद-दर्शन सब शब्द कहत हैं, शब्द कहे बैरागी ॥
 शब्दै काया जग उतपानी, शब्दै केरि पसारा ।
 कहै कबीर जहँ शब्द होत है, भवन भेद है न्यारा ॥ (१-६६)

५८

पीले प्याला हो मतवाला
 प्याला नाम अमीरसका रे ।
 कहै कबीर सुनो-सावो
 नख सिख पूर रहा विषका रे । (१-६३)

५८ मनुष्यका शरीर नखसे शिखातक विषयरूपी विषसे भरा है । उसमें रक्षा पानेका साधन नामरूपी अमृत-रसका पान करना ही है ।

५९

खमस न चीन्है बावरी, का करत बडाई ।
 बातन लगन न होयेंगे, छोडौ चतुराई ।
 साखी शब्द सदेश पढि, मत भूलो भाई ।
 सार-प्रेम कछु और है, खोजा सो पाई ॥ (१-५२)

६०

सुखसिंधकी सैरका स्वाद तब पाइ हे,
 चाहका चोतरा भूल जावै ।
 बीजके माहि ज्यो बीज-विस्तार यो
 चाहके माहि सब रोग आवै ॥ (१-५६)

६१

सुखसागरमे आयके मत जारे प्यासा ।
 अजहु समझ नर बावरे, जम करत निरासा ॥
 निर्मल नीर भरे तेरे आगे, पी ले स्वॉसो स्वॉसा ।
 मृगतृस्ना-जल छौंड बावरे, करो सुधारस-आसा ॥
 ध्रु प्रह्लाद-शुकदेव पिया, और पिया रैदासा ।
 प्रेमहि सत सदा मतवाला, एक प्रेमकी आसा ।
 कहै कबीर सुनो भाई साधो, मिट गई भयकी बासा । (१-४८)

६२

सतीको कौन सिम्बावता है,
 सँग स्वामीके तन जारना जी ।
 प्रेमको कौन सिखावता है,
 त्यागमॉहि भोगका पावना जी । (१-३५)

५९ खमस=पति, परमात्मा ।

६० चाहके माहि=इच्छाके भीतर ।

६१ सुधारस=भगवान्से प्रेम । मृगतृष्णा=विषय सुख ।

६३

अरे मन वीरज काहे न धरे ।
 पसु-पट्टी जीव कीट-पतगा सबकी सुद्ध करे ।
 गर्भ-वासमे खबर लेतु है बाहर क्यो त्रिसरे ।
 मन तू हसनसे साहेबके भटकन काहे फिरै ।
 प्रीतम छोंड और को धारे, कारज इक न सरे ॥ (१-३९)

६४

साईसे लगन कठिन है भाई ।
 जैसे पपीहा प्यासा बूँदका, पिया पिया रट लाई ।
 प्यासे प्राण तडफे दिन-राती, और नीर ना भाई ।
 जैसे मिरगा शब्द-सनेही, शब्द सुननको जाई ।
 शब्द सुनै और प्रानदान दे, तनिको नाहिँ डराई ।
 जैसे सती चढी सत-ऊपर, पियाकी राह मन भाई ।
 पावक देख डरे वह नाहीं, हँसत बैठे सदा भाई ।
 छोडो तन अपनेकी आसा, निर्भय है गुन गाई ।
 कहत कवीर सुनो भाइ साधो, नाहिँ तो-जनम नसाई ॥(१-११७)

६३ हमनसे साहेबके=सुन्दर प्रभुके रहते हुए ।

६४ साई, प्रिय, बालम आदि शब्दोंसे कवीरदासका मतलब परमात्मासे है । ये पद समासोक्ति पद्धतिपर लिखे गए हैं । एक दो विशेषणोंसे ही इन पदोंके वाच्यार्थके साथ ही साथ अप्रस्तुत अर्थ उपस्थित हो जाता है । श्लेष इनमें नहीं है । इसी लिये प्रत्येक पदके दो दो अर्थ खोजना ठीक नहीं होता । ये रूपक भी नहीं हैं, इस लिये प्रत्येक पदमें किसका आरोप किया है, यह

६५

जब मैं भूला रे भाई,
मेरे सतगुरू जुगत लखाई ।
किरिया-करम-अचार छँडा, छँडा तीरथ-का न्हाना ।
सगरी दुनिया भइ सयानी, मैं ही इक बीराना ।
ना मैं जानूँ सेवा-बदगी, ना मैं घटा बजाई ।
ना मैं मरत बरी सिधासन, ना मैं पुहुप चढाई ।
ना हरि रीझै जप तप कीन्हे, ना कायाके जारे ।
ना हरि रीझै धोती छँडे, ना पॉचोके मारे ।
दया राखि धरमको पालै, जगसो रहे उदासी ।
अपना-सा जिव सबको जानै, ताहि मिले अविनासी ।
सहै कुशब्द बादको ल्यागै, छँडै गर्व-गुमाना ।
सत्त नाम ताहीको मिलिहै कहै कवीर सुजाना ॥ (१-२२)

६६

मन ना रँगाये रँगाये जोगी कपडा ।
आसन मारि मदिरमे बैठे
ब्रह्म-छाडि पूजन लागे पथरा ॥
कनवा फडाय जटवा बढोले
दाढी बढाय जोगी होइ गैले बकरा ।

प्रश्न भी ठीक नहीं है । ये सीधे प्रेम ख्यापक पद हैं जिनमें कुछ विशेषणाका प्रयोग इस प्रकार किया गया है जिससे अप्रस्तुत भगवत्प्रेम प्रदान होकर स्वयं उपस्थित हो जाता है । ७३, ८५, ८८, ९५, ९८, आदि पद ऐसे ही हैं ।

६६ कनवा फडाय=कनफटे योगी कान चीरकर कुण्डल धारण करते हैं ।
धुनिया रमौले=धुनी रमाई । लबरा=झूठा । बढौले=बढाया । गैले=गया ।

जगल जाय जोगी धुनिया रमौले
 काम जराय जोगी होय गैले हिजरा ॥
 मथवा मुँडाय जोगी कपडा रगौले,
 गीता बॉचके होय गैले लबरा ।
 कहहि कबीर सुनो भाई साधो,
 जम दरबजवा बॉवल जैबे पकडा ॥ (१-२०)

६७

ना जानै साहब कैसा है ।
 मुछा होकर बाग जो दैवे,
 क्या तेरा साहब्र बहरा है ।
 कीडीके पग नेवर बाजे
 सो भी साहब सुनता है ।
 माला फेरी तिलक लगाया,
 लबी जटा बढाता है ।
 अन्तर तेरे कुपर-कटारी,
 यो नहिं साहब मिलता है । (१-९)

६८

हमसो रहा न जाय मुरलियाकै धुन सुनके ।
 बिना बसन्त फूल इक फूलै भँवर सदा बोलाय ।

६८ मुरलियाकै धुन=ब्रह्माण्डमे व्याप्त अनाहत नाद जिसे साधक लोग भगवान्की पुकार कहा करते हैं । इस पदकी व्याख्या समाधिके पक्षमें हो सकती है । बिना बसन्तका फूलनेवाला फूल शून्यका सहस्रार चक्र है । भँवरका लक्ष्यार्थ मन है । मेघ बरसाने=समाधिकी पूर्णताकी हालतमें ' धर्म मेघ ' की धारासार वृष्टि होती है । उस समय योगी समस्त क्लेशों और कर्मासि निवृत्त हो जाता है (पातंजल सूत्र ४।२९) । यहाँ उसीसे मतलब है । तारी लगना=समाधि लगना ।

गगन गरजै बिजुली चमकै, उठती हिये हिलोर ।
 विगसत कँवल मेष बरसाने चितवत प्रभुकी ओर ।
 तारी लागी तहाँ मन पहुँचा, गैब धुजा फहराय ।
 कहै कबीर आज प्राण हमारा, जीवत ही मर जाय ॥ (३-१०२)

६९

जो खोदाय मसजीद बसतु है और मुलुक केहि केरा ।
 तीरथ-भूरत राम-निवासी बाहर करे को हेरा ।
 पूरब दिसा हरीकौ वासा पच्छिम अलह मुकामा ।
 दिलमे खोज दिलहिमे खोजौ इहँ करीमा-रामा ।
 जेते औरत-मरद उपानी सो सब रूप तुम्हारा ।
 कबीर पोगडा अलह-रामका सो गुरु पीर हमारा । (३-२)

७०

सील-सन्तोष सदा समदृष्टि, रहनि गहनमे पूरा ।
 ताके दरस-भरम भय भाजै, होइ कलेस सब दूरा ॥
 निसि-बासर चरचा चित-चदन, आन कथा न सोहावै ।
 करनी धरनी सगीत गावै, प्रेम रग उडावै ॥
 राग सरूप अखडित अविचल, निर्भय बेपरवाई ।
 कहै कबीर ताहि पग परसो, घट घट सब सुखदाई ॥ (३-९)

७१

साध-संगत पीतम उहाँ चल जाइये ।
 भाव-भक्ति-उपदेस तहाँते पाइये ॥
 संगत ही जरि जाव न चरचा नामकी ।
 दूलह बिना वरात कहो किस कामकी ॥

दुविधाको कर दूर पीतमको ध्याइये ।
 आन देवकी सेव न चित्त लगाइये ॥
 आन देवकी सेव भली नहि जीवको ।
 कहै कबीर विचार न पावै पीवको ॥ (३-१३)

७२

तोर हीरा हिराइल बा किचडेमे ।
 कोई ढूँढै पूरब कोई ढूँढै पच्छिम
 कोई ढूँढै पानी-पथरेमे ।
 दास कबीर ये हीराको परखै
 बाँध लिहलै जीयराके अँचरेमें । (३-२६)

७३

आयी दिन गीनेकै हो, मन होत हुलास ।
 डोलिया उठावे बीजा बनवाँ हो, जहँ कोई न हमार ॥
 पइयो तोरी लगौ कहरवा हो, डोली धर छिन बार ।
 मिल लेवै सखिया सहेलर हो, मिलौ कुल परिवार ॥
 दास कबीर गावँ निरगुन हो, साधो करि ले बिचार ।
 नरम-गरम सौदा करि ले हो, आगे हाट ना बाजार ॥ (३-२६)

७४

अरे दिल,
 प्रेमनगरका अन्त न पाया, ज्यों आया त्यो जावैगा ।
 सुन मेरे साजन सुन मेरे मीता, या जीवनमे क्या क्या बीता ॥
 सिर-पाहनको बोझा लीता, आगे कौन छुडावैगा ।

७२ हिराइल बा=खो गया है । बाध लिहिल=बाध लिया ।

७४ परली पार=उस पार । दूटी नावका लक्ष्यार्थ गलत साधना मार्ग है ।

परली पार मेरा मीता खडिया, उस मिलनेका ध्यान न धरिया ।
 टूटी नाव उपर जो वेठा, गाफिल गोता खावैगा ॥
 दास कबीर कहै समुझाई, अन्तकाल तेरा कान सहाई ।
 चला अकेला सग न कोई, किया आपना पावैगा ॥ (३-३०)

७५

वेद कहे सरगुनके आगे निरगुनका विसराम ।
 मरगुन-निरगुन तजहु मोहागिन, देख सबहि निज धाम ।
 सुख दुख वहाँ कट्टू नहि व्याप, दरसन आठो जाम ।
 नूरै ओढन नूर डासन, नूरैका सिगहान ।
 कहै कबीर सुनो भाई साधो, सतगुरु नूर तमाम । (३-५५)

७६

(१) तू सुरत नैन निहार वह अडमे सारा है ।
 तू हिरदे सोच बिचार यह देग हमारा है ।
 सतगुरु दरस होय जब भाई,
 वह दे तुमको प्रेम चित्ताई,
 सुरत-निरतके भेद बताई,
 तब देखे अण्डकै पारा है ॥

सकल जगतमे रतकी नगरी,
 चित्त भुलावै बाकी डगरी,

७५ वेद केवल सगुनके आगे निर्गुण ब्रह्मको बताकर कहता है कि वहीं विश्राम मिलता है । पर यह भी ठीक नहीं । वह निर्गुण सगुणसे परे है । निर्गुणके भी आगे जीव सत्यपुरुषको पाता है, वही उसका अपना वाम है । (ऊपर दे० अनु० ४) । नूरै=प्रकाश ही । नूर तमाम=परिपूर्ण ज्योति ।

सो पहुँचे चाले बिन पग री,
ऐसा खेल अपारा है ॥

(२) लीला सुक्ख अनन्त वहाँकी
जहाँ रास विलास अपारा है,
गहन-तजन छूटे यह पाई
फिर नहि पाना सताना है ॥ ३ ॥

पद निरवान है अनन्त अपारा
सुरति मूरति लोक पसारा,
सत्तपुरुष नूतन तन धारा
साहिव सकल रूप सारा है ॥ ४ ॥

बाग-बागीचे खिली फुलवारी
अमृत-लहरैं हो रहीं जारी
हसा केल करत तहँ भारी
जहँ अनहद घूरै अपारा है ॥ ५ ॥

तामघ अधर सिहासन गाजै
पुरुष महा तहँ अधिक विराजै
कोटिन सूर रोम इक लजै
ऐसा पुरुष दीदारा है ॥ ६ ॥

पथ बिना सतराग उचारैं
जो बेधत हिये मँझारा है ।
जन्म जन्मका अमृत धारा
जहँ अधर-अमृत फुहारा है ॥ ७ ॥

(१) अड=ब्रह्माण्ड । सुरति-निरति (दे० पद १७ की टिप्पणी) (२)
गहन-तजन=ग्रहण ओर त्याग ।

सतसे सत्त सुन्न कहलाई,
सत्त भँडार याहीके मॉहीं,
नि तत रचना ताहि रचाई
जो सबहिनते न्यारा है ॥ ८ ॥

अहद लोक वहाँ है भाई,
पुरुष अनामी अकह कहाई ।
जो पढ़ुँचे जानेगे वाही
कहन सुननते न्यारा है ॥ ९ ॥

रूप-सरूप कछु वहाँ नाहीं,
ठौर-ठॉव कछु दीसै नाहीं ।
अजर-तुल कछु दृष्टि न आई
कैसे कहुँ सुँमैरा है ॥ १० ॥

जापर किरपा करिहै साई
अनहद मारग गावै ताही ।
उद्वच परलय पावत नाहीं
जब पावै दीदारा हो ॥ ११ ॥

कहै कबीर मुख कहा न जाई
ना कागदपर अक चढाई ।
मानो गूँगे सम गुड खाई
कैसे बचन उचारा हो ॥ १२ ॥ (३-४८)

७७

चल हंसा वा देस जहँ पिया बसै चितचोर ।
सुरत सोहागिन है पनिहारिन, भरै ठाढ़ बिन डोर ॥

७७ सुरत . डोर=मुरतिरूपी सुहागिन जहाँ बिना डोरीके ही पानी भरती

बहि देसवों बादर ना उमडै रिमझिम बरसं मेह ।
 चौबारेमे बैठ रहो ना, जा भीजहु निर्देह ॥
 बहि देसवामें नित्त पूर्निमा, कबहुँ न होय अंधेर ।
 एक सुरजकै कवन बतावै, कोटिन सुरज उँजेर ॥ (३-६०)

७८

कहै कबीर सुनो हो साधो, अमृत-बचन हमार ।
 जो भल चाहो आपनो, परखो करो विचार ॥
 जे करतातै ऊपजै, तासो परि गयो बीच ।
 अपनी बुद्धि विवेक-बिन, सहज बिसाही मीच ॥
 यहिमेते सब मत चलै, यही चल्यो उपदेस ।
 निश्चय गहि निर्भय रहो, सुन परम तत्त सदेस ॥

है । डोरी यहाँ ध्यानके लिये व्यवहृत है । (तु० धामा टुटिगा गगन बिनसिगा)
 भाव यह है कि वहाँ सहज ही भगवानके प्रति प्रीति बनी रहती है । मोह=
 आनदवर्षा, समाधिके पक्षमें धर्ममेघ (दे० ६८ पदकी टिप्पणी) । चौबारे
 निर्देह=यहाँ ओसारेमें बैठ रहनेकी जरूरत नहीं है, वहाँ बिना देहके ही उस
 आनन्दवृष्टिमें भीगना उचित है । क्योंकि देह वहाँ होती ही नहीं ।

७८ परखो=परीक्षा करो । परख पदके लिये दे० अतु० ७ जे...मीच=जिस
 कर्त्तासे उत्पन्न हुए उससे अज्ञानके कारण तुम भिन्न हो गए हो । अपनी ही या
 विवेकशून्य बुद्धिके कारण तुमने अनायास ही मृत्यु बिसाही है (बिसाहना=
 खरीदना) । यहिमेते सन्देश=इसी बुद्धिसे सब मत और सब उपदेश निकले
 हैं (जो सब अज्ञानसे उत्पन्न होनेके कारण भ्रान्त हैं) । तुम निश्चय करो और
 (सत्यको ग्रहण करके) निर्भय रहो और परम सत्यका सन्देश सुनो । धमार=
 गानविशेष, हुडदंग । दूरहि करता. ,आस=कर्त्ताको दूर रख कर उससे विरुद्ध
 दूरकी बातकी आशा लगाते हो । बिसूर=पछताकर, दुःख करके ।

केहि गाथो केहि ध्यावहू, छोडो सकल धमार ।
 यह हिरदे सबको वसे, क्यों सेवो सुन्न-उजाड ॥
 दूरहि करता थापिकै, करी दूरकी आस ।
 जो करता दूर हुते, तो को जग सिरजै पास ॥
 जो जानो यँहँ है नही, तो तुम धायो दूर ।
 दूरसे दूर भ्रमि भ्रमि, निष्फल मरो विमूर ॥
 दुरलभ दरसन दूरके, नियर सदा सुख-वास ।
 कहँ कबीर मोहि व्यापिया, मत दुख पावै दास ॥
 आप अपनपौ चीन्हहू, नख-मिख सहित कबीर ।
 आनद-मगल गावहू, होहि अपनपौ थीर ॥ (३-६३)

७९

ना मै धमीं नाही अधमीं, ना मै जती न कामी हो ।
 ना मै कहता ना मै सुनता, ना मै सेवक-स्वामी हो ।
 ना मै बधा ना मै मुक्ता, ना मै बिरत न रंगी हो ।
 ना काहूसे न्यारा हूआ, ना काहूके सगी हो ।
 ना हम नरक-लोकको जाते, ना हम सुर्ग सिधारे हो ।
 सब ही कर्म हमारा कीया, हम कर्मनते न्यारे हो ।
 या मतको कोई बिरलै वूझै, सो अटर हो बैठे हो ।
 मत कबीर काहूको थापै, मत काहूको मेटे हो ॥ (३-६६)

८०

सत्त नाम है सबतै न्यारा ।
 निर्गुन-सर्गुन शब्द-पसारा ॥
 निर्गुन बीज सर्गुन फल-फूला ।
 माखा ज्ञान नाम है मूला ॥

मूल गहेते सब सुख पावै ।
डाल-पातमे मूल गँवावै ॥

साई मिलानी सुख दिलानी ।
निर्गुन-सर्गुन भेट मिटानी ॥ (३-६९)

८१

प्रथम एक जो आपै आप । निरकर निर्गुन निर्जाप ॥
नाहिं तव आदि-अन्त-मध-तारा । नाहिं तव अध-धुध उजियारा ॥
नाहिं तव भूमि पवन-आकासा । नाहिं तव पावक-नीर-निवासा ॥
नाहिं तव सरसुति-जमुना-गगा । नाहिं तव सागर-समुद-तरंगा ॥
नाहिं तव पाप-पुन्र नाहिं वेद-पुराना । नाहिं तव भये कतेब-कुराना ॥
कहै कबीर विचारिकै, तब कुछ किरपा नाहि ।
परम पुरुष तहँ आपही, अगम-अगोचर माहिं ॥
करता कछु खावै नाहिं पीवै । करता कबहूँ मरै न जीरै ॥
करताके कुछ रूप न रेखा । करताके कछु बरन न मेखा ॥
जाके जात-गोत कछु नाहीं । महिमा बरनि न जाय मो पाहीं ।
रूप-अरूप नहीं तेरा नाँव । बर्न-अबर्न नही तेहि ठाँव ॥ (३-७४)

८२

कहै कबीर विचारिके, जाके बर्न न गाँव ।
निराकार और निर्गुना, है मूरन सब ठाँव ॥
करता आनन्द खेल लाई, ओकारते सृष्टि उपाई ॥
आनन्द धरती आनन्द आकास । आनन्द चद-सूर परकास ॥
आनन्द आदि-अत-मध-तारा । आनन्द अन्धकूप उजियारा ॥

८२ करता. =कतनि आनन्दसे ही सब कुछ उत्पन्न किया है और सब कुछ आनन्द ही है । खेल=लीला ।

आनद सागर-समुद्र-तरगा । आनद सरसुति जमुना-गगा ॥
करता एक और सब खेल । मरन-जनम विरह मेल ॥
खेल जल थल-सकल जहाना । खेल जानौ जमी असमाना ॥
खेलका यह सकल पसारा । खेल मॉहिं रहै ससारा ॥
कहै कवीर सब खेलनमाही । खेलनहारको चीन्हैं नाहीं ॥ (३-७६)

८३

झी झी जतर बाजै ।
कर चरन विहूना नाचै ।
कर विनु बाजै सुनै श्रवन विनु
श्रवन श्रोता लोई ।
पाठ न सुवास सगा विनु अवसर
बूझौ मुनि-जन सोई ॥ (३-८४)

८४

मोर फकिरवा मागि जाय,
मे तो देखहू न पौल्यौं ।
मगनसे क्या मागिये,
बिन मागे जो देय ।
कहै कवीर मे हौं वाही को,
होनी होय सो होय ॥ (३-८९)

८३ कर चरन विहूना=विना हाथ पेरके । पाठ न सुवास=न कोई पाठ है न सुवास है । पाठ=राज-सिंहासन । सुवास=प्रजाके बसानेका काम । सभा विनु अवसर=कोई सभा नहीं है (जो नाच देखे)) किन्तु अवसर (सर्वावसर=आम दरबार) है । पॉचवी पंक्तिका पाठ “ पाठ विनु वास, सभा विनु अवसर ” ठीक जान पड़ता है । अवसर=दरबार । भाव यह कि राज-पाठ तो उसके नहीं है पर उसने सबको वास दिया है और सभा अर्थात् दरवारी बैठक-घर तो उसके पास नहीं है पर उसका खुला दरवार लगा हुआ है ।

८४ मेरा फकीर मुझसे कुछ माँग गया और मैं उसे देख भी नहीं पाया ।

८५

नैहरसे जियरा फाट रे ।
 नैहर नगरी जिनके बिगड़ी, उसका क्या घर-जाट रे ।
 तनिक जियरवा मोर न लागै, तन मन बहुत उचाट रे ।
 या नगरीमें लख दरवाजा, बीच समुदर घाट रे ।
 कैसेकै पार उतरिहै सजनी, अगम पथका पाट रे ।
 अजब तरहका बना तबूरा, तार लमै मन मात रे ।
 खँटी टूटी तार बिलगाना, कोउ न पूछत बात रे ।
 हँस हँस पूछै मातुपितासो, भोरें सासुर जाब रे ।
 जो चाहै सो वो ही करिहै, पत वाहीके हाथ रे ।
 न्हाय धोय दुल्हन होय बैठी, जोहै पियकी बाट रे ।
 तनिक घुघटवा दिखाव सखीगी, आज सोहागकी रात रे ।
 कहै कबीर सुनो भाई साधो, पिया-मिलनकी आस रे ।
 मोर होत बदे याद करोगे, नीद न आवे खाट रे । (३-९९)

८६

जीव महलमे सिव पहनुवाँ, कहाँ करत उनमाद रे ।
 पहुँछा देवा करिलै सेवा, रैन चली आवत रे ।
 जुगन जुगन करै पतीछन, साहबका दिल लाग रे ।
 सूझत नाहिँ परम सुख सागर, बिना प्रेम बैराग रे ।

हाथ मैं स्वयं भिखारी हूँ, मगनसे क्या मोंगना ! फिर उस मगनसे मोंगनेका तो कोई प्रश्न ही नहीं उठता जो बिना मोंगे ही अपना सर्वस्व दे दे । फकीर कहते हैं कि मैं तो उसीका हूँ, अब जो होना हो सो होवे ।

८५ तम्बूरासे शरीरका लक्ष्य है (दे० पद ३९ की टिप्पणी) । खँटी-तार इन्द्रिय और अन्त करणकी ओर इशारा करते हैं । नैहरसे इस दुनियाका और सासुरसे परलोकका अर्थ लक्षित है ।

सरवन सुर बुझि साहेबसे, पूरन प्रगट भाग रे ।
कहै कबीर सुनो भाग हमारा, पाया अचल सोहाग रे ॥
(३-९६)

८७

गगनघटा घहरानी साधो गगनघटा घहरानी ।
पूरब दिससे उठी है बदरिया, रिमझिम बरसत पानी ।
आपन आपन मेड सम्हारो, बह्यौ जात यह पानी ।
सुरत-निरतका बेल नहायन, करै खेत निर्वानी ।
धान काट मार घर आवै, सोई कुसल किसानी ।
दोनो थार बराबर परसै, जेवै मुनि और ज्ञानी ॥ (१-७१)

८८

आज दिनके मै जाउँ बलिहारी ।
पीतम साहेब आये मेरे पहुना, घर-आगन लगे सुहौना ॥
सब प्यास लगे मगल गायन, मये मगन लखि छवि मनभावन ॥
चरन पखारूँ बदन निहारूँ, तन-मन-धन सब साईपै वारूँ ॥
जा दिन पाये पिया धन सोई, होत अनद परम सुख होई ॥
सुरत लगी सत नामकी आसा, कहै कबीर दासनके दासा ॥ (३-११८)

८६ पहुनवौं=अतिथि । सिव=परमात्मा । सरवन से=जो शब्द कानोसे सुना
था उसे साहेबसे समझ लो ।

८७ गगन घटा (समाधि पक्षमें) समाधि कालकी धर्म भेषकी वृष्टि । पूरब
दिससे=पूर्व जन्मके पुण्यसे । मेड संभालनेसे सयस नियमकी ओर इशारा है । वान
काटना परम पुरुषार्थको पाना । दोनो थार=सुरति-निरतिकी थालियाँ ।

८९

कोई सुनता है ज्ञानी राग गगनमें, अवाज होती पीनी ।
 सब घट पूरन पूर रहा है, सब सुरनके खानी ।
 जो तन पाया खड देखाया, तृस्ना नहीं बुझानी ।
 अमृत छोड खडरस चाखा, तृस्ना ताप तपानी ॥
 ओ अग सो अग बाजा बाजे, सुरत-निरत समानी ।
 कहै कबीर सुनो भाई साधो, यही आदकी बानी ॥ (१-१००)

९०

मै कासो कहो आपन पियकी बात री ।
 कहैं कबीर बिलुड नहिं मिलिहौ
 ज्यों तरवर छोड बनधाम री ॥ (१-१०८)

९१

संसकिरत भापा पढि लीन्हा, ज्ञानी लोक कहो री ।
 आसा तृस्नामें बहिं गयो सजनी, कामके ताप सहो री ॥
 मान-मनीकी मटुकी सिरपर, नाहक बोझ मरो री ।
 मटुकी पटक मिलो पीतमसे, साहेब कबीर कहो री ॥ (३-१२)

८९ पानी=तीव्र, गभीर । छपी पोधियाम ' झीनी ' पाठ है । जो तन तपानी=जिसने शरीर पाकर भी अपने आपको खण्ड सत्य ही दिखाया उसकी तृष्णा कभी शान्त नहीं हुई । क्योंकि उसने सम्पूर्ण सत्यके अमृत रसको छोडकर खण्ड रसका ही आस्वादन किया । ओं अग सो अग= ' वे ही यह हैं और यही वे हैं ' (क्षि० मो० से०) । छपी पोधियोंमें ' ओहं सोह ' पाठ है और पूरा पद योगमूलक है । कबीर सम्प्रदायमें तीन वनियोंकी चर्चा है—ओहं, सोह और झकार । इन तीनोंकी बिरति होनेपर शुद्ध शब्द सुनाई देता है और उसमें सुरति और निरतिका लय हो जाता है ।

९१ मान-मनी=मानना-मनाना ।

९२

चरखा चलै सुरत बिरहिनका ।
 काया नगरी बनी अति सुदर, महल बना चेतनका ।
 सुरत भौवरी होत गगनमे, पीढा ज्ञान-रतनका ।
 मिहीन सूत बिरहिन कातै, मौझा प्रेम भगतिका ।
 कहै कबीर सुनो भाई साधो, माला गूथो दिन रैनका ।
 पिया मोर ऐहै पगा रखिहै, आँसू भेट देहौ नैनका (३-११०)

९३

कोटिन भानु-चन्द्र-तारा-गन छत्रकी छाँह रहाई ।
 मनमें मन नैननमे नैना, मन नैना इक हो जाई ।
 सुरत सोहागिन मिलन पियाको, तनकै नयन बुझाई ।
 कहैं कबीर मिलै प्रेम-पूरा, पितामें सुरत मिलाई ॥ (३-१११)

९४

अवधू बेगम देस हमारा ।
 राजा-रक-फकीर-बादसा, सबसे कहौ पुकारा ।
 जो तुम चाहो परम पदको, बसिहो देस हमारा ॥
 जो तुम आये झीने होके, तजो मनकी भारा ।

९२ सुरतिरुपी बिरहिनीका चरखा चल रहा है । सुरत भौवरी=प्रेमकी भौवर जो ब्याहके समथ वर-रन्या देते हैं । मौझा=वर कन्याके वे पीले वस्त्र जो हल्दी चढ़नेपर पहने जाते हैं । माला गूथो =दिन और रातकी माला (चरमाला) गूथू (उन्हीं महीन सूतोंसे) । पगा रखि हैं=चरण रखेंगे, पधारेंगे । आँसू =आँखोंका आँसू उपहार बूँगा ।

९४ बेगम देस=बिना गमका देश, समासोक्तिसे बेगम (रानी) का देश जिसके लिये बादशाह और राजा व्याकुल रहते हैं । मनकी भारा=मनकी

धरन-अकास-गगन कछु नाहीं, नहीं चन्द्र नहिं तारा ।
सत्त-धर्मकी है महताबे, साहेबके दरबारा ।
कहै कबीर सुनो हो प्यारे, सत्त-धर्म है सारा ॥ (१-९२)

९५

साँईके सग सासुर आई ।
सग ना रही स्राद ना जान्यो, वयो जोवन सुपनेकी नाई ।
सखी-सहेली मगल गावे, सुखदुख माथे हरदी चढाई ।
भयौ विवाह चली बिन दूलह, बाट जात समधी समझाई ।
कहै कबीर हम गौने जैबे, तरब कन्त लै तूर बजाई । (१-१०९)

९६

समुझ देख मन मीत पियरवा,
आसिक होकर सोना क्या रे ।
पाया हो तो दे ले प्यारे,
पाय पाय फिर खोना क्या रे ।
जब अखियनमे नाद घनेरी,
तकिया और बिछौना क्या रे ।
कहै कबीर प्रेमका मारग,
सिर देना तो रोना क्या रे । (१-७९)

९७

साहेब हममे साहेब तुममें, जैसे प्राणा बीजमें ।
मत कर बन्दा गुमान दिलमे, खोज देख ले तनपें ।
कोटि सूर जहँ करते झिलमिल, नील सिंध सोहै गगनमें ।

कल्पनामा बोझ । जो तुम =तुम यदि सूक्ष्म रूपम आए हो तो मानसिक
कल्पनाओंके भारको छोड़ दो । महताबे=ज्योतिर्यो ।

सब ताप मिट जाँय देहीके, निर्मल होय बँठी जगमे ।
 अनहद घटा बजै मृदगा, तन सुख लैहि पियारमे ।
 विन पानी लागी जहँ बरषा, मोती देख नदीनमे ।
 एक प्रेम ब्रह्माण्ड छाँय रह्यो है, समझे विरले पूरा ।
 अध भेदी कहा समझैगो, ज्ञानके घरनै दूरा ।
 बड़े भाग अलमस्त रगमें, कविरा बोलै घटमें ।
 हम-उवारन दु ख-निवारन, आवा-गमन मिटं छनमें । (२०९)

९८

रितु फागुन नियरानी, कोई पियासे मिलावे ।
 पियाको रूप कहाँ लग वरनू, रूपहि मोहि समानी ।
 जो रगरगे सकल छवि छाके, तन-मन सभी भुलानी ।
 यो मत जाने यहि रे फाग है, यह कुछ अकह-कहानी ।
 कहै कबीर सुनो भई साधो, यह गत विरले जानी ॥ (२-९८)

९९

नारद, प्यार सो अन्तर नाहीं ।
 प्यार जागै तौही जागूँ प्यार सोवै तन्न सोऊँ ॥
 जो कोई मेरे प्यार दुखावै जडा-मूलसो खोऊँ ॥
 जहाँ मेरा प्यार जस गावै तहाँ करौँ मैं बासा ।
 प्यार चले आगे उठ धाऊँ मोहि प्यारकी आसा ॥
 बेहद तीरथ प्यारके चरननि कोट भक्त समाय ।
 कहै कबीर प्रेमकी महिमा प्यार देत बुझाय ॥ (२-१११)

९९ जो कोई =जो कोई मेरे प्यारके कष्ट देता है उसे जब मूलसे वचित कर देता हूँ । बेहद . चरननि=प्रियके चरणोंमें अनेक तीर्थ वसते हैं । कोट... समाय=वहाँ (चरण-तलमे) करोड़ों भक्त समा जाते हैं ।

१००

कोई प्रेमकी पैंग झुलावै ।
 भुजके खंभ और प्रेमके रससे,
 तन-मन आजु झुलाव रे ।
 नैनन वादरकी झर लाओ,
 श्याम घटा उर छाव रे ।
 आवत आवत श्रुतकी राहपर,
 फिकर पियाको सुनाव रे ।
 कहत कबीर सुनो भाई साधो,
 पियाको ध्यान चित लाव रे ।

(२-१२२)

१०१

मैं बुनि करि सिरानां हो राम, नालि करम नहीं ऊबरे ।
 दखिन कूट जब सुनहा भूँका, तब हम सुगन बिचारा ।
 लरके परके सब जागत हैं, हम घरि चोर पसारा हो राम ॥
 तानां लीन्हां बांनां लीन्हां, लीन्हे गोडके पऊवा ।
 इत-उत चितवत कठयत लीन्हां, माँड चलवनां डऊवा हो राम ॥

१०० भुजके खंभ...रे=दोनों भुजाओंके खम्भेपर प्रेमके रससे तन और मनको झुलाओ। आवत...रे=कानके पास आ आकर प्रियको व्याकुलताकी बात सुनाओ।

१०१ हे राम, मैं बुनकर थक गया हूँ पर यह नालका काम खतम नहीं होता। (नाली=नाल, जुलाहोंकी नली, लूँडा)। दक्षिणी खूँट (किनारे) पर जब सुनहा (=कुत्ता) भौंका तब मैंने सुगन बिचारा। (मुझे मालूम हुआ कि यद्यपि) लड़के-फड़के (बाल-बच्चे) सभी जगे हुए हैं तथापि मेरे घरमें चोर पैठ गया है (मृत्युका प्रवेश हो गया है)। ताना=कपड़ा बुननेके

एक पग दोइ पग त्रेपग, सधे सधि मिलई ।
करि परपच मोट बंधि आयो, किलिकिलि सबै मिटाई हो राम ॥
ताना तनि करि बाना बुनि करि, छाक परी मोहि ध्यान ।
कहै कबीर मै बुनिकै सिराना, जानत है भगवाना हो राम ॥

१०२

को बीनै प्रेम लागौ री माई को बीनै ।
राम-रसाइण-माते री माई को बीनै ।
पाई पाई तूँ पतिहाई, पाईकी तुरियो बेचि खाई
री माई को बीनै ॥
एसे पाई पर बिथुगई, तूँ रस आनि बनायो
री माई को बीनै ॥

लिये लनाइम तना हुआ सूत । बाना=चाड़ाईमे बुना जाननाला सूत । गाड=
टेढी बंधी हुई दो कमठी या लकड़ियाँ जो तानेको दोनो तरफमे यामे रहती हे ।
पडवा= 'गोड' का आवारकाष्ठ, कठपत=कठोती, काठका बर्तन । इसे जुलाहे
माँडी साननेके लिये व्यवहार करते हैं । डउवा=डौआ, काठकी करछुल । एउ
पग =एक पग दो पग तीन पग बुनता हुआ, मेने सधेमे सधि मिलई, जोइ
वैठाया परनु सब प्रपच करनेपर मोट बंधि आया (नपड़ा बन नहीं सका) तब
मैने सत्र टटा मिटा दिया । (अब) ताना तान लेनेके बाद और बाना बुन
लेनेके बाद मुझे मरती (छाक, छकनेका भाव) का ध्यान आया हे । हे राम,
अब तो मै बुनकर हार गया, भगवान् ही जानत हे ।

विशेष—जुलाहेसे मतलब चपक वृत्तिनाले मनुष्यसे हैं । कपड़ा बुनना—
सामारिक प्रपचमें पड़ना । चोर—मृत्यु । छाक—सासारिक प्रपचोंसे हाथ
खींचकर भगवद्ब्रजनमे निमग्न होना । दे० पद १०४ ।

१०२ कोन बुने यह कपडा । माईरी, मुझे प्रेमका चस्का लग गया है, मैं
राम-रसायन पीकर मतवाली बन गई हूँ । (पाई=सूतको सुलझाकर कुँचेसे साफ
करनेकी क्रिया । पतिहाई=पतिया गई, विश्राम कर लिया । तुरिया=तुरी, कुँचा)

नाचै ताना नाचै बाना, नाचै कूँच पुरामा
री माई को बीनै ॥
करगहि बैठि कबीरा नाचै चूहै काट्या ताना
री माई को बीनै ॥

१०३

अमृत बरिसै हीरा निपजै,
घटा पडै टकसाल ।
कबीर जुलाहा भया पारधू
अनभै उतरथा पार ॥ १ ॥
कबीर हरि-रस यों पिया,
बाकी रही न थाकि

पाई खाई=मैंने कूँचेसे सूता साफ करनेकी क्रिया पा ली है, यह बात तूने त्रिश्वास कर ली, लेकिन मैं तो पाईकी तुरिया भी बेचकर खा गई ! उस क्रियाका साधन भी हजम नर गई । माई री कौन बुने ! ऐसैं इस प्रकार (इस प्रेमका) कुछ ऐसा रस बन आया कि मने पाईपर यह सारा रस फैला दिया है, कौन बुने यह कपड़ा ! (इस रससे मत्त होनेके कारण मुझे दिख रहा है कि) ताना नाच रहा है, बाना नाच रहा है, कूँचा और भरना (तानाको भरनेवाला सूत) भी नाच रहे हैं और करिगह (बुननेके स्थान) में बैठा हुआ कबीर भी नाच रहा है । माईरी, इस तानेको चूहा काट गया है (यह कपड़ा बुननेके काम लायक रहा ही नहीं), कौन बुने भला इसे !

१०३ भगवानका साक्षात्कार होनेपर जीव अपने वास्तविक स्वरूपमें स्थित हो हो जाता है । उस समय अमृतकी धारासार वर्षा होती है । उस वर्षामें हीरा (सबसे बहुमूल्य उज्ज्वल और अदृष्ट होनेके कारण हीरा परम पदका सूचक है) उपजता है, उसकी प्रामाणिकता सूचित करनेके लिये टकसालका घंटा बजता रहता है (गुरुकी सार वाणीकी ध्वनि सुनाई देती है) । कबीर जुलाहा इसी प्रकार पारखी हुआ है (दे० परिशिष्ट १, अनु० ७) और अनुभवसे ही पार उतर गया है ॥ १ ॥ थाकि=स्थिति; कबीरने हरिरस इस

पाका कलस कुम्हारका,
बहुरि न चढई चाकि ॥ २ ॥

१०४

जोलहा बीनहु हो हरिनामा, जाके सुर-नर-मुनि धरे ध्याना ।
ताना तिनको अहुँठा लीन्हौ, चरखी चारिहुँ वेदा ॥
सर-खूटी एक रामनरायन, पूरन प्रगटे कामा ॥
भवसागर एक कठवत कीन्हौ, तापहँ मॉडी साना ॥
मॉडीके तन माडि रहा है मॉडी विरले जाना ॥
चौद-सुरज दुई गोडा कीन्हौ, मॉझ-दीप कियो मॉझा ।
त्रिभुवननाथ जो मॉजन लागे, स्याम मुररिया दीन्हा ॥

प्रकार पिया हे कि अज कोई जीने मग्नेकी स्थिति उसक लिये नही रह गई है । वह कुम्हारके उस पक्के कलशके समान हो गया है जो फिरसे चाकपर नहीं चढता । (वह आगमनके चक्करसे मुक्त हो गया है ।)

१०४ यह बीजकका प्रसिद्ध पद (शब्द ६४) है । टीकाकारोंने इसके विस्तृत अर्थ दिए हैं ।

अहुँठा=ब्रह्म मापनेका गज, यहाँ साडे तीन हाथ मापका शरीर । चरखी, वह यंत्र है जिपपर सूत लपेटा जाता है । सर-खूटी=सरकण्डेकी लकड़ियाँ जो तानेको अलग अलग किये रहती हैं । राम=चैतन्य, नारायण=चैतन्यका अधिष्ठान जड़ । मॉडी=कपड़ेमें कलप देनेका मसाला विशेष । चौद सूर्य=इन्द्रा और पिगला नादियाँ । मॉझ-दीप=मध्यवर्ती द्वीप, सुषुम्ना । त्रिभुवननाथ=मन । मुररिया= (१) मॉजते समय सूत टूट जानेपर जब उसे बाँधते हैं तो 'मुरेरा' देना कहते हैं, (२) मुरलीको स्मरण दिलाता है । पाई=सूत साफ करनेकी क्रिया । भरना=कमठियोंके बीचसे सूत निकालकर ताना भरा जाता है । व बाँधे=तानाके आधे आधे सूत नीचे ऊपर ले जानेके लिये राखकी कमचियोंके छेदोंसे एक एक तागा निकालकर बाँधते हैं, उसे बै बाँधना कहते हैं । माझा=सूतको मॉजकर साफ करना । तिहुँलोक=तीन फेरी करके सूतको गोंस देते हैं उसे

पाई करि जब भरना लीन्हौ, बै बॉधे को रामा ।
 बै भरा तिहुँ लोकहिं बॉधै, कोइ न रहत उबाना ॥
 तीनि लोक एक करिगह कीन्हौ, दिगमग कीन्हौ ताना ।
 आदि पुरुष बैठावन बैठे, कबिरा जोति समाना ॥

तिलोक कहते हैं (विश्व०) उबान=रूपमें जो सूत बाहर रह जाता है उसे उबान कहते हैं । करिगह=रूपका बुननेका स्थान । दिगमग=जहाँ तहो डाल देना (विश्व०), दूसरे टीकाकार ' उगमग ' अर्थात् चंचल अर्थ करते हैं । बैठावन=रूपके समेटकर जुलाहा सूतको बैठावन बटाता है अर्थात् जमाता है । पदका भाव यह है कि ऐ चपल वृत्तिवाले मनुष्य (जुलाहा), हरि-नामका कपड़ा बुनो जिसका देवता, मनुष्य और मुनि ध्यान करते हैं । इस शरीरके भीतर अगुणमात्र जीवको मापनेका गज बनाओ, उन चारों वेदोंको चरखी बनाओ जिनमें सद्-विचारके सूत गिपटे हुए हैं, चेतन (राम) और अचेतन (नारायण) को सर और खंडी बनाओ, भवमागरको कठौता बनाओ और उस कठौतेम इस त्रिगुणात्मक शरीरमें ही मॉड़ी समजो । कोइ विरला ही इस जानता है, क्योंकि यद्यपि यह कपड़ेकी मॉडाकी भाँति फलस्वरूप है तो भी कपड़ेकी मॉडाके समान ही मॉजनेपर निर्मल बना देनेका साधन भी है । जुलाहे कपड़ेमें मॉड़ी देकर मॉजत है जिससे कपड़ेकी मैल कट जाती है । यहाँ मन ही मॉजनेवाला है । इस कपड़ेक तानको इड़ा और पिगला नाडियोंके गोडेसे फेलाओ और मनके द्वारा उनकी मध्यवर्ती नाडी सुषुम्नाका शोवन करो (मॉजो) । मॉजते समय यदि सूत टूट जाय तो श्याम नामकी गाँठ बाँध दो जो श्यामकी मुरलीके समान तुम्हागा ध्यान अपनी ओर रींचे रहेगा । कँचेसे सूता साफ करके जब इरा हरिनामके बख्खवा भरना भरो तो ' राम ' नामके दो अक्षराका बँध बाध लो । जिस प्रकार जुलाहे ब भरनेके बाद तिलोका बाँधते हैं उसी प्रकार तुम भी त्रिलोक्यको इस नाममें बाँध लो, तब तो कहीं कोई वस्तु उबान न रह जायगा । तीनों लोकको ही करिगह बनाओ, फिर तानाको उठाकर अलग रखो और आदि पुरुषका बैठावन बैठाओ अर्थात् इस हरिनामके बख्खके प्रत्येक सूतको इस प्रकार जमाकर बटाओ कि आदिपुरुषमय हो जाय और तुम्हें अपना सच्चा रूप सूझ जाय । कबीरदास कहते हैं कि इसी प्रकारका कपड़ा बुनकर वे ज्योतिर्म समा गए हैं ।

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जहिया किरतम ना हता, धरती हती न नीर ।
उतपति परल्य ना हता, तवकी कहै कबीर ॥

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हौं तो सबहीकी कहो, मोको कोउ न जान ।
तबौ भला अब भी भला, जुग जुग होउं न आन ॥ १ ॥
कलि खोटा, जग आँवरा, मब्द न मानै कोय ।
जाहि कहौ हित आपुना, सो उठि बैरी होय ॥ २ ॥
मसि कागज लूयो नहि, कलम गही नहि हात ।
चारिउ जुगको महातम मुखहि जनाई बात ॥ ३ ॥
बोली हमरी पूर्वकी, हमे लखै नहि कोय ।
हमको तो सोई लखै, धुर पूरवका होय ॥ ४ ॥

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आसन-पवन कियै दृढ रहू रे । मनका मैल छॉडि दे बौरे ।
क्या सींगी-मुद्रा चमकाये, क्या विभूति सब अग लगायें ।
सो हिदू सो मुसलमान, जिसका दुरस रहै ईमान ।
सो ब्राह्मन जो कय ब्रह्मगियान, काजी सो जानै रहेमान ।
कहै कबीर कल्लु आन न कीजे, राम-नाम जपि लाहा लीजे ॥

१०५ जहिया=जिम दिन । किरतम=करनेवाला, कर्ता । क्रिया किसी ठीका-
कारने कृत्रिम अर्थ क्रिया है और किसीने कार्य । परन्तु करनेवाला ही ठीक अर्थ
जान पड़ता है । (तु० ऊपर २९ वें पद) । हती=थी ।

१०६ पूर्वकी=(१) पूर्व दिशाकी (२) प्राचीन युगकी ।

१०७ लाहा=लाभ । सींगी मुद्रा आदिके लिये दे० पृ० २८ ।

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अवधू मेरा मन मतिवारा ।

उन्मुनि चढा गगन रस पीवै, त्रिभुवन भया उजियारा ।

गुड करि ज्ञान ध्यान करि महुवा, भव-भाठी करि भारा ।

सुषमन-नारी सहजि समानीं, पीवै पीवनहारा ।

दोई पुड जोडि चिगाई, भाठी चुआ महारस भारी ।

काम-क्रोध-दुई किया पलीता, छूटि गई ससारी ।

सुनि मडलमें मँदला बाज, तहँ मेरा मन नाचै ।

गुरुप्रसादि अमृत फल पाया, सहजि सुषमना काछै ।

पूरा मिल्या तवै सुख उपज्यो तपकी तपनि बुझानी ।

कहै कबीर भव बन्धन छूटै, जोति हि जोति समानी ॥

१०८ उन्मुनि=समाधि । गगनरस=शून्यचक्रमें प्राय आनन्द, भावाभाव-विनिर्मुक्ता अवस्था (दे० पृ० ७६) । गुड करि ससारी=(मदिरा रूपक है) ज्ञानके गुड और ध्यानके महुआसे ससाररूपी भट्टीमे महारस (आनन्द) की मदिरा चुआई । दोनों लोकमें दो पुटोंको जोडकर यह रस चुआया गया है । भट्टीको जलानेके लिये काम ओर क्रोधके दो पलीते बनाए हैं । सुषुम्ना नाडी रूपी नारी सहजमे समाकर इस रसको पिला रही है और पीनेवाला छक कर पी रहा है । इस महारसके पानसे ससारके बंधन—सकोच, झिझक, लज्जा—छूट गए हैं । सुनि—शून्य चक्रमें मादल बज रहा है और वहाँ मेरा मन नाच रहा है । गुरुप्रसादि काछै=गुरुके प्रसादसे सहज ही सुषुम्नाके पाम मैंने अमृत-रस पा लिया । काययोगके द्वारा जो रस मिलता है वह क्षणिक होता है किन्तु जब तक सहज समाधिकी अवस्था प्राप्त नहीं होती, जब तक ज्ञान और ध्यानका बना हुआ महारस नहीं पी लिया जाता तब तक पूर्ण मिलन नहीं होता । पूरेके मिलनेसे ही वास्तविक आनन्द मिलता है । तप अर्थात् कृच्छ्र साधनाका ताप दूर होता, भव-बन्धन छूट जाता है और ज्योतिमे ज्योति मिल जाती है ।

इस पदमें बताया गया है कि मदिरा (पचमकारका एक प्रधान उपादान) से मत्त बनना कोई बड़ी बात नहीं है । ज्ञान और ध्यानके द्वारा सहज ही

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अवधू, भजन भेद है न्यारा ।
 क्या गाये क्या लिखि बतलाये, क्या भर्मे ससारा ।
 क्या सव्या-तर्पनके कीन्है, जो नाहिं तत्त बिचारा ।
 मूँड मुडाये सिर जटा रखाये, क्या तन लाये छारा ।
 क्या पूजा पाहनकी कीन्है, क्या फल किये अहारा ।
 बिन परिचे साहिव हो बैठे, विषय करै व्यौपारा ।
 ग्यान ध्यानका मर्म न जानै, बाद करै अहंकारा ।
 अगम अथाह महा अति गहिरा, बीज न खेत निवारा ।
 महा सो ध्यान मगन है बैठे, काट करमकी छारा ।
 जिनके सदा अहार अतरमें केवल तत्त बिचारा ।
 कहै कबीर सुनो हो गोरख तारै सहित परिवारा ।

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रस गगन गुफामे अजर झरै ।

बिन बाजा ज्ञानकार उठै जहँ समुझि परै जव ध्यान धरै ।

भगवानका जो परिचय मिलता है वही वास्तविक सुखका कारण होता है । कृच्छ्र-तपोसे केवल ताप ही बढ़ता है । अन्तरके ज्ञानसे ही भगवत्प्राप्तिका परिपूर्ण आनन्द मिलता है और परम ज्योतिमे आत्मज्योति मिल जाती है ।

१०९ बिन-परिचे . व्यौपाग=बिना परिचयके ही तुम साहेब (मालिक) हो बैठे और विषयोंका व्यापार करने लगे । बाद करै=व्यर्थ ही अहङ्कार करते हो । अगम छारा=इन हँसी भेषोंने “ भजनभेदरूपी बीजको जो अगम अथाह और महा गहिरा है अपने हृदयरूपी खेतमें नहीं बोया, जिन सत्त्वै भक्तोंने उसे महा अर्थात् मया वह कर्मकी मैलने काटकर ध्यानमें मगन हो बैठे । ” (शब्दा० पृ० ४९) जिनके . बिचारा=आहार सदा केवल अन्तरका तत्त्वबिचार ही है ।

११० रस गगन गुफा=पिण्डका सर्वोच्च स्थान, सत्यलोक (दे० पृ० ५९ आ०)

बिना ताल जहँ कँवल फुलाने, तेहि चढि हसा केलि करे ।
 बिन चदा उँजियारी दरसै, जहँ-तहँ हसा नजर परै ।
 दसवें द्वारे तारी लागी, अलख पुरुष जाको ध्यान धरै ।
 काल कराल विकट नहि आवै, काम-क्रोध-मद लोभ जरै ।
 जुगन जुगनकी तृपा बुझानी, कर्म-भर्म-अध-व्याधि टरै ।
 कहै कवीर सुनो भाइ साधो, अमर होय कबहूँ न मरै ।

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चुवत अमीरस भरत ताल जहँ, शब्द उठै असमानी हो ।
 सरिता उमड सिंधुको सोखै, नहि कछु जात बखानी हो ॥
 चाँद-सुरज-तारागण नहि वहँ, नहिँ वहँ बिहानी हो ।
 बाजे बजैँ सितार-बाँसुरी, ररकार मृदु बानी हो ॥
 कोट झिलमिली जहँ वह झलकै, बिन जल वरमत पानी हो ।

अजर=जराहीन, नित्य नवीन । दसवे धर(=दसवें द्वारपर समाधि लगी, तब वह अलख पुरुष दिखा जिसका (योगी लोग) ध्यान करते हैं (दे० पृ० ६३) बिना ताल परै=बिना सरोवरके कमल, कमलके बिना फूल, चन्द्रके बिना ज्योत्स्ना आदिसे कवीरका तात्पर्य यह है कि प्रफुल्लता या आह्लादकता प्रभृति वर्म लोकमें बिना ठोस गुणमय आधारके नहीं दिखते, किन्तु जिस आनन्दलोककी बात वे बता रहे हैं वहाँ प्रफुल्लता आदि वर्म तो हैं पर उनके ठोस आधार पुष्पकी आकृति आदि नहीं हैं और न उनके ठोस गुणमय हेतु सरोवर आदि हैं वहाँ । प्रफुल्लता आह्लादकता आदि अनवच्छिन्न (एवम ट्रेकट) वर्मकी विभूति मात्र होती है ।

१११ अमीरस=अमृत रस । अस्मानी शब्द=अनाहत नाद । सरिता... . सोखै=नदी उमड़कर समुद्रको सुखा लेती है अर्थात् भक्ति भवसागरको सुखा देती है, संसारिक ताप दूर कर देती है । ररकार=ध्वनिविशेष ! कवीरसम्प्रदायमें तीन ध्वनियोंके सुनाई देनेकी चर्चा आती है—सोहँ सोहँ (उँ०) और ररकार ।

शिव-अज-विस्तु-सुरेश-सारदा, निज निज मति अनुमानी हो ॥
 दस अवतार एक तत राजै, असतुति सहज सयानी हो ।
 कहै कबीर भेदकी बातै, विरला कोइ पहिचानी हो ॥
 कर पहचानि फेर नहिं भावै, जम जुलमीकी ग्वानी हो ॥ २२ ॥

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अवधू, कुदरतिकी गति न्यारी ।
 रक निवाज करै वह राजा, भूपति करै भिखारी ॥
 ये ते लवगहिं फल नहिं लागे, चदन फूल न फूलै ।
 मच्छ शिकारी रमै जगलमें, सिह समुद्रहिं झूलै ॥
 रेडा रूख भया मलयागिर, चहुँ दिसि फटी वासा ।
 तीन लोक ब्रह्माड खडमें देखै अध तमासा ॥
 पगुल मेरु सुमेर उलधै त्रिभुवन मुक्ता डोलै ।
 गूंगा ज्ञान-विज्ञान प्रकासै अनहद बानी बोलै ॥
 बौधि अकास पताल पठावै सेस सरगपर राजै ।
 कहै कबीर राम है राजा जो कल्लु करै सो छाजै ॥

कोट =पानी—करोडो विजलीकी झिलमिलाहट वहाँ झलकती रहती है और दिन रात (आनन्द-गारिकी) वर्षा होती रहती है । एक तत राजै=एक समान विराजते हैं ।

११२ सीधा अर्थ यह जान पड़ता है कि रामकी माया, चाहे तो रमको राजा कर दे, राजाको रम, लौंगमें फूल लगा दे, चदनमें फूल, रेडको मलयागिरि बना दे और उससे सुगंधी निकलने लगे, अवा तीन लोक ब्रह्माण्ड खडम तमासा देखने लगे, पगु (लंगडा) मेरु सुमेरु लौधने लगे और मुक्त (निर्वाध) होकर ससारमें डोलता फिरे, गूंगा ज्ञान विज्ञान प्रकाशित करता फिरे और अनहद बानी बोलने लगे, आकाशको बौधकर पातालमें पठा दे और शेष नागको स्वर्गमें भेज दे । कबीर कहते हैं कि राम ही राजा है । जो कुछ कहे वही उन्हें शोभता है । सांप्रदायिक व्याख्याओंके लिए दे० शब्द २३, पर त्रिज्या और विद्व० ।

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अग्निनी जु लागी नीरमे, कवू जलिया झारि ।
 उतर-दखिनके पडिता, रहे बिचारि बिचारि ॥ १ ॥
 गुरु दाझा चेला जला, निरहा लागी आगि ।
 तिणका बपुरा ऊबरधा, गलि पूरेकै लागि ॥ २ ॥
 अहेडी दौ लाइया, मिरग पुकारे रोइ ।
 जा बनमें त्रीडा करी, दाझत है बन रोइ ॥ ३ ॥
 पाणी माहै परजली भई अप्रबल आगि ।
 बहती सल्लिता रह गई, मच्छ रहे जल त्यागि ॥ ४ ॥
 समंदर लागी आगि, नदियों जलि कोयला भई ।
 देखि कवीरा जागि, मच्छी रूखा चढि गई ॥ ५ ॥

१२३ (१) पानीमें आग लगी और कवू=भइभूजा, आग लगानेवाला, जल गया । आग भगवद्विरह, पानी भव-सागर और कवू मनकी कल्पना है । टीकाओंमें ' कवू ' का अर्थ कीचड़ दिया हुआ है (कर्म रुदय कवू) । उस अर्थको माननेपर भाव यह होगा कि पानी कीचड़ तक जल गया उसका कोई अवशेष नहीं बचा । उतर-दखिनके पडिता=उत्तरके ज्ञानमार्गी योगी, दक्षिणके वेणवमार्गी आचार्य नहीं समझ सके । (२) गुरु (भगवान्) ने आग लगाई । चेला=जीवका अहंकार भाव अर्थात् अपनेको पृथक् माननेका अभिमान । आग=विरहामि । तिणका=इस शब्दके दो भाव हैं, एक तृण और दूसरा उनका । (तदीय जन) अर्थात् भक्त । तिणका अर्थ हुआ निरभिमान भक्त । गलि पूरेकै लागि=पूरेके गले लगकर, पूर्णसे मिलकर (भक्त बच गया) । (३) अहेडी=अहेरी (गुरु) । दौ=दावामि (विरहामि) । दाझत है=जलता है । मिरग=मृग (मन) (४) पाणी. परजली=पानीमें प्रज्वलित हुई । अप्रबल=बलवान् । सल्लिता=नदी । (५) समुद्र (भवसागर), नदियों=प्रवृत्तियों । मच्छ=जीव । रूखी=ऊर्ध्व ब्रह्माण्डमें ।

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कासों कहो को सुने को पतियाय, फुलवाके छुवेके भँवर मरि जाय ।
गगन-मँडल महुँ फूल एक फूला, तरि भा डार उपर भा मूला ।
जोतिये न बोड्ये सिंचिये न सोय, विनु डार विनु पात फूल एक होय ।
फूल भल फूलल मालिनि भल गाथल, फुलवा विनसि गैल भँवरा निरासल ॥
कहँहि कबीर सुनहु सतो भई, पडित-जन फूल रहत लुभाई ।

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चद-सूर दोई खभवा, वक नालिकी डोरि ।
झूल पच पियरियोँ तहँ झूलै पिय मोर ॥ १ ॥
द्वादस गमके अतरा, तहँ अमृतकौ प्रास ।
जिनि यहु अमृत चापिया, सो ठाजुर हम दास ॥ २ ॥
सहज सुनिकौ नैहरौ, गगन-मँडल सिरि मोर ।
दोऊ कुल हम आगरी, जौ हम झूलै हिँडौल ॥ ३ ॥
अरध-ऊरधकी गगा जमुना, मूल कँवलकौ घाट ।
षट चक्रकी गागरी, त्रिवेणी-सगम बाट ॥ ४ ॥

११४ फुलवा=कमल । भारा=जीवात्मा । भंवर-गुफामें ६२ दलके श्वेत कमलकी वात बताई जाती है । इमीको ' निजपट ' कहते हैं । यहाँ पहुँचनेपर जीवका अहभाव नष्ट हो जाता है । परन्तु यहाँ भी उसे सच्चा ज्ञान नहीं प्राप्त होता । जब उस गुफासे ऊपर उठना है तब उसे निरकार देशमें सत्य पुरुषका साक्षात्कार होता है । फिर वह संमस्त आशा आर्कावाओं और राग-विरागके ऊपर चला जाता है । फूलके छनेसे मरनेवाला जीवका अहभाव है और फूलक नष्ट होनेसे निराश होना उसी परमपदको सूचित करता है । कमलोंकी माला गंधनेवाली कुण्डलिनी है ।

११५ (१) चन्द्र सूर=इडा और पिंगला । वक नालि=कुण्डलिनी । पौच पियरिया=पौंच ज्ञानेन्द्रिय । पिय=मन ।

नाद-विदकी नाव री, रामनाम कनिहार ।
कहै कबीर गुण गाइले, गुर गमि उतरौ पार ॥ ५ ॥

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उलटि जात-कुल दोऊ बिसारी । सुन्न सहज महि बुनत हमारी ।
हमरा झगरा रहा न कोऊ । पडित-मुल्ला छौंढै दोऊ ।
बुनि बुनि आप आप पहिरावो । जहँ नहीं आप तहाँ है गावो ।
पडित-मुल्ला जो लिखि दीया । छौंढि चले हम कछू न लीया ।
रिदै खलासु निरखि ले मीरा । आजु खोजि खोजि मिलै कबीरा ॥

(२) द्वादस गम=चारह अन्तराल । ५ कर्मेन्द्रिय, ५ ज्ञानेन्द्रिय, मन और बुद्धि (तुल०—इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः पर मन , मनसस्तु परा बुद्धिर्या बुद्धेः परतस्तु सः) । अमृत चाषिया=अमृत चखा, निजरूपको समझ सका ।

(३) सहज शून्य मेरा नैहर है, गगन-मडलकी मोर मेरे गिरपर है अर्थात् गगन-मण्डल मेरा सासुरा है । हम दोनों कुलको गुन आगरी हैं । तभी हम दोनों हिडोरा झल रही हैं । मेरे लिये सहज और समाधि दोनों समान रूपसे आवश्यक हैं ।

(४) गंगा=इडा, यमुना=पिगला, त्रिवेणी=ब्रह्मरन्ध्र (दे० पृ० ४५) ।

(५) नाद विद=नाद और विदु । कनिहार=कर्णधार, पतवार पकड़नेवाला । गुरगमि=गुरुके बताए मार्गसे ।

११६ उलटि . हमारी=मैंने जाति और कुल दोनोंको बिसार दिया है । शून्य और सहजमें ही मैं अपना कपडा बुनता हूँ । बुनि बुनि आप, =शून्य ही बुनता हूँ और स्वयं अपने आपको पहनाता हूँ । जहँ गावों=जहाँ अपने आपको नहीं पाता वहीं जाकर गान गाता हूँ । (गानके द्वारा अपने आपको पानेका प्रयत्न करता हूँ ।) रिदै =ऐ मीर, देख ले मेरा हृदय खलास है । इसमें पडितों और मुल्लाओंकी कोई बात नहीं रह गई है ।

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वरती-गगन-पवन नाहि होता, नहीं तोया नहीं तारा ।
तत्र हरि हरिके जन होते, कहै कवीर विचारा ॥
जा दिन कृत्तम ना हुता, होता हट न पट ।
हुता कवीरा राम-जन, जिन देखे अवघट घट ॥

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ब्रह्म पडित, करहु बिचारी, पुरुष अहै की नारी ।
बाम्हनके घर बाम्हनि होती, योगीके घर चेली ।
कलमा पढि पढि भई तुरुकिनी, कलिमे रही अकेली ।
वर नहि बरै ब्याह नहि करई, पुत्र-जन्म-होनिहारी ।
कारे-मूडे एक नहीं छोडै, अत्र ही आदिकुँवारी ॥
रहै न मैके जाइ न ससुरे साईके सँग सोवै ।
कह कवीर वह जुग जुग जीवै जाति-पॉति-कुल खोवै ॥

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अवधू, ऐसा ग्यान विचार ।
भरे चढे सु अधधर डूबै, निरावार भये पार ॥

११७ एक सौ पाचवे पद्यके समान भाव है ।

११८ मायाका वर्णन है । कारे=काले ऋगाले, गृहस्थ । युवा । मूडे=मुडित
केगवाले, सन्यासी । रहै न मैके, =न मफ रहती है न सासुरे जाती है, फिर
भी पतिके साथ भोनी है । माया अनादि है इसलिये उसके मैकेका प्रश्न ही नहीं
उठता, उसका पतिगृह समस्त जगत है अतएव सासुरे जानेका सवाल नहीं
उठता । वह मायापति अपर ब्रह्मक साथ नित्य बनी रहती है ।

११९ भरे=सेरेपर, छोटी नाउपर । पेठपत्तोको काटकर उतराकर बहने लायक
भेला बनाया जाता है । यहाँ जब शरीरसे मतलब है । जो लोग इस जब शरीर-

अधर चले सो नगरि पढ़ते बाट चले ते लूटे ।
 एक जेवडी सब लपटौने के बाँधेके छूटे ॥
 मन्दिर पैसि चहूँ दिसि भीगे, बाहरि रहे ते सूपा ।
 सरि मारे ते सदा सुखारे, अनमारे ते दूषा ॥
 बिन नैननके सब जग देखै, लोचन अछते अया ।
 कहै कबीर कछु समझि परी है, यह जग देख्या धधा ॥

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राम गुन बेलडी रे, अवधू गोरषनाथि जाणी ।
 नाति सरूप न छाया जाके, विरध करै बिन पाणी ॥
 बेलडिया द्वै अर्णी पढ़ती, गगन पढ़ती सैली ।
 सहज बेलि जब फलण लागी, डाली कूपल मेल्ही ॥
 मन-फुजर जाइ बाडी बिलग्या, सतगुर बाही बेली ।
 पच सखी मिलि पवन पयप्या, बाडी पांणी मेल्ही ॥
 काटत बेली कूपले मेल्ही, सींचताडीं कुमिलांणी ।
 कहै कबीर ते बिरला जोगी, सहज निरन्तर जांणी ॥

रूपी भेलेको ही सय कुछ समझकर डसीपर भरोसा करके भव-सागरमें चल पड़े वे अधधर (आधी धारमें) डूब गए । निराधार=शरीरको सय कुछ न समझकर इसके भीतरवाले चैतन्यको आधार करनेवाले । अवर चले=जो लोक अधर मार्गसे या शून्य मार्गसे चले वे नगरमें अर्थात् अपने गन्तव्य स्थान तक पहुँच गए । बाट= रास्ता, बाध्याचार, मंदिर=घर । चहूँ दिसि भीगे=जो लोग त्रिषय-वासनाके मंदिरमें घुसे वे भीगे गए, पर जो बाहर रहे वे सूखे रहे । सरि=चितापर, भगवद्विरहकी आगसे मतलब है । दूषा=दुखी रहे । बिन नैनन=बाहरी आँखोंके अभावमें और ज्ञान-चक्षुसे । लोचन अछते=बाहरी आँखोंके रहते हुए ।

१२० भक्तिरूपी राम गुनकी बेल (लना) को अवधूत गोरषनाथने जाना था । न उमकी जाति (नाति) है, न रूप है, न छाया है । बिना पानीके बुद्धि पाती है । बेलके दो सिरे हैं जिनमें एक अवनीमें और दूसरी गगनमें फैली हुई

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सावज न होय भाई सावज न होइ,
वाकी मासु भखैं सब कोइ ।

सावज एक सकल ससारा अविगत वाकी बाता ।
पेट फारि जो देखिय रे भाई, आहि करेज न आँता ।

हे । यह सहज बेल जय फूलने लगी अपनी डालियों और कोपलांकी फैलाकर—
तय मनत्पी हाथीने इसके थालेको उरबाद कर दिया फिर तो सतगुरुने इस
बेलको सहारा दिया । पाँच मखियोन मिलनर (पाँच ज्ञानद्वियोने) इस राम-
गुनकी बेलको हवाकी ओर बाधीम पानी डालनर सीचा (त्रिपय रससे सीचा) ।
परन्तु आश्चर्य यह है कि इस बेलमे जय फ़ाटा जाता है तब तो इसमे नये नये
कोपल आते हैं और जय सीचा जाता है तो कुम्हला जाती है (क्योंकि काट-
नेका मतलब है रामगुणरूपी बेलीको नीचेसे काटकर ऊपरकी ओर ले जाना और
सींचनेसे मतलब है विषय रससे सिक्क करना) । कोई बिरला ही योगी हय
निरन्तर सहज लताको जानता है ।

इस पदसे मिलता-जुलता एक गोरखवानी (पृ० १०६-१०८) में छपा है ।
इस पदमें ' तत बेली ' अर्थात् तत्परूप लताकी चर्चा है । कबीरवाले पदमें
जिस स्थानपर " बेलडिया " आदि पंक्तियों है उहाँ गोरखवानीवाले पदका
पाठ इस प्रकार है—

बेलडिया दौ लागी अवयू, गगन पहुँती झाला ।

जिम जिम बेली दाक्षबा लागी, तय मेल्हें कूपल डाला ॥

अतिम पंक्तियों इस प्रकार हैं ।

काटत बेली कूपले मेलहीं सींचतड़ा कुमलाये ।

मछिन्द्रप्रसादें जती गोरख बोल्या नित नवेलड़ी धाये ॥

१२१ सावज=शिकार (अर्थात् मायाद्वारा कल्पित यह मिथ्या जगत्), मासु
भखैं=मास खाते हैं, भोग करते हैं । सावज बाता=यह सारा ससार एक
शिकार है जिसकी बात समझमें नहीं आती । आहि, आँता=न कलेजा है, न
आँत है क्योंकि वह सपूर्ण मिथ्या है । हाइ—पवारै=धिवेकी लोग उसका हाइ

ऐसी वाकौ मांसु रे भाई, पल पल मांसु बिकाई ।
 हाड-गोड ले घूर पँवारै, आगि-धूँओं नहि खाई ।
 सीर-सींग किछु वो नहि वाके, पूँछ कहाँ तै पावै ।
 सभ पडित मिलि धधे परिया, कबीर बनोरी गावै ॥

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सतो यह अचरज भो भाई, कहौ तो को पतिआई ॥
 एकै पुरुख एक है नारी, ताकर करहु बिचारा ।
 एकै अड सकल चौरासी, मार्ग भूल ससारा ॥
 एकै नारी जाल पसारा, जगमे भया अँदेसा ।
 खोजत काहू अत न पाया, ब्रह्मा-बिस्तु महेसा ॥
 नाग-फॉस लीन्हे घट भीतर, मूसि सकल जग खाई ।
 ज्ञान खड्ग बिन सब जग जूझै, पकरि काह नहिं पाई ॥
 आपहि मूल फल-फुलवारी, आपहि चुनि चुनि खाई ।
 कह कबीर तेई जन उबरे, जेहि गुरु लिये जगाई ॥

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संतो, धागा टूटा गगन बिनसि गया,
 सबद जु कहाँ समाई ।
 ए संसा मोहि निस-दिन ब्यापि,
 कोइ न कहै समझाई ॥

और गाँठ (पैर) सब घूरेपर फेरु डेते हैं, अर्थात् उसे पूर्ण रूपसे त्याग देते हैं ।
 सीर=सिर । सभ . गावे=सभी पडित इसे देखकर गोरख अधेमें पड़ गये हैं और
 कबीरदास कहते हैं कि वे लोग 'बनोरी' (अपने मनसे बनाई हुई, बनावटी
 बातें) गा रहे हैं ।

१२२ मायाका वर्णन है । मूसि=ठगर ।

१२३ धागा=सूत, ध्यानका सूत्र । हे संतो, अनेक दृठयोगी क्रियाओंके बाद

नहीं ब्रह्मड प्यड पुनि नाही,
 पच तत्त भी नाहीं ।
 डला-प्यगला-सुपमन नाही,
 ए गुण कहाँ समाहीं ॥
 नहीं ग्रिह-द्वार कछू नहीं तहियों,
 रचनहार पुनि नाहीं ।
 जोवनहार अतीत सदा मँगि,
 ये गुण तहाँ समाहीं ॥
 टूटै बँधै बँधै पुनि टूटे,
 जय तत्र होइ बिनासा ।
 तचको ठाकुर अबको सेवग,
 को काके विसवासा ॥
 कहै कबीर यहु गगन न बिनसे,
 जो धागा उनमाना ।
 सीखे-सुने-पढे का होई,
 जो नहिँ पदहि समाना ॥

जो ध्यानरूपी सूत्र तयार हुआ वह जब टूटा तो गगनवास या शून्य-समाधि भी नष्ट हो गई और जो अनाहत ध्वनि सुनाई देती रही वह भी न जाने कहीं चली गई। मुझे यह सदेह बराबर उना हुआ है पर कोई समझाके नहीं कहता (दे० खसमपर विचार)। वस्तुतः जो परमपद है वहाँ पिण्ड, ब्रह्माण्ड, पचतत्त्व, इडा पिंगला आदि नादियों यह मय कुछ है ही नहीं (अतएव इन्हींके आश्रयसे जिस स्थानतक गया है वह इन्हींके समान नाशमान है)। जोवनहार = देवनेवाला आत्मा तो इनके अतीत है और सदा उसके साथ है, ये सब गुण उसीमे समा जाते हैं। तनको विसवासा = उस समयका मालिक अब सेवक हो जाता है अर्थात् मनुष्यका वह अहभाव जो इन क्रियाओंके समय मालिक बना रहता है, परमपुरुषके साक्षात्कार होनेके बाद निरहंकार होकर दास हो जाता है। अहभाव इस निरहंकारपर विश्वास नहीं करता और

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कर पल्लवके बल खेल नारि ।
 पडित जो होय सो ले बिचारि ॥
 कपरा नहिँ पहिरै रहै उधारि ।
 निरजीवै सो धन अति पियारि ॥
 उलटी-पलटी बाजै सो तार ।
 काहुहि मारै काहुहि उबार ॥
 कह कबीर दासनके दास ।
 काहुहि सुख दे काहुहि उदाम ॥

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ए गुनवन्ती बेलरी, तव गुन बरनि न जाय ।
 जहँ काटे तहँ हरियरी, सींचे ते कुम्हिलाय ॥

यह उसपर नहीं । कहै = कबीर कहते हैं कि इस सेवक भावका जो धामा है (निरीह भक्तका जो ध्यान सूत्र है । वह मेरी समझमें ऐसा है जिससे कभी भी समाधि नहीं टूटती (क्योंकि वह सहज हो जाती है) । जो उस परमपदमें एकमेक होकर समा नहीं गए उन्हें सीखने सुनने और पढ़नेसे क्या होता है ।

१२४ नारि=वाणी । कपरा . = कपड़ा नहीं पहनती, नगी ही रहती है । ससार को भरमानेवाले तथाकथित पंडितोंकी वाणी केवल हाथसे लिरती हुई है (समझी हुई नहीं है) । अतएव कर पल्लवके बलसे ही खेलती है । उसके अर्थ गूढ नहीं होते इस लिये वह मानों ऐसी है जो कपड़ा नहीं पहनती, उघाडी फिरता है । इस धन (धन्या=घरकी दुलारी) को निर्जीव वस्तुएँ ही प्यारी हैं । इसकी वीणा उलटी सुलटी बजती रहती है, किसीको मारती है, किसीको उबारती है । परन्तु जो भगवानके भक्त है उनपर इसकी प्रभुता नहीं चलती । वह उनकी दासी हो जाती है । इस प्रकार वह किसीको सुख देती है किसीको दुःख ।

१२५ गुनवन्ती बेलरी=भक्ति (तुल० पद १२०) । करवाई बेलि=माया । सिद्ध नाम=भगवानके नामकी सिद्धि ।

ए करुवाई बेलरी, है करुवा फल तोय ।
सिद्ध नाम जब पाइये, बेलि विछोहा होय ॥

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राम तेरी माया दुद मचावे ।
गति-मति बाकी समझि पर नहि, सुर-नर मुनिहि नचावे ।
का सेमरके साखा बढ़ये, फूल अनूपम बानी ।
केतिक चातक लागि रहे है, चाखत सुवा उडानी ॥
कहा खजूर बडाई तरी, फल कोई नहीं पावे ।
ग्रीखम रित अब आइ तुलानी, छाया काम न आवै ॥
अपना चतुर औरको सिखव, कामिनि-जनक सयानी ।
कहै कवीर सुनो हो मन्तो, राम-चरण रति माना ॥

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ई माया खुनाथकी बौरी, खेलन चली अहेरा हो ।
चतुर चिकनिया चुनि चुनि मारे, काहु न राखे नेरा हो ।
मौनी-वीर-दिगबर मारे, ध्यान धरते जोगी हो ।
जगलमेके जगम मारे, माया किन्हुँ न भोगी हो ।

१२६ दुद=दूध, जखेडा । बानी=बानेका, ढँगका वर्ण बान । चातक=अभिलाषी पक्षी । भला सेमरकी शाखा बढ़ानेसे और अनुपम टंगका सुदर फूल गिलानेसे क्या फायदा जिसमें अनेक फलामिलायी पक्षी लगे रहते हैं, पर फल चखते ही सूखा (तोता) उड़नेको बाध्य होतौ है । खजूरकी बडाई (लडाई) से क्या लाभ जब ग्रीष्म ऋतुमें उसकी छाया किसी काम नहीं आती । ऐसी निरर्थक बातें तुम्हारी मायाने खड़ी कर रखी हैं । वह अपनी चातुरी औरोंको सिखा देती है और वे भी इसी प्रकार निष्फल सौंदर्यसे दूसरोंको धोखा देते हैं । कामिनी (स्त्री) और सोनेमें यही सयानापन है । कवीर कहते हैं कि हे मन्तो, (यह सब देखकर) हमने रामचरणमें ही प्रीति मानी है ।

बेद पढले बेदुआ मारे, पुजा करले सामी हो ।
 अरथ विचारत पडित मारे, बाँधेउ सकल लगामी हो ।
 सिंगी रिपि बन भीतर मारे, सिर ब्रह्माका फोरी हो ।
 नाथ मछदर चले पीठि दै, सिंहलहूमें बोरी हो ।
 साकटके घर करता-धरता हरि-भगतनकी चेरी हो ।
 कहहि कबीर सुनहु हो सन्तो, जौ बावै तौ फेरी हो ॥

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अब हम जाना हो हरि बाजीको खेल ।
 डक बजाय देखाय तमाशा, बहुरि सो लेत सकेल ।
 हरि बाजी सुर-नर-सुनि जहँडे, माया चेटक लाया ।
 घरमें डारि सन्न भरमाया, हिरदय ज्ञान न आया ॥
 बाजी झूठ बाजीगर सॉचा, साधुनकी मति ऐसी ।
 कह कबीर जिन जैसी समझी, ताकी गति भइ तेसी ।

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बागड देस लखनका घर है, तहँ जिनि जाइ दाइनका डर है ।
 सब जग देखौ कोइ न धीरा, परत धूरि सिर कहत अबीरा ॥
 न तहँ सरवर न तहँ पाणी, न तहँ सतगुरु साधू-वाणी ॥
 न तहँ कोकिल न तहँ सवा, ऊँचै चढि चढि हसा मूवा ॥

१२७ बीर=शैव-विशेष । दिगबर=जिनयोका सप्रदायविशेष और नाग संन्यासी । जगम=जगम साधु । सामी=रशामी, सन्यासी । बाँधेउ.. हो=सबको लगामसे बाँध रखा है । श्रुती ऋषि=उनमे तप करते थे फिर भी स्त्रीपर आसक्त हुए थे । ब्रह्माका सिर फोड दिया=मति भ्रष्ट कर दी । मछदरनाथ सिंहलकी द्वियोंके प्रेममें आसक्त हो गए थे, गोरखनाथने उनका उस जालसे, उद्धार किया था । साकट=शाक्त, वाममार्गी ।

१२८ हरि...खेल=भगवान्की बाजीगरी या खेल, मायात्री लीला ।

देस मालवा गहर गँभीर, डग डग रोटी पग पग नीर ॥
कहै कबीर धरती मन माना, गूगेका गुड गूगे का जाणा ॥

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रहना नहिं देस विराना है ।
यह संसार कागदकी पुड़िया, बूँद पडे धुल जाना है ।
यह ससार कौंठकी वाडी, उलझ-पुलझ मरि जाना है ।
यह ससार झाड औ झौंखर, आग लगे बरि जाना है ।
कहत कबीर सुनो भाई साधो, सतगुरु नाम ठिफाना है ।

१३१

(बुद्धिया) हँसि बोले मै नितही बारि, मोसो कहु तरुनी कवनि नारि
दौंठ गयल मोर पान खात, केस गयल मोर गग न्हात ।
नयन गयल मोर कजरा देत, बयस गयल पर-पूरुप लेत ।
जान पुरुषवा मोर अहार, अनजानेका करो सिगार ।
(कहहिं) कबीर बुद्धिया आनँद गाय, पूत भतारहि बठी खाय ।

१३२

सुवटा डरपत रहु भाई, तोहि डराई देत विलाई ॥
तीनि बार रूधै इक दिनमै, कबहुँक खता खवाई ॥

१२९ बागड़ देस=वागर देश, नवीहीन प्रदेश । लवन=लकी लपट । दाझन=जलना । यह ससारकी विषयवासना ही वाँगर देश है । मालवा=मालभूमि, उपजाऊ जमीन ।

१३० देस विराना=(१) वीरान देश, मरुभूमि, (२) दूसरेका देश, (३) अज्ञात देश ।

१३१ बुद्धिया=माया । बारि=त्राला, चुवती । गयल=गया । जान पुरुषवा=चतुर पुरुष जो अपनेको ज्ञानी समझते हैं । अनजानेका=अज्ञात ब्रह्मके लिये ।

१३२ सुवटा=सुगमा । विलाई=बिछी । यहाँ जीव और मायासे मतलब है ।

या मजारी मुगध न मॉनै, सब दुनियॉ डहकाई ।
 राणॉ-राव रककौ व्यापै, करि करि प्रीति सवाई ॥
 कहत कबीर सुनहु रे सुवटा, उबरै हरि सरनाई ।
 लापौ मॉहिं तै लेत अचानक, काहू न देत दिखाई ॥

१३३

“ तुम्ह घरि जाहु हमारी बहना, विष लगै तिहारे नैना ॥
 अजन छाडि निरजन राते, ना किसहींका दैना ।
 बलि जाऊँ ताकी जिनि तुम्ह पठई, एक भाई एक बहना ॥ ”
 “ राती खौडी देखि हमारा सिंगारो ।
 सरग-लोकथे हम चलि आई, करन कबीर भरतारी ॥ ”
 “ सरगलोकमे क्या दुख पडिया, तुम्ह आई कलिमॉहीं ।
 जाति जुलाहा नाम कबीरा, अजहुँ पतीजौ नाहीं ॥
 तहाँ जाहु जहाँ पाट-पटबर, अगर चदन घसि लीना ।
 आइ हमौर कहा करौगी, हम तौ जाति कमीना ॥
 जिनि हम साजे साज्य निवाजे, बाँधे काचै धागे ।
 जे तुम्ह जतन करौ बहुतेरा, पाणी आगि न लगै ॥
 साहिब मेरा लेखा मॉगै, लेखा क्यू करि दीजै ।
 जे तुम्ह जतन करो बहुतेरा, तो पाहण नीर न भीजै ॥
 जाकी मै मछी सो मेरा मछा सो मेरा रखवाळ ।
 टुक एक तुम्हारै हाथ लगाऊँ तौ राजाराम रिसाळ ॥

तीनि खवाई=कभी तो खना खा जायगा, धोखा खा जायगा, इम आशासे दिनमें तीन बार राह रोककर रुकी होती है । मजारी=विहारी । मुगध=मूर्ख । डहकाई=दुख दे रही है । लापौ दिखाई=लासोकी भीड़में भी अचानक धर दबोचती है, किसीको दिखाई नहीं देता ।

१३३ कबीर और मायाका सवाद है । “ ऐ मेरी बहन माया, तुम अपने घर जाओ, तुम्हारी आँखोंमें विष लगा है । हम तो अजनरूप ससारको छोड़कर

जाति जुलाहा नाम कबीरा बनि बनि फिरौ उपासी ।
आसि-पासि तुम्ह फिरि फिरि बसौ एक माउ एक मासी ॥”

१३४

माया महा ठगनी हम जानी ।
तिरगुन फाँसि लिये कर डोलै, बोलै मवुरी बानी ॥
केसवके कमला होइ बैठी, सिरके भजन भगानी ।
पडाके मूरत होइ बैठी, तीरथहूमे पानी ।
जोगीके जोगिन होइ बैठी, राजाके घर रानी ।
काहूके हीरा होइ बैठी, काहूके कोन्डी कानी ।
भक्तनके भक्तिन होइ बैठी, ब्रह्माके ब्रह्मानी ।
कहै कबीर सुनो भाई साधो, यह सब अकथ कहानी ।

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अब मोहि ले चलु ननदके बीर अपने देसा ।
इन पचन मिलि छटी हूँ, सग-सग, आहि विदेसा ।
गगतीर मोरी खेती-गारी, जमुनतीर खरिहाना ।
सातो बिरवी मेरे नीपजै, पाचू मोर किसाना ।
कहै कबीर यह अकथ कथा है, कहता कही न जाई ॥
सहज भाइ जिहि ऊपजै, ते रमि रहै समाई ॥

निरजनमें साते हूँ, हमे किमीसे क्या रेना देना । उल्लिहारी है उनकी जिन्होंने
तुम्हें भजा है । हम एक भाई और एक बहन ह ।” इसपर माया कहती है—
“ऐ कबीर इस लाल तलवार (मद्मत्त नथनो) को देखो, यह मेरा शृंगार
देखो । मैं स्वर्गलोकसे कबीरको पति बनानेके लिये आई हू ।”

इसके बाद कबीरका उत्तर है । पतीजौ=प्रतीति । जाकी =मै जिसकी मछली
हूँ वही मेरा मछुआ है और वही मेरा रखवाला भी है (तुम मुझे नहीं पकड़
सकती) । रिसाल्ल=खीजेंगे, अप्रसन्न होंगे ।

१३५ ननदके बीर=ननदके भाई, पति । पंचन=पंच इंद्रिय । सग

१३६

लावौ बाबा आगि जलावो घरा रे ।
 ता कारनि मन वधै परा रे ।
 इक्क डाइनि मेरे मनमे बसे रे,
 नित उठि मेरे जियको लसे रे ।
 ता डाइनिके लरिका पौच रे ।
 निसि-दिन मोहि नचावै नाच रे ।
 कहै कबीर हूँ ताकौ दास,
 डाइनिके सँग रहै उदास ॥

१३७

बहुरि नहिं आवना या देस ।
 जो जो गये बहुरि नहिं आये, पठवत नाहिं सँदेस ।
 सुर-नर-मुनि और पीर औलिया, देवी-देव-गनेस ।
 धरि धरि जनम सबे भरमे है, ब्रह्मा-बिस्तु-महेस ।
 जोगी जगम ओर सन्यासी, दीगम्बर दरबेस ।
 चुडित-मुडित-पडित लोई, सुर्ग रसातल सेस ।
 ग्यानी गुनी चतुर औ कविना, राजा रंक-नरेस ।
 कोइ रहीम कोइ राम बखानै, कोइ कहै आदेस ।
 नाना भेप बनाय सबै मिलि, हूँडि फिरे चहुँ देस ।
 कहै कबीर अत ना पैहौ, बिन सतगुरु उपदेस ।

विदेशा=ये विदेशमें साथ साथ हे । गगतीर 'किसान=इडाके तटपर मेरी खेती होती हे और पिंगलाके किनारे खलिहान है । सातो बीज मेरे खेतमें पेदा होते हैं । सातो बीज सात धातुएँ—चर्म, रुधिर, मांस, मेद, अस्थि, मज्जा, वीर्य हैं । पौच मेरे किसान हैं । ये पौचों ज्ञानेंद्रिय हैं ।

१३६ आगि=भगवद्विरहकी अग्नि । घरा=मोह-मायाकी दुनिया । डाइनि=ममता । लरिका पौच=पौच इन्द्रियोंके विषय ।

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नहूँ रे जे कहिवेकी होइ ।
 ना को जानै ना को मानै, ताथै अचिरज मोहि ॥
 अपने अपने रगके राजा, मानत नाहीं कोइ ॥
 अति अभिमान लोभके घाले, चले अपनपौ खोइ ॥
 भै मेरी करि यहु तन खोयौ, समझत नहीं गँवार ॥
 भौजलि अधपर थाकि रहे है, बूडे बहुत अपार ॥
 मोहि आग्या दर्ई दयाल दयाकरि, काहूकू समझाइ ॥
 कहै कबीर भै कहि कहि हारयो, अब मोहि दोस न लखइ ॥

१३९

भारी कहौ तो बहु डरौ, हलका कहौ तो झूठ ।
 मै का जाणो रामकूँ, नैनू कबहुँ न दीठा ॥ १ ॥
 ऐसा अद्भुत जिनि कथै, अद्भुत राखि लुकाइ ।
 बेद कुरानों गमि नहीं, कख्या न को पतिआइ ॥ २ ॥
 करताकी गति अगम है, तू चल अपणै उनमान ।
 धीरै धीरै पाव दे, पहुँचैंगे परवान ॥ ३ ॥

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ऐसा भेद बिगूचन भारी ॥
 वेद-कतेब दीन अरु दुनिया, कौन पुरिष कौन नारी ॥
 एक बूँद एकै मल-मूतर, एक चाम एक गूदा ॥
 एक जोतिथै सब उत्पन्नी, को बाम्हन को सूदा ॥

१३७ आदेश=गोरखपथी लोग ' आदेश ' ' आदेश ' कहते ह ।

१३८ ताथै=उससे । भौजलि . अपार=भव जलमें कुछ आवे मूत्रे लोग तैरते तैरते एक गए हैं और न जाने कितने झव गए ।

१३९ जाणों=जानूँ । वीठ=दिखाई दिया । गमि=पहुँच । कख्या=कहने पर ।
 अपणै उनमान=अपने अनुमानसे । परवान=परिणाममें, अन्तमें ।

रज-गुन ब्रह्मा तम-गुन सकर, सत-गुन हरि है सोई ॥
 कहै कबीर एक नाम जपहु रे, हिदू तुरक न कोई ॥
 माटीका प्यड सहजि उतपना, नाद रु ब्यद समांना ।
 बिनसि गया थै का नाव धरिहौ, पढि गुनि भ्रम जाना ॥

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साधो एक रूप सबमाही ।
 अपने मनाहि बिचारि कै देखो और दूसरो नाही ॥
 एकै त्वचा रुधिर पुनि एकै विप्र सूदके माहीं ।
 कहीं नारि कहीं नर होइ बोलै गैब पुरुष वह नाही ॥
 सब्द पुकारि सत्त मै भाखौ अन्तर राखौ नाही ।
 कहै कबीर ज्ञान जेहि निरमल बिरलै ताहि लखाही ॥

१४२

मै कासे ब्रह्मो अपने पियाकी बात री ।
 जान सुजान प्रान-प्रिय पिय बिन, सबै बटाऊ जात री ।
 आसा नदी अगाध कुमति बहै, रोकि काहू पै न जात री ।
 काम-क्रोध दोउ भये करारे, पडे विषय-रम मात री ।
 ये पाँचो अपमानके सगी, सुमिरनको अलसात री ।
 कहै कबीर बिछुरि नाहि मिलिहौ, ज्यौ तरवर बिन पात री ।

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या करीम बलि हिकमति तेरी,
 खाक एक सूरति बहुतेरी ॥

१४० विगृचन=उल्लन । फनर=विगृचन, कुगन । सूदा=शुद्ध । ब्यद=बिंदु ।
 बिनसि =जो नष्ट हो गया उसका क्या नाम है ?
 १४१ गैब पुरुष=कोई दूर अदभुत पुरुष ।
 १४२ बटाऊ=राह ।

अर्ध गगन मै नीर जमाया,
 बहुत भौंति करि नूरनि पाया ॥
 अवलिय-आदम-पीर-मुलाना
 तेरी सिफलि करि भये दिवाना ॥
 कहै कबीर यहु हेतु विचारा
 या रव या रव यार हमारा ॥

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(जाके) बारह-मास वसत होय, (ताके) परमारथ ब्रह्म विरला कोय ।
 बरिसै अग्नि अखड धार, हरियर भौ-वन (अ) ठारह मार ।
 पनिया आदर धरी न लोय, पवन गहे कस मलिन बोय ।
 बिनु तरिकर फूलै आकास, सिव-विरचि तहँ लेहिं नास ।
 सनकादिक भूलै भँवर बोय, लख-चोरासी जोइनि जोय ।
 जो तोहि सतगुरु सत्त लखाव, ताते न छूटे चरन भाव ।
 अमर लोक फल लावै चाव, कहौहिं कबीर ब्रह्म सो पाव ।

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डँडिया फदाय धन चल रे, मिलि लेहु सहेली ।
 दिना चारिको सग है, फिर अत अकेली ।

१४३ करीम=दयालु । खाक एर बहुतेरा=एक ही मझीसे अनेक रूप उत्पन्न किए हैं । अर्ध नीर=मेघमा पानी । नूर=प्रकाश । अवलिय=ओलिया, सन्त, महात्मा । विकल करि=गुणगान करके । रव=पालनकर्ता ।

१४४ परम पदमा वर्णन है । जाऊ जोय=उहा बारह महीने निल्य वसन्त रहता है । यद्यपि आम्र (तेज) अगुण्ड धारा बरमती रहती है तो भी वन अट्टारह मार (सपूर्ण) हरयाली वारण क्रिय रहता है । पानीके प्रति लोग आदर नही रखते तो भला पवनमे मेल बोई जा सकती है । पानी=मक्ति । पवन=हठ-योग । वहाँ बिना वृक्षके ही आकाश पुष्पोसे भरा रहता है, शिव और ब्रह्मा उन फूलोंकी महकका रस लेते हैं, सनकादिक मुनि अमर होकर भूले हुए हैं और चौरासी लाख योनियोंको देखते रहते हैं ।

दिन दस नैहर खेलि ले, सासुर निज भरना ।
 बहियौ पकरि पिय ले चले, तब उजर न करना ।
 इक अधियारी कोठरी, दूजे दिया न बाती ।
 लेहि उतारि ताही घरौ, जहँ सगि न साथी ।
 इक अधियारी कुइर्यौ, दूजे लेजुर टूटी ।
 नैन हमारे अस दुरै, मानो गागर फूटी
 दास कबीरा यो कहै, जग नाहिन रहना ।
 मगी हमरे चलि गये, हमहूँको चलना ।

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अमरपुर ले चलु हो सजना ।
 अमरपुरीकी सँकरी गलियौ, अडबड है चढना ।
 ठोकर लगी गुरु-ज्ञान शब्दकी, उधर गये झपना ।
 बोहि रे अमरपुर लागि बजरिया, सौदा है करना ।
 बोहि रे अमरपुर सत बसतु है, दरसन है लहना ।
 सत समाज मभा जहँ बैठी, वहीँ पुरुष अपना ।
 कहत कबीर सुनो भाई साधो, भवसागर है तरना ।

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बाबा अगम-अगोचर कैसा, तातें कहि समझाओ ऐसा ।
 जो दीसैं सो तो है नाहीं, है सो कहा न जाई ।
 सैना-त्रैना कहि समझाओ, गूगेका गुड भाई ।
 दृष्टि न दीसैं मूष्टि न आवै, बिनसौ नाहि नियारा ।
 ऐसा ज्ञान कथा गुरु मेरे, पडित करो विचारा ।

१४५ कँडिया=डण्डेमें लगी हुई एक तरहकी पालकीनुमा सवारी । धन=वन्ध्या,
 दुलहिन । लेजुर=रज्जु, रस्मी ।

१४७ दृष्टि आवै=न आँखोंसे दिखाई देता है न मुट्टीमें पकड़ा जाता है,
 अदृश्य और अप्राप्त ।

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रेख-रूप जेहि है नहीं, अधर धरो नहि देह ।
 गगन-मँडलके मध्यें, रहता पुरुष विदेह ॥ १ ॥
 सौई मेरा एक तू और न दूजा कोइ ।
 जो साहब दूजा कहै, दूजा कुलको होइ ॥ २ ॥
 सर्गुणकी सेवा करौ, निर्गुणका करु ज्ञान ।
 निर्गुण सर्गुणके परे, तहै हमारा ध्यान ॥ ३ ॥

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साई मोर बसत अगम पुरवा जहँ गमन हमारा ।
 आठ कुँआ नव बावडी सोरह हैं पनिहार ।
 महल घयलवा थरकि गयल रे धन ठाढी मन मार ।
 छोट मोट डँडिया चदनकै हो, छोट चार कहार ।
 जाय उतरिहै वाही देसवाँ हो, जहाँ कोई ना हमार ।
 ऊँची महलिया साहेबकै हो, लगी विखमी बजार ।
 पाप-पुन दोऊ बनिया हो, हीरा लाल अपार ।
 कह कबीर सुन साइयोँ मोर यँहिय देस ।
 जो गये सो बहुरे ना को कहत सदेस ॥

१४९ आठ कुँओं नौ बावड़ी=आठ दिशाएँ और नवखड अर्थात् समूचा जगत । कृप और बावडी इस लिये कहा जाता है कि इससे जाव अपना जीवन-रस सग्रह करता है । जीवनका एक अर्थ जल भी है (तु० जीवानां भ्रणाधारो जगदेतज्जलाशय) । सोरह पनिहार=पौंच ज्ञानन्द्रिय, पौंच कर्मेन्द्रिय, पौंच प्राण और मन । घडलवा=घडा अर्थात् यह शरीररूपी घट । धन=दुलहिन, जीव । घडा ढरक गया अर्थात् जीवनी-शक्ति समाप्त हो गई । चार कहारा=शव वहन करनेवाले आदमी ।

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पाँडे बूझि पियहु तुम पानी ।
 जिहि मिटियाके घरमँह बैठे, तामँह सिस्ट समानी ।
 छपन कोटि जादव जहँ भीजे, मुनिजन सहस अठासी ।
 पैग पैग पैगब्र गाडे, सो सब सरि भो मॉटी ।
 तेहि मिटियाके पाँडे पाँडे, बूझि पियहु तुम पानी ॥
 मच्छ-कच्छ घरियार बियाने, रुधिर-नीर जल भरिया ।
 नदिया नीर नरक बहि आवै, पसु मानुस सब सरिया ॥
 हाड झरी झरि गूद गरी गरि, दूध कहाँते आया ।
 सो लै पाँडे जेवन बैठे, मटियहिँ छूति लगाया ॥
 बेद कितेब छॉडि देउ पाँडे, ई सब मनके भरमा ।
 कहहि कबीर सुनहु हो पाँडे, ई तुम्हरे है करमा ॥

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साधो, पाँडे निपुन कसाई ।
 बकरी मारि भेडिको धाये, दिलमे दरद न आई ।
 करि अरुनान तिलऋ दै बैठे, बिधिसो देवि पुजाई ।
 आतम मारि पलकमे बिनसे, रुधिरकी नदी बहाई ।
 अति पुनीत ऊँचे कुल कहिये, सभामाहि अविकारि ।
 इनसे दिच्छा सब कोई माँगे, हँसि आवै मोहि भाई ।
 पाप-कटनको कथा सुनावै, करम करावै नीचा ।
 बूडत दोउ परस्पर दीखै, गहे बाँहि जम खींचा ।
 गाय बधै सो तुरक कहावै, यह क्या इनसे छोटे ।
 कहै कबीर सुनो भाई सावो, कलिमे बाहहन छोटे ॥

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जो पै बीजरूप भगवाना,
तो पंडितका ऋथिसि गियाना ॥
नहिं तन नहि मन नहि अहंकारा
नहिं सत-रज-तम तीनि प्रकारा ॥
विष-अमृत-फल फले अनेक,
वेद रु वोवक है तरु एक ॥
कहै कबीर इहै मन माना,
केहिधू छूट कवन उरझाना ॥

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पंडित बाद बदन्ते झूठा ।
रामा कहा दुनिया गति पावै,
खोंड कहा मुख मीठा ॥
पावक कहा पाव जे दासै,
जल कहि त्रिपा बुझाई ।
भोजन कहा भूख जे भाजै,
तो सब कोइ तिरि जाई ॥

१५२ यदि भगवान् बीजरूप ह तब तो सब उन्दीका परिणाम है फिर तन मन अहंकार तथा सत्त्व-रज तम आदि गुणोंकी पृथक् सत्ता कहीं रही ? वेद और वेदके वोवक ये दोनों ही ब्रह्म हुए, जिनसे विष और अमृत नाना फल लगे हुए हैं । कबीर कहते हैं कि यह सारा प्रपञ्च का कल्पित है, इसमें भला किससे छूटा जाय और किससे उलझा जाय । यह पद कुछ पाठान्तरके साथ बीजकमें आता है । कुछ टीकाकार लोग इसे परिणामवादके खण्डनमें लिखा हुआ बताते हैं ।

१५३ पंडित झूठा वाद बदता है । राम कहने मात्रसे यदि दुनिया गति पाती तो खांब (चीनी) कहनेसे मुँह मीठा हो जाता । आग कहनेसे दाह

नरकै साथि सूवा हरि बोले,
 हरि परताप न जानै ।
 जो कबहूँ उडि जाइ जंगलमे,
 बहुरि न सुरतैं आनै ॥
 सोंची प्रीति विषै मायासू,
 हरि भगतनि सँ दासी ।
 कहै कबीर प्रेम नहिं उपज्यौ,
 बाव्यौ जमपुरि जासी ॥

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पोंडे न करसी वाद-विवाद ।
 या देही विन सबद न स्वाद ।
 अड ब्रह्मड खड भी माटी,
 माटी नवनिधि काया ।
 माटी खोजत सतगुरु भेट्या,
 तिन कछु अलख लखाया ।
 जीवत माटी मूवा भी माटी
 देखौ ग्यान विचारी ।
 अति काली माटीमे वासा
 लैटै पाँव प्सारी ॥

होता और पानी कहनेसे प्यास बुझती, इत्यादि । नरकै., जानै=आदमीके साथ
 जब तक तोता रहता है तब तक हरिनाम लेना है । पर जब कभी जंगलमें उड़
 जाता है तो याद भी नहीं करता ।

१५४ पंडित, वाद=विवाद न कर । यह सब कुछ मिट्टी ही है । थभा=खंभा ।
 व्यंद=पिंदु । भासै=तोड़ता है । घडै=गडता है ।

माटीका चित्र पवनका थभा
 व्यद सजोगि उहाया ।
 भौंनै घडै स्वारे सोई,
 यहु गोव्यदकी माया ।
 माटीका मदिर ग्यानका दीपक
 पवन बाति उजियारा ॥
 तिहि उजियारै सब जग सझै,
 कवीर ग्यान विचारा ॥

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तुम बूझहु पडित कवन नारि । कोइ नाहि विआइल रह कुमारि ॥
 येहि सब देवन मिलि हरिहि दीन्ह । तेहि चारहुँ युग हरि संग लीन्ह ॥
 यह प्रथमहिं पद्मिनि रूप पाय । है मोंपिनि सब जग खेदि खाय ॥
 ई बर युवतीके बार नाह । अति रे तेज तिया रै निताह ॥
 कह कवीर सब जग पियारि । यह अपने बलकवै रहै मारि ॥

१५५ विआइल= प्रसव क्रिया । नारि=माया । किसीने मायाको जन्म नहीं दिया । अर्थात् वह अनादि है । रह कुमारि=वह किसीकी विधिवूर्वक पत्नी नहीं हुई । यह खाय=इसने पहले पद्मिनीका रूप पाया । पद्मिनी, सुलक्षणा स्त्री । बादमें सर्पिणीकी भाँति सारे समारम्भे खा गई । ई नाह=इस नवयुवतीके नाह (पति) इसके सामने अभी बच्चे ही हैं क्या कि शिव विश्व आदि जिन देवताओको ' मायापति ' समझा जाता है वे वस्तुतः मायाद्वारा कल्पित उपाधियोंके कारण ही पृथक् पृथक् नामगाले देवता बने हुए ह । माया अनादि है देवगण सादि । इसी लिये यह स्त्री निन्ध ही उनके सामने तेज बनी रहती है ॥ निताह=निन्ध ही । कह मारि=कवीर कहते हैं कि यह माया समस्त जगत्को प्रिय लगती है किन्तु अपने बालकोंको ही मार कर जी रही है । क्यों कि जन्म-मृत्युके भवचक्रमें पड़े हुए जीव वस्तुतः मायाके कारण ही नद्वर शरीर आदिको आत्मा मानकर नाना प्रकारका बलेश पाते हैं और बार बार जन्म मरणके चक्रमें पड़ते हैं । इस प्रकार यह माया अपने ही बालकोंको मार रही है ।

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चलन चलन सबको कहत है,
 नों जानौ बैकुठ कहाँ है ।
 जोजन एक प्रमिति नहि जानै,
 बातनि ही बैकुठ बखानै ॥
 जब लग है बैकुठकी आसा,
 तब लग नहि हरिचरननिवासा ॥
 बटे सुने कैसे पतिअइये,
 जब लग तहाँ आप नहि जइये ॥
 कहै कबीर यह कहिये काहि,
 साधा सगति बैकुठहि आहि ॥

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कर पकरै अंगुरी गिनै, मन धावै चहुँ ओर ।
 जाहि फिरायो वो मिलै, सो भया काठकी ठौर ॥ १ ॥
 केसो कहा बिगाडिया, जो मूडै सौ बार ।
 मनको काहे न मूडिए, जामे विषै-विकार ॥ २ ॥
 बैसनौ भया तो क्या भया, बूझा नहीं विवेक ।
 छापा-तिलक बनाइ करि, दगव्या लोक अनेक ॥ ३ ॥

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क्या है तेरे न्हाई-धोई, आतमराय न चीन्हा सोई ।
 क्या घट ऊपरि मजन कीयै, भीतरि मैल अपारा ।
 राम-नाम बिन नरक न छूटै, जो धोवै सौ बारा ।

का नट भेखै भगवा बस्तर, भसम लगावै लोर्ड ।
 ज्यै दादुर सुरसरि-जल भीतरि, हरि बिन मुक्ति न होई ॥
 परिहरि काम राम कहि बौरे, सुनि सिख बधू मोरी ॥
 हरिको नाँव अभैदपददाता, कहै कबीरा कोरी ॥

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मन बनियो बनिज न छोडै ।
 जनम जनमका मारा बनियो, अजहूँ पूर न तीले ।
 पासंग कै अधिकारी लैले, भूला भूला डोलै ।
 घरमें दुबिधा कुमति बनी है, पल पलमे चित तोरै ।
 कुनबा वाके सकल हरामी, अमृतमे विप घोलै ।
 तुमहीं जलमें तुमहीं थलमे, तुमही घट घट बोलै ।
 कहै कबीर वा सिषको डरिये, हिरदे गॉठि न खोलै ॥

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लोका मतिके भोरा रे ।
 जो कासी तन तजै कबीरा,
 तौ रामहिं कहा निहोरा रे ।
 तब हम वैसे अब हम ऐसे,
 इहै जनमका लाहा रे ।
 राम-भगति-परि जाकौ हित चित
 ताकौ अचिरज काहा रे ।
 गुर-परसाद साधकी सगति,
 जन जीते जाइ जुलाहा रे ।

कहै कबीर सुनहु रे सन्तो,
 भ्रमि परै जिनि कोई रे ।
 जस कासी तस मगहर ऊसर
 हिरदै राम सति होई रे ।

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पूजा-सेवा-नेम-व्रत, गुडियनका-सा खेल ।
 जब लग पिउ परसै नहीं, तब लग ससय मेल ॥

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जाति न पूछो साधकी, पूछि लीजिये ज्ञान ।
 मोल करो तरवारका, पडा रहन दो म्यान ।
 हस्ती चढिए ज्ञानको, सहज दुलीचा डारि ।
 स्वान-रूप ससार है, भूँकन दे झक मारि ॥

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मेरा-तेरा मनुष्य कैसे इक होई रे ।
 मै कहता हौँ ओखिन देखी, तू कहता कागदकी देखी ।
 मै कहता सुरझावनहारी, तू राख्यौ उरझाई रे ।
 म कहता तू जागत रहियो, तू रहता है सोई रे ।
 मे कहता निर्मोही रहियो, तू जाता है मोही रे ।
 जुगन जुगन समुझावत हारा, कही न मानत कोई रे ।
 तू तो रडी फिरै बिहडी, सब धन डारे खोई रे ।
 सतगुरु धारा निर्मल बाहै, वामै काया धोई रे ।
 कहत कबीर सुनो भाइ साधो, तब ही वैसा होई रे ॥

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दुल्हिन अँगिया काहे न वोवाई ।
 बालपनेकी मैली अँगिया विषय दाग परि जाई ।
 विन धोये पिय रीझत नाहीं, सेजसे देत गिराई ।
 सुमिरन ध्यानकै साबुन करि ले सत्तनाम दरियाई ।
 दुबिवाके भेद खोल बहुरिया मनकै मैल वोवाई ।
 चेत करो तीनो पन बीते, अब तो गवन नगिचाई ।
 पालनहार द्वार है ठाढ़े अब काहे पछिताई ।
 कहत कबीर सुनो री बहुरिया चित अजन दे आई ॥

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मोरी चुनरीमे परि गयो दाग पिया ।
 पाँच तत्तकी बनी चुनरिया, सोरहसै बँद लागे जिया ।
 यह चुनरी मोरे मैकेते आई, समुरेमें मनुनाँ खोय दिया ।
 मलि मलि धोई दाग न छूटे, ज्ञानको साबुन लाय पिया ।
 कहै कबीर दाग कब छुटि है, जब साहब अपनाय लिया ।

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तेरा जन एक आध है कोई ।
 काम क्रोध अरु लोभ विवर्जित, हरिपद चीन्है सोई ॥
 राजस-तामस-सातिग तीन्थै, ये सब तेरी माया ।
 चौथे पदकौं जे जन चीन्है, तिनहि परम पद पाया ॥

१६४ अगिया = यहाँ शरीरसे मनलज है । दुल्हिन जीवात्मा है ।

१६६ सातिग = सात्त्विक ।

असतुति-निंदा-आसा छाँड़ै, तजै मान अभिमांना ।
 लोहा-कंचन समि करि देखै, ते मूरति भगवाना ॥
 च्यंतै तो माधौ च्यंतामणि हरिपद रमैं उदासा ।
 त्रिसनां अरु अभिमान रहित है कहै कबीर सो दासा ॥

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अबुझा लोग कहाँलौ बूझै बूझनहार बिचारो ॥
 केते रामचंद्र तपसीसे जिन जग यह भरमाया ।
 केते कान्ह भये मुरलीधर तिन भी अन्त न पाया ॥
 मच्छ-कच्छ-बाराहसरूपी वामन नाम धराया ।
 केते बौध भये निकलंकी तिन भी अन्त न पाया ॥
 केतिक सिध-साधक-संन्यासी जिन बन बास बसाया ।
 केते मुनिजन गोरख कहिये तिन भी अन्त न पाया ॥
 जाकी गति ब्रह्मै नहिं पाये सिव-सनकादिक हारे ।
 ताके गुन नर कैसे पैहौ खड़ा कबीर पुकारे ॥

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साधो, देखो जग बीराना ।
 साँची कहौ तौ मारन धावै झूठे जग पतियाना ।
 हिन्दू कहत है राम हमारा मुसलमान रहमाना ।
 आपसमें दोउ लड़े मरतु हैं मरम कोइ नहिं जाना ।
 बहुत मिले मोहिं नेमी धर्मी प्रात करैं असनाना ।
 आतम-छोड़ि पषानैं पूजैं तिनका थोथा ज्ञाना ।
 आसन मारि डिंभ धरि बैठे मनमें बहुत गुमाना ।
 पीपर-पाथर पूजन लागे तीरथ-बर्न भुलाना ।

१६८ डिंभ धरि बैठे = दंभ धारण करके बैठे हैं । मेहर = दया ।

माला पहिरे टोपी पहिरे छाप-तिलक अनुमाना ।
 साखी सब्दै गावत भूले आतम खबर न जाना ।
 घर घर मत्र जो देन फिरत है मायाके अभिमाना ।
 गुरुवा सहित सिष्य सब वृडे अतकाल पछिताना ।
 बहुतक देखे पीर-औलिया पढै किताव-कुराना ।
 करै मुरीद कबर बतलावै उनहूँ खुदा न जाना ।
 हिन्दूकी दया मेहर तुरकनकी दोनो घरसे भागी ।
 वह करै जिवह वाँ झटका मारे आग दोऊ घर लागी ।
 या बिधि हँसत चलत है हमको आप कहावै रगाना ।
 कहै कबीर सुनो भाई साधो, इनमें कौन दिवाना ॥

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मीयाँ तुम्हसौ बोल्यौ बणि नहीं आवै ।
 हम मसकीन खुदाई बन्दे तुम्हारा जस मनि भावै ॥
 अलह अवलि दीनका साहिब, जोर नहीं फुरमाया ।
 मुरिमद-पीर तुम्हारै है को, कहौ कहाँथै आया ॥
 रोजा करै निवाज गुजारै कलमै भिसत न होई ।
 सत्तरि कावे इक दिल भीतरि जे करि जानै कोई ।
 खसम पिछौनि तरस करि जियमै, माल मती करि फीकी ।
 आया जौनि सौईकू जौनै, तत्र है भिस्त सरीकी ।
 माटी एक भेप धरि नौनों सबमे ब्रह्म समानौं ।
 कहै कबीर भिस्त छिटकाई दोजग ही मनमानौं ॥

१६९ मीयाँ=मियाँ, तुमसे बोलते नहीं बनता । मसकीन=गरीब दीन ।
 खुदाई बन्दे=भगवानके सेवक । तुम्हारा भावै=तुम्हें चाहे जैसा मनमें भावै ।
 मुरिमद=गुरु । निवाज=नमाज । भिसत=गहिस्त, स्वर्ग । दोजग दोजख=नरक ।
 खसम . फीकी=प्रियको पहचानो, जरा तरस करो, मालमताको फीका समझो ।

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वै क्यूँ कासी तजै मुरारी । तेरी सेवा-चोर भये बनवारी ॥
जोगी-जती-तपी सन्यासी । मठ देवल बसि परसै कासी ।
तीन बार जे नित प्रति न्हावै । काया भीतरि खबरि न पावै ॥
देवल देवल फेरी देहीं । नाव निरंजन कबहुँ न लेहीं ॥
चरन-बिरद-कासी कौ न दैहू । कहै कबीर भल नरकाहि जेहूँ ॥

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बहुविध चित्र बनायकै, हरि रच्यौ क्रीडा-रास ।
जेहि न इच्छा झूलिबेकी, ऐसी बुधि केहि पास ॥
झुलत झुलत बहु कल्प बीते, मन न छोडे आस ॥
रचि हिंडोला अहो-निसि हो चारि जुग चौमास ॥
कबहुँ ऊँचसे नीच कबहुँ, सरग-भूमि ले जाय ।
अति भ्रमत हिंडोलवा हो, नेकु नहिं ठहराय ॥
डरत हौ यह झूलबेको, राखु जादचराय ।
कहै कबीर गोपाल बिनती, सरन हरि तुअ पास ॥

आया.. सरीकी=स्वामीको पास आया हुआ जानो । जो ऐसा जानत ह वै ही स्वामीको जानते हैं, तप वै बहिरतमें शरीर होते हे ।

१७० हे भगवान्, वे लोग काशीको कयो छोडें / वे तो सेवा चोर नो गए हे, तेरी सेवासे जी चुराने लगे हैं । ये जोगी जती तपस्वी सन्यासी मठो और देवालयोमें बैठे हुए काशीको स्पर्श कर रहे ह । जो लोग तीन बार स्नान करते हैं और कायाके भीतर (किननी मेल है) इसकी खबर भी नहीं जानते, देवालयसे देवालयतक फेरी बेटे रहते हे और निरंजनका नाम कभी नहीं लेते— (वे लोग यदि मुक्तिके लिये काशीपर भरोसा करे) मैं तुम्हारे चरणोंमें आश्रय पानेका यश काशीको नहीं दूंगा (अर्थात् यदि तहेंगा तो तुम्हारे चरणोंके प्रतापसे, व्यर्थ ही काशीमें भरकर यह यश काशीको नहीं मिलने दूंगा) भले ही नरक ही नयों न जाऊँ ।

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चली भै खोजमे पियकी । मिटी नहि सोच यह जियकी ॥
 रहे नित पास ही मेरे । न पाऊँ यारको हेरे ॥
 बिकल चहुँ ओरको धाऊँ । तबहुँ नहि कतको पाऊँ ॥
 धरो केहि भौँतिसो धीरा । गयौ गिर हाथसे हीरा ॥
 कटी जब नैनकी झाई । लख्यौ तब गगनमें साई ॥
 कबीर शब्द कहि त्रामा । नयनमे यारको त्रामा ॥

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तलफ बिन बालम मोर जिया ।
 दिन नहि चैन रात नहि नैदिया,
 तलफ तलफके मोर किया ॥
 तन मन मोर रहट-अस डोल,
 सून सेजपर जनम छिया ।
 नैन थकित भये पथ न सूझै,
 साँई बेदरदी सुध न लिया ॥
 कहत कबीर सुनो भाई साधो,
 हरो पीर दुख जोर किया ॥

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अबिनासी दुलहा कब मिलिहौ, भक्तनके रछपाल ।
 जल उपजी जल ही मो नेहा, रटत पियास पियास ।

१७२ कटी अँई=जय आँखोंमें पडा हुइ छाया हट गई अर्थात् अज्ञानका आवरण हट गया ।

१७४ जल उपजी पियाम पियाम=यह विरहिणी उम मछलीके समान

मैं ठाढ़ी बिरहन मग जोऊँ, प्रियतम तुमरी आस ।
 छोड़े गोह नंह लगि तुम-सों, भई चरन लवलीन ।
 ताला-बेलि होति घर भीतर, जैसे जल बिन मीन ।
 दिवस न भूख रैन नहि निद्रा, घर अगना न सुहाय ।
 सेजरिया बैरिन भइ हमको, जागत रैन बिहाय ।
 हम तो तुमरी दासी सजना, तुम हमरे भरतार ।
 दीन दयाल दया करि आओ, समरथ सिरजनहार ।
 कै हम प्रान तजति है प्यारे, कै अपनी कर लेव ।
 दास कबीर बिरहा अति बाढेव, हमको दरसन देव ।

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नैना अतरि आव तूँ, ज्यू हौ नैन झपेउँ ।
 ना हौँ देखौ औरकूँ, ना तुझ देखन देऊँ ॥ १ ॥
 कबीर रेख सिन्दूरकी, काजल दिया न जाई ।
 नैनुँ रमइया रमि रखा, दूजा कहाँ समाइ ॥ २ ॥
 मन परतीति न प्रेम-रस, ना इस तनमे ढग ।
 क्या जाणौँ उरा पीवसूँ, कैसै रहसी रंग ॥ ३ ॥

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नैनोकी करि कोठरी, पुतरी पलंग बिछाय ।
 फलकोकी चिक डारिकै, पियाको लिया रिझाय ॥ १ ॥
 प्रीतमको पतिया लिखूँ, जो कहूँ होय बिदेस ।
 तनमे मनमे नैनमें, ताकौ कहाँ सँदेस ॥ २ ॥

है जो जलमे ही उपजी और जलसे ही उराना प्रेम है और फिर भी प्यास प्यास
 चिन्हा रही है । भगवान्‌मे ही उत्पन्न और भगवान्‌से ही सहज प्रेम होते हुए भी
 जीव भगवान्‌को नहीं पा रहा है । ताला बेलि=तिलमिलाहट, छटपटाहट ।

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अंखियाँ तो झाई परी, पंथ निहारि निहारि ।
 जीहडियों छाळा पडया, नाम पुकारि पुकारि ॥ १ ॥
 बिरह कमडल कर लिये, बैरागी दो नैन ।
 मोंगै दरस मधुकरी, छुके रहै दिन-रैन ॥ २ ॥
 सब रग ताँत रबाब तन, बिरह बजावै नित्त ।
 और न कोई सुनि सकै, कै साई कै चित्त ॥ ३ ॥

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पछा पछीके कारनै, सब जग रहा मुलान ।
 निरपछ हैके हरि भजै, सोई सन्त सुजान ॥ १ ॥
 अमृत केरी मोटरी, सिरसे धरी उतार ।
 जाहि कहौ मै एक है, मोहि कहै दो-चार ॥ २ ॥

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दुलहिनि तोहि पियके घर जाना ।
 काहे रोवो काहे गावो, काहे करत बहाना ॥
 काहे पहिरयौ हरि हरि चुरियों, पहिरयौ प्रेमकै बाना ।
 कहै कबीर सुनो भाई साधो, विन पिया नाहि ठिकाना ॥

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सूतल रहल्ले मै नीद भरि हो, पिया दिहल्लै जगाय ।
 चरन-अँवलके अजन हो नैना ले ल्ले लगाय ॥

१७७ जीहडियाँ = जीभमें ।

१८० सूतल रहल्ले = सोई हुई थी । दिहल्ले = दिया ।

जासो निदिया न आवै हो नहि तन अलसाय ।
 पियाके बचन प्रेम सागर हो चढ़ चली हो नहाय ॥
 जनम जनमके पापवा छिनमे डारब बोवाय ।
 यहि तनके जग दीप कियौ प्रीत बलिया लगाय ॥
 पाँच तत्तके तेल चुआए ब्रह्म अगिनि जगाय ।
 प्रेम-पियाला पियाइके हो पिया पिया बौराय ॥
 बिरह अगिनि तन तलफै हो जिय कल्लु न सोहाय ॥
 ऊँच अटरिया चढि बैठे हो जहँ काल न जाय ।
 कहै कबीर विचारिके हो जम देख डराय ॥

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अब तोहि जान न दैहूँ राम पियारे,
 ज्यै भावै त्यू होह हमारे ।
 बहुत दिननके बिल्लुरे हरि पाये,
 भाग बडे घर बैठै आये ।
 चरननि लागि करौ बरियाई,
 प्रेम-प्रीति गखो उरझाई ।
 इत मन-मदिर रहौ नित चोषै,
 कहै कबीर परहु मति बोषै ॥

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तन-मन-वन बाजी लागी हो ।
 चौपड खेळै पीवसे रे, तन-मन बाजी लगाया ।

१८२ जुग=चौसरके खेलमें दो गोठियोका एक ही कोठमें इकट्ठा होना ।
 नर्द=चौसरभी गोठी । पौ=जीतका दौव विशेष ।

हारी तो पियकी भई रे, जीती तो पिय मोर हो ।
 चौसरियाके खेलमें रे, जुगग मिलनकी आस ।
 नर्द अकेली रह गई रे, नहीं जीवनकी आस हो ।
 चार बरन घर एक है रे, भौंति भौतिके लोग ।
 मनसा-वाचा-कर्मना कोइ, प्रीति निवाहो ओर हो ।
 लख चौरासी भरमत भरमत, पौपै अटकी आय ।
 जो अबके पौ ना पडी रे, फिर चौरासी जाय हो ।
 कहैं कबीर धर्मदाससे रे, जीती बाजी मत हार ।
 अबके सुरत चढाय दे रे, सोई सुहागिन नार हो ।

१८३

नाम-अमल उतरै ना भाई ।

और अमल छिन छिन चढि उतरै, नाम-अमल दिन बढै सवाई ॥
 देखत चढै सुनत हिय लागै, सुरत किये तन देत घुमाई ।
 पियत पियाला भये मतवाला, पायो नाम मिटी दुचिताई ।
 जो जन नाम अमल रस चाखा, तर गई गनिका सदन कसाई ।
 कह कबीर गूंगे गुड खाया, बिन रसना का करै बडाई ॥

१८४

हमरी ननैद निगोड़िन जागे ।
 कुमति लकुटिया निसि-दिन व्यापै, सुमति देखि नहि भावे ।
 निसि-दिन लेत नाम साहबको, रहत रहत रँग लागै ।
 निसिदिन खेलत रही सखियन-सँग, मोहि बडो डर लागै ।
 मोरे साहबकी ऊँची अटरिया, चढतमें जियरा कौपै ।

जो सुख चाहै तो लज्जा त्यागै, पियसे हिलि-मिलि लागे ।
 घूँघट खोल अंग-भर भेटै, नैन आरती साजै ।
 कहै कबीर सुनो भाई साधो, चतुर होय सो जानै ।
 निज प्रीतमकी आस नहीं है, नाहक काजर पारै ।

१८५

कैसे दिन कटिहै जतन बताये जइयो,
 एहि पार गगा ओहि पार जमुना,
 बिचवाँ मडइया हमको छवाये जइयो ।
 अंचरा फारिके कागज बनाइन,
 अपनी सुरतिया हियरे लिखाये जइयो ।
 कहत कबीर सुनो भाई साधो
 बहियाँ पकरिके रहिया बताये जइयो ।

१८६

कैसे जीवेगी विरहिनी पिया बिन, कीजे कौन उपाय ।
 दिवस न भूख रैन नहिं सुख है, जैसे करि जुग जाम ।
 खेलत फाग छौंढि चल्त सुदर, तज चल्त धन औ धाम ।
 बन खंड जाय नाम लौ लावो, मिलि पियसे सुख पाय ।
 तलफत मीन बिना जल जैसे, दरसन लीजे धाय ।
 बिना अकार रूप नहि रेखा, कौन मिलेगी आय ।
 आपन पुरुष समझि ले सुदरि, देखो तन निरताय ।
 सन्द सरूपी जिव पिय बूझो, छौंढो भ्रमकी टेक ।
 कहै कबीर और नहिं दूजा, जुग जुग हम-तुम एक ॥

१८७

भीजै चुनरिया प्रेम-रस बूँदन ।
 आरत साजके चली है सुहागिन पिय अपनेको बूँदन ।
 काहेकी तोरी बनी है चुनरिया काहेके लगे चारो फूँदन ।
 पाँच तत्तकी बनी है चुनरिया नामके लगे फूँदन ।
 चढिगे महल खुल गई रे किवरिया दास कवीर लगे झूलन ॥

१८८

मैं अपने साहब सग चली ।
 हाथमें नरियल मुखमे ब्रीडा, मोतियन मॉग भरी ।
 लिच्छी घोडी जरद बछेडी, तापै चढिके चली ।
 नदी किनारे सतगुर भेटे, तुरत जनम सुवरी ।
 कहै कवीर सुनो भाई साधो, दोउ कुल तारि चली ।

१८९

गुरु मोहिं छुँटिया अजर पियाई ।
 गुरु मोहिं छुँटिया पियाई, भई सुचिंत भेटी दुचिताई ।
 नाम-औषधी अघर कटोरी, पियत अघाय कुमति गई मोरी ,
 ब्रह्मा-विस्तु पिये नहीं पाये, खोजत सबू जन्म गँवाये ।
 सुरत निरत करि पियै जो कोई, कहैं कवीर अमर होय सोई ॥

१९०

कवीर भाटी कलालकी, बहुतक बैठे आइ ।
 सिर सौपे सोई पियै, नहीं तो पिया न जाइ ॥ १ ॥

हरि-रस पीया जाणिये, जे कबहूँ न जाइ खुमार ।
 मैमता धूमत रहे, नाहीं तनकी सार ॥ २ ॥
 सबै रसायण मैं किया, हरि-सा और न कोइ ।
 तिल इक घटमैं सचरै, तो सब कचन होइ ॥ ३ ॥

१९१

पीले लगा जाइ या, लोक बेदके साथि ।
 आगेथै सतगुरु मिल्या, दीपक दीया हाथि ॥ १ ॥
 दीपक दीया तेल भरि, बाती दई अघट्ट ।
 पूरा किया विसाहुणा, बहुरि न आवौ हट्ट ॥ २ ॥
 कबीर गुरु गरवा मिल्या, रलि गया आटै लूण ।
 जाति पोति-कुल सब भिटै, नॉव धरौगे कौण ॥ ३ ॥
 सतगुरु हमरूं रीझि करि, एक कह्या परसंग ।
 बररया बादल प्रेमका, भीजि गया सब अग ॥ ४ ॥

१९२

वे दिन कब आवैंगे भाइ ।
 जा कारनि हम देह धरी है, मिलिबों अंगि लगाइ
 हौ जानू जे हिल-मिलि खेलेँ, तन मन प्रान समाइ ॥
 या कामना करौ परपूरन, समरथ हौ राम राइ ॥

१९१ अघट्ट=कभी न घटनेवाली, अक्षय । शरीर दीपक है, आयु तेल है
 और आत्मा अक्षय बत्ती है । विसाहुणा=खरीदना । गुरु गरवा मिल्या=गुरु
 गले मिले । लूण=नमक ।

१९२ स्थंघ=सिंह ।

माहि उदासी माधौ चाहै,
 चितवत रैन बिहाइ ॥
 सेज हमारी स्पघ भई है,
 जब सोऊँ तब खाइ ॥
 यहु अरदास दासकी सुनिये,
 तनकी तपनि बुझाइ ॥
 कहै कबीर मिलै जे साई,
 मिलि करि मगल गाइ ॥

१९३

मेरी अखियों जान सुजान भई ।
 देवर ननद सुसर सग लजि करि, हरि पीत्र तहाँ गई ॥
 बाल्यनैके करम हमारे, काटे जानि दई ।
 वॉह पकरि करि किरपा कीन्हीं, आप समीप लई ॥
 पानीकी बूँदथे जिनि प्यँड साज्या, ता सगि अधिक रई ॥
 दास कबीर पल प्रेम न घटई, दिन दिन प्रीति नई ॥

१९४

इहि बिधि रामस् ल्यौ लइ ॥
 चरन पापै निरति करि, जि+या बिना गुग गाइ ।
 जहाँ स्वॉतिबूँद न सीप साइर, सहजि मोती होइ ।
 उन मोतियन मैं नीर पोयौ, पवन अम्बर धोइ ।

१९३ रई=रत हुई ।

१९४ चरण पापै निरति करि=चरणोंके पखपर वृत्त्य करो । जि+या बिना=
 जीभसे उच्चारण किण बिना, सहज भावसे । जहाँ.. धोइ=स्वातिका बूँद, सीपी
 और सागरके बिना भी एक सहज मोती तुम्हारे पास है । इस महज मोतीक

जहाँ धरनि बरषै गगन मीजे, चन्द-सूरज मेल ।
 दोड़ मिलि तहाँ जुडन लागे, करत हसा केलि ।
 एक बिरप भीतरि नदी चाली, कनक कलस ममाइ ।
 पच सुवटा आइ बैठे, उदै भई बनराइ ।
 जहाँ विछुट्यौ तहाँ लाग्यौ, गगन बैठो जाइ ।
 जन कबीर बटाऊवा, जिनि मारग लियो चाइ ।

१९५

करो जतन सखी साँई मिलनकी ।
 गुड़िया गुडवा सुपलिया,
 तजि दे बुधि लरिकैयो खेलनकी ।
 देवता पितर भुइयो भवानी
 यह मारग चौरसी चलनकी ।
 ऊँचा महल अजब रँग बँगला,
 साँईकी सेह वहाँ लगी फूलनकी ।

पानीसे आकाश और हवाको धो दो । यह सोती विरहके अश्रु हैं । जहाँ
 नलि=एक ऐसा स्थान है जहाँ पृथ्वीसे पानी बरसता है और आकाश भीजता
 रहता है (मूलाधारके रससे सहस्रार सिक्त होता है), जहाँ सूर्य (नाभिके
 ऊपरका मूलाधार पद्म) और चन्द्र (ब्रह्मरत्न) मिल गए होने हैं ओर हस
 केलि करता है । एक . बनराइ=एक शूभ (शरीर हे) जिममें नदी (उण्डलिनी)
 वह रही है जो कनककलश (सहस्रार) में गिरी है और पंच सुग्गे (प्राण)
 उस वृक्षपर बैठे हैं और इनके कारण सारी बनराजि प्रमदा हुई है । जहाँ
 चाइ=जहाँसे विछुडे थे वही जाकर लगो, शून्यमें जाकर वठा, कबीर बटोहीने
 रास्ता देख लिया है ।

१०५ गुड़िया सुपलिया=बच्चोंके खिलौने (गृहस्थीके द्योतक हैं ।)

तन मन धन सब अपनि कर वहाँ,
 सुरत सम्हार परु पइयो सजनकी ।
 कहै कबीर निर्भय होय हसा,
 कुजी बता दो ताला खुलनकी ॥

१९६

मोरे लगि गये बान सुरंगी हो ।
 वन सतगुरु उपदेश दियो है, होइ गयो चित्त भिरगी हो ।
 ध्यान पुरुषकी बनी हैं लिरिया, घायल पाँचो सगी हो ॥
 धायलकी गति घायल जाने, की जानै जात पतगी हो ।
 कहे कबीर सुनो भाई साधो, निसि दिन प्रेम उमगी हो ॥

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गुरु बडे मृगी हमारे गुरु बडे मृगी ।
 कीटसो ले मृग कीन्हा आपसो रगी ।
 पाँव औरै कोई सब भये मृगी पख औरै ओर रँग रगी ।
 जाति कुल ना लखै कोई सब भये मृगी ।
 नदी-नाले मिले गगै कहलावै गगी ।
 दरियाव-दरिया जा समाने सगमे सगी ।
 चलत मनसा अचल कीन्ही मन हुआ पगी ।
 तत्तमे नि.तत्त दरसा सगमे सगी ।
 बधतै निर्वध कीन्हा तोड सब तगी ।
 कहै कबीर किया अगम गम नाम रँग रगी ॥

१९८

पिया भेरा जागे मै कैसे सोई री ।
 पाँच सखी मेरे संगकी सहेली,
 उच रँग रँगी पिया रँग न मिली री ॥
 सास सयानी ननद देवरानी,
 उच डर डरी पिय सार न जानी री ।
 द्वादस ऊपर सेज बिछानी,
 चढ न सकौ मारी लाज लजानी री ।
 रात दिवस मोहिं कूका मारे,
 मे न सुनी रचि नहि सँग जानी री ।
 कहै कबीर सुनु सखी सयानी,
 बिन सतगुरु पिथा मिले न मिलानी री ।

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बहुत दिननकी जोवती, बाट तुम्हारी राम ।
 जिव तरसै तुझ मिलनकूँ, मनि नाहीं विसराम ॥ १ ॥
 बिरहिनि ऊठे भी पडे, दरसन कारनि राम ।
 मूधा पीछे देहुगे, सो दरसन केहि काम ॥ २ ॥
 मूधा पीछे जिनि मिलै, कहै कबीरा राम ।
 पाथर-घाटा-लोह सब, पारस कौणै काम ॥ ३ ॥
 वासरि सुख ना रैणि सुख, ना सुख सुपिनै माहि ।
 कबीर बिलुट्या रामसं, ना सुख धूप न छौहि ॥ ४ ॥

१९८ द्वादस ऊपर=१० ईश्रिय, मन और बुद्धि इन बारहासे परे । रात दिवस. .जानी री=रातदिन मेरे हृदयमें बिरह-वेदना उमड़ती रहती है, पर मैने उसकी आवाज नहीं सुनी और न उसके सहवामको ही जान सकी ।

२२०

परवति परवति मै फिरथा, नैन गँवाए रोइ ।
 सो बूटी पाऊँ नहीं, जातै जीवन होइ ॥ १ ॥
 नैन हमारे जलि गए, छिन छिन लोडै तुज्झ ।
 ना तू मिलै न मै खुसी, ऐसी बेदन मुज्झ ॥ २ ॥
 सुखिया सब ससार है, खाये अरु सोवै ।
 दुखिया दास कबीर हे, जागे अरु रोवै ॥ ३ ॥

२०१

आइ न सकौ, तुज्झपै मकूँ न तुज्झ बुलाइ ।
 जियरा यौही लेहुगो, विरह तपाइ तपाइ ॥ १ ॥
 यहु तन जालौ मसि करूँ, ज्यूँ धूवा जाइ सरगिग ।
 मति वै राम दया करै, बरसि बुझावै अगिग ॥ २ ॥
 यहु तन जालौँ मसि करौ, लिखौ रामका नाऊँ ।
 लेखणि करूँ करककी, लिखि लिखि राम पठाउँ ॥ ३ ॥
 टस तनका दीवा करौँ, बाती मेढ्रै जीव ।
 लोही सींचौ तेल ज्यू, कच मुख देखौ पीव ॥ ४ ॥
 कै बिरहिनकूँ माँच दे, कै आपा दिखलाइ ।
 आठ पहरका दाझणा, मौँपै सहा न जाइ ॥ ५ ॥

२०१—वह राम दया मत करे । मे यह शरीर जलालंगी, जलाकार राख कर देखी ताकि बुआँ आकाशमे जाय (और बादल बन कर वही) इस आग-को बरसकर बुझा दे । बिरहकी आगमे ही वह रस पेदा होगा जो इस तापको बुझा सकेगा ।

करक= ठठरी । लोही=लहू, रक्त ।

२०२

कबिरा प्याला प्रेमका, अतर दिया लगाय ।
 रोम रोममे रमि रह्या, और अमल क्या खाय ॥ १ ॥
 राता-माता नामका, पीया प्रेम अघाय ।
 मतवाला दीदारका, मोगै मुक्ति बलाय ॥ २ ॥

२०३

ऐ कबीर, ते उतरि रह्यु, सबल परो न साथ ।
 सबल घटे न पगु थके, जीव बिराने हाथ ॥ १ ॥
 कबीरका घर सिखरपर, जहाँ सिलहली गैल ।
 पौव न टिकै पिपीलिका, खलकन लादे बैल ॥ २ ॥

२०४

काल खडा सिर ऊपरे, जागु बिराने मीत ।
 जाका घर है गैलमे, सो कस सोय निचीत ।

२०५

छाकि परथौ आतम मतवारा ।
 पीवत रामरस करत बिचारा ॥
 बहुत मोलि मंहगै गुड पावा ।
 लै कसाब ररा राम चुवावा ।
 तन पाटन मैं कीन्ह पसारा ।
 मोगि मोगि रस पीवै बिचारा ॥
 कहै कबीर फावी मतवारी ।
 पीवत रामरस लगी खुमारी ॥

२०३ सिलहली=पिन्डिल, फिसलने लायक । गैल=रास्ता । खलकन=दुनिया ।

२०५ कसाब=कपाय रस । पाटन=पट्टण, शहर ।

२०६

राम दुनी सयानी मै बौरा ।
 हम विगरे विगरी जनि औरा ।
 म नहि बौरा राम कियो वारा,
 सतगुरु जार गयो भ्रम मोरा ।
 विद्या न पहुँ वाद नहिँ जॉन्,
 हरि गुन कथत-सुनत वॉरॉन् ॥
 काम-क्रोध दोऊ भये विकारा,
 आपहि आप जंर रासारा ॥
 मीठो कहा जाहि जो भावै
 दास कबीर राम गुन गावै ॥

२०७

नैहरमै दाग लगाय आइ चुनरी ।
 ऊ रँगरेजवाकै मरम न जानै,
 नाहिँ मिलै धोविया कौन करै उजरी ।
 तनकै कूडी ज्ञानकै सौदन
 साबुन महँग विचाय या नगरी ।
 पहिरि-ओटिके चली समुररिया,
 गौवाँके लोग कहँ वडी फुहरी ।
 कहँ कबीर सुनो भाई सावो,
 बिन सतगुरु कतहँ नहि सुधरी ।

२०८

सील-मतोखने मध्द जा मुख बसै, सतजन जौहरी सौँच मानी ।
 बदन विकर्मित रहै ख्याल आनदम, अधरमै मधुर मुसक्तात बानी ।

सॉच गेलै नहीं झूठ बोले नहीं, सुरतमै सुमति सोइ श्रेष्ठ ज्ञानी ।
 कहत हौ ज्ञान पुकारि कै सबनसो, देत उपदेस दिलि दर्द जानी ।
 ज्ञानको पूर है रहनिको सूर है, दयाकी भक्ति दिलिमाहिं ठानी ।
 ओरते छोर लौं एक रस रहत है, ऐस जन जगतमै बिरले प्राणी ।
 ठग बटपार ससारमे भरि रहे, हसकी चाल कहै काग जानी ।
 चपल और चतुर हैं बने बहु चीकने, बातमै ठीक पै कपट ठानी ।
 ऋहा तिनसो कहो दया जिनके नहीं, घात बहुतै करै बकुल-व्यानी ।
 दुर्मती जीवकी दुबिध छूटै नहीं, जन्म जन्मान्त पड नर्क खानी ।
 काग कूबुद्धि सूबुद्धि पावै कहौ, कठिन कट्टोर बिकराल बानी ।
 अगिनके पुज है सितलता तन नहीं, अमृत ओ विष दोऊ एक मानी ।
 कहा साखी कहे सुमति जागा नहीं, सॉचकी चाल बिन धूर धानी ।
 सुकृति औ सत्तकी चाल सांची सही, काग बक अधमकी कौन खानी ।
 ऋहै कबीर कोउ सुघर जन जौहरी, सदा सवधान पिये नीर छानी ।

२०९

अपनपौ आप ही बिसरो ।
 जैसे सोनहा काँच मंदिरमै भरमत भूँकि मगे ।
 जो केहरि बपु निरखि कूप-जल प्रतिमा देखि परो ।
 ऐसेहिं मदगज फटिक शिलापर दसननि आनि अरो ।
 मरकट मुठी स्वाद ना बिसरै घर घर नटत फिरो ।
 कह कबीर ललनीकै सुवना तोहि काने पकरो ॥

२०९ सोनहा=कुत्ता । काचके मंदिरमें कुत्ता अपने ही अनेक प्रतिबिंबोंको
 देखकर भौंका करता है, वैसे ही जीव भी जगत्में अपने ही प्रतिबिंबोंको

२१०

दरस दिवाना बाघरा अलमस्त फकीरा ।
 एक अकेला हूँ रहा अस मतका धीरा ॥
 हिरदेमे महवूब है हर दमका प्याला ।
 पीयेगा कोई जौहरी गुरु मुख मतवाला ॥
 पियत पियाला प्रेमका सुधरे सब साथी ।
 आठपहर झमत रहै जस मैगल हाथी ॥
 बदन काटे मोहके बैठा निरसका ।
 बाके नजर न आवता क्या राजा रका ॥
 वरतीका आसन किया तबू असमाना ।
 चोला पहिरा खाकका रह पाक समाना ॥
 सेवकको सतगुरु मिले कछु रहि न तवाही ।
 कह कवीर निज घर चलो जह काल न जाही ॥

२११

गगनकी ओट निसाना है ।
 दहिने सूर चद्रमा बायें, तिनके बीच छिपाना है ।
 तनकी कमान सुरतका रोदा, सब्द-बान ले ताना है ।
 मारत बान वेधा तन ही तन, सतगुरुका परवाना है ।
 मार्यौ बान धाव नहि तनमे, जिन लागे तिन जाना है ।
 कहै कवीर सुनो भाई साधो, जिन जाना तिन माना है ॥

अपनेसे भिन्न रामझकर लडता फिरता है । केहरि वपु=सिंह कुर्छेमे अपनी
 परछाहीं देखकर कूद पडा या, ऐसी कहानी है । स्फाटक शिलामे अपनी
 परछाहीं देख हाथी अपने दाँतोसे लडनेको अड जाय । ललनोंके सुवना
 (सुग्गा)=नीन (जो मायाके बदनमें है) ।

२१० मैगल=मदमस्त ।

२१२

मन मस्त हुआ तब क्यो बोले ।
 हारा पायो गाँठ गठियायो, बार बार वाको क्यो खोले ।
 हठकी थी जन्न चढी तराजू, पूरी भई तब वयो तोले ।
 सुरत कलारी भइ मतनारी, मदवा पी गई बिन तोले ।
 हन्ना पाये मानसरोवर, ताल-तलेया क्यो डोले ।
 तेरा साहन हे घटमोही, बाहर नैना क्यो खोले ।
 कहै कबीर सुनो भाई सावो, साहन मिळि गये तिल ओले ॥

२१३

मोच-समुझ अभिमानी, चादर भई है पुरानी ।
 टुकडे टुकडे जोडि जगत-सो, सीके अंग लिपटनी ।
 कर डारी मैली पापन-सो, लोभ मोहमे सानी ।
 ना यहि लग्यो ज्ञानकै साबुन, ना धोई भल पानी ।
 सारी उमिर ओढते बीती, भली बुरी नहि जानी ।
 मरु मान जान जिय अपने, यह है चीज बिरानी ।
 कहत कबीर धरि राखु जतनसे, फेर हाथ नहि आनी ॥

२१४

जियरा मेरा फिरै रे उदास ।
 राम बिन निक्सि न जाई सास,
 अजहूँ कौन आस ।
 जहाँ जहाँ जाऊँ राम मिलायै न कोई ।
 कहौ संतो कैसे जीवन होई ॥

२१२ मदवा, तोले=बिना तोलेसे अपरमित मद पी गई । ओले=ओटमें ।

जर सरीर यहू तन कोई न बुझावै ।
 अनल दहे निस नींद न आपे ॥
 चदन घसि घमि अग लगाऊँ ।
 राम बिना दारुन दुख पाऊँ ॥
 सत-सगति मति मन करि धीरा ।
 सहज जानि भजै राम कबीरा ॥

२१५

रव न रहु माटीके घर में,
 इब मे जाइ रू मिलि हरि में ॥
 छिनहर घर अरु झिरहर टाटी
 घन गरजन कपै मेरी छाती ॥
 दसवे दारि लागि गई तारी
 दूरि गवन आवन भयो भारी ॥
 चहुँ दिसी बैठे चारि पहरिया
 जागत मूसि गये मोर नगरिया ॥
 कहै कबीर सुनहु रे छोई,
 भौनड घडण सवारण सोई ॥

२१६

सेजे रहु नैन नहीं देखौं,
 बहु दुख कासौ कहू हो दयाल ॥
 सासुकी दुखी सुसरकी प्यारी
 जेठकै तरसि डरौ रे ।

२१५ इब=अप । माटीका घर=भौतिक शरीर । छिनहर=दूटा फूटा । झरहर=
 जर्जर । दसवे द्वारि=दसवे मुकामपर । चार पहरिया=चार पाहरू (मन, बुद्धि,
 चित्त, अहंकार) । भौनण घडण=तोड़ना और गढ़ना ।

ननद सुहेली गरब गहेली
 देवरकै विरह जरो हो दयाल ॥
 बाप सबनकौ करै लराई,
 माया सोउ मतवाली ॥
 मगौ भईया ले सलि चढि हूँ
 तब हूँ हूँ पीयहि पियारी ॥
 सोचि बिचारि देखौ मन मॉही
 औसर आइ बन्धू रे
 कहै कबीर सुनहु मति सुदरि
 राजा राम स्मू रे ॥

२१७

पीले प्याला हो मतवाला, प्याला नाम अमीरसका रे ।
 बालपना सब खेलि गँवाया, तरुन भया नारी बसका रे ।
 बिरध भया कफ-बायने घेरा, खाट पडा न जाय खसका रे ।
 नाभि-कँवल बिच है कस्तूरी, जैसे मिरग फिरे बनका रे ।
 बिन सतगुरु इतना दुख पाया, बैद मिला नहिँ इस तनका रे ।
 माता पिता बधु सुत तिरिया, राग नहिँ कोइ जाय सका रे ।
 जन्न लग जीवै गुरु गुत लेगा, धन जोवन है दिन दसका रे ।
 चौरासी जो उवरा चाहे, छोड कामिनाका चसका रे ।
 कहै कबीर सुनो भाई साधो, नख-सिख पूर रहा बिसका रे ।

२१६ सलि=चितापर, माया=माता ।

जसा कि पहले ही बताया गया है ये पद रामासोक्ति पद्धतिपर लिखे गए हैं । प्रत्येक शब्दका लक्ष्यार्थ खोजना सब समय ठीक नहीं होता । सास ससुर जेठ आदि पद केवल नाना प्रकारके भय, मोह और लाजके निदर्शक हैं ।

२१८

खेल ले नैहरवा दिन चार ।
 पहिली पठोनी तीन जन आये, नौवा बाम्हन बारि ।
 बाबुलजी मै पैया तोरी लागौ, अबकी गवन दे टारि ।
 दुसरी पठोनी आपै आये, लेके डोलिया कहार ।
 वरि बहियौ डोलिया बैठारिन, कोउ न लागे गोहार ॥
 ले डालिया जाइ बनमे उतारिन, कोइ नहीं संगी हमार ।
 कहे, कबीर सुनो भाई साधो, इक घर है दस द्वार ॥

२१९

मै भँवरा तोहि बरजिया, बन बन बास न लेय ।
 अटकेगा कहुँ बेलसे, तडपि तडपि जिय देय ॥ १ ॥
 बाडीके बिच भँवरा था, कलियौ लैता बास ।
 सो तो भँवरा उडि गया, तजि बाडीकी आस ॥ २ ॥

२२०

चलती चक्की देखिके, दिया कबीरा रोय ।
 दुइ पट भीतर आयके, सावित गया न कोय ॥ १ ॥
 भाई बीर बटाउआ, भरि भरि नैन न रोय ।
 जाका था सो ले लिया, दीन्हा था दिन दोय ॥ २ ॥

२२१

देह धरेका दड है, सब काहुको होय ।
 ज्ञानी भुगतै ज्ञान करि मूख भुगतै रोय ॥ १ ॥

२१९ भँवरा= मुख जीव । बाडी=समार-चाटिका ।

तकत तकावत तकि रहे, सके न बेझा मारि ।
सबै तीर खाली परे, चले कमानी डारि ॥ २ ॥

२२२

सुपनेमे साई मिले, सोवत लिया जगाय ।
ऑखि न खोल्ले डरपता, मत सुपना ह्वे जाय ॥ १ ॥
साईकेरे बहुत गुन, लिखे जो हिरदे मॉहि ।
पिऊँ न पानी डरपता, मत वे धोये जॉहि ॥ २ ॥

२२३

अनप्रापत वस्तुको कहा तजे, प्रापतको तजे सो त्यागी है ।
सु असील तुरग कहा फेरे, अफतर फेरे सो बागी हे ।
जगभवका गावना क्या गावै, अनुभव गावै सो रागी हे ।
बन गेहकी बासना नास करै, कब्बीर सोई बैरागी है ॥

२२४

तोको पीव मिलैगे धूँघटके पट खोल रे ।
घट घटमे वही साई रमता, कटुक बचन मत बोल रे ।
धन जोबनको गरब न कीजै, झूठा पचरग चोल रे ।
सुन्न महलमें दियना बार ले, आसासो मत डोल रे ।
जोग जुगत सो रग महलमे, पिय पाई अनमोल रे ।
कहै कबीर आनद भयो है, ब्राजत अनहद ढोल रे ।

२२३ अनप्रापत=जो मिला ही नहीं । असील तुरग=खानदाना घोड़ा ।
अफतर=बिगड़ेल । बागी=जाग पकड़नेवाला सवार । जगभव=ससारका अनुभव ।
बन.. करै=घरमें बना हुआ भी घरकी बासना जो त्याग करै, या बन और गृह
दोनोंकी बासना जो त्याग करे ।

२२५

पायो सतनाम गरैकै हरवा ।
मोंकर खटोलना रहनि हमारी, दुबरे दुबरे पाँच कहरवा ।
ताला कुजी हमै गुरु दीन्ही, जब चाहौ तब खोलौ किवरवा ।
प्रेम प्रीतिकी चुनरी हमारी, जब चाहौ तब नाचौ सहरवा ।
फहै कबीर सुनो भाई सावो, बहुरि न ऐबै एही नगरवा ॥ (९५)

२२६

मुरसिद नैनो बीच नबी है ।
स्याह सपेद तिलो बिच तारा, अविगति अलख रबी है ।
ओंखी मद्धे पाँखी चमके, पाँखी मद्धे द्वारा ।
तेहि द्वारे दुबीन लगावै, उतरै भवजल पारा ।
सुन सहरमें वास हमारी, तहँ सरबगी जावै ।
साहब कबीर सदाके सगी, सब्द महल ले आवै ॥

२२७

पिया ऊँची रे अटरिया तोरी देखन चली ।

२२५ मोंकर खटोलना=सकरा खटोला ।

२२६ मुरसिद=मुरशिद उपदेशक । नबी=रसूल । रबी=रव, पालनकर्ता ।
भाव यह है कि ए मुरशिद, रसूल तुम्हारी ओंखोंके भीतर है । ईश्वर इन
ओंखोंके स्याह सपेद हिरसोंके बीचवाली ताराके पीछे अविगत अलक्ष्य होकर
वर्तमान है—वही ओंखोंको देखनेकी शक्ति देता है । पांसी=पक्षी । ओंखोंमें
दूरदर्शक यंत्र लगाकर देखनेसे ही भवसागरके पार उतरना संभव है । मेरा वास
उस शून्य शहरमें है जहाँ सर्वांगीण (सपूर्ण, अखण्ड) भावसे जाया जाता है ।

ऊँची अटरिया जरद किनरिया, लगी नामकी डोरी ।
 चॉद सुरज सम दिथना बरतु है, ता बिच झूली डगरिया ।
 पाँ पचीस तीन घर बनिया, मनुवाँ है चाधरिया ।
 मुन्सी है कुतवाल ग्यानको, चहुँ दिस लागी बजरिया ।
 आठ मरातिब दस दरवाजा, नौमे लगी किवरिया ।
 खिरकी बैठ गोरी चितवन लागी, उपरों झॉप झोपरिया ।
 कहत कबीर सुनो भाई साधो, गुरुके चरन बलिहरिया ।
 साध सत मिलि सौदा करि है, झीखै मूरक अनरिया ॥

२२८

जहवाँसे आयो अमर वह देसवा ।
 पानी न पान वरती अक्सवा, चॉद न सूर न रैन दिवसवा ।
 बाग्हन छत्री न सूद्र बैसवा, मुगल पठान न सैयद सेखवा ।
 आदि जोति नाहीं गौर गनेसवा, ब्रह्मा बिस्तु महेस न सेसवा ।
 नोगी न जगम मुनि दुरबेसवा, आदि न अन्त न काल कलेसवा ।
 दास कबीर ले आये सँदेसवा, रार सब्द गहि चली वहि देसवा ।

२२९

साहेब हे रंगरेज चुनरी मेरी रंग डारी
 स्याही रग छुडायके रे दियो मजीठा रग ।
 धोयसे छूटे नहीं रे दिन दिन होत सुरंग ॥

२२७ पाँच प्राण, पचीस तत्त्व, तीन गुण । आठ मरातिब=मरातिब महल्लके खडाँकी कहते हैं । आठसे आठ धातुओंका तात्पर्य है । सात धातुओंके साथ केश मिलाकर आठ वातु होते हैं । (दे० ऊपर १३५ वे पदकी टिप्पणी) दस दरवाजा= दो नेत्र, दो कान, दो नासा छिद्र, मुख, मूत्रद्वार, मलद्वार और ब्रह्मरंध्र । इनमें प्रथम नौमें किनाइ लगे हैं, प्राणायामके द्वारा योगी इन्हें बंद कर सकता है ।

भावके कुड नेहके जलमे प्रेम रग देइ बोर ।
 दुख देह मैल लुटाय दे रे खूब रगी झकझोर ॥
 साहिवने चुनरी रगी रे पीतम चतुर सुजान ।
 सब कुल उनपर बार दूँ रे तन मन धन और प्रान ॥
 कहै कबीर रगरेज पियारे मुझपर हुए दयाल ।
 सीतल चुनरी ओढिके रे भई हौ मगन निहाल ॥

२३०

हृद चले सो मानवा, बेहृद चले सो साध ।
 हृद बेहृद जोऊ तजे, नाकर मता अगाध ॥

२३१

गगन दमामा बाजिया, पडत निसाने घाव ।
 खेत पुकारै सूरमा, अब लडनेका दाँव ॥ १ ॥
 जा मरनेसे जग डरै, सो मेरे आनद ।
 कब मरिहौं, कब देखिहौं, पूरन परमानन्द ॥ २ ॥

२३२

अब गुरु दिलमे देखिया, गावनको कछु नाहिं ।
 कबिरा जब हम गावते, तब जाना गुरु नाहिं ॥ १ ॥
 सुन्न मँडलमे घर किया, बाजै सब्द रसाल ।
 रोम रोम दीपक भया, प्रगटे दीन दयाल ॥ २ ॥
 सुन्न सरोवर मीन मन, नीर तीर सब देव ।
 सुधा सिंधु सुख विलसही, विरला जाने भेव ॥ ३ ॥

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लिखा लिखी की है नही, देखा देखी बात ।
 दुलहा दुलहिनि मिलि गये, फीकी परी बरात ॥ १ ॥
 कागद लिखै सो कागदी, की व्यवहारी जीव
 आतम दृष्टि कहा लिखै, जित देखै तित पीव ॥ २ ॥

२३४

लाली मेरे लालकी, जित देखो तित लाल ।
 लाली देखन मै गई , मै भी हो गई लाल ॥ १ ॥
 जिन पावन मुहँ बहु फिरे, घूमे देस बिदेस ।
 पिया मिलन जब होइया, आंगन भया बिदेस ॥ २ ॥

२३५

उलटि समाना आपमे, भ्रगटी जोति अनत ।
 साहेब सेवक एक सँग, खेलै सदा बसत ॥ १ ॥
 जोगी हुआ झलक लगी, मिटि गया ऐंचातान ।
 उलटि समाना आपमे, हुआ ब्रह्म समान ॥ २ ॥

२३६

सखि, वह घर सबसे न्यारा, जहँ पूरन पुरुष हमारा ।
 जहाँ न सुख-दुख सौंच-झूठ नहिं, गाप न पुत्र पसारा ॥
 नहिं दिन रैन चद नहिं सूरज, बिना जोति उजियारा ॥
 नहिं तहँ ग्यान ध्यान नहिं जप-तप, बेद-कितेब न बानी ।
 करनी, धरनी, रहनी, गहनी ये सब उहाँ हेरानी ॥

वर नहि अधर न बाहर-भीतर, पिंड-ब्रह्मांड कछु नाहीं ।
 पाच तत्त गुन तीन नहीं तहँ, साखी सब्द न ताहीं ।
 मूल न फल बेल नहिं बीजा, विना बृच्छ फल सोहै ।
 ओह-सोह अध ऊरध नहिं, रवासा लेखन को है ।
 नहिं निरगुन नहिं अविगत भाई, नहिं सूछम-अस्थूल ।
 नहिं अच्छर नहिं अविगत भाई, ये सब जगके मूल ॥
 जहाँ पुरुष तहँवा कछु नाहीं, कह कबीर हम जाना ।
 हमरी सैन लखे जो कोई, पावै पद निरवाना ॥ २३ ॥

२३७

हेरत हेरत हे सखी, रह्या कबीर हिराइ ।
 बूँद समानी समंदमें, सो कत हेरी जाइ ॥ १ ॥
 हेरत हेरत हे सखी, रह्या कबीर हिराइ ।
 समंद समाना बूँदमें, सो कत हेरया जाइ ॥ २ ॥

२३८

हदे छौंड़ि बेहदि गया, हुआ निरंतर वास ।
 केवल जु फूल्या फूल बिन, को निरपै निज दास ॥
 कबीर मन मधुकर भया, भया निरंतर वास ।
 केवल जु फूल्या जलह बिन, को देखै निज दास ॥ २ ॥
 अतरि केवल प्रकासिया, ब्रह्म-वास तहँ होइ ।
 मन भवरा तहँ लुबधिया, जाणैगा जन कोइ ॥ ३ ॥

२३९

हद छौंड़ि बेहद गया, किया सुनि असनान ।
 मुनिजन महल न पावई, तहँ किया विस्नाम ॥ १ ॥

देखौ कर्म कबीरका, कछु पूरब-जनमका लेख ।
जाका महल न मुनि लहै, सो दोसत किया अलेख ॥ २ ॥

२४०

नीव बिहूँणा देहरा, देह बिहूँणा देव ।
कबीर तहाँ विलबिआ, करै अलखकी सेव ॥ १ ॥
देवलमॉहे देहुरी, तिल जे है बिसतार ।
मॉहे पाती मॉहि जल, मॉहै पूजणहार ॥ २ ॥

२४१

तूँ तूँ करता तुझ गया, मुझमे रही न हूँ ।
बारी फेरी बलि गई, जित देखौ तित वूँ ॥ १ ॥
लबा मारग दूरि घर, विकट पथ बहु भार ।
कहो सतो क्यूँ पाइए, दुरलभ हरि-दीदार ॥ २ ॥

२४२

अगम अगोचर गमि नही, तहाँ जगमगै जोति ।
जहाँ कबीरा बदगी, पाप-पुन्य नहीं होति ॥ १ ॥

२४३

दौकी दाधी लाकडी, ठाढी करै पुकार ।
मति बसि पड़ौ लुहारके, जालै दूजी बार ॥ १ ॥
जो अग्या सो ऑथवै, फूल्या सो कुम्हलाइ ।
जो चिणियाँ सो ढहि पडै, जो आया सो जाइ ॥ २ ॥

२३९ दोसत किया अलेख=अलरा पुरुषको दोरत बनाया ।

२४० नीव बिहूँणा देहरा=विना नीवका देवालय । देहरी=देहली । मॉहें...

जल= उसीमें पत्र पुष्प और उसीमें जल ।

२४१ हूँ=अहभाव ।

२४३ दौकी दाधी=दावामिकी जली हुई ।

२४३ ऑथवै=अस्त होता है । चिणियाँ=जो चुना गया ।

२४४

दूर वे दूर वे दूर वे दूरमति, दूरकी बात तोहि बहुत भावै ।
 अहै हज्जूर हाजीर साहब धनी, दूसरा कौन कहु काहि गावै ॥
 छोड दे कलपना दूरको धावना, राज तजि खाक मुख काहि लवै ।
 पेडके गहेते डार-फल्लव मिले, डारके गहे नाहि पेड पावै ॥
 डार औ पेड और फूल-फल प्रगट है, मिले जब गुरु इतनी लखावै ।
 सपति-सुख-साहबी छोड जोगी भये, सून्यकी आस बनखड जावै ।
 कहहि कब्बीर बनखडसे क्या मिले, दिलहिको खोज दीदार पावै ।

२४५

मालन आवत देख करि, कलियौ करी पुकार ।
 फूले फूले चुनि लिए, कारिह हमारी बार ॥ १ ॥
 फागुन आवत देखि करि, बन सूना मनमोहिं ।
 ऊँची डाली पात हैं, दिन दिन पीले थोहिं ॥ २ ॥
 पात पडता यौ कहै, सुन तरवर बनराइ ।
 अबके बिछुडे ना मिलै, कहिं दूर पडेगे जाइ ॥ ३ ॥

२४६

कहना था सो कह दिया, अब कछु कहा न जाय ।
 एक रहा दूजा गया, दरिया लहर समाय ॥ १ ॥
 उनमुनिसो मन लागिया, गगनहि पहुँचा आय ।
 चोद-बिहूना चोदना, अलख निरजन राय ॥ २ ॥
 गगन गरजि बरसै अमी, बादल गहिर गँभीर ।
 चहुँ दिसि दमकै दामिनी, भीजै दास वबीर ॥ ३ ॥

२४६ उनमुनि—समाधि । चादबिहूना चोदना=अखण्ड जगति । बादल=
 धर्ममेघ (दं० पद ६८ श्री टिप्पणी)

२४७

अरे इन दोहुन राह न पाई ।
 हिंदू अपनी करै बडाई गागर छुवन न देई ।
 वेस्याके पायन-तर सोवै यह देखो हिंदुआई ।
 मुसलमानके पीर-औलिया मुर्गी मुर्गी खाई ।
 खाला केरी बेटी ब्याहै घरहिमे करै सगाई ।
 बाहरसे इक मुर्दा लाये धोय-वाय चढवाई ।
 सब सखियाँ मिलि जेवन बैठी घर-भर करै बडाई ।
 हिंदुनकी हिंदुवाई देखी तुरकनकी तुरकाई ।
 कहै कबीर सुनो भाई साधो कौन राह है जाई ॥

२४८

साधो, एक आपु जगमाहीं ।
 दूजा करम-भरम है किरतिम ज्यो दरपनमे छाहीं ॥
 जल-तरंग जिमि जलते उपजै फिर वामाहीं रहाई ।
 काया झाई पाँच तत्तकी बिनसै कहां समाई ।
 या विधि सदा देह गति सबको या विधि मनहि बिचारो ॥
 आया होय न्याव करो न्यारो परम तत्त निरवारो ॥
 सहजै रहै समाय सहजमें ना कह्युँ आय न जावै ।
 धैरै न ध्यान करै नहि जप-तप राम-रहीम न गावै ॥
 तीरथ-बरत सकल परित्यागै सुन्न डोर नहिँ लावै ।
 यह धोखा जब समझि परै तब पूजे काहि पुजावै ॥
 जोग-जुगतमे भरम न छूटै जब लग आप न सूझै ।
 कह कबीर सोइ सतगुरु पूरा जो कोइ समझै बूझै ॥

२४९

(भाई रे) दुई जगदीस कहॉले आया, कहु कवने भरमाया ।
 अल्लह-राम-करीमा केसो, (ही) हजरत नाम धराया ॥
 गहना एक कनकते गढना, इनि महे भाव न दूजा ।
 कहन-सुननको दुर करि पापिन, इक निमाज इक पूजा ॥
 वही महादेव वही महमद, ब्रह्मा-आदम कहिये ।
 को हिन्दूको तुरुक कहावै, एक जिमीपर रहिये ॥
 वेद-कितेब पढे वे कुतुबा, वे मोलना वे पॉडे ।
 बेगरि बेगरि नाम धराये, एक मटियाके भॉडे ॥
 कहँहि कबीर वे दूनौ भूले, रामहि किँहु न पाया ।
 वे खस्सी वे गाय कटावै, बादहि जन्म गँवाया ॥

२५०

सतो, राह दुनो हम डीठा ।
 हिंदु-तुरुक हटा नहिँ मानै, स्वाद सबन्हिको मीठा ॥
 हिंदू बरत-एकादसि साधै, दूध-सिधारासेती ।
 अनको त्यागै मनको न हटके, वारन करै सगोती ॥
 तुरुक रोजा-नीमाज गुजारै, बिसमिल बॉग पुकारै ।
 इनकी भिस्त कहॉतें होइहै, साँझै मुरगी मारै ॥
 हिन्दुकी दया मेहर तुरुकनकी, दोनौ घटसो त्यागी ।
 वे हल्यल वे झटके मारै, आगि दुना घर लागी ॥
 हिंदु-तुरुककी एक राह है, सतगुरु इहै बताई ।
 कहँहि कबीर सुनहु हो संतो, राम न कहेउ खुदाई ॥

२५१

बन्दे तोहि बन्दिगीसो काम, हरि बिन जानि और हराम ।
 दूरि चलणौ कूँच बेगा इहाँ नहीं मुकाम ॥
 इहाँ नहीं कोई यार दोस्त, गँठि गरथ ना दाम ।
 एक एकै सगि चलणा, बीचि नहीं विश्राम ॥
 ससार-सागर विप्रम तिरणा, सुमरि ले हरि-नाम ।
 कहै कबीर तहाँ जाइ रहणा, नगर बसत निधान ॥

२५२

बेद-कतेब इफतरा भाई दिलका फिकर न जाई ।
 टुक दम करारी जो करहु हाजिर हज़ूर खुदाई ॥
 बदे खोजु दिल हर रोज ना फिरि परेसानी माहिं ।
 इह जु दुनिया सहरु मेला दरतगीरी नाहिं ॥
 दरोग पढि पढि खुसी होइ बेखबर बाद बकाहि ।
 हक सच्चु खालक खलकम्याने स्याम मूर्ति नाहिं ॥
 असमान म्याने लहँग दरिया गुसल करद न नूद ।
 करि फिकरु दाइन लाइ चसमे जहँ तहाँ मौजूद ॥
 अल्लह पाक पाक है सक करो जो दूसर होइ ।
 कबीर कर्म करीमका उहु करे जानै सोइ ॥

२५१ कूँच बेगा=अपरिचित स्थानको यात्रा ।

२५२ इफतरा=मिथ्या । दरोग=झूठ । हक=सत्य । खालिक=सृष्टिकर्ता ।
 खलक=जगत्

२५३

मन, तुम नाहक दुद मचाये ।
 करि असमान छुवो नहिं काहू, पाती फूल चढाये ।
 मूर्तिसे दुनिया फल मोंगे, अपने हाथ बनाये ।
 यह जग पूजै देव-देहरा, तीरथ-वर्त-अन्हाये ।
 चलत फिरतमे पाँव थकित भे, यह दुख कहाँ समाये ।
 झूठी काया झूठी माया, झूठे झूठे झूठल खाये ।
 बौझिन गाय दूध नहिं देहै, माखन कहँसे पाये ।
 सौंचेके सँग सौंच बसत है, झूठे मारि हटाये ।
 कहै कबीर जहँ सौंच वस्तु है, सहजै दरसन पाये ॥

२५४

यह जग अधा मैं केहि समुझावों ।
 इक-दुई हो उन्हे समुझावो सब ही मुलाना पेटके धधा ।
 पानीके घोडा पवन असवरवा ढरकि परै जस ओसके बुदा ।
 गहरी नदिया अगम बहै धरवा खेवनहारा पडिगा फदा ॥
 घरकी वस्तु निकट नहिं आवत दियना बारिके ढूँढत अधा ॥
 लागी आग सकल बन जरिगा बिन गुरुग्यान भटकिया बंदा ।
 कहै कबीर सुनो भई साधो इक दिन जाय लगोटी झार बदा ॥

२५४ पानीके घोड़ा=क्षणभंगुर शरीर । पवन-असवरवा=प्राण । गहरी नदी=मायाप्रवाह । खेवनहारा=जीवात्मा । घर अवा=घरमें पड़ी हुई वस्तुके नजदीक तो जाता नही, यह अन्धा (मुग्ध मनुष्य) सारी दुनियामें उसे दिया जलाकर सो जाता फिरता है । लागी भाग=मोहकी आग लगी हुई है ।

२५५

बाजन दे बाजतरी, कलि ककुही जनि छेड ।
 तुझे बिरानी का परी, अपनी आप निबेर ॥ १ ॥
 देश-बिदेसन हौ फिरा, गॉव गॉवकी खोरि ।
 ऐसा जियरा ना मिला, लेवे फटक पिछोरि ॥ २ ॥

२५६

शून्य मरै अजपा मरै, अनहद हू मरि जाय ।
 राम-सनेही ना मरै, कह कबीर समुझाय ॥

२५५ बाजतरी=यत्री, वीणा । कलि ककुही=निकृष्ट वाद्य । टीकाकारोंका कहना है कि बाजतरीरो ससारके लोगोंकी नाना मतवाली नाणी और कलि ककुहीसे वेदुआ शास्त्री पुराणिक, आदिका तात्पर्य है (त्रिज्या० पृ० ६४७) परन्तु सीधा अर्थ यह जान पड़ता है कि तेरे भीतर जो उत्तम आनन्द भ्रमि है उसे ही बजने दे, दुनियाकी टण्टोंमें न पड़ । तुझे दूसरोंकी क्या पढी है अपनी ही सम्हाल । विश्व० में कलि-कुकुरी पाठ है और अर्थ यह किया गया है कि यह शरीर यन्त्र (वीणा) है और बजानेवालेके अधीन है । वह जैसा चाहेगा बजाएगा । तू मनको ' जो बैकल कुकुरियोंके समान है ' मत छेड़, नहीं तो उसका विष तुझे भी बैकल कर देगा ।

२५६ रामके प्रति प्रेमभक्तिशून्य समाधि, अजपाजाप और अनहद नादकी अनुभूतिकी अपेक्षा अधिक महत्त्वपूर्ण और शाश्वत है ।

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प्राप्तिस्थान—

हिन्दी-ग्रन्थ-रत्नाकर लिमिटेड,

हीराबाग, बम्बई ४

॥श्रीगणेशाय नमः॥

कूर्मपुराणम्

पूर्वभागः

प्रथमोऽध्यायः

(इन्द्रह्युम्न ब्राह्मण का मोक्ष)

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं चैव ततो जयमदीरयेत्॥१॥

श्रीनारायण को, नरों में उत्तम श्री नर को, तथा श्री देवी सरस्वती को प्रथम नमस्कार करने के पश्चात् जय ग्रन्थ का आरंभ करना चाहिए।

नमस्कृत्याप्रमेयाय विष्णवे कूर्मरूपिणे।
पुराणं संप्रवक्ष्यामि यदुक्तं विश्वयोनिना॥१॥

मैं अप्रमेय (अमाप), कूर्मरूपधारी विष्णु को नमन करके समस्त विश्व की उत्पत्तिस्थान ब्रह्मा (अथवा कूर्मरूपधारी विष्णु) द्वारा कथित इस (कूर्म) पुराण का वर्णन करूँगा।

सत्रान्ते सूतमनघं नैमिषेया महर्षयः।
पुराणसंहितां पुण्यां पप्रच्छु रोमहर्षणम्॥२॥

अपने यज्ञानुष्ठान की समाप्ति पर नैमिषारण्यवासी महर्षियों ने निष्पाप रोमहर्षण नामक सूत से इस पुण्यमयी पुराणसंहिता के विषय में पूछा।

त्वया सूत महाबुद्धे भगवान् ब्रह्मवित्तमः।
इतिहासपुराणार्थं व्यासः सम्यगुपासितः॥३॥
तस्य ते सर्वरोमाणि वचसा ह्वषितानि यत्।
द्वैपायनस्य तु भवांस्ततो वै रोमहर्षणः॥४॥

हे महान् बुद्धिसम्पन्न सूतजी! आपने इतिहास और पुराणों के ज्ञान के लिए, ब्रह्मज्ञानियों में अतिश्रेष्ठ भगवान् व्यास की सम्यक् उपासना की है। द्वैपायन व्यासजी के वचन से आपके सभी रोम हर्षित हो उठे थे, इसीलिए आप रोमहर्षण नाम से प्रसिद्ध हुए।

भवन्तमेव भगवान् व्यासहार स्वयं प्रभुः।

मुनीनां संहितां वक्तुं व्यासः पौराणिकीं पुरा॥५॥

प्राचीन समय में स्वयं प्रभु भगवान् व्यासदेव ने आपको ही मुनियों की इस पौराणिक संहिता को कहने के लिए कहा था।

त्वं हि स्वायम्भुवे यज्ञे सुत्याहे वितते सति।
संपूतः संहितां वक्तुं स्वांशेन पुरुषोत्तमः॥६॥

स्वयम्भू ब्रह्मा के यज्ञ में विश्रान्ति पश्चात् स्नान हो जाने पर कहा था कि इस पुराणसंहिता को कहने के लिए स्वयं पुरुषोत्तम भगवान् के ही अंशरूप में आप उत्पन्न हुए हैं।

तस्माद्भवनं पृच्छामः पुराणं कौर्ममुत्तमम्।
वक्तुमर्हसि चास्माकं पुराणार्थविशारद॥७॥

इसलिए हम आपसे श्रेष्ठ कूर्मपुराण के विषय में पूछते हैं। हे पुराणों का अर्थ करने में विशारद! आप ही हमें यह कहने के लिए योग्य हैं।

मुनीनां वचनं श्रुत्वा सूतः पौराणिकोत्तमः।
प्रणम्य मनसा प्राह गुरुं सत्यवतीसुतम्॥८॥

पौराणिकों में उत्तम सूतजी ने मुनियों का वचन सुनकर सत्यवती के पुत्र व्यासदेव को मन ही मन प्रणाम करके कहा।

रोमहर्षण उवाच

नमस्कृत्य जगद्योनिं कूर्मरूपधरं हरिम्।
वक्ष्ये पौराणिकीं दिव्यां कथां पापप्रणाशिनीम्॥९॥
यां श्रुत्वा पापकर्मापि गच्छेत परमां गतिम्।
न नास्तिके कथां पुण्यामिमां ब्रूयात्कदाचन॥१०॥

रोमहर्षण ने कहा— जगत् के उत्पत्तिस्थान, कूर्मरूपधारी विष्णु को नमस्कार करके मैं इस पापनाशिनी दिव्य पुराण-कथा को कहूँगा, जिस कथा को सुनकर, पापकर्म करने वाला भी परम गति को प्राप्त करेगा। परन्तु इस पुण्य कथा को नास्तिकों के सामने कभी भी न कहें।

श्रद्धानाय ज्ञानाय धार्मिकाय द्विजातये।

इमां कथामनुवृत्त्यात्साक्षात्प्रायणेरिताम्॥ ११॥

इस पुराण कथा को श्रद्धावान्, शान्त, धार्मिक, द्विजाति को ही सुनाना चाहिए, जोकि साक्षात् नारायण के द्वारा कही गयी है।

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।

वंशानुचरितश्चैव पुराणं पञ्चलक्षणम्॥ १२॥

सर्ग (सृष्टि-उत्पत्ति), प्रतिसर्ग (पुनः रचना या पुनः सृष्टि), वंश (राजकुलों का वर्णन या महापुरुषों की वंश परम्परा का वर्णन), मन्वन्तर (मनु के समय की अवधि), वंशानुचरित (राजकुल या महापुरुषों के इतिहास का निरूपण)— ये पुराण के पाँच लक्षण हैं।

ब्राह्मं पुराणं प्रथमं पाद्यं वैष्णवमेव च।

शैवं भागवतश्चैव भविष्यं नारदीयकम्॥ १३॥

मार्कण्डेयमश्वमेधं ब्रह्मवैवर्तमेव च।

लैङ्गं तथा च वाराहं स्कान्दं वामनमेव च॥ १४॥

कौर्म मात्स्यं गारुडञ्च वायुवीयमननारम्।

अष्टादशं समुद्रिष्टं ब्रह्माण्डमिति संज्ञितम्॥ १५॥

अन्यान्युपपुराणानि मुनिभिः कथितानि तु।

अष्टादश पुराणानि श्रुत्वा संक्षेपतो द्विजाः॥ १६॥

१. ब्रह्मपुराण, २. पद्मपुराण, ३. विष्णु पुराण, ४. शिवपुराण, ५. भागवत पुराण, ६. भविष्य पुराण, ७. नारदीय पुराण, ८. मार्कण्डेय पुराण, ९. अग्निपुराण, १०. ब्रह्मवैवर्त पुराण, ११. लिङ्ग पुराण, १२. वाराह पुराण, १३. स्कन्द पुराण, १४. वामन पुराण, १५. कूर्मपुराण, १६. मात्स्य पुराण, १७. गारुड पुराण, १८. वायु पुराण— इस प्रकार ये अष्टादश पुराण ब्रह्माण्डसंज्ञक कहे गये हैं। हे द्विजगण! इन्हीं अठारह पुराणों को संक्षेप से सुनकर मुनियों ने अन्य उपपुराण कहे हैं।

आद्यं सनत्कुमारोक्तं नारसिंहमतः परम्।

तृतीयं स्कान्दमुद्दिष्टं कुमारेण तु भाषितम्॥ १७॥

प्रथम उपपुराण सनत्कुमार के द्वारा कहा गया है। अनन्तर नरसिंह उपपुराण है और तीसरा स्कन्द उपपुराण कुमार कार्तिकेय द्वारा कथित है।

चतुर्थं शिखर्षाख्यं साक्षान्नन्दीशभाषितम्।

दुर्वाससोक्तमाह्वयं नारदीयमतः परम्॥ १८॥

चतुर्थं शिवधर्म नामक उपपुराण है, जो साक्षात् नन्दीश्वर द्वारा कहा गया है। इसके बाद दुर्वासा द्वारा कथित आह्वयमय नारदीय पुराण है।

कापिलं वामनश्चैव तथैवोशनसेरितम्।

ब्रह्माण्डं वारुणश्चैव कालिकाह्वयमेव च॥ १९॥

माहेश्वरं तथा साम्बं सौरं सर्वार्थसङ्घयम्।

पराशरोक्तं भारीचं तथैव भार्गवाह्वयम्॥ २०॥

इसके बाद कापिल और वामन उपपुराण हैं, जो उशना (शुक्राचार्य) द्वारा कथित हैं। फिर क्रमशः ब्रह्माण्ड, वारुण, तथा कालिका नामक हैं तथा माहेश्वर, साम्ब, सर्वार्थसंघय सौर पुराण और फिर पराशर द्वारा कहे गये भारीच एवं भार्गव नाम वाले उपपुराण हैं।

(कूर्मकथा वर्णन)

इदन्तु पञ्चदशकं पुराणं कौर्ममुत्तमम्।

चतुर्धा संस्थितं पुण्यं संहितानां प्रभेदतः॥ २१॥

ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्तिताः।

चतस्रः संहिताः पुण्या धर्मकार्मार्थमोक्षदाः॥ २२॥

यह पन्द्रहवाँ उत्तम कूर्मपुराण है। संहिताओं के प्रभेद से यह पुण्य पुराण चतुर्धा संस्थित है। ये ब्राह्मी, भागवती, सौरी और वैष्णवी नाम से प्रसिद्ध हैं। ये चारों संहिताएँ धर्म, काम, अर्थ और मोक्ष को प्रदान करने वाली और पवित्र हैं।

इयन्तु संहिता ब्राह्मी चतुर्वेदैस्तु सस्मिता।

भवन्ति षट् सहस्राणि श्लोकानामत्र संख्यया॥ २३॥

यह जो ब्राह्मी संहिता है, वह चारों वेदों के तुल्य है। इसमें छः हजार श्लोक हैं।

यत्र धर्मार्थकामानां मोक्षस्य च मुनीश्वराः।

माहात्म्यमखिलं ब्रह्मन् ज्ञायते परमेश्वरः॥ २४॥

हे मुनीश्वरो! इसमें धर्म, अर्थ, काम और मोक्ष का अखिल माहात्म्य है। इसके द्वारा परमेश्वर ब्रह्म का ज्ञान प्राप्त होता है।

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।

वंशानुचरितं पुण्या दिव्या प्रासङ्गिकी कथा॥ २५॥

ब्राह्मणाद्यैरियं धार्या धार्मिकैर्वेदपारगैः।

तामहं वर्णयिष्यामि व्यासेन कथितां पुरा॥ २६॥

1. यहाँ यदि ब्रह्माण्डसंज्ञा से ब्रह्माण्डपुराण को लिया जाता है, तो पुराणों की कुल संख्या १९ होती है। अन्यथा अष्टादश की गणना में ब्रह्माण्डपुराण रह जाता है।

इसमें सर्ग, प्रतिसर्ग, वंश, मन्वन्तर, वंशानुचरित तथा प्रसंगतः प्राप्त दिव्य पुण्य कथा का वर्णन है। वेदों में पारंगत एवं धर्मपरायण ब्राह्मण आदि द्विजाति द्वारा यह कथा धारण करने चाहिए। पूर्वकाल में व्यासजी द्वारा कथित इस कथा का मैं वर्णन करूँगा।

पुरामृतार्थं दैतेयदानवैः सह देवताः।

मथ्यानं मन्दरं कृत्वा ममभ्युः क्षीरसागरम्॥ २७॥

मध्यमाने तदा तस्मिन्कूर्मरूपी जनार्दनः।

वभार मन्दरं देवो देवानां हितकाम्यया॥ २८॥

पूर्वकाल में अमृत प्राप्ति के लिए देवताओं ने दैत्य और दानवों के साथ मिलकर मन्दराचल को मथानी बनाकर क्षीरसागर का मंथन किया। उस मंथनकाल में कूर्मरूपधारी जनार्दन विष्णु ने देवताओं के कल्याण की कामना से मन्दराचल को अपनी पीठ पर धारण किया था।

देवेषु तुष्टुवुर्देवं नारदाद्या महर्षयः।

कूर्मरूपधरं दृष्ट्वा साक्षिणं विष्णुमव्ययम्॥ २९॥

कूर्मरूपधारी, अविनाशी, साक्षी, भगवान् विष्णु को देखकर नारद आदि महर्षि और देवता उनकी स्तुति करने लगे।

तदन्तरेऽभवद्देवी श्रीनारायणवल्लभा।

जग्राह भगवान् विष्णुस्तामेव पुरुषोत्तमः॥ ३०॥

उसी मंथन के बीच नारायण की अतिप्रिया देवी भी उत्पन्न हुई। पुरुषोत्तम भगवान् विष्णु ने उन्हीं को ग्रहण किया था।

तेजसा विष्णुमव्यक्तं नारदाद्या महर्षयः।

मोहिताः सह शक्रेण श्रेयोवचनमब्रुवन्॥ ३१॥

भगवन् देवदेवेश नारायण जगन्मय।

कैसा देवी विज्ञालाक्ष्मी यथावदबुद्धि पृच्छताम्॥ ३२॥

इन्द्र सहित नारद आदि महर्षिगण उनके तेज से मोहित हो गए थे। वे अव्यक्त विष्णु से इस प्रकार कल्याणकारी वचन बोले— हे देव! देवेश! जगन्मय! भगवन्! नारायण! ये दीर्घ नेत्रों वाली देवी कौन हैं? हम पूछते हैं आप यथावत् बताने की कृपा करें।

श्रुत्वा तेषां तदा वाक्यं विष्णुर्दान्मसमर्दनः।

प्रोवाच देवीं संप्रेक्ष्य नारदादीनकल्मषान्॥ ३३॥

इयं सा परमा शक्तिर्मन्मथी ब्रह्मरूपिणी।

माया मम प्रियानन्ता यथेदं धार्यते जगत्॥ ३४॥

तब देवों का यह वचन सुनकर दानवों का मर्दन करने वाले विष्णु ने देवी की ओर देखकर निष्पाप नारद आदि ऋषियों से कहा— ये ब्रह्मस्वरूपा, परमा शक्ति और मत्स्वरूपा माया मेरी अनन्त प्रिया है, जिसके द्वारा यह जगत् धारण किया हुआ है।

अनयैव जगत्सर्वं सदेवासुरमानुषम्।

मोहयामि द्विजश्रेष्ठा ब्रह्मामि विसृजामि च॥ ३५॥

हे द्विजश्रेष्ठ! इसी माया के द्वारा मैं देव, असुर और मनुष्यों के इस संपूर्ण जगत् को मोहित करता हूँ, प्रसित करता हूँ और विसर्जित करता हूँ।

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम्।

विद्यया वीक्ष्य चात्मानं तरन्ति विपुलाभिमाम्॥ ३६॥

सृष्ट्युत्पत्ति और प्रलय, प्राणियों का जन्म एवं मृत्यु की प्रवर्तक इस विपुल माया को ज्ञान द्वारा आत्मा का दर्शन करके जीव तर जाते हैं।

अस्यास्त्वंज्ञानधिष्ठाय शक्तिमन्तोऽभवन् सुराः।

ब्रह्मेज्ञानादयः सर्वे सर्वशक्तिरियं मम॥ ३७॥

यह माया मेरी सम्पूर्ण शक्ति है। इसीके अंश को धारण करके ब्रह्मा-शङ्कर आदि देवगण शक्तिसम्पन्न हुए हैं।

सैषा सर्वजगत्सूतिः प्रकृतिस्त्रिगुणात्मिका।

प्रागेव मत्तः संजाता श्रीःकल्पे पद्मवासिनी॥ ३८॥

वही सम्पूर्ण जगत् को उत्पन्न करने वाली त्रिगुणात्मिका प्रकृति है। यह कमलवासिनी लक्ष्मी कल्प में मुझ से पूर्व ही उत्पन्न हुई थी।

चतुर्भुजा शङ्खचक्रपद्महस्ता सगन्विता।

कोटिसर्वप्रतीकाज्ञा मोहिनी सर्वदेहिनाम्॥ ३९॥

यह चतुर्भुजा है, जिसने शङ्ख, चक्र, पद्म धारण किये हुए हैं और करोड़ों सूर्य के समान दीप्तियुक्त माला से युक्त है। यह सभी प्राणियों को मोहित करने वाली है।

नालं देवा न पितरो मानवा वासवोऽपि च।

मायापेतां सपुनर्तुं ये चान्ये भुवि देहिनः॥ ४०॥

देवगण, पितर, मानव और वसुगण तथा सम्पूर्ण पृथ्वी पर अन्य देहधारी भी जो हैं, वे इस माया को पार करने में समर्थ नहीं हैं।

इत्युक्त्वा वामुदेवेन पुनयो विष्णुमब्रुवन्।

ब्रूहि त्वं पुण्डरीकाक्ष यदि कालक्षयेऽपि च॥ ४१॥

इस प्रकार वासुदेव के कहने पर मुनियों ने भगवान् विष्णु से कहा— हे पुण्डरीकाक्ष! पूर्व व्यतीत काल के विषय में भी आप हमें बतावें।

अश्वोवाच हृषीकेशो मुनीन्मुनिगणार्चितः।

अस्ति द्विजातिप्रवर इन्द्रद्युम्न इति श्रुतः॥४२॥

पूर्वजन्मनि राजासाकष्यः शङ्करादिभिः।

दृष्ट्वा मां कूर्मसंस्थानं श्रुत्वा पौराणिकीं स्वयम्॥४३॥

तदनन्तर मुनिगण द्वारा पूजित भगवान् हृषीकेश ने उन मुनियों से कहा — इन्द्रद्युम्न नाम से प्रसिद्ध एक श्रेष्ठ ब्राह्मण हुआ था। पूर्वजन्म में वह राजा था, जो शङ्कर आदि देवों से भी वह अपराजेय था। मुझ कूर्मरूपधारी को देखकर स्वयं मेरे मुख से उसने इस पुराण-कथा को सुना था।

संहितां मन्मुखाहिव्यां पुरस्कृत्य मुनीभ्रारान्।

ब्रह्माण्ड महादेवं देवैश्छान्दान् स्वशक्तिभिः॥४४॥

मच्छक्तौ संस्थितान् बुद्ध्वा मामेव शरणं गतः।

संभाषितो मया चाथ विप्रयोनिं गमिष्यति॥४५॥

पुनः मुनीश्वरों, ब्रह्मा, महादेव और अन्य देवों को अपनी शक्ति से मेरे आगे करके मेरे मुख से इस दिव्य पुराण संहिता को सुना। तब उन सबको मेरी शक्ति के अन्तर्गत स्थित जानकर वह मेरी ही शरण में आ गया। अनन्तर मैंने उससे कहा— 'तुम ब्राह्मणयोनि को प्राप्त करोगे'।

इन्द्रद्युम्न इति ख्यातो जातिं स्मरसि पौर्विकीम्।

सर्वेषामेव भूतानां देवानामप्यगोचरम्॥४६॥

वक्तव्यं यद्गुह्यतमं दास्ये ज्ञानं तवानघ।

लब्ध्वा तन्मापकं ज्ञानं मामेवान्ते प्रवेक्ष्यसि॥४७॥

तुम्हारा नाम इन्द्रद्युम्न होगा और तुम अपनी पूर्व जाति का ज्ञान भी प्राप्त करोगे। हे निष्पाप! जो सभी प्राणियों तथा देवताओं के लिए भी दुर्लभ एवं अत्यन्त गुह्यतम है, ऐसा ज्ञान मैं तुम्हें दूँगा। ऐसे मेरे ज्ञान को प्राप्त करके अन्त में तुम मुझमें ही प्रवेश कर जाओगे।

अंशान्तरेण भूम्यां त्वं तत्र तिष्ठ सुनिर्वृतः।

वैवस्वतेऽन्तरेऽतीते कार्याय मां प्रवेक्ष्यसि॥४८॥

तुम अपने दूसरे अंश से पृथ्वी पर सुनिश्चित होकर स्थित रहो। अनन्तर वैवस्वत मन्वन्तर बीत जाने पर तुम पुनः मुझमें प्रवेश कर जाओगे।

मां प्रणम्य पुरीं गत्वा पाल्यामास घेदिनीम्।

काल्ध्वर्म गतः कालाच्छ्रेतद्वीपे मया सह॥४९॥

भुक्त्वा तावैष्णवान् भोगान्भोगिनामप्यगोचरान्।

मदाज्ञया मुनिश्रेष्ठा जज्ञे विप्रकुले पुनः॥५०॥

तब वह मुझे प्रणाम करके अपनी नगरी में जाकर पृथ्वी का अच्छी प्रकार पालन करने लगा। समय आने पर वह श्वेतद्वीप में मेरे साथ ही कालधर्म को प्राप्त हो गया। हे मुनिश्रेष्ठो! उसने वहाँ योगियों के लिए भी अगोचर विष्णुलोक के भोगों को भोगा और पुनः मेरी ही आज्ञा से वह ब्राह्मणकुल में उत्पन्न हुआ।

ज्ञात्वा मां वासुदेवाख्यं तत्र द्वे निहितेऽक्षरे।

विद्याविद्ये गूढरूपं यद्ब्रह्म परमं विदुः॥५१॥

सोऽर्च्यवामास भूतानामाश्रयं परमेश्वरम्।

व्रतोपवासनियमैर्होमैर्ब्राह्मणतर्पणैः॥५२॥

द्व्यक्षर—विद्या और अविद्या दोनों में निहित वासुदेव नामक गूढरूप, जिसे लोग परम ब्रह्म जानते हैं, ऐसे मुझको जानकर इन्द्रद्युम्न ने व्रत, उपवास, होम तथा ब्राह्मणों के तर्पण आदि नियमों द्वारा समस्त प्राणियों के आश्रयभूत परमेश्वर की पूजा की।

तदाशीस्तत्रमस्कारस्तत्रिष्टस्तत्परायणः।

आराधयन् महादेवं योगिनां हृदि संस्थितम्॥५३॥

उन्हीं के आशीर्वाद, उन्हीं के नमस्कार, उन्हीं के प्रति निष्ठा एवं ध्यान-परायण होकर योगियों के हृदय में स्थित महादेव की उसने आराधना की थी।

तस्यैवं वर्तमानस्य कदाचित्परमा कला।

स्वरूपं दर्शयामास दिव्यं विष्णुसमुद्भवम्॥५४॥

उस राजा के द्वारा इस प्रकार वर्तमान होने पर कभी परमा कला ने विष्णु से उत्पन्न अपने दिव्य स्वरूप का दर्शन कराया।

दृष्ट्वा प्रणम्य सिरसा विष्णोर्धगवतः प्रियाम्।

संस्तूय विविधैः स्तोत्रैः कृताञ्जलिरभाषत॥५५॥

भगवान् विष्णु की प्रिया को देखकर सिर झुकाकर प्रणाम करके उसने अनेक प्रकार से स्तोत्रों द्वारा स्तुति करके हाथ जोड़कर कहा।

इन्द्रद्युम्न उवाच

का त्वं देवि विशालाक्षि विष्णुचिह्नहस्तिते शुभे।

याथातथ्येन वै भावं तवेदानीं ब्रवीहि मे॥५६॥

इन्द्रद्युम्न बोला— हे देवि! हे विशालाक्षि! विष्णु के चिह्न से अंकित हे शुभलक्षण! आप कौन हैं? अपने इस भाव को इस समय यथार्थतः मुझसे कहें।

तस्य तद्वाक्यमाकर्ण्य सुप्रसन्ना सुपङ्कला।

हसन्ती संस्मरन्विष्णुं प्रियं ब्राह्मणमब्रवीत्॥५७॥

उसका यह वाक्य सुनकर सुप्रसन्ना, मंगलमयी देवी हँसते हुए प्रियतम विष्णु का स्मरण करके ब्राह्मण से बोली।

श्रीरुवाच

न मां पश्यन्ति मुनयो देवाः शक्रपुरोगमाः।

नारायणत्पिकामेकां मायाहं तन्मयी परा॥५८॥

लक्ष्मी बोली— मुझे मुनि तथा इन्द्रादि देवगण नहीं देख पाते हैं। मैं नारायणरूपा अकेली, विष्णुमयी, परा माया हूँ।

न मे नारायणाद्भेदो विद्यते हि विचारतः।

तन्मय्यहं परं ब्रह्म स विष्णु परमेश्वरः॥५९॥

विचारपूर्वक देखो तो मेरा नारायण से कोई भेद नहीं है। मुझमें ही नारायण विद्यमान है और मैं ही वह परब्रह्म परमेश्वर विष्णु हूँ।

येऽर्च्यन्तीह भूतानामाश्रयं पुरुषोत्तमम्।

ज्ञानेन कर्मयोगेन न तेषां प्रभवाम्यहम्॥६०॥

जो लोग इस संसार में प्राणियों के आश्रयभूत पुरुषोत्तम की अर्चना ज्ञानयोग या कर्मयोग के द्वारा करते हैं, उन पर मैं कोई प्रभाव नहीं डालती।

तस्मादनादिनिधनं कर्मयोगपरायणः।

ज्ञानेनाराधयानन्तं ततो भोक्ष्यमावप्यसि॥६१॥

इसलिए कर्मयोग के आश्रित होकर ज्ञान के द्वारा आदि-अन्त से रहित अनन्त विष्णु की आराधना करो। उससे तुम मोक्ष को प्राप्त करोगे।

इत्युक्तः स मुनिश्रेष्ठ इन्द्रद्युम्नो महापतिः।

प्रणम्य शिरसा देवीं प्राञ्जलिः पुनरब्रवीत्॥६२॥

कथं स भगवानीशः शाश्वतो निष्कलोऽच्युतः।

ज्ञातुं हि शक्यते देवि ब्रूहि मे परमेश्वरि॥६३॥

हे मुनिश्रेष्ठ! ऐसा कहने पर परम बुद्धिमान् इन्द्रद्युम्न ने देवी को सिर झुकाकर प्रणाम करके पुनः हाथ जोड़कर कहा— हे देवि, परमेश्वरि! शाश्वत विशुद्ध, अच्युत भगवान् विष्णु को कैसे जाना जा सकता है, वह बतायें।

एवमुक्तव्य विप्रेण देवी कमलवासिनी।

साक्षान्नारायणो ज्ञानं दास्यतीत्याह तं मुनिम्॥६४॥

ब्राह्मण के द्वारा ऐसा पूछे जाने पर कमलवासिनी देवी ने उस मुनि से कहा— साक्षात् नारायण तुम्हें यह ज्ञान ही देंगे।

उभाप्यायव हस्ताभ्यां संस्पृश्य प्रणतं मुनिम्।

स्मृत्वा परात्परं विष्णुं तत्रैवान्तरधीयत॥६५॥

अनन्तर प्रणाम करते हुए, मुनि को दोनों हाथोंसे स्पर्श करके वह देवी परात्पर विष्णु का स्मरण करके वहीं अन्तर्धान हो गई।

सोऽपि नारायणं ब्रह्म परमेण समाधिना।

आराध्ययद्दधीकेशं प्रणतार्तिप्रभञ्जनम्॥६६॥

वह ब्राह्मण भी नारायण का दर्शन करने के लिए उत्कृष्ट समाधि लगाकर भक्तों का दुःख दूर करने वाले हृषीकेश भगवान् की आराधना करने लगा।

ततो बहुक्लिबे काले गते नारायणः स्वयम्।

प्रदुरासीन्महायोगी पीतवासा जगन्मयः॥६७॥

अनन्तर अनेक मास व्यतीत हो जाने पर महायोगी, पीताम्बरधारी जगन्मय नारायण स्वयं प्रकट हुए।

दृष्ट्वा देवं समायान्तं विष्णुमात्मानमव्ययम्।

जानुभ्यामवर्ति गत्वा तुष्टाव गरुडध्वजम्॥६८॥

उन आत्मस्वरूप एवं अविनाशी भगवान् विष्णु को समीप आते हुए देखकर घुटने टेककर गरुडध्वज विष्णु की वह स्तुति करने लगा।

इन्द्रद्युम्न उवाच

यज्ञेशाच्युत गोविन्द माधवानन्त केशव।

कृष्ण विष्णो हृषीकेश तुभ्यं विश्वात्मने नमः॥६९॥

नमोऽस्तु ते पुराणाय हरये विश्वमूर्तये।

सर्गस्वितिविनाशानां हेतवेऽनन्तशक्तये॥७०॥

निर्गुणाय नमस्तुभ्यं निष्कलाय नमोनमः।

पुरुषाय नमस्तेऽस्तु विश्वरूपाय ते नमः॥७१॥

इन्द्रद्युम्न ने (स्तुति करते हुए) कहा— हे यज्ञेश, अच्युत, गोविन्द, माधव, अनन्त, केशव, कृष्ण, विष्णु, हृषीकेश, आप विश्वात्मा को मेरा नमस्कार है। पुराणपुरुष, हरि, विश्वमूर्ति, उत्पत्ति, स्थिति और प्रलय के कारणभूत तथा अनन्त शक्तिसम्पन्न आप के लिए मेरा प्रणाम है। निर्गुण आपको नमस्कार है। विशुद्ध रूप वाले आपको बार-बार नमस्कार है। पुरुषोत्तम को नमस्कार है। विश्वरूपधारी आपको मेरा प्रणाम।

नमस्ते वासुदेवाय विष्णवे विद्युद्योने।
 आदिमध्यान्तहीनाय ज्ञानगम्याय ते नमः॥७२॥
 नमस्ते निर्विकाराय निष्प्रपञ्चाय ते नमः।
 भेदाभेदविहीनाय नमोऽस्तुवानन्दरूपिणे॥७३॥
 नमस्ताराय शान्ताय नमोऽप्रतिहतात्मने।
 अनन्तपूर्तये तुभ्यमपूर्ताय नमो नमः॥७४॥

वासुदेव, विष्णु, विद्युद्योनि, आदि-मध्य और अन्त से रहित तथा ज्ञान के द्वारा जानने योग्य आपको नमस्कार है। निर्विकार, प्रपञ्च रहित आप के लिए मेरा नमस्कार है। भेद और अभेद से विहीन तथा आनन्दस्वरूप आपको मेरा नमस्कार है। तारकमय तथा शान्तस्वरूप आप को नमस्कार है। अप्रतिहतात्मा आप को नमस्कार। आपका रूप अनन्त और अमूर्त है, आपको बार-बार नमस्कार है।

नमस्ते परमार्थाय मायातीताय ते नमः।
 नमस्ते परमेशाय ब्रह्मणे परमात्मने॥७५॥
 नमोऽस्तुते सुसूक्ष्माय महादेवाय ते नमः।
 नमस्ते शिवरूपाय नमस्ते परमेष्ठिने॥७६॥

हे परमार्थस्वरूप! आपको नमस्कार है। हे मायातीत! आपको नमस्कार है। हे परमेश! हे ब्रह्मन्! तथा हे परमात्मन्! आपको नमस्कार है। अति सूक्ष्मरूपधारी आपको नमस्कार है। महादेव! आपको नमस्कार है। शिवरूपधारी को नमस्कार है और परमेष्ठी को नमस्कार है।

त्वयैव सृष्टमखिलं त्वमेव परमा गतिः।
 त्वं पिता सर्वभूतानां त्वं माता पुरुषोत्तम॥७७॥

आपने ही इस सम्पूर्ण संसार को रचा है। आप ही इसकी परम गति हैं। हे पुरुषोत्तम! समस्त प्राणियों के आप ही पिता और माता हैं।

त्वमक्षरं परं धाम चिन्मात्रं व्योम निष्कलम्।
 सर्वस्याधारमव्यक्तमनन्तं तपसः परम्॥७८॥

आप अक्षर, अविनाशी परम धाम, चिन्मात्र अर्थात् ज्ञानस्वरूप और निष्कल व्योम हैं। आप सबके आधारभूत, अव्यक्त, अनन्त और तम से परे हैं।

प्रपश्यन्ति महात्मान ज्ञानदीपेन केवलम्।
 प्रपद्यन्ते ततो रूपं तद्विष्णोः परमं पदम्॥७९॥

महात्मा योगी ज्ञान-रूपी दीपक से ही केवल देख पाते हैं। तब जिस रूप को प्राप्त करते हैं, वही विष्णु का परम पद है।

एवं स्तुवन्तं भगवान् भूतात्मा भूतभावनः।
 उभाभ्यामथ हस्ताभ्यां परस्पर्शं प्रहसन्निवा॥८०॥

इस प्रकार स्तुति किये जाने पर भूतात्मा, भूतभावन भगवान् विष्णु ने मुस्कराते हुए अपने दोनों हाथों से उसका स्पर्श किया।

सृष्टमात्रो भगवता विष्णुना मुनिपुङ्गवः।
 यथावत्परमं तत्त्वं ज्ञातवांस्तत्रसादतः॥८१॥

भगवान् विष्णु द्वारा स्पर्श प्राप्त करते ही वह मुनिश्रेष्ठ उनकी कृपा से परम तत्त्व को यथार्थतः जान गया।

ततः प्रहृष्टमनसा प्रणिपत्य जनार्दनम्।
 प्रोवाचोन्निरुपपन्नं पीतवाससमच्युतम्॥८२॥

तदनन्तर अत्यन्त प्रसन्न मन से जनार्दन को प्रणाम करते इन्द्रधुम्न ने विकसित कमल के समान नेत्र वाले पीताम्बरधारी अच्युत से कहा।

त्वत्प्रसादादसन्दिग्धमुत्पन्नं पुरुषोत्तम।
 ज्ञानं ब्रह्मैकविषयं परमानन्दसिद्धिदम्॥८३॥

हे पुरुषोत्तम! आपकी कृपा से संशयरहित तथा परमानन्द की सिद्धि देने वाला ब्रह्मविषयक एकमात्र ज्ञान मुझे उत्पन्न हो गया।

नमो भगवते तुभ्यं वासुदेवाय वेधसे।
 किं करिष्यामि योगेश तमे वद जगन्मया॥८५॥

भगवान् वेधा वासुदेव के लिए नमस्कार है। हे योगेश्वर, हे जगन्मय! अब मैं क्या करूँ? यह भी मुझे बतायें।

श्रुत्वा नारायणो वाक्यमिन्द्रधुम्नस्य माधवः।
 उवाच सम्मितं वाक्यमशेषं जगतो हितम्॥८५॥

इन्द्रधुम्न को बात सुनकर नारायण माधव ने मुस्कराते हुए सम्पूर्ण जगत् के लिए हितकारी वचन कहे।

श्रीभगवानुवाच

वर्णाश्रमाचारवतां पुंसां देवो महेश्वरः।
 ज्ञानेन भक्तियोगेन पूजनीयो न चान्यथा॥८६॥

श्रीभगवान् बोले— वर्णाश्रमधर्म के अनुचर मनुष्यों के लिए ही ज्ञान एवं भक्तियोग द्वारा देव महेश्वर पूजा के योग्य हैं, अन्य प्रकार से नहीं।

विज्ञाय तत्परं तत्त्वं विभूतिं कार्यकारणम्।
 प्रवृत्तिज्ञापि मे ज्ञात्वा मोक्षार्थीभिरमर्च्येत्॥८७॥

मुझ परमतत्त्व, ऐश्वर्यमय, कार्य-कारण को जानकर तथा मेरी प्रवृत्ति को भी समझकर मोक्षार्थी ईश्वर की अर्चना करे।

सर्वसंगान्परित्यज्य ज्ञात्वा मायामयं जगत्।

अद्वैतं भावयत्तानं द्वायसे परमेश्वरम्॥८८॥

सब प्रकार के संगों को छोड़कर और जगत् को मायामय जानकर, आत्मा को अद्वैत की भावना युक्त करे। इससे तुम परमेश्वर को देखोगे।

त्रिविधां भावनां ब्रह्म-ब्रह्मोद्यमानां विशेषेण मे।

एका महिषय्या तत्र द्वितीया व्यक्तसंश्रया॥८९॥

अन्या च भावना ब्राह्मी विज्ञेया सा गुणातिगा।

आसामान्यतमाह्वाय भावनां भावयेद्बुधः॥९०॥

अज्ञक्तः संश्रयेदाद्यापित्येषा वैदिकी श्रुतिः।

तस्मात्सर्वप्रयत्नेन तत्रिष्टस्तत्परायणः॥९१॥

समारधय विशेषेणं ततो मोक्षमवाप्स्यसि।

हे ब्राह्मणश्रेष्ठ! मेरे द्वारा कही जाने वाली तीन प्रकार की भावनाएँ जान लो। उनमें से एक मेरे विषय की है तथा द्वितीय संसार से सम्बन्धित है। अन्य तीसरी भावना ब्रह्म से सम्बद्ध है। इसे गुणों से परे जानना चाहिए। विद्वान् इनमें से किसी एक का आश्रय लेकर ध्यान करे। यदि समर्थ न हो तो, इसमें से पहली भावना का आश्रय लें, ऐसी वैदिकी श्रुति है। इसलिए सब प्रकार से यत्नपूर्वक निष्ठा और तन्मयता के साथ भगवान् विश्वेश्वर की आराधना करे। उसी से मोक्ष की प्राप्ति होगी।

इन्द्रद्युम्न उवाच

किन्तत्परतरं तत्त्वं का विभूतिर्जनार्दन॥९२॥

किङ्कार्यं कारणं कस्त्वं प्रवृत्तिश्चापि का तव।

इन्द्रद्युम्न बोले— हे जनार्दन! वह परम तत्त्व क्या है और विभूति क्या है? कार्य क्या है? कारण क्या है? आप कौन हैं? आपकी प्रवृत्ति क्या है?

श्रीभगवानुवाच

परात्परतरं तत्त्वं परं ब्रह्मैकमव्ययम्॥९३॥

नित्यानन्दमयं ज्योतिरक्षरं तमसः परम्।

ऐश्वर्यं तस्य यत्प्रित्यं विभूतिरिति गीयते॥९४॥

कार्यं जगद्वाव्यक्तं कारणं शुद्धमक्षरम्।

अहं हि सर्वभूतानामन्तर्यामीश्वरः पुरः॥९५॥

श्रीभगवान् बोले— सम्पूर्ण चराचर से परे परमतत्त्व एक अविनाशी ब्रह्म है। वह अखण्ड, आनन्दमय, तम से परे और परमज्योति स्वरूप है। इसका जो नित्य ऐश्वर्य है उसे विभूति कहते हैं। जगत् इसका कार्य है एवं शुद्ध, अविनाशी, अव्यक्त इसका कारण है। मैं ही समस्त प्राणियों का अन्तर्यामी, ईश्वर हूँ।

सर्गस्थित्यन्तकर्तृत्वं प्रवृत्तिर्मम गीयते।

एतद्भिजाय भावेन यथावदखिलं द्विज॥९६॥

ततस्त्वं कर्मयोगेन शाश्वतं सम्यगर्च्यथा

सर्ग, स्थिति एवं प्रलय करना मेरी प्रवृत्ति कही गयी है। हे द्विज! इन सभी बातों को विचारपूर्वक यथावत् जानकर ही तुम कर्मयोग के द्वारा शाश्वत ब्रह्म को सम्यग् अर्चना करो।

इन्द्रद्युम्न उवाच

के ते वर्णाश्रमाचारा यैः समारभ्यते परः॥९७॥

ज्ञानञ्च कीदृशं दिव्यं भावनात्रयमिश्रितम्।

कथं सृष्टिमिदं पूर्वं कथं संह्रियते पुनः॥९८॥

इन्द्रद्युम्न ने पूछा — वे आपके वर्णाश्रम के आचार क्या हैं जिनसे परतत्त्व की आराधना की जाती है? तीनों भावनाओं से मिश्रित दिव्य ज्ञान कैसा है? पूर्व काल में इस संसार की सृष्टि कैसे हुई और पुनः इसका संहार कैसे किया जाता है?

क्रियत्यः सृष्टयो लोके वंशा मन्वन्तराणि च।

कानि तेषां प्रमाणानि पावनानि व्रतानि च॥९९॥

तीर्थान्यर्कादिसंस्थानं पृथिव्यायामविस्तरम्।

कति द्वीपाः समुद्राश्च पर्वताश्च नदीनदाः॥१००॥

बृहि मे पुण्डरीकाक्ष यथावद्व्युना पुनः।

लोक में सृष्टियाँ कितनी हैं? वंश और मन्वन्तर कितने हैं? इनके प्रमाण कितने हैं? और पवित्र व्रत कौन-कौन से हैं। तीर्थ, सूर्यादिग्रहों के संस्थान एवं पृथ्वी का विस्तार क्या है? द्वीप, समुद्र, पर्वत, नदी और नद कितने हैं? हे पुण्डरीकाक्ष! इस समय पुनः मुझे यथावत् कहने की कृपा करें।

श्रीकूर्म उवाच

एवमुक्तोऽथ तेनाहं भक्तानुग्रहकाम्यया॥१०१॥

यथावदखिलं सम्यगवोच मुनिपुंगवाः।

व्याख्यायाशेषमेवेदं यत्पृष्टोऽहं द्विजेन तु॥१०२॥

अनुग्रहं च तं विप्रं तत्रैवानर्हितोऽभवत्।

श्रीकूर्म बोले—उसके द्वारा इस प्रकार पूछे जाने पर, भक्त पर अनुग्रह की इच्छा से हे मुनिश्रेष्ठो! मैंने सब वृत्तान्त यथावत् कह दिया। द्विज ने जैसा मुझसे पूछा था, उसकी भली-भाँति व्याख्या कर दी। उस ब्राह्मण पर अनुकम्पा करके मैं वहाँ अन्तर्धान हो गया।

सोऽपि तेन विधानेन मदुक्तेन द्विजोत्तमाः॥ १०३॥

आराधयामास परं भावपूतः समाहितः।

त्यक्त्वा पुत्रादियु स्नेहं निर्द्वन्द्वो निष्परिग्रहः॥ १०४॥

हे द्विजवर! वह भी मेरे बताये हुए उस विधान से भक्ति-भाव से पवित्र एवं स्थिरचित्त होकर आराधना करने लगा। वह पुत्र आदि में स्नेहभाव को छोड़कर, द्वन्द्वरहित एवं परिग्रहशून्य हो गया।

संन्यस्य सर्वकर्माणि परं वैराग्यमाश्रितः।

आत्मन्यात्मनानमन्वीक्ष्य स्वात्मन्येवाखिलं जगत्॥ १०५॥

वह समस्त कर्मों को त्यागकर परम वैराग्य के आश्रित हो गया। वह स्वयं में ही आत्मा को तथा अपनी आत्मा में सम्पूर्ण जगत् को देखने लगा (अनुभव करने लगा)।

संप्राप्य भावनामन्त्यां ब्राह्मीपक्षरपूर्विकाम्।

अव्याप परमं योगं येनैकं परिपश्यति॥ १०६॥

उसने अक्षरपूर्विका ब्रह्मसम्बन्धिनी अन्तिम भावना को प्राप्त करके उस परम योग को प्राप्त किया, जिससे एक अद्वैत ब्रह्म ही दिखाई देता है।

यं विनिर्वाजितश्चासाः कांक्षन्ते षोडशकाक्षिणः।

ततः कदाचिद्योगीन्द्रो ब्रह्माणं ब्रह्मण्ययम्॥ १०७॥

जगामादित्यनिर्देशान्मानसोत्तरपर्वतम्।

आकाशेनैव विप्रेन्द्रो योगैश्वर्यप्रभाक्तः॥ १०८॥

मोक्ष चाहने वाले व्यक्ति निद्रा (आलस्य) रहित एवं (योग द्वारा) प्राणवायु को जीतकर उस ब्रह्म को पाने की इच्छा करते हैं। अनन्तर वह योगीश्वर किसी समय अविनाशी ब्रह्म को देखने के लिए सूर्य के निर्देशानुसार मानसरोवर के उत्तर में स्थित (मेरु) पर्वत पर गया। वह अपने योगैश्वर्य के प्रभाव से आकाशमार्ग से ही गया था।

विमानं सूर्यसङ्काशं प्रादुर्भूतमनुत्तमम्।

अन्वगच्छद्देवगणा गन्धर्वाप्सरसां गणाः॥ १०९॥

उनके लिए सूर्य सद्दश तेजस्वी एक उत्तम विमान प्रकट हुआ। देवों का समुदाय, गन्धर्व और अप्सराओं का समूह भी उनके पीछे-पीछे गया।

दृष्टान्ये पथि योगीन्द्रं सिद्धा ब्रह्मर्षयो ययुः।

ततः स गत्वानुगिरिं खिवेशं सुरवन्दितम्॥ ११०॥

मार्ग में योगीन्द्र को जाते देखकर अन्य सिद्ध ब्रह्मर्षि भी उनका अनुगमन करने लगे। अनन्तर वह पर्वत के मध्य गमन करते हुए देववन्दित स्थान में पहुँच गया।

स्थानं तद्योगिभिर्जुष्टं यत्रास्ते परमः पुमान्।

संप्राप्य परमं स्थानं सूर्यायुतसमप्रभम्॥ १११॥

विवेश चान्तर्भवनं देवानाञ्च दुरासदम्।

विचिन्तयामास परं शरण्यं सर्वदिहिनाम्॥ ११२॥

वह योगियों द्वारा सेवित स्थान था, जहाँ परम पुरुष विराजमान रहते हैं। दस हजार सूर्य के समान प्रभावले उस उत्कृष्ट स्थान को प्राप्त कर उसने देवदुर्लभ अन्तर्भवन में प्रवेश किया। अनन्तर वह समस्त प्राणियों के आश्रय स्थान भगवान् के चिन्तन में लग गया।

अनादिन्विद्यनं चैव देवदेवं पितामहम्।

ततः प्रादुरभूतस्मिन् प्रकाशः परमाद्भुतः॥ ११३॥

वे भगवान् जन्म-मरण से रहित, देवों के देव तथा पितामह हैं। तदनन्तर वहाँ परम अद्भुत तेजोपुञ्ज प्रकट हुआ।

तन्मध्ये पुरुषं पूर्वमपश्यत् परमं पदम्।

महान्तं तेजसो राशिमगम्यं ब्रह्मविद्ब्रह्माम्॥ ११४॥

उसके मध्य परम पद, महान् तेजोराशिस्वरूप तथा ब्रह्मद्वेषियों के लिए अगम्य पुरातन पुरुष को देखा।

चतुर्मुखमुदाराङ्गपरिर्मिपरुशोभितम्।

सोऽपि योगिनमन्वीक्ष्य प्रणमन्मुपस्मितम्॥ ११५॥

वे चतुर्मुख और सुन्दर शरीर वाले और चारों ओर वे ज्वालाओं से सुशोभित थे। उन्होंने भी प्रणाम करते हुए उपस्थित योगी को देखा।

प्रत्युद्गम्य स्वयं देवो विष्णत्वा परिषस्वजे।

परिष्वक्तस्य देवेन द्विजेन्द्रस्याथ देहतः॥ ११६॥

निर्गत्य महती ज्योत्सना विवेशादित्यमण्डलम्।

ऋग्यजुःसामसंज्ञं तत्पवित्रमपलं पदम्॥ ११७॥

हिरण्यगर्भो भगवान् यत्रास्ते ह्यव्यकव्यभुक्।

द्वारं तद्योगिनामाद्यं वेदानेषु प्रतिष्ठितम्॥ ११८॥

उन विश्वात्मा देव ने स्वयं आगे बढ़कर योगी का आलिंगन किया। तब भगवान् के द्वारा आलङ्कित द्विजेन्द्र के शरीर से एक महान् ज्योति निकलकर सूर्य मण्डल में प्रविष्ट हो गई। वह ऋक्, यजु और साम नाम वाला परम पवित्र और शुद्ध पद था, जहाँ हव्य-कव्यभोजी ऐश्वर्यवान् हिरण्यगर्भ विद्यमान थे, वही योगियों का आदि द्वार वेदान्तों में प्रतिष्ठित है।

ब्रह्मतेजोमयं श्रीपद्भ्रष्टा धैव मनीषिणाम्।
दृष्टमात्रो भगवता ब्रह्मणार्चिर्मयो मुनिः॥ ११९॥
अपश्यदैश्वर्यं तेजः शान्तं सर्वत्रागं शिवम्।
स्वात्मानमक्षरं व्योम यत्र विष्णोः परं पदम्॥ १२०॥
आनन्दमचलं ब्रह्म स्थानं तत्परमेश्वरम्।
सर्वभूतात्मभूतस्यः परमैश्वर्यमास्थितः॥ १२१॥
प्राप्तवानात्मनो धाम यत्तन्मोक्षाख्यमव्ययम्।

वह ब्रह्म तेजोमय, श्रीयुक्त तथा मनीषियों का द्रष्टा था। भगवान् ब्रह्मा के देखने मात्र से ही ज्योतिर्मय मुनि ने शान्त, सर्वत्रगामी, कल्याणकारी, आत्मस्वरूप, अक्षर व्योममय, विष्णु के परम धाम, आनन्दमय, अचल तथा परमेश्वर ब्रह्मस्थान, ईश्वरीय तेज को देखा। समस्त प्राणियों में आत्मरूप से विद्यमान, परम ऐश्वर्य में स्थित उस मुनि ने मोक्ष नामक अविनाशी आत्मधाम को प्राप्त किया।

तस्मात्सर्वप्रथमेन वर्णाश्रमविधौ स्थितः॥ १२२॥
समाश्रित्यान्तिमं भाव मायां लक्ष्मीं तरेदुक्थः।

इसलिए विद्वान् पुरुष सब प्रकार से यत्नपूर्वक वर्णाश्रम के नियमों का पालन करता हुआ परम गतिरूप इस अन्तिम भाव को आश्रित करके मायारूप लक्ष्मी का अतिक्रमण करे।

सूत उवाच

व्याहृता हरिणा त्वेवं नारदाद्या महर्षयः॥ १२३॥
शक्रेण सहिताः सर्वे पप्रच्छुर्गुरुऋष्यजम्।

सूतजी बोले— इस प्रकार हरि ने नारदादि ऋषियों से कहा। तब इन्द्र सहित सब ने गरुडध्वज भगवान् से पूछा।

ऋषय ऊचुः

देवदेव हृषीकेश नाथ नारायणाव्ययः॥ १२४॥
तद्ब्रह्मज्ञेयमस्माकं यदुक्तं भवता पुरा।
इन्द्रद्युम्नाय विप्राय ज्ञानं धर्मादिगोचरम्॥ १२५॥

ऋषियों ने कहा— हे देवाधिदेव, हृषीकेश, नारायण, अविनाशी! आपने पूर्वकाल में ब्राह्मण इन्द्रद्युम्न को जिस धर्मादि विषय का ज्ञान दिया था, उसे पूर्णरूप से हमें कहें।

शुश्रुषुष्वाप्ययं शक्रः सखा तव जगन्मव।
ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः॥ १२६॥
रसातलगतो देवो नारदाद्यैर्महर्षिभिः।
पृष्टः प्रोवोच सकलं पुराणं कौर्ममुत्तमम्॥ १२७॥

हे जगन्मव! आपके सखा ये इन्द्र भी सुनने के इच्छुक हैं। तत्पश्चात् नारद आदि महर्षियों के पूछने पर रसातलगत कूर्मरूपी जनार्दन भगवान् विष्णु ने उत्तम (कौर्म) कूर्मपुराण का सम्पूर्ण वर्णन किया था।

सन्नियो देवराजस्य तद्भक्ष्ये भक्तामहम्।
धन्यं यशस्यमायुष्यं पुण्यं मोक्षप्रदं नृणाम्॥ १२८॥

देवराज इन्द्र के सम्मुख हो मैं आप लोगों को मनुष्यों के लिए धन, यश, आयु, पुण्य और मोक्षप्रद पुराण को कहूँगा।

पुराणश्रवणं विप्राः कथनञ्च विशेषतः।
श्रुत्वा चाध्यायमेवैकं सर्वपापैः प्रमुच्यते॥ १२९॥

हे विप्रो! इस पुराण के श्रवण तथा इसकी कथा का विशेष महत्त्व है। उसके एक अध्याय को भी सुनकर मनुष्य सभी पापों से मुक्त हो जाता है।

उपाख्यानमेवैकं वा ब्रह्मलोके महीयते।
इदं पुराणं परमं कौर्मं कूर्मस्वरूपिणा॥ १३०॥
उक्तं वै देवदेवेन श्रद्धातत्त्वं द्विजातिभिः॥ १३१॥

अथवा पुराण में कथित एक उपाख्यान को श्रवण करने पर भी ब्रह्मलोक में पूजित होता है। कूर्मस्वरूप अथवा कूर्मावतार धारणकर्ता देवाधिदेव विष्णु ने इस उत्तम कूर्म पुराण को कहा था, इसीलिए यह कौर्म(पुराण) कहा गया। द्विजातियों के लिए यह श्रद्धा करने योग्य है।

इति श्रीकूर्मपुराणे पूर्वभागे इन्द्रद्युम्नमोक्षवर्णनं नाम
प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः

(वर्ण तथा आश्रमों का वर्णन)

कूर्म उवाच

मृगुध्वपृषयः सर्वे यत्पृष्टोऽहं जगद्धितम्।

वक्ष्यमाणं मया सर्वमिन्द्रह्युमाय भाषितम्॥१॥

कूर्म बोले— आपने जगत् का हित-विषयक जो प्रश्न मुझसे पूछा है, आप सब ऋषिगण उसे सुने। उस सबका वर्णन मैं कर रहा हूँ, जो इन्द्रह्युम्न को कहा गया था।

भूतैर्भवैर्भवद्भिश्च चरितैरुपबृंहितम्।

पुराणं पुण्यदं नृणां मोक्षधर्मानुवर्तिनाम्॥२॥

भूत, भविव्य और वर्तमान के चरित्रों से उपबृंहित यह कूर्मपुराण मोक्षधर्मानुयायी मनुष्यों के लिए पुण्यदायक है।

अहं नारायणो देवः पूर्वमासीन्न मे परम्।

उषाम्य विपुलां निद्रां भोगिशय्यां समाश्रितः॥३॥

मैं नारायण देव हूँ। मुझसे पूर्व अन्य कोई नहीं था। मैं विपुल निद्रा का आश्रय लेकर शेष-शय्या पर विराजमान था।

चिन्तयामि पुनः सृष्टिं निशान्ते प्रतिकुष्य तु।

ततो मे सहसोत्पन्नः प्रसादो मुनिपुंगवाः॥४॥

चतुर्मुखस्ततो जातो ब्रह्मा लोकपितामहः।

तदन्तरेऽभवत्क्रोधः कस्माच्चित्कारणात्तदा॥५॥

पुनः रात्रि के अन्त में जागकर सृष्टि के विषय में सोचता हूँ तभी हे मुनिश्रेष्ठो! मुझ में सहसा आनन्द उत्पन्न हुआ। उसमें चतुर्मुख लोक-पितामह ब्रह्मा उत्पन्न हुए। तत्पश्चात् मुझमें किसी कारणवश क्रोध आ गया।

आत्मनो मुनिशार्दूलास्तत्र देवो महेश्वरः।

रुद्रः क्रोधात्मको जज्ञे शूलपाणिस्त्रिलोचनः॥६॥

तेजसा सूर्यसङ्काशस्त्रैलोक्यं संदहप्रिव।

तदा श्रीरभवेदेवी कमलायतलोचना॥७॥

हे मुनिश्रेष्ठो! तब वहाँ मुझसे रौद्ररूपधारी क्रोधयुक्त महेश्वर देव उत्पन्न हुए। उनके हाथ में त्रिशूल था और तीन नेत्र थे। सूर्य सदृश तेज से वे मानो त्रैलोक्य को जला रहे थे। अनन्तर कमल के समान विशाल नेत्रों वाली देवी लक्ष्मी उत्पन्न हुई।

सुरूपा सौम्यवदना मोहिनी सर्वदेहिनाम्।

शुचिस्मिता सुप्रसन्ना पङ्कला महिमास्पदा॥८॥

दिव्यकान्तिसमायुक्ता दिव्यमाल्योपशोभिता।

नारायणी महामाया मूलप्रकृतिरव्यया॥९॥

वह सुन्दर रूप वाली, सौम्य मुखाकृतिवाली, समस्त देहधारियों को मोहित करने वाली, शुचिस्मिता, सुप्रसन्ना, सुमंगला और महिमायुक्त थी। वही दिव्य कान्ति से युक्त, दिव्य माला से उपशोभित, नारायणी, महामाया और अविनाशिनी मूल प्रकृति थी।

स्वयाम्ना पूरयन्तीदं मत्पार्श्वं समुपाविशत्।

तां दृष्ट्वा भगवान् ब्रह्मा मामुवाच जगत्पतिम्॥१०॥

अपने तेज से जगत् को व्याप्त करती हुई वह मेरे पास आकर बैठ गयी। उसे देखकर भगवान् ब्रह्मा ने मुझ जगत्पति से कहा।

मोहायाशेषभूतानां नियोजय सुकृषिणीम्।

येनेयं विपुला सृष्टिर्वद्वीते मम माधव॥११॥

हे माधव! संपूर्ण प्राणियों को मोह में फँसाने के लिए इस सुन्दरी को नियुक्त कीजिए, जिससे यह मेरी विपुल सृष्टि बढ़ती रहे।

तद्योक्तोऽहं त्रियं देवीमद्वयं प्रहसन्निव।

देवीदमखिलं विश्वं सदेवामुरयानुषम्॥१२॥

मोहयित्वा ममादेशात्संसारे विनिपालय।

ब्रह्मा के ऐसा कहने पर मैंने देवी लक्ष्मी से मुस्कराते हुए कहा— हे देवि! देवता, असुर और मनुष्य सहित इस सम्पूर्ण विश्व को मोह में डालकर मेरे आदेश से संसार में गिरा दो।

ज्ञानयोगरतान्दान्तान् ब्रह्मिष्ठान् ब्रह्मवादिनः॥१३॥

अक्रोधनान् सत्यपरान्दूरतः परिवर्ज्या

ध्यायिनो निर्ममान् शान्ताभ्यार्मिकान्वेदपारगान्॥१४॥

याजिनस्तापसान्विप्रान्दूरतः परिवर्ज्या

वेदवेदान्तविज्ञानसंछिन्नाशेषसंशयान्॥१५॥

महायज्ञपरात्विप्रान्दूरतः परिवर्ज्या

परन्तु ज्ञानयोग में निरत, दान्त (इन्द्रियों को दमन करने वाला), ब्रह्मनिष्ठ, ब्रह्मवादी, क्रोधरहित एवं सत्यपरायण व्यक्तियों को दूर से ही छोड़ दो। ध्यान करने वाले, निर्मल, शान्त, धार्मिक, वेदों में पारंगत, यज्ञकर्ता, तपस्वियों और ब्राह्मणों को दूर से ही छोड़ दो। वेद और वेदान्त के विज्ञान से जिनके समस्त संशय दूर हो गये हैं ऐसे, तथा नित्य बड़े-बड़े यज्ञ करने वाले ब्राह्मणों को दूर से ही छोड़ दे।

ये यजन्ति जपैर्होमैर्दिवदेवं महेश्वरम्॥ १६॥
स्वाध्यायेनेज्यया दूरान्तान् प्रयत्नेन वर्ज्जया
भक्तियोगसमापुक्तानेश्वरार्पितमानसान्॥ १७॥
प्राणायामादियु रतान्दुरात्परिहरामलान्।

जो लोग जप, होम, स्वाध्याय तथा यज्ञ के द्वारा देवाधिदेव महेश्वर का यजन करते हैं, उन्हें यत्नपूर्वक दूर से ही छोड़ दे। भक्तियोग से समाहित चित्तवाले और ईश्वर के प्रति समर्पित मन वाले, तथा शुद्ध चित्त वालों को दूर से ही त्याग दो।

प्रणवासक्तमनसो रुद्रजप्यपरायणान्॥ १८॥

अथर्वशिरसो वेत्तुन् धर्मज्ञान्यरिवर्ज्जया

प्रणव जप में आसक्त मन वाले, रुद्र का जप करने में तत्पर, अथर्ववेद के सम्पूर्ण ज्ञाता तथा धर्मज्ञों को छोड़ दो।

बहुनात्र किमुक्तेन स्वधर्मपरिपालकान्॥ १९॥

ईश्वराराधनरतान्मन्त्रियोगान्न मोहय।

एवं मया महामाया प्रेरिता हरिवल्लभा॥ २०॥

यहाँ बहुत अधिक क्या कहा जाय? अपने धर्म का परिपालन करने वाले तथा ईश्वर की आराधना में निरत लोगों को मेरे आदेश से मोहित न करो। इस प्रकार हरिवल्लभा महामाया मेरे द्वारा ही प्रेरित हुई थीं।

यथादेशं चकारासौ तस्माल्लक्ष्मीं समर्चयेत्।

श्रियं ददाति विपुलां पुष्टिं मेधां यशो बलम्॥ २१॥

अर्चिता भगवत्यत्नीं तस्माल्लक्ष्मीं समर्चयेत्।

ततोऽसृजत्स भगवान् ब्रह्मा लोकपितामहः॥ २२॥

उसने मेरे आदेशानुसार कार्य किया। इसलिए लक्ष्मी की पूजा करना चाहिए। पूजित होने पर वह लक्ष्मी विपुल धन, समृद्धि, बुद्धि, यश तथा बल प्रदान करती है। इसलिए विष्णुपत्नी लक्ष्मी को अर्चना करना चाहिए। अनन्तर लोक पितामह भगवान् ब्रह्मा ने सृष्टि प्रारम्भ की थी।

चराचराणि भूतानि यथापूर्वं ममाज्ञया।

परीचिभ्रम्बङ्गिरसं पुलस्त्यं पुलहं क्रतुम्॥ २३॥

दक्षमन्त्रिं वसिष्ठञ्च सोऽसृजद्योगविद्यया।

नवैते ब्रह्मणः पुत्रा ब्राह्मणा ब्राह्मणोत्तमाः॥ २४॥

ब्रह्मवादिन एवैते परीच्याह्रास्तु साधकाः।

ससर्ज ब्राह्मणान्वक्त्रात् क्षत्रियांश्च भुजाहिभुः॥ २५॥

वैश्यान्सृष्ट्याद्वैवः पद्भ्यां शूद्रान् पितामहः।

यज्ञनिष्पत्तये ब्रह्मा शूद्रवर्जं ससर्ज ह॥ २६॥

पूर्ववत् मेरी आज्ञा से ब्रह्मा ने स्थावर-जंगम तथा नानाविध प्राणियों की सृष्टि की। तत्पश्चात् योगविद्या से मरीचि, भृगु, अंगिरा, पुलस्त्य, पुलह, क्रतु, दक्ष, अत्रि और वसिष्ठ की सृष्टि की। ये नौ ब्रह्मा के पुत्र ब्रह्मनिष्ठ ब्राह्मणों में श्रेष्ठ ब्राह्मण हैं। ये मरीचि आदि साधक ब्रह्मवादी ही थे। ब्रह्मा ने ब्राह्मणों को मुख से और क्षत्रियों को भुजा से उत्पन्न किया। पितामह ब्रह्मा ने वैश्यों को दोनों जंघाओं से तथा शूद्रों को देव ने पैरों से उत्पन्न किया। तदनन्तर यज्ञ के सम्पादन हेतु ब्रह्माजी ने शूद्ररहित (तौनों वर्णों की) सृष्टि की।

गुप्तये सर्वदेवानां तेभ्यो यज्ञो हि निर्वभौ।

ऋचो यजुषि सामानि तथैवाथर्वणानि च॥ २७॥

ब्रह्मणः सहजं रूपं नितैषा शक्तिरव्यया।

अनादिनिश्चना दिव्या भागुत्सृष्टा स्वयम्भुवा॥ २८॥

सभी देवों की रक्षा के लिए उन्होंने यज्ञ की सृष्टि की। तदनन्तर ऋग्वेद, यजुर्वेद, सामवेद और अथर्ववेद की रचना की। ये सब ब्रह्मा के सहज रूप हैं। यह नित्य एवं अविनाशी शक्ति है। ब्रह्मा ने आदि और अन्त रहित (वेदमयी) दिव्यवाणी की सृष्टि की।

आदौ वेदमयी भूता यतः सर्वाः प्रवृत्तयः।

अतोऽन्यानि हि शास्त्राणि पृथिव्यां यानि कानिचित्॥ २९॥

न तेषु रमते धीरः पाषण्डी रमते बुधः।

वेदार्थवित्तमैः कार्यं यत्स्मृतं मुनिभिः पुरा॥ ३०॥

स ज्ञेयः परमो धर्मो नान्यज्ञास्त्रेषु संस्थितः।

या वेदवाह्याः स्मृतयो याश्च कश्च कुदृष्टयः॥ ३१॥

सर्वास्ता निष्फलाः प्रेत्य तपोनिष्ठा हि ताः स्मृताः।

पूर्वकल्पे प्रजा जाताः सर्वबाधाविवर्जिताः॥ ३२॥

आदि में यह वेदमयी वाणी ही थी, जिससे सभी प्रवृत्तियाँ हुई हैं। इससे अन्य पृथ्वी पर जो कोई शास्त्र हैं उनमें धीर विद्वान् रमण नहीं करते, पाषण्डी विद्वान् ही रमण करता है। पूर्वकाल में वेदार्थविद् मुनियों ने जिस कार्य का स्मरण किया था उसे परम धर्म समझना चाहिए, जो अन्य शास्त्रों में है उसे नहीं। जो वेद-विरुद्ध स्मृतियाँ हैं और जो कोई कुदृष्टियाँ हैं मरणोपरान्त उसका कोई फल नहीं मिलता

1. ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः। ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रोऽजायत (यजु० ३१.११)

क्योंकि वे सभी तामसी कही गयी हैं। कल्प के प्रारंभ में सभी प्रकार की बाधाओं से रहित प्रजायें उत्पन्न हुई थीं।

शुद्धान्तःकरणाः सर्वाः स्वधर्मपरिपालकाः।

ततः कालवशात्तासां रागद्वेषादिकोऽभवत्॥ ३३॥

ये सभी शुद्ध चित्त वाली तथा अपने धर्म का पालन करने में तत्पर थीं। तदनन्तर काल के वशीभूत होने पर उनमें राग-द्वेष आदि उत्पन्न हुए।

अधर्मो मुनिशार्दूलाः स्वधर्मप्रतिबन्धकः।

ततः सा सहजा सिद्धिस्तासां नातीव जायते॥ ३४॥

हे मुनिश्रेष्ठो! यह अधर्म ही अपने धर्म का प्रतिबन्धक होता है अतएव उनमें सहज सिद्धियाँ अधिक प्राप्त नहीं होती।

रजोमात्रात्मिकास्तासां सिद्धयोऽन्यास्तदाभवन्।

तासु क्षीणास्वशेषासु कालयोगेन ताः पुनः॥ ३५॥

अतएव अन्य रजोगुणमयो सिद्धियाँ उनकी हुईं। तत्पश्चात् कालयोग से वे सब क्षीण हो जाने पर पुनः उत्पन्न हुईं।

वात्तोपायं पुनश्चकुरुहस्तसिद्धिञ्च कर्मजात्।

ततस्तासां विभुर्वह्ना कर्माजीवमकल्पयत्॥ ३६॥

पुनः कालक्रम से जीविकोपार्जन के उपाय (कृषि आदि) तथा कर्मज हस्त-सिद्धि की रचना की। अनन्तर सर्वव्यापी ब्रह्मा ने उत्तम कर्मोत्पन्न आजीविका की सृष्टि।

स्वायम्भुवो मनुः पूर्वं धर्मान्त्रोवाच सर्वदृक्।

साक्षात्प्रजापतेर्मूर्तिर्निर्मृष्टा ब्रह्मणो द्विजाः॥ ३७॥

भृग्व्यादयस्तद्ब्रह्मनाचक्षुत्वा धर्मान्त्रोचिरे।

यजनं यजनं दानं ब्राह्मणस्य प्रतिग्रहः॥ ३८॥

अध्यापनं चाध्ययनं षट्कर्माणि द्विजोत्तमाः।

दानमध्ययनं यज्ञो धर्मः क्षत्रियवैश्ययोः॥ ३९॥

दण्डो युद्धं क्षत्रियस्य कृषिर्वैश्यस्य शस्यते।

शुश्रूषैव द्विजातेनां शूद्राणां धर्मसम्भनम्॥ ४०॥

कारुर्कर्म तथाजीवः पाकयज्ञादिधर्मतः।

ततः स्थितेषु वर्णेषु स्वापयामास चाश्रमान्॥ ४१॥

सर्वप्रथम सर्वदृष्टा एवं प्रजापति की साक्षात् प्रतिमूर्ति स्वायम्भुव मनु ने धर्म को कहा। इस प्रकार ब्रह्मा से भृगु आदि ब्राह्मणों की सृष्टि हुई। हे द्विजश्रेष्ठो! उन्होंने स्वायम्भुव मनु के मुख से सुनकर (प्राणियों के लिए) भिन्न-भिन्न धर्मों और कर्मों का वर्णन किया। यज्ञ करना- यज्ञ कराना और दान देना-दान लेना, पढ़ना-पढ़ाना ये छः कर्म ब्राह्मण के

लिए बताये। दान देना, अध्ययन और यज्ञ करना— ये क्षत्रिय और वैश्यों का धर्म कहा गया। उनमें भी दण्ड देना और युद्ध करना क्षत्रिय का तथा कृषि करना वैश्य का विशेष धर्म है और ब्राह्मणादि की सेवा करना शूद्रों का धर्म-साधन है। पाक यज्ञादि धर्म से शिल्प कर्म उनकी आजीविका है। इस प्रकार चारों वर्णों की प्रतिष्ठा हो जाने पर उन्होंने आश्रमों की स्थापना की।

गृहस्थञ्च वनस्थं च भिक्षुकं ब्रह्मचारिणम्।

अग्नयोऽतिथिशुश्रूषा यज्ञो दानं सुरार्चनम्॥ ४२॥

गृहस्थस्य समासेन धर्मोऽयं मुनिपुंगवाः।

होमो मूलफलाशित्वं स्वाध्यायस्तप एव च॥ ४३॥

संविभागो यवान्यायं धर्मोऽयं वनवासिनाम्।

भैक्षान्नञ्च मौनित्वं तपो ध्यानं विशेषतः॥ ४४॥

सम्पन्नानञ्च वैराग्यं धर्मोऽयं भिक्षुके मतः।

भिक्षाचर्या च शुश्रूषा गुरोः स्वाध्याय एव च॥ ४५॥

सख्या कर्माग्निकार्यञ्च धर्मोऽयं ब्रह्मचारिणाम्।

ब्रह्मचारिवनस्थानां भिक्षुकानां द्विजोत्तमाः॥ ४६॥

साधारणं ब्रह्मचर्यं प्रोवाच कपलोद्भवः।

ऋतुकालाभिगामित्वं स्वदारेषु न चान्यतः॥ ४७॥

गृहस्थ, वानप्रस्थ, भिक्षुक—संन्यासाश्रम और ब्रह्मचारियों का ब्रह्मचर्य — ये चार आश्रम स्थापित किये गये। हे श्रेष्ठ मुनिगण! अग्निरक्षण, अतिथि-सेवा, यज्ञ करना, दान देना और देवपूजन करना— यह संक्षेपतः गृहस्थ का धर्म कहा गया है। होम, फल-मूल का भक्षण, स्वाध्याय, तप तथा न्यायपूर्वक संविभाग यह वनवासियों का धर्म है। भिक्षा से प्राप्त अन्न ग्रहण करना, मौन रहना, तप और विशेष रूप से ध्यान लगाना, यथार्थ ज्ञान और वैराग्य— यह भिक्षुक का धर्म माना गया है। भिक्षाटन, गुरुसेवा, वेदाध्ययन, सन्ध्याकर्म तथा अग्निहोम ब्रह्मचारियों का धर्म है। हे द्विजश्रेष्ठो! ब्रह्मचारी, वानप्रस्थी और संन्यासियों के लिए भी ब्रह्मचर्य पालन सामान्य धर्म है, ऐसा ब्रह्मा ने कहा है। केवल ऋतुकाल प्राप्त होने पर ही अपनी भार्या का अनुगमन करें, अन्य समय में नहीं।

पर्ववज्रं गृहस्थस्य ब्रह्मचर्यमुदाहृतम्।

आगर्भधारणादाज्ञा कार्या तेनाप्रमादतः॥ ४८॥

पर्व को छोड़कर स्त्री-सहवास करना गृहस्थ के लिए ब्रह्मचर्य कहा गया है। इसलिए प्रमादवश न होकर पत्नी के गर्भ-धारण तक ऐसा करने की आज्ञा है।

अकुर्वास्तु विप्रेन्द्रा भूषाहा तूपजायते।
वेदाभ्यासोऽन्वहं ऋक्त्वा श्राद्धज्वातिधिपूजनम्॥४९॥
गृहस्थस्य परो धर्मो देवताप्यर्चनं तथा।
वैवाह्यमग्निमिधीत सायं प्रातर्यथाविधि॥५०॥
देशान्तरगतो वाद्य मृतपत्नीक एव च।
त्रयाणामाश्रमाणास्तु गृहस्थो योनिरुध्यते॥४९-५१॥

हे विप्रेन्द्रो! ऐसा न करने पर भूषण हत्या का दोष लगता है। नियमित वेदाध्ययन, शक्ति के अनुकूल श्राद्ध करना, अतिथिसेवा तथा देवाचन गृहस्थ का परम धर्म है। सायंकाल और प्रातःकाल विधिपूर्वक वैवाहिक अग्नि को प्रज्वलित करते रहे चाहे वह परदेश गया हो अथवा मृतपत्नीक (जिसकी पत्नी का देहावसान हो गया हो) हो। इस प्रकार इन तीनों आश्रमों का मूल गृहस्थाश्रम है।

अन्य तमुपजीवन्ति तस्माच्छ्रेयान् गृहश्रमी।
एकाश्रम्यं गृहस्थस्य चतुर्णां श्रुतिदर्शनात्॥५२॥
तस्माद्गार्हस्थ्यमेवैकं विज्ञेयं धर्मसाधनम्।
परित्यजेद्वर्धकामौ यौ स्यातां धर्मवर्जितौ॥५३॥

अन्य तीनों आश्रम इसी गृहस्थाश्रम पर निर्भर हैं। अतएव गृहस्थाश्रमी सर्वश्रेष्ठ है। श्रुति की दृष्टि से भी चारों आश्रमों का एकाश्रमत्व गृहस्थाश्रम ही है। अतएव केवल गृहस्थाश्रम को ही धर्म का साधन जानना चाहिए। जो धर्म से वर्जित अर्थ और काम हो, उसका परित्याग करना चाहिए।

सर्वलोकविरुद्धञ्च धर्ममप्याधरेन्न तु।
धर्मात्संजायते ह्यर्थो धर्मात्कामोऽभिजायते॥५४॥

सर्वलोक विरुद्ध धर्म का आचरण भी नहीं करना चाहिए। धर्म से अर्थ की प्राप्ति होती है और धर्म से काम की अभिवृद्धि होती है।

धर्म एवापवर्गाय तस्माद्धर्मं समाश्रयेत्।
धर्मश्चार्यश्च कामश्च त्रिवर्गस्त्रिगुणो मतः॥५५॥

धर्म ही मोक्ष का कारण है, अतएव धर्म का ही आश्रय लेना चाहिए। धर्म, अर्थ, काम— यह त्रिवर्ग तीन गुणों वाला कहा गया है।

सत्त्वं रजस्तमश्चेति तस्माद्धर्मं समाश्रयेत्।
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः॥५६॥
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः।
यस्मिन्धर्मसमायुक्तौ ह्यर्थकामौ व्यवस्थितौ॥५७॥

इह लोके सुखी भूत्वा प्रेत्यानन्त्याय कल्पते।
धर्मात्संजायते मोक्षो ह्यर्थात्कामोऽभिजायते॥५८॥

वे तीन गुण सत्त्व, रज और तम हैं। इसलिए धर्म के आश्रित रहना चाहिए। सत्त्व गुणाश्रित ऊर्ध्वलोक को जाते हैं, रजो गुण युक्त मध्य लोक में वास करते हैं, तमो गुण वाले जघन्य (निम्न) वृत्ति में रहते हुए निम्न अधम लोक को प्राप्त करते हैं। जिस व्यक्ति में अर्थ और काम धर्म से युक्त होकर रहते हैं वह इस लोक में सुखी होकर मरणोपरान्त अनन्त सुख को प्राप्त करता है। धर्म से मोक्ष की प्राप्ति होती है और अर्थ से काम की अभिवृद्धि होती है।

एवं साधनसाध्यत्वं चतुर्विधे प्रदर्शितम्।
य एवं वेद धर्मार्थकाममोक्षस्य मानवः॥५९॥
माहात्म्यं चानुत्तिष्ठेत् स चानन्त्याय कल्पते।
तस्माद्वर्ज्यञ्च कामञ्च त्यक्त्वा धर्मं समाश्रयेत्॥६०॥

इस प्रकार चतुर्विध (धर्म, अर्थ, काम, मोक्ष) के विषय में साधन की सार्थकता दिखाई देती है। जो मनुष्य इस प्रकार धर्म, अर्थ, काम और मोक्ष के इस माहात्म्य को जानता है और इसका वैसा ही अनुष्ठान करता है उसे अनन्त सुख की प्राप्ति होती है। इसलिए अर्थ और काम को त्याग कर धर्म के आश्रित रहना चाहिए।

धर्मात्संजायते सर्वमित्याहुर्ब्रह्मवादिनः।
धर्मेण धार्यते सर्वं जगत्स्वावरजंगमम्॥६१॥

धर्म से सब कुछ प्राप्त होता है ऐसा ब्रह्मवादी कहते हैं। धर्म के द्वारा स्थावर-जगम रूप संपूर्ण जगत् धारण किया जाता है।

अनादिनिधना शक्तिः सैषा ब्राह्मी द्विजोत्तमाः।
कर्मणा प्राप्यते धर्मो ज्ञानेन च न संशयः॥६२॥

हे द्विजश्रेष्ठो! यही आद्यन्तरहिता कूटस्थ ब्राह्मी शक्ति है। कर्म और ज्ञान से ही धर्म की प्राप्ति होती है, इसमें संशय नहीं।

तस्माज्ज्ञानेन सहितं कर्मयोगं समाश्रयेत्।
प्रवृत्तञ्च निवृत्तञ्च द्विविधं कर्म वैदिकम्॥६३॥
ज्ञानपूर्वं निवृत्तं स्यात्प्रवृत्तं यदतोऽन्वया।
निवृत्तं सेवमानस्तु याति तत्परमं पदम्॥६४॥

अतएव ज्ञानसहित कर्म का आश्रय करें। प्रवृत्तिपरक एवं निवृत्तिपरक रूप से वैदिक कर्म दो प्रकार से हैं— ज्ञानयुक्त जो कर्म है वह निवृत्तिमूलक है। उससे भिन्न जो अज्ञानाश्रित

कर्म है वह प्रवृत्तिमूलक है। निवृत्त-कर्म का सेवन करने वाला परम-पद को प्राप्त होता है।

तस्मात्प्रिवृत्तं संसेव्यमन्यथा संसरेत्पुनः।

क्षमा दमो दया दानमलोभस्याग एव च॥६५॥

आर्जवं चानसूया च तीर्तानुसरणं तथा।

सत्यं सन्तोषमास्तिक्यं श्रद्धा चेन्द्रियनिग्रहः॥६६॥

देवताभ्यर्चनं पूजा ब्राह्मणानां विशेषतः।

अहिंसा प्रियवादित्वमपैशुन्यमकल्कला॥६७॥

सामासिकमिमं धर्मं चानुर्वर्ण्येऽब्रवीन्मनुः।

प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्॥६८॥

इसलिए निवृत्त कर्म का ही सेवन करना चाहिए, अन्यथा संसार में पुनः भ्रमण करना पड़ता है। क्षमा, इन्द्रियों का दमन, दया, दान, लोभ का अभाव, त्याग, सरलता, अनसूया, तीर्थगमन, सत्य, सन्तोष, आस्तिकता, श्रद्धा, इन्द्रियनिग्रह, देवार्चन विशेषतः ब्राह्मण की पूजा, अहिंसा, प्रियवादिता, पिशुनता (चुगुलखोरी) न करना, निष्पाप दोनों ये चारों वर्णों के लिए सामान्य धर्म हैं, ऐसा मनु ने कहा है। कर्मनिरत ब्राह्मणों के लिए प्राजापत्य (ब्रह्मा का) स्थान कहा गया है।

स्थानमैन्द्रं क्षत्रियाणां संग्रामेष्वपलायिनाम्।

वैश्यानां मारुतं स्थानं स्वर्धर्मनुवर्तताम्॥६९॥

गान्धर्वं शूद्रजातीनां परिचारेण वर्तताम्।

अष्टाशीतिसहस्राणामृषीणामुद्धरितसाम्॥७०॥

स्मृतं तेषानु यत्स्थानं तदेव गुरुवासिनाम्।

सप्तर्षीणानु यत्स्थानं स्मृतं तद्वै वनौकसाम्॥७१॥

संग्राम में न भागने वाले क्षत्रियों के लिए ऐन्द्र (इन्द्र सम्बन्धी) स्थान और अपने धर्म का आचरण करने वाले वैश्यों के लिए मारुत (मरुत् सम्बन्धी) स्थान निर्दिष्ट है। द्विजातियों की सेवा करने वाले शूद्रों का गान्धर्व (गन्धर्वों का) स्थान कहा गया है। अष्टासौ हजार उध्वरिता ऋषियों के लिए जो स्थान कहा गया है वही स्थान गुरु के समीप अध्ययन करने वाले के लिए बताया गया है। सप्तर्षियों का जो स्थान कहा गया है, वही वानप्रस्थों को प्राप्त होता है।

प्राजापत्यं गृहस्थानां स्थानमुक्तं स्वर्धुवा।

यतीनां जितचित्तानां न्यासिनामूद्धरितसाम्॥७२॥

हैरण्यगर्भं तत्स्थानं यस्मान्नावर्तते पुनः।

योगिनाममृतं स्थानं व्योमाख्यं परमक्षरम्॥७३॥

आनन्दमैश्वरं धाम सा काष्ठा सा परा गतिः।

स्वयम्भू ब्रह्मा ने गृहस्थों का स्थान प्राजापत्य कहा है। जितेन्द्रिय यतियों तथा उध्वरिता संन्यासियों का स्थान हैरण्यगर्भ है। यह वह स्थान है जहाँ से पुनः संसार में आना नहीं पड़ता। योगियों के लिए अमृतमय नित्य अक्षर ऐश्वर्य सम्पन्न आनन्दमय व्योम नामक धाम है। वही पराकाष्ठा और वही परमगति है।

ऋषय ऊचुः

भगवन्देवतारिञ्ज हिरण्यक्षनिपुदान्॥७४॥

चत्वारो ह्याश्रमाः प्रोक्ता योगिनामेक उच्यते।

ऋषियों ने कहा— हे भगवन्! देवशत्रुओं को मारने वाले! हिरण्याक्ष का वध करने वाले! (समान रूप में) आपने आश्रम चार कहे हैं किन्तु योगियों के लिए केवल एक आश्रम ही बताया है।

कूर्म उवाच

सर्वकर्माणि संन्यस्य समाधिपचलं श्रितः॥७५॥

य आस्ते निश्चलतो योगी स संन्यासी च पञ्चमः।

सर्वेषामाश्रमाणानु द्वैविध्यं श्रुतिदर्शितम्॥७६॥

कूर्म बोले— जो सभी कर्मों को त्याग कर नित्य समाधि के आश्रित रहता है वही निश्चल योगी है और वही पञ्चम संन्यासी भी है। श्रुति के अनुसार सभी आश्रम दो प्रकार के दिखाये गये हैं।

ब्रह्मचार्युपकुर्वाणो नैष्ठिको ब्रह्मतत्परः।

योऽधीत्य विधिवद्देदानु गृहस्थाश्रममाव्रजेत्॥७७॥

उपकुर्वाणको ज्ञेयो नैष्ठिको मरणान्तिकः।

उदासीनः साधकश्च गृहस्थो द्विविधो भवेत्॥७८॥

ब्रह्मचारी के दो प्रकार बताये गये हैं— एक उपकुर्वाण और दूसरा ब्रह्मलीन नैष्ठिक। जो विधिवत् वेदों का अध्ययन करके गृहस्थाश्रम में आता है उसे उपकुर्वाण जानना चाहिए। मरणपर्यन्त ब्रह्मचर्य धारण करने वाला नैष्ठिक ब्रह्मचारी कहा गया है। उदासीन और साधक के भेद से गृहस्थी भी दो प्रकार का है।

कुटुम्बभरणात्तः साधकोऽसौ गृही भवेत्।

ऋषानि त्रीण्यपाकृत्य त्यक्त्वा भार्याधनादिकम्॥७९॥

एकाकी यस्तु विधरेदुदासीनः स मौक्षिकः।

तपस्तप्यति योऽरण्ये यजेद्देवान् जुहोति च॥८०॥

स्वाध्याये चैव निरतो वनस्वस्तापसो मतः।
तपसा कर्षितोऽत्यर्थं यस्तु ध्यानपरो भवेत्॥८१॥
सांन्यासिकः स विज्ञेयो वानप्रस्थाश्रमे स्थितः।
योगाभ्यासरतो नित्यमारुक्षर्जितेन्द्रियः॥८२॥
ज्ञानाय वर्तते भिक्षुः प्रोच्यते पारमेष्ठिकः।
यस्त्वात्मरतिरेव स्यान्नित्यनुसो महामुनिः॥८३॥
सम्यग्दर्शनसम्पन्नः स योगी भिक्षुरुच्यते।
ज्ञानसंन्यासिनः केचिद्वेदसंन्यासिनोऽपरे॥८४॥

कुटुम्ब के भरण-पोषण में तत्पर रहने वाला गृहस्थ साधक होता है और जो तीन प्रकार के ऋणों को दूर करके पत्नी और धन आदि का त्याग कर मोक्ष के इच्छुक जो एकाकी विचरता है उसे उदासीन कहते हैं। जो वन में तपस्या करता है, देवों की पूजा तथा यज्ञ करता है और स्वाध्याय में तत्पर रहता है, उस तपस्वी को वानप्रस्थी कहते हैं। जो तप के द्वारा क्षीणकाय होकर ध्यानमग्न रहता है उसे वानप्रस्थ आश्रम में रहने वाला संन्यासी समझना चाहिए। जो सदा योगाभ्यास में निरत, जितेन्द्रिय, अपने लक्ष्य पर आरोहण के इच्छुक और ज्ञान प्राप्ति के लिए प्रयत्नरत भिक्षुक पारमेष्ठिक कहा जाता है। जो आत्मा में ही रमण करने वाला, सदा आनन्दमग्न, अत्यन्त मननशील और सम्यग् दर्शन-सम्पन्न है वह योगी भिक्षु कहलाता है। उनमें भी कोई ज्ञानसंन्यासी हुआ करते हैं और कोई वेदसंन्यासी होते हैं।

कर्मसंन्यासिनः केचित्त्रिविधाः पारमेष्ठिकाः।
योगी च त्रिविधो ज्ञेयो भौतिकः सांख्य एव च॥८५॥
तृतीयो ह्याश्रमी प्रोक्तो योगमुत्तममाश्रितः।
प्रथमा भावना पूर्वं सांख्ये त्वक्षरभावना॥८६॥
तृतीय चान्तिमा प्रोक्ता भावना पारमेश्वरी।
तस्मादेतद्विज्ञानीध्वमाश्रमाणां चतुष्टयम्॥८७॥

कुछ कर्म संन्यासी होते हैं। इस प्रकार से पारमेष्ठिक भिक्षुक तीन प्रकार के हुआ करते हैं। योगी भी तीन प्रकार के माने गये हैं। उसमें एक भौतिक, दूसरा सांख्य (तत्त्वदर्शी) और तीसरा उत्तम योगाश्रित आश्रमी कहा गया है। पहले योगी में प्रथम भावना होती है। दूसरे सांख्य योगी में अक्षर भावना और तीसरे में अन्तिम पारमेश्वरी भावना कही गई है। इस प्रकार आश्रमों का चतुष्टयत्व जान लेना चाहिए।

सर्वेषु वेदशास्त्रेषु पञ्चमो नोपपद्यते।
एवं वर्णाश्रमान् सृष्ट्वा देवदेवो निरञ्जनः॥८८॥
दक्षादीन्ब्राह्म विश्वात्मा सृजध्वं विविधाः प्रजाः।
ब्रह्मणो वचनात्पुत्रा दक्षाद्या मुनिसत्तमाः॥८९॥
असृजन्त प्रजाः सर्वे देवमानुषपूर्वकाः।
इत्येवं भगवान् ब्रह्मा स्त्रपृत्वे संव्यवस्थितः॥९०॥
अहं वै पालयामीदं संहरिष्यति शूलधृत्।
तिस्रस्तु मूर्तयः प्रोक्ता ब्रह्मविष्णुमहेश्वराः॥९१॥
रजःसत्त्वतमोयोगात्परस्य परमात्मनः।
अन्योन्यमनुरक्तास्ते ह्यन्योन्यमुपजीविनः॥९२॥
अन्योन्यप्रणतश्छैव लीलया परमेश्वराः।
ब्राह्मी माहेश्वरी चैव त्रैवाक्षरभावना॥९३॥
तिस्रस्तु भावना स्त्रे वर्तन्ते सततं द्विजाः।
प्रवर्तते मध्यजस्त्रामाद्या त्वक्षरभावना॥९४॥
द्वितीया ब्रह्मणः प्रोक्ताः देवस्याक्षरभावना।
अहं चैव महादेवो न भिन्नः परमार्थतः॥९५॥

समस्त वेदशास्त्रों में पंचम आश्रम की गणना नहीं है। इस प्रकार देवाधिदेव, निरञ्जन, विश्वात्मा प्रभु ने वर्णाश्रमों की सृष्टि करके दक्ष आदि ऋषियों से कहा— आप लोग अब विविध प्रजाओं का सृजन करें। ब्रह्मा के वचन सुनकर उनके पुत्र दक्ष आदि मुनिवरों ने सब देवता, मनुष्य आदि विविध प्रजा की सृष्टि की। इस प्रकार सृष्टि के कार्य में संव्यवस्थित होकर भगवान् ब्रह्मा ने कहा— मैं ही सृष्टि का पालन करूंगा और शंकर इनका संहार करेंगे। सत्त्वगुण, रजोगुण और तमो गुण के योग से उस परम पिता परमात्मा की तीन मूर्तियां हैं जिन्हें ब्रह्मा, विष्णु और महेश कहते हैं। ये एक दूसरे में अनुरक्त और परस्पर उपजीवी हैं। परमेश्वर की लीला से ये एक-दूसरे को ओर प्रणत रहते हैं। ब्राह्मी, माहेश्वरी और अक्षरभावना— ये तीनों निरन्तर रूढ़ में विराजमान रहती हैं। आद्या जो अक्षरभावना है वह मुझमें निरन्तर प्रवर्तित होती रहती है। द्वितीय अक्षरभावना ब्रह्मा की कही गई है। वस्तुतः मैं और महादेव भिन्न नहीं हैं।

विषज्य स्वेच्छयात्मानं सोऽन्यर्थामीश्वरः स्थितः।
त्रैलोक्यमखिलं स्त्रष्टुं सदेवासुरमानुषम्॥९६॥
पुरुषः परतोऽव्यक्तः ब्रह्मत्वं समुपागमत्।
तस्माद्ब्रह्मा महादेवो विष्णुर्विश्वेश्वरः परः॥९७॥
एकस्यैव स्मृतास्त्रिस्तद्वत्कार्यवशात्प्रभोः।
तस्मात्सर्वप्रथलेन वन्द्याः पूज्या विशेषतः॥९८॥

देव, असुर और मानव सहित सम्पूर्ण त्रैलोक्य का सृजन करने के लिए वह अन्तर्यामी ईश्वर स्वेच्छा से स्वयं को विभक्त करके स्थित है। वह अव्यक्त परम पुरुष ब्रह्मरूप को प्राप्त हुआ। इसलिए ब्रह्मा, महादेव और विश्वेश्वर विष्णु— ये तीनों एक ही परमात्मा के कार्यवश तीन रूपों में वर्णित हैं। अतएव तीनों ही सब प्रकार से विशेषरूप से वन्दनीय और पूज्य हैं।

यदीच्छेदचिरात्स्थानं यत्तन्मोक्षारण्यमव्ययम्।
वर्णाश्रमप्रयुक्तेन धर्मेण प्रीतिसंयुतः॥ १९॥
पूजयेद्भावयुक्तेन यावज्जीवं प्रतिज्ञया।
चतुर्णामाश्रमाणानु प्रोक्तोऽयं विधिवद् द्विजाः॥ १००॥

यदि शीघ्र ही मोक्षनामक अविनाशी स्थान को पाने की इच्छा हो तो प्रीतियुक्त होकर वर्णाश्रमप्रयुक्त धर्म से तथा भक्तिभाव से जीवनपर्यन्त प्रतिज्ञापूर्वक इसकी पूजा करनी चाहिए। हे ब्रह्मणो! इस प्रकार चारों आश्रमों का वर्णन मैंने विस्तारपूर्वक कर दिया है।

आश्रमो वैष्णवो ब्राह्मो हराश्रम इति त्रयः।
तल्लिङ्गधारी नियतं तद्भक्तजनवत्सलः॥ १०१॥
ध्यायेद्धार्ययेदेतान् ब्रह्मविद्यापरायणः।
सर्वेषामेव भक्तानां शम्भोर्लिङ्गमनुत्तमम्॥ १०२॥

वैष्णव, ब्राह्म और हराश्रम ये तीन प्रकार का आश्रम है। उन-उन के नियत लिङ्गों को धारण करने वाले, उनके भक्तजनों के प्रति वत्सलता का भाव रखने वाले और ब्रह्मविद्या में निरत रहने वाले उनका ध्यान और अर्चन करें। सभी भक्तों के लिए शम्भु के चिह्न उत्तम होते हैं।

सितेन भस्मना कार्यं ललाटे तु त्रिपुण्ड्रकम्।
यस्तु नारायणं देवं प्रपन्नः परमं पदम्॥ १०३॥
धारयेत्सर्वदा शूलं ललाटे गन्धवारिभिः।
प्रपन्ना ये जगद्बीजं ब्रह्माणं परमेष्ठिनम्॥ १०४॥
तेषां ललाटे तिलकं धारणीयन्तु सर्वदा।
योऽसावनादिभूतादिः कालात्मासौ घृता भवेत्॥ १०५॥
उपर्यधोभागयोगात्त्रिपुण्ड्रस्य तु धारणात्।
यत्तत्रयानं त्रिगुणं ब्रह्मविष्णुशिवात्मकम्॥ १०६॥
घृतन्तु शूलधरणाद्भवत्येव न संशयः।
ब्रह्मतेजोमयं शुक्लं यदेतन्मण्डलं रवेः॥ १०७॥
भवत्येव घृतं स्थानमैश्वरं तिलके कृते।
तस्मात्कार्यं त्रिशूलांकं तथा च तिलकं शुभम्॥ १०८॥

ललाट में श्वेत भस्म से त्रिपुण्ड्र लगाना चाहिए। जो परम पद नारायण देव के शरणागत है, उसे ललाट में सदा गन्ध-जल द्वारा शूल को धारण करना चाहिए। जो जगत् के बीजरूप परमेष्ठी ब्रह्मा की शरण को प्राप्त हो, उसे ललाट में सर्वदा तिलक धारण करना चाहिए। ऊपरी और अधोभाग के योग से त्रिपुण्ड्र धारण करने से वह अनादि, भूतों का आदि जो कालात्मा है, वह धृत हो जाता है। और जो ब्रह्मा-विष्णु-शिवात्मक त्रिगुणात्मक प्रधान है वह शूल के धारण करने से धृत हो जाता है, इसमें संशय नहीं। तिलक धारण करने पर ब्रह्म के तेज से युक्त, शुक्ल और ऐश्वर्य का स्थानरूप जो सूर्यमण्डल है, वही धारण किया हुआ होता है। अतएव त्रिशूल के चिह्न को तथा शुभकारी तिलक को धारण करना चाहिए।

आयुष्यज्यापि भक्तानां त्रयाणां विधिपूर्वकम्।
यजेत जुहुयादन्मौ जपेद्दृष्टान्जितेन्द्रियः॥ १०९॥
शान्तो दान्तो जितक्रोधो वर्णाश्रमविधानयित्।
एवं परिचरेद्देवान् यावज्जीवं समाहितः॥ ११०॥
तेषां स्वस्थानमचलं सोऽचिरादधिगच्छति॥ १११॥

यह सब विधिपूर्वक करने से तीनों प्रकार के भक्तों की आयु वृद्धि होती है। जितेन्द्रिय, वर्णाश्रम के विधान का ज्ञाता, शान्त, दान्त एवं क्रोध को जीतने वाला यजन करे, अग्नि में होम करे तथा जप और दान करे। इस प्रकार जीवनपर्यन्त समाहित चित्त से देवों की परिचर्या करे। ऐसा करने पर वह शीघ्र ही देवों के अचल स्थान को प्राप्त कर लेता है।

इति श्रीकूर्मपुराणे पूर्वभागे वर्णाश्रमवर्णनं नाम
द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः

(आश्रमों का क्रम)

ऋषय ऊचुः

वर्णा भगवतोर्दृष्टश्रुत्वारोऽप्याश्रमास्तथा।
इदानीं क्रमपस्माकमाश्रमाणां यद् प्रभो॥ १॥
ऋषियों ने पूछा— आप प्रभु ने चारों वर्ण तथा चारों आश्रमों के विषय में उपदेश दिया। हे प्रभु! अब हमारे लिए आश्रमों का क्रम वर्णन करें।

कूर्म उवाच

ब्रह्मचारी गृहस्थश्च वा-प्रस्थो यतिस्तथा।

ऋषेणैवाश्रमाः प्रोक्ताः कारणादन्यथा भवेत्॥२॥

कूर्मरूप विष्णु बोले- ब्रह्मचर्य, गृहस्थ, वानप्रस्थ और संन्यास ये चार आश्रम हो क्रमशः कहे गए हैं। कुछ कारण से इनमें क्रमभेद हो सकता है।

उत्पन्नज्ञानविज्ञानी वैराग्यं धरमं गतः।

प्रव्रजेद्ब्रह्मचर्यात्तु यदीच्छेत्परमां गतिम्॥३॥

जिसमें ज्ञान उत्पन्न हो गया है, ऐसा विवेकी और परम वैराग्य को प्राप्त मनुष्य यदि परम गति (मोक्ष) की इच्छा करता है, तो वह ब्रह्मचर्य से संन्यास ग्रहण कर ले।

दारानाहृत्य विधिवदन्यथा विविधैर्मखैः।

यजेदुत्पादयेत्पुत्रान् विरक्तो यदि संन्यसेत्॥४॥

अनिष्टा विधिवद्यज्ञैरनुत्पाद्य तद्यात्मजान्।

न गार्हस्थ्यं गृही त्यक्त्वा संन्यसेदबुद्धिमान् द्विजः॥५॥

अन्यथा (गृहस्थ को चाहिए) विधिवत् पत्नी से विवाह करके अनेक यज्ञों का यजन करे और पुत्रों को उत्पन्न करे। यदि विरक्त हो गया हो तो संन्यास ग्रहण कर ले। परन्तु विधिवत् यज्ञों का यजन किये बिना तथा पुत्रों को जन्म दिये बिना बुद्धिमान् गृहस्थ द्विज गार्हस्थ्य धर्म को छोड़कर संन्यास ग्रहण न करे।

अथ वैराग्यवेगेन स्वातुं नोत्सहते गृहे।

तत्रैव संन्यसेद्विद्वाननिष्ट्यापि द्विजोत्तमः॥६॥

पश्चात् यदि वह वैराग्याधिक्य के कारण घर में स्थित रहने का उत्सुक न हो, तो वह द्विजश्रेष्ठ बिना यज्ञादि अनुष्ठान के ही तत्काल संन्यास ले ले।

तथापि विविधैर्यज्ञैरिष्ट्या वनमथाश्रयन्।

तपस्तप्त्वा तपोयोगाद्विरक्तः संन्यसेद्बहिः॥७॥

और भी, वह अनेक प्रकार के यज्ञों का यजन करके वानप्रस्थ का आश्रय ले ले। वहाँ तपादि करके तपोबल से विरक्त होकर बाहर ही संन्यास धारण कर ले।

वानप्रस्थाश्रमं गत्वा न गृहं प्रविशेत्पुनः।

न संन्यासी वनज्याथ ब्रह्मचर्यञ्च साधकः॥८॥

वानप्रस्थ में जाकर पुनः घर में प्रवेश न करे। उसी प्रकार साधक संन्यासी भी वानप्रस्थ और गृहस्थ में पुनः प्रवेश न करे।

प्राजापत्यान्निरूप्येष्टिमानेयीष्यत्वा द्विजः।

प्रव्रजेतु गृही विद्वान् वनाद्वा श्रुतिचोदनात्॥९॥

प्रकर्तुमसमर्थोऽपि जुहोति यजति क्रियाः।

अथः पशुर्दरिद्रो वा विरक्तः संन्यसेद्विद्वजः॥१०॥

विद्वान् गृही प्राजापत्य अथवा आग्नेयी यज्ञों का यजन करके श्रुतिवचन से वानप्रस्थ से संन्यास का प्रवचन करे। करने में असमर्थ होता हुआ भी वह सब क्रियाओं का होम और यजन करता रहता है। अन्धा, लंगड़ा या दरिद्र द्विज भी विरक्त होकर संन्यास ग्रहण कर ले।

सर्वेषामेव वैराग्यं संन्यासे तु विधीयते।

पतत्येवाविरक्तो यः संन्यासं कर्तुमिच्छति॥११॥

संन्यास ग्रहण करने में सभी के लिए वैराग्य का विधान है। जो अविरक्त पुरुष संन्यास की इच्छा करता है, वह गिर जाता है।

एकस्मिन्नथवा सम्यग्दर्शितामरणान्तिकम्।

श्रद्धावानाश्रमे युक्तः सोऽमृतत्वाय कल्पते॥१२॥

अथवा एक ही आश्रम में आजोवन सम्यक् प्रकार से आचरण करता रहे। इस प्रकार अपने आश्रम में श्रद्धावान् होकर जो रहता है, वह अमृतत्व के लिए नियुक्त होता है।

न्यायागतधनः शान्तो ब्रह्मविद्यापरायणः।

स्वधर्मपालको नित्यं ब्रह्मभूयाय कल्पते॥१३॥

न्यायपूर्वक धन कमाने वाला, परम शान्त, ब्रह्मविद्यापरायण और स्वधर्मपालक सदा ब्रह्म के लिए कल्पित होता है।

ब्रह्मण्याथाय कर्माणि निःसङ्ग कामवर्जितः।

प्रसन्नेनैव मनसा कुर्वाणो याति तत्पदम्॥१४॥

जो समस्त कर्मों को ब्रह्म में निहित करके निःसङ्ग और कामरहित होकर प्रसन्न मन से कर्म करता है, वह उस ब्रह्मपद को पाता है।

ब्रह्मणा दीयते देयं ब्रह्मणे संप्रदीयते।

ब्रह्मैव दीयते चेति ब्रह्मार्पणमिदं परम्॥१५॥

जो कुछ देय है, वह ब्रह्म के द्वारा ही दिया जाता है, अतएव ब्रह्म के लिए ही वह सब समर्पित किया जाता है। ब्रह्म ही दिया जाता है, इसलिए यही परम ब्रह्मार्पण है।

नाहं कर्ता सर्वमेतद्ब्रह्मैव कुर्वते त्वया।

एतद्ब्रह्मार्पणं प्रोक्तमृषिभिस्तत्त्वदर्शिभिः॥१६॥

में कर्ता नहीं हैं। यह सब कुछ ब्रह्म ही करता है। तत्वदर्शी ऋषियों के द्वारा यही ब्रह्मार्पण कहा गया है।

प्रीणानु भगवानीशः कर्मणानेन श्मभ्तः।

करोति सततं बुद्ध्या ब्रह्मार्पणमिदं परम्॥ १७॥

इस कर्म से नित्य, भगवान् ईश प्रसन्न हों। जो निरंतर बुद्धिपूर्वक ऐसा करता है, यही उसका परम ब्रह्मार्पण है।

यद्वा फलानां संन्यासं प्रकुर्यात्परमेष्ठरे।

कर्मणामेतदप्याहुर्व्रह्मार्पणमनुत्तमम्॥ १८॥

अथवा, जो कर्मफलों को परमेश्वर के प्रति समर्पित कर देता है, उन कर्मों का भी यही उत्तम ब्रह्मार्पण कहा गया है।

कार्यमित्येव यत्कर्म नियतं सद्भवर्जितम्।

क्रियते विदुषा कर्म तदभवेदपि मोक्षदम्॥ १९॥

जो विद्वान् अनासक्त होकर शास्त्रविहित कर्मों को यह मेरा कर्तव्य है- ऐसा मानकर, नियत रूप से करता है, उसका वह कर्म भी मोक्ष देने वाला होता है।

अथवा यदि कर्माणि कुर्यान्नित्यान्यपि द्विजः।

अकृत्वा फलसंन्यासं कथ्यते तत्फलेन तु॥ २०॥

अथवा यदि द्विज फल का त्याग किये बिना नित्य कर्मों को करता है, तो भी उस कर्मफल से वह बँधता नहीं है।

तस्मात्सर्वप्रयत्नेन त्यक्त्वा कर्माश्रितं फलम्।

अविद्वानपि कुर्वीत कर्मानोति चिरात्पदम्॥ २१॥

इस कारण सब प्रकार से यत्नपूर्वक कर्माश्रित फल का त्याग करके अविद्वान् भी यदि कर्म करता है, तो भी वह चिरकाल में उत्तम अभीष्ट पद को प्राप्त करता है।

कर्मणा क्षीयते पापमैहिकं पौर्विकं तथा।

मनःप्रसादमन्वेति ब्रह्मविज्जायते नरः॥ २२॥

कर्म के द्वारा ऐहिक और पौर्विक अर्थात् पहले जन्म के पापों का नाश होता है। तब मनुष्य मन से प्रसन्न हो जाता है और ब्रह्मवेत्ता जाना जाता है।

कर्मणा सहिताज्ञानात् सम्यग्योगोऽभिजायते।

ज्ञानं च कर्मसहितं जायते दोषवर्जितम्॥ २३॥

कर्म सहित ज्ञान से सम्यक् योग की प्राप्ति होती है। कर्म सहित ज्ञान दोषवर्जित उत्पन्न होता है।

तस्मात्सर्वप्रयत्नेन यत्र तत्राश्रमे रतः।

कर्माणिभ्रतुष्टुधर्षं कुर्यान्नैष्कर्म्यमाप्नुवात्॥ २४॥

इस कारण सब प्रकार से यत्नपूर्वक जिस किसी आश्रम में रहते हुए (आसक्ति रहित) ईश्वर की तुष्टि के लिए कर्मों को करें। इससे निष्काम भाव की प्राप्ति होती है।

संग्राह्य परमं ज्ञानं नैष्कर्म्यं तत्रसादतः।

एकाकी निर्ममः ज्ञानो जीवन्नेव विमुच्यते॥ २५॥

उनका परम कृपा से नैष्कर्म्य भाव को तथा परम ज्ञान को प्राप्त करके वह एकाकी, मोहरहित, शांत जीवन-यापन करते हुए विमुक्त हो जाता है।

वीक्षते परमात्मानं परं ब्रह्म महेश्वरम्।

नित्यानन्दी निराभासस्तस्मिन्नेव लयं ब्रजेत्॥ २६॥

अनन्तर वह परब्रह्म महेश्वर परमात्मा का दर्शन करता है तथा नित्य आनन्दमय होकर एवं निराभास होकर ब्रह्म में लीन हो जाता है।

तस्मात्सेवेत सततं कर्मयोगं प्रसन्नधीः।

तुभ्ये परमेशस्य तत्पदं याति श्मभ्तम्॥ २७॥

इसलिए प्रसन्नचित्त मनुष्य निरंतर परमेश्वर की तुष्टि के लिए कर्मयोग का आश्रय ग्रहण करें। ऐसा करने से शाश्वत पद को प्राप्त करता है।

एतद्दः कथितं सर्वं चातुराश्रम्यमुत्तमम्।

न होतस्ममतिक्रम्य सिद्धिं विन्दति मानवः॥ २८॥

इस प्रकार सभी चारों आश्रमों का अत्युत्तम वर्णन मैंने कर दिया है। इनका अतिक्रमण करके मनुष्य कभी भी सिद्धि तो प्राप्त नहीं करता।

इति श्रीकूर्मपुराणे पूर्वभागे चातुराश्रम्यच्छब्दं नाम

तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः

(प्राकृत-सर्ग कथन)

सूत उवाच

श्रुत्वाश्रमविधिं कृत्स्नपृथयो हृष्टचेतसः।

नमस्कृत्य हृषीकेशं पुनर्वचनमब्रुवन्॥ १॥

सूत ने कहा- चारों आश्रमों की पूर्ण विधि को श्रवण करके ऋषिगण प्रसन्नचित्त हो गये। वे पुनः भगवान् हृषीकेश (सर्व-इन्द्रियनियन्ता) को नमस्कार कर इस प्रकार वचन बोले।

मुनय ऊचः

भाषितं भवता सर्वं चातुराश्रम्यमुत्तमम्।

इदानीं श्रोतुमिच्छामो यथा सम्भवते जगत्॥२॥

मुनियों ने कहा— आपने चारों आश्रमों का उत्तम प्रकार से वर्णन कर दिया। अब हम संसार कैसे उत्पन्न होता है, इस विषय में सुनना चाहते हैं।

कुतः सर्वमिदं जातं कस्मिंश्च लयमेधयति।

नियन्ता कञ्च सर्वेषां वदस्व पुरुषोत्तम॥३॥

हे पुरुषोत्तम! यह सम्पूर्ण जगत् कहाँ से उत्पन्न हुआ है और किसमें जाकर यह लय को प्राप्त होगा? इन सबका नियन्ता कौन है? यह आप कहें।

श्रुत्वा नारायणो वाक्यमृषीणां कूर्मरूपपृक्।

प्राह गम्भीरया वाचा भूतानां प्रभवोऽव्ययः॥४॥

कूर्मरूपधारी अविनाशी एवं भूतों के उत्पादक भगवान् नारायण ने ऋषियों के वचन सुनकर गंभीर वाणी में कहा।

कूर्म उवाच

महेश्वरः परोऽव्ययः चतुर्व्यूहः सनातनः।

अनन्तप्राप्रमेयश्च नियन्ता सर्वतोमुखः॥५॥

कूर्म उवाच— महेश्वर परम अविनाशी, चतुर्व्यूह, सनातन, अनन्त, अप्रमेय, सब प्राणियों के मुखरूप और सब पर नियंत्रण करने वाले हैं।

अव्यक्तं कारणं यत्तन्नित्यं सदसदात्मकम्।

प्रधानं प्रकृतिञ्चेति यमाहुस्तत्त्वचिन्तकाः॥६॥

तत्त्ववेत्ताओं ने उन्हीं को अव्यक्त, कारण, नित्य, सत् और असत्रूप, प्रधान तथा प्रकृति कहा है।

गन्धवर्णरसैर्होतं ऋदस्यर्शं विवर्जितम्।

अजरं ध्रुवमक्षय्यं नित्यं स्वात्मन्यवस्थितम्॥७॥

वह (परमात्मा) गन्ध, वर्ण तथा रस से हीन, शब्द और स्पर्श से वञ्चित, अजर, ध्रुव, अक्षय, नित्य और अपनी आत्मा में अवस्थित रहते हैं।

जगदो निर्महाभूतं परब्रह्म सनातनम्।

विग्रहः सर्वभूतानामात्मनाधिष्ठितं महत्॥८॥

अनाद्यन्तमजं सूक्ष्मं त्रिगुणं प्रभवाव्ययम्।

असाम्प्रतमविज्ञेयं ब्रह्माग्रे समवर्तता॥९॥

वही जगत् के उत्पत्तिस्थान, महाभूत, परब्रह्म, सनातन, सभी भूतों के विश्वरूप, आत्मा से अधिष्ठित, सर्वकारी,

अनादि, अनन्त, अजन्मा, सूक्ष्म, त्रिगुण, प्रभव, अव्यय, असाम्प्रत और अविज्ञेय ब्रह्म सर्वप्रथम विद्यमान था।

गुणसाम्ये तदा तस्मिन् पुरुषे वात्पनि स्थिते।

प्राकृतः प्लयो ज्ञेयो वावद्विद्यसमुद्भवः॥१०॥

उस समय आत्मा में अधिष्ठित पुरुष में गुण साम्य होने पर जब तक विश्व की उत्पत्ति नहीं होती है उसे प्राकृत प्रलय जानना चाहिए।

ब्राह्मी रात्रिरियं प्रोक्ता ब्रह्मः सृष्टिरुदाहता।

अहर्न विद्यते तस्य न रात्रिर्हुपचारतः॥११॥

इस प्रलय को ही ब्रह्मा की रात्रि कहा गया है और सृष्टि उसका दिन कहा गया है। उपचारतः ब्रह्मा का न तो दिन होता है और न रात ही होती है।

निशान्ते प्रतिबुद्धोऽसौ जगदादिरनादिमान्।

सर्वभूतमयोऽव्यक्तादनर्थामीश्वरः परः॥१२॥

प्रकृतिं पुरुषं चैव प्रविश्याशु महेश्वरः।

क्षोभयामास योगेन परेण परमेश्वरः॥१३॥

निशा के अन्त में जागृत होने पर जगत् के आदि, अनादि, सर्वभूतमय, अव्यक्त, अन्तर्यामी ईश्वर और परमात्मारूप महेश्वर ने प्रकृति और पुरुष ने शीघ्र प्रवेश करके परमयोग से क्षुभित कर दिया।

यथा मदो नरस्त्रीणां यथा वा मत्त्वोऽनिलः।

अनुप्रविष्टः क्षोभाय तथासौ योगमूर्तिमान्॥१४॥

जैसे कामदेव अथवा वसन्तऋतु की वायु नर और स्त्री में प्रविष्ट होकर उन्हें क्षुब्ध कर देती है। उसी तरह योगमूर्ति ब्रह्म ने दोनों को क्षुभित कर दिया।

स एव क्षोभको विप्राः क्षोभ्यश्च परमेश्वरः।

स संकोचविकासाम्यां प्रधानत्वे व्यवस्थितः॥१५॥

हे विप्रगण! वही परमेश्वर क्षोभक है और स्वयं क्षुब्ध होने वाला भी है। वह संकोच और विकास द्वारा प्रधानत्व के रूप में व्यवस्थित हो जाता है।

प्रधानाक्षोभ्यमानाच्च तथा पुंसः पुरातनान्।

प्रादुरासीन्महद्वीजं प्रधानपुरुषात्मकम्॥१६॥

क्षुब्धता को प्राप्त हुई प्रकृति से और पुरातन पुरुष से एक प्रधान पुरुषात्मक महान् बीज का प्रादुर्भाव हुआ।

महानात्मा पतिर्ब्रह्मा प्रबुद्धिः ख्यातिरीश्वरः।

प्रजा बृतिः स्मृतिः संविदेतस्पादिति तस्मृतम्॥१७॥

महान् आत्मा, मति, ब्रह्मा, प्रवृद्धि, ख्याति, ईश्वर, प्रज्ञा, धृति, स्मृति और संवित् की उत्पत्ति उसी से हुई है ऐसा स्मृति वाक्य है।

वैकारिकस्तैजसश्च भूतादिश्चैव तामसः।

त्रिक्रियोऽयमहंकारो महतः संवभूव ह॥ १८॥

वैकारिक, तेजस् और भूतादि तामस यह तीन प्रकार का अहंकार महत् से उत्पन्न हुआ था।

अहंकारोऽभिमानश्च कर्ता मन्ता च स स्मृतः।

आत्मा च मत्परो जीवो गतः सर्वाः प्रवृत्तयः॥ १९॥

वह अहंकार, अभिमान, कर्ता, मन्ता कहा गया। आत्मा मत्परायण जीव बना जिसमें सभी प्रवृत्तियाँ उत्पन्न हुईं।

पञ्चभूतान्यहंकारात्तन्मात्राणि च जज्ञिरे।

इन्द्रियाणि च सर्वाणि सर्वं तस्यात्मजं जगत्॥ २०॥

उस अहंकार से पञ्चमहाभूत, पञ्चतन्मात्रा और समस्त इन्द्रियाँ उत्पन्न हुईं। उसी से आत्मरूप सम्पूर्ण जगत् भी उत्पन्न हुआ।

मनस्त्वव्यक्तजं प्रोक्तं विकारः प्रथमः स्मृतः।

येनासौ जायते कर्ता भूतादींश्चानुपश्यति॥ २१॥

मन की सृष्टि अव्यक्त से कही गई है वही प्रथम विकार है इसी कारण वह सबका कर्ता है और सभी भूतों का अनुदृष्टा है।

वैकारिकादहंकारात्सर्गो वैकारिकोऽभवत्।

तैजसानोन्द्रियाणिस्युर्देवा वैकारिका दशा॥ २२॥

एकादशं मनस्तत्र स्वगुणेनोभयात्मकम्।

भूततन्मात्रसर्गोऽयं भूतादेरभवद्द्विजाः॥ २३॥

उस वैकारिक अहंकार से वैकारिक सर्ग की उत्पत्ति हुई। इन्द्रियाँ तैजस् है और दस देवता वैकारिक हैं। ग्यारहवाँ मन हुआ जो अपने गुण से उभयात्मक होता है। हे द्विजगण! यह भूततन्मात्र को सृष्टि भूतादि से हुई है।

भूतादिस्तु विकुर्वाणः शब्दमात्रं ससर्जं ह।

आकाशो जायते तस्मात्तस्य शब्दो गुणो मतः॥ २४॥

भूतादि (तामस अहंकार) ने विकृति को प्राप्त करके शब्दतन्मात्रा का सृजन किया। उससे आकाश उत्पन्न हुआ जिसका गुण शब्द माना गया है।

आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्जं ह।

वायुरूपयद्यते तस्मात्तस्य स्पर्शं गुणं विदुः॥ २५॥

आकाश ने भी विकार को प्राप्त करके 'स्पर्श तन्मात्रा' की सृष्टि की। उससे वायु की उत्पत्ति हुई जिसका गुण 'स्पर्श' कहा गया है।

वायुश्चापि विकुर्वाणो रूपमात्रं ससर्जं ह।

ज्योतिरूपयद्यते वायोस्तद्रूपगुणमुच्यते॥ २६॥

वायु ने भी विकार को प्राप्त करके रूपतन्मात्रा की सृष्टि की। वायु से ज्योति की उत्पत्ति हुई जिसका गुण रूप है।

ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्जं ह।

सम्भवन्ति ततोऽम्बांसि रसाधाराणि तानि च॥ २७॥

ज्योति ने विकार को प्राप्त करके रसतन्मात्रा की सृष्टि की। उससे जल उत्पन्न हुआ जो रस का आधार है अर्थात् रसगुण वाला है।

आप्यश्चापि विकुर्वाणा गन्धमात्रं ससर्जिरे।

सङ्घातो जायते तस्मात्तस्य गन्धो गुणो मतः॥ २८॥

जल ने भी विकृति को प्राप्त होकर गन्धतन्मात्रा की सृष्टि की। उससे गुणसंघातमयी पृथ्वी उत्पन्न हुई। उसका गुण गन्ध माना गया है।

आकाशं शब्दमात्रं तु स्पर्शमात्रं सपावृणोत्।

द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मकोऽभवत्॥ २९॥

शब्दतन्मात्र आकाश ने स्पर्शमात्रा को समावृत किया था। उससे द्विगुण शब्दस्पर्शात्मक वायु की उत्पत्ति हुई।

रूपं तथैवाविज्ञतः शब्दस्पर्शौ गुणावुभौ।

त्रिगुणः स्यात्ततो वह्निः स शब्दस्पर्शरूपवान्॥ ३०॥

शब्द और स्पर्श दोनों गुणों ने रूप में प्रवेश कर लिया था। उससे शब्द-स्पर्श-रूप त्रिगुणात्मक अग्नि की सृष्टि हुई।

शब्दः स्पर्शश्च रूपञ्च रसमात्रं समाविज्ञत्।

तस्माच्चतुर्गुणा आपो विज्ञेयास्तु रसात्मिकाः॥ ३१॥

शब्द, स्पर्श और रूप ने रस-तन्मात्र में प्रवेश किया। इसीसे रसात्मक जल चार गुणों से युक्त हुआ।

शब्दः स्पर्शश्च रूपञ्च रसो गन्धं समाविज्ञत्।

तस्मात्पञ्चगुणा भूमिः स्थूला भूतेषु शब्दते॥ ३२॥

शब्द, स्पर्श, रूप तथा रस ने गन्ध में प्रवेश किया। इससे पृथिवी पंचगुणात्मिका हुई। अतएव वह पञ्चमहाभूतों में स्थूल कही जाती है।

शान्ता घोरश्च मूढारच विशेषास्तेन ते स्मृताः।

परस्परानुप्रवेशाद्धारयन्ति परस्परम्॥ ३३॥

शान्त, घोर और मूढ सभी भूत विशेष नाम से कहे गये हैं। ये परस्पर अनुप्रवेश करके एक-दूसरे को धारण करते हैं।

एते सात महात्मानो ह्यन्योन्यस्य समाश्रयात्।

नाशक्नुवन् प्रजाः स्रष्टुमसमागम्य कृत्स्नशः॥ ३४॥

ये सातों महान् आत्मा वाले एक दूसरे के आश्रित होकर ही रहते हैं। फिर भी वे पूर्णतः प्रजा की सृष्टि करने में समर्थ नहीं हैं।

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च।

महदादयो विशेषान्ता ऋण्डमुत्पादयन्ति ते॥ ३५॥

पुरुष के अधिष्ठित होने से तथा अव्यक्त के अनुग्रह से वही महदादि से लेकर विशेष पर्यन्त सभी मिलकर इस ब्रह्माण्ड को उत्पन्न करते हैं।

एककालसमुत्पन्नं जलबुद्बुदवच्च तत्।

विशेषेभ्योऽण्डमभवद्दहत्तदुदकेशयम्॥ ३६॥

एक काल में समुत्पन्न वह (अण्ड) जल के बुलबुले के समान था। (उपर्युक्त) विशयों से मिलकर वह बृहत् अण्ड हो गया और जल में शयन करने वाला (उसके ऊपर) था।

तस्मिन् कार्यस्य करणं संसिद्धं परमेष्ठिनः।

प्रकृतेऽण्डे विवृद्धे तु क्षेत्रज्ञे ब्रह्मसंज्ञितः॥ ३७॥

उसमें कार्य का कारणरूप परमेष्ठी का प्राकृत अण्ड में वृद्धि होने पर 'ब्रह्म' नाम की संज्ञा को प्राप्त क्षेत्रज्ञ की सिद्धि हो गई।

स वै शरीरो प्रथमः स वै पुरुष उच्यते।

आदिकर्ता स भूतानां ब्रह्माद्ये समवर्तता॥ ३८॥

वही प्रथम शरीरधारी प्रथम पुरुष कहा गया जाता है। वह भूतों का आदिकर्ता ब्रह्मरूप ब्रह्मा सबके आगे वर्तित थे।

यमाहुः पुरुषं हंसं प्रधानात्परतः स्थितम्।

हिरण्यगर्भं कपिलं छन्दोमूर्तिं सनातनम्॥ ३९॥

जिसे प्रधान-प्रकृति से पर (श्रेष्ठ) पुरुष तथा हंस कहते हैं। उसे हिरण्यगर्भ, कपिल, सनातन छन्दोमूर्ति (वेदमूर्ति) कहते हैं।

मेरुस्त्वमभूतस्य जरायुश्चापि पर्वताः।

गर्भोदकं समुद्रश्च तस्यासन्यरमात्मनः॥ ४०॥

मेरु पर्वत उस परमात्मा उत्पन्न (गर्भवेष्टनचर्म) हुआ। समस्त पर्वत जरायु (खेड़ी) तथा समुद्र उनके गर्भोदक बने।

तस्मिन्नण्डेऽभवद्विश्वं सदेवासुरमानुषम्।

चन्द्रादित्यौ सन्क्षत्री सप्रहौ सह वायुना॥ ४१॥

उस अण्ड से सत्कर्म करने वाले देव, असुर और मनुष्य सहित यह विश्व तथा नक्षत्र, ग्रह और वायु सहित चन्द्र और सूर्य की सृष्टि हुई।

अद्विर्दृशगुणादिष्व्च बाह्यतोऽण्डं समावृतम्।

आपो दशगुणेनैव तेजसा बाह्यतो वृताः॥ ४२॥

तेजोदशगुणेनैव बाह्यतो वायुना वृतम्।

आकाशेनावृतो वायुः खं तु भूतादिनावृतम्॥ ४३॥

भूतादिर्महता तद्दव्यक्तेनावृतो महान्।

एते लोका महात्मानः सर्वे तत्त्वाभिमानिनः॥ ४४॥

वसन्ति तत्र पुरुषास्तदात्मनो व्यवस्थिताः।

ईश्वरा योगधर्मणो ये चान्ये तत्त्वचिन्तकाः॥ ४५॥

सर्वज्ञाः शान्तरजसो नित्यं मुदितमानसाः।

एतैरावरणैरण्डं प्राकृतैः सप्तभिर्वृतम्॥ ४६॥

दस गुने जल से उस अण्ड का बाहरी भाग समावृत हुआ। दस गुने तेज द्वारा जल का बाह्य भाग आवृत हुआ, दस गुने वायु द्वारा तेज आवृत हुआ। इसी प्रकार आकाश के द्वारा वायु आवृत हुआ, भूतादि द्वारा आकाश आवृत हुआ, भूतादि महत् द्वारा आवृत हुआ एवं महत् अव्यक्त द्वारा आवृत हुआ। ये सभी लोक उस स्थान में तदात्मवान् होकर महात्मा तथा तत्त्वाभिमानी पुरुष रूप में वास करने लगे। प्रभुत्वशाली योग्यपरायण, तत्त्वचिन्तक, सर्वज्ञ, रजोगुण रहित एवं नित्य प्रसन्नचित्त— इन सात प्राकृत आवरणों से अण्ड समावृत था।

एतावच्छस्यते वक्तुं मायैषा गहना द्विजाः।

एतन्नाथानिकं कार्यं यन्मया बीजमोरितम्॥ ४७॥

हे द्विजगण! इतना ही कह सकते हैं कि यह माया अति गहन है। यह सब प्रधान (प्रकृति) का कार्य है, जिसे मैंने बीज कहा है।

प्रजापतेः परा मूर्तिरितीयं वैदिकी श्रुतिः।

ब्रह्माण्डमेतत्सकलं सप्तलोककलान्वितम्॥ ४८॥

द्वितीयं तस्य देवस्य शरीरं परमेष्ठिनः।

हिरण्यगर्भो भगवान् ब्रह्मा वै कनकाण्डजः॥ ४९॥

यह प्रजापति की परामूर्ति है, यही वैदिकी श्रुति है। सातों लोकों के बल से युक्त यह सम्पूर्ण ब्रह्माण्ड है जो उस परमेश्वर का द्वितीय शरीर है। सुवर्ण के अंड से उत्पन्न भगवान् ब्रह्मा हिरण्यगर्भ नाम से प्रसिद्ध हैं।

तृतीयं भगवद्रूपं प्राहुर्वेदार्थवेदितः।

रजोगुणमयं चान्यद्रूपं तस्यैव धीमतः॥५०॥

यह भगवान् का तीसरा रूप है ऐसा वेदार्थ के ज्ञाता कहते हैं। उसी धोमान् का अन्य रूप रजोगुणमय है।

चतुर्मुखस्तु भगवान् जगत्सृष्टीं प्रवर्तते।

सृष्टं च पाति सकलं विश्वात्मा विद्यतोमुखः॥५१॥

सत्त्वं गुणमुपाश्रित्य विष्णुर्विश्वेश्वरः स्वयम्।

चतुर्मुख भगवान् ब्रह्मा जगत् की सृष्टि में प्रवृत्त होते हैं और विश्वात्मा, विश्वमुख, विश्वेश्वर, स्वयं विष्णु सत्त्वगुण का आश्रय लेकर सृष्टि का पालन करते हैं।

अन्तकालं स्वयं देवः सर्वात्मा परमेश्वरः॥५२॥

तमोगुणं नमाश्रित्य रुद्रः संहरते जगत्।

एकोऽपि सन्महादेवस्त्रिधासौ समवस्थितः॥५३॥

सर्गरक्षालयगुणैर्निर्गुणोऽपि निरञ्जनः।

एक्या स द्विधा चैव त्रिधा च बहुधा गुणैः॥५४॥

अन्तकाल में सर्वात्मा परमेश्वर स्वयं रुद्रदेव तमोगुण का आश्रय लेकर जगत् का संहार करते हैं। निरञ्जन एक निर्गुण महादेव होते हुए भी सृष्टि, पालन और संहार रूप तीनों गुणों द्वारा तीनों रूपों में अवस्थित हैं। वे विभिन्न गुणों के आश्रय से कभी एकरूप, द्विरूप तो कभी तीन रूप में विभक्त हो जाते हैं।

योगेश्वरः शरीराणि करोति विकरोति च।

नानाकृतिक्रियारूपनामवन्ति स्वलीलयाम्॥५५॥

वे योगेश्वर भगवान् अपनी लीला से नानाकृति-क्रिया-रूप तथा नाम वाले शरीरों को बनाते हैं तथा उसे विकृत भी कहते हैं।

द्वितीयं चैव भक्तानां स एव प्रसते पुनः।

त्रिधा विभज्य चात्मानं त्रैलोक्ये संप्रवर्तते॥५६॥

भक्तों के कल्याण की इच्छा से वह पुनः उन्हें प्रस लेते हैं। वह स्वयं को तीनों रूपों में विभक्त करके त्रैलोक्य में प्रवर्तित करते हैं।

सृजते प्रसते चैव वीक्षते च विशेषतः।

यस्मात्सृष्टानुग्रहति प्रसते च पुनः प्रजाः॥५७॥

गुणात्मकत्वात्काल्ये तस्मादेकः स उच्यते।

अग्रे हिरण्यगर्भः स प्रादुर्भूतः सनातनः॥५८॥

विशेष सृष्टि करते हैं, संहार करते हैं और रक्षा करते हैं। जिस कारण वे सृष्टि करके प्रजाओं का संहार कर डालते हैं, उसी गुणात्मकता के कारण तीनों काल में वे एक कहे जाते हैं। वे सनातन हिरण्यगर्भ ब्रह्मा सर्वप्रथम प्रादुर्भूत हुआ था।

आदित्वादादिदेवोऽसावजातत्वाद्दजः स्मृतः।

पाति यस्मात्प्रजाः सर्वाः प्रजापतिरिति स्मृतः॥५९॥

सबसे आदि में होने के कारण वह आदिदेव है और अजन्मा होने के कारण 'अज' कहा गया है। उनसे सभी प्रजाओं का पालन होता है अतएव उन्हें प्रजापति कहा गया।

देवेषु च महादेवो महादेव इति स्मृतः।

बृहत्त्वाच्च स्मृतो ब्रह्मा परत्वात्परमेश्वरः॥६०॥

समस्त देवों में वे महान् देव हैं, इसलिए महादेव नाम से कहा गया है और सबसे बृहद् होने के कारण ब्रह्मा नाम हुआ तथा सबसे पर होने के कारण वे परमेश्वर हुए।

वशित्वाद्यवश्यत्वादीश्वरः परिभाषितः।

ऋषिः सर्वव्रगत्वेन हरिः सर्वहरो यतः॥६१॥

वशित्व (वश में करना) और अवश्यत्व (वश में न होना) गुण के कारण उन्हें ईश्वर नाम दिया गया है। सर्वव्रगमन करने से उन्हें ऋषि और सबका हरण करने के कारण हरि कहा गया है।

अनुत्पादाच्च पूर्वत्वात्स्वयंपूरिति स स्मृतः।

नाराणामयनं यस्मात्तेन नारायणः स्मृतः॥६२॥

उत्पत्तिरहित (अजन्मा) होने से एवं सबसे पुरातन होने के कारण वे स्वयंभू जाने गये हैं। उसी प्रकार नरों का आश्रय स्थान होने के कारण उन्हें 'नारायण' कहा गया है।

हरः संसारहरणाद्भिभुत्वाद्दिष्णुरुच्यते।

भगवान्सर्वविज्ञानादवनादोमिति स्मृतः॥६३॥

संसार को हर लेने के कारण हर तथा विभु (अनन्त) होने के कारण विष्णु कहा जाता है। सम्पूर्ण पदार्थों के ज्ञाता होने के कारण उन्हें भगवान् और रक्षण क्रिया के कारण 'ओम्' कहा जाता है।

सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वमयो यतः।

शिवः स्यान्निरालो यस्माद्भिभुः सर्वगतो यतः॥६४॥

सम्पूर्ण ज्ञान होने के कारण उन्हें 'सर्वज्ञ' और सर्वमय होने से 'सर्व' भी कहते हैं। निर्मल होने से शिव और सर्वव्यापी होने से विभु कहे जाते हैं।

तारणात्सर्वदुःखानां तारकः परिगीयते।

बहुनाऽत्र किमुक्तेन सर्वं ब्रह्ममयं जगत्॥ ६५॥

अनेकभेदभिन्नसु क्रीडते परमेश्वरः।

समस्त दुःखसमूह का तारण करने के कारण वे 'तारक' कहे जाते हैं। अधिक कहने से क्या लाभ? वस्तुतः सम्पूर्ण जगत् ही ब्रह्ममय है। वह परमेश्वर अनेक रूप धारण करके क्रीड़ा करता है।¹

इत्येष प्राकृतः सर्गः संक्षेपात्कथितो मया।

अबुद्धिपूर्विकां विप्रा ब्राह्मीं सृष्टिं निबोधत॥ ६६॥

उसी प्रकार प्राकृत (प्रकृतिजन्य) सृष्टि का संक्षेप में मैंने वर्णन कर दिया। हे मुनिगण! अब अबुद्धिपूर्विका जो ब्राह्मी सृष्टि है उसके विषय में सुनो।

इति श्रीकूर्मपुराणे पूर्वभागे प्राकृतसर्गवर्णनं नाम
चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः

(कालसंख्या का विवरण)

कूर्म उवाच

अनुत्पादाच्च पूर्वस्मात् स्वयंभूरिति स स्मृतः।

नराणामयनं यस्मान्नेन नारायणः स्मृतः॥ १॥

हरः संसारहरणाद्विभुत्वाद्विष्णुरुच्यते।

भगवान् सर्वविज्ञानादवनादोमिति स्मृतः॥ २॥

सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वमयो यतः।

स्वयम्भुवो निवृत्तस्य कालसंख्या द्विजोत्तमाः॥ ३॥

न शक्यते सप्ताख्यातुं बहुर्वरपि स्वयम्।

कालसंख्या समासेन परार्द्धद्वयकल्पिता॥ ४॥

कूर्मरूपी भगवान् बोले— पूर्व अनुत्पाद होने से ही इनको स्वयम्भू कहा गया है और नरों का ही अयन होता है इसी कारण से नारायण कहा जाता है। संसार का हरण करने का हेतु होने से हर कहे जाते हैं तथा विभुत्व होने से इन्हें विष्णु कहा जाता है। सर्वविज्ञाता होने से भगवान् और सबका

रक्षण करने के कारण ओम् कहा गया है। सब का विज्ञान रहने के कारण सर्वज्ञ तथा सर्वमय होने से सर्व कहा जाता है। हे द्विजोत्तमो! अनेक वर्षों में भी स्वयंभू परमात्मा ब्रह्मा की कालसंख्या का वर्णन नहीं किया जा सकता। संक्षेपतः वह कालसंख्या दो परार्थ मानी गई है।

स एव स्यात्परः कालस्तदने सृज्यते पुनः।

निजेन तस्य मानेन चायुर्वर्षशतं स्मृतम्॥ ५॥

वही पर काल है। उसके अन्त में पुनः सृजन किया जाता है। उन स्वायंभुव के अपने ही मान से आयु सौ वर्ष की कही गई है।

तत्परार्द्धं तदर्द्धं वा परार्द्धमभिधीयते।

काष्ठा पञ्चदश ख्याता निमेषा द्विजसत्तमाः॥ ६॥

वह परार्थ अथवा उसका ही अर्थ 'परार्थ' नाम से कहा जाता है। हे द्विजश्रेष्ठो! पन्द्रह निमेष (पलक झपकने का समय) की एक काष्ठा कही गई है।

काष्ठा त्रिंशत्कला त्रिंशत्कला मौहूर्त्तकी गतिः।

तावत्संख्यैरहोरात्रं मुहूर्त्तैर्भानुषं स्मृतम्॥ ७॥

तीस काष्ठाओं की एक कला और तीस कलाओं का एक मुहूर्त्त समय होता है उतनी ही संख्या वाले (तीस) मुहूर्त्तों से मनुष्यों का एक अहोरात्र माना गया है।

अहोरात्राणि तावन्ति मासः पक्षद्वयात्पकः।

तैः षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे॥ ८॥

तीस अहोरात्र का दो पक्ष (शुक्ल और कृष्ण) वाला एक मास होता है एवं छः मासों का एक अयन होता है। दक्षिणायन और उत्तरायण नाम वाले दो अयनों का एक वर्ष होता है।

अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम्।

दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम्॥ ९॥

चतुर्युगं द्वादशभिस्तद्दिभागं निबोधत।

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्॥ १०॥

दक्षिणायन देवताओं की रात्रि है और उत्तरायण उनका दिन है। बारह हजार दिव्य वर्षों से सत्य, त्रेता आदि नाम वाले चार युग होते हैं। उनका विभाग सुनो। उनमें चार हजार वर्षों का कृतयुग होता है।

तस्य तावच्छतीसन्ध्या सन्ध्यांशश्च कृतस्य तु।

त्रिंशती द्विशती सन्ध्या तथा चैकशती क्रमात्॥ ११॥

1. लीलावतु कैवल्यम् (ब्रह्मसूत्र)

उस सतयुग का चार सौ वर्ष का सन्ध्या काल है और उतना ही सन्ध्यांश। क्रमशः वह सन्ध्या तीन सौ, दो सौ और एक सौ वर्षों की होती है।

अंशकं षट्शतं तस्मात्कृतसन्ध्यांशकैर्विना।

त्रिदिव्येक्या च साहस्रं विना सन्ध्यांशकेन तु॥ १२॥

त्रेताद्वापरतिथ्याणां कालज्ञाने प्रकीर्तितम्।

एतद्द्वादशसाहस्रं साषिकं परिकल्पितम्॥ १३॥

उससे सत्ययुग का सन्ध्यांश छोड़कर अन्य सन्ध्यांश काल कुल छह सौ वर्ष का था। सन्ध्यांश के बिना दो एवं एक सहस्र वर्ष त्रेता, द्वापर तथा कलि के कालज्ञान में परिकीर्तित हुआ है। यही बारह हजार वर्ष अधिक परिकल्पित है।

तदेकसप्ततिगुणं मनोरन्तरमुच्यते।

ब्रह्मणो दिवसे विप्रा मनवश्च चतुर्दश॥ १४॥

उसका सात गुना अर्थात् इकहत्तर दिव्य युगों का एक मन्वन्तर होता है। हे विप्रगण! ब्रह्मा के एक दिन में चौदह मन्वन्तर माने जाते हैं।

स्वायम्भुवादयः सर्वे ततः सार्वर्णिकादयः।

तैरियं पृथिवी सर्वा समद्वीपा सपर्वता॥ १५॥

पूर्ण युगसहस्रं वै परिपाल्या नरेश्वरैः।

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै॥ १६॥

व्याख्यातानि न सन्देहः कल्पे कल्पे न चैव हि।

शास्त्रमेकमहः कल्पस्तावती रात्रिरिष्यते॥ १७॥

स्वायंभुव आदि सभी मनु, तदनन्तर सार्वर्णिक आदि गजाओं द्वारा सप्त द्वीपों वाला पर्वत सहित यह सात पूर्ण पृथिवी पूरे सहस्र युगपर्यन्त परिपालित होती है। एक मन्वन्तर द्वारा कल्प कल्प में सभी मन्वन्तर व्याख्यात होते हैं, इसमें सन्देह नहीं। ब्रह्मा का एक दिन एक कल्प होता है और उतने ही परिमाण को एक रात्रि माने गई है।

चतुर्युगसहस्रं तु कल्पमाहुर्मनीषिणः।

श्रीणि कल्पज्ञानानि स्युस्तथा षष्टिर्द्विजोत्तमाः॥ १८॥

ब्रह्मणो वत्सरस्तज्जैः कथितो वै द्विजोत्तमाः।

स च कालः शतगुणः परार्द्धं चैव तद्विदुः॥ १९॥

विद्वानों ने एक हजार चतुर्युग को एक कल्प कहा है। हे द्विजगण! उसी प्रकार तीन सौ साठ कल्प पूरे होते हैं, तब काल विशेषज्ञों ने उसे ब्रह्मा का एक वर्ष कहा है। वही परिमाण काल सौ गुना होने पर परार्थ कहा जाता है।

तस्याने सर्वसत्वानां सहेतौ प्रकृतौ लयः।

तेनार्यं प्रोच्यते सद्भिः प्राकृतः प्रतिसंचरः॥ २०॥

उसके अन्त में सभी प्राणियों की उत्पत्ति की हेतुभूता प्रकृति में लय हो जाता है। इसलिए सजनों द्वारा इसे प्राकृत प्रतिसंचर कहा जाता है।

ब्रह्मनारायणेशानां त्रयाणां प्रकृतौ लयः।

प्रोच्यते कालयोगेन पुनरेव च सम्भवः॥ २१॥

ब्रह्मा, नारायण और महेश— इन तीनों का प्रकृति में लय हो जाता है और समय आने पर पुनः उनका जन्म कहा जाता है।

एवं ब्रह्मा च भूतानि वासुदेवोऽपि शङ्करः।

कालेनैव तु सृज्यन्ते स एव व्रस्ते पुनः॥ २२॥

इस प्रकार ब्रह्मा, समस्त भूत, वासुदेव और शंकर— ये सभी कालयोग से सृष्टि और संहार को प्राप्त करते हैं।

अनादिरेष भगवान् कालोऽनन्तोऽजरोऽमरः।

सर्वगतत्वात्स्वतन्त्रत्वात्सर्वात्मत्वान्महेश्वरः॥ २३॥

यही अनादि कालरूप भगवान् अनन्त, अजर, अमर, सर्वगामी, स्वतन्त्र और सर्वात्मा होने के कारण महेश्वर हैं।

ब्रह्मणो वहवो रुद्रा ह्यन्ये नारायणादयः।

एको हि भगवानीशः कालः कविरिति श्रुतिः॥ २४॥

अनेक ब्रह्मा, अनेक रुद्र और नारायण आदि भी अनेक हैं, केवल कालस्वरूप, सर्वज्ञ, भगवान् ईश ही एक हैं, ऐसी श्रुति है।

एकमत्र व्यतीतं तु परार्द्धं ब्रह्मणो द्विजाः।

साम्प्रतं वन्ति त्वर्द्धं तस्य कल्पोऽयमग्रजः॥ २५॥

हे द्विजो! यहाँ ब्रह्मा का एक परार्थ बीत चुका है। सम्प्रति दूसरा परार्थ चल रहा है जो उसका यह अग्रज कल्प है।

योऽतीतः सोऽन्तिमः कल्पः पादा इत्युच्यते बुधैः।

वाराहो वर्तते कल्पस्तस्य कस्यापि विस्तरम्॥ २६॥

जो अतीत (बीता हुआ) है, उसे ही विद्वानों ने अन्तिम पादा कल्प कहा है। सम्प्रति वाराह कल्प चल रहा है, उसे विस्तारपूर्वक कहूँगा।

इति श्रीकूर्मपुराणे पूर्वभागे कालसंख्याकथनं नाम

पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः

(जल से पृथिवी का उद्धार)

कूर्म उवाच

आसीदेकार्णवं घोरमविभागं तपोभयम्।

ज्ञानवातादिकं सर्वं न प्राज्ञापत किञ्चन॥ १॥

कूर्मरूपधारी भगवान् बोले— प्रारम्भ में घोर, विभागशून्य अन्धकारमय एक ही अर्णव था, जो वायु आदि से रहित होने से शांत था और कुछ भी जान नहीं पड़ता था।

एकार्णवे तदा तस्मिन्नष्टे स्थावरजङ्घये।

तदा समभवद्ब्रह्मा सहस्राक्षः सहस्रपात्॥ २॥

उस एकार्णव में स्थावर-जंगम के नष्ट हो जाने पर सहस्र नेत्रों और सहस्रपाद युक्त ब्रह्मा हुए।

सहस्रशीर्षा पुरुषो रुक्मवर्णा हृतीन्द्रियः।

ब्रह्मा नारायणाख्यस्तु सुध्वाप सलिले तदा॥ ३॥

सुवर्णवर्ण, अतीन्द्रिय, सहस्र शिर वाले, पुरुष, नारायण नामक ब्रह्मा उस समय जल में शयन करने लगे।

इमं घोदाहरन्त्यत्र श्लोकं नारायणं प्रति।

ब्रह्मस्वरूपिणं देवं जगतः प्रभवाम्बयम्॥ ४॥

यहां ब्रह्मस्वरूप, सृष्टि के प्रभव, अविनाशी, नारायण देव के सम्बन्ध में यह श्लोक उदाहरण रूप में कहा जाता है।

आपो नारा इति प्रोक्ता आपो वै नरसूनवः।

अयनं तस्य ता यस्मान्तेन नारायणः स्मृतः॥ ५॥

अप् (जल) नारा नाम से कहे गये हैं, अप् (जल) नर-भगवान का पुत्ररूप है। वही नार (जल) जिसका अयन (आश्रयस्थान) है, अर्थात् प्रलयकाल में योगनिद्रा का निवास स्थान है, इसलिए उन्हें नारायण कहा गया है।

तुल्यं युगसहस्रस्य नैशं कालमुपास्य सः।

शर्वर्चने प्रकुरुते ब्रह्मत्वं सर्गकारणात्॥ ६॥

उन्होंने एक हजार युग के तुल्य निशाकाल का भोग करके सृष्टि के निमित्त रात्रि के अन्त में ब्रह्मत्व प्राप्त किया।

ततस्तु सलिले तस्मिन्विज्ञायांतर्गता महीम्।

अनुमानान्तदुद्धारं कर्तुं कामः प्रजापतिः॥ ७॥

तदनन्तर पृथ्वी उस जल के भीतर ही स्थित है, ऐसा अनुमान से जानकर प्रजापति ने उसका उद्धार करने की इच्छा की।

जलक्रीडासु रुचिरं वाराहं रूपमास्थितः।

अधुष्यं मनसाप्यन्वैर्वाङ्मयं ब्रह्मसंज्ञितम्॥ ८॥

तब जल क्रीडाओं में रुचि रखने वाले वराह के रूप को धारण किया, वह सुन्दर रूप दूसरों द्वारा मन से भी पराजित करना शक्य नहीं था। वह वाणीरूप होने के कारण ब्रह्मसंज्ञक था।

पृथिव्युद्धारणार्थाय प्रविश्य च रसातलम्।

दंष्ट्राभ्युज्जहारैनामात्माधारो धराधरः॥ ९॥

पृथिवी का उद्धार करने के लिए रसातल में प्रवेश करके अपने दीर्घ दाढ़ से उसे ऊपर उठा लिया। इसीसे वे आत्माधार तथा धराधर भी कहलाये।

दृष्ट्वा दंष्ट्राप्रविन्यस्तां पृथ्वीं प्रथितपौरुषम्।

अस्तुवन्ननलोकस्था सिद्धा ब्रह्मर्षयो हरिम्॥ १०॥

वाराह के दंष्ट्राग्र भाग पर अवस्थित पृथ्वी को देखकर सिद्ध एवं ब्रह्मर्षिगण, प्रसिद्ध पौरुष वाले जनलोक में स्थित हरि को स्तुति करने लगे।

ऋषय ऊचुः

नमस्ते देवदेवाय ब्रह्मणे परमेष्ठिने।

पुरुषाय पुराणाय शाश्वताय जयाय च॥ ११॥

ऋषियों ने कहा— देवों के देव, ब्रह्मस्वरूप, परमेष्ठी (परम पद में स्थित रहने वाले) पुराण पुरुष, शाश्वत और जयस्वरूप, आपके लिए नमस्कार है।

नमः स्वयम्भुवे तुभ्यं स्रष्टे सर्वार्थवेदिने।

नमो हिरण्यगर्भाय वेधसे परमात्मने॥ १२॥

स्वयंभु, सृष्टि रचयिता और सर्वार्थ को जानने वाले आपको नमस्कार है। हिरण्यगर्भ, वेधा और परमात्मा को नमस्कार है।

नमस्ते वासुदेवाय विष्णवे विश्वयोनये।

नारायणाय देवाय देवानां हितकारिणे॥ १३॥

वासुदेव, विष्णु, विश्वयोनि, नारायण, देवों के हितकारी देवरूप के लिए नमस्कार है।

नमोऽस्तु ते चतुर्वक्त्र शार्ङ्गचक्रासिधारिणे।

सर्वभूतात्पभूताय कूटस्थाय नमोनमः॥ १४॥

चतुर्मुख, शार्ङ्ग, चक्र तथा असि धारण करने वाले आपको नमस्कार है। समस्तभूतों के आत्मस्वरूप तथा कूटस्थ को नमस्कार है।

नमो वेदरहस्याय नमस्ते वेदयो नये।

नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे॥ १५॥

वेदों के रहस्यरूप के लिए नमस्कार है। वेदयों को नमस्कार है। बुद्ध और शुद्ध को नमस्कार है। ज्ञानरूपी के लिए नमस्कार है।

नमोऽस्त्वानन्दरूपाय साक्षिणे जगतां नमः।

अनन्तायाप्रमेयाय कार्याय कारणाय च॥ १६॥

आनन्दरूप और जगत् के साक्षीरूप को नमस्कार है। अनन्त, अप्रमेय, कार्य तथा कारणरूप को नमस्कार है।

नमस्ते पञ्चभूताय पञ्चभूतात्मने नमः।

नमो मूलप्रकृतये मायारूपाय ते नमः॥ १७॥

पञ्चभूतरूप आपको नमस्कार। पञ्चभूतात्मा को, मूलप्रकृतिरूप मायारूप आपको नमस्कार है।

नमोऽस्तु ते बराहाय नमस्ते मत्स्यरूपिणे।

नमो योगाधिगम्याय नमः संकर्षणाय ते॥ १८॥

बराह रूपधारी को नमस्कार है। मत्स्यरूपी को नमस्कार है। योग के द्वारा ही जानने योग्य को नमस्कार है तथा संकर्षण! आपको नमस्कार है।

नमस्त्रिभूर्तये तुभ्यं त्रिधाने दिव्यतेजसे।

नमः सिद्धाय पूज्याय गुणत्रयविभागिने॥ १९॥

त्रिभूर्त के लिए नमस्कार है। दिव्य तेज वाले त्रिधामा, सिद्ध, पूज्य और तीनों गुणों का विभाग करने वाले आपको नमस्कार है।

नमोऽस्त्वादित्यरूपाय नमस्ते पद्मयो नये।

नमोऽभूर्ताय भूर्ताय माधवाय नमो नमः॥ २०॥

आदित्यरूप को नमस्कार है। पद्मयों को नमस्कार है। अभूर्त, भूर्त तथा माधव को नमस्कार है।

त्वयैव सृष्टमखिलं त्वय्येव सकलं स्थितम्।

पालयैतज्जगत्सर्वं ज्ञाता त्वं शरणं गतिः॥ २१॥

आपने ही अखिल जगत् की सृष्टि की है। आप में ही सकल विश्व स्थित है। आप इस सम्पूर्ण जगत् का पालन करें। आप ही रक्षक एवं शरणागति हैं।

इत्थं स भगवान् विष्णुः सनकादौर्भिष्टुतः।

प्रसादभक्तरोत्तेषां बराहवपुरीश्वरः॥ २२॥

सनकादि मुनियों द्वारा इस प्रकार स्तुति किये जाने पर बराहशरीरधारी भगवान् विष्णु उनसे अति प्रसन्न हुए।

ततः स्वस्थानमानीय पृथिवीं पृथिवीधरः।

मुभोच रूपं मनसा धारयित्वा धराधरः॥ २३॥

तदनन्तर पृथिवीधर बराह ने पृथिवी को अपने स्थान पर लाकर रख दिया और धराधर ने मन से बराहरूप को छोड़ दिया।

तस्योपरि जलौघस्य महतो नीरिव स्थिता।

विततत्वाच्च देहस्य न मही याति संप्लवम्॥ २४॥

उस महान् जल-समूह के ऊपर नौका के समान पृथ्वी स्थित हो गई। शरीर के अति विस्तृत होने के कारण वह पृथ्वी जलसंप्लव को प्राप्त नहीं हुई।

पृथिवीं स समीकृत्य पृथिव्यां सोऽधिनेद्विरीन्।

प्राक् सर्गदधानखिलान् ततः सर्गेऽद्वयन्मनः॥ २५॥

भगवान् ने पृथ्वी को समतल बनाकर पूर्व सृष्टि में जलाये गये सारे पर्वतों को पुनः लाकर स्थापित कर दिया। तत्पश्चात् पुनः सृष्टि करने का मन बनाया।

इति श्री कूर्मपुराणे पूर्वभागे पृथिव्युद्धारे षष्ठोऽध्यायः॥ ६॥

सप्तमोऽध्यायः

(सर्ग अर्थात् सृष्टि का वर्णन)

कूर्म उवाच

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा।

अबुद्धिपूर्वकः सर्गः प्रादुर्भूतस्तमोमयः॥ १॥

कूर्मावतारी भगवान् बोले— जब प्रजापति ने पहले के समान कल्प सृष्टि का चिन्तन किया तब अबुद्धिपूर्वक एक तमोमय सृष्टि प्रादुर्भूत हुई।

तमोमोहो महामोहस्तामिच्छान्यसंज्ञितः।

अविद्या पञ्चमी तेषां प्रादुर्भूता महात्मनः॥ २॥

तम, मोह, महामोह, तामिस और अन्धतामिस इन पाँच पवों वाली अविद्या उस महान् आत्मा प्रजापति से प्रादुर्भूत हुई है।

पञ्चधावस्थितः सर्गो ध्यायतः सोऽधिमानिनः।

संवृतस्तमसा चैव बीजकुम्भवदावृतः॥ ३॥

उस प्रकार सृष्टिरचना के अभिमान से ध्यान से उत्पन्न वह सर्ग पाँच भागों में अवस्थित हो गया और वह बीजकुम्भ के समान केवल तमस अर्थात् अज्ञान से आवृत होकर स्थित है।

बहिरन्ध्राप्रकाशस्तस्यो निःसंग एव च।

मुख्या नगा इति प्रोक्ता मुख्यसर्गस्तु स स्मृतः॥४॥

वह सर्ग बाहर और भीतर प्रकाशशून्य, स्तब्ध और निःसंग था। उसके जो मुख्य पर्वत, वृक्ष आदि कहे थे, वही मुख्य सृष्टि मानी गई।

तं दृष्ट्वाऽसाधकं सर्गमन्यदपरं प्रभुः।

तस्याभिध्यायतः सर्गं तिर्यक् स्रोतोऽध्ववर्त्तत॥५॥

प्रभु उस सृष्टि को असाधक अर्थात् किसी भी कार्य की सिद्धि न करने वाली जानकर दूसरी सृष्टि का ध्यान करने लगे। उससे तिर्यक् स्रोत प्रवाहित हुआ।

यस्मात्तिर्यक् प्रवृत्तः स तिर्यक्स्रोतः ततः स्मृतः।

पश्चादयस्ते विख्याता उत्पद्यग्रहिणो द्विजाः॥६॥

क्योंकि वह तिरछा प्रवाहित हुआ था, इसीलिए उसे 'तिर्यक्स्रोतस्' नाम से जाना गया, क्योंकि हे द्विजो! वे पशु आदि उत्पद्यग्राही अर्थात् तिरछे मार्ग को अपनाते वाले नाम से विख्यात हुए।

तमप्यसाधकं ज्ञात्वा सर्गमन्यं ससर्ज ह।

ऊर्ध्वस्रोत इति प्रोक्तो देवसर्गस्तु सात्त्विकः॥७॥

उसको भी असाधक समझकर उन्होंने अन्य सृष्टि का सम्पादन किया। वह सात्त्विक (सत्त्वगुणप्रधान) देवसृष्टि थी, जिसे ऊर्ध्वस्रोतस् कहा गया।

ने सुखप्रीतिबहुला बहिरनस्त्वनावृताः।

प्रकाशा बहिरन्ध्र स्वभावाद्देवसंज्ञिताः॥८॥

वे सभी अधिक सुखमय एवं प्रीति वाले थे और बाहर-भीतर से अनावृत एवं स्वभावतः बाहर और भीतर प्रकाशित होने वाले थे। वे देवसंज्ञा को प्राप्त हुए।

ततोऽभिध्यायतस्तस्य सत्याभिध्यायिनस्तदा।

प्रादुरासीत्तदा व्यक्तादर्वाक्स्रोतस्तु साधकः॥९॥

तदनन्तर सत्य का चिन्तन करते हुए वे उस समय ध्यान करने लगे। तब व्यक्त से अर्वाक् स्रोतः साधक सृष्टि का प्रादुर्भाव हुआ था।

तत्र प्रकाशबहुलास्तमोऽत्रिक्ता रजोऽधिकाः।

दुःखोत्कटाः सत्वयुता मनुष्याः परिकीर्त्तिताः॥१०॥

वहाँ उत्पन्न हुए प्रकाशबहुल, तम-उद्विक्त, रज की अधिकता वाले, दुःखोत्कट, (फिर भी कुछ) सत्वयुक्त होने से मनुष्य नाम से कहे गये।

तं दृष्ट्वा चापरं सर्गमन्यद्भगवानजः।

तस्याभिध्यायतः सर्गं सर्गो भूतादिकोऽभवत्॥११॥

ते परिग्रहिणः सर्वे संविधागरताः पुनः।

खादिन्ध्याप्यशीलाह्य भूताद्याः परिकीर्त्तिताः॥१२॥

भगवान् अज ने उस सर्ग को देखकर (उससे भिन्न) दूसरी सृष्टि का ध्यान किया। ऐसा करने पर भूतादि का सर्ग उत्पन्न हुआ। वे सब परिग्रह से युक्त, अपने अनुकूल अच्छे विभाग को चाहने वाले, खाने की इच्छा करने वाले तथा शील अर्थात् सदाचारादि गुणों से रहित कहे गये।

इत्येते पञ्च कथिताः सर्गा वै द्विजपुंगवाः।

प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः॥१३॥

द्विजश्रेष्ठो! ये पाँच प्रकार की प्रमुख सर्ग कहे गये हैं। उनमें महत् से उत्पन्न प्रथम सृष्टि (सर्ग) है, उसीको ब्रह्मा का सर्ग जानना चाहिए।

तन्मात्राणां द्वितीयस्तु भूतसर्गो हि संस्मृतः।

वैकारिकस्मृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः॥१४॥

तन्मात्र की द्वितीय सृष्टि है, जिसे भूतसर्ग कहा गया है। तीसरी वैकारिक सृष्टि ऐन्द्रियक नाम से कही गई है।

इत्येष प्राकृतः सर्गः संभूतो बुद्धिपूर्वकः।

मुख्यसर्गश्चतुर्वस्तु मुख्या वै स्वावराः स्मृताः॥१५॥

यह प्राकृत सर्ग बुद्धिपूर्वक संभूत है। वह चतुर्थ मुख्यसर्ग है। वे मुख्य ही स्थावर कहे गये हैं।

तिर्यक्स्रोतस्तु यः प्रोक्तस्तिर्यग्बयोन्व्यः स पञ्चमः।

तदोर्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः॥१६॥

जो तिर्यक् स्रोत कहा गया है, वह तिर्यक् योनि (पशुपक्षा आदि) वाली पंचम सृष्टि है। उसी प्रकार उर्ध्वस्रोत वालों का छठव देवसर्ग कहा गया है।

ततोऽर्वाक्स्रोतसां सर्गः सप्तमः स तु मानुषः।

अष्टमो भौतिकः सर्गो भूतादीनां प्रकीर्त्तितः॥१७॥

उसके बाद अर्वाक् स्रोत वालों की सातवीं मानुषी सृष्टि है। अष्टम भूतादियों की भौतिक सृष्टि कही गई है।

नवमश्चैव कौमारः प्राकृता वैकृतास्त्विये।

प्राकृतास्तु त्रयः पूर्वं सर्गास्ते बुद्धिपूर्वकाः॥१८॥

नवम कौमार सृष्टि है जो प्राकृत और वैकृत दोनों हैं। पूर्व में तीनों प्राकृत सर्ग बुद्धिपूर्वक सम्पन्न हुए हैं।

बुद्धिपूर्वं प्रवर्तने मुख्याद्या मुनिपुंगवाः।
अग्रे ससर्जं वै ब्रह्मा मानसानात्मनः समान्॥ १९॥
सनकं सनातनं चैव तथैव च सनन्दनम्।
ऋतुं सनत्कुमारं च पूर्वमेव प्रजापतिः॥ २०॥

हे श्रेष्ठ मुनिगण! मुख्य आदि सृष्टियाँ बुद्धिपूर्व प्रवर्तित हैं।
अनन्तर सर्वप्रथम ब्रह्मा ने अपने समान मानसपुत्रों की सृष्टि
की। सनक, सनातन, सनन्दन, ऋतु और सनत्कुमार को
प्रजापति ने पहले ही उत्पन्न कर दिया था।

पञ्चैते योगिनो विप्राः परं वैराग्यमाश्रिताः।
ईश्वरासक्तमनसो न सृष्टी दधिरे मतिम्॥ २१॥

ये पाँचों योगी ब्राह्मणों ने परम वैराग्य को प्राप्त किया था
जिससे ईश्वरासक्त मन वाले होकर इन्होंने पुनः सृष्टि करने में
अपनी बुद्धि नहीं लगायी।

तेष्वेवं निरपेक्षेषु लोकसृष्टौ प्रजापतिः।
मुमोह मायया सद्यो मायिनः परमेष्ठिनः॥ २२॥

इस प्रकार लोकसृष्टि में उन योगियों के ऐसा निरपेक्ष हो
जाने पर मायावी परमेष्ठी को माया से प्रजापति तत्क्षण
मोहित हो गये।

संबोधयामास च तं जगन्मायो महामुनिः।
नारायणो महायोगी योगिचित्तानुरञ्जनः॥ २३॥

जगत्स्वरूप माया वाले, फिरभी महायोगी, तथा योगियों के
चित्त के अनुरंजन करने वाले महामुनि नारायण ने ब्रह्मा को
बोधित (उपदेश) किया।

बोधितस्तेन विश्वात्मा तताप परमं तपः।
स तप्यमानो भगवान्न किञ्चित्कृत्यपद्यत्॥ २४॥

उनसे उपदिष्ट हुए विश्वात्मा ने परम तप का अनुष्ठान
किया। किन्तु तप करते हुए भी भगवान् ने कुछ भी प्राप्त
नहीं किया।

ततो दीर्घेण कालेन दुःखात्क्रोधोऽभ्यजायत।
क्रोधाविष्टस्य नेत्राभ्यां प्रापतप्रभुबिन्दवः॥ २५॥
भ्रुकुटीकुटिलात्तस्य ललाट्यत्परमेष्ठिनः।
समुत्पन्नो महादेवः शरण्यो नीललोहितः॥ २६॥

तब लम्बा समय निकल जाने पर उन्हें दुःख से क्रोध
उत्पन्न हो गया। क्रोधाविष्ट हुए उनके नेत्रों से आँसुओं की
बूँदें गिरने लगीं। उस टेढ़ी भ्रुकुटी वाले परमेष्ठी के ललाट से
सब के लिए शरण योग्य, नीललोहित महादेव उत्पन्न हुए।

स एव भगवानीशस्तेजोराशिः सनातनः।
यं प्रपश्यन्ति विद्वांसः स्वात्मस्थं परमेश्वरम्॥ २७॥
वही भगवान् तेजोराशिस्वरूप सनातन ईश हैं, जिन्हें
विद्वान् अपने आत्मा में स्थित परमेश्वर के रूप में देखते हैं।

ओंकारं समनुस्मृत्य प्रणम्य च कृताञ्जलिः।
तमाह भगवान् ब्रह्मा सृजेमा विक्वियाः प्रजाः॥ २८॥
तब ओंकार का स्मरण कर, हाथ जोड़कर प्रणाम करके
भगवान् ब्रह्मा उनसे बोले— आप विविध प्रजा की सृष्टि करें।

निशम्य भगवद्वाक्यं शंकरो धर्मवाहनः।
आत्मना सदृशान् रुद्रान् ससर्ज मनसा शिवः।
कपर्दिनो निरतङ्कस्त्रिनेत्राश्रीललोहितान्॥ २९॥

ब्रह्मा के वचन सुनकर धर्मरूप वाहन वाले शिव शंकर ने
मन से अपने ही स्वरूप जैसे जटाजूट-धारी, आतंकरहित,
त्रिनेत्रधारी एवं नीललोहित रुद्रों की सृष्टि की।

तं प्राह भगवान् ब्रह्मा जन्ममृत्युयुताः प्रजाः।
सृजेति सोऽब्रवीदीशो नाहं मृत्युजरान्विताः॥ ३०॥

प्रजाः स्रक्ष्ये जगन्नाथ सृजत्वमशुभः प्रजाः।
निवार्य स तदा रुद्रं ससर्ज कमलोद्भवः॥ ३१॥

उनसे भगवान् ब्रह्मा ने कहा— जन्म-मरण से युक्त
प्रजाओं की सृष्टि करो। तब शिव ने कहा— हे जगन्नाथ! मैं
जरा-मरण से युक्त प्रजाओं की सृष्टि नहीं करूँगा। आप इस
अशुभ प्रजा की सृष्टि करें। तब कमलोद्भव ब्रह्मा ने रुद्र को
रोककर स्वयं सृष्टि की।

स्थानाभिमानिनः सर्वान् गदतस्तात्रिबोधत।
आपोऽमिरन्तरिक्षं च द्यौर्वायुः पृथिवी तथा॥ ३२॥
नद्यः समुद्राः शैलश्च वृक्षा वीर्य एव च।
लवाः काष्ठाः कलाश्चैव मुहूर्ता दिवसाः क्षपाः॥ ३३॥
अर्द्धमासश्च मासश्च अयनाब्दयुगादयः।
स्थानाभिमानिनः सृष्ट्वा साधकानसृजत्युनः॥ ३४॥

तब ब्रह्माजी ने स्थानाभिमानियों सब को उत्पन्न किया था,
उसे मैं कहता हूँ, आप सुनें— जल, अग्नि, अन्तरिक्ष, द्यौः,
वायु, पृथिवी, नदी, समुद्र, पर्वत, वृक्ष, लता, लव, काष्ठा,
कला, मुहूर्त, दिन, रात्रि, पक्ष, मास, अयन, वर्ष और युग
आदि स्थानाभिमानियों की सृष्टि करके पुनः साधकों की सृष्टि
की।

परीचिभृग्वङ्गिरसः पुलस्त्यं पुलहं ऋतुम्।
दक्षपत्रिं वसिष्ठं च धर्मं संकल्पमेव च॥ ३५॥

उन्होंने मरीचि, भृगु, अंगिरा, पुलस्त्य, पुलह, ऋतु, दक्ष, अत्रि, वसिष्ठ, धर्म और संकल्प की सृष्टि की।

प्राणाद्ब्रह्मासृजदक्षं चक्षुर्भ्यां च मरीचिनम्।
शिरसोऽङ्गिरसं देवो हृदयाद्भृगुमेव च॥ ३६॥

ब्रह्माजी ने प्राण से दक्ष की सृष्टि की और चक्षुओं से मरीचि को उत्पन्न किया, मस्तक से अंगिरा को और हृदय से भृगु को उत्पन्न किया।

नेत्राभ्यामत्रिनामानं धर्मं च व्यवसायतः।
संकल्पं चैव संकल्पात्सर्वलोकपितामहः॥ ३७॥

सर्वलोकपितामह ने नेत्रों से अत्रि नामक महर्षि को, व्यवसाय से धर्म को और संकल्प से संकल्प की सृष्टि की।

पुलस्त्यं च तद्योदानाद्भवानाच्च पुलहं मुनिम्।
अपानात् ऋतुमव्यग्रं समानाच्च वसिष्ठकम्॥ ३८॥

उदान वायु से पुलस्त्य की, व्यान वायु से पुलह मुनि की, अपान वायु से व्यग्रतारहित ऋतु की और समानवायु से वसिष्ठ की सृष्टि की।

इत्येते ब्रह्मणा सृष्टाः साधका गृहमेधिनः।
आस्थाय मानवं रूपं धर्मस्तैः संप्रवर्तितः॥ ३९॥

ब्रह्मा द्वारा सृष्ट ये साधक गृहस्थ थे। इन्होंने मानवरूप को ग्रहण करके धर्म को प्रवर्तित किया।

ततो देवासुरफितृन् मनुष्यांश्च घतुष्टयम्।
सिसृक्षुर्भगवान् ईशः स्वप्तात्मानमयोजयत्॥ ४०॥

तदनन्तर देवों असुरों, पितरों और मनुष्यों— इन चारों का सर्जन करने की इच्छा से भगवान् ईश ने अपने आपको नियुक्त किया।

युक्तात्मनस्तपोमात्रा ह्यद्रिक्त्वाभूत्प्रजापतेः।
ततोऽस्य जघनत्पूर्वमसुरा जज्ञिरे सुताः॥ ४१॥

तब युक्तात्मा प्रजापति की तपोमात्रा अधिक बढ़ गई। तब सर्वप्रथम उनकी जांघ से असुर पुत्र पैदा हुए।

उत्ससर्जामसुरान् सृष्ट्वा तां तनुं पुरुषोत्तमः।
सा घोत्सृष्ट्वा तनुस्तेन सद्यो रात्रिरजायत॥ ४२॥

असुरों की सृष्टि करके पुरुषोत्तम ने उस शरीर को त्याग दिया। उनसे उत्सृष्ट वह शरीर रात्रि बन गया।

सा तपोबहुला यस्मात्प्रजास्तस्यां स्वपन्थतः।
सत्त्वमात्रात्मिकां देवस्तनुमन्यां गृहीतवान्॥ ४३॥

वह रात्रि तपो बहुला थी, इसी कारण से प्रजा उस रात्रि में सो जाती है। अनन्तर प्रजापति ने सत्त्वमात्रात्मक दूसरा शरीर धारण कर लिया।

ततोऽस्य मुखतो देवा दीव्यतः संप्रजज्ञिरे।
त्यक्त्वा सापि तनुस्तेन सत्त्वप्राथम्यभूद्दिनम्॥ ४४॥

तत्पश्चात् उनके देदीप्यमान मुख से देवता उत्पन्न हुए। जब उस शरीर का भी त्याग कर दिया तब वह सत्त्वप्रधान दिन हो गया।

तस्माद्दहो धर्मयुक्ता देवताः समुपासते।
सत्त्वमात्रात्मिकामेव ततोऽन्यां जग्हे तनुम्॥ ४५॥

इसलिए धर्मयुक्त देवता दिन की उपासना करते हैं। पुनः उन्होंने सत्त्वमात्रात्मिक अन्य शरीर को धारण किया।

पितृवन्मन्यमानस्य पितरः संप्रजज्ञिरे।
उत्ससर्ज पितृन् सृष्ट्वा ततस्तामपि विश्वदृक्॥ ४६॥

उस शरीर से पिता पितर उत्पन्न हुए। इस प्रकार विश्वदृष्ट ब्रह्मा ने पितरों की सृष्टि करके उस शरीर को भी त्याग दिया।

सापविष्ट्वा तनुस्तेन सद्यः सन्ध्याः व्यजायत।
तस्माद्दहैवितानां रात्रिः स्यादेवविद्विषाम्॥ ४७॥

उनके द्वारा त्यक्त वह शरीर शीघ्र ही संध्यारूप में परिणत हो गया। अतः वह संध्या देवताओं के लिए, दिन और देवशत्रुओं के लिए रात्रि हो गई।

तयोर्मध्ये पितृणां तु मूर्तिः सन्ध्या गरीयसी।
तस्माद्देवासुराः सर्वे मुनयो मानवास्तदा॥ ४८॥

उपासते सदा युक्ता राज्यहोर्मध्यमां तनुम्।
रजोमात्रात्मिकां ब्रह्मा तनुमन्यां ततोऽसृजत्॥ ४९॥

उन दोनों के मध्य पितरों की मूर्तिरूप सन्ध्या अत्यन्त श्रेष्ठ थी, इसलिए सभी देव, असुर, मुनि और मानव योगयुक्त होकर रात और दिन के मध्य शरीर-संध्या की सदा उपासना करते हैं। तदनन्तर ब्रह्मा ने रजोमात्रात्मक अन्य शरीर की सृष्टि की।

ततोऽस्य जज्ञिरे पुत्रा मनुष्या रजसावृताः।
तामवाशु स तत्याज तनुं सद्यः प्रजापतिः॥ ५०॥

ज्योत्स्ना सा चाभवद्विप्राः प्राक्सन्ध्या यापिधीयते।
ततः स भगवान्ब्रह्मा संप्राप्य द्विजपुंगवाः॥ ५१॥

मूर्ति तपोरजःप्राया पुनरेवाभ्यपूजयत्।
अथकारे क्षुधाविष्टा राक्षसास्तस्य जज्ञिरे॥ ५२॥

उससे रजोगुणयुक्त मानवपुत्र उत्पन्न हुए। अनन्तर उस शरीर को भी प्रजापति ने शीघ्र ही त्याग दिया। हे विप्रो! तत्पश्चात् वह शरीर ज्योत्स्नारूप में परिणत हो गया। उसी को पूर्वकालिक (प्रातः) सन्ध्या कहा जाता है। हे द्विजश्रेष्ठगण! वह अनन्तर भगवान् ब्रह्मा ने तम और रजोगुण विशिष्ट को प्राप्त करके उसका पुनः पूजन किया। तब अन्धकार में भूख से आविष्ट राक्षसगण उत्पन्न हुए।

पुत्रास्तमोरजःप्राया बलिनस्ते निशाचराः।

सर्पा यक्षास्तथा भूता गन्धर्वाः संप्रजज्ञिरे॥५३॥

तम और रजोगुण विशिष्ट निशाचर पुत्र बलवान् हुए। वैसे ही सर्प, भूत तथा यक्ष तथा गन्धर्व आदि उत्पन्न हुए।

रजस्तमोभ्यामाविष्टास्ततोऽन्यानसृजत्प्रभुः।

वयांसि वयसः सृष्ट्वा अवीनै वक्षसोऽसृजत्॥५४॥

अनन्तर प्रभु ने रजोगुण तथा तमोगुण से आविष्ट अन्य प्राणियों की सृष्टि की। वयस्-आयु से पक्षियों तथा वक्षःस्थल से भेड़ों की सृष्टि की।

मुखतोऽजान् ससर्जान्यान् उदराद्ब्रह्म निर्ममे।

पद्भ्यां चाश्वान्समातंगान्रासमान् गवयान्मृगान्॥५५॥

उष्टान्श्चतरोष्टैव अरत्नेश्च प्रजापतिः।

ओषध्यः फलमूलानि रोमभ्यस्तस्य जज्ञिरे॥५६॥

मुख से बकरों और अन्य की सृष्टि की तथा पेट से गोंओं को बनाया। पैरों से घोड़ों, हथियों, गधों, गवयों (नीलगायों) तथा मृगों की उत्पन्न किया। प्रजापति ने कहूनी से ऊँटों तथा खच्चरों को बनाया। उसके रोमों से औषधियाँ तथा फल-मूलों की सृष्टि हुई।

गायत्रं च ऋच्यैव त्रिवृत्स्तोमं रथन्तरम्।

अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुखात्॥५७॥

चतुर्मुख में आपने प्रथम मुख से गायत्री, ऋचायें, त्रिवृत्स्तोम, रथन्तर और यज्ञों में अग्निष्टोम की रचना की।

यजुषि त्रैष्टुभं छन्दस्तोमं पञ्चदशं तथा।

बृहत्साम तथोक्थश्च दक्षिणादसृजन्मुखात्॥५८॥

यजुष, त्रिष्टुभ आदि पन्द्रह छन्दस्तोम, बृहत्साम तथा उक्थ ये सब ब्रह्मा के दक्षिण मुख से उत्पन्न हुए।

सामानि जागत् छन्दस्तोमं सप्तदशं तथा।

वैरूपमतिरात्रं च पश्चिमादसृजन्मुखात्॥५९॥

साम, जगती नामक सत्रह छन्दस्तोम, वैरूप, अतिरात्र प्रभृति की सृष्टि पश्चिम मुख से हुई।

एकविंशमथर्वाणामातोर्वापाणमेव च।

अनुष्टुभं सर्वैराजमुत्तरादसृजन्मुखात्॥६०॥

इकीसवां अथर्ववेद का विभाग आतोर्वामिन, अनुष्टुप् छन्द तथा विराट् ब्रह्मा के उत्तर मुख से उत्पन्न हुए।

उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे।

ब्रह्मणो हि प्रजासर्गं सृजतस्तु प्रजापतेः॥६१॥

यक्षान् पिशाचान् गन्धर्वास्तथैवाप्सरसः शुभाः।

सृष्ट्वा चतुष्टयं सर्गं देवर्षिपितृमानुषम्॥६२॥

ततोऽसृजच्च भूतानि स्यावराणि चराणि च।

नरकिन्नररक्षांसि वयः पशुपुगोरगान्॥६३॥

उनके अंगों से छोटे-बड़े सभी भूत उत्पन्न हुए। प्रजा की सृष्टि करते हुए प्रजापति ब्रह्मा ने यक्षों, पिशाचों, गन्धर्वों तथा सुन्दर अप्सराओं की सृष्टि की। देव, ऋषि, पितर और मनुष्य सभी चार प्रकार की सृष्टि करने के पश्चात् स्थावर, जंगम रूप प्राणियों की सृष्टि की। पुनः नर, किन्नर, राक्षस, पक्षी, पशु, मृग और सर्पों की सृष्टि की।

अव्ययं च व्ययं चैव द्वयं स्यावरजङ्गमम्।

तेषां ये यानि कर्माणि प्राक् सृष्टेः प्रतिपेदिरे॥६४॥

तान्येव ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः।

हिंसाहिंसे मृदुकूरे धर्माधर्मावृत्तान्ते॥६५॥

तद्भाविताः प्रपद्यन्ते तस्मात्तस्य रोचते।

महाभूतेषु नानात्वमिन्द्रियायैषु मूर्तिषु॥६६॥

विनियोगं च भूतानां धातैव व्यदधात्स्वयम्।

नामरूपं च भूतानां प्राकृतानां प्रपञ्चनम्॥६७॥

स्थावरजंगमरूप नित्य और अनित्य दोनों प्रकार की सृष्टि थी। सृष्टि के पूर्व जो कर्म उनके थे, वे ही बार-बार सृष्टि के समय उन्हें प्राप्त हो जाते थे। हिंसा, अहिंसा, मृदुता क्रूरता, धर्म, अधर्म, सत्य और असत्य आदि उन्हीं के द्वारा किये हुए होने से उन्हीं को प्राप्त होते थे। अतएव उन्हें अच्छे प्रतीत होते थे। इन्द्रियों के विषय रूप महाभूतरूप के शरीरों में अनुभव तथा उनमें भूतों का विनियोग, प्राकृत भूतों का नाम-रूप और पदार्थों का प्रपञ्च स्वयं विधाता ने रचा था।

वेदशब्देभ्य एवादौ निर्ममे स महेश्वरः।

आर्षाणि चैव नामानि याञ्च वेदेषु सृष्टयः॥६८॥

महेश्वर ने सर्वप्रथम वेदवाणी से ही ऋषियों के नाम तथा वेदोक्त सृष्टियों का निर्माण किया।

शर्व्वर्यन्ते प्रसूतानां तान्येवैभ्यो ददात्त्वजः।

यावन्ति प्रतिलिङ्गानि नामारूपाणि पर्यये॥६९॥

दृश्यन्ते तानि तान्येव तथा भावायुगादिषु॥७०॥

अज प्रजापति ने रात्रि के अन्त में प्रसूत भूतों को भी वे ही नाम दिये। जितने लिङ्ग पर्यायक्रम से नाना रूप और युग-युग में जो भाव थे वे सब दे दिये।

इति श्रीकूर्मपुराणे पूर्वभागे सप्तमोऽध्यायः॥७॥

अष्टमोऽध्यायः (मुख्यादिसर्ग-कथन)

कूर्म उवाच

एवं भूतानि सृष्टानि स्थावराणि चराणि च।
यदास्य ताः प्रजाः सृष्टा न व्यवर्द्धन्त धीमतः॥१॥

कूर्म बोले— इस प्रकार स्थावर और चररूप भूतों की सृष्टि हुई। परन्तु भीमान् प्रजापति द्वारा उत्पन्न उन प्रजाओं की वृद्धि नहीं हुई।

तमोमात्रावृते ब्रह्मा तदाशौचत दुःखितः।
ततः स विदधे बुद्धिमर्थनिष्ठयगामिनीम्॥२॥

तब तमोगुण से आवृत ब्रह्मा दुःखी होकर शोक करने लगे। अनन्तर उन्होंने प्रयोजन को पूर्ण करने में समर्थ बुद्धि का अनुसरण किया।

अथात्मनि समद्रक्षीत्तमोमात्रं नियामिकाम्।
रजः सत्त्वं च संवृतं वर्तमानं स्वधर्मतः॥३॥

अनन्तर उन्होंने नियामिका तमोमात्रा को अपनी आत्मा में देखा और अपने धर्म से संवृत रजोगुण और सत्त्वगुण को भी वर्तमान देखा।

तमस्तु व्यनुदत्पञ्चाद्रजः सत्त्वेन संयुतः।
ततमः प्रतिनुन्नं वै मिथुनं समजायत॥४॥

पश्चात् तम का परित्याग कर दिया। रजस् सत्त्व से संयुक्त हुआ। तम के शीघ्र हो जाने पर वह मिथुन रूप में प्रकट हुआ।

अधर्माचरणो विप्रा हिंसा चाशुभलक्षणा।
स्वां तनुं स ततो ब्रह्मा तामपोहत भास्वराम्॥५॥

हे द्विजगण! वह हिंसा अधर्म आचरण वाली और अशुभलक्षणा थी। तत्पश्चात् ब्रह्मा ने अपनी उस भास्वर देह को ढँक लिया।

द्विधाकरोत्पुनर्दहमर्द्धेन पुरुषोऽभवत्।

अर्द्धेन नारी पुरुषो विराजमसृजत् प्रभुः॥६॥

पुनः उन्होंने अपनी देह को दो भागों में कर दिया। उसके आधे भाग से पुरुष हुआ और आधे से नारी। उस पुरुषरूप प्रभु ने विराट् को उत्पन्न किया।

नारीं च शतरूपाख्यां योगिनीं ससृजे शुभाम्।
सा दिवं पृथिवीं चैव महिम्ना व्याप्य संस्विता॥७॥

शतरूपा नामवाली शुभलक्षणा योगिनी नारी को जन्म दिया। वह अपनी महिमा से द्युलोक और पृथ्वी लोक को व्याप्त करके अवस्थित हुई।

योगैश्वर्यबलोपेता ज्ञानविज्ञानसंयुता।
योऽभवत्पुरुषात्पुत्रो विराडव्यक्तजन्मनः॥८॥

स्वायंभुवो मनुर्हेवः सोऽभवत्पुरुषो मुनिः।
सा देवी शतरूपाख्या तपः कृत्वा सुदुश्चरम्॥९॥

भर्तारं दीप्तयज्ञसं मनुमेवान्वपद्यत।
तस्माच्च शतरूपा सा पुत्रद्वयमसूयत॥१०॥

वह नारी योग के ऐश्वर्य तथा बल से युक्त थी और ज्ञान विज्ञान से भी युक्त थी। अव्यक्तजन्मा पुरुष से जो विराट् पुत्र हुआ, वही देवपुरुष मुनि स्वायंभुव मनु हुए। शतरूपा नामवाली उस देवी ने कठोर दुश्चर तप करके प्रदीप्त यज्ञ वाले मनु को ही पति के रूप में प्राप्त किया। उस मनु से शतरूपा ने दो पुत्रों को जन्म दिया।

प्रियव्रतोत्तानपादौ कन्याह्वयमनुत्तमम्।
तयोः प्रसूतिं दक्षाय मनुः कन्यां ददे पुनः॥११॥

उन दोनों के नाम प्रियव्रत और उत्तानपाद थे और दो उत्तम कन्यायें भी हुईं। उनमें से प्रसूति नामक कन्या को मनु ने दक्ष को प्रदान कर दी।

प्रजापतिरक्षाकृतिं मानसो जगृहे रुचिः।
आकृत्वा मिथुनं जज्ञे मानसस्य रुचेः शुभम्॥१२॥
यज्ञं च दक्षिणां चैव याभ्यां संवर्धितं जगत्।
यज्ञस्य दक्षिणायां च पुत्रा द्वादश जज्ञिरे॥१३॥

इसके बाद ब्रह्मा के मानसपुत्र प्रजापति रुचि ने आकृति नाम वाली (दूसरी) कन्या को ग्रहण किया। रुचि के आकृति से मानससृष्टिरूप एक शुभलक्षणा मिथुन का जन्म हुआ। उनका नाम यज्ञ और दक्षिणा था, जिन दोनों से यह संपूर्ण संसार संवर्धित हुआ। दक्षिणा में यज्ञ के चारह पुत्रों ने जन्म लिया।

यामा इति समाख्याता देवाः स्वार्थभुवेऽन्तरे।
प्रसूत्यां च तया दक्षस्तस्यो विशति तया॥ १४॥

स्वार्थभुव मनु के समय में वे देव 'याम' नाम से
विख्यात हुए। उसी प्रकार दक्ष प्रजापति ने प्रसूति से चौबीस
कन्याओं को उत्पन्न किया था।

ससर्ज कन्या नामानि तासां सम्यक् निबोधत।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा॥ १५॥
बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्तिस्रयोदशी।
पत्न्यर्थं प्रतिजग्राह धर्मो दक्षायणीः शुभाः॥ १६॥

जिन कन्याओं का जन्म हुआ उनके नामों को ध्यान से
सुनो— श्रद्धा, लक्ष्मी, धृति, तुष्टि, पुष्टि, मेधा, क्रिया, बुद्धि,
लज्जा, वपु, शान्ति, सिद्धि और तेरहवीं कीर्ति— इन कन्याणी
परम शुभलक्षणा दक्ष-पुत्रियों को धर्म ने पत्नीरूप में ग्रहण
किया था।

ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः।
ख्यातिः सत्य्य संभृतिः स्मृतिः प्रीतिः क्षमा तथा॥ १७॥
सन्ततिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा।
इनसे शेष जो ग्यारह सुलोचना कन्याएँ थीं, उनके नाम—
ख्याति, सती, संभृति, स्मृति, प्रीति, क्षमा, सन्तति, अनसूया,
ऊर्जा, स्वाहा तथा स्वधा इस प्रकार हैं।

भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः॥ १८॥
पुलस्त्यः पुलहश्चैव ऋतुः परमधर्मवित्।
अत्रिर्वसिष्ठो वह्निश्च पितृश्च यथाक्रमम्॥ १९॥
ख्यात्याद्या जगद्भुः कन्या मुनयो ज्ञानसत्तमाः।
श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः॥ २०॥

भृगु, भव, मरीचि, अंगिरा मुनि, पुलस्त्य, पुलह, परम
धर्मवेत्ता ऋतु, अत्रि, वसिष्ठ, वह्नि तथा पितृगण— इन
ग्यारह श्रेष्ठज्ञानी मुनियों ने क्रमशः ख्याति आदि कन्याओं को
ग्रहण किया। श्रद्धा का पुत्र काम हुआ और लक्ष्मी का पुत्र
दर्प कहा गया।

धृत्यास्तु नियमः पुत्रस्तुष्ट्याः सन्तोष उच्चते।
पुष्ट्या लाभः सुतश्चापि मेधापुत्रः शमस्तथा॥ २१॥
धृति का पुत्र नियम और तुष्टि का पुत्र सन्तोष कहा जाता
है। पुष्टि का पुत्र लाभ तथा मेधा पुत्र शम कहलाया।
क्रियायश्चाभवत्पुत्रो दण्डश्च नय एव च।
बुद्ध्या बोधः सुतस्तद्दत्तमादोऽप्यजायत॥ २२॥

क्रिया का पुत्र दण्ड और नय हुआ। बुद्धि का पुत्र बोध
और उसी प्रकार प्रमाद भी उत्पन्न हुआ।

लज्जाया विनयः पुत्रो वपुषो व्यवसायकः।
क्षेमः शान्तिसुतश्चापि सिद्धिः सिद्धेरजायत॥ २३॥
लज्जा का पुत्र विनय, वपु का पुत्र व्यवसाय, शान्ति का
पुत्र क्षेम और सिद्धि का पुत्र सिद्ध हुआ।

यशः कीर्तिसुतस्तद्वदित्येते धर्मसूनुवः।
कामस्य हर्षः पुत्रोऽभूदेवानन्दोऽप्यजायत॥ २४॥
कीर्ति का पुत्र यश हुआ था। इसी तरह ये सब धर्म के
पुत्र हुए थे। काम के पुत्र हर्ष और देवानन्द हुए।

इत्येष वै सुखोदकः सर्गो धर्मस्य कीर्तितः।
जज्ञे हिंसा त्वधर्माद्देविकृतिं चानृतं सुतम्॥ २५॥
इस तरह धर्म को यह सुखपर्यन्त सृष्टि बता दी गई है।
हिंसा ने अधर्म से निकृति और अनृत नामक सुत को उत्पन्न
किया।

निकृतेस्तनयो जज्ञे भयं नरकमेव च।
माया च वेदना चैव मिथुनं त्विदमेतयोः॥ २६॥
निकृति के भय और नरक नामक दो पुत्र उत्पन्न हुए।
माया और वेदना क्रमशः इन दोनों का मिथुन था।

भयाञ्जज्ञेऽथ वै माया मृत्युं भूतापहारिणम्।
वेदना च सुतं चापि दुःखं जज्ञेऽथ रौरवात्॥ २७॥
माया ने भय से प्राणियों के संहारक मृत्यु को उत्पन्न
किया था। रौरव नामक नरक से वेदना ने दुःख नामक पुत्र
को जन्म दिया।

मृत्योर्व्याधिर्जराशोको तृष्णा क्रोधश्च जज्ञिरे।
दुःखोतराः स्मृता ह्येते सर्वे चाधर्मलक्षणाः॥ २८॥
मृत्यु की व्याधि नामक पत्नी ने जरा, शोक, तृष्णा और
क्रोध उत्पन्न किये। ये सभी अधर्मलक्षण वाले दुःख-
परिणामी कहे गये हैं।

नैषां भार्यास्ति पुत्रो वा सर्वे ते ह्यध्वरितसः।
इत्येष तामसः सर्गो जज्ञे धर्मनिधामकः॥ २९॥
संक्षेपेण मया प्रोक्ता विसृष्टिर्मुनिपुङ्गवाः॥ ३०॥
न इनकी कोई पत्नी थी और न पुत्र था। ये सब ऊध्वरिता
(बालब्रह्मचारी) थे। इस तामस सृष्टि को धर्मनियामक ने
उत्पन्न किया था। हे मुनिश्रेष्ठो! मैंने संक्षेप में इस सृष्टि का
वर्णन कर दिया है।

इति श्रीकूर्मपुराणे पूर्वभागे मुख्यादिसर्गकथनेऽष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः

(ब्रह्माजी का प्रादुर्भाव)

सूत उवाच

एतच्छ्रुत्वा तु वचनं नारदाद्या महर्षयः।
प्रणम्य वरदं विष्णुं पप्रच्छुः संशयान्विताः॥१॥

सूत बोले— यह वचन सुनकर नारद आदि महर्षियों ने संशययुक्त होकर वरदायक विष्णु को प्रणाम करके पूछा।

मुनय ऊचुः

कश्चितो भक्ता सर्गो मुख्यादीनां जनार्दन।
इदानीं संशयं चेषमस्माकं छेतुमर्हसि॥२॥

मुनियों ने कहा— हे जनार्दन! आपने मुख्य आदि सर्ग तो कह दिया, अब जो हमारा सन्देह है, उसे दूर करने में आप समर्थ हैं।

कथं स भगवानीशः पूर्वजोऽपि पिनाकयुक्।
पुत्रत्वमगमच्छंभुर्ब्रह्मणोऽव्यक्तजन्मनः॥३॥
कथं च भगवान्ब्रह्मे ब्रह्मा लोकपितामहः।
अण्डतो जगतामीशस्तत्रोक्तुमिहार्हसि॥४॥

वे भगवान् पिनाकधारी ईश (शंकर) पूर्वज होने पर भी अव्यक्त जन्मा ब्रह्मा के पुत्र कैसे हुए? और जगत् के अधिपति लोक-पितामह भगवान् ब्रह्मा अण्ड से कैसे उत्पन्न हुए? यह आप ही कहने योग्य हैं।

कूर्म उवाच

शृणुष्वमृषयः सर्वे शंकरस्यामितौजसः।
पुत्रत्वं ब्रह्मणस्तस्य पदयोनित्वमेव च॥५॥

कूर्म बोले— हे ऋषिगण! अमित तेजस्वी भगवान् शंकर का ब्रह्मा के पुत्ररूप में होना और ब्रह्मा का कमल से उत्पन्न होना कैसे हुआ? यह आप सब लोक सुनें।

अतीतकल्पावसाने तपोभूतं जगत्प्रथमम्।
आसीदेकार्णवं घोरं न देवाद्या न चर्षयः॥६॥

बोते हुए कल्प के अन्त में ये तीनों लोक अन्धकारमय थे तथा परम घोर एक समुद्र ही था। वहां न देवता ही थे और न ऋषि आदि ही।

तत्र नारायणो देवो निर्जनं निरुपप्लवे।
आश्रित्य शेषज्ञयनं सुष्वाप पुरुषोत्तमः॥७॥

वहाँ केवल पुरुषोत्तम नारायणदेव उस उपद्रवशून्य निर्जन अर्णव में शेषशय्या के आश्रित होकर सो रहे थे।

सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रपात्।
सहस्रबाहुः सर्वज्ञश्छिन्त्यमानो मनीषिभिः॥८॥

वे सहस्र शिर वाले, सहस्र नेत्र वाले, सहस्र पाद और सहस्रबाहु एवं सर्वज्ञरूप में होकर मनीषियों द्वारा ध्यान किये जाते हैं।

पीतवासा विशालाक्षो नीलजीमूतसन्निभः।
ततो विभूतियोगात्मा योगिनां तु दयापरः॥९॥

पीतवस्त्रधारी, विशाल नेत्र वाले, काले मेघ के समान आभा वाले वे पुनः ऐश्वर्यमय, योगात्मा और योगियों के लिए परम दयापरायण थे।

कदाचित्तस्य सुप्तस्य लीलासौ दिव्यमद्भुतम्।
त्रैलोक्यसारं विमलं नाभ्यां पंकजमुद्भवी॥१०॥

किसी समय सुप्तावस्था में उनकी नाभि में अनायास ही एक दिव्य, अद्भुत, तीनों लोकों का साररूप, स्वच्छ कमल प्रकाशित हुआ था।

शतयोजनविस्तीर्णं तरुणादित्यसन्निभम्।
दिव्यगन्धमयं पुण्यं कर्णिका केसरान्वितम्॥११॥

वह कमल सौ योजन की दूरी तक फैला हुआ और तरुण (मध्याह्न समय के) सूर्य की आभा वाला था। वह दिव्य गन्धयुक्त, पवित्र और केसर से युक्त कर्णिका वाला था।

तस्यैवं सुचिरं कालं वर्तमानस्य शार्ङ्गिणः।
हिरण्यगर्भो भगवांस्तं देशमुपपन्नमे॥१२॥

इस प्रकार शार्ङ्गपाणि के दीर्घकाल तक वर्तमान रहते हुए भगवान् हिरण्यगर्भ उस स्थान के समीप आ पहुँचे थे।

स तं करेण विभ्रतात्मा समुत्थाप्य सनातनम्।
प्रोवाच मधुरं वाक्यं मायया तस्य मोहितः॥१३॥

उस विभ्रतात्मा ने अपने एक हाथ से सनातन सर्वात्मा को उठा लिया, फिर उसकी माया से मोहित होकर ये मधुर वचन कहे।

अस्मिन्नेकार्णवे घोरे निर्जने तमसावृते।
एकाकी को भवांश्चेति बूहि मे पुरुषर्षभा॥१४॥

इस अन्धकार से घिरे हुए निर्जन भयानक एकार्णव में एकाकी आप कौन हैं? हे पुरुषर्षभ! मुझे आप बताने की कृपा करें।

तस्य तद्दहनं श्रुत्वा विहस्य गरुडध्वजः।

उवाच देवं ब्रह्माणं मेघगम्भीरनिःस्वनः॥ १५॥

उनके यह वचन सुनकर गरुडध्वज विष्णु ने कुछ हैसकर मेघ के समान गंभीर स्वर वाले होकर ब्रह्मादेव से कहा।

भो भो नारायणं देवं लोकानां प्रभवाव्ययम्।
महायोगीश्वरं मां वै जानीहि पुरुषोत्तमम्॥ १६॥

हे ब्रह्मन्! आप मुझे लोकों की उत्पत्ति का स्थान, अविनाशी, महायोगीश्वर पुरुषोत्तम नारायण जानें।

ययि पश्य जगत्कृत्स्नं त्वं च लोकपितामह।
सर्वतमहाद्वीपं-समुद्रैः सप्तध्रुवतम्॥ १७॥

आप लोकपितामह हैं। इस सारा जगत् जो पर्वत और महाद्वीपों से युक्त तथा सात समुद्रों से घिरा हुआ है, उसे मुझमें ही देखें।

एवमाभाष्य विश्वात्मा प्रोवाच पुरुषं हरिः।
जानत्रपि महायोगी को भवानिति वेधसम्॥ १८॥

इस प्रकार कहकर विश्वात्मा हरि ने जानते हुए भी पुराण-पुरुष ब्रह्माजी से पूछा- आप महायोगी कौन हैं?

ततः प्रहस्य भगवान् ब्रह्मा वेदनिधिः प्रभुः।
प्रत्युवाचाम्युजाभासं सस्मितं श्लक्ष्णया गिरा॥ १९॥

तब कुछ हैसते हुए वेदनिधि प्रभु भगवान् ब्रह्मा ने मधुर वाणी में कमल की आभा के समान सस्मित विष्णु को उत्तर दिया।

अहं धाता विधाता च स्वयम्भुः प्रपितामहः।
मय्येव संस्थितं विश्वं ब्रह्माहं विश्वतोमुखः॥ २०॥

मैं ही धाता, विधाता और स्वयंभू प्रपितामह हूँ। मुझमें ही यह विश्व संस्थित है। मैं ही सर्वतोमुख ब्रह्मा हूँ।

श्रुत्वा वाचं च भगवान्विष्णुः सत्यपराक्रमः।
अनुज्ञाप्याय योगेन प्रविष्टो ब्रह्मणस्तनुम्॥ २१॥

सत्यपराक्रमी भगवान् विष्णु ने यह वचन सुनकर पुनः उनसे आज्ञा लेकर योग द्वारा ब्रह्मा के शरीर में प्रवेश कर लिया।

त्रैलोक्यमेतत्सकलं सदेवासुरमानुषम्।
उदरे तस्य देवस्य दृष्ट्वा विस्मयमाणतः॥ २२॥

उन ब्रह्मादेव के उदर में देव, असुर और मानव सहित इस सारे त्रैलोक्य को देखकर वे विस्मित हो उठे।

तदास्य वक्त्रान्निष्कस्य पद्मगेन्द्रनिकेतनः।
अद्यापि भगवान्विष्णुः पितामहमद्याव्रवीत्॥ २३॥

उस समय शेषशायी भगवान् विष्णु ने उनके मुख से बाहर निकलकर पितामह से इस प्रकार कहा।

भवानप्येवमेवाद्यं शश्वतं हि ममोदरम्।
प्रविश्य लोकान्यश्चैतान्विचित्रान्पुरुषर्षभ॥ २४॥

हे पुरुषर्षभ! आज आप भी मेरे इस शाश्वत उदर में प्रवेश करके इन विचित्र लोकों का अवलोकन करो।

ततः ब्रह्मादिनीं वाणीं श्रुत्वा तस्याभिनन्द्य च।
श्रीपतेरुदरं भूयः प्रविवेश कुशध्वजः॥ २५॥

तदनन्तर मन को प्रसन्न करने वाली वाणी सुनकर और उनका अभिनन्दन करके पुनः कुशध्वज ने लक्ष्मीपति के उदर में प्रवेश किया।

तानेव लोकान्गर्भस्थानपश्यत्सत्यविक्रमः।
पर्यटित्वाय देवस्य ददृशेऽन्तं न वै हरेः॥ २६॥

सत्यपराक्रमी ने उनके अन्दर स्थापित सब लोकों को देखा। अनन्तर भ्रमण करते हुए उन्हें भगवान् हरि का अन्त नहीं दिखाई पड़ा।

ततो द्वाराणि सर्वाणि पिहितानि महात्मना।
जनादिन ब्रह्मासौ नाभ्यां द्वारमविन्दत॥ २७॥

अनन्तर महात्मा जनार्दन ने सारे द्वार दन्द कर दिये। तब ब्रह्माजी को नाभि में द्वार प्राप्त हुआ।

तत्र योगबलेनासौ प्रविश्य कनकाण्डजः।
उज्जहाराम्नो रूपं पुष्कराच्चतुराननः॥ २८॥

वहाँ हिरण्यगर्भ चतुर्मुख ब्रह्मा ने योग के बल से अपने स्वरूप को पुष्कर से बाहर निकाला।

विरराजारविन्दस्थः पद्मगर्भसमद्युतिः।
ब्रह्मा स्वयंभूर्भगवाद्भ्रमणोनिः पितामहः॥ २९॥

उस समय कमल के भीतर वर्तमान जगद्योनि, स्वयंभू, पितामह भगवान् ब्रह्मा पद्म के अन्दर की कान्ति के समान ही सुशोभित हुए।

समन्यमानो विश्वेशमात्मानं परमं पदम्।
प्रोवाच विष्णुं पुरुषं मेघगम्भीरया गिरा॥ ३०॥

उस समय स्वयं को परम पद विश्वात्मा का मान देते हुए उन्होंने मेघ के समान गंभीर वाणी में पुरुषोत्तम विष्णु से कहा।

कृतं किं भवतेदानीमात्मनो जयकाक्षया।
एकोऽहं प्रवलो नान्यो मा वै कोपि भविष्यति॥ ३१॥

आपने अपनी जय की अधिलाषा से यह क्या कर दिया ? मैं ही अकेला शक्तिमान् हूँ और मेरे अतिरिक्त दूसरा कोई होगा भी नहीं।

श्रुत्वा नारायणो वाक्यं ब्रह्मणोक्तमतन्द्रितः।

सान्त्वपूर्वमिदं वाक्यं बभाषे मधुरं हरिः॥ ३२॥

ब्रह्मा द्वारा कहे गये इस वाक्य को सुनकर सावधान होते हुए नारायण हरि ने सान्त्वनापूर्ण ये मधुर वचन कहे।

भवान्याता विधाता च स्वयंभूः प्रपितामहः।

न मात्सर्याभियोगेन द्वाराणि पिहितानि मे॥ ३३॥

किन्तु लीलार्थमेवैतन्न त्वां बाधितुमिच्छया।

को हि बाधितुमन्विच्छेद्देवदेवं पितामहम्॥ ३४॥

आप ही धाता विधाता स्वयंभू और प्रपितामह हैं। मैंने किसी ईर्ष्यावश द्वार बन्द नहीं किये थे। किन्तु मैंने तो केवल लीला के लिए ही ऐसा किया था, आपको बाधित करने की इच्छा से नहीं।

न हि त्वं बाध्यसे ब्रह्मन् मान्यो हि सर्वथा भवान्।

यम क्षमस्व कल्याण यन्मयापकृतं तवा॥ ३५॥

हे ब्रह्मन्! आप किसी प्रकार बाधित नहीं हैं। आप तो सर्वथा हमारे लिए मान्य हैं। हे कल्याणकारी! जो मैंने आपका अपकार किया है, मुझे क्षमा करेंगे।

अस्माक्य कारणाद्ब्रह्मन्पुत्रो भवतु मे भवान्।

परायोनिरिति ख्यातो मत्प्रियाद्यैर्जगन्मया॥ ३६॥

हे ब्रह्मन्! इसी कारण से आप मेरे पुत्र हो जायें। हे जगन्मय! मेरा प्रिय करने की इच्छा से पदायानि नाम से विख्यात हो।

ततः स भगवान्देवो वरं दत्त्वा किरीटिने।

प्रहर्षमतुलं गत्वा पुनर्विष्णुमभाषत॥ ३७॥

अनन्तर भगवान् ब्रह्मदेव किरीटधारी विष्णु को वर प्रदान करके और अत्यन्त प्रसन्न होकर पुनः विष्णु से बोले।

भवान्सर्वात्मकोऽनन्तः सर्वेषां परमेश्वरः।

सर्वभूतान्तरात्मा वै परं ब्रह्म सनातनम्॥ ३८॥

आप सब के आत्मस्वरूप, अनन्त, परमेश्वर, समस्तभूतों की अन्तरात्मा तथा सनातन परब्रह्म हैं।

अहं वै सर्वलोकानामात्मास्लोको महेश्वरः।

मन्मयं सर्वमेवेदं ब्रह्माहं पुरुषः परः॥ ३९॥

मैं ही समस्त लोकों के भीतर रहने वाला प्रकाशरूप महेश्वर हूँ। यह समस्त चराचर मेरा अपना है। मैं ही परम पुरुष ब्रह्मा हूँ।

नावाभ्यां विद्यते ह्यन्यो लोकानां परमेश्वरः।

एका मूर्तिद्विधा भिन्ना नारायणपितामहौ॥ ४०॥

हम दोनों के अतिरिक्त इन लोकों का परमेश्वर दूसरा कोई नहीं है। नारायण और पितामहरूप में द्विधा विभक्त एक ही मूर्ति है।

तेनैवपुक्तो ब्रह्माणं वासुदेवोऽब्रवीद्विदम्।

इयं प्रतिज्ञा भवतो विनाशाय भविष्यति॥ ४१॥

उनके द्वारा ऐसा कहने पर वासुदेव ने ब्रह्माजी से कहा- आपकी यह प्रतिज्ञा विनाश के लिए होगी।

किं न पश्यसि योगेन ब्रह्माधिपतिमव्ययम्।

प्रधानपुरुषेशानं वेदाहं परमेश्वरम्॥ ४२॥

क्या आप योग द्वारा अविनाशी ब्रह्माधिपति को नहीं देखते हैं? प्रधान और पुरुष के ईश उस परमेश्वर को मैं जानता हूँ।

यं न पश्यन्ति योगीन्द्राः सांख्या अपि महेश्वरम्।

अनादिनिधनं ब्रह्म तमेव शरणं ब्रज॥ ४३॥

जिस महेश्वर को योगीन्द्र और सांख्यवेत्ता भी नहीं देख पाते हैं, उस अनादिनिधन ब्रह्म की शरण में जाओ।

ततः क्रुद्धोऽम्बुजाभाक्षं ब्रह्मा प्रोवाच केशवम्।

भगवन्नूनमात्मानं वेदिं तत्परमाक्षरम्॥ ४४॥

ब्रह्माणं जगतामेकमात्मानं परमं पदम्।

आवाभ्यां विद्यते त्वन्यो लोकानां परमेश्वरः॥ ४५॥

इस बात से क्रुद्ध होकर अम्बुज की आभा-तुल्य नेत्र वाले ब्रह्मा ने केशव से कहा- भगवन्! मैं अवश्य ही परम अविनाशी आत्मतत्त्व को जानता हूँ, जो ब्रह्मस्वरूप, जगत् की आत्मा और परमपद है। हम दोनों के अतिरिक्त लोकों का परमेश्वर कोई दूसरा नहीं है।

संत्यज्य निद्रां विपुलां स्वमात्मानं विलोक्य।

तस्य तत्कौषजं वाक्यं श्रुत्वापि स तदा प्रभुः॥ ४६॥

इस दीर्घ योगनिद्रा का परित्याग करके अपनी आत्मा में देखो। इस प्रकार उनके क्रोधभरे वचन सुनकर भी, उस समय प्रभु ने कहा-

मामैवं वद कल्याण परिव्राटं महात्मनः।

न मे ह्याविदितं ब्रह्मन् नान्यथाहं वदामि ते॥ ४७॥

हे कल्याणकर! इस प्रकार उन महात्मा के विषय में निन्दा की बात मुझ से मत कहो। हे ब्रह्मन्! मेरे लिए

अविदित कुछ नहीं है और मैं आपको अन्यथा भी नहीं कहता हूँ।

किन्तु मोहयति ब्रह्मजनन्ता परमेश्वरी।

मायाशेषविशेषाणां हेतुरात्मसमुद्भवत्वा॥४८॥

किन्तु हे ब्रह्मन्! परमेश्वर की वह अनन्त माया जो समस्त पदार्थों की हेतु और आत्मसमुद्भवा है, आपको मोहित कर रही है।

एतावदुक्त्वा भगवाच्चिष्णुस्तूर्णी बभूव ह।

ज्ञात्वा तत्परमं तत्त्वं स्वमात्मानं सुरेश्वरः॥४९॥

इस प्रकार कहकर भगवान् विष्णु चुप हो गये। उन सुरेश्वर ने अपनी आत्मा में उस परम तत्त्व को जानकर ही ऐसा कहा था।

कुतो ह्यपरिमेयात्मा भूतानां परमेश्वरः।

प्रसादं ब्रह्मणे कर्तुं प्रादुरासीन्नतो हरः॥५०॥

तदनन्तर कहीं से अपरिमेयात्मा, भूतों के परमेश्वर शिवजी ब्रह्मा का कल्याण करने की इच्छा से प्रादुर्भूत हुए।

ललाटनयनो देवो जटामण्डलमण्डितः।

त्रिशूलपाणिर्भगवांस्तेजसां परमो निधिः॥५१॥

वे भगवान् शिव सिर पर जटाओं से मंडित थे और ललाट में (तृतीय) नेत्रधारी थे। उनके हाथ में त्रिशूल था और वे तेजसमूह के परमनिधि थे।

विद्याविलासप्रथिता ग्रहैः सार्कन्दुतारकैः।

मालामत्यद्भुताकारां धारयन्त्यादलम्बिनीम्॥५२॥

सूर्य, चन्द्र और नक्षत्रगणों के समूह के साथ विद्याविलासपूर्वक प्रथित पौरों तक लटकने वाली एक अद्भुत माला को उन्होंने धारण किया हुआ था।

तं दृष्ट्वा देवमीशानं ब्रह्मा लोकपितामहः।

मोहितो भावयात्यर्थं पीतवाससमब्रवीत्॥५३॥

लोकपितामह ब्रह्मा ने उन ईशानदेव को देखकर माया से अत्यधिक मोहित होते हुए पिताम्बरधारो विष्णु से कहा।

क एष पुरुषो नीलः शूलपाणिस्त्रिलोचनः।

तेजोराशिरमेयात्मा समायाति जनाईन॥५४॥

हे जनार्दन! यह नीलवर्ण, शूलपाणि, त्रिलोचन और अपरिमित तेज राशि वाला यह पुरुष कौन है।

तस्य तद्दहनं श्रुत्वा विष्णुर्दानवमर्दनः।

अपश्यदीश्वरं देवं ज्वलनं विमलेऽम्भसि॥५५॥

उनके यह वचन सुनकर असुरों का मर्दन करने वाले विष्णु ने भी स्वच्छ आकाश में उस जाज्वल्यमान देवेश्वर को देखा।

ज्ञात्वा तं परमं भावमैश्वरं ब्रह्मभावनः।

प्रोवाचोत्थाय भगवाद्देवदेवं पितामहम्॥५६॥

ब्रह्मभाव को प्राप्त विष्णु ने उन परमभावरूप ईश्वर को जानकर और उठकर देवाधिदेव पितामह से कहा।

अयं देवो महादेवः स्वयंज्योतिः सनातनः।

अनादिनिधनोऽचिन्त्यो लोकानमीश्वरो महान्॥५७॥

शंकरः शम्भुरीशानः सर्वात्मा परमेश्वरः।

भूतानामखियो योगी महेशो विमलः शिवः॥५८॥

एष धाता विधाता च प्रधानः प्रभुरव्ययः।

यं प्रपश्यन्ति यतयो ब्रह्मभावेन भाविताः॥५९॥

ये देव महादेव हैं, जो स्वयंज्योति, सनातन, अनादिनिधन, अचिन्त्य और लोकों का महान् स्वामी हैं। वही शंकर, शंभु, ईशान, सर्वात्मा, परमेश्वर, भूतों के अधिपति, योगी, महेश, विमल और शिव हैं। वही धाता, विधाता, प्रभु, प्रधान, अव्यय हैं। ब्रह्मभाव से भावित होकर यतिगण जिसे देखते हैं।

सृजत्येष जगत्कृत्स्नं पाति संहरते तथा।

कालो भूत्वा महादेवः केवलो निष्कलः शिवः॥६०॥

यही सम्पूर्ण जगत् की सृष्टि करते हैं, पालन करते हैं तथा काल होकर संहार करते हैं। वे महादेव केवल निष्कल और कल्याणमय हैं।

ब्रह्माणं विदधे पूर्वं भवन्तं यः सनातनः।

वेदाङ्घ्रिप्रदौ तुभ्यं सोऽवभाषति शंकरः॥६१॥

जिन्होंने ब्रह्मा जी को सर्व प्रथम निर्मित किया था, जो सनातन हैं और जिसने आपको वेद प्रदान किये थे, वे ही शंकर आ रहे हैं।

अस्यैव चापरां मूर्तिं विश्वयोनिं सनातनीम्।

वासुदेवाभिधानं मामवेदि प्रपितामह॥६२॥

हे पितामह! उन्हीं का दूसरा स्वरूप वासुदेव नाम वाला मुझे समझो। मैं ही विश्वयोनि और सनातन हूँ।

किं न पश्यसि योगेशं ब्रह्माधिपतिमव्ययम्।

दिव्यं भक्तु ते चक्षुर्येन द्रक्ष्यसि तत्परम्॥६३॥

क्या आप उस योगेश्वर अविनाशी ब्रह्माधिपति को नहीं देख रहे हैं? आपके ये चक्षु दिव्य हो जाये तभी उससे देख सकोगे।

लब्ध्वा चैवं तदा चक्षुर्विष्णोर्लोकपितामहः।

बुबुधे परमं ज्ञानं पुरतः समवस्थितम्॥६४॥

तदनन्तर विष्णु से लोकपितामह ब्रह्मा ने दिव्य चक्षु पाकर अपने समक्ष अवस्थित परमतत्त्व को जान लिया।

स लब्ध्वा परमं ज्ञानमैश्वरं प्रपितामहः।

प्रपेदे शरणं देवं तमेव पितरं शिवम्॥६५॥

पितामह ब्रह्मा उस परम ईश्वरीय ज्ञान को पाकर उन्हीं देव पिता शिव की शरण में चले गये।

ओंकारं समनुस्मृत्य संस्तुष्यात्पानमात्पना।

अथर्वशिरसा देवं तुष्टाव च कृताञ्जलिः॥६६॥

उन्होंने ओंकार का स्मरण करके और स्वयं आत्मा द्वारा अपने को स्थिर किया। उसके बाद कृताञ्जलि होकर अथर्वशिरस् उपनिषद्-मंत्रों से देव को स्तुति की।

संस्तुतस्तेन भगवान् ब्रह्मणा परमेश्वरः।

अवाप परमां प्रीतिं व्याजहार स्मयश्रिवः॥६७॥

ब्रह्मा जी के द्वारा इस प्रकार स्तुति किये जाने पर भगवान् परमेश्वर ने परम प्रीति को प्राप्त किया और मन्द-मन्द हँसते हुए से कहा।

मत्समस्त्वं न सन्देहो वत्स भक्तञ्च मे भवान्।

मयैवोत्पादितः पूर्वं लोकसृष्ट्यर्थमव्ययः॥६८॥

हे वत्स! तुम मेरे समान ही हो इसमें सन्देह नहीं। आप मेरे भक्त भी हैं। पहले आप अविनाशी को लोकसृष्टि के लिए मैंने ही उत्पन्न किया था।

त्वमात्मा ह्यदिपुरुषो मम देहसमुद्भवः।

परं वरय विद्महात्मन्वरदोऽहं तवानघ॥६९॥

तुम्हीं आत्मा, आदिपुरुष और मेरी देह से उत्पन्न हो। हे विश्वात्मन्! हे अनघ! मैं तुम्हारे लिए वर देता हूँ उस श्रेष्ठ वर को ग्रहण करो।

स देवदेववचनं निज्ञाय कपलोद्भवः।

निरीक्ष्य विष्णुं पुरुषं प्रणम्योवाच शंकरम्॥७०॥

उन कमलयोनि ब्रह्मा ने देवाधिदेव के वचन सुनकर उस विष्णु को ध्यानपूर्वक देखकर प्रणाम करके परम पुरुष शिव से कहा।

भगवन्भूतमव्येष्य महादेवाय्यिकापते।

त्वामेव पुत्रमिच्छामि त्वया वा सदृशं सुतम्॥७१॥

हे भगवन्! हे भूत और भविष्य के ईश्वर! हे महादेव! हे अम्बिकापते! मैं आपको ही पुत्ररूप में अथवा आप सदृश ही पुत्र को चाहता हूँ।

मोहितोऽस्मि महादेव मायया सूक्ष्मया त्वया।

न जाने परमं भावं यावात्तद्येन ते शिवा॥७२॥

हे महादेव! मैं आपकी सूक्ष्म माया से मोहित हो गया हूँ। हे शिव! मैं आपके परम भाव को अच्छी प्रकार नहीं जान पाया।

त्वमेव देव भक्तानां माता भ्राता पिता सुहृत्।

प्रसीद तव पादाब्जं नमामि शरणागतः॥७३॥

आप ही भक्तों के देव, माता, भ्राता, पिता और मित्र हैं। मैं आपकी शरणागत हूँ। आपके चरणकमलों में प्रणाम करता हूँ। आप प्रसन्न हो।

स तस्य वचनं श्रुत्वा जगन्नाथो वृषध्वजः।

व्याजहार तदा पुत्रं समालोक्य जनार्दनम्॥७४॥

इस प्रकार जगत्पति वृषध्वज ने उनके वचन सुनकर तथा पुत्र जनार्दन को देखकर इस प्रकार वचन कहे।

यदर्थितं भगवता तत्कारिष्यामि पुत्रक।

विज्ञानमैश्वरं दिव्यमुत्पत्स्यति तवानघम्॥७५॥

हे पुत्र! आप द्वारा जो इच्छित है वह मैं करूँगा। आप में निष्पाप दिव्य ईश्वरीय ज्ञान उत्पन्न होगा।

त्वमेव सर्वभूतानामादिकर्ता नियोजितः।

कुरुष्व तेषु देवेश मायां लोकपितामह॥७६॥

आप ही सब भूतों के आदिकर्ता नियोजित हैं। हे देवेश! हे लोकपितामह! उनमें माया का स्थापन करें।

एष नारायणो मत्तो मयैव परमा तनुः।

भविष्यति तवेज्ञान योगक्षेमवहो हरिः॥७७॥

यह नारायण भी मुझसे ही है। यह मेरा परम शरीर है। हे ईशान! हरि आपका योगक्षेम का वहन करने वाले होंगे।

एवं व्याहृत्य हस्ताभ्यां प्रीतः स परमेश्वरः।

संस्पृश्य देवं ब्रह्माणं हरिं वचनमब्रवीत्॥७८॥

इस प्रकार कहकर परमेश्वर ने दोनों हाथों से प्रीतिपूर्वक ब्रह्मदेव को स्पर्श करते हुए हरि से ये वचन कहे।

तुष्टोऽस्मि सर्वथाहं ते भक्तस्त्वं च जगन्मया।

वरं वृणीष्व नावाभ्यामन्योऽस्ति परमार्थतः॥७९॥

मैं सर्वथा तुमसे प्रसन्न हूँ और हे जगन्मय! तुम मेरे भक्त भी हो। वर ग्रहण करो, परमार्थतः हम दोनों से भिन्न अन्य कुछ नहीं है।

श्रुत्वाथ देववचनं विष्णुर्विष्णुजगन्मयः।

ब्रह्म प्रसन्नया वाचा समालोक्य च तन्मुखम्॥८०॥

अनन्तर महादेव का वचन सुनकर संपूर्ण जगत् के आत्मा विष्णु ने उनके मुख की ओर देखकर प्रसन्नतापूर्वक ये वचन कहे।

एष एव वरः श्लाघ्यो यदहं परमेश्वरम्।

पश्यामि परमात्मानं भक्तिर्भवतु मे त्वयि॥८१॥

यही एक वर मेरे लिए प्रशंसनीय होगा कि मैं आप परमात्मा परमेश्वर को देखता रहूँ और आप में ही मेरी भक्ति हो।

तद्येत्युक्त्वा महादेवः पुनर्विष्णुमभाषत।

भवान् सर्वस्य कार्यस्य कर्ताहमधिदैवतम्॥८२॥

'वैसा ही हो' इस प्रकार कहकर महादेव ने पुनः विष्णु से कहा- आप समस्त कार्यों के कर्ता हैं और मैं उसका अधिदेवता हूँ।

त्वन्मय मन्मयं चैव सर्वमेतन्न संशयः।

भवान् सोमस्त्वहं सूर्यो भवान् रात्रिरहं दिनम्॥८३॥

यह सबकुछ तुम्हारे अन्दर है और मेरे अन्दर है, इसमें संशय नहीं। आप चन्द्र हैं तो मैं सूर्य हूँ, आप रात्रि तो मैं दिन हूँ।

भवान् प्रकृतिरव्यक्तमहं पुरुष एव च।

भवान् ज्ञानमहं ज्ञाता भवान्मायाहमीश्वरः॥८४॥

आप अव्यक्त प्रकृति हैं, तो मैं पुरुष हूँ। आप ज्ञान हैं, मैं ज्ञाता हूँ। आप माया हैं, मैं ईश्वर हूँ।

भवान्विष्णुत्विका शक्तिः शक्तिमानहमीश्वरः।

योऽहं स निष्कलो देवः सोऽसि नारायणः प्रभुः॥८५॥

आप विष्णुत्विका शक्ति हैं, तो मैं शक्तिमान् ईश्वर हूँ। जो मैं निष्कल देव हूँ तो आप प्रभु नारायण हैं।

एकीभावेन पश्यन्ति योगिनो ब्रह्मवादिनः।

त्वापनाश्रित्य विश्वात्मन्न योगी मापुपैष्यति॥

पालयैतज्जगत्कृत्स्नं सदेवासुरमानुषम्॥८६॥

ब्रह्मवादी योगीजन अभेदभाव से ही देखते हैं। हे विश्वात्मन्! तुम्हारा आश्रय ग्रहण किये बिना योगी मुझे प्राप्त

नहीं कर पायेगा। आप देव-असुर-मानव सहित इस संपूर्ण जगत् का पालन करें।

इतीदमुक्त्वा भगवान्नादिः स्वमायया मोहितभूतभेदः।

जगाम जन्मर्द्धिविनाशहीनं धामैकमव्यक्तमनन्तशक्तिः॥

इस प्रकार कहकर अपनी माया से प्रणिसमूह को मोहित करने वाले, अनन्तशक्तिसंपन्न अनादि भगवान् जन्म-वृद्धि-नाशरहित अपने अक्षरधाम को चले गये।

इति श्रीकूर्मपुराणे पूर्वभागे पञ्चोद्भवप्रादुर्भाववर्णनं नाम

नवमोऽध्यायः॥९॥

दशमोऽध्यायः

(रुद्रसृष्टि का वर्णन)

कूर्म उवाच

गते महेश्वरे देवे भूय एव पितामहः।

तदेव सुमहत्पदं भजे नाभिसमुत्थितम्॥१॥

भगवान् कूर्म बोले- उन महेश्वरदेव के चले जाने पर पुनः पितामह ब्रह्मा ने नाभि से समुत्पन्न (स्वोत्पत्तिस्थान-रूप) उसी विशाल कमल का आश्रय लिया।

अथ दीर्घेण कालेन तत्राप्रतिमपौरुषौ।

महासुरी सपायातौ घ्रातरौ मधुकैटभौ॥२॥

अनन्तर चिरकाल पश्चात् वहाँ अपरिमित पौरुषसम्पन्न मधु और कैटभ नामधारी महासुर दो भाई आ पहुँचे।

ऋधेन महताविष्टौ महापर्वतविग्रहौ।

कर्णान्तरसमुद्भूतौ देवदेवस्य शार्ङ्गिणः॥३॥

वे दोनों महान् क्रोध से आविष्ट और महापर्वत के समान शरीरधारी थे। वे शार्ङ्गधनुषधारी देवाधिदेव विष्णु के कानों के अन्दर से उत्पन्न हुए थे।

तावागतौ समीक्ष्याह नारायणमजो विभुः।

त्रैलोक्यकण्ठकावेतावसुरी हनुमर्हसि॥४॥

उनको आया हुआ देखकर पितामह ब्रह्मा ने नारायण से कहा- ये दोनों असुर तीनों लोकों के लिए कण्ठकरूप हैं, अतः इनका वध करना योग्य है।

तदस्य वचनं श्रुत्वा हरिर्नारायणः प्रभुः।

आज्ञापयामास तयोर्वधार्थं पुरुषावुभौ॥५॥

उनके वचन सुनकर प्रभु नारायण हरि ने उनके वध के लिए दो पुरुषों को आज्ञा दी।

तदाज्ञया महद्युद्धं तयोस्ताभ्यामभूद्विद्वजाः।
व्यजयत्कैटभं जिष्णुः विष्णुश्च व्यजयन्मधुम्॥६॥

हे द्विजो! उनकी आज्ञा से उन दोनों का उन असुरों से महान् युद्ध छिड़ गया। जिष्णु ने कैटभ को जीता और विष्णु ने मधु को जीत लिया।

ततः पद्मासनासीनं जगन्नाथः पितामहम्।
वभाषे मधुरं वाक्यं स्नेहाविष्टमना हरिः॥७॥

तब जगत् के स्वामी हरि ने अत्यन्त प्रसन्न मन होकर कमलासन पर विराजमान पितामह से मधुर वचन कहे।

अस्मान्मयोद्दामानस्त्वं पदादवतर प्रभो।
नाहं भवन्तं शक्नोमि योद्धुं तेजोमयं गुरुम्॥८॥

हे प्रभु! मेरे द्वारा ढोये जाते हुए आप इस कमल से नीचे उतरें। अत्यन्त तेजस्वी और बहुत भारी आपको वहन करने में मैं समर्थ नहीं हूँ।

ततोऽवतीर्य विष्णात्पा देहमाविश्य चक्रिणः।
अवाप वैष्णुवीं निद्रामेकीभूतोऽथ विष्णुना॥९॥

तदनन्तर विष्णात्पा ने उतरकर विष्णु के देह में प्रवेश कर लिया और विष्णु के साथ एकाकार होकर वैष्णवी निद्रा को प्राप्त हो गये।

सह तेन त्वाविश्य शङ्खचक्रगदाधरः।
ब्रह्मा नारायणाख्योऽसौ सुधाप सलिले तदा॥१०॥

तब शंख-चक्र-गदाधारी वे नारायण नाम वाले ब्रह्मा उन्हीं के साथ जल में प्रवेश करके सो गये।

सोऽनुभूय चिरं कालमानन्दं परमात्मनः।
अनाद्यनन्तमद्वैतं स्वात्मानं ब्रह्मसंज्ञितम्॥११॥

ततः प्रभाते योगात्मा भूत्वा देवश्चतुर्मुखः।
ससर्ज सृष्टिं तद्रूपां वैष्णवं भावमाश्रितः॥१२॥

उन्होंने चिर काल तक आदि और अन्त रहित, अनन्त, स्वात्मभूत ब्रह्म संज्ञा वाले परमात्मा के आनन्द का अनुभव किया और फिर योगात्मा ने प्रभात में चतुर्मुख देव होकर वैष्णवभाव को आश्रित करके उसी स्वरूप वाली सृष्टि का सर्जन किया।

पुरस्तादसृजरेवः सनन्दं सनकं तथा।
ऋभुं सनत्कुमारं च पूर्वजं तं सनातनम्॥१३॥

ते इन्द्रमोहनिर्मुक्ताः परं वैराग्यमास्थिताः।
विदित्वा परमं भावं ज्ञाने विदधिरे मतिम्॥१४॥

सर्वप्रथम देव ने सनन्द तथा सनक, ऋभु और सनत्कुमार की सृष्टि की जो सनातन पूर्वज हैं। वे सब शीतोष्णादि इन्द्र और मोह से निर्मुक्त और परम वैराग्य को प्राप्त थे। उन्होंने परम भाव को जानकर अपनी बुद्धि को ज्ञान में स्थित किया।

तेष्वेवं निरपेक्षेषु लोकसृष्टी पितामहः।
वभूव नष्टचेता वै मायया परमेष्ठिनः॥१५॥

इस प्रकार लोकसृष्टि में उनके निरपेक्ष होने पर पितामह परमेष्ठी को माया से किंकर्तव्यविमूढ हो गये।

ततः पुराणपुरुषो जगन्मूर्तिः सनातनः।
व्याजहाराम्बुनः पुत्रं मोहनाशाय पद्मजम्॥१६॥

तब पुराणपुरुष, जगन्मूर्ति, सनातन विष्णु ने अपने पुत्र के मोह को नष्ट करने के लिए ब्रह्माजी से कहा।

विष्णुरुवाच
कच्चिन्न विस्मृतो देवः शूलपाणिः सनातनः।
यदुक्तो वै पुरा शम्भुः पुत्रत्वे भव शङ्कर॥१७॥

प्रयुक्तवान् मनो योऽसौ पुरुषेन तु शङ्करः।
अवाप संज्ञां गोविन्दात्पश्योनिः पितामहः॥१८॥

विष्णु ने कहा- क्या आप शूलपाणि सनातन देव शंभु को भूल गये? जो कि पहले कहा था कि शंकर! पुत्र के रूप में आप होइए। तब जिस शंकर ने पुत्रत्व को इच्छा से मन बनाया था। इस प्रकार परायोनि पितामह को गोविन्द से यह बोध हो गया।

प्रजाः स्रष्टुं मनश्चक्रे तपः परमदुस्तरम्।
तस्यैवं तथ्यमानस्य न किञ्चित्समवर्तत॥१९॥

उन्होंने प्रजा की सृष्टि के लिए मन बनाया और परम दुस्तर तप किया। इस प्रकार तप करते हुए उन्हें कुछ भी प्राप्त न हुआ।

ततो दीर्घेण कालेन दुःखात्क्रोधोऽभ्यजायत।
क्रोदाविष्टस्य नेत्राभ्यां प्रापतन्ननुविन्दवः॥२०॥

तब चिर काल के बाद दुःख से उनमें क्रोध उत्पन्न हो गया। क्रोध भरे नेत्रों से आँसूओं की बूँदें गिरने लगीं।

ततस्तेष्वः समुद्भूताः भूताः प्रेतास्तदाभवन्।
सर्वास्तानप्रतो दृष्ट्वा ब्रह्मात्मानमविन्दत॥२१॥

जहौ प्राणांश्च भगवान् क्रोधाविष्टः प्रजापतिः।
तदा प्राणमयो रुद्रः प्रादुरासीत्प्रभोर्मुखात्॥२२॥

तव उनसे समुद्रत भूत और प्रेत हुए। अपने आगे उन सब को देखकर ब्रह्मा अपनी आत्मा से संयुक्त हुए और तब प्रजापति ब्रह्मा ने क्रोध के आवेश में प्राण त्याग दिये। तदनन्तर प्रभु के मुख से प्राणमय रुद्र का प्रादुर्भाव हुआ।

सहस्रादित्यसङ्काशो युगान्तदहनोपमः।

रुद्रोद सुस्वरं घोरं देवदेवः स्वयं शिवः॥ २३॥

वह रुद्र सहस्र आदित्यों के समान तेजस्वी और प्रलयकालीन अग्नि की भाँति लग रहे थे। वे महादेव अत्यन्त भयानक उच्चस्वर में रोने लगे।

रोदमानं ततो ब्रह्मा मारोदीरित्यभाषत।

रोदनाद्बुद्ध इत्येवं लोके ख्यातिं गमिष्यसि॥ २४॥

तदनन्तर ब्रह्मा ने रोते हुए शिव को कहा- मत रोओ। इस प्रकार रोने से तुम लोक में रुद्र नाम से प्रसिद्धि को प्राप्त करोगे।

अन्यानि सप्त नामानि पत्नीः पुत्राञ्च शाश्वतान्।

स्थानानि तेषामष्टानां ददौ लोकपितामहः॥ २५॥

पुनः लोकपितामह ने अन्य सात नाम उन्हें दिये और आठ प्रकार की शाश्वत पत्नियाँ, पुत्र तथा स्थान प्रदान किये।

भवः शर्वस्त्वेशानः पशूनां पतिरेव च।

भीमश्चोशो महादेवस्तानि नामानि सप्त वै॥ २६॥

उनके वे सात नाम हैं- भव, शर्व, ईशान, पशुपति, भीम, उग्र और महादेव।

सूयो जलं मही वह्निर्वायुराकाशमेव च।

दीक्षितो ब्राह्मणश्चन्द्र इत्येता अष्टपूर्तयः॥ २७॥

सूर्य, जल, मही, वह्नि, वायु, आकाश, दीक्षा प्राप्त ब्राह्मण और चन्द्र- ये उनकी अष्टधा मूर्तियाँ हैं।

स्थानेष्वेतेषु ये स्नाध्यायन्ति प्रणमन्ति च।

तेषामष्टतर्तुर्व्यो ददाति परमं पदम्॥ २८॥

जो लोग इन स्थानों में आश्रय लेकर इन रुद्रों का ध्यान करते हैं और प्रणाम करते हैं, उनके लिए ये अष्टधा शरीर वाले देव परम पद को प्राप्त कराते हैं।

सुवर्चला तथैवोमा विकेशी च शिवा तथा।

स्वाहा दिग्घ्न दीक्षा च रोहिणी चेति पत्नयः॥ २९॥

सुवर्चला, उमा, विकेशी, शिवा, स्वाहा, दिग्घ्न, दीक्षा, और रोहिणी- इनकी (आठ) पत्नियाँ हैं।

शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः।

स्कन्दः सर्गोऽथ सन्तानो बुधश्चैषां सुताः स्मृताः॥ ३०॥

शनैश्चर, शुक्र, लोहिताङ्ग, मनोजवः, स्कन्दः, सर्ग, सन्तान और बुध- ये (आठ) नाम उनके पुत्रों के कहे गये हैं।

एवमप्रकारो भगवान्देवदेवो महेश्वरः।

प्रजा धर्मञ्च कामं च त्वक्त्वा वैराग्यमाश्रितः॥ ३१॥

इस प्रकार भगवान् देवदेव महेश्वर ने प्रजा, धर्म और काम का परित्याग करके वैराग्य प्राप्त कर लिया था।

आत्मन्याथाय चात्मानमैधरं भावमास्थितः।

पीत्वा तदक्षरं ब्रह्म शाश्वतं परमामृतम्॥ ३२॥

वे आत्मा में ही आत्मा को स्थापित करके और परम अमृतरूप शाश्वत उस अक्षर ब्रह्म का पान करके ईश्वरीय भाव को प्राप्त हो गये।

प्रजाः सृजति घादिष्टो ब्रह्मणा नीललोहितः।

स्वात्मना सदृशानुग्रान् ससर्ज मनसा शिवः॥ ३३॥

पुनः ब्रह्मा के द्वारा आदेश मिलने पर वे प्रजा की सृष्टि करते हैं। नीललोहित शिव ने अपने ही रूप के सदृश मन से रुद्रों की सृष्टि की।

कपर्दिनो निरातङ्कान्नीलकण्ठान् पिनाकिनः।

त्रिशूलहस्तानुद्रिक्तान् सदानन्दान्त्रिलोचनान्॥ ३४॥

वे सब कपर्दी, निरातङ्क, नीलकण्ठ, पिनाकधारी, हाथ में त्रिशूल लिये हुए, उद्रिक्त, सदानन्द और त्रिनेत्रधारी थे।

जरामरणनिर्मुक्तान् महावृषभवाहनान्॥

वीतरागाञ्च सर्वज्ञान् कोटिकोटिशतान्प्रभुः॥ ३५॥

वे जरामरण से निर्मुक्त, बड़े-बड़े वृषभों को वाहन बनाये हुए, वीतराग और सर्वज्ञ थे। प्रभु ने करोड़ों की संख्या में उत्पन्न किया था।

तान्दृष्ट्वा विविधानुग्रान्निर्मलान्नीललोहितान्।

जरामरणनिर्मुक्तान् व्याजहार हरं गुरुः॥ ३६॥

नीललोहित निर्मल शिव से जरामरण से निर्मुक्त उन विविध प्रकार के रुद्रों को देखकर ब्रह्मा जी हर से बोले-

मास्रक्षीरीदृशीर्देवं प्रजा मृत्युविवर्जिताः।

अन्याः सृजस्व जन्ममृत्युसमन्विताः॥ ३७॥

हे देव! मृत्यु-विवर्जित ऐसी प्रजा की सृष्टि मत करो। तुम दूसरी सृष्टि करो जो जन्म-मृत्यु से युक्त हो।

ततस्तमाह भगवान् कपर्दी कापशासनः।

नास्ति मे तादृशः सर्गः सृज त्वं विविधाः प्रजाः॥३८॥

तब व्याघ्रचर्मधारी भगवान् कामजयी ने उनसे कहा- मेरे पास उस प्रकार की सृष्टि नहीं है अतः आप ही विविध प्रजा का सर्जन करें।

ततःप्रभृति देवोऽसौ न प्रसूते शुभाः प्रजाः।

स्वात्मजैरेव तै र्छर्त्विन्वृत्तात्मा ह्यविद्यतः॥३९॥

तब से लेकर वे देव शुभकारक प्रजा को उत्पन्न नहीं करते हैं। अपने उन मानस-पुत्रों के साथ ही निवृत्तात्मा होकर वे स्थिर हो गये।

स्थानुत्वं तेन तस्यासीदेवदेवस्य शूलिनः।

ज्ञानं वैराग्यमैश्वर्यं तपः सत्यं क्षमा दृतिः॥४०॥

द्रष्टृत्वमात्मसंबोधो ह्यधिष्ठातृत्वमेव च।

अव्ययानि दक्षैतानि नित्यं तिष्ठन्ति शंकरे॥४१॥

एवं स शंकरः साक्षात्पिनाकी परमेश्वरः।

उसी कारण देवाधिदेव शूलपाणि का स्थानुत्व हुआ अर्थात् स्थानु नाम पड़ा। ज्ञान, वैराग्य, ऐश्वर्य, तप, सत्य, क्षमा, धैर्य, द्रष्टृत्व, आत्मसंबोध और अधिष्ठातृत्व ये दश कूटस्वरूप में सदा उन भगवान् शंकर में रहते हैं। इस प्रकार पिनाकधारी शंकर साक्षात् परमेश्वर हैं।

ततः स भगवान् ब्रह्मा वीक्ष्य देवं त्रिलोचनम्॥४२॥

सहैव मानसै र्छरैः प्रीतिविस्फारालोचनः॥

ज्ञात्वा परतरं भावमैश्वरं ज्ञानच्छुषा॥४३॥

तुष्टावाजगतापीशं कृत्वा शिरसि चाञ्जलिम्।

तदनन्तर मानस रुद्र-पुत्रों के साथ त्रिलोचन महादेव को देखकर भगवान् ब्रह्मा के नेत्र प्रेम से प्रफुल्लित हो उठे। अपने ज्ञानक्षु से परमोत्कृष्ट ऐश्वर्यभाव को जानकर शिर पर अञ्जलि रखते हुए (नमस्कारपूर्वक) वे जगत्पति की स्तुति करने लगे।

ब्रह्मोवाच

नमस्तेऽसु महादेव नमस्ते परमेश्वर॥४४॥

नमः शिवाय देवाय नमस्ते ब्रह्मरूपिणे।

नमोऽसु ते महेशाय नमः ज्ञानाय हेतवे॥४५॥

प्रधानपुरुषेशाय योगाधिपतये नमः।

नमः कालाय रुद्राय महाप्रासाय शूलिने॥४६॥

हे महादेव! आपको नमस्कार है। हे परमेश्वर आपको नमस्कार है। शिव को नमन, ब्रह्मरूपी देव के लिए नमस्कार

है। आप महेश के लिए नमस्कार है। शान्ति के हेतुभूत आपको नमस्कार। प्रधान पुरुष के ईश, योगाधिपति, कालरूप, रुद्र, महाप्रास और शूली को नमस्कार।

नमः पिनाकहस्ताय त्रिनेत्राय नमोनमः।

नमस्त्रिभूर्तये तुभ्यं ब्रह्मणे जनकाय ते॥४७॥

ब्रह्मविद्याधिपतये ब्रह्मविद्याप्रदायिने।

नमो वेदरहस्याय कालकालाय ते नमः॥४८॥

पिनाकधारी को नमन। त्रिलोचन के लिए बार-बार प्रणाम। त्रिभूर्ति और ब्रह्मा के जनक आपको नमस्कार है। ब्रह्मविद्या के अधिपति और ब्रह्मविद्या के प्रदाता, वेदों के रहस्यस्वरूप, कालाधिपति आपको नमस्कार है।

वेदान्तसारसाराय नमोवेदात्मभूर्तये।

नमो बुद्धाय रुद्राय योगिनां गुरवे नमः॥४९॥

प्रदोणशोकेर्विकीर्तयितुं परिकृताय ते।

नमो ब्रह्मण्यदेवाय ब्रह्माधिपतये नमः॥५०॥

वेदान्त के सार के अंशभूत तथा वेदात्म की मूर्ति आपको नमस्कार। प्रबुद्ध रुद्र के लिए नमस्कार योगियों के गुरु को नमस्कार है। जिनका शोक विनष्ट हो गया है ऐसे प्राणियों से घिरे हुए आप ब्रह्मण्यदेव के लिए नमस्कार। ब्रह्माधिपति को नमस्कार है।

ब्रह्मकायादिदेवाय नमस्ते परमेश्वरे।

नमो दिग्वाससे तुभ्यं नमो भुण्डाय दण्डिने॥५१॥

अनादिमलहीनाय ज्ञानगम्याय ते नमः।

नमस्ताराय तीर्थाय नमो योगिर्द्धिहेतवे॥५२॥

ब्रह्मक आदिदेव परमेश्वरी के लिए नमस्कार। नग्नशरीर, भुण्ड और दण्डधारी आपको नमस्कार है।

नमो धर्मादिगम्याय योगगम्याय ते नमः।

नमस्ते निष्प्रपञ्चाय निराभासाय ते नमः॥५३॥

ब्रह्मणे विश्वरूपाय नमस्ते परमात्मने।

त्वयैव सृष्टमखिलं तवय्येव सकलं स्थितम्॥५४॥

धर्म आदि के द्वारा प्राप्तत्व को नमस्कार। योग के द्वारा गम्य आपको नमस्कार है। प्रपञ्चरहित तथा निराभास आपको नमस्कार है। विश्वरूप ब्रह्म के लिए नमस्कार है। परमात्मस्वरूप आपको नमस्कार। यह सब आप द्वारा ही सृष्ट है और सब आप में ही स्थित है।

त्वया संहिते विश्वं प्रधानात् जगन्मया।

त्वमीश्वरो महादेवः परं ब्रह्म महेश्वरः॥५५॥

हे जगन्मय ! प्रधान-प्रकृति से लेकर इस सम्पूर्ण विश्व का आप ही संहार करते हैं। आप ईश्वर, महादेव, परब्रह्म और महेश्वर हैं।

परमेष्ठी शिवः शान्तः पुरुषो निष्कलो हरः।

त्वषक्षरं परं ज्योतिस्त्वं कालः परमेश्वरः॥५६॥

आप परमेष्ठी, शिव, शान्त, पुरुष, निष्कल, हर, अक्षर, परम ज्योतिः और कालरूप परमेश्वर हैं।

त्वमेव पुरुषोऽनन्तः प्रधानं प्रकृतिस्तथा।

भूमिरापोऽनलो वायुर्व्योमाहङ्कार एव च॥५७॥

यस्य रूपं नमस्यामि भवन्तं ब्रह्मसंज्ञितम्।

यस्य द्वापरभवन्मूर्द्धा पादौ पृथ्वी दिशो भुजाः॥५८॥

आकाशमुदरं तस्मै विराजे प्रणामाम्यहम्।

आप ही अविनाशी पुरुष, प्रधान और प्रकृति हैं और भूमि, जल, अग्नि, वायु, आकाश और अहंकार जिनका रूप हैं, ऐसे ब्रह्मसंज्ञक आपको नमस्कार करता हूँ। जिनका मस्तक चौं है तथा पृथ्वी दोनों पैर हैं और दिशायाँ भुजाएँ हैं। आकाश जिसका उदर है, उस विराट् को मैं प्रणाम करता हूँ।

सन्तापयति यो नित्यं स्वभाभिर्भासयन् दिशः॥५९॥

ब्रह्मतेजोमयं विश्वं तस्मै सूर्यात्मने नमः।

हृद्यं वहति यो नित्यं रौद्री तेजोमयी तनुः॥६०॥

कव्यं पितृगणानां च तस्मै बह्वृचात्मने नमः।

जो सदा अपनी आभाओं से दिशाओं को उद्भासित करते हुए ब्रह्मतेजोमय विश्व को सन्तप्त करते हैं, उन सूर्यात्मा को नमस्कार है। जो तेजोमय रौद्र शरीरधारी नित्य हृद्य को तथा पितरों के लिए कव्य के वहन करते हैं, उस बह्वृचस्वरूप पुरुष को नमस्कार है।

आप्याययति यो नित्यं स्वघाम्ना सकलं जगत्॥६१॥

पीयते देवतासंघैस्तस्मै चन्द्रात्मने नमः।

विभर्त्तृशेषभूतानि यान्तश्चरति सर्वदा॥६२॥

शक्तिमहिम्नरी तुभ्यं तस्मै वाख्यात्मने नमः।

सृजन्त्यशेषमेवेदं यः स्वकर्मानुरूपतः॥६३॥

आत्मन्व्यवस्थितस्तस्मै चतुर्वक्त्रात्मने नमः।

यः श्रेते शेषशयने विश्वमावृत्य मायया॥६४॥

स्यात्मानुभूतियोगेन तस्मै विष्ण्वात्मने नमः।

जो अपने तेज से सम्पूर्ण जगत् को नित्य आलोकित करते हैं तथा देवसमूह द्वारा जिनकी रश्मियों का पान किया जाता है, उस चन्द्ररूप को नमस्कार है। जो मातेश्वरी शक्ति

सर्वदा अन्दर विचरण करके अशेष भूतसमूह को धारण करती है, उस वायुरूपी पुरुष को नमस्कार है। जो अपने कर्मानुरूप इस सम्पूर्ण जगत् का सृजन करता है, आत्मा में अवस्थित उस चतुर्मुखरूपी पुरुष को नमस्कार है। जो आत्मानुभूति के योग से माया द्वारा विश्व को आवृत करके शेषशय्या पर शयन करते हैं उन विष्णुमूर्ति स्वरूप को नमस्कार है।

विभर्ति शिरसा नित्यं द्विसप्तभुवनतत्पद्मम्॥६५॥

ब्रह्माण्डं योऽखिलाधारस्तस्मै शेषात्मने नमः।

यः परान्ते परानन्दं पीत्वा देव्यैकसाक्षिकम्॥६६॥

नृत्यत्प्यनन्तमहिमा तस्मै रुद्रात्मने नमः।

योऽन्तरा सर्वभूतानां नियन्ता तिष्ठतीश्वरः॥६७॥

यस्य केशेषु जीभूता नद्यः सर्वाङ्गसन्धिषु।

कुक्षौ समुद्रश्चत्वारस्तस्मै तोयात्मने नमः॥६८॥

जो चतुर्दश भुवनों वाले इस ब्रह्माण्ड को सर्वदा अपने मस्तक द्वारा धारण करते हैं और जो सम्पूर्ण ब्रह्माण्ड के आधाररूप हैं, उन शेषरूपधारी आपको नमस्कार है। जो महाप्रलय के अन्त में परमानन्द का पान कर दिव्य, एकमात्र साक्षी तथा अनन्त महिमायुक्त होकर नृत्य करते हैं, उन रुद्रस्वरूप को नमस्कार है। जो सब प्राणियों के भीतर नियन्ता होकर ईश्वररूप में स्थित हैं। जिनके केशों में मेघसमूह, सर्वाङ्गसन्धियों में नदियाँ तथा कुक्षि में चारों समुद्र रहते हैं उन जलरूप परमेश्वर को नमस्कार है।

तं सर्वसाक्षिणं देवं नमस्ये विश्वतस्तनुम्।

यं विनिद्रा जित्प्राणाः सन्तुष्टाः समदर्शिनः॥६९॥

ज्योतिः पश्यन्ति युञ्जानास्तस्मै योगात्मने नमः।

यया सन्तरते मायां योगी संक्षीणकल्पया॥७०॥

अपारतरपर्यन्तां तस्मै विद्यात्मने नमः।

यस्य भासा विभात्यर्को महो यत्नमसः परम्॥७१॥

प्रपद्ये तत्परं तत्त्वं तद्रूपं पारमेश्वरम्।

नित्यानन्दं निराधारं निष्कलं परमं शिवम्॥७२॥

प्रपद्ये परमात्मानं भवन्तं परमेश्वरम्।

उन सर्वसाक्षी और विश्व में व्याप्त शरीर वाले देव को नमस्कार करता हूँ। जिन्हें निद्रारहित, धासजयी, सन्तुष्ट और समदर्शी योग के साधक ज्योतिरूप में देखते हैं, उन योग-स्वरूप को नमस्कार है। जिसके द्वारा योगीजन निष्पाप होकर अत्यन्त अपारपर्यन्त मायारूप समुद्र को तर जाते हैं, उन विद्यारूप परमेश्वर को नमस्कार है। जिनके प्रकाश से

सूर्य चमकता है और जो महान् (तमोगुणरूप) अन्धकार से परे है, उस एक (अद्वैतरूप) परमतत्त्व स्वरूप परमेश्वर के शरणागत होता है। जो नित्य आनन्दरूप, निराधार, निष्कल, परम कल्याणमय, परमात्मस्वरूप है, उस परमेश्वर की शरण में आता है।

एवं स्तुत्वा महादेवं ब्रह्मा तद्वाचभाषितः॥७३॥
 प्राञ्जलिः प्रणतस्तस्थौ गूणन् ब्रह्म सनातनम्।
 ततस्तस्य महादेवो दिव्यं योगमनुत्तमम्॥७४॥
 ऐश्वरं ब्रह्म सद्भावं वैराग्यं च ददौ हरः।
 कराभ्यां कोमलाभ्यां च संस्पृश्य प्रणतार्तिहाम्॥७५॥
 व्याजहार स्मयन्नेव सोऽनुगृह्य पितामहम्।
 यत्त्वयाभ्यर्थितं ब्रह्मन् पुत्रत्वे भवता मम॥७६॥
 कृतं मया तत्सकलं सृजस्व विविधं जगत्।
 त्रिधा भिन्नोऽस्म्यहं ब्रह्मन् ब्रह्मविष्णुहराख्यया॥७७॥

इस प्रकार महादेव का स्तवन करके उनके भाव से भावित होकर ब्रह्मा सनातन ब्रह्म की स्तुति करते हुए हाथ जोड़कर प्रणाम करके खड़े हो गये। तदुपरान्त महादेव ने ब्रह्मा को दिव्य, परम श्रेष्ठ, ईश्वरीय योग, ब्रह्म-सद्भाव तथा वैराग्य दिया। प्रणतजनों की पीड़ा हरने वाले शिव ने अपने कोमल हाथों से ब्रह्मा का स्पर्श करते हुए मुस्कुराकर कहा— ब्रह्मान्! आपने मुझे अपना पुत्र बनने के लिए जो प्रार्थना की थी, उसे मैंने पूर्ण कर दिया। इसलिए अब तुम विविध प्रकार के जगत् को उत्पन्न करते रहो। हे ब्रह्मन्! मैं ही ब्रह्मा, विष्णु और शिव नामों से तीन प्रकार से विभक्त हूँ।

सर्गरक्षालयगुणैर्निष्कलः परमेश्वरः।

स त्वं ममाग्रजः पुत्रः सृष्टिहेतोर्विनिर्मितः॥७८॥

सृष्टि, पालन और प्रलयरूपी गुणों से मैं निष्कल (अंशरहित) परमेश्वर हूँ। सृष्टि के लिए निर्मित हुए तुम मेरे वह ज्येष्ठ पुत्र हो।

ममैव दक्षिणादंगाद्दामाद्गतपुरुषोत्तमः।

तस्य देवाधिदेवस्य शम्भोर्हृदयदेशतः॥७९॥

सम्बधूवत्थ रुद्रो वा सोऽहं तस्य परा तनुः।

ब्रह्मविष्णुशिवा ब्रह्मन् सर्गस्थित्यन्तहेतवः॥८०॥

तुम मेरे दक्षिण अंग से और विष्णु वामांग से उत्पन्न हुए हो। उन्हीं देवाधिदेव शंभु के हृदयदेश से रुद्र उत्पन्न हुए। अथवा वही मैं उनका परा तनु हूँ। हे ब्रह्मन्! ब्रह्मा, विष्णु और शिव सृष्टि, स्थिति और संहार के कारण हैं।

विभज्यात्मानमेकोऽपि स्वेच्छया शंकरः स्वितः।

तद्वान्यानि च रूपाणि मम मायाकृतानि च॥८१॥

शंकर एक होने पर भी स्वेच्छा से अपने को विभक्त करके अवस्थित हैं। उनके अन्यान्य रूप मेरी माया द्वारा रचे गये हैं।

अरूपः केवलः स्वस्यो महादेवः स्वभावतः।

व एभ्यः परतो देवस्त्रिमूर्तिः परमा तनुः॥८२॥

माहेश्वरो त्रिनयना योगिनां शान्तिदा सदा।

तस्या एव परां मूर्तिं मामवेहि पितामह॥८३॥

वह महादेव ही स्वभावतः अमूर्त, अद्वितीय और आत्मस्थ है, जो इन सब से परे त्रिमूर्तिरूप हैं। उनका त्रिनयना माहेश्वरीरूप उत्कृष्ट शरीर योगियों के लिए सदा शान्ति प्रदान करने वाला है। हे पितामह! मुझे उसी महेश्वर की श्रेष्ठ मूर्ति जानो।

शाम्भौर्धर्मविज्ञानं तेजो योगसमन्वितम्।

सोऽहं प्रसामि सकलमधिष्ठाय तमोगुणम्॥८४॥

कालो भूत्वा न मनसा मामन्योऽभिपविध्यति।

जो मूर्ति सदी ऐश्वर्य, विज्ञान और तेज से समन्वित होकर कालरूप है, वही मैं तमोगुण का आश्रय लेकर समस्त विश्व को प्रस लेता हूँ। अन्य कोई मेरा मन से (स्वप्न में) भी अभिभव नहीं कर सकता।

यदा यदा हि मां नित्यं विचिन्तयसि पद्मज॥८५॥

तदा तदा मे सान्निध्यं भविष्यति तवानघ।

एतावदुक्त्वा ब्रह्माणं सोऽभिवन्द्य गुरुं हरः॥८६॥

सहैव मानसैः पुत्रैः क्षणादनारधीयत।

सोऽपि योगं समास्थाय ससर्ज विविधं जगत्॥८७॥

नारायणाख्यो भगवान्श्यापूर्वं प्रजापतिः।

मरीचिभृश्वङ्गिरसः पुलस्त्यं पुलहं क्रतुम्॥८८॥

दक्षमत्रिं वसिष्ठञ्च सोऽसृजद्योगविद्यया।

नव ब्रह्मण इत्येते पुराणे निष्ठयो मतः।

सर्वे ते ब्रह्मणा तुल्याः साधका ब्रह्मवादिनः॥८९॥

सङ्कल्पञ्चैव धर्मञ्च युगधर्माश्च ज्ञास्यताम्।

स्थानाभिमानिनः सर्वान्यथा ते कथितं पुरा॥९०॥

हे पद्मज! तुम जब-जब तुम मेरा नित्य चिन्तन करोगे तब-तब हे निष्ठाप! तुम्हें मेरा सान्निध्य प्राप्त होगा। इतना कहकर शिव गुरु ब्रह्मा का अभिवादन करके अपने मानस पुत्रों के साथ ही क्षणभर में अन्तर्हित हो गये। तदनन्तर नारायण नाम से विख्यात भगवान् प्रजापति भी योग का

आश्रय लेकर पूर्वानुरूप विविध जगत् की सृष्टि करने लगे। योगविद्या के द्वारा उन्होंने मरीचि, भृगु, अंगिरा, पुलस्त्य, पुलह, ऋतु, दक्ष, अत्रि और वसिष्ठ का सृजन किया। पुराण में ये नौ ब्रह्मा निश्चित करके बताये गये हैं। ये सभी साधक होने पर भी ब्रह्मा के तुल्य ब्रह्मवादी हैं। ब्रह्मा ने संकल्प, धर्म और शाश्वत युगधर्मों को तथा सभी स्थानाभिमानियों को पूर्व में जैसे उत्पन्न किया था, यह सब यथावत् यत्ना दिया है।

इति श्रीकूर्मपुराणे पूर्वभागे रुद्रसृष्टिर्नाम दशमोऽध्यायः ॥ १० ॥

एकादशोऽध्यायः (देवी अवतार-वर्णन)

कूर्म उवाच

एवं सृष्ट्वा मरीच्यादीन्देवदेवः पितामहः।

सहैव मानसैः पुत्रैस्तताप परमं तपः ॥ १ ॥

कूर्मरूप विष्णु ने कहा— इस प्रकार मरीचि आदि प्रजापतियों की सृष्टि करके देवदेव पितामह ब्रह्मा उन मानस पुत्रों के साथ ही परम तपस्या करने लगे।

तस्यैवं तपतो वक्त्रादुद्गः कालाग्निसम्भवः।

त्रिशूलपाणिरीशानः प्रादुरासीत्त्रिलोचनः ॥ २ ॥

अर्द्धनारीनरवपुः दुष्प्रेक्ष्योऽतिभयंकरः।

विभजात्मानमित्युक्त्वा ब्रह्मा घान्तर्हि भयात् ॥ ३ ॥

इस प्रकार तप करते हुए ब्रह्मा के मुख से रुद्र प्रादुर्भूत हुए जिससे प्रलयकाल की अग्नि उत्पन्न हो रही थी, होथ में त्रिशूलधारण किया था और जो त्रिनेत्रधारी थे। उनका शरीर आधा नारी और आधा नर का था। उनके सामने देखना भी कठिन था। वे अतिभयंकर थे। तब भय के मारे ब्रह्मा 'अपनी आत्मा का विभाग करो' ऐसा कहकर अन्तर्हित हो गये।

तथोक्तोऽसौ द्विधा स्त्रीत्वं पुरुषत्वं तथाकरोत्।

विभेद पुरुषत्वञ्च दशया वैकथा पुनः ॥ ४ ॥

इतना कहने पर उन्होंने स्त्री और पुरुष रूप में स्वयं को दो भागों में विभक्त कर दिया। पुनः उन्होंने पुरुष को एकादश भागों में बांट दिया।

एकादशैते कथिता रुद्रास्त्रिभुवनेश्वराः।

कपालीशादयो विप्रा देवकार्ये नियोजिताः ॥ ५ ॥

हे विप्रो! वे ही एकादश रुद्र त्रिभुवन के ईश्वर कहे गये। वे कपाली, ईशान आदि नामों से प्रसिद्ध ब्राह्मण हैं जो देवों के कार्य में नियुक्त हैं।

सौम्यासौम्यैस्त्वया शान्ताशान्तैः स्त्रीत्वञ्च स प्रभुः।

विभेद बहुधा देवः स्वरूपैरसितैः सितैः ॥ ६ ॥

इसके बाद प्रभु रुद्रदेव ने अपने सौम्य तथा असौम्य, शान्त तथा अशान्त एवं श्वेत तथा अश्वेत स्वरूपों द्वारा स्त्रीरूप के भी अनेक विभाग किये।

ता वै विभूतयो विप्रा विभ्रुताः शक्तयो भुवि।

लक्ष्म्यादयो यद्गुणा विश्वं व्याप्नोति शांकरी ॥ ७ ॥

हे ब्राह्मणो! वे सभी विभूतियाँ पृथ्वी पर लक्ष्मी आदि नामों से प्रसिद्ध शक्तियाँ कही गईं। वे शंकर की ही प्रतिमूर्ति होने से विश्व को व्याप्त करती हैं।

विभज्य पुनरीशानी स्वत्पांशमकरोद्द्विजाः।

महादेवनियोगेन पितामहमुपस्थिता ॥ ८ ॥

हे ब्राह्मणो! ईशानी (शिवशक्ति) ने महादेव की आज्ञा से अपने स्वरूपांश को दो भागों में विभक्त किया और फिर वह पितामह के समीप गई।

तामाह भगवान् ब्रह्मा दक्षस्य दुहिता भवा।

सापि तस्य नियोगेन प्रादुरासीत्प्रजापतेः ॥ ९ ॥

तब भगवान् ब्रह्मा ने उस ईशानी शक्ति से कहा— 'तुम दक्ष-प्रजापति की पुत्री बनो'। इस प्रकार प्रजापति की आज्ञा से वह भी दक्ष-प्रजापति की पुत्रीरूप में प्रादुर्भूत हुई।

नियोगाद्ब्रह्मणो देवीं ददौ रुद्राय तां सतीम्।

दर्श्यां रुद्रोऽपि जग्राह स्वकीयामेव शूलभृत् ॥ १० ॥

तदनन्तर ब्रह्मा की आज्ञा से उनमें प्रमुख सती देवी को रुद्र के लिए अर्पित की। शूलपाणि रुद्र ने भी उस दक्ष-पुत्री को अपनी पत्नी रूप में स्वीकार किया।

प्रजापतिविनिर्देशात्कालेन परमेश्वरी।

विभज्य पुनरीशानी आत्मानं शंकराद्विभोः ॥ ११ ॥

मेनायामभवत्पुत्री तदा हिमवतः सती।

स चापि पर्वतवरो ददौ रुद्राय पार्वतीम् ॥ १२ ॥

हिताय सर्वदेवानां त्रैलोक्यस्यात्पत्नो द्विजाः।

कुछ समय बाद वही परमेश्वरी सती देवी ब्रह्मा की आज्ञा से (दक्ष-यज्ञ में) अपने पुनः विभक्त कर (शरीर छोड़कर) निमालय द्वारा मेनका में उसकी पुत्री रूप में उत्पन्न हुई। तब पर्वतश्रेष्ठ हिमालय ने अपनी पुत्री पार्वती को समस्त देवों

के, तीनों लोकों के तथा अपने हित के लिए शिवजी को अर्पित की।

सैषा माहेश्वरी देवी शंकरार्द्धशरीरिणी॥ १३॥

शिवा सती हैमवती सुरासुरनमस्कृता॥

तस्याः प्रभावमतुलं सर्वे देवाः सवासवाः॥ १४॥

वदन्ति मुनयो वेत्ति शंकरो वा स्वयं हरिः।

एतद् कथितं विप्राः पुत्रत्वं परमेष्ठिनः॥ १५॥

ब्रह्मणः पद्मयोनित्वं शंकरस्यापितौजसः॥ १६॥

वही शंकर के अर्ध शरीर को धारण करने वाली देवी माहेश्वरी, शिवा, तथा सती हैमवती नामों से प्रसिद्ध और देवों तथा असुरों द्वारा नमस्कृत है। उस देवी के अतुल प्रभाव को इन्द्र सहित सभी देव, मुनिगण, स्वयं शंकर तथा श्रीहरि विष्णु भी जानते हैं। हे विप्रों! इस प्रकार जिस रूप में रुद्रदेव ब्रह्मा के पुत्रत्व को प्राप्त हुए और ब्रह्मा की कमल से उत्पत्ति के विषय में तथा अमित तेजस्वी शिव के प्रभाव का वर्णन मैंने किया है।

इति श्रीकूर्मपुराणे पूर्वभागे देव्यक्तारे एकादशोऽध्यायः॥ ११॥

॥अथ द्वादशोऽध्यायः॥

(देवी-माहात्म्य)

सूत उवाच

इत्याकर्ण्यैव मुनयः कूर्मरूपेण भाषितम्।

विष्णुना पुनरेवेमं पप्रच्छुः प्रणता हरिम्॥ १॥

सूतजी बोले- कूर्मावतार धारण करने वाले भगवान् विष्णु द्वारा कथित इस वृत्तान्त को सुनकर पुनः मुनियों ने हरि को प्रणाम करते हुए पूछा।

ऋषय ऊचुः

कैषा भगवती देवी शंकरार्द्धशरीरिणी।

शिवा सती हैमवती यथावद्वृहि पृच्छताम्॥ २॥

ऋषियों ने कहा- वह शंकर की अर्धांगिनी देवी भगवती कौन है, जिनके अपर नाम शिवा, सती और हैमवती हैं, आप यथावत् कहें हम आपसे पूछते हैं।

तेषां तद्दृश्यं श्रुत्वा मुनीनां पुरुषोत्तमः।

प्रत्युवाच महायोगी ध्यात्वा स्वं परमं पदम्॥ ३॥

उन मुनिगण के वचन सुनकर महायोगी पुरुषोत्तम ने अपने परम पद का ध्यान करके उत्तर दिया।

कूर्म उवाच

पुरा पितामहेनोक्तं मेरुपृष्ठे सुशोभने।

रहस्यमेतद्ब्रह्मज्ञानं गोपनीयं विशेषतः॥ ४॥

पुरा काल में अति सुन्दर मेरुपर्वत के पृष्ठभाग पर विराजमान पितामह ने विशेषतः गोपनीय इस रहस्यमय विज्ञान को कहा था।

साङ्ख्यज्ञानां परमं साङ्ख्यं ब्रह्मविज्ञानमुत्तमम्।

संसारार्णवमग्नानां जन्तूनामेकभोचनम्॥ ५॥

यह सांख्यवादियों का परम सांख्यतत्त्व और उत्तम ब्रह्मविज्ञान है। यह संसाररूप समुद्र में डूबे हुए प्राणियों का उद्धारक है।

या सा माहेश्वरी शक्तिर्ज्ञानरूपातिलालसा।

व्योमसंज्ञा परा काष्ठा सेयं हैमवती यता॥ ६॥

वह जो माहेश्वरी शक्ति है, अतिलालसा और ज्ञानरूपा है। यही परा काष्ठा और व्योमसंज्ञा वाली हैमवती कही गई है।

शिवा सर्वगतानन्ता गुणातीतातिनिष्कला।

एकानेकविभागस्था ज्ञानरूपातिलालसा॥ ७॥

वही कल्याणकारिणी, सब में स्थित, गुणों से परे और अति निष्कल है। एक तथा अनेक रूपों में विभक्त, ज्ञानरूपा और अतिलालसा है।

अनन्या निष्कले तत्त्वे संस्थिता तस्य तेजसा।

स्वाभाविकी च तन्मूला प्रभा भानोरिवामला॥ ८॥

उस ईश्वर के तेज से निष्कल तत्त्व में संस्थित अनन्या और स्वाभाविकी तन्मूला प्रभा भानु के समान अत्यन्त निर्मल है।

एका माहेश्वरी शक्तिरनेकोपाधियोगतः।

परावरेण रूपेण क्रीडते तस्य सन्निधौ॥ ९॥

एक माहेश्वरी शक्ति ही अनेक उपाधियों के मेल से पर-अवर रूप से उस ईश्वर के साथ क्रीडा करती है।

सेयं करोति सकलं तस्याः कार्यमिदं जगत्।

न कार्यं नापि करणमीश्वरस्येति सूरयः॥ १०॥

वही शक्ति सब कुछ करती है, उसका ही कार्य यह जगत् है। विद्वानों का कहना है कि ईश्वर का न तो कार्य है और न करण।

चतस्रः शक्तयो देव्याः स्वरूपत्वेन संस्थिताः।

अधिष्ठानवशात्तस्याः मृणुष्वं मुनिपुङ्गवाः॥ ११॥

हे मुनिश्रेष्ठ! उस देवी की चार शक्तियां हैं, जो अधिष्ठानवश अपने स्वरूप में संस्थित हैं, उसे सुनो।

शान्तिर्विद्या प्रतिष्ठा च निवृत्तिश्चेति ताः स्मृताः।

चतुर्व्यूहस्ततो देवः प्रोच्यते परमेश्वरः॥ १२॥

वे शान्ति, विद्या, प्रतिष्ठा और निवृत्ति नाम से कही गई हैं। इसी कारण महादेव परमेश्वर को चतुर्व्यूह कहा जाता है।

अनया परया देवः स्वात्मानन्दं समश्नुते।

चतुर्व्यूहं च वेदेषु चतुर्मूर्तिर्महेश्वरः॥ १३॥

इसी परा स्वरूपा के द्वारा देव स्वात्मानन्द का अनुभव करते हैं। वे महेश्वर चारों वेदों में भी चतुर्मूर्ति रूप में स्थित हैं।

अस्यास्त्वनादिसंसिद्धमैश्वर्यमतुलं महत्।

तत्सम्बन्धादननैषा रुद्रेण परमात्मना॥ १४॥

इसका महान् अतुल ऐश्वर्य अनादि काल से सिद्ध है। परमात्मा रुद्र के सम्बन्ध से ही वह अनन्त है।

सैषा सर्वेश्वरी देवी सर्वभूतप्रवर्तिका।

प्रोच्यते भगवान् कालो हरिः प्राणो महेश्वरः॥ १५॥

वही सर्वेश्वरी देवी समस्त भूतों की प्रवर्तिका है। भगवान् हरि ही काल कहे जाते हैं और महेश्वर प्राण।

तत्र सर्वमिदं प्रोतमोतङ्गैर्वाखिलं जगत्।

स कालाग्निर्हरो देवो गीयते वेदवादिभिः॥ १६॥

उसीमें यह दृश्यमान सारा जगत् ओतप्रोत है। वेदवादियों द्वारा उसी कालाग्नि महादेव की स्तुति की जाती है।

कालः सृजति भूतानि कालः संहरति प्रजाः।

सर्वे कालस्य वशगा न कालः कस्यचिद्गुणः॥ १७॥

काल ही समस्त भूतों का सृजन करता है और काल ही प्रजा का संहार करता है। सभी चराचर काल के वशवर्ती हैं, परन्तु काल किसी के वश में नहीं है।

प्रधानं पुरुषस्तत्त्वं महानात्मा त्वहंकृतिः।

कालेनान्यानि तत्त्वानि समाविष्टानि योगिना॥ १८॥

प्रधान, पुरुष, महत्तत्त्व और अहंकार और अन्य तत्त्व भी योगी द्वारा काल के माध्यम से ही समाविष्ट किये गये हैं।

तस्य सर्वजगन्मूर्तिः शक्तिर्भावेति विश्रुता।

तदेयं भ्रामयेदीशो मायावी पुरुषोत्तमः॥ १९॥

उसकी सारे संसार की मूर्तिरूपा शक्ति माया नाम से प्रसिद्ध है। मायावी पुरुषोत्तम ईश इसीको धूमते हैं।

सैषा मायात्मिका शक्तिः सर्वाकारा सनातनी।

विश्वरूपं महेशस्य सर्वदा सम्प्रकाशयेत्॥ २०॥

वही मायारूपा सर्वाकारा सनातनी शक्ति नित्य ही महादेव के विश्वरूप को प्रकाशित करती है।

अन्यश्च शक्त्यो मुख्यास्तस्य देवस्य निर्मिताः।

ज्ञानशक्तिः क्रियाशक्तिः प्राणशक्तिरिति त्रयम्॥ २१॥

अन्य भी प्रमुख शक्तियां उस देव द्वारा निर्मित हैं, जो भानशक्ति, क्रियाशक्ति और प्राणशक्ति नाम से तीन प्रकार की हैं।

सर्वासामेव शक्तीनां शक्तिमन्तो विनिर्मिताः।

माययैवाद्य विप्रन्द्राः सा घानादिरन्धराः॥ २२॥

हे विप्रश्रेष्ठो! इन समस्त शक्तियों का शक्तिमान् भी माया के द्वारा ही विनिर्मित है। वह माया अनादि और अनन्तर है।

सर्वशक्त्यात्मिका माया दुर्निवारा दुरत्यया।

मायावी सर्वशक्तीशः कालः कालकरः प्रभुः॥ २३॥

सर्वशक्तिस्वरूपा माया दुर्निवारा और दुरत्यया होती है। सर्वशक्तियों का स्वामी मायावी प्रभु काल ही काल का रचयिता है।

करोति कालः सकलं संहरेत्काल एव हि।

कालः स्वापयते विश्वं कालाधीनमिदं जगत्॥ २४॥

काल ही सबका सृजन करता है और वही संहार भी करता है। काल ही पूरे विश्व को स्थापित करता है। यह जगत् काल के ही अधीन है।

लब्धा देवाधिदेवस्य सन्निधिं परमेश्विनः।

अनन्तस्याखिलेशस्य शम्भोः कालात्मनः प्रभोः॥ २५॥

प्रधानं पुरुषो माया माया सैव प्रपद्यते।

एकासर्वगतानन्ता केवला निष्कला शिवा॥ २६॥

देवाधिदेव, परमेश्वरी, अनन्त, अखिलेश, कालात्मा प्रभु शिव की सन्निधि को प्राप्त करके प्रधान, पुरुष और माया उसी माया को प्राप्त करते हैं जो एक, सर्वगत, अनन्त, केवल निष्कल और शिवा है।

एका शक्तिः शिवैकोऽपि शक्तिमानुच्यते शिवः।

शक्तयः शक्तिमन्तोऽन्ये सर्वशक्तिसमुद्भवाः॥ २७॥

वह शक्ति एक है और शिव भी एक है। शिव शक्तिमान् कहे जाते हैं। अन्य सभी शक्तियां और शक्तिमान् उसी शिवा शक्ति से समुद्भूत हैं।

शक्तिशक्तिमतोर्भेदं वदन्ति परमार्थतः।

अभेदञ्चानुपश्यन्ति योगिनस्तत्त्वचिन्तकाः॥२८॥

परमार्थतः शक्ति और शक्तिमान् में भेद कहा जाता है, परंतु तत्त्वचिन्तक योगीजन उनमें अभेद ही देखते हैं।

शक्तयो गिरिजा देवी शक्तिमानथ शङ्करः।

विशेषः कथ्यते चायं पुराणे ब्रह्मवादिभिः॥२९॥

ये शक्तियां देवी पार्वती हैं और शंकर शक्तिमान् हैं। ब्रह्मवादी पुराणों में इसका विशेष कथन करते हैं।

भोग्या विश्वेश्वरी देवी महेश्वरपतिव्रता।

प्रोच्यते भगवान्भोक्ता कपर्दी नीललोहितः॥३०॥

उस महेश्वर की पतिव्रता विश्वेश्वरी देवी भोग्या है और कपर्दी नीललोहित शिव को भोक्ता कहा जाता है।

मन्ता विश्वेश्वरो देवः शङ्करो मन्मथान्तकः।

प्रोच्यते मतिरीशानी मन्तव्या च विचारतः॥३१॥

कामदेव के अन्तक विश्वेश्वर देव शंकर मन्ता (सब जानने वाले) हैं और विचारपूर्वक देखा जाय तो यही ईशानी मति—मनन करने योग्य है।

इत्येतदखिलं विप्राः शक्तिशक्तिमदुद्भवम्।

प्रोच्यते सर्ववेदेषु मुनिभिस्तत्त्वदर्शिभिः॥३२॥

हे विप्रो! यह सारा विश्व शक्ति और शक्तिमान् का उद्भव है, यह तत्त्वज्ञानी मुनियों द्वारा सब वेदों में कहा गया है।

एतत्प्रदर्शितं दिव्यं देव्या माहात्म्यमुत्तमम्।

सर्ववेदान्तवादेषु निश्चितं ब्रह्मवादिभिः॥३३॥

इस प्रकार देवी का दिव्य और उत्तम माहात्म्य बताया गया है, जो ब्रह्मवादियों द्वारा समस्त वेदान्त शास्त्रों में निश्चित किया गया है।

एवं सर्वगतं सूक्ष्मं कूटस्थमचलं ध्रुवम्।

योगिनस्तत्रपश्यन्ति महादेव्याः परं पदम्॥३४॥

इस प्रकार सर्वव्यापी, सूक्ष्म, कूटस्थ, अचल और नित्य महादेवी के परम पद को योगीगण देखा करते हैं।

आनन्दम्शरं ब्रह्म केवलं निष्कलं परम्।

योगिनस्तत्रपश्यन्ति महादेव्याः परं पदम्॥३५॥

जो आनन्दरूप, अक्षर ब्रह्मरूप, केवल और परम निष्कल है, महादेवी के उस परम पद को योगीगण देखते हैं।

परात्परतरं तत्त्वं शश्वतं शिवमच्युतम्।

अनन्तप्रकृतौ लीनं देव्यस्तत्परमं पदम्॥३६॥

पर से भी परतर, शाश्वत, तत्त्वस्वरूप, शिव, अच्युत और अनन्त प्रकृति में लीन देवी का वह परम पद है।

शुभं निरञ्जनं शुद्धं निर्गुणं द्वैतवर्जितम्।

आत्मोपलब्धिविषयं देव्यास्तत्परमं पदम्॥३७॥

देवी का वह परम पद शुभ, निरञ्जन, शुद्ध, निर्गुण और भेदरहित है तथा आत्मप्राप्ति का विषय है।

सैवा धात्री विधात्री च परमानन्दमिच्छताम्।

संसारतापानखिलाग्निहनीश्वरसंश्रयात्॥३८॥

परमानन्द को इच्छा रखने वालों की यही धात्री और विधात्री है। वही ईश्वर के सात्त्विक से संसार के समस्त तापों को नष्ट करती है।

तस्माद्भिमुक्तिमन्विच्छन् पार्वतीं परमेश्वरीम्।

आश्रयेत्सर्वभूतानामात्मभूतां शिवात्मिकाम्॥३९॥

इसलिए मुक्ति की इच्छा करते हुए समस्त भूतों की आत्मरूपा शिवस्वरूपा परमेश्वरी पार्वती का आश्रय ग्रहण करना चाहिए।

लब्ध्वा च पुत्रीं शर्वाणीं तपस्तप्त्वा सुदुश्चरन्।

सभार्यः शरणं यातः पार्वतीं परमेश्वरीम्॥४०॥

शर्वाणी को पुत्री रूप में प्राप्त कर और कठोर तपश्चर्य करके भार्या सहित हिमवान् परमेश्वरी पार्वती की शरण में आ गये थे।

तां दृष्ट्वा जायमानाख्य स्वेच्छयैव वराननाम्।

मेना हिमवतः पत्नी प्राहेदं पर्वतेश्वरम्॥४१॥

पुत्री रूप में स्वेच्छा से उत्पन्न उस सुमुखी पार्वती को देखकर हिमवान् की पत्नी मेना ने पर्वतराज से इस प्रकार कहा—

मेनोवाच

पश्यबालामिमां राजन् राजीवसदुज्ञाननाम्।

हिताय सर्वभूतानां जाता च तपसावयोः॥४२॥

हे राजन्! इस बाला को देखो, जिसका मुख कमल सदृश है। जो हम दोनों के तप से समस्त प्राणियों के कल्याण के लिए उत्पन्न हुई है।

सोऽपि दृष्ट्वा ततो देवीं तरुणादित्यसन्निभाम्।

कपर्दिनीं चतुर्वक्त्रां त्रिनेत्रापतिलालसाम्॥४३॥

अष्टहस्तां विशालाक्षीं चन्द्रावयवभूषणाम्।

निर्गुणां सगुणां साक्षात्सदसद्व्यक्तिवर्जिताम्॥४४॥

प्रणम्य शिरसा भूमौ तेजसा चातिविह्वलः।

धीतः कृताञ्जलिस्तस्याः प्रोवाच परमेश्वरीम्॥४५॥

तव (मेना का वचन सुनकर) हिमालय ने भी उस देवी को देखा और बाल सूर्य के समान कान्तिवाली, जटाधारिणी, चार मुख वाली, तीन नेत्रों वाली, अत्यन्त लालसा-प्रेमभाव युक्ता, अष्टभुजा वाली, विशाल नेत्रों से युक्त, चन्द्रकला को आभूषणरूप में धारण करने वाली, निर्गुण और सगुण दोनों रूप वाली होने से साक्षात् सत् अथवा असत् की अभिव्यक्ति से रहित उस पार्वती देवी को दंडवत् प्रणाम करके अतिव्याकुलता के साथ दोनों हाथ जोड़कर भय सहित हिमालय ने उस परमेश्वरी से कहा-

हिमवानुवाच

का त्वं देवी विशालाक्षि शशाङ्कवयस्याङ्किते।
न जाने त्वामहं वत्से यथावदबुहि पृच्छते॥४६॥

हिमालय ने कहा— हे विशालाक्षि, देवि! आप कौन हैं? चन्द्रकला से युक्त आप कौन हैं? हे पुत्रि, मैं तुम्हें अच्छी प्रकार नहीं जानता हूँ, अतः तुमसे पूछ रहा हूँ।

गिरीन्द्रवचनं श्रुत्वा ततः सा परमेश्वरी।

व्याजहार महाशैलं योगिनामभयप्रदा॥४७॥

तदनन्तर गिरीन्द्र के वचन सुनकर योगियों को अभय देने वाली वह परमेश्वरी पर्वतराज हिमालय से बोली।

श्रीदेव्युवाच

मां विद्धि परमां शक्तिं महेश्वरसमाश्रयाम्॥४८॥

अनन्यामव्ययापेकां यां पश्यन्ति मुमुक्षवः।

अहं हि सर्वभावानामात्मा सर्वात्मना शिवा॥४९॥

श्रीदेवी ने कहा— मुझे आप महेश्वर के आश्रित परमा शक्ति जानो। मैं अनन्या, अव्यया एवं अद्वितीया हूँ, जिसे मोक्ष की इच्छा वाले देखते हैं। मैं सभी पदार्थों की आत्मा तथा सब प्रकार से शिवा अर्थात् मंगलमयी हूँ।

शाम्भुत्रैश्वर्यविज्ञानमूर्तिः सर्वप्रवर्तिका।

अनन्तानन्तमहिमा संसारार्णवतारिणी॥५०॥

मैं नित्य ऐश्वर्य की विज्ञानमयी मूर्ति और सबको प्रवर्तिका हूँ। मैं अनन्त और अनन्त महिमायुक्त तथा संसार सागर से तारने वाली हूँ।

दिव्यं ददामि ते चक्षुः पश्य मे रूपमैश्वरम्।

एतावदुक्त्वा विज्ञानं दत्त्वा हिमवते स्वयम्॥५१॥

स्वं रूपं दर्शयामास दिव्यं तत्परमेश्वरम्।

मैं तुम्हें दिव्य चक्षु प्रदान करती हूँ, मेरे ईश्वरीय रूप को देखो। इतना कहकर स्वयं उन्होंने हिमालय को विशेष ज्ञान प्रदान करके अपने दिव्य परमेश्वर रूप को दिखा दिया।

कोटिसूर्यप्रतीकाशं तेजोविष्यं निराकुलम्॥५२॥

ज्वालामालासहस्राक्षं कालानलशतोपमम्।

दंष्ट्राकरालं दुर्धर्षं जटामण्डलमण्डितम्॥५३॥

किरीटिनं गदाहस्तं शङ्खचक्रयुतं तथा।

त्रिशूलवरहस्तञ्च घोररूपं भयानकम्॥५४॥

प्रशान्तं सौम्यवदनमनन्तछर्ष्यसंयुतम्।

चन्द्रावयवलक्ष्मणां चन्द्रकोटिसमप्रभम्॥५५॥

किरीटिनं गदाहस्तं नूपुरैरुपशोभितम्।

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्॥५६॥

शङ्खचक्रयुतं काप्यं त्रिनेत्रं कृत्वावाससम्।

अण्डस्थं घण्डवाहस्थं ब्राह्मणाम्भ्यन्तरं परम्॥५७॥

सर्वशक्तिमयं शुभं सर्वाकारं सनातनम्।

ब्रह्मेन्द्रोपेन्द्रयोगीन्द्रैर्वन्द्यामपदाम्युजम्॥५८॥

सर्वतः पाणिपादानं सर्वतोऽक्षिणिरोमुखम्।

सर्वमावृत्य तिष्ठन्ती ददर्श परमेश्वरीम्॥५९॥

उनका वह रूप करोड़ों सूर्य के समान भास्वर, तेजो विम्बस्वरूप, निराकुल, सहस्रों ज्वाला की मालाओं से युक्त सैकड़ों कालाग्नि के समान, दंष्ट्राओं से भयंकर, दुर्धर्ष, जटामंडल से सुशोभित, मुकुटधारी, हाथ में गदा लिए, शंख-चक्रधारी, त्रिशूलवरहस्त, घोररूप, भयानक अत्यन्त शान्त, सौम्यमुख, अनन्त-आश्चर्य संयुक्त, चन्द्रशेखर, करोड़ों चन्द्रमा के समान प्रभाशाली किरीटधारी, गदाहस्त, नूपुर द्वारा उपशोभित, दिव्य माला तथा वस्त्रधारी, दिव्य गन्ध से अनुलिप्त, शंखचक्रधारी, कमनीय, त्रिनेत्र, व्याघ्रचर्मपरिधायी, ब्रह्माण्ड के अन्तर्गत तथा ब्रह्माण्ड के बहिर्भूत, सबके बहिःस्थ एवं आभ्यन्तरस्थ, सर्वशक्तिमय, शुभवर्ण, सर्वाकार एवं सनातन, ब्रह्मा, इन्द्र, उपेन्द्र और योगिन्द्रों द्वारा बन्दनीय चरणकमलवाला, सब ओर हाथ-पैर वाला और सब ओर नेत्र, शिर एवं मुख वाला था। ऐसे रूप को धारण करने वाली और सबको आवृत करके स्थित परमेश्वरी को देखा।

दृष्ट्वा तदीदृशं रूपं देव्या माहेश्वरं परम्।

भयेन च समाविष्टः स राजा हृष्टमानसः॥६०॥

देवी के इस श्रेष्ठ माहेश्वरी रूप को देखकर पर्वतराज भययुक्त तथा प्रसन्न मन हो गये।

आत्मन्याध्याय चात्पानमोक्षारं समनुस्मरन्।
नाम्नामष्टसहस्रेण तुष्टाव परमेश्वरीम्॥ ६१॥

वे आत्मा में ही आत्मा का आधान करके और ओंकार उच्चारण पूर्वक आठ हजार नामों से परमेश्वरी की स्तुति करने लगे।

हिमवानुवाच

शिवोमा परमा शक्तिरनन्ता निष्कलामला।
शान्ता माहेश्वरी नित्या शाश्वती परमाक्षरा॥ ६२॥
अचिन्त्या केवलानन्त्या शिवात्मा परमात्मिका।
अनादिरव्यया शुद्धा देवात्मा सर्वगाचला॥ ६३॥

हिमवान् ने कहा— आप शिवा हैं तथा उमा एवं परमाशक्ति अनन्ता और निष्कला एवं अमला हैं। आप शान्ता, माहेश्वरी, नित्या, शाश्वती एवं परमाक्षरा हैं। आप अचिन्त्या केवला-अनन्त्या-शिवात्मा-परमात्मिका अनादि, अवयवा, शुद्धा, देवात्मा, सर्वगा और अचला भी हैं।

एकानेकविभागस्था मायातीता सुनिर्मला।
महामाहेश्वरी सत्या महादेवी निरञ्जना॥ ६४॥
काष्ठा सर्वान्तरस्था च चिच्छक्तिरतिलालसा।
नन्दा सर्वात्मिका विद्या ज्योतीरूपामृताक्षरा॥ ६५॥
शान्तिः प्रतिष्ठा सर्वेषां निवृत्तिरमृतप्रदा।
व्योममूर्तिर्व्योमलया व्योमाधाराच्युतामरा॥ ६६॥
अनादिनिधनामोघा कारणात्पाकलाकुला।
स्वतः प्रथमजा नाभिरमृतस्यात्मसंश्रया॥ ६७॥

एक और अनेक विभाग में स्थित, मायातीत, अत्यन्त निर्मल, महामाहेश्वरी, सत्या, महादेवी, निरञ्जना, काष्ठा, सबके भीतर विद्यमान, चित् शक्ति, अतिलालसा, नन्दा, सर्वात्मिका, विद्या, ज्योतिरूपा, अमृता, अक्षरा, शान्ति, प्रतिष्ठा, निवृत्ति, अमृतप्रदा, व्योममूर्ति, व्योमलया, व्योमाधारा, अच्युता, अमरा। अनादिनिधना, अमोघा, कारणात्पा, कलाकुला, स्वतः प्रथमोत्पन्न, अमृतनाभि, आत्मसंश्रया।

प्राणेश्वरप्रिया माता महाभहिषवासिनी।
प्राणेश्वरी प्राणरूपा प्रधानपुरुषेश्वरी॥ ६८॥
महामायाऽथ दुष्यरा मूलप्रकृतिरीश्वरी।
सर्वशक्तिकलाकारा ज्योत्स्ना द्यौर्पहिमास्पदा॥ ६९॥
सर्वकार्यनियन्त्री च सर्वभूतेश्वरेश्वरी।
संसारयोनिः सकला सर्वशक्तिसमुद्भवा॥ ७०॥

संसारपोता दुर्बारा दुर्निरीक्ष्या दुरासदा।
प्राणशक्तिः प्राणविद्या योगिनी परमा कला॥ ७१॥

प्राणेश्वरप्रिया, माता, महामहिषवासिनी, प्राणेश्वरी, प्राणरूपा, प्रधान पुरुषेश्वरी, महामाया, सुदुष्यरा, मूलप्रकृति, ईश्वरी, सर्वशक्ति, कलाकारा, ज्योत्स्ना, द्यौः, महिमास्पदा, सर्वकामनियन्त्री, सर्वभूतेश्वरेश्वरी, संसारयोनि, सकला, सर्वशक्तिसमुद्भवा, संसारपोता, दुर्बारा, दुर्निरीक्ष्या, दुरासदा, प्राणशक्ति, प्राणविद्या, योगिनी, परमा, कला।

महाविभूतिर्दुर्धर्षा मूलप्रकृतिसम्भवा।
अनाद्यनन्तविभवा परमाद्यापकर्षिणी॥ ७२॥
सर्गस्थित्यन्तकारिणी सुदुर्वाच्या दुरत्यया।
शब्दयोनिः शब्दमयी नादाख्या नादविग्रहा॥ ७३॥
अनादिरव्यक्तगुणा महानन्दा सनातनी।
आकाशयोनिर्व्योमस्था महायोगेश्वरेश्वरी॥ ७४॥
महामाया सुदुष्यरा मूलप्रकृतिरीश्वरी।
प्रधानपुरुषातीता प्रधानपुरुषात्मिका॥ ७५॥

महाविभूति, दुर्धर्षा, मूलप्रकृतिसम्भवा, अनाद्यनन्तविभवा, परमाद्यापकर्षिणी, सृष्टि-स्थिति-लयकारिणी, सुदुर्वाच्या, दुरत्यया, शब्द-योनि, शब्दमयी, नादाख्या, नादविग्रहा, अनादि, अव्यक्तगुणा, महानन्दा, सनातनी, आकाशयोनि, योगस्था, महायोगेश्वर की ईश्वरी हैं। महामाया, सुदुष्यरा, मूलप्रकृति, ईश्वरी, प्रधानपुरुष से अतीत, प्रधानपुरुषस्वरूपा।

पुराणा चिन्मयी पुंसामादिपुरुषरूपिणी।
भूतान्तरस्था कूटस्था महापुरुषसंज्ञिता॥ ७६॥
जन्ममृत्युजरामीता सर्वशक्तिसमन्विता।
व्यापिनी चानवच्छिन्ना प्रधानानुप्रवेशिनी॥ ७७॥
क्षेत्रज्ञशक्तिरव्यक्तलक्षणा मलवर्जिता।
अनादिमायासम्भिन्ना त्रितत्वा प्रकृतिग्रहा॥ ७८॥
महामायासमुत्पन्ना तामसो पौरुषो भुवा।
व्यक्ताव्यक्तात्मिका कृष्णा रक्ता शुक्लप्रसूतिका॥ ७९॥

पुराणा, चिन्मयी, पुरुषों की आदिपुरुषरूपा, भूतान्तरस्था, कूटस्था, महापुरुष संज्ञिता, जन्म, मृत्यु और जरावस्था से परे, सर्वशक्तियुता, व्यापिनी, अनवच्छिन्ना, प्रधानानुप्रवेशिनी, क्षेत्रज्ञशक्ति, अव्यक्तलक्षणा, मलवर्जिता, अनादिमाया-सम्भिन्ना, त्रितत्वा, प्रकृतिग्रहा, महामायासमुत्पन्ना, तामसी, पौरुषी, ध्रुवा, व्यक्त-अव्यक्तस्वरूपा, कृष्णा, रक्ता, शुक्ला, प्रसूतिका।

अकार्या कार्यजननी नित्यं प्रसवधर्मिणी।
सर्गप्रलयनिर्मुक्ता सृष्टिस्थित्यन्तधर्मिणी॥८०॥
ब्रह्मगर्भा चतुर्विंश पदानाभाच्युतात्मिका।
वैद्युती शाम्भती योनिर्जगन्मातेश्वरप्रिया॥८१॥
सर्वाधारा महारूपा सर्वेश्वर्यसमन्विता।
विश्वरूपा महागर्भा विश्वेशेच्छानुवर्तिनी॥८२॥
महोयसी ब्रह्मयोनिः महालक्ष्मीसमुद्भवा।
महाविमानमध्यस्था महानिद्रात्महेतुका॥८३॥

अकार्या, कार्यजननी, नित्यप्रसवधर्मिणी,
सर्गप्रलयनिर्मुक्ता, सृष्टिस्थित्यन्तधर्मिणी, ब्रह्मगर्भा, चतुर्विंश,
पदानाभा, अच्युतात्मिका, वैद्युती, शाश्वती, योनि, जगन्माता,
ईश्वर प्रिया, सर्वाधारा, महारूपा, सर्वेश्वर्यसमन्विता,
विश्वरूपा, महागर्भा, विश्वेशेच्छानुवर्तिनी, महोयसी,
ब्रह्मयोनि, महालक्ष्मीसमुद्भवा, महाविमान के मध्य में
स्थित, महानिद्रा, आत्महेतुका।

सर्वसाधारणी सूक्ष्माह्वविद्या पारमार्थिका।
अनन्तरूपानन्तस्था देवी पुरुषमोहिनी॥८४॥
अनेकाकारसंस्थाना कालत्रयविवर्जिता।
ब्रह्मजन्मा हरेर्मूर्तिब्रह्मविष्णुशिवात्मिका॥८५॥
ब्रह्मेशविष्णुजननी ब्रह्माख्या ब्रह्मसंश्रया।
व्यक्ता प्रथमजा ब्राह्मी महती ब्रह्मरूपिणी॥८६॥
वैराग्यैश्वर्यधर्मात्मा ब्रह्ममूर्ति इदिस्थिता।
अपां योनिः स्वयम्भूतिर्मानसी तत्त्वसम्भवा॥८७॥

सर्वसाधारणी, सूक्ष्मा, अविद्या, पारमार्थिका, अनन्तरूपा,
अनन्तस्था, पुरुषमोहिनी, अनेक आकारों में अवस्थिता,
कालत्रयविवर्जिता, ब्रह्मजन्मा हरि की मूर्ति, ब्रह्म-
विष्णुशिवात्मिका, ब्रह्मेश-विष्णु-जननी, ब्रह्माख्या,
ब्रह्मसंश्रया, व्यक्ता, प्रथमजा, ब्राह्मी, महती ब्रह्मरूपिणी,
वैराग्यैश्वर्यधर्मात्मा, ब्रह्ममूर्ति, इदिस्थिता, अपांयोनि,
स्वयम्भूति, मानसी, तत्त्वसंभवा।

ईश्वराणी च शर्वाणी शंकरार्धशरीरिणी।
भवानी चैव रुद्राणी महालक्ष्मीरधाम्बिका॥८८॥
महेश्वरसमुत्पन्ना भुक्तिमुक्तिफलप्रदा।
सर्वेश्वरी सर्ववन्द्या नित्यं मुदितमानसा॥८९॥
ब्रह्मेन्द्रोपेन्द्रनमिता शंकरेच्छानुवर्तिनी।
ईश्वरार्धासनगता महेश्वरपतिव्रता॥९०॥
सकृद्विभाता सर्वार्त्तिसमुद्रपरिशोषिणी।
पार्वती हिमवत्पुत्री परमानन्ददायिनी॥९१॥

ईश्वराणी, शर्वाणी, शंकरार्धशरीरिणी, भवानी, रुद्राणी,
महालक्ष्मी, अम्बिका। महेश्वरसमुत्पन्ना, भुक्तिमुक्तिफलप्रदा,
सर्वेश्वरी, सर्ववन्द्या, नित्यमुदितमानसा, ब्रह्मेन्द्रोपेन्द्रनमिता,
शंकरेच्छानुवर्तिनी, ईश्वरार्धासनगता, महेश्वरपतिव्रता।
सकृद्विभाता, सर्वार्त्तिसमुद्रपरिशोषिणी, पार्वती, हिमवत्पुत्री,
परमानन्ददायिनी।

गुणाढ्या योगजा योग्या ज्ञानमूर्तिर्विकाशिनी।
सावित्री कमला लक्ष्मीः श्रीरनन्तोरसि स्थिता॥९२॥
सरोजनिलया गंगा योगनिद्रा सुरार्दिनी।
सरस्वती सर्वविद्या जगज्ज्येष्ठा सुमंगला॥९३॥
वाग्देवी वरदा वाच्या कीर्तिः सर्वार्थसाधिका।
योगीश्वरी ब्रह्मविद्या महाविद्या सुशोभना॥९४॥
गुह्यविद्यात्मविद्या च धर्मविद्यात्मभाविता।
स्वाहा विश्वम्भरा सिद्धिः स्वधा मेधा धृतिःश्रुतिः॥९५॥

गुणाढ्या, योगजा, योग्या, ज्ञानमूर्ति, विकासिनी, सावित्री,
कमला, लक्ष्मी, श्री, अनन्ता, उरसिस्थिता, सरोजनिलया,
गंगा, योगनिद्रा, सुरार्दिनी, सरस्वती, सर्वविद्या, जगज्ज्येष्ठा,
सुमंगला। वाग्देवी, वरदा, वाच्या, कीर्ति, सर्वार्थसाधिका,
योगीश्वरी, ब्रह्मविद्या, महाविद्या, सुशोभना, गुह्यविद्या,
आत्मविद्या, धर्मविद्या, आत्मभाविता, स्वाहा, विश्वम्भरा,
सिद्धि, स्वधा, मेधा, धृति, श्रुति।

नीतिः सुनीतिः सुकृतिर्माधवी नरवाहिनी।
पूज्या विभावती सौम्या भोगिनी भोगशायिनी॥९६॥
शोभा च शंकरी लोला मालिनी परमेष्ठिनी।
त्रैलोक्यसुन्दरी नम्या सुन्दरी कामचारिणी॥९७॥
पहानुभावा सत्त्वस्था महामहिषमर्दिनी।
पद्मनाभा पापहरा विचित्रमुकुटांगदा॥९८॥
कान्ता चित्राम्बरधरा दिव्याभरणभूषिता।
हंसाख्या व्योमनिलया जगत्सृष्टिविवर्धिनी॥९९॥

नीति, सुनीति, सुकृति, माधवी, नरवाहिनी, पूज्या,
विभावती, सौम्या, भोगिनी, भोगशायिनी, शोभा, शंकरी,
लोला, मालिनी, परमेष्ठिनी, त्रैलोक्यसुन्दरी, नम्या, सुन्दरी,
कामचारिणी, महानुभावा, सत्त्वस्था, महामहिषमर्दिनी,
पद्मनाभा, पापहरा, विचित्रमुकुटांगदा, कान्ता, चित्राम्बरधरा,
दिव्याभरणभूषिता, हंसाख्या, व्योमनिलया, जगत्सृष्टि
विवर्धिनी।

नियन्त्री यन्त्रमध्यस्था नंदिनी भद्रकालिका।
आदित्यवर्णा कौबेरी मयूरवरवाहना॥१००॥

वृषासनगता गौरी महाकाली सुरार्चिता।
 अदितिर्नियता रौद्रा पद्मगर्भा विवाहना॥ १०१॥
 विरूपाक्षी लेलिहाना महासुरविनाशिनी।
 महाफलानवद्योगी कामरूपा विभावरी॥ १०२॥
 विचित्ररत्नमुकुटा प्रणतार्तिप्रभञ्जनी।
 कौशिकी कर्षणी रात्रिस्त्रिदशार्तिविनाशिनी॥ १०३॥

नियन्त्री, यन्त्रमध्यस्था, नन्दिनी, भद्रकालिका,
 आदित्यवर्णा, कौबेरी, मयूर-वरवाहना, वृषासनगता, गौरी,
 महाकाली, सुरार्चिता, अदिति, नियता, रौद्रा, पद्मगर्भा,
 विवाहना, विरूपाक्षी, लेलिहाना, महासुरविनाशिनी,
 महाफला, अनवद्योगी, कामरूपा, विभावरी,
 विचित्ररत्नमुकुटा, प्रणतार्तिप्रभञ्जनी, कौशिकी, कर्षणी, रात्रि,
 त्रिदशार्तिविनाशिनी।

बहुरूपा स्वरूपा च विरूपा रूपवर्जिता।
 भक्तार्तिशमनी भव्या भवतापविनाशिनी॥ १०४॥
 निर्गुणा नित्यविभवा निःसारा निरपत्रपा।
 तपस्विनी सामगौतिर्भवाङ्गनिलयालया॥ १०५॥
 दीक्षा विद्याधरी दीप्ता महेन्द्रविनिपातिनी।
 सर्वातिशायिनी विश्वा सर्वसिद्धिप्रदायिनी॥ १०६॥
 सर्वेश्वरप्रियाभार्या समुद्रान्तरवासिनी।
 अकलंका निराधारा नित्यसिद्धा निरामया॥ १०७॥

बहुरूपा, स्वरूपा, विरूपा, रूपवर्जिता, भक्तार्तिशमनी।
 भव्या, भवतापविनाशिनी, निर्गुणा, नित्यविभवा, निःसारा,
 निरपत्रपा, तपस्विनी, सामगौति, भवाङ्गनिलयालया, दीक्षा,
 विद्याधरी, दीप्ता, महेन्द्रविनिपातिनी, सर्वातिशायिनी, विश्वा,
 सर्वसिद्धिप्रदायिनी, सर्वेश्वरप्रियाभार्या, समुद्रान्तरवासिनी,
 अकलंका, निराधारा, नित्यसिद्धा, निरामया।

कामधेनु बृहद्गर्भा श्रीमती मोहनाशिनी।
 निःसंकल्पा निरातङ्गा विनया विनयप्रिया॥ १०८॥
 ज्वालामालासहस्राक्ष्या देवदेवी मनोमयी।
 महाभगवती भर्गा वासुदेवसमुद्भवा॥ १०९॥
 महेन्द्रोपेन्द्रभगिनी भक्तिगम्या परावरा।
 ज्ञानज्ञेया जरातीता वेदान्तविषया गतिः॥ ११०॥
 दक्षिणा दहती दोर्घा सर्वभूतनपस्कृता।
 योगमाया विभागज्ञा महामोहा गरीयसी॥ १११॥

कामधेनु, बृहद्गर्भा, श्रीमती, मोहनाशिनी, निःसंकल्पा,
 निरातङ्गा, विनया, विनयप्रिया, ज्वालामालासहस्राक्ष्या,
 देवदेवी, मनोमयी, महाभगवती, भर्गा, वासुदेवसमुद्भवा,

महेन्द्रोपेन्द्रभगिनी, भक्तिगम्या, परावरा, ज्ञान-ज्ञेया,
 जरातीता, वेदान्तविषया, गतिरूपा, दक्षिणा, दहती, दोर्घा,
 सर्वभूतनपस्कृता, योगमाया, विभागज्ञा, महामोहा, गरीयसी।

सन्ध्या सर्वसमुद्रभूतिर्ब्रह्मविद्याश्रयादिभिः।
 बीजाङ्कुरसमुद्रभूतिर्महाशक्तिर्महामतिः॥ ११२॥
 क्षान्तिः प्रज्ञा चित्तिः सच्चिन्महाभोगीन्द्रशायिनी।
 विकृतिः शाङ्करी शास्तिर्गणगन्धर्वसेविता॥ ११३॥
 वैश्वानरी महाशाला महासेना गुहप्रिया।
 महारात्रिः शिवानन्दा शची दुःस्वप्ननाशिनी॥ ११४॥
 इज्या पूज्या जगद्धात्री दुर्विनेया सुरुषिणी।
 तपस्विनी समाधिस्था त्रिनेत्रा दिवि संस्थिता॥ ११५॥

सन्ध्या, ब्रह्मविद्याश्रयादि द्वारा सबकी उत्पत्ति का कारण,
 बीजाङ्कुरसमुद्भूति, महाशक्ति, महामति, क्षान्ति, प्रज्ञा, चित्ति,
 सत्चित्, महाभोगीन्द्र-शायिनी, विकृति, शाङ्करी, शास्ति,
 गणगन्धर्वसेविता, वैश्वानरी, महाशाला महासेना, गुहप्रिया,
 महारात्रि, शिवानन्दा, शची, दुःस्वप्न-नाशिनी, इज्या, पूज्या,
 जगद्धात्री, दुर्विनेया सुरुषिणी, तपस्विनी, समाधिस्था,
 त्रिनेत्रा, दिवि, संस्थिता।

गुहाम्बिका गुणोत्पत्तिर्महापीठ मरुत्सुता।
 हव्यवाहान्तरागादिः हव्यवाहसमुद्भवा॥ ११६॥
 जगद्योनिर्जगन्माता जन्ममृत्युजरातिगा।
 बुद्धिर्महाबुद्धिमती पुरुषान्तरवासिनी॥ ११७॥
 तरस्विनी समाधिस्था त्रिनेत्रा दिवि संस्थिता।
 सर्वेन्द्रियमनोमाता सर्वभूतहृदि स्थिता॥ ११८॥
 संसारतारिणी विद्या ब्रह्मवादिमनो लया।
 ब्रह्मणी बृहती ब्राह्मी ब्रह्मभूता भवारिणी॥ ११९॥

गुहाम्बिका, गुणोत्पत्ति, महापीठ, मरुत्सुता,
 हव्यवाहान्तरागादि, हव्यवाहसमुद्भवा, जगद्योनि, जगन्माता,
 जन्ममृत्युजरातिगा, बुद्धि, महाबुद्धिमती, पुरुषान्तरवासिनी,
 तरस्विनी, समाधिस्था, त्रिनेत्रा, दिविसंस्थिता,
 सर्वेन्द्रियमनोमाता, सर्वभूतहृदिस्थिता, संसारतारिणी, विद्या,
 ब्रह्मवादिमनो लया, ब्रह्मणी, बृहती, ब्राह्मी, ब्रह्मभूता,
 भवारिणी।

हिरण्यमयी महारात्रिः संसारपरिवर्तिका।
 सुमालिनी सुरूपा च भाविनी हारिणी प्रभा॥ १२०॥
 उन्मीलनी सर्वसहा सर्वप्रत्ययसक्षिणी।
 सुसौम्या चन्द्रवदना ताण्डवासक्तमानसा॥ १२१॥
 सत्त्वशुद्धिकरी शुद्धिर्मलयत्रविनाशिनी।

जगत्त्रिया जगन्मूर्तिस्त्रिमूर्तिरमृताश्रया॥ १२२॥

निराश्रया निराहारा निरंकुशपदोद्भवा॥

चन्द्रहस्ता विचित्राङ्गी स्रग्विणी पद्मधारिणी॥ १२३॥

हिरण्मयी, महारात्रि, संसारपरिवर्तिका, सुमालिनी, सुरूपा, भाविनी, हारिणी, प्रभा, उन्मीलनी, सर्वसहा, सर्वप्रत्ययसाक्षिणी, सुसौम्या, चन्द्रवदना, ताण्डवासक्त-मानसा, सत्त्वशुद्धिकरी, शुद्धि, मलत्रय-विनाशिनी, जगत्त्रिया, जगन्मूर्ति, त्रिमूर्ति, अमृताश्रया, निराश्रया, निराहारा, निरंकुशपदोद्भवा, चन्द्रहस्ता, विचित्राङ्गी, स्रग्विणी, पद्मधारिणी।

परावरविधानज्ञा महापुरुषपूर्वजा॥

विश्वेश्वरप्रिया विद्युत् विद्युज्जिह्वा जितश्रमा॥ १२४॥

विद्यामयी सहस्राक्षी सहस्रवदनात्मजा॥

सहस्ररश्मिः सर्वस्था महेश्वरपदाश्रया॥ १२५॥

क्षालिनि मृण्मयी व्यासा तैजसी पद्मबोधिका॥

महामायाश्रया मान्या महादेवमनोरमा॥ १२६॥

व्योमलक्ष्मीः सिंहस्था चेकितानामितप्रभा॥

वीरेश्वरी विमानस्था विशोका शोकनाशिनी॥ १२७॥

परावरविधानज्ञा, महापुरुषपूर्वजा, विश्वरप्रिया, विद्युत्, विद्युज्जिह्वा, जितश्रमा, विद्यामयी, सहस्राक्षी, सहस्रवदनात्मजा, सहस्ररश्मि, सत्त्वस्था, महेश्वरपदाश्रया, क्षालिनी, मृण्मयी, व्यासा, तैजसी, पद्मबोधिका, महामायाश्रया, मान्या, महादेवमनोरमा, व्योमलक्ष्मी, सिंहस्था, चेकिताना, अमितप्रभा, वीरेश्वरी, विमानस्था, विशोका, शोकनाशिनी।

अनाहता कुण्डलिनी नलिनी पद्मभासिनी।

सदानन्दा सदाकीर्तिः सर्वभूताश्रयस्थिता॥ १२८॥

वाग्देवता ब्रह्मकला कलातीता कलारणी।

ब्रह्मश्री ब्रह्महृदया ब्रह्मविष्णु शिवप्रिया॥ १२९॥

व्योमशक्तिः त्रियाशक्तिर्ज्ञानशक्तिः परा गतिः।

क्षोभिका बयिका भेद्या भेदाभेदविवर्जिता॥ १३०॥

अभिन्ना भिन्नसंस्थाना वसिनी वंशहारिणी।

गुह्यशक्तिर्गुणातीता सर्वदा सर्वतोमुखी॥ १३१॥

अनाहता, कुण्डलिनी, नलिनी, पद्मभासिनी, सदानन्दा, सदाकीर्ती, सर्वभूताश्रयस्थिता, वाग्देवता, ब्रह्मकला, कलातीता, कलारणी, ब्रह्मश्री, ब्रह्महृदया, ब्रह्मविष्णु-शिवप्रिया, व्योमशक्ति, त्रियाशक्ति, ज्ञानशक्ति, परागति, क्षोभिका, भेद्या, भेदाभेदविवर्जिता, अभिन्ना, भिन्नसंस्थाना,

वसिनी, वंशहारिणी, गुह्यशक्ति, गुणातीता, सर्वदा, सर्वतोमुखी।

भगिनी भगवत्पत्नी सकला कालहारिणी।

सर्ववित् सर्वतोभद्रा गुह्यातीता गुहावलिः॥ १३२॥

प्रक्रिया योगमाता च गङ्गा विश्वेश्वरेश्वरी।

कलिला कपिला कान्ता कमलाभा कलानतरा॥ १३३॥

पुण्या पुष्करिणी भोक्त्रो पुरन्दरपुरस्सरा।

पोषिणी परमैश्वर्यभूतिदा भूतिभूषणा॥ १३४॥

पञ्चब्रह्मसमुत्पत्तिः परमार्थार्थविग्रहा।

धर्मोदया भानुमती योगिज्ञेया मनोजवा॥ १३५॥

भगिनी, भगवत्पत्नी, सकला, कालहारिणी, सर्ववित्, सर्वतोभद्रा, गुह्यातीता, गुहावलि, प्रक्रिया, योगमाता, गंगा, विश्वेश्वरेश्वरी, कलिला, कपिला, कान्ता, कमलाभा, कलानतरा, पुण्या, पुष्करिणी, भोक्त्रो, पुरन्दरपुरःसरा, पोषिणी, परमैश्वर्यभूतिदा, भूतिभूषणा, पञ्चब्रह्मसमुत्पत्ति, परमार्थार्थविग्रहा, धर्मोदया, भानुमती, योगिज्ञेया, मनोजवा।

मनोरमा मनोरस्का तापसी वेदरूपिणी।

वेदशक्तिर्वेदमाता वेदविद्याप्रकाशिनी॥ १३६॥

योगेश्वरेश्वरी माता महाशक्तिर्मनोमयी।

विश्वावस्था वियन्मूर्तिर्विद्युन्माला विहायसी॥ १३७॥

किन्नरी सुरभी विद्या नन्दिनी नन्दिवल्लभा।

भारती परमानन्दा परापरविभेदिका॥ १३८॥

सर्वप्रहरणोपेता काम्या कामेश्वरेश्वरी।

अचिन्त्यानन्तविभवा भूलेखा कनकप्रभा॥ १३९॥

मनोरमा, मनोरस्का, तापसी, वेदरूपिणी, वेदशक्ति, वेदमाता, वेदविद्या-प्रकाशिनी, योगेश्वरेश्वरी, माता, महाशक्ति, मनोमयी, विश्वावस्था, वियन्मूर्ति, विद्युन्माला, विहायसी, किन्नरी, सुरभी, विद्या, नन्दिनी, नन्दिवल्लभा, भारती, परमानन्दा, परापरविभेदिका, सर्वप्रहरणोपेता, काम्या, कामेश्वरेश्वरी, अचिन्त्या, अनन्तविभवा, भूलेखा, कनकप्रभा।

कृष्णाङ्गी धनरत्नाढ्या सुगन्धा गन्धदायिनी।

त्रिविक्रमपदोद्भूता धनुष्याणिः शिवोदया॥ १४०॥

सुदुर्लभा धनश्रद्धा धन्या पिङ्गललोचना।

ज्ञानिः प्रभावती दीप्तिः पङ्कजायतलोचना॥ १४१॥

आद्या भूः कप्तलोद्भूता गवां माता रणप्रिया।

सक्तिया गिरिशा शुद्धिर्नित्यपुष्टा निरन्तरा॥ १४२॥

दुर्गा कात्यायनी चंडी चर्च्चितांगा सुविग्रहा।

हिरण्यवर्णा जगती जगद्यंत्रप्रवर्तिका॥ १४३॥

कूष्माण्डी, धनरत्नाढ्या, सुगन्धा, गन्धदायिनी, त्रिविक्रमपदोद्भूता, धनुष्पाणि, शिवोदया, सुदुर्लभा, धनाध्याक्षा, धन्या, पिंगललोचना, शान्ति, प्रभावती, दीप्ति, पंकज के समान दीर्घ नेत्रवाली, आद्या, भू, कमलोद्भूता, गोमाता, रणप्रिया, सत्क्रिया, गिरिशा, शुद्धि, नित्यपुष्टा, निरन्तरा, दुर्गा, कात्यायनी, चंडी, चर्चितांगा, सुविग्रहा, हिरण्यवर्णा, जगती, जगद्यंत्रप्रवर्तिका।

मन्दराग्निनिवासा च गरहा स्वर्णमालिनी।

रत्नमाला रत्नगर्भा पुष्टिर्विश्वप्रमाथिनी॥ १४४॥

पद्मनाभा पद्मनिभा नित्यरुष्टामृतोद्भवा।

धुन्वती दुष्प्रकम्पा च सूर्यमाता दृषद्गती॥ १४५॥

महेन्द्रभगिनी सौम्या वरेण्या वरदायिका।

कल्याणी कमलावासा पञ्चचूडा वरप्रदा॥ १४६॥

वाच्यामरेश्वरी विद्या दुर्जया दुरतिक्रमा।

कालरात्रिर्माहावेगा वीरभद्रप्रिया हिता॥ १४७॥

मन्दराचलनिवासा, गरहा, स्वर्णमालिनी, रत्नमाला,

रत्नगर्भा, पुष्टि, विश्वप्रमाथिनी, पद्मनाभा, पद्मनिभा, नित्यरुष्टा,

अमृतोद्भवा, धुन्वती, दुष्प्रकम्पा, सूर्यमाता, दृषद्गती,

महेन्द्रभगिनी, सौम्या, वरेण्या, वरदायिका, कल्याणी,

कमलावासा, पञ्चचूडा, वरप्रदा, वाच्या, अमरेश्वरी, विद्या,

दुर्जया, दुरतिक्रमा, कालरात्रि, माहावेगा, वीरभद्रप्रिया, हिता।

भद्रकाली जगन्माता भक्तानां भद्रदायिनी।

कराला पिंगलाकारा कामभेदा महास्वना॥ १४८॥

यशस्विनी यशोदा च षडध्वपरिवर्तिका।

शङ्खिनी पद्मिनी सांख्या सांख्ययोगप्रवर्तिका॥ १४९॥

चैत्रा संवत्सराख्ण्डा जगत्सम्पूरणी ध्वजा।

शुंभारिः खेचरी स्वस्था कंबुश्रीवाकलिप्रिया॥ १५०॥

खगध्वजा खगारूढा वाराही पूगमालिनी।

ऐश्वर्यपद्मनिलया विरक्ता गरुडासना॥ १५१॥

भद्रकाली, जगन्माता, भक्तमंगलदायिनी, कराला,

पिंगलाकारा, कामभेदा, महास्वना, यशस्विनी, यशोदा,

षडध्वपरिवर्तिका, ध्वजा, शंखिनी, पद्मिनी, सांख्या,

सांख्ययोगप्रवर्तिका, चैत्रा, संवत्सराख्ण्डा, जगत्सम्पूरणी,

ध्वजा, शुंभारि, खेचरी, स्वस्था, कंबुश्रीवा, कलिप्रिया,

खगध्वजा, खगारूढा, वाराही, पूगमालिनी, ऐश्वर्य-

पद्मनिलया, विरक्ता, गरुडासना।

जयन्ती हृद्गुहागम्या गह्वरेष्ठा गणात्रिणीः।

सङ्कल्पसिद्धा साम्यस्था सर्वविज्ञानदायिनी॥ १५२॥

कलिः कल्कविहन्त्री च गुह्योपनिषदुत्तमा।

निष्ठा दृष्टिः स्मृतिर्व्याप्तिः पुष्टिस्तुष्टिः क्रियावती॥ १५३॥

विध्यामरेश्वरेशाना भुक्तिर्भुक्तिः शिवाभृता।

लोहिता सर्पमाला च भौषणा वनमालिनी॥ १५४॥

अनन्तशयनानन्ता नरनारायणोद्भवा।

नृसिंही दैत्यमथनी शङ्खचक्रगदाधरा॥ १५५॥

आप जयन्ती, हृद्गुहागम्या, गह्वरेष्ठा, गणात्रिणी,

संकल्पसिद्धा, साम्यस्था, सर्वविज्ञानदायिनी, कलि,

कल्कविहन्त्री, गुह्योपनिषदुत्तमा, निष्ठा, दृष्टि, स्मृति, व्याप्ति,

पुष्टि, तुष्टि, क्रियावती, समस्त देवेश्वरों की शासिका, भुक्ति,

भुक्ति, शिवा, अमृता, लोहिता, सर्पमाला, भौषणी,

वनमालिनी, अनन्तशयना, अनन्ता, नरनारायणोद्भवा,

नृसिंही, दैत्यमथनी, शंखचक्रगदाधरा हैं।

सङ्कल्पणी समुत्पत्तिरम्बिका पादसंश्रया।

महाज्वाला महाभूतिः सुपूर्तिः सर्वकामधुक्॥ १५६॥

शुभ्रा च सुस्तना सौरी धर्मकामार्थमोक्षदा।

भूमध्यनिलया पूर्वा पुराणपुरुषारणिः॥ १५७॥

महाविभूतिदा मध्या सरोजनयना समा।

अष्टादशभुजानाद्या नीलोत्पलदलप्रभा॥ १५८॥

सर्वशक्त्यासनारूढा धर्माधर्मविवर्जिता।

वैराग्यज्ञाननिरता निरालोका निरिन्द्रिया॥ १५९॥

आप संकर्षणी, समुत्पत्ति, अम्बिका, पादसंश्रया,

महाज्वाला, महाभूति, सुपूर्ति, सर्वकामधुक्, शुभ्रा, सुस्तना,

सौरी, धर्मकामार्थमोक्षदा, भूमध्यनिलया, पूर्वा, पुराण-

पुरुषारणि, महाविभूतिदा, मध्या, सरोजनयना, समा,

अष्टादशभुजा, अनाद्या, नीलोत्पलदलप्रभा, सर्वशक्त्या-

सनारूढा, धर्माधर्मविवर्जिता, वैराग्यज्ञाननिरता, निरालोका,

निरिन्द्रिया।

विचित्रगहनाधारा शश्वत्स्थानवासिनी।

स्थानेश्वरी निरानन्दा त्रिशुलव्यवार्तिणी॥ १६०॥

अज्ञेयदेवतापूर्तिर्देवता वरदेवता।

गणाम्बिका गिरेः पुत्री निशुम्भविनिपातिनी॥ १६१॥

अवर्णा वर्णरहिता त्रिवर्णा जीवसम्भवा।

अनन्तवर्णानन्यस्था शङ्करी शान्तयानसा॥ १६२॥

अगोत्रा गोमती गोची गुह्यरूपा गुणोत्तरा।

गौर्गर्गव्यप्रिया गौपी गणेश्वरनमस्कृता॥ १६३॥

विचित्रगहनाधारा, शाश्वतस्थानवासिनी, स्थानेश्वरी, निरानन्दा, त्रिशूलवरधारिणी, अशेषदेवतामूर्ति, देवता, वरदेवता, गणाम्बिका, गिरेःपुत्री, निशुम्भविनिपातिनी, अवर्णा, वर्णरहिता, त्रिवर्णा, जीवसंभवा, अनन्तवर्णा, अनन्यस्था, शंकरी, शान्तिमानसा, अगोत्रा, गोमती, गोप्त्री, गुह्यरूपा, गुणोत्तरा, गो, गोः, गव्यप्रिया, गौणो, गणेश्वरनमस्कृता (ये नाम भी आपके हैं)।

सत्यभामा सत्यसन्धा त्रिसन्धा सन्धिर्वर्जिता।
सर्ववादाश्रया सांख्या सांख्ययोगसमुद्भवा॥ १६४॥
असंख्येयाप्रमेयाख्या शून्या शुद्धकुलोद्भवा।
बिन्दुनादसमुत्पत्तिः शम्भुवामा शशिप्रभा॥ १६५॥
पिशङ्गा भेदरहिता मनोज्ञा मधुसूदनी।
महाश्रीः श्रीसमुत्पत्तिस्तमःपारे प्रतिष्ठिता॥ १६६॥
त्रितत्त्वमाता त्रिविधा सुसूक्ष्मपदसंश्रया।
शान्ता भीता मलातीता निर्विकारा शिवाश्रया॥ १६७॥

आप सत्यभामा, सत्यसन्धा, त्रिसन्धा, सन्धिर्वर्जिता, सर्ववादाश्रया, सांख्या, सांख्ययोगसमुद्भवा, असंख्येया, अप्रमेयाख्या, शून्या, शुद्धकुलोद्भवा, बिन्दुनादसमुत्पत्ति, शम्भुवामा, शशिप्रभा, पिशङ्गा, भेदरहिता, मनोज्ञा, मधुसूदनी, महाश्रीः श्रीसमुत्पत्ति और तम से परे प्रतिष्ठित हैं। आप त्रितत्त्वमाता, त्रिविधा, सुसूक्ष्मपदसंश्रया, शान्ता, भीता, मलातीता, निर्विकारा, शिवाश्रया हैं।

शिवाख्या चित्तनिलया ज्ञिवज्ञानस्वरूपिणी।
दैत्यदानवनिर्माथी काश्यपी कालकर्णिका॥ १६८॥
शास्त्रयोनिः क्रियापूर्तिस्तुर्वर्गप्रदर्शिका।
नारायणी नरोत्पत्तिः कौमुदी लिङ्गधारिणी॥ १६९॥
कामुकी कलिताभावा परावरविभूतिदा।
वराङ्गजातमहिमा बडवा वामलोचना॥ १७०॥
सुभद्रा देवकी सीता वेदवेदाङ्गपारगा।
मनस्विनी मन्युमाता महामन्युसमुद्भवा॥ १७१॥

आप शिवा नाम से प्रसिद्ध, चित्तनिलया, शिवज्ञानस्वरूपिणी, दैत्यदानवनिर्माथी, काश्यपी, काल-कर्णिका हैं। आप ही शास्त्र की योनिरूपा, क्रियामूर्ति, चतुर्वर्गप्रदर्शिका, नारायणी, नरोत्पत्ति, कौमुदी, लिङ्गधारिणी, कामुकी, कलिताभावा, परावरविभूतिदा, वराङ्गजातमहिमा, बडवा, वामलोचना, सुभद्रा, देवकी, सीता, वेदवेदाङ्गपारगा, मनस्विनी, मन्युमाता, महामन्युसमुद्भवा हैं।

अमन्युरमृतास्वादा पुरुहूता पुरुहूता।
अशोच्या भिन्नविषया हिरण्यरजतप्रिया॥ १७२॥
हिरण्यरजनी हेमा हेमाभरणभूषिता।
विभ्राजमाना दुर्ज्ञेया ज्योतिष्टोमफलप्रदा॥ १७३॥
महानिद्रासमुद्भूतिरनिद्रा सत्यदेवता।
दीर्घा ककुचिनी हृद्या शान्तिदा शान्तिवर्द्धिनी॥ १७४॥
लक्ष्म्यादिशक्तिजननी शक्तिचक्रप्रवर्तिका।
त्रिशक्तिजननी जन्या षडूर्मिपरिवर्जिता॥ १७५॥

आप अमन्यु, अमृतास्वादा, पुरुहूता, पुरुहूता, अशोच्या, भिन्नविषया, हिरण्यरजतप्रिया, हिरण्यरजनी, हेमा, हेमाभरणभूषिता, विभ्राजमाना, दुर्ज्ञेया, ज्योतिष्टोमफलप्रदा। महानिद्रासमुद्भूति, अनिद्रा, सत्यदेवता, दीर्घा, ककुचिनी, हृद्या, शान्तिदा, शान्तिवर्द्धिनी, लक्ष्म्यादिशक्तियों की जननी, शक्तिचक्र को प्रवर्तिका, त्रिशक्तिजननी, जन्या और षडूर्मिपरिवर्जिता हैं।

सुधीता कर्मकरणी युगान्तदहनात्मिका।
संकर्मणो जगद्धात्री कामयोनिः किरीटिनी॥ १७६॥
ऐंद्री त्रैलोक्यनमिता वैष्णवी परमेश्वरी।
प्रद्युम्नदयिता दात्री युग्मदृष्टिस्त्रिलोचना॥ १७७॥
मदोत्कटा हंसगतिः प्रचण्डा चण्डविक्रमा।
वृषावेशा वियन्माता विन्ध्यपर्वतवासिनी॥ १७८॥
हिमवन्मैरुनिलया कैलासगिरिवासिनी।
चाणूरहन्तनया नीतिज्ञा कामरूपिणी॥ १७९॥

सुधीता, कर्मकरणी, युगान्तदहनात्मिका, संकर्मणी, जगद्धात्री, कामयोनि, किरीटिनी, ऐन्द्री, त्रैलोक्यनमिता, वैष्णवी, परमेश्वरी, प्रद्युम्नदयिता, दात्री, युग्मदृष्टि, त्रिलोचना, मदोत्कटा, हंसगति, प्रचण्डा, चण्डविक्रमा, वृषावेशा, वियन्माता, विन्ध्यपर्वतवासिनी, हिमवन्मैरुनिलया, कैलास-गिरिवासिनी, चाणूरहन्तनया, नीतिज्ञा, कामरूपिणी (आप ही हैं)।

वेदविद्या व्रतस्मात्ता ब्रह्मशैलनिवासिनी।
वीरभद्रप्रजा वीरा महाकामसमुद्भवा॥ १८०॥
विद्याधरप्रिया सिद्धा विद्याधरनिराकृतिः।
आप्यायनी हरती च पावनी पोषणी कला॥ १८१॥
मातृका मन्मथोद्भूता वारिजा वाहनप्रिया।
करीषिणी सुधायाणी यौणावादनस्तपरा॥ १८२॥
सेविता सेविका सेव्या सिनीवाली गरुभती।
अस्वती हिरण्यक्षी भृगाङ्गा मानदायिनी॥ १८३॥

आप ही वेदविद्या, व्रतस्नाता, ब्रह्मशैलनिवासिनी, वीरभद्रप्रजा, वीरा, महाकामसमुद्भवा, विद्याधरप्रिया, सिद्धा, विद्याधरनिराकृति, आप्यायनी, हरन्ती, पावनी, पोषणी, कला, मातृका, मन्मथोद्भूता, वारिजा, वाहनप्रिया, करीषिणी, सुधावाणी, वीणावादनतत्पर, सेविता, सेविका, सेव्या, सिनोवाली, गरुत्मती, अरुन्धती, हिरण्याक्षी, मृगांका, मानदायिनी हैं।

वसुप्रदा वसुर्मती वसोद्धारा वसुधरा।

धाराधरा वरारोहा परावाससहस्रदा॥ १८४॥

श्रीफला श्रीमती श्रीशा श्रीनिवासा शिवप्रिया।

श्रीधरा श्रीकरी कल्या श्रीधरार्द्धशरीरिणी॥ १८५॥

अनंतदृष्टिरक्षुद्रा धात्रीशा धनदप्रिया।

निहन्त्री दैत्यसङ्घानां सिंहिका सिंहवाहना॥ १८६॥

सुवर्चला च सुश्रोणी सुकीर्तिश्छिन्नसंशया।

रसज्ञा रसदा रामा लेलिहानापुत्रस्रवा॥ १८७॥

आप वसुप्रदा वसुमती, वसोधारा, वसुन्धरा, धाराधरा, वरारोहा, परावाससहस्रदा, श्रीफला, श्रीमती, श्रीशा, श्रीनिवासा, शिवप्रिया, श्रीधरा, श्रीकरी, कल्या, श्रीधरार्धशरीरिणी, अनन्तदृष्टि, अक्षुद्रा, धात्रीशा, धनदप्रिया, दैत्यसंधनिहन्त्री, सिंहिका, सिंहवाहना, सुवर्चला, सुश्रोणी, सुकीर्ति, छिन्नसंशया, रसज्ञा, रसदा, रामा, लेलिहाना, अमृतस्रवा हैं।

नित्योदिता स्वयंज्योतिरुत्सुका मृतजीवना।

वज्रदण्डा वज्रजिह्वा वैदेही वज्रविग्रहा॥ १८८॥

मङ्गल्या मङ्गला माला निर्मला मलहारिणी।

गान्धर्वी करुका चान्द्री कम्बलम्भतरप्रिया॥ १८९॥

सौदामिनी जनानन्दा भुकुटीकुटिलानना।

कर्णिकारकरा कक्षा कंसप्राणापहारिणी॥ १९०॥

युगन्धरा युगावर्ता त्रिसन्ध्या हर्षवर्द्धिनी।

प्रत्यक्षदेवता दिव्या दिव्यगन्धा दिवः परा॥ १९१॥

नित्योदिता, स्वयंज्योति, उत्सुका, मृतजीवना, वज्रदण्डा, वज्रजिह्वा, वैदेही, वज्रविग्रहा, मङ्गल्या, मङ्गला, माला, मलहारिणी, गान्धर्वी, करुका, चान्द्री, कम्बलाम्भतरप्रिया, सौदामिनी, जनानन्दा, भुकुटी, कुटिलानना, कर्णिकारकरा, कक्षा, कंसप्राणापहारिणी, युगन्धरा, युगावर्ता, त्रिसन्ध्या, हर्षवर्द्धनी, प्रत्यक्षदेवता, दिव्या, दिव्यगन्धा, दिवःपरा (भी आप हैं)।

शक्रासनगता शाक्री साध्या चारुशरासना।

इष्टा विशिष्टा शिष्टेष्टा शिष्टाशिष्टप्रपूजिता॥ १९२॥

शतरूपा शतावर्ता विनता सुरभिः सुरा।

सुरेन्द्रमाता सुघुम्ना सुपुम्ना सूर्यसंस्थिता॥ १९३॥

सर्पक्ष्या सत्प्रतिष्ठा च निवृत्तिर्ज्ञानपारगा।

धर्मशास्त्रार्थकुशला धर्मज्ञा धर्मवाहना॥ १९४॥

धर्मार्थविनिर्मात्री धार्मिकाणां शिवप्रदा।

धर्मशक्तिर्धर्ममयी विधर्मा विधर्मिणी॥ १९५॥

आप शक्रासनगता, शाक्री, साध्या, चारुशरासना, इष्टा, विशिष्टा, शिष्टेष्टा, शिष्टाशिष्टप्रपूजिता, शतरूपा, शतावर्ता, विनता, सुरभि, सुरा, सुरेन्द्र-माता, सुघुम्ना, सुपुम्ना, सूर्यसंस्थिता, सर्पक्ष्या और सत्प्रतिष्ठा, निवृत्ति, ज्ञानपारगा, धर्मशास्त्रार्थकुशला, धर्मज्ञा, धर्मवाहना, धर्माधर्म की निर्मात्री, धार्मिकशिवप्रदा, धर्मशक्ति, धर्ममयी, विधर्मा, विश्वधर्मिणी हैं।

धर्मान्तरा धर्ममयी धर्मपूर्वा धनावहा।

धर्मोपदेष्ट्री धर्मात्मा धर्मगम्या धराधरा॥ १९६॥

कापाली शकला मूर्तिः कलाकलितविग्रहा।

सर्वशक्तिविनिर्मुक्ता सर्वशक्त्याश्रयाश्रया॥ १९७॥

सर्वा सर्वेश्वरी सूक्ष्मा सूक्ष्मज्ञानस्वरूपिणी।

प्रधानपुरुषेशेशा महादेवैकसाक्षिणी॥ १९८॥

आप धर्मान्तरा, धर्ममयी, धर्मपूर्वा, धनावहा, धर्मोपदेष्ट्री, धर्मगम्या, धराधरा, कापाली, शकला, मूर्ति, कलाकलित-विग्रहा, सर्वशक्तिविनिर्मुक्ता, सर्वशक्त्याश्रयाश्रया, सर्वा सर्वेश्वरी, सूक्ष्मा, सूक्ष्मज्ञानस्वरूपिणी, प्रधानपुरुष की स्वामिनी, महादेव की एकमात्र साक्षिरूपा हैं।

सदाशिवा वियन्मूर्तिर्वेदमूर्तिरमूर्तिका।

एवं नाम्ना सहस्रेण स्तुत्वाऽसौ हिमवान्गिरिः॥ १९९॥

भूयः प्रणम्य भीतात्मा प्रोवाचेदं कृताञ्जलिः।

यदेतदैश्वरं रूपं घोरं ते परमेश्वरी॥ २००॥

भीतोऽस्मि साम्प्रतं दृष्ट्वा रूपमन्यत्प्रदर्शया।

एवमुक्ताथ सा देवी तेन शैलेन पार्वती॥ २०१॥

संहृत्य दर्शयापास स्वरूपमपरं पुनः।

नीलोत्पलदलप्रख्यं नीलोत्पलसुगन्धि च॥ २०२॥

आप ही सदाशिवा, वियन्मूर्ति, वेदमूर्ति, और अमूर्तिका हैं— इस प्रकार एक हजार नामों से स्तुति करके वे हिमवान् गिरि पुनः प्रणाम करके भयभीत हो हाथ जोड़कर यह बोले— 'हे परमेश्वरी! तुम्हारा यह ईश्वरीय स्वरूप भयानक

है जिसे देखकर मैं भयभीत हूँ। सम्प्रति दूसरा रूप दिखाओ।
उन पर्वतराज के ऐसा कहने पर देवी पार्वती ने उस रूप को
समेटकर पुनः दूसरे रूप को दिखाया जो नीलकमल के
समान और नीलकमल जैसी सुगन्ध से युक्त था।

द्विनेत्रं द्विभुजं सौम्यं नीलालकविभूषितम्।
रक्तपादाम्बुजतलं सुरक्तकरपत्नवम्॥ २०३॥
श्रीपद्मिलाससद्वृत्तं ललाटतिलकोज्ज्वलम्।
भूषितं चारुसर्वाङ्गं भूषणैरतिकोमलम्॥ २०४॥
दधानमुरसा मालां विशालां हेमनिर्मिताम्।
ईषत्स्मितं सुविम्बोष्ठं नूपुरारावसंयुतम्॥ २०५॥
प्रसन्नवदनं दिव्यमननमहिमास्पदम्।
तदीदृशं समालोक्य स्वरूपं शैलसतनः॥ २०६॥
भीतिं सन्त्यज्य हृष्टात्मा वधाये परमेश्वरीम्।

उसके दो नेत्र तथा दो भुजाएँ थीं। अत्यन्त सौम्य तथा
काले केशपाशों से विभूषित था। रक्तकमल के समान लाल
उनके पादतल थे और हथेलियाँ भी अत्यन्त रक्तवर्ण की थीं।
वह शोभासम्पन्न, विलासमय तथा सद्वृत्त से युक्त था।
ललाट पर उज्ज्वल तिलक था। विविध आभूषणों द्वारा
उनका वह अति कोमल और सुन्दर शरीराङ्ग विभूषित था।
उन्होंने वक्षःस्थल पर स्वर्णनिर्मित अत्यन्त विशाल माला
धारण की हुई थी। उनका स्वरूप मन्दहास्य युक्त, सुन्दर
विम्बफल के समान ओष्ठ एवं नूपुर की ध्वनि से युक्त था।
वह रूप प्रसन्नमुख, दिव्य और अनन्त महिमा का आश्रय
था। उनका ऐसा स्वरूप देखकर श्रेष्ठ शैलराज भययुक्त
होकर प्रसन्नचित्त होते हुए परमेश्वरी से बोले।

हिं त्रानुवाच

अद्य मे सफलं जन्म अद्य मे सफलं तपः॥ २०७॥
यन्मे साक्षात्त्वमव्यक्ता प्रपन्ना दृष्टिगोचरम्।
त्वया सृष्टं जगत् सर्वं प्रधानाद्यं त्वयि स्थितम्॥ २०८॥
त्वय्येव लीयते देवी त्वमेव परमा गतिः।
वदन्ति केचित्त्वामेव प्रकृतिं प्रकृतेः पराम्॥ २०९॥
अपरे परमार्थज्ञाः शिवेति शिवसंश्रयात्।
त्वयि प्रधानं पुरुषो महान्ब्रह्मा त्वेश्वरः॥ २१०॥

हिमवान् बोले— आज मेरा जन्म सफल है और आज
मेरा तप भी सफल हुआ जो आप साक्षात् अव्यक्तरूपा मुझे
दृष्टिगोचर हुई हैं। आपने ही सम्पूर्ण जगत् की सृष्टि की है
और प्रधान आदि आप में ही हैं। हे देवि! सम्पूर्ण जगत्

तुममें ही लीन होता है। तुम ही परमा गति हो। कोई तुम्हें
प्रकृति कहते हैं और कोई प्रकृति से परे भी कहते हैं। अन्य
परमार्थ के ज्ञाता आपको शिव के संश्रय के कारण शिवा
कहते हैं। प्रकृति, पुरुष, महत्तत्त्व, ब्रह्मा और ईश्वर आप में
ही स्थित हैं।

अविद्या नियतिर्माया कलाद्याः शतशोऽभवन्।
त्वं हि सा परमा शक्तिरनन्ता परमेष्ठिनी॥ २११॥
सर्वभेदविनिर्मुक्ता सर्वभेदश्रयाश्रया।
त्वमधिष्ठाव योगेशि महादेवो महेश्वरः॥ २१२॥
प्रधानाद्यं जगत्सर्वं करोति विकरोति च।
त्वयैव सद्गतो देवः स्वात्मानन्दं समश्नुते॥ २१३॥

अविद्या, नियति, माया, कला आदि सैकड़ों पदार्थ आप
से उत्पन्न हुए हैं। आप ही अनन्त परमा शक्ति तथा परमेष्ठिनी
हो। आप ही सब भेदों से युक्त और सब भेदों के आश्रयों
का आश्रय हो। हे योगेश्वरी! तुम्हें अधिष्ठित करके महेश्वर
महादेव प्रधान आदि सम्पूर्ण जगत् को रचते हैं तथा संहार
करते हैं। तुमसे संयोग पाकर महादेव अपने आत्मानन्द का
अनुभव करते हैं।

त्वमेव परमानन्दस्त्वमेवानन्ददायिनी।
त्वमक्षरं परं व्योम महज्योतिर्निरञ्जनम्॥ २१४॥
शिवं सर्वगतं सूक्ष्मं परं ब्रह्म सनातनम्।
त्वं शक्रः सर्वदेवानां ब्रह्मा ब्रह्मविदामसि॥ २१५॥
वायुर्वलवतां देवि योगिनां त्वं कुमारकः।
ऋषीणाञ्च वसिष्ठस्त्वं व्यासो वेदविदामसि॥ २१६॥
सांख्यानं कपिलो देवो रुद्राणाञ्चापि शंकरः।
आदित्यानामुपेन्द्रस्त्वं वसुनाञ्चैव पावकः॥ २१७॥

आप ही परमानन्दस्वरूपा, आप ही आनन्ददायिनी हो।
आप अक्षर हो, महाकाश हो, महाज्योतिःस्वरूप एवं निरञ्जन
हो। आप शिवस्वरूप, सभी पदार्थों में स्थित, सूक्ष्म, सनातन
परब्रह्मरूपा हो। आप सभी देवताओं के बीच इन्द्र समान हैं
और ब्रह्मदेवताओं में ब्रह्मा हैं। हे देवि! आप बलवानों में
वायु, योगियों में कुमार (सनत्कुमार), ऋषियों में वसिष्ठ
और वेददेवताओं में व्यास हो। सांख्यवेत्ताओं में देवस्वरूप
कपिल तथा रुद्रों में शंकर हो। आदित्यों में उपेन्द्र तथा
वसुओं में पावक आप ही हो।

वेदानां सामवेदस्त्वं गायत्रीच्छन्दसामसि।
अध्यात्मविद्या विद्यानां गतीनां परमा गतिः॥ २१८॥

माया त्वं सर्वशक्तोनां कालः कलयतामसि।
 ओंकारः सर्वगुहानां वर्णानाञ्च द्विजोत्तमः॥ २११॥
 आश्रमाणां गृहस्थस्त्वपीश्वराणां महेश्वरः।
 पुंसां त्वमेकः पुरुषः सर्वभूतहृदि स्थितः॥ २२०॥
 सर्वोपनिषदां देवि गुह्योपनिषदुच्यसे।
 ईशानश्चापि कल्पानां युगानां कृतमेव च॥ २२१॥

वेदों में सामवेद, छन्दों में गायत्री, विद्याओं में अध्यात्मविद्या और गतियों में आप परम गतिरूपा हो। आप समस्त शक्तियों की माया और विनाशकों की कालरूपा हो। सभी गुह्य पदार्थों में ओंकार और वर्णों में (उत्तम) ब्राह्मण हो। तुम आश्रमों में गार्हस्थ्य और ईश्वरों में महेश्वर हो। तुम पुरुषों में सभी प्राणियों के हृदय-स्थित अद्वितीय पुरुष हो। देवि! आप सभी उपनिषदों में गुह्य उपनिषद् कही जाती हो। आप कल्पों में ईशान कल्प तथा युगों में सत्ययुग हो।

आदित्यः सर्वमार्गाणां वाचां देवी सरस्वती।
 त्वं लक्ष्मीञ्चारुरूपाणां विष्णुर्मायाविनामसि॥ २२२॥
 अरुन्धती सतीनां त्वं सुपर्णः पततामसि।
 सूक्तानां पौरुषं सूक्तं साम ज्येष्ठं च सामसु॥ २२३॥
 सावित्री चापि जाप्यानां यजुषां शतरुद्रियम्।
 पर्वतानां महामेरुननतो भोगिनामपि॥ २२४॥
 सर्वेषां त्वं परं ब्रह्म त्वन्मयं सर्वमेव हि॥ २२५॥

आप सभी मार्गों में आदित्यस्वरूपा और वाणियों में देवी सरस्वती हो। आप सुन्दर रूपों में लक्ष्मी तथा मायावियों में विष्णु हो। आप सतियों में अरुन्धती और पक्षियों में गरुड़ हो। सूक्तों में पुरुषसूक्त तथा सामों में ज्येष्ठ साम हो। जाप्य मन्त्रादि में आप सावित्री हो और यजुषों में शतरुद्रिय हो। पर्वतों में महामेरु तथा सर्पों के मध्य अनन्त नाग हो। सबमें आप ही परब्रह्मरूपा हैं और यह सभी कुछ आप से अभिन्न हैं।

रूपं तवाशेषविकारहीनमगोचरं निर्मलमेकरूपम्।
 अनादिमध्यान्तमनन्तमाद्यं नमामि सत्यं तपसः परस्तात्॥
 यदेव पश्यन्ति जगत्सृष्टिं वेदान्तविज्ञानविनिश्चिताः।
 आनन्दमात्रं प्रणवाभिधानं तदेव रूपं शरणं प्रपद्ये॥ २२७॥
 अशेषभूतान्तरसन्निविष्टं
 प्रधानपुंयोगवियोगहेतुम्।
 तेजोमयं जन्मविनाशहीनं
 प्राणाभिधानं प्रणतोऽस्मि रूपम्॥ २२८॥

हे देवि? आपका रूप समस्त विकारों से रहित, अगोचर, निर्मल, एक रूपवाला, आदि, मध्य और अन्त से शून्य, आद्य, तम से भी परे सत्य स्वरूप वाला है उसको मैं प्रणाम करता हूँ। वेदान्त के विशेष ज्ञान से अर्थ का निश्चय करने वाले लोग जिसको इस जगत् की जननीरूप में देखा करते हैं उस प्रणव नाम वाले आनन्दमात्र की मैं शरण को मैं प्राप्त होता हूँ। सभी प्राणियों के भीतर सन्निविष्ट, प्रकृति-पुरुष के संयोग-वियोग के हेतुरूप, तेजोमय, जन्म-मरण से रहित प्राण नामक रूप को मैं नमन करता हूँ।

आद्यनहीनं जगदात्मरूपं
 विभिन्नसंस्थं प्रकृतेः परस्तात्।
 कूटस्थमव्यक्तवपुस्तथैव
 नमामि रूपं पुरुवाभिधानम्॥ २२९॥
 सर्वाश्रयं सर्वजगद्धियानं
 सर्वत्रगं जन्मविनाशहीनम्।
 सूक्ष्मं विचित्रं त्रिगुणं प्रधानं
 नतोऽस्मि ते रूपमरूपभेदम्॥ २३०॥
 आद्यं महान्तं पुरुवाभिधानं
 प्रकृत्यवस्थं त्रिगुणात्मबीजम्।
 ऐश्वर्यविज्ञानविरोधधर्मैः
 समन्वितं देवि नतोऽस्मि रूपम्॥ २३१॥

आदि और अन्त से हीन, जगत् के आत्मास्वरूप, विभिन्न रूपों में संस्थित, प्रकृति से परे, कूटस्थ, अव्यक्तशरीर तथा पुरुष नाम वाले आपके रूप को नमस्कार करता हूँ। सबके आश्रय, सम्पूर्ण जगत् के विधायक, सर्वत्रगामी, जन्म-मरण से रहित, सूक्ष्म, विचित्र, त्रिगुण, प्रधान, तथा रूपभेदरहित आपके रूप को नमन करता हूँ। देवि! आदिभूत, महत्, पुरुषसंज्ञक, प्रकृति में अवस्थित, सत्त्व, रज एवं तमोगुण के बीज, ऐश्वर्य, विज्ञान एवं विरोधी धर्मों से समन्वित आप के रूप को नमस्कार है।

द्विसप्तलोकैकात्मककम्बुसंस्थं
 विचित्रभेदं पुरुषैकनाथम्।
 अनेकभेदैरधिवासितं ते
 नतोऽस्मि रूपं जगदण्डसंज्ञम्॥ २३२॥
 अशेषवेदात्मकमेकमाद्यं
 त्वत्तेजसा पूरितलोकभेदम्।
 त्रिकालहेतुं परमेष्ठिसंज्ञं
 नमामि रूपं रविमंडलस्वम्॥ २३३॥

सहस्रमूर्द्धानमनन्तशक्ति

सहस्रबाहुं पुरुषं पुराणम्।

शयानमन्तःसलिले तवैव

नारायणाख्यं प्रणतोऽस्मि रूपम्॥ २३४॥

दंष्ट्राकरालं त्रिदशाभिवन्द्यं

युगान्तकालानलकर्तृरूपम्।

अशेषभूताण्डविनाशहेतुं

नमामि रूपं तव कालसंज्ञम्॥ २३५॥

विचित्र भेदों वाले चौदह भुवन जो जल में संस्थित हैं और जिनका एक ही पुरुष स्वामी है तथा अनेक भेदों से अधिवासित जगत् जिसकी अण्ड संज्ञा है ऐसे आपके रूप को मैं नमस्कार करता हूँ। समस्त वेदों के स्वरूप वाले अपने तेज से लोकभेद को पूरित करने वाले, एकाकी, आद्य, तीनों कालों का हेतु और परमेशी संज्ञा वाले, रविमण्डल में स्थित आपके रूप के लिये मैं नत होता हूँ। सहस्रमूर्दा वाले, अनन्त शक्ति से समन्वित, सहस्रों भुजाओं से युक्त पुराण-पुरुष, जल के भीतर शयन करने वाले नारायण नाम से प्रसिद्ध रूप को मैं नमस्कार करता हूँ। दाहों से महान कराल, देवों के द्वारा अधिवन्दनीय-युगान्त काल में अनल रूप को मैं नमस्कार करता हूँ। जो अशेष भूतों के अण्ड का विनाश कारक हेतु है ऐसे आपके काल संज्ञक रूप को मैं प्रणाम करता हूँ।

फणासहस्रेण विराजमानं

भोगीन्द्रमुखैरपि पूज्यमानम्।

जनार्दनारूढतनुं प्रसुप्तं

नतोऽस्मि रूपं तव शेषसंज्ञम्॥ २३६॥

अव्याहृतैर्धर्ममयुग्मनेत्रं

ब्रह्मामृतानन्दरसज्ञपेकम्।

युगान्तशेषं दिवि नृत्यमानं

नतोऽस्मि रूपं तव रुद्रसंज्ञम्॥ २३७॥

प्रहोणशोकं प्रविहीनरूपं

सुरासुरैरचितपादपद्मम्।

सुकुमलं देवि विधासि शुभ्रं

नमामि ते रूपपिदं भवानि॥ २३८॥

ओं नमस्तेऽस्तु महादेवि नमस्ते परमेश्वरि।

नमो भगवतीज्ञानि शिवायै ते नमो नमः॥ २३९॥

एक सहस्र फणों से विराजमान तथा प्रमुख भोगीन्द्रों द्वारा पूज्यमान और जनार्दन जिसके शरीर पर आरूढ़ हैं, ऐसे

निदागत शेष नाम वाले आपके रूप आगे मैं नत होता हूँ। अप्रतिहत ऐश्वर्य से युक्त, अयुग्म नेत्रों वाले ब्रह्मामृत के आनन्दरस के ज्ञाता, युगान्त में भी शेष रहने वाले तथा द्युलोक में नृत्य करने वाले रुद्र संज्ञक आपके रूप को मैं प्रणाम करता हूँ। हे देवि! प्रहोण-शोक वाले, रूपहीन, सुरों और असुरों के द्वारा समर्चित चरण कमल वाले और सुकुमल शुभ्र दीप्तियुक्त आपके इस रूप को हे भवानी! मैं प्रणाम करता हूँ। हे महादेवि! आपको नमस्कार है। हे परमेश्वरी! आपकी सेवा में प्रणाम है। हे भगवति! हे ईशानि! शिवा के लिये वारम्बार नमस्कार है।

त्वन्मयोऽहं त्वदाधारस्त्वमेव च गतिर्मम।

त्वामेव शरणं यास्ये प्रसीद परमेश्वरि॥ २४०॥

मया नास्ति समो लोके देवो वा दानवोऽपि वा।

जगन्मातैव मत्पुत्री सम्भूता तपसा यतः॥ २४१॥

एषा तवाम्बिके देवि किलाभूत्पितृकन्यका।

मेनाशेषजगन्मातुरहो मे पुण्यगौरवम्॥ २४२॥

मैं आपके ही स्वरूप से पूर्ण हूँ और आप ही मेरा आधार हो तथा आप ही मेरी गति हो। हे परमेश्वरि! प्रसन्न हों। मैं आपकी ही शरणागति में जाऊँगा। इस लोक में मेरे समान देव या दानव कोई भी नहीं हैं कारण यह है कि मेरी तपश्चर्या का ही यह प्रभाव है कि आप जगत् की माता हो और मेरी पुत्री होकर उत्पन्न हुई हो। हे अम्बिके! हे देवि! यह तुम्हारी पितृ-कन्यका मेना अशेष जगत् की माता हुई है, यह मेरे पुण्य का गौरव है।

पाहि मामपरेज्ञानि मेनया सह सर्वदा।

नमामि तव पादाब्जं व्रजामि शरणं शिवम्॥ २४३॥

हे देवस्वामिनि! तुम मेना सहित सर्वदा मेरी रक्षा करो। मैं आपके चरणकमल को नमन करता हूँ और शिव की शरण में जाता हूँ।

अहो मे सुमहद्भाग्यं महादेवीसमागमात्।

आज्ञापय महादेवि किं करिष्यामि शंकरि॥ २४४॥

मेरा महान् अहोभाग्य है कि महादेवी का समागम हुआ है। हे महादेवि! हे पार्वती! आज्ञा करो, मैं क्या करूँ?

एतावदुक्त्वा वचनं तदा हिमगिरिेश्वरः।

संप्रेक्षमाणो गिरिजा प्राञ्जलिः पार्श्वगोऽभवत्॥ २४५॥

इतना वचन कहकर उस समय गिरिराज हिमालय हाथ जोड़कर पार्वती की ओर देखते हुए उनके समीप पहुँच गये।

अथ सा तस्य वचनं निशाम्य जगतोऽरणिः।
सस्मितं प्राह पितरं स्मृत्वा पशुपतिं पतिम्॥ २४६॥

अनन्तर उनका वचन सुनकर संसार की दावाग्नि के समान पार्वती ने पशुपति अपने पति का स्मरण करके मन्द मुस्कान के साथ पिता से कहा।

शृणुष्व चैतद्वचनं गुह्यमीश्वरगोचरम्।
उपदेशं गिरिश्रेष्ठ! सेवितं ब्रह्मवादिभिः॥ २४७॥
यन्मे साक्षात् परं रूपमैश्वरं दृष्टमुत्तमम्।
सर्वशक्तिसमायुक्तमननं प्रेरकं परम्॥ २४८॥
शान्तः समाहितमना मानाहंकारवर्जितः।
तन्निष्ठस्तत्परो भूत्वा तदेव शरणं व्रज॥ २४९॥

श्रीदेवी बोली- हे गिरिश्रेष्ठ! यह सर्वप्रथम गोपनीय ईश्वरगोचर तथा ब्रह्मवादियों से सेवित मेरा उपदेश सुनो, जो मेरा सर्वशक्तिसम्पन्न, अनन्त, परम अद्भुत एवं श्रेष्ठ प्रेरक ऐश्वर्यमय रूप है, उसमें निष्ठा रखते हुए शान्त, और समाहितचित्त होकर मान एवं अहंकार से वर्जित तथा उसी में निष्ठवान् एवं तत्पर होकर आप उसी की शरण में जाओ।

भक्त्या त्वनन्यया तात मद्भावं परमाश्रितः।
सर्वयज्ञतपोदानैस्तदेवार्च्यस्य सर्वदा॥ २५०॥

हे तात! अनन्य भक्ति के द्वारा मेरे परम भाव का आश्रय ग्रहण करके सभी यज्ञों, तपों एवं दानों द्वारा सदा उसी का अर्चन करें।

तदेव मनसा पश्य तद्दृश्यायस्व यज्ञस्व तत्।
मयोपदेशान्संसारं नाशयामि तवानघ॥ २५१॥
अहं त्वां परया भक्त्या ऐश्वरं योगमास्थितम्।
संसारसागरादस्मादुद्धराम्याधिरेण तु॥ २५२॥

मन से उसी को देखें, उसी का ध्यान करें और उसी का यजन करें। हे निष्पाप! मैं अपने उपदेश से आपकी संसारबुद्धि का नाश कर दूँगी। परम भक्ति के कारण ऐश्वर योग में संस्थित आपका मैं इस संसार-सागर से शीघ्र उद्धार कर दूँगी।

ध्यानेन कर्मयोगेन भक्त्या ज्ञानेन चैव हि।
प्राप्याहं ते गिरिश्रेष्ठ नान्यथा कर्मकोटिभिः॥ २५३॥

हे गिरिश्रेष्ठ! ध्यान, कर्मयोग, भक्ति तथा ज्ञान के द्वारा मुझे प्राप्त करना संभव है, अन्य प्रकार से करोड़ों कर्म करने से नहीं।

श्रुतिस्मृत्युदितं सम्यक्कर्मवर्णाश्रमात्मकम्।

अध्यात्मज्ञानसहितं मुक्तये सततं कुरु॥ २५४॥

श्रुतियों एवं स्मृतियों वर्णाश्रम के अनुसार जो अच्छे कर्म प्रतिपादित हैं, वे ही मुक्ति के लिए हैं। उन्हें अध्यात्मज्ञान सहित निरन्तर करते रहें।

धर्मात्संजायते भक्तिर्भक्त्यां संग्राह्यते परम्।
श्रुतिस्मृतिभ्यामुदितो धर्मो यज्ञादिको मतः॥ २५५॥

उस धर्माचरण से भक्ति उत्पन्न होती है, भक्ति से परमतत्त्व मोक्ष प्राप्त होता है। श्रुति-स्मृति द्वारा प्रतिपादित वह धर्म यज्ञ आदि रूप में माना गया है।

नान्यतो जायते धर्मो वेदाद्धर्मो हि निर्वर्षी।
तस्मान्मुमुक्षुर्धर्मार्थी मद्रूपं वेदमाश्रयेत्॥ २५६॥

अन्य किसी मार्ग से धर्म उत्पन्न नहीं होता। वेद से धर्म उत्पन्न हुआ है। इसलिए मुमुक्षु और धर्मार्थी को मेरे वेद स्वरूप का आश्रय लेना चाहिए।

ममैवैषा परा शक्तिर्वेदसंज्ञा पुरातनी।
ऋग्यजुःसामरूपेण सर्गादी संप्रवर्तते॥ २५७॥

(क्योंकि) वेद नाम वाली मेरी ही पुरातनी श्रेष्ठ शक्ति है। सृष्टि के प्रारंभ में यही ऋग्वेद, यजुर्वेद और सामवेद रूप से प्रवर्तित होती है।

तेषामेव च गुण्यर्थं वेदानां भगवानजः।
ब्राह्मणादीन्ससर्जाथ स्वे स्वे कर्मण्ययोजयत्॥ २५८॥

उन्हीं वेदों के रक्षार्थ भगवान् अज ने ब्राह्मण आदि की सृष्टि की और उन्हें अपने-अपने कर्म में नियोजित किया।

येन कुर्वन्ति मद्दर्शं तदर्थं ब्रह्मनिर्मिताः।
तेषामथस्ताप्ररकांस्तामिस्रादीनकल्पयत्॥ २५९॥

जो मेरे धर्म का आचरण नहीं करते हैं, उनके लिए ब्रह्मा द्वारा निर्मित अत्यन्त निम्नकोटि के तामिस्र आदि नरकों को बनाया गया है।

न च वेदादृते किञ्चिच्छास्त्रं धर्माभिधायकम्।
योऽन्यत्र रमते सोऽसी न सम्भाष्यो द्विजातिभिः॥ २६०॥

वेद से अतिरिक्त इस लोक में अन्य कोई भी शास्त्र धर्म का प्रतिपादक नहीं है। जो व्यक्ति इसे छोड़कर अन्य शास्त्रों में रमता रहता है, उसके साथ द्विजातियों को बात नहीं करनी चाहिए।

यानि शास्त्राणि दृश्यन्ते लोकेऽस्मिन्विक्रियानि तु।
श्रुतिस्मृतिविरुद्धानि निष्ठा तेषां हि तामसी॥ २६१॥

जो विविध शास्त्र इस लोक में देखे जाते हैं, वे श्रुति-स्मृति से विरुद्ध हैं, अतः उनकी निष्ठा तामसी होती है।

कापालं भैरवश्चैव यामलं वाममाहृतम्।
एवंविधानि चान्यानि मोहनार्थानि तानि तु॥ २६२॥

कापाल, भैरव, यामल, वाम, आहृत-बौद्ध तथा जैन आदि जो अन्य शास्त्र हैं, वे सब मोह उत्पन्न करने वाले हैं।

ये कुशास्त्राभियोगेन मोहयन्तीह मानवान्।
मया सृष्टानि शास्त्राणि मोहायैषां भवान्तरे॥ २६३॥

यहाँ जो लोग निन्दित शास्त्रों के अभियोग-सम्बन्ध से इस लोक में मानवों को मोहित करते हैं, उनको दूसरे जन्म में मोहित करने के लिए मेरे द्वारा ये शास्त्र रचे गये हैं।

वेदार्थवित्तमैः कार्यं यत्स्मृतं कर्म वैदिकम्।
तत्रायत्नेन कुर्वन्ति मत्प्रियास्ते हि ये नराः॥ २६४॥

वेदार्थों के ज्ञाताओं ने जिस वैदिक कर्म को करने योग्य बताया है, उसे जो प्रयत्नपूर्वक करते हैं, वे मनुष्य मेरे अतिप्रिय होते हैं।

वर्णानामनुकम्पार्थं मत्प्रियोगाद्द्विराट् स्वयम्।
स्वायम्भुवो मनुर्धर्मान्मुनीनां पूर्वमुक्तवान्॥ २६५॥

सभी वर्णों पर अनुकम्पा करने के लिए मेरे आदेश से स्वयं विराट् पुरुष ने स्वायंभुव मनु के रूप में पहले मुनियों के धर्मों को कहा था।

श्रुत्वा चान्येऽपि मुनयस्तनुखाद्धर्ममुत्तमम्।
चक्रुर्द्धर्मप्रतिष्ठार्थं धर्मशास्त्राणि चैव हि॥ २६६॥

अन्य मुनियों ने भी उनके मुख से इस उत्तम धर्म को सुनकर धर्म की प्रतिष्ठा के लिए धर्मशास्त्रों की रचना की थी।

तेषु चान्तहितेष्वेवं युगानेषु महर्षयः॥
ब्रह्मणो वचनात्तानि करिष्यन्ति युगे युगे॥ २६७॥

युगान्त काल में उन शास्त्रों के अन्तर्लौन हो जाने पर ब्रह्मा के वचन से वे महर्षिगण युग-युग में उन शास्त्रों की रचना करते रहते हैं।

अष्टादशपुराणानि व्यासादौः कथितानि तु।
नियोगाद्ब्रह्मणो राजंस्तेषु धर्मः प्रतिष्ठितः॥ २६८॥

हे राजन्! व्यास आदि द्वारा अठारह पुराण कहे गये हैं। ब्रह्मा की आज्ञा से उनमें धर्म प्रतिष्ठित है।

अन्यान्पुपुराणानि तच्छिष्यैः कथितानि तु।

युगे युगेऽत्र सर्वेषां कर्ता वै धर्मशास्त्रवित्॥ २६९॥

उनके शिष्यों द्वारा अन्यान्य उपपुराणों की रचना की गई। यहाँ प्रत्येक युग में उन सब के कर्ता धर्मशास्त्र के ज्ञाता ही हुए।

शिक्षा कल्पो व्याकरणं निरुक्तं छन्द एव च।
ज्योतिःशास्त्रं न्यायविद्या सर्वेषामुपबृंहणम्॥ २७०॥

एवं चतुर्दशैतानि तथा हि द्विजसत्तमाः।
चतुर्वेदैः सहोक्तानि धर्मो नान्यत्र विद्यते॥ २७१॥

शिक्षा, कल्प, व्याकरण, निरुक्त, छन्द, ज्योतिष, न्यायविद्या- ये सकल शास्त्रों के पोषक तथा वृद्धि करने वाले हैं। इस प्रकार हे द्विजश्रेष्ठे! ये चौदह शास्त्र उसी प्रकार चारों वेदों के साथ हो कहे गये हैं। इन शास्त्रों में धर्म है, अन्यत्र कहीं भी नहीं है।

एवं पितामहं धर्मं मनुव्यासादयः परम्।
स्थापयन्ति ममादेशाद्वाक्दाभूतसंप्लवम्॥ २७२॥

इस प्रकार पितामह द्वारा प्रतिपादित इस उत्तम धर्म को मनु, व्यास आदि मनीषी मेरे आदेश से प्रलयपर्यन्त स्थापित करते हैं अथवा स्थिर रखते हैं।

ब्रह्मणा सह ते सर्वे संग्रामे प्रतिसञ्चरे।
परस्यार्थे कृतात्मानः प्रविशन्ति परम्पदम्॥ २७३॥

वे सब मुनिगण प्रतिसंचार नामक महाप्रलय के उपस्थित होने पर कृतकृत्य होते हुए ब्रह्मा के साथ ही पर के भी अन्तरूप परम पद में प्रवेश कर लेते हैं।

तस्मात्सर्वप्रयत्नेन धर्माथं वेदमाश्रयेत्।
धर्मेण सहितं ज्ञानं परं ब्रह्म प्रकाशयेत्॥ २७४॥

इसलिए सब प्रकार से प्रयत्नपूर्वक धर्म के लिए वेद का आश्रय लेना चाहिए। क्योंकि धर्म सहित ज्ञान ही परब्रह्मा को प्रकाशित करता है।

ये तु संगान् परित्यज्य मामेव शरणं गताः।
उपासते सदा भक्त्या योगमैश्वरमास्थिताः॥ २७५॥

सर्वभूतदयावन्तः शांता दांता विमत्सराः।
अमानिनो बुद्धिमन्तस्तापसाः शंसितव्रताः॥ २७६॥

मच्छिन्ता मद्गतप्राणा मज्जानकवने रताः।
संन्यासिनो गृहस्थाश्च वनस्था ब्रह्मचारिणः॥ २७७॥

तेषां नित्याभियुक्तानां मायातत्त्वं समुत्थितम्।
नाशयामि तपः कृत्स्नं ज्ञानदीपेन नो घिरात्॥ २७८॥

जो व्यक्ति आसक्ति को त्यागकर मेरी शरण में आ जाते हैं और ऐश्वर्य योग में स्थित होकर सदा भक्तिपूर्वक मेरी उपासना करते हैं तथा सभी प्राणियों पर दया रखने वाले शान्त, दान्त, ईर्ष्यारहित, अमानी, बुद्धिमान, तपस्वी, व्रती, मुझमें चित्त और प्राणों को लगाये हुए, मेरे ज्ञान के कथन में निरत, संन्यासी, गृहस्थी, वानप्रस्थी और ब्रह्मचारी हैं, उन सदा धर्मनिरत व्यक्तियों के महान् अन्धकारमय समुत्पन्न मायातत्त्व को मैं ही ज्ञानदीप द्वारा नष्ट कर देती हूँ, इसमें थोड़ा भी विलम्ब नहीं होता।

ते सुनिर्वृततमसो ज्ञानेनैकेन मन्यथाः।

सदानन्दास्तु संसारे न जायन्ते पुनः पुनः॥ २७९॥

जब उनका अज्ञानरूप अन्धकार नष्ट हो जाता है, तब वे केवल ज्ञान के द्वारा मन्य हो जाते हैं। वे सदानन्दरूप होकर संसार में चार-चार उत्पन्न नहीं होते।

तस्मात्सर्वप्रकारेण मद्भक्तो मत्परायणः।

माधेवाच्चर्य्य सर्वत्र मनसा शरणं गतः॥ २८०॥

इसलिए सब प्रकार से मेरे भक्त बनकर होकर मत्परायण हो जाओ। आप मन से भी मेरी शरण में आकर सर्वत्र मुझे ही पूजो।

अज्ञक्तो यदि मे ध्यातुमैश्वरं रूपमव्ययम्।

ततो मे परमं रूपं कालाद्यं शरणं व्रज॥ २८१॥

यदि मेरे इस अविनाशी ऐश्वर्यरूप का ध्यान करने में असमर्थ हों तो मेरे कालात्मक परम रूप की शरण में आ जाओ।

तद्वत्स्वरूपं मे तात मनसो गोचरं तव।

तन्निष्ठस्तत्परो भूत्वा तदर्चनपरो भव॥ २८२॥

इसलिए हे तात! मेरा जो स्वरूप आपके मन से गोचर है, उसमें निष्ठ और परायणता रखकर उसकी सेवा में तत्पर हो जाओ।

यतु मे निष्कलं रूपं चिन्मात्रं केवलं शिवम्।

सर्वोपाधिविनिर्मुक्तमनन्तममृतं परम्॥ २८३॥

ज्ञानेनैकेन तल्लभ्यं क्लेशेन परमं पदम्।

ज्ञानमेव प्रपश्यन्तो माधेव प्रविशन्ति ते॥ २८४॥

तद्वुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्वृतकल्मषाः॥ २८५॥

मेरा जो रूप निष्कल, चिन्मात्र, केवल, शिव, समस्त उपाधियों से रहित, अनन्त, श्रेष्ठ और अमृतस्वरूप है। उस

परम पद को एकमात्र ज्ञान के द्वारा कष्टपूर्वक प्राप्त किया जा सकता है। जो केवल ज्ञान को देखते हैं, वे मुझमें ही प्रवेश कर जाते हैं। क्योंकि उसी रूप में वे बुद्धियुक्त, तदात्मा, तन्निष्ठ एवं तत्परायण हैं, वे ज्ञान द्वारा पापों को धोकर पुनः संसार में आते नहीं हैं।

माधनाश्रित्य परमं निर्वाणमपलं पदम्।

प्राप्यते न हि राजेन्द्र ततो मां शरणं व्रज॥ २८६॥

हे राजेन्द्र! मेरा आश्रय लिये बिना निर्मल निर्वाणरूप परम पद को प्राप्त नहीं किया जा सकता, इसलिए मेरी शरण में आओ।

एकत्वेन पृथक्त्वेन तथा चोभयथापि वा।

माधुपास्य महीपाल ततो यास्यसि तत्पदम्॥ २८७॥

हे महीपाल! मेरे एक स्वरूप से या भिन्न-भिन्न रूप से अथवा दोनों प्रकार से मेरी उपासना करके उस परमपद को प्राप्त कर सकोगे।

माधनाश्रित्य तत्तत्त्वं स्वभावविमलं शिवम्।

ज्ञायते न हि राजेन्द्र ततो मां शरणं व्रज॥ २८८॥

राजेन्द्र! मेरा आश्रय लिए बिना स्वभावतः निर्मल उस शिवतत्त्व को नहीं जान सकते, अतः मेरी शरण को प्राप्त होओ।

तस्मात्त्वमैश्वरं रूपं नित्यं वा रूपमैश्वरम्।

आराधय प्रयत्नेन ततोऽन्तत्त्वं प्रहास्यसि॥ २८९॥

इसलिए आप प्रयत्नपूर्वक अविनाशी नित्य ऐश्वर्यरूप की आराधना करें। उससे अज्ञानमय अन्धकार से मुक्त हो जाओगे।

कर्मणा मनसा वाचा शिवं सर्वत्र सर्वदा।

समाराधय भावेन ततो यास्यसि तत्पदम्॥ २९०॥

कर्म, मन और वाणी द्वारा सर्वत्र सब काल में प्रेमपूर्वक शिव की आराधना करो। उससे परमपद की प्राप्ति होगी।

न वै यास्यन्ति तं देवं मोहिता मम मायया।

अनाद्यनलं परमं महेश्वरमजं शिवम्॥ २९१॥

सर्वभूतात्मभूतस्थं सर्वाधारं निरञ्जनम्।

नित्यानन्दं निराभासं निर्गुणं तमसः परम्॥ २९२॥

अद्वैतमवलं ब्रह्म निष्कलं निष्पञ्चकम्।

स्वसंवेद्यमवेद्यं तत्परे ज्योम्नि व्यवस्थितम्॥ २९३॥

मेरी माया से मोहित होकर ही उस अनादि, अनन्त, परम परमेश्वर तथा अजन्मा महादेव को नहीं पाते हैं। वे शिव

सभी प्राणियों में आत्मरूप से अवस्थित, सर्वाधार, निरञ्जन, नित्यानन्द, निराभास, निर्गुण, तमोगुणातीत, अद्वैत, अचल, निष्प्रपञ्च, स्वसंवेद्य, अवेद्य और परमाकाश में अवस्थित हैं।

सूक्ष्मेण तपसा नित्यं वेष्टिता मम मायया।

संसारसागरे घोरे जायन्ते च पुनः पुनः॥ २९४॥

मनुष्य मेरी नित्य सूक्ष्म अज्ञानरूपी माया से वेष्टित होकर संसाररूपी घोर समुद्र में बार-बार जन्म लेते हैं।

भक्त्या त्वनन्यथा राजन् सम्यग्ज्ञानेन चैव हि।

अन्वेष्टव्यं हि तद्ब्रह्म जन्मबन्धनिवृत्तये॥ २९५॥

राजन्! अनन्य भक्ति तथा सम्यक् ज्ञान के द्वारा ही जन्म-बन्धन से निवृत्ति हेतु उस ब्रह्मतत्त्व को अवश्य खोजना चाहिए।

अहंकारञ्च मात्सर्यं कामं क्रोधपरिग्रहम्।

अधर्माभिनिवेशञ्च त्वदत्त्वा वैराग्यमास्थितः॥ २९६॥

(इसके लिए) अहंकार, द्वेषभाव, काम, क्रोध, परिग्रह तथा अधर्म में प्रवृत्ति- इह सब को त्यागकर वैराग्य का आश्रय ग्रहण करे।

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि।

अवेक्ष्य चात्मानात्मानं ब्रह्मभूयाय कल्पते॥ २९७॥

सभी प्राणियों में अपनी आत्मा को और अपनी आत्मा में सब प्राणियों को देखे। इस प्रकार आत्मा के द्वारा आत्मा का दर्शन करके ब्रह्मस्वरूप हो जाता है।

ब्रह्मभूतः प्रसन्नात्मा सर्वभूताभयप्रदः।

ऐश्वर्यं परमां भक्तिं विदेतानन्यभाविनीम्॥ २९८॥

वह ब्रह्ममय होकर प्रसन्नात्मा तथा सभी प्राणियों का अभय दाता होता है। वह मनुष्य ईश्वर-सम्बन्धी अनन्यभावरूपा श्रेष्ठ भक्ति को प्राप्त करता है।

वीक्ष्यते तत्परं तत्त्वमैश्वरं ब्रह्म निष्कलम्।

सर्वसंसारनिर्मुक्तो ब्रह्मण्येवावतिष्ठते॥ २९९॥

उसे ईश्वर विषयक निष्कल परमतत्त्व ब्रह्म का दर्शन होता है। इस प्रकार समस्त संसार से मुक्त होकर वह ब्रह्म में अवस्थित हो जाता है।

ब्रह्मणोऽयं प्रतिष्ठानं परस्य परमः शिवः।

अनन्यध्याव्ययैकज्ञात्माधारो महेश्वरः॥ ३००॥

परब्रह्म के प्रतिष्ठानरूप परम शिव स्वयं हैं। वे महेश्वर अनन्य, अविनाशी, अद्वितीय और समस्त भूतों के आधार हैं।

ज्ञानेन कर्मयोगेन भक्त्या योगेन वा नृपा।

सर्वसंसारमुक्त्यर्थमैश्वरं शरणं ब्रजा॥ ३०१॥

हे राजन्! सारे संसार से मुक्ति पाने के लिए ज्ञान, कर्मयोग तथा भक्तियोग के द्वारा ईश्वर की शरण में जाओ।

एष गुह्योपदेशस्ते मया दत्तो गिरीश्वर।

अन्वीक्ष्य चैतदखिलं यथेष्टं कर्तुमर्हसि॥ ३०२॥

हे गिरीश्वर! यह गोपनीय उपदेश मैंने आपको दिया है। यह सब अच्छी तरह विचारकर जो अच्छा लगे, वह कर सकते हो।

अहं वै याचिता देवैः सज्जता परमेश्वरात्।

विनिन्द्य दक्षं पितरं महेश्वरविनिन्दकम्॥ ३०३॥

धर्मसंस्थापनार्थाय तवाराधनकारणात्।

मेना देहसमुत्पन्ना त्वामेव पितरं श्रिता॥ ३०४॥

स त्वं नियोगाईवस्य ब्रह्मणः परमात्मनः॥

प्रदास्यसे मां क्लृप्य स्वयंवरसमागमे॥ ३०५॥

देवों के द्वारा याचना करने पर मैं परमेश्वर से (शक्तिरूपा) समुत्पन्न हूँ। मैंने महेश्वर प्रभु की निन्दा करने वाले अपने पिता दक्ष प्रजापति को भी विनिन्दित किया और धर्म की संस्थापना के लिए और तुम्हारी आराधना के कारण मैंने मेना के देह से जन्म ग्रहण किया है और अब आप पिता के आश्रित हो गई हूँ। वह अब आप परमात्मा ब्रह्मदेव की प्रेरणा अथवा आज्ञा से स्वयंवर के समय आने पर मुझे रुद्रदेव के लिये अर्पित करना।

तत्सम्बन्धान्तरे राजन् सर्वे देवाः सवासवाः।

त्वां नमस्यन्ति वै तात प्रसीदति च शंकरः॥ ३०६॥

तस्मात्सर्वप्रयत्नेन मां विद्भीश्वरगोचराम्।

संपूज्य देवमीशानं शरण्यं शरणं ब्रजा॥ ३०७॥

उस सम्बन्ध के होने पर (अर्थात् महेश्वर का मेरे साथ और आपके साथ जो सम्बन्ध होगा, उस कारण) हे राजन्! इन्द्र सहित सभी देवगण आपको नमन करेंगे और हे तात! भगवान् शंकर भी अति प्रसन्न होंगे। इस कारण सब प्रयत्नों से मुझको ईश्वरविषयक ही जानो। ईशान देव का भलीभाँति पूजन करके उसी शरण्य की शरण में चले जाओ।

स एवमुक्तो हिमवान् देवदेव्या गिरीश्वरः।

प्रणम्य शिरसा देवीं प्राञ्जलिः पुनरब्रवीत्॥ ३०८॥

इस प्रकार देवों की देवी पार्वती ने गिरीश्वर हिमाचल को ऐसा कहा, तब पुनः उन्होंने शिर झुकाकर प्रणाम करके हाथ जोड़कर देवी से कहा।

तस्यैतत्परमं ज्ञानमात्मना योगमुत्तमम्।

यथावद्व्याजहारेशा साधनानि च विस्तरात्॥ ३१०॥

हे महेशानि! आप परम महेश्वर-सम्बन्धी श्रेष्ठ योग, आत्मविषयक ज्ञान, योग तथा साधनों को मुझे कहें। तब ईश्वरी ने परम ज्ञान, उत्तम योग तथा साधनों को विस्तारपूर्वक बताया।

निशम्य वदनाम्भोजाद् गिरीन्द्रो लोकपूजितः।

लोकमातुः परं ज्ञानं योगासक्तोऽभवत्पुनः॥ ३११॥

लोकपूजित गिरीन्द्र लोकमाता पार्वती के मुखारविन्द से परम ज्ञान को सुनकर पुनः योगासक्त हो गये।

प्रददौ च महेशाय पार्वतीं भाम्यगौरवात्।

नियोगाद्ब्रह्मणः सध्वी देवानाञ्चैव सन्नियौ॥ ३१२॥

भाम्य की महत्ता और ब्रह्मा के आदेश से हिमालय ने देवताओं के सान्निध्य में साध्वी पार्वती को महेश के लिए समर्पित की।

य इमं पठनेऽध्यायं देव्या माहात्म्यकीर्तनम्।

शिवस्य सन्नियौ भक्त्या श्रुचिस्तद्भावभाविताः॥ ३१३॥

सर्वपापविनिर्मुक्तो दिव्ययोगसमन्वितः॥

उत्लंघ्य ब्रह्मणो लोकं देव्याः स्थानमवानुयात्॥ ३१४॥

जो देवी के माहात्म्य-कीर्तन करने वाले इस अध्याय को शिव की शरण में भक्तिपूर्वक पवित्र एवं तद्गतचित्त होकर पढ़ेगा, वह सभी पापों से मुक्त तथा दिव्य योग से समन्वित होगा। यह ब्रह्मलोक को लांघकर देवी का स्थान प्राप्त करता है।

यच्छ्रौतत्पठति स्तोत्रं ब्राह्मणानां समीपतः।

समाहितमनाः सोऽपि सर्वपापैः प्रमुच्यते॥ ३१५॥

जो कोई ब्राह्मणों के समीप समाहितचित्त होकर इस स्तोत्र का पाठ करता है, वह समस्त पापों से मुक्त हो जाता है।

नाम्नापहसहस्रानु देव्या यत्समुदीरितम्।

ज्ञात्वाकर्मण्डलगतामावाह्य परमेश्वरीम्॥ ३१६॥

अध्यर्च्य गन्धपुष्पाद्यैर्भक्तियोगसमन्वितः।

संस्मरन्परमं भावं देव्या माहेश्वरं परम्॥ ३१७॥

अनन्यमानसो नित्यं जपेदापरणाद्द्विजः।

सोऽन्तकाले स्मृतिं लब्ध्वा परं ब्रह्माधिगच्छति॥ ३१८॥

इस अध्याय में देवी के जो १००८ नाम बताये हैं, उस जानकर सूर्यमण्डलगता परमेश्वी का आवाहन करके भक्तियोग से युक्त होकर गन्धपुष्पादि द्वारा पूजन करके देवी सहित परम माहेश्वरभाव का स्मरण करते हुए, अनन्य मन से मरणपर्यन्त नित्य जप करने वाला द्विज अन्तकाल में उनका स्मरण करके परब्रह्म को प्राप्त करता है। अथवा वह ब्राह्मण के पवित्र कुल में विप्र होकर जन्म लेता है और पूर्व संस्कार के माहात्म्य से ब्रह्मविद्या को प्राप्त करता है।

सम्प्राप्य योगं परमं दिव्यं तत्पारमेश्वरम्।

शान्तः सुसंयतो भूत्वा शिवसायुज्यमानुयात्॥ ३२०॥

वह परम दिव्य परमेश्वरविषयक योग को प्राप्त करके शान्त और सुसंयतचित्त होकर शिव के सायुज्य को प्राप्त कर लेता है।

प्रत्येकञ्चाथ नामानि जुहुयात्सवनत्रयम्।

महामारिकृतैर्दोषैर्ब्रह्मदोषैश्च मुच्यते॥ ३२१॥

जो भी मनुष्य तीनों कालों में इन प्रत्येक नामों का उच्चारण करके होम करेगा, वह महामारीकृत दोषों से तथा ब्रह्मदोषों से मुक्त हो जाता है।

जपेद्ब्राह्मणैर्नित्यं संवत्सरमतन्द्रितः।

श्रीकामः पार्वतीं देवीं पूजयित्वा विधानतः॥ ३२२॥

सम्पूज्य पार्श्वतः शम्भुं त्रिनेत्रं भक्तिसंयुतः।

लभते महतीं लक्ष्मीं महादेवप्रसादतः॥ ३२३॥

जो लक्ष्मी चाहने वाला विधिविधान से देवी पार्वती की पूजा करके एक वर्ष तक सजग होकर नित्य इन नामों का जप करता है तथा भक्तियुक्त होकर देवी के समीप ही त्रिलोचन शिव की पूजा करता है, उसे महादेव की अनुकम्पा से महती लक्ष्मी की प्राप्ति होती है।

तस्मात्सर्वप्रयत्नेन जप्तव्यं हि द्विजातिभिः।

सर्वपापापनोदार्थं देव्या नामसहस्रकम्॥ ३२४॥

इसलिये द्विजातियों को सब प्रकार से प्रयत्नपूर्वक समस्त पापों को दूर करने के लिए देवी के सहस्रनाम का जप करना चाहिए।

सूत उवाच

प्रसङ्गात्कथितं विप्रा देव्या माहात्म्यमुत्तमम्।

अतः परं प्रजासर्गं भृगवादीनां निबोधता ॥ ३२५ ॥

सूत बोले— विप्रगण! प्रसंगवश देवी के उत्तम माहात्म्य का वर्णन मैंने कर दिया। इसके बाद भृगु आदि की प्रजासृष्टि ध्यानपूर्वक समझो।

इति श्रीकूर्मपुराणे पूर्वभागे देव्या माहात्म्ये
द्वादशोऽध्यायः ॥ १२ ॥

त्रयोदशोऽध्यायः

(दक्षकन्याओं का वंश-वर्णन)

सूत उवाच

भृगोः ख्यात्यां समुत्पन्ना लक्ष्मीर्नारायणप्रिया ॥
देवी धाताविधातारी मेरोर्जामातरी शुभौ ॥ १ ॥

सूत बोले— नारायण की प्रिया लक्ष्मी भृगु की ख्याति नामक पत्नी से उत्पन्न हुई। मेरु के धाता और विधाता नामक दो शुभकारी देव जामाता हुए थे।

आर्यतिर्नियतिश्चैव मेरोः कन्ये महात्मनः ।
तयोर्धातुविधातृभ्यां यौ च जातौ सुतावुभौ ॥ २ ॥
प्राणश्चैव मूकण्डुश्च मार्कण्डेयो मूकण्डुतः ।
तथा वेदशिरा नाम प्राणस्य द्युतिमान्सुतः ॥ ३ ॥

महात्मा मेरु की आयति और नियति नामक दो कन्यायें हुई थीं और उनके (पति) धाता और विधाता से दो पुत्र उत्पन्न हुए थे — प्राण और मूकण्डु। मूकण्डु से मार्कण्डेय की उत्पत्ति हुई और प्राण का वेदशिरा नामक पुत्र हुआ, जो अत्यन्त द्युतिमान् था।

मरीचेरपि सम्भूतिः पूर्णमासमसूयता
कन्याधनुष्टयश्चैव सर्वलक्षणसंयुताम् ॥ ४ ॥
तुष्टिर्ज्येष्ठा तथा वृष्टिः कृष्टिश्चपचितिस्तथा ।
विरजाः पर्वतश्चैव पूर्णमासस्य तौ सुतौ ॥ ५ ॥

मरीचि की पत्नी सम्भूति ने पूर्णमास नामक एक पुत्र को जन्मा और सर्वलक्षणसंपन्न चार कन्याओं को जन्म दिया। उसमें तुष्टि ज्येष्ठा थी, और (अन्य तीन) वृष्टि, कृष्टि तथा अपचिति नामवाली थीं। पूर्णमास के दो पुत्र हुए— विरजा और पर्वत।

क्षमा तु सुषुप्ते पुत्रानुत्पन्नस्य प्रजापतेः ।
कर्दमश्च वरीयांसं सहिष्णुं मुनिसत्तमम् ॥ ६ ॥

तथैव च वनीयांसं तपोनिर्द्भूतकल्पवम् ।
अनसूया तथैवात्रेर्जज्ञे पुत्रानकल्पवान् ॥ ७ ॥
सोमं दुर्वाससश्चैव दत्तात्रेयश्च योगिनम् ।
स्मृतिश्चाङ्गिरसः पुत्री जज्ञे लक्षणसंयुता ॥ ८ ॥

प्रजापति पुलह को पत्नी क्षमा ने कई पुत्रों को जन्म दिया, जिनमें कर्दम सबसे वरीय थे एवं मुनिश्रेष्ठ तथा तप से निर्द्भूत पाप वाले सहिष्णु कनिष्ठ थे। उसी प्रकार अनसूया ने अत्रि से पापरहित पुत्रों को जन्म दिया— सोम, दुर्वासा, और योगी दत्तात्रेय। अंगिरा से शुभलक्षणसम्पन्ना स्मृति नामक पुत्री उत्पन्न हुई।

सिनीवालीं कुहूश्चैव राकामनुमतीपपि ।
प्रीत्यां पुलस्त्यो भगवान्दम्भोजिमसृजत्प्रभुः ॥ ९ ॥

भगवान् प्रभु पुलस्त्य ने प्रीति नामवाली अपनी पत्नी में सिनीवाली, कुहू, राका, अनुमती नामक पुत्रियों को तथा दम्भोजि नामक पुत्र को उत्पन्न किया।

पूर्वजन्मनि सोऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे ।
देवबाहुस्तथा कन्या द्वितीया नाम नामतः ॥ १० ॥

पूर्वजन्म में स्वायम्भुव मन्वन्तर में वही अगस्त्य नाम से जाने गये। इसके बाद उनसे दूसरी देवबाहु नामकी कन्या उत्पन्न हुई थी।

पुत्राणां षष्टिसाहस्रं सन्ततिः सुषेवे क्रतोः ।
ते चोर्ध्वरितसः सर्वे बालखिल्या इति स्मृताः ॥ ११ ॥

ऋतु प्रजापति से साठ हजार पुत्रों की सन्तति उत्पन्न हुई। वे सब ऊर्ध्वरिता ब्रह्मचारी बालखिल्य नाम से प्रसिद्ध हुए।

वसिष्ठश्च तयोर्ज्यायां सप्त पुत्रानजीजनत् ।
कन्याञ्च पुण्डरीकाक्षां सर्वशोभासमन्विताम् ॥ १२ ॥

वसिष्ठ ने ऊर्जा नामक पत्नी से सात पुत्रों को और एक समस्त सुन्दरता से युक्त 'पुण्डरीकाक्षा' नामक कन्या को जन्म दिया।

रजोमात्रेर्ध्वबाहुश्च सवन्धनगस्तथा ।
सुतपाः शुक्र इत्येते सप्त पुत्रा महौजसः ॥ १३ ॥

वे सातों रजोमात्र, ऊर्ध्वबाहु, सवन, अनग, सुतपा, शुक्र एवं महौजस नाम से प्रसिद्ध थे।

योऽसौ स्थात्वको वहिर्द्विर्द्विषस्तनयो द्विजाः ।
स्वाहा तस्मात्सुतान् लेभे त्रीनुदारान्महौजसः ॥ १४ ॥

पावकः पवमानश्च शुधिरन्मिच्छ रूपतः ।
निर्यध्यः पवमानः स्याद्द्विपुतः पावकः स्मृतः ॥ १५ ॥

यद्यासौ तपते सूर्ये शुचिरग्निस्त्वसौ स्मृतः।
तेषानु सन्ततावन्ये चत्वारिंशच्च पञ्च घ॥ १६॥

हे द्विजगण! वह जो रुद्रात्मक वहि ब्रह्मा का पुत्र था, स्वाहा ने उससे तीन उदार एवं महान् तेजस्वी पुत्रों को प्राप्त किया। वे थे- पावक, पवमान और शुचि। वे रूप में अग्नि ही थे। निमग्न से उत्पन्न अग्नि को पवमान और विद्युत् से उत्पन्न अग्नि को पावक कहा गया है। जो सूर्य में रहता हुआ तपता है, उसे शुचि नामक अग्नि कहा जाता है। उसकी पैतालीस सन्तानें हुईं।

पवमानः पावकश्च शुचिस्तेषां पिता च यः।
एते चैकोनपञ्चाशद्ब्रह्मणः परिकीर्तिताः॥ १७॥

पवमान, पावक, शुचि तथा इनका पिता ये जो चार अग्नियाँ हैं, ये सब मिलकर उनचास अग्नि बताये गये हैं।

सर्वे तपस्विनः प्रोक्ताः सर्वे यज्ञेषु भागिनः।
रुद्रात्मकाः स्मृताः सर्वे त्रिपुण्ड्राङ्कितमस्तकाः॥ १८॥

ये सभी तपस्वी तथा सभी यज्ञों में भाग लेने वाले कहे गये हैं। ये सब रुद्रस्वरूप कहे गये गये हैं, इसलिए उनके मस्तक त्रिपुण्ड्र से अंकित रहते हैं।

अयज्वानश्च यज्वानः पितरो ब्रह्मणः सुताः।
अग्निष्वात्ता बर्हिषदो द्विधा तेषां व्यवस्थितिः॥ १९॥
तेभ्यः स्वधा सुतां जज्ञे मेनां वै धारिणीं तथा।
ते उभे ब्रह्मवादिन्यौ योगिन्यौ मुनिसत्तमाः॥ २०॥

अयज्वन् और यज्वन नामक पितर ब्रह्मा के पुत्र हैं। उनकी व्यवस्था अग्निष्वात्त तथा बर्हिषद्— इन दो प्रकार से है। उनसे स्वधा ने मेना और धारिणी नामकी दो कन्याओं को उत्पन्न किया। हे मुनिश्रेष्ठो! वे दोनों ब्रह्मवादिनी होने से योगिनी नाम से प्रख्यात थीं।

असूत मेना मैनाकं क्रौञ्चन्तस्यानुजन्तश्च।
गङ्गा हिमवतो जज्ञे सर्वलोकैकपावनी॥ २१॥

मेना ने मैनाक और उसके अनुज क्रौञ्च को जन्म दिया। सर्वलोकपावनी गंगा (नदीरूप में) हिमालय से उत्पन्न हुई।

स्वयोगाम्निवत्सार्हेवीं पुत्रीं लेभे महेश्वरीम्।
यथावत्कथितं पूर्वं देव्या माहात्म्यमुत्तमम्॥ २२॥

अपने योगाग्नि के बल से हिमालय ने महेश्वरी देवी को पुत्रीरूप में प्राप्त किया। देवी का उत्तम माहात्म्य मैं यथावत् बता चुका हूँ।

धारिणी मेरुराजस्य पत्नी पद्मसमानना।
देवी धाताविधातारी मेरोर्जाभातारावुभौ॥ २३॥

मेरुराज की पत्नी कमलमुखी धारिणी थी। धाता और विधाता ये दो देव, मेरु के जामाता थे।

एषा दक्षस्य कन्यानां मयापत्यानुसन्ततिः।
व्याख्याता भवतां सद्यो मनोः सृष्टिं निबोधत॥ २४॥

यह मैंने दक्ष-कन्याओं के पति तथा उनकी सन्तति का वर्णन आप लोगों के सामने कर दिया। अब मनु की सृष्टि को शीघ्र ही सुनो।

इति कूर्मपुराणे पूर्वभागे दक्षकन्याख्यातिवंशः
त्रयोदशोऽध्यायः॥ १३॥

चतुर्दशोऽध्यायः

(स्वायंभुव मनु का वंश)

सूत उवाच—

प्रियव्रतोत्तानपादौ मनोः स्वायम्भुवस्य तु।
धर्मज्ञौ तौ महावीर्यौ शतरूपा व्यजीजनत्॥ १॥

सूत बोले— स्वायंभुव मनु की शतरूपा (नामकी रानी) ने प्रियव्रत और उत्तानपाद नामक धर्मज्ञ और महान् पराक्रमी दो पुत्रों को जन्म दिया था।

ततस्तूतानपादस्य ध्रुवो नाम सुतोऽभवत्।
भक्त्या नारायणे देवे प्राप्तवान् स्थानमुत्तमम्॥ २॥

इसके बाद उत्तानपाद का ध्रुव नामक पुत्र हुआ, जिसने भगवान् नारायण में विशेष भक्ति होने से उत्तम स्थान (ध्रुवपद) प्राप्त किया।

ध्रुवाच्छिष्टिष्ठ भाव्यश्च भाव्याच्छम्भुर्व्याजायत।
शिष्टैरभ्यत सुच्छाया पञ्च पुत्रानकल्पमान्॥ ३॥

इस ध्रुव से शिष्ट और भाव्य तथा भाव्य से शम्भु का जन्म हुआ। शिष्टि से सुच्छाया ने पाँच निष्पाप पुत्रों को जन्म दिया।

वसिष्ठवचनारैवी तपस्तप्त्वा सुदुष्करम्।
आराध्य पुरुषं विष्णुं शालग्रामे जनार्दनम्॥ ४॥

रिपुं रिपुञ्जयं विप्रं कपिलं वृषतेजसम्।
नारायणपरान्शुद्धान्स्वधर्मपरिपालकाम्॥ ५॥

सुच्छाया ने वसिष्ठ मुनि के कहने पर अत्यन्त दुष्कर तप किया और शालग्राम में परमपुरुष जनार्दन विष्णु को आराधना की। इससे उसने रिपु, रिपुञ्जय, विप्र, कपिल और वृषतेजा नामक पाँच पुत्रों को उत्पन्न किया। वे सभी नारायण की भक्ति में तत्पर, शुद्ध एवं स्वधर्म-रक्षक थे।

रिपोराधत महिषी चक्षुषं सर्वतेजसम्।
सोऽजीजनत्पुष्करिण्यां सुरूपं चाक्षुषं मनुम्॥६॥
प्रजापतेरात्मजायां वीरणस्य महात्मनः।
मनोरजायत दश सुतास्ते सुमहौजसः॥७॥
कन्यायां सुमहावीर्यो वैराजस्य प्रजापतेः।
उरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाक् शुचिः॥८॥
अग्निष्टुदतिराश्रय सुद्युम्नश्चाभिमन्युकः।
ऊरोरजनयत्पुत्रान्वडाग्नेयो महाबलान्॥९॥
अङ्गं सुमनसं ख्यातिं क्रतुमाङ्गिरसं शिवम्।
अङ्गाद्देवोऽभवत्पुत्रोऽङ्गाद्देवो वेनादजायत॥१०॥

रिपु की महिषी ने अति तेजस्वी चक्षुस् नामक पुत्र को जन्म दिया। उस चक्षुस् ने महात्मा वीरण प्रजापति की पुत्री पुष्करिणी से रूपवान् चाक्षुष मनु को जन्म दिया। उस महावीर चाक्षुष मनु ने वैराज प्रजापति की कन्या से महान् तेजस्वी उरु, पुरु, शतद्युम्न, तपस्वी, सत्यवाक्, शुचि, अग्निष्टु, अतिराज, सुद्युम्न और अभिमन्युक- इन दस पुत्रों को उत्पन्न किया। उरु से आग्नेयी नाम की पत्नी ने अङ्ग, सुमनस, ख्याति, क्रतु, आङ्गिरस एवं शिव नामक बलशाली छः पुत्रों को जन्म दिया। पश्चात् अङ्ग से वेन हुआ और वेन से वैन्य (पृथु) उत्पन्न हुआ।

योऽसौ पृथुरिति ख्यातः प्रजापालो महाबलः।
येन दुःस्था मही पूर्वं प्रजानां हितकाप्यया॥११॥
निवोगाद्ब्रह्मणः सार्द्धं देवेन्द्रेण महौजसा।

वही वैन्य प्रजापालक महाबली पृथु नाम से प्रख्यात हुआ, जिसने पूर्व काल में ब्रह्मा की आज्ञा से प्रजाओं के हित की कामना से महातेजस्वी इन्द्र के साथ पृथ्वी का दोहन किया था।

वेनपुत्रस्य वितते पुरा पैतामहे मखे॥१२॥
सूतः पौराणिको जज्ञे मायारूपः स्वयं हरिः।
प्रवक्ता सर्वशास्त्राणां धर्मज्ञो गुरुवत्सलः॥१३॥

पूर्वकाल में वेनपुत्र पृथु के विशाल पैतामह यज्ञ में स्वयं हरि ने मायाटी रूप धारण करके सूत पौराणिक के रूप में

जन्म धारण किया। वे सूत सभी धर्मशास्त्रों के प्रवक्ता, धर्मज्ञ और गुरु से स्नेह रखने वाले थे।

तं मां वित्त मुनिश्रेष्ठाः पूर्वोद्धृतं सनातनम्।
अस्मिन्मन्वन्तरे व्यासः कृष्णद्वैपायनः स्वयम्॥१४॥
श्रावयामास मां प्रीत्या पुराणः पुरुषो हरिः।
मदन्वये तु ये सूताः सम्भूता वेदवर्जिताः॥१५॥
तेषां पुराणवक्तृत्वं वृत्तिरासौदजाज्ञया।

मुनिश्रेष्ठो! वह सूत पौराणिक मुझे ही जानो। पूर्व काल में उत्पन्न होने से सनातन हूँ। इस मन्वन्तर में पुराण पुरुष हरिरूप स्वयं कृष्णद्वैपायन व्यास ने मुझ पर कृपा की और प्रीतिपूर्वक (यह पुराण) श्रवण कराया। मेरे वंश में जो वेदज्ञान से रहित सूत उत्पन्न हुए थे, वे भगवान् अज की आज्ञा से पुराणों के वाचन से ही आजीविका का निर्वाह करते थे।

स घ वैन्यः पृथुर्वीमानसत्यसन्धो जितेन्द्रियः॥१६॥
सार्वभौमो महातेजाः स्वधर्मपरिपालकः।
तस्य बाल्यात्प्रभृत्वेव भक्तिर्नारायणेऽभवत्॥१७॥

वह वेन पुत्र पृथु अत्यन्त बुद्धिमान्, सत्यप्रतिज्ञ, जितेन्द्रिय, सार्वभौम, महातेजस्वी और अपने धर्म का परिपालक था। बाल्यकाल से ही उसको नारायण में भक्ति हो गई थी।

गोवर्धनगिरिं प्राप्तस्तपस्तेपे जितेन्द्रियः।
तपसा भगवान्नीतः शंखचक्रगदाधरः॥१८॥

वह जितेन्द्रिय गोवर्धन पर्वत पर जाकर तपस्या करने लगा। उसके तप से शंखचक्रगदाधारी भगवान् प्रसन्न हुए।

आगत्य देवो राजानं ब्राह्म दामोदरः स्वयम्।
धार्मिको रूपसम्पन्नो सर्वशस्त्रभृतांवरौ॥१९॥
मत्प्रसादादसन्दिग्धो पुत्रो तव भविष्यतः।
एवमुक्त्वा हृषीकेशः स्वकीयां प्रकृतिं गतः॥२०॥

स्वयं दामोदर विष्णु देव ने वहाँ आकर राजा से कहा— मेरे प्रसाद से निश्चय ही तुम्हारे दो पुत्र होंगे, जो धार्मिक, रूपसम्पन्न तथा सकल शस्त्रधारियों में श्रेष्ठ होंगे। इतना कहकर भगवान् अपनी प्रकृति में लौट हो गये।

वैन्योऽपि वेदविम्बिना निष्कलां भक्तिमुद्बहन्।
सोऽपालयत्स्वकं राज्यं चिन्तयन्मधुसूदनम्॥२१॥

पृथु ने भी वैदिक विधिपूर्वक भगवान् में अचल भक्ति रखते हुए और मधुसूदन का चिन्तन करते हुए अपने राज्य का पालन किया।

अचिरादेव तन्वही भार्या तस्य शुचिस्मिता।

शिखण्डिनं हविर्दानमन्तर्दानाद्व्यजायत॥ २२॥

धोड़े ही समय में शुचिस्मिता कृशाङ्गी पृथु-पत्नी ने शिखण्डी और हविर्दान को अन्तर्दान से उत्पन्न किया।

शिखण्डिनोऽभवत्पुत्रः सुशील इति विभ्रुतः।

धार्मिको रूपसम्पन्नो वेदवेदाङ्गपारगः॥ २३॥

शिखण्डी का पुत्र सुशील नाम से प्रसिद्ध हुआ। वह धार्मिक, रूपसम्पन्न तथा वेद-वेदाङ्गों में पारंगत था।

सोऽधीत्य विधिवद्देदान्यर्पेण तपसि स्थितः।

पतिञ्जुक्ते भाग्ययोगात्संन्यासप्रति धर्मवित्॥ २४॥

वह विधिवत् धर्मपूर्वक वेदों का अध्ययन करके तपस्या में स्थित हुआ। उस धर्मज्ञ ने भाग्य के संयोग से संन्यास के प्रति अपनी बुद्धि को स्थिर किया।

स कृत्वा तीर्थसंसेवां स्वाध्याये तपसि स्थितः।

जगाम हिमवत्पृष्ठं कदाचित्सिद्धसेवितम्॥ २५॥

वह तीर्थों का भली-भाँति सेवन (भ्रमण) करके पुनः वेदाध्ययन और तप में ही स्थित हो गया फिर किसी समय सिद्धों के द्वारा सेवित हिमालय की चोटी पर चला गया था।

तत्र धर्मवनं नाम धर्मसिद्धिप्रदं वनम्।

अपश्यद्योगिनां गम्यमगम्यं ब्रह्मविद्विषाम्॥ २६॥

वहाँ पर उसने धर्मवन नामक एक वन देखा, जो धर्म की सिद्धि देने वाला, योगिजनों के द्वारा गमन करने के योग्य और ब्रह्मविद्वेषियों के लिये अगम्य स्थल था।

तत्र मन्दाकिनीनाम सुपुण्या विमला नदी।

पद्मोत्पलवनोपेता सिद्धाश्रमविभूषिता॥ २७॥

वहाँ पर मन्दाकिनी नाम वाली परम पुण्यमयी स्वच्छ नदी है जो पद्म और उत्पलों के वन से संयुक्त तथा सिद्धजन के पावन आश्रमों से विभूषित है।

स तस्या दक्षिणे तोरे मुनीन्द्रैर्योगिभिर्युतम्।

सुपुण्यमाश्रमं रम्यमपश्यत्प्रतीतिसंयुतः॥ २८॥

उसने उसी नदी के दक्षिण की ओर मुनिवरों तथा परम योगिजनों से युक्त, सुपुण्य एवं अतीव रमणीय आश्रम देखा। उसे देख कर वह परम प्रीति वाला हो गया था।

मन्दाकिनीजले स्नात्वा सन्तर्प्य पितृदेवताः।

अर्घ्ययित्वा महादेवं पुष्यैः पद्मोत्पलादिभिः॥ २९॥

तब उसने मन्दाकिनी के जल में स्नान करके, पितरों और देवों का तर्पण करके, पद्मोत्पलादि विविध पुष्पों से महादेव की अर्चना की।

ध्यात्वात्संस्थमीशानां शिरस्याध्याय चाञ्जलिम्।

सम्प्रेक्षमाणो भास्वन्तं तुष्टाव परमेश्वरम्॥ ३०॥

रुद्राध्यायेन गिरिशं रुद्रस्य चरितेन चा

अन्यैश्च विविधैः स्तोत्रैः शाम्भवेर्वेदसम्भवैः॥ ३१॥

पुनः सूर्यमण्डल में अवस्थित ईशान का ध्यान करके अञ्जलि को सिर पर रखकर भगवान् भास्कर को देखते हुए उनकी स्तुति करने लगा। उसने रुद्राध्याय, रुद्रचरित और वेदोक्त विविध शिव-स्तुतियों से शङ्कर की आराधना की।

अतस्मिन्नन्तरेऽपश्यत्समायान्तं महामुनिम्।

श्वेताश्वतरनामानं महापाशुपतोत्तमम्॥ ३२॥

भस्मसन्दिग्धसर्वाङ्गं कौपीनाच्छादनाञ्जितम्।

तपसा कर्षितात्मानं शुक्लवस्त्रोपवीतितम्॥ ३३॥

इसी बीच उसने श्वेताश्वतर नामक बड़े-बड़े पाशुपतों में उत्तम महामुनि को आते हुए देखा। वे मुनि सर्वाङ्ग में भस्म लगाये हुए, कौपीनवस्त्रधारी, तपस्या से क्षीणकाय तथा श्वेत वस्त्रोपवीत धारण किये हुए थे।

समाप्य संस्तवं शम्भोरानन्दास्त्राविलेक्षणः।

वचन्दे शिरसा पादौ प्राञ्जलिवाक्यमब्रवीत्॥ ३४॥

उन्होंने शिवजी की स्तुति समाप्त करके आखों में आनन्दाश्रु भरते हुए मुनि के चरणों में शिर झुकाकर प्रणाम किया और हाथ जोड़कर यह वचन बोले।

धन्योऽस्यनुग्रहोतोऽस्मि यन्मे साक्षान्मुनीश्वर।

योगीश्वरोऽद्य भगवान्दृष्टो योगविदां वरः॥ ३५॥

हे मुनीश्वर! मैं धन्य हूँ, अनुग्रहीत हूँ जो मैंने आज साक्षात् योगीश्वर और योगवेत्ताओं में सर्वश्रेष्ठ, ऐश्वर्यसम्पन्न आपके दर्शन किये।

अहो मे सुमहद्भाग्यं तपांसि सफलानि मे।

किं करिष्यामि शिष्योऽहं तव मां पालयानघ॥ ३६॥

अहो! मेरा महान् सौभाग्य है। मेरी तपस्या आज सफल हो गई है। हे अनघ! मैं आपको क्या सेवा करूँ? मैं आपका शिष्य हूँ। मेरा आप पालन कौजिये।

सोऽनुग्रहाद्य राजानं सुशीलं शीलसंयुतम्।

शिष्यत्वे प्रतिक्रम्याह तपसा क्षीणकल्पवम्॥ ३७॥

उस महा मुनि ने शील-सदाचार से युक्त, तप से क्षीण हुए पापों वाले उस सुशील राजा पर अनुग्रह करके उसे अपना शिष्य बनाना स्वीकार कर लिया।

सांन्यासिकं विधिं कृत्स्नं कारयित्वा विचक्षणः।

ददौ तदैश्वरं ज्ञानं स्वशाखाविहितव्रतम्॥३८॥

विचक्षण मुनि ने संन्यास से सम्बन्ध रखने वाली संपूर्ण विधि को कराकर, अपनी शाखा से विहित व्रत वाले उसे ईश्वरीय ज्ञान प्रदान कर दिया।

अश्लेषं वेदसारं तत्पशुपाशविमोचनम्।

अन्त्याश्रमपिति ख्यातं ब्रह्मादिभिरनुष्ठितम्॥३९॥

उसने सम्पूर्ण वेदों का सार और पशु-पाश का विमोचन जो अन्त्याश्रय के नाम से विख्यात है और ब्रह्मादि के द्वारा अनुष्ठित है उसे बतला दिया था।

उवाच शिष्यान्संप्रेक्ष्य ये तदाश्रमवासिनः।

ब्राह्मणाः क्षत्रिया वैश्या ब्रह्मचर्यपरायणाः॥४०॥

मया प्रवर्तितां शाखांभ्योत्प्रेक्ष्य योगिनः।

समासते महादेवं ध्यायन्तो विश्वमैश्वरम्॥४१॥

उस आश्रम में निवास करने वाले सभी शिष्यों को देख कर उनसे कहा— जो ब्राह्मण, क्षत्रिय, वैश्य और ब्रह्मचर्य में परायण हों, वे सब मेरे द्वारा प्रवर्तित इस शाखा का अध्ययन करके ही यहाँ योगी बन जायेंगे और विश्वेश्वर महादेव का ध्यान करते हुए स्थित रहेंगे।

इह देवो महादेवो रममाणः सहोमया।

अध्यास्ते भगवानीशो भक्तानामनुकम्पया॥४२॥

यहाँ भगवान् देवाधिदेव महादेव भक्तों पर अनुग्रह करने के लिए उमा के साथ रमण करते हुए निवास करते हैं।

इहाश्लेषजगद्धाता पुरा नारायणः स्वयम्।

आराध्ययन्महादेवं लोकानां हितकाम्यया॥४३॥

पुराकाल में यहाँ सम्पूर्ण जगत् के धारणकर्ता स्वयं नारायण ने लोगों के कल्याण की इच्छा से महादेव की आराधना की थी।

इहैनं देवमीशानं देवानामपि दैवतम्।

आराध्य महतीं सिद्धिं लेभिरे देवदानवाः॥४४॥

यहाँ पर देवों और दानवों ने देवाधिदेव भगवान् शङ्कर की आराधना करके महान् सिद्धि को प्राप्त किया था।

इहैव मुनयः सर्वे मरीच्याद्या महेश्वरम्।

दृष्ट्वा तपोबलाच्छानं लेभिरे सार्वकालिकम्॥४५॥

यहाँ मरीचि आदि सभी मुनीश्वरों ने अपने तपोबल से शिव का दर्शन करके सार्वकालिक ज्ञान को प्राप्त किया था।

तस्मात्त्वमपि राजेन्द्र तपोयोगसमन्वितः।

तिष्ठ नित्यं मया सार्द्धं ततः सिद्धिमवाप्स्यसि॥४६॥

अतएव हे राजेन्द्र! आप भी तप और योग से युक्त होकर सदा मेरे साथ रहें। तभी आप सिद्धि को प्राप्त करेंगे।

एवमाभाष्य विप्रेन्द्रो देवं ध्यात्वा पिनाकिनम्।

आचक्षे महामन्त्रं यथावत्सर्वसिद्धये॥४७॥

सर्वपापोपशमनं वेदसारं विमुक्तिदम्।

अग्निरित्यादिकं पुण्यपृथिभिः सम्प्रवर्तितम्॥४८॥

विप्रेन्द्र ने इस प्रकार कहकर पिनाकिन् भगवान् शिव का ध्यान करके सकल सिद्धि के लिए समस्त पापों का उपशामक, वेदों का सारभूत, मोक्षप्रद तथा पुण्यदायक ऋथियों द्वारा प्रवर्तित 'अग्नि' इत्यादि महामन्त्र का विधिपूर्वक उपदेश किया।

सोऽपि तद्वचनाद्राजा सुशीलः श्रद्धयान्वितः।

साक्षात्पाशुपतो भूत्वा वेदाभ्यासरतोऽभवत्॥४९॥

उसके वचन सुनकर वह सुशील राजा भी श्रद्धा से समन्वित होकर साक्षात् पाशुपत होकर वेदाभ्यास में संलग्न हो गया।

भस्मोद्धूलितसर्वाङ्गः कन्दमूलफलाशनः।

शान्तो दान्तो जितक्रोधः संन्यासविधिमाश्रितः॥५०॥

(वह राजा) भस्म से लिप्त समस्त अङ्गों वाला, कन्द-मूल और फलों को खाने वाला, परम शान्त तथा दमनशील-क्रोध को जीत कर पूर्ण संन्यास की विधि में समाश्रित हो गया था।

हविर्धानस्तथाग्नेय्यां जनयामास वै सुतम्।

प्राचीनबर्हिषं नाम्ना धनुर्वेदस्य पारगम्॥५१॥

हविर्धान ने आग्नेयी में एक पुत्र को जन्म दिया था जिसका नाम प्राचीनबर्हिष था और वह धनुर्वेद का पारगामी विद्वान् था।

प्राचीनबर्हिषगवान्सर्वशस्त्रभृतां वरः।

समुद्रतनयायां वै दश पुत्रानजीजन्त्॥५२॥

भगवान् प्राचीनबर्हिष ने जो सब शस्त्रधारियों में परम श्रेष्ठ थे, समुद्रतनया में दश पुत्रों को जन्म ग्रहण कराया था।

प्रचेतसस्ते विख्याता राजानः प्रथितौजसः।

अधीतवन्तः स्वं वेदं नारायणपरायणाः॥५३॥

वे सब प्रथित ओज वाले राजागण प्रचेतस् के नाम से

लोक में विख्यात हुए। भगवान् नारायण में परायण होकर उन्होंने अपनी शास्त्रान्तर्गत वेद का अध्ययन किया।

दशभ्यस्तु प्रचेताभ्यो मारिषायां प्रजापतिः।

दक्षो जज्ञे महामागो यः पूर्वं ब्रह्मणः सुतः॥५४॥

उन दश प्रचेताओं से मारिषा में महान् प्रजापति दक्ष उत्पन्न हुए थे, जो पहले ब्रह्माजी के पुत्र थे।

स तु दक्षो महेशेन रुद्रेण सह धीमता।

कृत्वा विवादं रुद्रेण ज्ञप्तः प्राचेतसोऽभवत्॥५५॥

वे दक्ष धीमान् महेश रुद्र के साथ विवाद करके रुद्र के द्वारा शापग्रस्त होकर प्राचेतस् हो गये थे।

समायान्तं महादेवो दक्षं देव्या गृहं हरः।

दृष्ट्वा यथोचितां पूजां दक्षाय प्रददौ स्वयम्॥५६॥

तदा वै तमसाविष्टः सोऽथिक्त्वा ब्रह्मणः सुतः।

पूजामनर्हामन्विच्छन्नगाम कुपितो गृहम्॥५७॥

महादेव शिव ने देवी पार्वती के घर आते हुए दक्ष को देखकर स्वयं उनकी यथोचित पूजा को किन्तु ब्रह्मापुत्र दक्ष उस समय अत्यधिक क्रोधाविष्ट थे, अतः पूजा को अयोग्य मानकर वे क्रोधित होकर घर से निकल गये।

कदाचित्स्वगृहं प्राप्तं सतीं दक्षः सुदुर्मनाः।

भर्त्रा सह विनिन्दैनां भर्त्सयामास वै स्वा॥५८॥

अन्ये जामातरः श्रेष्ठा भर्तुस्तव पिनाकिनः।

त्वमप्यसत्सुताऽस्माकं गृह्णाद् गच्छ यवागतम्॥५९॥

किसी समय अपने घर पर आयी हुई सती के सामने दुःखी मन वाले दक्ष ने क्रोधावेश में पतिसहित उसकी निन्दा करने लगे थे कि तुम्हारे पति शिव से तो मेरे दूसरे जामाता अधिक श्रेष्ठ हैं। तुम भी मेरी असत् पुत्री हो। जैसे आयी हो वैसी ही घर से निकल जाओ।

तस्य तद्वाक्यमाकर्ण्य सा देवी शङ्करप्रिया।

विनिन्द्य पितरं दक्षं ददाह्यत्पानमात्मना॥६०॥

प्रणम्य पशुपतिरं भर्तारं कृत्वा ससम्।

हिमवद्गुहिता साभूतपसा तस्य तोषिता॥६१॥

दक्ष के ऐसे वचन सुनकर शंकरप्रिया उस देवी पार्वती ने अपने पिता दक्ष की निन्दा की और व्याघ्रचर्म को धारण करने वाले और समस्त प्राणियों का भरण करने वाले पशुपतिनाथ को प्रणाम करके अपने से स्वयं को जला डाला। इसके बाद हिमालय की तपस्या से संतुष्ट वह देवी हिमालय की पुत्री पार्वतीरूप में उत्पन्न हुई।

ज्ञात्वा तां भगवान् रुद्रः प्रपन्नार्तिहरो हरः।

शशाप दक्षं कुपितः समागत्याद्य तद्गृहम्॥६२॥

त्यक्त्वा देहभिमं ब्राह्मं क्षत्रियाणां कुले भव।

स्वस्या सुतायां मूढात्मा पुत्रमुत्पादयिष्यसि॥६३॥

अनन्तर उस सती को दग्ध जानकर भक्तों के कष्टों का हरण करने वाले भगवान् रुद्र महादेव ने कुपित होकर उन्हीं के घर आकर दक्ष को शाप दे दिया— तुम ब्रह्मा से उत्पन्न इस ब्राह्मण शरीर को त्याग कर क्षत्रिय-कुल में उत्पन्न होओगे और मूढात्मा होकर अपनी पुत्री में ही पुत्रोत्पादन करोगे।

एवमुक्त्वा महादेवो ययौ कैलासपर्वतम्।

स्वायम्भुवोऽपि कालेन दक्षः प्राचेतसोऽभवत्॥६४॥

इस प्रकार कहकर महादेव कैलास पर्वत पर आ गये। स्वायम्भुव दक्ष (ब्रह्मापुत्र होते हुए) भी काल आने पर प्रचेताओं के पुत्ररूप में उत्पन्न हुए।

एतद्दः क्विन्तं सर्वं मनोः स्वायम्भुवस्य तु।

निसर्गं दक्षपर्यन्तं शृण्वतां पापनाशनम्॥६५॥

इस प्रकार आपके समक्ष स्वायम्भुव मनु की दक्षपर्यन्त सृष्टि का वर्णन मैंने कर दिया जो कथा श्रोताओं के लिए पापनाशिनी है।

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशानुकीर्तने

चतुर्होऽध्यायः॥१४॥

पञ्चदशोऽध्यायः

(दक्षयज्ञ का विध्वंस)

नैमिषेया ऋचुः

देवानां दानवानाञ्च गन्धर्वोरगरक्षसाम्।

उत्पत्तिं विस्तारदद्गृहि सुत वैवस्वतोऽन्तरे॥१॥

स ज्ञप्तः शम्भुना पूर्वं दक्षः प्राचेतसो नृपः।

किमकार्षीन्महावुद्धे श्रोतुमिच्छाम साम्प्रतम्॥२॥

नैमिषारण्यवासी ऋषियों ने कहा— हे सुतजी! वैवस्वत मन्वन्तर में देवों-दानवों, गन्धर्वों, सर्पों और राक्षसों की उत्पत्ति जिस प्रकार हुई थी उसका विस्तार पूर्वक वर्णन करें। पहले भगवान् शम्भु के द्वारा प्राप्त शाप से ग्रस्त उस प्रचेता के पुत्र राजा दक्ष ने क्या किया था? हे महावुद्धे! इस समय वह सब कुछ हम आपसे सुनना चाहते हैं।

सूत उवाच-

वक्ष्ये नारायणेनोक्तं पूर्वकल्पानुषङ्गिकम्।
त्रिकालबद्धं पापघ्नं प्रजासर्गस्य विस्तरम्॥३॥

सूतजी ने कहा— पूर्वकल्प से सम्बन्धित प्रजासृष्टि का विस्तार जो नारायण ने कहा था, वह विस्तार मैं कहता हूँ। यह त्रिकालबद्ध पापों का नाश करने वाला है।

स शप्तः शम्भुना पूर्वं दक्षः प्राचेतसो नृपः।
विनिन्द्य पूर्ववैरेण गंगाद्वारेऽयजद्भवम्॥४॥

पूर्व जन्म में शम्भु के द्वारा शापग्रस्त वह प्राचेतस नृप दक्ष ने इस पहले के वैर के कारण ही निन्दा करके गंगाद्वार (हरिद्वार) में भव (विष्णु) का यज्ञ द्वारा पूजन किया था।

देवाश्च सर्वे भार्गवमाहता विष्णुना सह।
सहैव मुनिभिः सर्वैरागता मुनिपुंगवाः॥५॥

सभी देवों को अपना-अपना भाग ग्रहण करने के लिए भगवान् विष्णु वे साथ में आहूत किया गया था। श्रेष्ठ मुनिगण भी समस्त मुनियों के साथ ही वहाँ पर आए हुए थे।

दृष्ट्वा देवकुलं कृत्स्नं शंकरेण विना गतम्।
दधीचो नाम विप्रर्षिः प्राचेतसमप्याब्रवीत्॥६॥

भगवान् शंकर के विना आये हुए सम्पूर्ण देवसमूह को वहाँ पर देखकर विप्रर्षि दधीच प्राचेतस से बोले।

दधीच उवाच-

ब्रह्माद्यास्तु पिशाचान्ता यस्याज्ञानुविधायिनः।
स देवः साम्प्रतं रुद्रो विधिना किञ्च पूज्यते॥७॥

दधीच ने कहा— ब्रह्मा से लेकर पिशाच पर्यन्त सभी जिनकी आज्ञा के अनुसरण करने वाले हैं, वे देव रुद्र इस समय यज्ञ में विधिपूर्वक क्यों नहीं पूजे जा रहे हैं?

दक्ष उवाच-

सर्वेष्वेव हि यज्ञेषु न भागः परिकल्पितः।
न मन्त्रा भार्गवा साह्यं शंकरस्थिति नेज्यते॥८॥

दक्ष ने कहा— सभी यज्ञों में उनका भाग कल्पित नहीं है। इसी प्रकार पत्नी सहित शंकर के मंत्र भी नहीं मिलते हैं। इसलिए यहाँ शंकर की पूजा नहीं की जाती।

विहस्य दक्षं कुपितो वचः प्राह महामुनिः।
शृण्वतां सर्वदेवानां सर्वज्ञानमयः स्वयम्॥९॥

सर्वज्ञानमय महामुनि दधीच ने कुपित होकर उन पर हैसते हुए सभी देवताओं के सुनते हुए कहा।

दधीच उवाच-

यतः प्रवृत्तिर्विश्वात्मा यथासौ परमेश्वरः।
सम्पूज्यते सर्वयज्ञैर्विदित्वा किञ्च शङ्करः॥१०॥

दधीच ने कहा— जिनसे संसार की प्रवृत्ति है, जो विश्वात्मा और परमेश्वर हैं, सभी यज्ञों द्वारा उनकी पूजा की जाती है, यह जानते हुए भी शंकर क्यों नहीं पूजे जाते?

दक्ष उवाच-

न ह्ययं शङ्करो रुद्रः संहर्ता तामसो हरः।
नमः कपाली विदितो विश्वात्मा नोपपद्यते॥११॥

दक्ष ने कहा— यह रुद्र शंकर-मंगलकारी नहीं है, यह तो संहार करने वाला तामस देव है। यह नान तथा कपाली के रूप में प्रसिद्ध है। अतः इसे विश्वात्मा कहना उचित नहीं।

ईश्वरो हि जगत्त्रया प्रभुर्नारायणो हरिः।
सत्त्वात्मकोऽसौ भगवानिज्यते सर्वकर्मसु॥१२॥

सर्वसमर्थ नारायण विष्णु ही ईश्वर हैं तथा जगत् के स्रष्टा हैं। सत्त्वगुणधारी वही भगवान् सभी कर्मों में पूजे जाते हैं।

दधीच उवाच-

किं त्वया भगवानेष सहस्रांशुर्न दृश्यते।
सर्वलोकैकसंहर्ता कालात्मा परमेश्वरः॥१३॥

दधीच बोले— क्या तुम्हें ये सहस्रांशु भगवान् (सूर्य) दिखाई नहीं देते हैं? ये ही संपूर्ण लोकों के एकमात्र संहारक तथा कालस्वरूप परमेश्वर हैं।

यं गृह्णन्तीह विद्वांसो धार्मिका ब्रह्मवादिनः।
सोऽयं साक्षी तीव्ररुचिः कालात्मा शाङ्करी तनुः॥१४॥

एष रुद्रो महादेवः कपाली च घृणी हरः।
आदित्यो भगवान्सूर्यो नीलप्रीवो विलोहितः॥१५॥

इस लोक में ब्रह्मवादी, धर्मपरायण विद्वान् लोग जिनकी स्तुति करते हैं, वे सर्वसाक्षी, कालात्मा, तीव्र कान्तियुक्त सूर्यदेव शंकर का ही शरीर है। यही रुद्र महादेव हैं। वे कपाली होकर भूषा देने वाले हैं तथापि वे हर (सबके संहारक) आदित्य हैं। वे ही भगवान् सूर्य (स्वयं) नीलकण्ठ एवं विलोहित (विशेषरूप से लाल रंग के) हैं।

संस्तुयते सहस्रांशुः सामाह्वयर्बुहोतृषिः।

पश्यन् विभक्तकर्माणं रुद्रमूर्तिं त्रयीभवम् ॥ १६ ॥

सामवेदी अध्वर्यु तथा होता इन्हीं सहस्रांशु की स्तुति करते हैं। आप इसे विश्वनिर्मात्री, त्रयीमयी अर्थात् तीन वेदों वाली रुद्र की मूर्तिरूप में देखें।

दक्ष उवाच—

य एते द्वादशादित्या आगता यज्ञभागिनः।

सर्वे सूर्या इति ज्ञेया न ह्यन्यो विद्यते रविः ॥ १७ ॥

दक्ष बोले— ये जो बारह आदित्य यज्ञ में भाग लेने आये हैं, ये सभी सूर्य नाम से प्रख्यात हैं। इनके अतिरिक्त दूसरा कोई सूर्य नहीं है।

एवमुक्ते तु मुनयः समायाता दिदृक्षुवः।

बाहमित्यब्रुवन्दक्षं तस्य साहाय्यकारिणः ॥ १८ ॥

दक्ष के ऐसा कहने पर, यज्ञ को देखने की इच्छा से आये मुनियों ने दक्ष की सहायता करते हुए कहा— यह यथार्थतः ठीक है।

तमसाविष्टमनसो न पश्यन्तो वृषभ्वजम्।

सहस्रशोऽथ शतशो बहुशो भूय एव हि ॥ १९ ॥

निन्दन्तो वैदिकान्मन्त्रान् सर्वभूतपतिं हरम्।

अपूजयन्दक्षवाक्यं मोहिता विष्णुमायया ॥ २० ॥

वे तामसरूप अज्ञान के कारण व्याप्त मन वाले होने के कारण वृषभ्वज भगवान् शिव को नहीं देख रहे थे। इस कारण वे सभी सैकड़ों बार हजारों बार तथा उससे भी अधिक बार सर्वभूतों के अधिपति शिव की तथा वैदिक मंत्रों की निन्दा करते हुए विष्णु की माया से मोहित हुए दक्ष के वचनों का अनुमोदन करने लगे।

देवेषु सर्वे भार्गवपागता वासवादयः।

नापश्यन्देवमीशानभूते नारायणं हरिम् ॥ २१ ॥

उस समय यज्ञ में भाग लेने के लिए इन्द्रादि देव आये थे, नारायण हरि के अतिरिक्त ईशान शिव को किसी ने नहीं देखा।

हिरण्यगर्भो भगवान्ब्रह्मा ब्रह्मविदां वरः।

पश्यतामेव सर्वेषां क्षणादन्तराखीयता ॥ २२ ॥

तत्र ब्रह्मविदों में श्रेष्ठ, भगवान् हिरण्यगर्भ ब्रह्मा (यज्ञ के विनाश की आशंका से) सबके देखते ही क्षणभर में अन्तर्धान हो गये।

अन्तर्हिते भगवति दक्षो नारायणं हरिम्।

रक्षकं जगतां देवं जगाप शरणं स्वयम् ॥ २३ ॥

भगवान् के अन्तर्हित हो जाने पर दक्ष स्वयं संसार के पालक नारायण देव हरि की शरण में गये।

प्रवर्त्तयापास च तं यज्ञं दक्षोऽथ निर्भयः।

रक्षको भगवान्विष्णुः शरणागतरक्षकः ॥ २४ ॥

दक्ष ने निर्भय होकर यज्ञ प्रारंभ कर दिया। शरणागत के पालक भगवान् विष्णु उनके रक्षक थे।

पुनः प्राह च तं दक्षं दधीचो भगवान्ऋषिः।

संप्रेक्ष्यर्षिगणान्देवान्सर्वान्चै रुद्रविद्विषः ॥ २५ ॥

भगवान् ऋषि दधीच सभी ऋषियों और देवों को रुद्रद्वेषी देखकर दक्ष को पुनः कहने लगे।

अपूज्यपूजने चैव पूज्यानां चाप्यपूजने।

नरः पापमवाप्नोति महद्दैनं न संशयः ॥ २६ ॥

अपूज्य व्यक्ति को पूजा करने और पूज्य व्यक्ति की पूजा न करने पर मनुष्य महान् पाप को प्राप्त होता है, इसमें थोड़ा भी संशय नहीं।

असतां प्रग्रहो यत्र सताङ्गैव विमानना।

दण्डो दैवकृतस्तत्र सद्यः पतति दारुणः ॥ २७ ॥

जहाँ असत् व्यक्तियों का आदर होता है तथा सबनों की मानहानि होती है, वहाँ दैवकृत दारुण दण्ड आकर अवश्य ही गिरता है।

एवमुक्त्वाथ विप्रर्षिः शशापेश्वरविद्विषः।

समागतान्द्राहणांस्तान्दक्षसाहाय्यकारिणः ॥ २८ ॥

इतना कहने के बाद उस विप्रर्षि दधीच ने वहाँ पर आये हुए दक्ष की सहायता करने वाले ईश्वरद्वेषी उन ब्राह्मणों को शाप दे दिया।

यस्माद्बहिः कृतो वेदाद्भवद्विद्विः परमेश्वरः।

विनिन्दितो महादेवः शंकरो लोकवन्दितः ॥ २९ ॥

भविष्यन्ति त्रयीबाह्याः सर्वेऽपीश्वरविद्विषः।

निन्दन्तीश्वरं मार्गं कुशास्त्रासक्तचेतसः ॥ ३० ॥

मिथ्याधीतसमाचारा मिथ्याज्ञानप्रलापिनः।

प्राप्य घोरं कलियुगं कलिजैः परिपीडिताः ॥ ३१ ॥

क्योंकि आप सब ने परमेश्वर को वेद-विधान से बाहिरकृत कर दिया है और समस्त लोकों के द्वारा वन्दित महादेव की विशेष रूप से निन्दा की है, इसलिए आप सभी ईश्वर शंकर से द्वेष करने वाले वेद-मार्ग से भ्रष्ट हो जायेंगे। और जो यहाँ कुशास्त्रों में आसक्त चित्त वाले होकर ईश्वरीय मार्ग की निन्दा करते हैं, उनका अध्ययन तथा आचार-विचार मिथ्या हो जायेगा। वैसे ही मिथ्याज्ञान के प्रलापी

परम घोर कलियुग को प्राप्त करके कलि में जन्म लेने वालों के द्वारा चारों ओर से पीड़ित होंगे।

त्यक्त्वा तपोबलं कृत्स्नं गच्छस्व नरकान्पुनः।

भविष्यति इषीकेशः स्वाश्रितोऽपि पराङ्मुखः॥ ३२॥

तुम लोग अपने संपूर्ण तपोबल का त्याग करके पुनः नरकों को प्राप्त हो जाओ। अपना आश्रय बने भगवान् इषीकेश भी विमुख हो जायेंगे।

एवमुक्त्वाथ विप्रर्षिर्विरराम तपोनिधिः।

जगाम मनसा रुद्रमशेषाघविनाशनम्॥ ३३॥

तपोनिधि वह ब्रह्मर्षि इस प्रकार कहकर रुक गये और पुनः वे मन से अशेष पापों के विनाशक रुद्रदेव की शरण में चले गये।

एतस्मिन्ननरे देवी महादेवं महेश्वरम्।

पतिं पशुपतिं देवं ज्ञात्वैतत्प्राह सर्वदृक्॥ ३४॥

इसी मध्य यह सब जानकर सर्वदृक् महादेवी सती ने महेश्वर-पशुपति देव महादेव को जाँकर कहा।

दक्षो यज्ञेन यजते पिता मे पूर्वजन्मनि।

विनिन्द्य भवतो भावमात्मानं घापि शंकरा॥ ३५॥

पूर्वजन्म के मेरे पिता दक्ष आप को प्रतिष्ठा तथा स्वयं की भी निन्दा करते हुए यज्ञ का अनुष्ठान कर रहे हैं।

देवा महर्षयश्चासंस्तत्र साहाय्यकारिणः।

विनाशयाशु तं यज्ञं वरमेतं वृणोष्यहम्॥ ३६॥

वहाँ अनेक देवता और महर्षि भी उनकी सहायता करने वाले हैं। आप शीघ्र ही उस यज्ञ को नष्ट कर दें, यही वर मैं माँगती हूँ।

एवं विज्ञापितो देव्या देवदेवः परः प्रभुः।

ससर्ज सहसा रुद्रं दक्षयज्ञजिघांसया॥ ३७॥

इस प्रकार सती के द्वारा विशेषरूप से निवेदित परम प्रभु महादेव ने दक्ष के यज्ञ का विनाश करने के लिए सहसा रुद्र रूप को उत्पन्न किया।

सहस्रशिरसं क्रुद्धं सहस्राक्षं महाभुजम्।

सहस्रपाणिं दुर्द्धवं युगान्तानलसत्रिभम्॥ ३८॥

दंष्टाकरालं दुष्प्रेक्ष्यं शङ्खचक्रयं प्रभुम्।

दण्डहस्तं महानादं शार्ङ्गिणं भूतिभूषणम्॥ ३९॥

वह रुद्र सहस्रशिर, सहस्राक्ष और महाभुजाओं से युक्त था। वह क्रुद्ध, दुर्द्धवं तथा प्रलयकालीन अग्नि के समान

दिखाई देता था। उसकी दंष्ट्रा बड़ी विकराल थी। वह दुष्प्रेक्ष्य, शंखचक्रधारी, प्रभु, दण्डहस्त, महानादकारी और भस्मभूषित था।

वीरभद्र इति ख्यातं देवदेवसमन्वितम्।

स जातमात्रो देवेशमुपतस्थे कृताञ्जलिः॥ ४०॥

वह महादेव की कान्ति से समन्वित वीरभद्र नाम से विख्यात था। वह जैसे ही उत्पन्न हुआ, हाथ जोड़कर देवेश्वर के समीप खड़ा हो गया था।

तमाह दक्षस्य मखं विनाशय शिवोऽस्तु ते।

विनिन्द्य मां स यजते गङ्गाद्वारे गणेश्वर॥ ४१॥

शिवजी ने कहा- तुम्हारा कल्याण हो और उस वीरभद्र को दक्ष के यज्ञ का विनाश करने के लिए आज्ञा दी। हे गणेश्वर! वह मेरी निन्दा करके गंगाद्वार में यज्ञ कर रहा है।

ततो बन्धप्रमुक्तेन सिंहेनैकेन लीलया।

वीरभद्रेण दक्षस्य विनाशमगमत्क्रतुः॥ ४२॥

इसके अनन्तर बन्धन से मुक्त एक सिंह के समान वीरभद्र ने अनायास ही दक्ष के यज्ञ को नष्ट कर डाला।

मन्युना चोमया सृष्टा भद्रकाली महेश्वरी।

तथा च साद्वै वृषभं समारूढ्य ययौ गणः॥ ४३॥

उस समय पार्वती ने क्रोध से महेश्वरी भद्रकाली का सृजन किया था। उसी के साथ वह गण वृषभ पर चढ़कर वहाँ गया था।

अन्ये सहस्रशो रुद्रा निसृष्टात्सेन धीमता।

रोमजा इति विख्यातास्तस्य साहाय्यकारिणः॥ ४४॥

उस धीमान् ने अन्य भी हजारों रुद्रों का सृजन कर दिया था। उसकी सहायता करने वाले वे रुद्रगण रोमज नाम से विख्यात हुए थे अथवा वे रोम से उत्पन्न हुए थे।

शूलशक्तिगदाहस्ता दण्डोपलकरास्तथा।

कालानिरुद्रसङ्काशा नादयन्तो दिशो दशा॥ ४५॥

उनके हाथों में शूल-शक्ति और गदा थी। कुछ रुद्र दण्ड और उपल हाथों में ग्रहण किये हुए थे। सभी कालानिरुद्र के समान थे और दशों दिशाओं को निनादित कर रहे थे।

सर्वे वृषभमारूढा सभार्याञ्छातिभीषणाः।

समावृत्य गणश्रेष्ठं ययुर्दक्षमखं प्रति॥ ४६॥

सभी रुद्र भार्याओं के सहित वृषभ पर समारूढ़ और अत्यन्त भीषण स्वरूप वाले थे। वे गणश्रेष्ठ वीरभद्र को समानृत करके ही दक्ष के यज्ञ की ओर गये थे।

सर्वे सम्प्राप्य तं देशं गङ्गाद्वारमिति श्रुतम्।
ददृशुर्यज्ञदेशं वै दक्षस्यामिततेजसः॥४७॥

गंगाद्वार (हरिद्वार) नाम से प्रसिद्ध उस स्थान पर जाकर उन्होंने अतिशय तेजस्वी दक्ष के यज्ञस्थल को देखा।

देवाङ्गनासहस्राक्षमप्सरोगीतनादितम्।
वेणुवीणानिनादाढ्यं वेदवादाभिनादितम्॥४८॥

वह यज्ञस्थल हजारों देवांगनाओं से युक्त, अप्सराओं के गीतों से निनादित, वेणु तथा वीणा की मधुर ध्वनि से संयुक्त, वेदों के स्वर से शब्दायमान था।

दृष्ट्वा सहर्षिभिर्वैः समासीनम्रजापतिम्॥४९॥

उवाच स प्रियो रुद्रीवीरभद्रः स्मयन्निवा॥५०॥

वयं ह्यनुचराः सर्वे शर्वस्यामिततेजसः।

भागव्यं लिप्सया भागान् प्राप्ता यच्छत्वमीप्सितान्॥५१॥

वहाँ देवों तथा ऋषियों के साथ बैठे हुए प्रजापति दक्ष को देखकर समस्त रुद्रगणों के साथ उस प्रिय वीरभद्र ने मुस्कुराते हुए कहा— हम सब अपरिमित तेज वाले भगवान् शिव के अनुचर हैं। यज्ञ में अपने भाग लेने की इच्छा से हम यहाँ आये हैं, अतः आप हमारे इच्छित भागों को प्रदान करें।

अथ चेत्कस्यचिदियं माया मुनिवरोत्तमाः।

भागो भवद्भ्यो देयस्तु नास्पृश्यपिति कथ्यताम्॥५२॥

हे मुनिवरों में श्रेष्ठ मुनियो! यह किसकी माया (चाल अथवा आज्ञा) है कि यह भाग आप लोगों को ही देय है हमारे लिए नहीं है— कृपया यह बता दीजिए।

तम्भूताज्ञापयति यो वेत्स्यामो हि वयं ततः।

एवमुक्त्वा गणेशेन प्रजापतिपुरःसराः॥५३॥

जो आपको आज्ञा करता है, उसको भी हमें बता दो। जिससे हम उसे जान लेंगे (उसकी भी खबर लेंगे)। उस गणेश्वर ने प्रजापति सहित सबको इस प्रकार कहा था।

देवा ऊचुः

प्रमाणं वो न जानीमो भागे मन्त्रा इति प्रभुम्।

मन्त्रा ऊचुः सुरा यूयं तपोपहतचेतसः॥५४॥

येनह्यवरस्य राजानं पूजयेयुर्महिम्नम्।

ईश्वरः सर्वभूतानां सर्वदेवतनुर्हरः॥५५॥

पूज्यते सर्वयज्ञेषु सर्वाभ्युदयसिद्धिदः।

देवों ने कहा— आपके देय भाग में मन्त्र हैं, यह प्रमाण प्रभु के बारे में हम नहीं जानते हैं। (ऐसा कहने पर) मन्त्रों

ने कहा था कि तुम सब देव तम से अपहृत चित्त वाले होकर यज्ञ के अधिपति महेश्वर का पूजन नहीं कर रहे हो। जो समस्त प्राणियों का ईश्वर, सर्वदेवों का तनु हर है वे तो सभी यज्ञों में पूजे जाते हैं और सब प्रकार के अभ्युदय और सिद्धियों को प्रदान करने वाले हैं।

एवमुक्त्वा महेशानमायया नष्टचेतनाः॥५६॥

न मेनिरे वयुर्मन्त्रा देवान्मुक्त्वा स्वमालयम्।

इस प्रकार कहने पर वे महेशान की माया से नष्ट चेतना वाले हो गये और उन्होंने यह बात नहीं मानी। तब मन्त्रों ने देवों का त्यागकर अपने स्थान को प्रस्थान किया।

ततः सभद्रो भगवान् सभार्यः सगणेश्वरः॥५७॥

स्युशन् कराभ्यां विप्रर्षिं दधीचं प्राह देवहा।

मन्त्राः प्रमाणं न कृता बुध्याभिर्बलदर्पितैः॥५८॥

यस्मात्प्रसह्य तस्माद्दो नाशयाम्यद्य गर्वितान्।

इत्युक्त्वा यज्ञशालां तां ददाह गणपुङ्गवः॥५९॥

इसके उपरान्त अपने गणेश्वरों तथा भार्या भद्रकाली के सहित उस वीरभद्र भगवान् ने करों से विप्रर्षि दधीच को स्पर्श करते हुए उनसे कहा था कि— अपने बल से गर्वित होकर आप महर्षियों ने वेदमन्त्रों को प्रमाण नहीं माना, इसलिए गर्वित हुए आप सब का आज मैं बलपूर्वक नाश करता हूँ। इतना कहकर गणों में परम श्रेष्ठ उस वीरभद्र ने यज्ञशाला को जला दिया।

गणेश्वराश्च संक्रुद्धा यूषानुत्पाद्य चिक्षिपुः।

प्रस्तोत्रा सह होत्रा च अमृञ्चैव गणेश्वराः॥६०॥

गृहीत्वा भीषणाः सर्वे गङ्गास्रोतसि चिक्षिपुः।

अन्य गणेश्वरों ने भी संक्रुद्ध होकर यज्ञशाला के खंभे उखाड़कर फेंक दिये। अति भयानक उन सभी गणेश्वरों ने प्रस्तोता और होता के सहित अश्व को पकड़कर गंगा की धारा में बहा दिया।

वीरभद्रोऽपि दीप्तात्मा शक्रस्यैवोद्यतं करम्॥६१॥

व्यष्टम्भयददीनात्मा तन्वायेषां दिवौकसाम्।

भगनेत्रे तयोत्पाद्य कराग्रेणैव लीलया॥६२॥

उस दीप्तशरीर वाले और अदीनात्मा वीरभद्र ने भी इन्द्र के तथा अन्यान्य देवताओं के उठे हुए हाथों को वहीं स्तम्भित कर दिया। उसी प्रकार भग के नेत्रों को कर के अग्रभाग से बिना यज्ञ के ही उत्पाटित कर दिया था।

निहत्य मुष्टिना दन्तान् पूष्णञ्छैवमपातयत्।

तथा चन्द्रमसं देवं पादाङ्गुष्ठेन लीलया॥६३॥

धर्वयामास बलवान् स्मयमानो गणेश्वरः।

पूषा के दाँतों को अपनी मुष्टि के प्रहार से तोड़कर भूमि पर गिरा दिया और वैसे ही उस महान् बलशाली गणेश्वर वीरभद्र ने मुस्कराते हुए अनायास ही अपने पैर के अंगूठे से चन्द्रमा को भी धर्षित कर दिया था।

वह्नेर्हस्तद्वयं छित्त्वा जिह्वामुत्पाट्य लीलया॥६४॥

जघान मूर्ध्नि पादेन मुनीनपि मुनीश्वराः।

हे मुनीश्वरो! अग्नि के दोनों हाथों को काटकर उसकी जोभ को भी अनायास ही उखाड़ दिया था और दूसरे मुनियों को भी पैरों से मस्तक पर प्रहार किया था।

तथा विष्णुं सगरुडं समायान्तं महाबलः॥६५॥

विव्याध निशितैर्बाणैः स्तम्भिवित्वा सुदर्शनम्।

समात्नोक्वय महाबाहुरागत्य गरुडो गणम्॥६६॥

जघान षष्ठैः सहस्राननादाम्बुनिधिर्विषया।

ततः सहस्रशो रुद्रः ससर्ज गरुडान् स्वधम्॥६७॥

वैनतेयादभ्यधिकान् गरुडं ते प्रदुवुः।

तान्द्रुष्ट्वा गरुडो धीमान् पलायत महाज्वः॥६८॥

विसृज्य माधवं वेगात्तद्द्रुतमिवाभवत्।

उस महाबली ने गरुड़ वाहन पर विराजमान होकर आ रहे विष्णु को देखकर सुदर्शन चक्र को स्तम्भित करके अनेक तीक्ष्ण बाणों से उन्हें वीध डाला था। तब महाबाहु गरुड़ ने वहाँ आकर उस गणेश्वर को अपने पक्षों से ताड़ित किया और समुद्र के समान गर्जना करने लगे। इसके उपरान्त रुद्र ने स्वयं सहस्रों गरुड़ों का सृजन किया, जो विनता के पुत्र से भी अधिक थे। उन्होंने उस गरुड़ पर आक्रमण कर दिया। उनको देखकर बुद्धिमान् गरुड़ बड़े ही वेग से वहाँ से भगवान् विष्णु को छोड़कर भाग निकले थे। यह एक आश्चर्य सा हुआ था।

अन्तर्हित वैनतेये भगवान् पद्मसम्भवः॥६९॥

आगत्य वारयामास वीरभद्रश्च केशवम्।

प्रासादयामास च तं गौरवात्परमेष्ठिनः॥७०॥

उस वैनतेय के अन्तर्हित हो जाने पर भगवान् पद्मयोनि वहाँ आ गये थे। उन्होंने केशव को और वीरभद्र को रोका। तब वे भी परमेश्रो ब्रह्मा के सम्मान के कारण दोनों एक दूसरे को प्रसन्न करने लगे।

संस्तूय भगवानीशं शम्भुस्तत्रागमत्स्वयम्।

वीक्ष्य देवाधिदेवं तमुमां सर्वगुणैर्वृताम्॥७१॥

तुष्टाव भगवान् ब्रह्मा दक्षः सर्वे दिवोकसः।

विशेषात्पार्वतीं देवीमीश्वरार्द्धशरीरिणीम्॥७२॥

उस ईश्वर (वीरभद्र तथा विष्णु) की स्तुति-प्रशंसा करते हुए भगवान् शम्भु स्वयं वहाँ पर आ गये। उस समय देवों के भी अधिदेव और समस्त गुणों से समावृत उमा का दर्शन करके भगवान् ब्रह्मा, दक्ष और समस्त देवगण उनकी स्तुति करने लगे। विशेष रूप से ईश्वर की अर्धशरीरिणी पार्वती की स्तुति की थी।

स्तोत्रैर्नानाविधैर्दक्षः प्रणम्य च कृताञ्जलिः।

ततो भगवती देवी प्रहसन्ती महेश्वरम्॥७३॥

प्रसन्नमनसा रुद्रं वचः प्राह घृणानिधिः।

त्वमेव जगतः स्रष्टा शासिता चैव रक्षिता॥७४॥

दक्ष ने नानाविध स्तुतिमंत्रों से कृताञ्जलि होकर प्रणाम किया। तब भगवती देवी ने प्रसन्न मन से हैंसते हुए महेश्वर रुद्र से कहा— हे दयानिधे! आप ही इस जगत् के सृजन करने वाले हैं और आप ही इस पर शासन करते हैं तथा इसकी रक्षा भी करते हैं।

अनुशाहो भगवता दक्षश्चापि दिवोकसः।

ततः प्रहस्य भगवान् कपर्दी नीललोहितः॥७५॥

उवाच प्रणतान्देवान् प्राचेतसमथो हरः।

गच्छस्व देवताः सर्वाः प्रसन्नो भवतामहम्॥७६॥

आपको अब इस दक्ष पर और समस्त देवगण पर भी अनुग्रह करना चाहिए। इसके पश्चात् भगवान् नीललोहित कपर्दी हैंस पड़े। तब हर ने उन प्रणत हुए देवों से तथा प्राचेतस से कहा— हे देवगणों! अब आप चले जाइए। मैं आप पर प्रसन्न हूँ।

संपूज्यः सर्वयज्ञेषु न निन्दोऽहं विशेषतः।

त्वञ्चापि शृणु मे दक्ष वचनं सर्वरक्षणम्॥७७॥

आपको सभी यज्ञों में मेरी भली-भाँति पूजा करनी चाहिए और विशेष रूप से कभी भी मेरी निन्दा न करें और हे दक्ष! तुम भी सब की रक्षा करने वाला मेरा यह वचन सुनो।

त्यक्त्वा लोकैषणामेतां मद्भक्तो भव यत्नतः।

भविष्यसि गणेशानः कल्याणेऽनुग्रहाम्यमः॥७८॥

अब इस लोकैषणा का त्याग करके यत्नपूर्वक मेरे भक्त बन जाओ। ऐसा करने से इस कल्प के अन्त में मेरे इस अनुग्रह से तुम गणाधिपति बन जाओगे।

तावत्तिष्ठ ममादेशात्स्वाधिकारेषु निर्वृतः।

एवमुक्त्वा तु भगवान् सपत्नीकः सहानुगः॥७९॥

अदर्शनमनुप्राप्तो दक्षस्यामिततेजसः।

अन्तर्हिते महादेवे शंकरे पद्मसम्भवः॥८०॥

व्याजहार स्वयं दक्षमशेषजगतो हितम्।

तब तक मेरे आदेश से अपने अधिकारों से निर्वृत होते हुए स्थित रहो। इस प्रकार कहकर अपनी पत्नी तथा अपने अनुचरों के सहित भगवान् शम्भु उन अमित तेजस्वी दक्ष के लिए अदृश्य हो गये। महादेव शंकर के अन्तर्धान हो जाने पर पद्मसंभव ब्रह्मा जी ने स्वयं पूर्ण रूप से इस जगत् के हितकर वचन दक्ष प्रजापति से कहा।

ब्रह्मोवाच—

किञ्चायं भवतो मोहः प्रसन्ने वृषभध्वजे॥८१॥

यदा च स स्वयं देवः पालयेत्त्वापतन्द्रितः।

सर्वेषामेव भूतानां हृद्ये परमेश्वरः॥८२॥

ब्रह्मा जी ने कहा— जब वृषभध्वज शंकर प्रसन्न हो गये हैं, तब आपको यह मोह कैसा? क्योंकि वे देव स्वयं अतन्द्रित होकर आपका पालन कर रहे हैं। यह परमेश्वर सभी भूतों के हृदय में विराजमान रहते हैं।

पश्यन्ति यं ब्रह्मभूता विद्वांसो वेदवादिनः।

स चात्मा सर्वभूतानां स बीजं परमा गतिः॥८३॥

जो ब्रह्मभूत वेदवादी मनीषी हैं, वे इनको देखा करते हैं। वे समस्त भूतों की आत्मा हैं, वे ही हम सब का बीजरूप हैं और वे ही परम गति हैं।

सूयते वैदिकैर्मन्त्रैर्देवदेवो महेश्वरः।

तमर्चयन्ति ये रूद्रं स्वात्मना च सनातनम्॥८४॥

चेतसा भावयुक्तेन ते यान्ति परम पदम्।

देवों के देव महेश्वर वैदिक मन्त्रों के द्वारा संस्तुत हुआ करते हैं। उस सनातन रुद्र का स्वात्मा के द्वारा भावयुक्त चित्त से जो अर्चन किया करते हैं वे लोग निश्चय ही परम पद को प्राप्त करते हैं।

तस्मादनादिष्वनन्तं विज्ञाय परमेश्वरम्॥८५॥

कर्मणा मनसा वाचा समाराधय यत्नतः।

यत्नात्परिहरेण्यस्य निन्दा स्वात्पविनाशनीम्॥८६॥

इसलिए आदि मध्य और अन्त से रहित परमेश्वर को विशेष रूप से जानकर, कर्म-वचन और मन से यत्नपूर्वक

उनका ही समाराधन करो और यत्नपूर्वक अपनी ही आत्मा का विनाश करने वाली ईश की निन्दा का परित्याग कर दो।

भवन्ति सर्वदोषाया निन्दकस्य क्रिया हि ताः।

यस्तु चैव महायोगी रक्षको विष्णुरव्ययः॥८७॥

स देवो भगवान्-रूद्रो महादेवो न संशयः।

शिव की निन्दा करने वाले की वे सब क्रियाएँ केवल दोष के लिए ही हुआ करती हैं। यह जो महायोगी, अव्यय विष्णु रक्षा करने वाले हैं, वह देव भगवान् रुद्र महादेव ही हैं— इसमें तनिक भी संशय नहीं है।

मन्यन्ते ते जगद्योनिं विभिन्नं विष्णुमीश्वरात्॥८८॥

मोहादवेदं निष्ठत्वात्ते यान्ति नरकं नराः।

वेदानुवर्तिनो रूद्रं देवं नारायणं त्वा॥८९॥

एकीभावेन पश्यन्ति मुक्तिभाजो भवन्ति ते।

यो विष्णुः स स्वयं रूद्रो यो रूद्रः स जनार्दनः॥९०॥

जो लोग जगत् के योनिरूप विष्णु को ईश्वर से भिन्न मानते हैं, इसका कारण एकमात्र मोह ही होता है और वे मनुष्य अवेदनिष्ठ होने से नरक को प्राप्त करते हैं। जो वेदों के अनुवर्ती मनुष्य होते हैं वे रुद्र देव और भगवान् नारायण को एकीभाव से ही देखा करते हैं और वे निश्चय ही मुक्ति के भाजन होते हैं। जो विष्णु हैं वे ही स्वयं रुद्र हैं और जो रुद्र हैं वे ही भगवान् जनार्दन हैं।

इति मत्वा भजेद्देवं स याति परमां गतिम्।

सृजत्येष जगत्सर्वं विष्णुस्तत्पश्यतीश्वरः॥९१॥

यही एकीभाव मानकर जो देव का भजन करते हैं वे परम गति को प्राप्त हुआ करते हैं। ये विष्णु इस सम्पूर्ण जगत् का सृजन किया करते हैं और वे ईश्वर सब देखते रहते हैं।

इत्थं जगत्सर्वमिदं रूद्रनारायणोद्भवम्।

तस्मात्पक्त्वा हरेर्निन्दां हरे चापि समाहितः॥९२॥

समाश्रय महादेवं शरण्यं ब्रह्मवादिनाम्।

इस प्रकार से यह समस्त जगत् रुद्र और नारायण से उद्भव को प्राप्त है। इसलिए हरि की निन्दा का त्याग करके हर-शिव में ही समाहित चित्त होकर ब्रह्मवादियों के शरण लेने योग्य महादेव का ही आश्रय ग्रहण करो।

उपश्रुत्याथ वचनं विरिञ्चस्य प्रजापतिः॥९३॥

जगाम शरणं देवं गोपतिं कृत्तिवाससम्।

येऽन्ये ज्ञापान्निर्दिष्ट्याः दधीचस्य महर्षयः॥९४॥

द्विषन्तो मोहिता देवं सम्बभूवुः कलिष्वधा
त्यक्त्वा तपोबलं कृत्स्नं विप्राणां कुलसम्भवाः॥९५॥
पूर्वसंस्कारमाहात्म्याद्ब्रह्मणो वचनादिह।

ब्रह्मा का यह वचन सुनकर प्रजापति दक्ष गोपति श्रीविष्णु तथा व्याघ्रचर्मधारी महादेव की शरण में आ गये। अन्य जो दधीच ऋषि की शापाग्नि से दग्ध महर्षिगण थे, वे सब शंकरदेव से ट्रेष रखने वाले होने के कारण मोहित होकर कलियुग के पापलोकों में उत्पन्न हुए थे। वे (दक्ष का पक्ष लेने के कारण) अपने सम्पूर्ण तपोबल को त्याग कर अपने पूर्व जन्म के संस्कारों के कारण और ब्रह्माजी के वचन से इस लोक में ब्राह्मणों के कुल में उत्पन्न हुए थे।

युक्तशापास्ततः सर्वे कल्पान्ते रौरवादिषु॥९६॥
निपाल्यमानाः कालेन सम्प्राप्यादित्यवर्चसम्।
ब्रह्माणं जगतामीशमनुज्ञाताः स्वयम्भुवा॥९७॥
समाराध्य तपोयोगादीज्ञानं त्रिदशार्थिपम्।
भविष्यन्ति यथापूर्वं शंकरस्य प्रसादतः॥९८॥

अनन्तर वे शापग्रस्त होने कारण रौरव आदि नरकों में गिराये गये थे। अब वे समय आने पर सूर्य के समान तेजस्वी जगत्पति ब्रह्मा के पास जाकर वहाँ स्वयम्भू ब्रह्मा द्वारा अनुज्ञात होकर अर्थात् उनसे सम्मति प्राप्तकर, पुनः देवाधिपति ईशान की समाराधना करके, तपोयोग से तथा भगवान् शंकर की कृपा से पहले जैसी स्थिति को प्राप्त होंगे।

एतद्दुः कथितं सर्वं दक्षयज्ञनिपूदनम्।
शृणुष्वं दक्षपुत्रीणां सर्वासां चैव सन्ततिम्॥९९॥

यह दक्ष प्रजापति के यज्ञ के विध्वंस का पूरा वृत्तान्त हमने कह दिया है। अब दक्षपुत्रिणों संपूर्ण सन्तति के विषय में सुनो।

इति कूर्मपुराणे पूर्वभागे दक्षयज्ञविध्वंसो नाम
पञ्चदशोऽध्यायः॥९५॥

षोडशोऽध्यायः

(दक्षकन्याओं का वंश-कथन)

सूत उवाच-

प्रजाः सृजेति सन्दिष्टः पूर्व दक्षः स्वयंभुवा।
ससर्ज देवान् गन्धर्वान्पिषीवामुरोरगान्॥१॥

महर्षि सूत बोले— 'प्रजा की सृष्टि करो' ऐसा स्वयम्भू के द्वारा आदेश प्राप्त करके पहले दक्ष प्रजापति ने देव, गन्धर्व, ऋषि, असुर और सर्पों का सृजन किया था।

यदास्य सृजतः पूर्वं न व्यवर्द्धन्त ताः प्रजाः।
तदा ससर्ज भूतानि मैथुनेनैव सर्वतः॥२॥

(परन्तु) पूर्व में जब दक्ष द्वारा उत्पन्न प्रजा वृद्धि को प्राप्त नहीं हुई, तब सब प्रकार से मैथुन-धर्म के द्वारा ही भूतों का सृजन किया।

अशिकन्यां जनयाभास वीरणस्य प्रजापतेः।

सुतायां धर्मयुक्तायां पुत्राणानु सहस्रकम्॥३॥

उन्होंने प्रजापति वीरण को परम धर्मयुक्ता पुत्री अशिकनी में एक हजार पुत्रों को उत्पन्न किया।

तेषु पुत्रेषु नष्टेषु मायया नारदस्य तु।

षष्टिं दक्षोऽसृजत्कन्या वैरिण्यां वै प्रजापतिः॥४॥

नारद की माया से उन पुत्रों के नष्ट हो जाने पर दक्ष प्रजापति ने उस वैरिणी (असिकनी) में साठ कन्याओं को उत्पन्न किया।

ददौ स दश धर्माय कश्यपाय त्रयोदश।

विंशत्सप्त च सोमाय चतस्रोऽरिष्टेनेमये॥५॥

उसने उन कन्याओं में से दश कन्याएँ धर्म को प्रदान की थीं। तेरह कश्यप को दी थीं। सताईस चन्द्र को अर्पित की और चार अरिष्टेनेमि को दी।

द्वे चैव बहुपुत्राय द्वे कृशाश्वाय धीमते।

द्वे चैवांगिरसे तद्वृतासां वक्ष्येऽथ विस्तरम्॥६॥

दो बहुपुत्र को और दो धीमान् कृशाश्व को दी थीं। दो अंगिरा ऋषि को प्रदान की थीं। उसी भाँति अब उनके वंशविस्तर को कहता हूँ।

मरुत्ववती वसुर्यामी लम्बा भानुररुन्धती।

संकल्पा च मुहूर्ता च साध्या विश्वा च भामिनी॥७॥

धर्मपत्न्यो दश त्वेतास्तासां पुत्रान्नियोषत।

विश्वेदेवास्तु किष्वायां साध्या साध्यानजीजनत्॥८॥

उन दश कन्याओं के नाम हैं— मरुत्वती, वसु, यामी, लम्बा, भानु, अरुन्धती, संकल्पा, मुहूर्ता, साध्या और विश्वा। ये दश धर्म की पत्नियाँ थीं। उनके सब के जो पुत्र हुए थे उनको भी अब जान लीजिए। विश्वा में विश्वेदेवों ने जन्म ग्रहण किया था और साध्या ने साध्यों को जन्म दिया था।

मरुत्वान् मरुत्वानो वस्वासुवसवस्तथा।

भानोस्तु भानवश्चैव मुहूर्तास्तु मुहूर्तजाः॥१॥

मरुत्वती में मरुत्वान् हुए और वसु से (आठ) वसुगण उत्पन्न हुए थे। भानु से (द्वादश) भानुगण हुए और मुहूर्त नामक पुत्र ने मुहूर्ता नाम की पत्नी से हुए थे।

लम्बायाश्छाद्य घोषो वै नागवीथी तु यामिजा।

पृथिवीविषयं सर्वमरुत्वत्यामजायत॥१०॥

लम्बा से घोष की उत्पत्ति हुई थी तथा नागवीथी नामक कन्या यामो से उत्पन्न हुई। अरुन्धती में समस्त पृथिवी के विषय उत्पन्न हुए थे।

संकल्पयास्तु संकल्पो धर्मपुत्रा दश स्मृताः।

ये त्वनेकवसुप्राणा देवा ज्योतिःपुरोगमाः॥११॥

संकल्पा से संकल्प नामक पुत्र हुआ। इस प्रकार ये दश धर्म के पुत्र कहे जाते हैं। जो ये अनेक वसु अथवा अनेक प्रकार के धन जिनके प्राण कहे जाते हैं, वे ज्योतिष् आदि देव कहे गये हैं।

वसवोऽष्टौ समाख्यातास्तेषां वक्ष्यामि विस्तरम्।

आपो ध्रुवश्च सोमश्च धरश्चैवानलोऽनिलः॥१२॥

प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्तिताः।

आपस्य पुत्रो वैतण्ड्यः श्रमः शान्तो ध्वनिस्तथा॥१३॥

वसुगण आठ बताये गये हैं, उनका विस्तारपूर्वक वर्णन करूँगा। आप, ध्रुव, सोम, धर, अनल, अनिल, प्रत्यूष, प्रभास- ये आठ वसु नामक देव कहे गये हैं। आप नामक वसु के पुत्र वैतण्ड्य, श्रम, शान्त तथा ध्वनि हुए।

ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकाशनः।

सोमस्य भगवान् चर्चा धरस्य द्रविणः सुतः॥१४॥

ध्रुव नामक वसु का पुत्र लोक को प्रकाशित करने वाले भगवान् काल हुए थे और सोम का पुत्र भगवान् चर्चस् तथा धर वसु का पुत्र द्रविण हुआ।

मनोजवोऽनिलस्यासीदविज्ञातगतिस्तथा।

कुमारो ह्यनलस्यासीत्सेनापतिरिति स्मृतः॥१५॥

(पाँचवें वसु) अनिल का पुत्र अविज्ञातगति तथा मनोजव था। अनल का कुमार सेनापति नाम से प्रसिद्ध था।

देवलो भगवान्योगी प्रत्यूषस्याभवत्सुतः।

विश्वकर्मा प्रभासस्य शिल्पकर्ता प्रजापतिः॥१६॥

भगवान् योगी देवल प्रत्यूष के पुत्र हुए। प्रभास (नामक अष्टम वसु) के पुत्र प्रजापति, शिल्प कार्य के कुशल कर्ता विश्वकर्मा हुए थे।

अदितिर्दितिदनुस्तादृदरिष्ठा सुरसा तथा।

सुरभिर्विनता चैव ताप्रा क्रोधवशा त्विरा॥१७॥

कद्रुर्मुनिश्च धर्मज्ञा तत्पुत्रान्वै निबोधत।

अंशो धाता भगस्त्वष्टा मित्रोऽथ वरुणोऽर्यमा॥१८॥

विवस्वान् सविता पूषा ह्यंशुमान्विष्णुरेव चा

तुषिता नाम ते पूर्व चाक्षुषस्यान्तरे मनोः॥१९॥

वैवस्वतेऽन्तरे प्रोक्ता आदित्यश्चादितेः सुताः।

दितिः पुत्रद्वयं लेभे कश्यपाद्बलगर्वितम्॥२०॥

हिरण्यकशिपुं ज्येष्ठं हिरण्यक्षं त्वानुजम्।

हिरण्यकशिपुर्दैत्यो महाबलपराक्रमः॥२१॥

(उनकी पुत्रियाँ) अदिति, दिति, दनु, उसी भौति अरिष्ठा, सुरसा, सुरभि, विनता, ताप्रा, क्रोधवशा, इरा, कद्रु और धर्मज्ञा मुनि हुईं। वैसे ही उनके पुत्रों को भी जान लो- धाता, भग, त्वष्टा, मित्र, वरुण, अर्यमा, विवस्वान्, सविता, पूषा- अंशुमान् विष्णु, ये तुषिता नाम से प्रसिद्ध प्रथम चाक्षुष मन्वन्तर में हुए थे। वैवस्वत मन्वन्तर में अदिति के पुत्र आदित्य कहे गये हैं। दिति ने कश्यप ऋषि से बलगर्वित दो पुत्रों को प्राप्त किया था। उनमें जो सबसे बड़ा था उसका नाम हिरण्यकशिपु था और जो उसका छोटा भाई था उसका नाम हिरण्यक्ष था। हिरण्यकशिपु दैत्य महान् बलशाली और पराक्रमी था।

आराध्य तपसा देवं ब्रह्माणं परमेश्वरम्।

दृष्ट्वा लेभे वरादिव्यान्स्तुत्वासौ विविधैः स्तवैः॥२२॥

उस हिरण्यकशिपु ने तपश्चर्या के द्वारा परमेश्वर ब्रह्मदेव को आराधना की। उनके अनेक प्रकार के स्तवों से उनकी स्तुति करके परम दिव्यवरों को प्राप्ति की थी।

अथ तस्य बलादेवाः सर्व एव महर्षयः।

वाधितास्ताडिता जग्मुर्देवदेवं पितामहम्॥२३॥

शरण्यं शरणं देवं शम्भु सर्वजगन्मयम्।

ब्रह्माणं लोककर्तारं त्रातारं पुरुषं परम्॥२४॥

कूटस्थं जगतामेकं पुराणं पुरुषोत्तमम्।

स याचितो देववैर्मुनिर्भिच्छ मुनीश्वराः॥२५॥

इसके पश्चात् उसके बल से सभी महर्षिगण पीड़ित और ताड़ित होकर पितामह ब्रह्मदेव के समीप गये। जो परम शरण्य, रक्षक, देव, शम्भु, सर्वजगन्मय, ब्रह्मा, लोकों की सृष्टि करने वाले, त्राता, परमपुरुष, कूटस्थ और जगत् के एक ही पुराण पुरुषोत्तम हैं। हे मुनीश्वरो! उसीसे देववरों ने तथा समस्त मुनियों ने याचना की थी।

सर्वदेवहितार्थाय जगाम कमलासनः।
 संस्तूयमानः प्रणतैर्मुनीन्द्रैरपरैरपि॥ २६॥
 क्षीरोदम्बोत्तरं कूलं यत्रास्ते हरिरीश्वरः।
 दृष्ट्वा देवं जगद्योनिं विष्णुं विश्वगुरुं शिवम्॥ २७॥
 ववन्दे चरणौ भूर्जा कृताञ्जलिरभाषता।

प्रणत मुनीन्द्र और अमरगणों के द्वारा भली-भाँति स्तुति किये जाने पर वह कमलासन ब्रह्मा समस्त देवों के हित का सम्पादन करने के लिए क्षीरसागर के उत्तरी तट पर पहुँचे जहाँ पर भगवान् ईश्वर हरि, शेषशय्या पर शयन किया करते हैं। वहाँ पर इस जगद्योनि, विश्वगुरु कल्याणकारी देव विष्णु का दर्शन करके ब्रह्माजी ने मस्तक से उनके चरणकमलों की वन्दना की तथा दोनों हाथों को जोड़कर प्रार्थना की।

ब्रह्मोवाच-

त्वं गतिः सर्वभूतानामनन्तोऽस्थखिलात्मकः॥ २८॥
 व्यापी सर्वाभरवपुर्महायोगी सनातनः।
 त्वमात्मा सर्वभूतानां प्रधानप्रकृतिः परा॥ २९॥

ब्रह्माजी ने कहा— हे भगवान्! समस्त भूतों के आप ही गतिरूप हैं। आप अनन्त हैं और अखिल विश्व के आत्मरूप हैं। आप सर्वव्यापक हैं। सभी देवगण आपका ही शरीर हैं। आप महान् योगी और सनातन हैं। सब भूतों की आप ही आत्मा हैं और प्रधान-अथवा परा प्रकृति भी आप ही हैं।

वैराग्यैश्वर्यनिरतो वागतीतो निरञ्जनः।
 त्वं कर्ता चैव भर्ता च विहन्ता च सुरद्विषाम्॥ ३०॥

आप वैराग्य और ऐश्वर्य में निरत रहने वाले हैं, वाणी से अतीत हैं अर्थात् वाणी द्वारा आप का वर्णन नहीं किया जा सकता। आप निरञ्जन-निलेष हैं। आप सृष्टिकर्ता, भरण-पोषण करने वाले, तथा देवों के शत्रु असुरों का नाश करने वाले हैं।

त्रातुमर्हस्यननेश त्रातासि परमेश्वर।
 इत्थं स विष्णुर्भगवान् ब्रह्मणा सम्प्रबोधितः॥ ३१॥

हे अनन्त! हे ईश! आप सब की रक्षा करने योग्य हैं। परमेश्वर! आप हमारे रक्षक हैं। इस प्रकार ब्रह्मा ने भगवान् विष्णु को अच्छी प्रकार समझा दिया था।

प्रोवाचोऽत्रिद्विपदाक्ष पीतवासाः सुराद्विजाः।
 किमर्थं सुमहावीर्याः सुप्रजापतिकाः सुराः॥ ३२॥
 इमं देशमनुग्राप्ताः किं वा कार्यं करोमि वः।

द्विजगण! तब निद्रारहित होकर विकसित कमल-नयन वाले पीताम्बरधारी विष्णु ने देवताओं से कहा— हे महापराक्रमी देवो! प्रजापति के साथ आप लोग इस देश में किसलिए आये हैं? अथवा मैं आप लोगों का कौन-सा कार्य करूँ?

देवा उचुः

हिरण्यकशिपुर्नाम ब्रह्मणो वरदर्पितः॥ ३३॥
 वाषते भगवन्दैत्यो देवान् सर्वान् सहर्षिभिः।
 अवध्यः सर्वभूतानां त्वाप्ते पुरुषोत्तमम्॥ ३४॥

देवगण बोले— हिरण्यकशिपु ब्रह्मा के वरदान से गर्वित हो गया है। भगवन्! वह दैत्य ऋषियों सहित सभी देवों को पीड़ित कर रहा है। वह आप पुरुषोत्तम को छोड़कर सभी प्राणियों के लिए वह अवध्य हैं।

हनुमर्हसि सर्वेषां त्रातासि त्वं जगन्मय।
 श्रुत्वा तदेवतैरुक्तं स विष्णुर्लोकभावनः॥ ३५॥
 वधाय दैत्यमुख्यस्य सोऽसृजत्पुरुषं स्वयम्।
 मेरुपर्वतवर्ष्माणं घोररूपं भयानकम्॥ ३६॥
 शंखचक्रगदापाणिं तं प्राह गरुडध्वजः।
 हत्वा तं दैत्यराजानं हिरण्यकशिपुं पुनः॥ ३७॥
 इमं देशं समागतुं क्षिप्रमर्हसि पौरुषात्।
 निशाम्य वैष्णवेक्यं प्रणाम्य पुरुषोत्तमम्॥ ३८॥
 महापुरुषमव्यक्तं ययौ दैत्वमहापुरम्।
 विमुञ्चन् भैरवं नादं शङ्खचक्रगदाधरः॥ ३९॥

जगन्मय! आप सबके रक्षक हैं, इसलिए उसका वध करने योग्य हैं। देवताओं का कथन सुनकर लोकरक्षक विष्णु ने दैत्य श्रेष्ठ का वध करने के लिए स्वयं एक पुरुष को सृष्टि की। उसका शरीर सुमेरुपर्वत के समान था, भयंकर रूप था और वह हाथों में शंख, चक्र और गदा धारण किये हुए था। उससे भगवान् ने कहा— तुम पराक्रम से दैत्यराज हिरण्यकशिपु को मारकर पुनः शीघ्र इस देश में आ जाओ। विष्णु का वचन सुनकर उसने अव्यक्त, महापुरुष और पुरुषोत्तम भगवान् विष्णु को प्रणाम किया। पश्चात् शंखचक्रधारी वह भयंकर नाद करता हुआ दैत्य के महानगर की ओर चल पड़ा।

आरुह्य गरुडं देवो महामेरुरिवापरः।
 आकर्ण्य दैत्यप्रवरा महामेघरवोपमम्॥ ४०॥
 समं च घक्रिरे नादं तथा दैत्यप्लेर्भयात्।

वह गरुड़ पर आरूढ़ होकर दूसरे महामेह पर्वत के समान दिखाई दे रहा था। महामेह के समान उसकी गर्जना सुनकर बड़े-बड़े दैत्य भी दैत्यपति हिरण्यकशिपु के भय से एक साथ महानाद करने लगे।

असुरों ऊचुः

कश्चिदागच्छति महान् पुरुषो देवनोदितः॥४१॥

विमुञ्चन् भैरवं नादं तं जानीमो जनार्दनम्।

ततः सहासुरवैरैर्हिरण्यकशिपुः स्वयम्॥४२॥

सन्नद्धैः सायुधैः पुत्रैः सप्रह्लादैस्तदा ययौ।

दृष्ट्वा तं गरुडारूढं सूर्यकोटिसमप्रभम्॥४३॥

असुरों ने कहा— देवों द्वारा प्रेरित कोई महान् पुरुष आ रहा है। वह महान् भयानक गर्जना कर रहा है। इसलिए हमें वे जनार्दन ही जान पड़ते हैं। इसके पश्चात् समस्त श्रेष्ठ असुरों के साथ स्वयं हिरण्यकशिपु सावधान हो गया था। समस्त आयुधों से सुसज्जित एवं पूर्ण सन्नद्ध प्रह्लाद के सहित पुत्रों को साथ लेकर उसी समय हिरण्यकशिपु भी गया था और उसने गरुड़ पर समारूढ़ हुए करोड़ों सूर्यों के समान प्रभा वाले उन भगवान् विष्णु को देखा था।

पुस्त्रं पर्वताकारं नारायणमिवापरम्।

दुद्रवुः केचिदन्योन्यमुचुः सम्भ्रान्तलोचनाः॥४४॥

वह पुरुष एक विशाल पर्वत के समान आकार वाला और दूसरे नारायण के तुल्य लग रहा है। उसे देखकर कुछ दैत्य तो भयभीत होकर भाग गये थे और दूसरे कुछ भ्रमितनेत्र वाले होते हुए परस्पर कहने लगे।

अयं स देवो देवानां गोप्ता नारायणो रिपुः।

अस्माकमन्वयो नूनं तत्सुतो वा समागतः॥४५॥

यह बली नारायण देव है जो देवों का रक्षक तथा हमारा रिपु है। निश्चय ही वह अविनाशी स्वयं या उसका पुत्र यहाँ पर आ पहुँचा है।

इत्युक्त्वा शस्त्रवर्षाणि समञ्जुः पुरुषाय ते।

स तानि चाक्षतो देवो नाशयाभास लीलया॥४६॥

(एक दूसरे को) इतना कहकर उन्होंने उस पुरुष पर अपने शस्त्रों की वर्षा आरम्भ कर दी। परन्तु उस अखंडदेव ने उन शस्त्रों को लीला मात्र में ही नष्ट कर दिया।

हिरण्यकशिपुः पुत्राञ्छुत्वारः प्रथितौजसः।

पुत्रं नारायणोद्भूतं युयुधुर्मेघनिःस्वनाः॥४७॥

उस समय हिरण्यकशिपु के अतितेजस्वी चार पुत्र मेघ के समान भैरव नाद करते हुए उस नारायण से उत्पन्न पुत्र से युद्ध करने लगे थे।

प्रह्लादश्चानुह्लादश्च संह्लादो ह्लाद एव च।

प्रह्लादः प्राहिणोद्ब्राह्मणमनुह्लादोऽथ वैष्णवम्॥४८॥

संह्लादश्चापि कौमारमग्नेयं ह्लाद एव च।

तानि तं पुस्त्रं प्राप्य चत्वार्यस्त्राणि वैष्णवम्॥४९॥

न श्रेकुञ्चलित्तुं विष्णुं वासुदेवं यवातत्प्रम्।

(वे चारों) प्रह्लाद, अनुह्लाद, संह्लाद और ह्लाद थे। उनमें प्रह्लाद ब्रह्मास्त्र, अनुह्लाद वैष्णवास्त्र, संह्लाद कौमारास्त्र और ह्लाद आग्नेयास्त्र छोड़ रहा था। परन्तु वे चारों अस्त्र उस पुरुष के पास पहुँच कर यथार्थ वासुदेव विष्णु को तनिक भी डगमगा नहीं सके।

अथासौ चतुरः पुत्रान्महाबाहुर्महाबलः॥५०॥

प्रगृह्य पादेषु करैश्छिषेप च ननाद च।

विमुक्तेष्वथ पुत्रेषु हिरण्यकशिपुः स्वयम्॥५१॥

पादेन ताडयामास वेगेनोरसि तं बली।

स तेन पीडितोऽत्यर्थं गरुडेन सहानुगः॥५२॥

अदृश्यः प्रययौ तूर्णं चत्र नारायणः प्रभुः।

गत्वा विज्ञापयामास प्रवृत्तमखिलं तदा॥५३॥

तदनन्तर उस महाबली और महापराक्रमी विष्णु-पुरुष ने अपने हाथों से उन चारों पुत्रों की टाँगें पकड़कर दूर पटक दिया और जोर से गर्जन किया। पुत्रों के पटक दिये जाने पर हिरण्यकशिपु स्वयं वहाँ आया और अपने पैर से वेगपूर्वक उस पुरुष की छाती पर प्रहार किया। उससे वह पुरुष गरुड़ और दूसरे अनुयायियों के साथ अत्यन्त पीड़ित होकर अदृश्य हो गया और शीघ्र ही उस स्थान को चला गया जहाँ नारायण प्रभु थे। उसने वहाँ जो घटित हुआ था, वह सारा वृत्तान्त कह सुनाया।

सञ्चिन्त्य मनसा देवः सर्वज्ञानमयोऽमलः।

नरस्यार्द्धतनुं कृत्वा सिंहस्यार्द्धतनुं तथा॥५४॥

सर्वज्ञानमय तथा निर्मल विष्णुदेव ने मन से अच्छी प्रकार विचारकर अपना आधा शरीर मनुष्यरूप का और आधा सिंहरूप में कर दिया।

नृसिंहवपुरव्यक्तो हिरण्यकशिपुः पुरे।

आकिर्बभूव सहसा मोहपदैत्यदानवान्॥५५॥

नरसिंह का शरीर धारण करके वे भगवान् अव्यक्तरूप में ही हिरण्यकशिपु के नगर में जा पहुँचे और दैत्यों तथा दानवों को मोहित करते हुए एकाएक प्रकट हो गये।

दंष्ट्राकरालो योगात्पा युगान्तदहनेपमः।

समारुह्यात्मनः शक्तिं सर्वसंहारकारिकाम्॥५६॥

भाति नारायणोऽनन्तो यथा मध्यदिने रविः।

वे दंष्ट्राओं से विकराल थे, फिर भी उनका स्वरूप योगमय था। वे उस समय प्रलयकालीन अग्नि के सदृश दिखाई दे रहे थे। सर्वसंहारकारिणी अपनी शक्ति का अवलम्बन करके वे अनन्तरूप नारायण उस समय दिवस के मध्याह्न समय के सूर्य की भाँति लग रहे थे।

दृष्ट्वा नृसिंहं पुरुषं प्रह्लादं ज्येष्ठपुत्रकम्॥५७॥

वधाय प्रेरयामास नरसिंहस्य सोऽसुरः।

इमं नृसिंहं पुरुषं पूर्वस्मादूनशक्तिकम्॥५८॥

सहैव तेऽनुजैः सर्वैर्नाशयाशु मयेरितः।

उस नृसिंहाकृत पुरुष को देखकर हिरण्यकशिपु ने अपने ज्येष्ठ पुत्र प्रह्लाद को उसका करने के लिए प्रेरित किया। उसने कहा कि यह नृसिंहाकृति वाला पुरुष पहले से कुछ कम शक्ति वाला है इसलिए तुम अपने सभी भाइयों के सहित मेरे द्वारा प्रेरित हुए तुम शीघ्र ही उसका नाश कर दो।

स तन्नियोगादसुरः प्रह्लादो विष्णुमव्ययम्॥५९॥

युयुधे सर्वयत्नेन नरसिंहेन निर्जितः।

ततः संमोहितो दैत्यो हिरण्याक्षस्तदानुजः॥६०॥

ध्यात्वा पशुपतेरस्त्रं समर्जं च ननाद च।

फिर अपने पिता की आज्ञा से वह असुर प्रह्लाद उन अविनाशी विष्णु के साथ यत्नपूर्वक युद्ध करने लगा, परन्तु वह नरसिंह के द्वारा जीत लिया गया। उसके पश्चात् उसके छोटा भाई दैत्य हिरण्याक्ष ने संमोहित होकर पाशुपत अस्त्र का ध्यान करके उसे छोड़ा और गर्जना करने लगा।

तस्य देवाधिदेवस्य विष्णोरमिततेजसः॥६१॥

न हानिमकरोदस्त्रं त्वा देवस्य शूलिनः।

दृष्ट्वा पराहतं त्वस्त्रं प्रह्लादो भाग्यगौरवात्॥६२॥

मेने सर्वात्मकं देवं वासुदेवं सनातनम्।

सन्वज्य सर्वज्ञत्वाणि सत्त्वयुक्तेन चेतसा॥६३॥

ननाम शिरसा देवं योगिनां हृदयेऽयम्।

किन्तु उसका वह अस्त्र देवाधिदेव अमिततेजस्वी विष्णु तथा त्रिशूलधारी शंकर को कोई हानि नहीं कर सका। इस

प्रकार अस्त्र को निवृत्त हुआ देखकर अपने भाग्य के गौरव से प्रह्लाद ने उस देव को सर्वात्मा सनातन वासुदेव समझा। तब उसने सत्त्वयुक्त चित्त से सकल शस्त्रों का त्याग करके योगियों के हृदय में शयन करने वाले विष्णुदेव को शिर से प्रणाम किया।

स्तुत्वा नारायणं स्तोत्रैः ऋग्यजुःसामसम्भवेः॥६४॥

निवार्य पितरं घ्रातून् हिरण्याक्षं तदाऽब्रवीत्।

ऋग्वेद, यजुर्वेद तथा सामवेद के स्तोत्रों से नारायण की स्तुति करके पिता, भाइयों और हिरण्याक्ष को रोककर उस समय उनसे कहा।

अयं नारायणोऽनन्त शश्वतो भगवानजः॥६५॥

पुराणः पुरुषो देवो महायोगी जगन्मयः।

अयं घाता विघाता च स्वयंज्योतिर्निरञ्जनः॥६६॥

ये भगवान् नारायण, अनन्त, शाश्वत और अज हैं। ये ही सब के धारणकर्ता, सृष्टिकर्ता, स्वयं ज्योतिःस्वरूप और निरञ्जन हैं।

प्रधानं पुरुषं तत्त्वं मूलप्रकृतिरव्ययः।

ईश्वरः सर्वभूतानामन्तर्यामी गुणातिगः॥६७॥

गच्छस्वप्नेन शरणं विष्णुमव्यक्तमव्ययम्।

ये ही प्रधान तत्त्व-मूल प्रकृतिरूप अविनाशी पुरुष हैं। वे सकल प्राणियों के ईश्वर, अन्तर्यामी और (सत्त्वादि) गुणों से परे हैं। इसलिए आप अव्यक्त और अविनाशी विष्णु की शरण में जाओ।

एवमुक्तः सुदुर्बुद्धिर्हिरण्यकशिपुः स्वयम्॥६८॥

प्रोवाच पुत्रमत्यर्थं मोहितो विष्णुमावया।

अयं सर्वात्मना कथ्यो नृसिंहोऽल्पपराक्रमः॥६९॥

समागतोऽस्मद्भवमिदानीं कालचोदितः।

ऐसा कहने पर भी अत्यन्त दुर्बुद्धि युक्त तथा विष्णु की माया से अत्यन्त मोहित हुआ हिरण्यकशिपु अपने पुत्र से बोला— यह अल्प पराक्रमी नृसिंह सब प्रकार से वध करने योग्य है। यह काल से प्रेरित होकर इस समय हमारे भवन में आया है।

विहस्य पितरं पुत्रो वचः प्राह महापतिः॥७०॥

मा निन्दस्वैनपीज्ञानं भूतानामेकमव्ययम्।

कथं देवो महादेवः शाश्वतः कालवर्जितः॥७१॥

कालेन हन्ते विष्णुः कालात्मा कालरूपश्चकृ।

तव महाबुद्धिमान् पुत्र ने हँसकर पिता से कहा— इनकी निन्दा मत करो। ये सभी प्राणियों के एकमात्र ईश्वर और अविनाशी हैं। ये महादेव शाश्वत एवं कालवर्जित हैं। ये कालस्वरूप तथा कालरूपधारी विष्णु हैं। काल इनका क्या विनाश करेगा ?

ततः सुवर्णाकशिपुर्दुरात्मा कालचोदितः॥७२॥

निवारितोऽपि पुत्रेण युयुधे हरिषव्ययम्।

संरक्तनयनोऽननो हिरण्यनयनाग्रजम्॥७३॥

नखैर्विदारयामास प्रह्लादस्यैव पश्यतः।

तदनन्तर दुरात्मा हिरण्यकशिपु पुत्र के मना करने पर भी कालप्रेरित होने से अविनाशी हरि-विष्णु से युद्ध करने लगा। अनन्त भगवान् ने आँखें लाल करके हिरण्याक्ष के बड़े भाई को प्रह्लाद के देखते-देखते नखों से चीर डाला।

हते हिरण्यकशिपौ हिरण्याक्षो महाबलः॥७४॥

विमुञ्च पुत्रं प्रह्लादं दुद्रुवे भवविह्वलः।

अनुह्लादादयः पुत्रा अन्ये च शतशोऽसुराः॥७५॥

नृसिंहदेहसम्भूतैः सिंहैर्नृता यम्क्षयम्।

ततः संहत्य तद्रूपं हरिर्नारायणः प्रभुः॥७६॥

हिरण्यकशिपु के मारे जाने पर महाबली हिरण्याक्ष भयभीत होकर पुत्र प्रह्लाद को छोड़कर भाग गया। तब अनुह्लाद आदि पुत्रों को नृसिंह के शरीर से उत्पन्न सिंहों ने ही यमलोक भेज दिया। तदनन्तर प्रभु नारायण भगवान् ने अपने (नृसिंह) रूप को समेट लिया।

स्वमेव परमं रूपं ययौ नारायणाह्वयम्।

गते नारायणे दैत्यः प्रह्लादोऽसुरसत्तमः॥७७॥

अभिषेकेण युक्तेन हिरण्याक्षमयोजयत्।

स वाधयामास सुरान्णे जित्वा मुनीनपि॥७८॥

फिर अपने नारायण नामक परम रूप को धारण कर लिया। नारायण के चले जाने पर असुरश्रेष्ठ दैत्य प्रह्लाद ने योग्य (शास्त्रसंमत) अभिषेक करके हिरण्याक्ष को राजसिंहासन पर प्रतिष्ठित कर दिया। तब उसने भी युद्ध में देवताओं को और मुनियों को जीतकर पीड़ित किया।

लब्धान्धकं महापुत्रं तपसाराध्यं शंकरम्।

देवाञ्जित्वा सदेवेन्द्रान् क्षुब्धा च धरणीमिमाम्॥७९॥

उसने तपस्या द्वारा शंकर की आराधना करके अन्धक नामक महान् पुत्र प्राप्त किया। उसने इन्द्र सहित देवों को जीतकर पृथ्वी को क्षुब्ध कर दिया।

नीत्वा रसातलं चक्रे वेदान्धै निष्कषांस्तथा।

ततः सद्ब्रह्मका देवाः परिप्लानमुखस्त्रियः॥८०॥

फिर उसे पाताल में ले जाकर वेदों को तेजहीन कर दिया। तब ब्रह्मा सहित सभी देवों की मुख की शोभा मलिन हो गयी।

गत्वा विज्ञापयामासुर्विष्णवे हरिर्मन्दिरम्।

स चिन्तयित्वा किष्कात्मा तद्ब्रह्मोपायमव्ययः॥८१॥

उन्होंने हरि-मन्दिर में जाकर विष्णु से निवेदन किया। तब विश्वात्मा, अविनाशी भगवान् उस (असुर) के वध का उपाय सोचने लगे।

सर्वदेवमयं शुभ्रं वाराहञ्च पुरा दधे।

गत्वा हिरण्यनयनं हत्वा तं पुरुषोत्तमः॥८२॥

पहले पुरुषोत्तम भगवान् ने सर्वदेवमय श्वेत वराह का रूप धारण किया और हिरण्याक्ष के पास जाकर उसका वध किया।

दंष्ट्रयोद्धारयामास कल्पादौ धरणीमिमाम्।

त्यक्त्वा वाराहसंस्थानं संस्थाप्यैव सुरद्विषः॥८३॥

फिर कल्प के आदि में (हिरण्याक्ष द्वारा गृहीत) उस पृथ्वी का अपनी दंष्ट्रा पर उठकर उद्धार किया। पश्चात् देव-शत्रुओं को मार कर उन्होंने अपना वाराह रूप त्याग दिया।

स्वामेव प्रकृतिं दिव्या ययौ विष्णुः परं पदम्।

तस्मिन् हतेऽपरिषौ प्रह्लादो विष्णुतत्परः॥८४॥

अपालयत्सकं राज्यं भावं त्यक्त्वा तदासुरम्।

यज्ञते विश्विदेवात्विष्णोःसाराधने रतः॥८५॥

अपनी ही दिव्य प्रकृति का अवलम्बन लेकर श्रीविष्णु परम धाम पहुँच गये। उस देवशत्रु हिरण्याक्ष के मार दिये जाने पर विष्णुपरायण प्रह्लाद अपने आसुरी भाव को त्याग करके प्रजा का पालन करने लगे और विष्णु की आराधना में निरत हो विधिपूर्वक यज्ञ करते थे।

निःसपत्नं सदा राज्यं तस्यासीद्विष्णुवैभवात्।

ततः कदाचिदसुरो ब्राह्मणं गृहमाण्डम्॥८६॥

विष्णु के प्रसाद से उनका राज्य सदा निष्कण्टक हो गया। तदनन्तर कभी एक ब्राह्मण उनके घर आया।

न च सम्भाषयामास देवानाञ्चैव मायया।

स तेन तापसोऽत्यर्थं मोहितेनावमानितः॥८७॥

किन्तु देवताओं को माया से मोहित होने के कारण प्रह्लाद ने ब्राह्मण का आदर-सत्कार नहीं किया। इस प्रकार वैभव-प्रताप के कारण उसने तपस्वी ब्राह्मण को अपमानित किया।

शशापासुरराजानं क्रोधसंरक्तलोचनः।

यत्नद्वलं समाश्रित्य ब्राह्मणानवमन्वसे॥८८॥

सा शक्तिर्वैष्णवी दिव्या विनाशने गमिष्यति।

इत्युक्त्वा प्रथयौ तूर्णं प्रह्लादस्य गृहद्विजः॥८९॥

(अपमान के कारण) क्रोध से आँखें लाल करके उस ब्राह्मण ने असुरराज को शाप दिया कि तूने जिसके बल का आश्रय लेकर ब्राह्मणों का अपमान किया है, वही तेरी दिव्य वैष्णवी शक्ति का नारा हो जायेगा। यह कहकर ब्राह्मण प्रह्लाद के घर से शीघ्र निकल गया।

मुमोह राज्यसंसक्तः सोऽपि शापबलात्ततः।

बाधयामास विप्रेन्द्रान्न विवेद जनार्दनम्॥९०॥

इसलिए वह भी शापबल के कारण राज्य में आसक्त होकर मोहित को प्राप्त हुआ और द्विजश्रेष्ठों को पीड़ित करने लगा तथा भगवान् जनार्दन को भूल गया।

पितुर्वधमनुस्मृत्य क्रोधं चक्रे हरिं प्रति।

तयोः समभवद्युद्धं सुपोरं रोमहर्षणम्॥९१॥

नारायणस्य देवस्य प्रह्लादस्यामरद्विषः।

कृत्वा स मुमहद्युद्धं विष्णुना तेन निर्जितः॥९२॥

(इतना ही नहीं) वह पिता के वध को स्मरण करके हरि के प्रति क्रोधित भी हुआ। इस कारण नारायण और देवराज प्रह्लाद- इन दोनों में रोमांचकारी अत्यन्त भयंकर युद्ध हुआ था। ऐसा महान् युद्ध करके भी वह विष्णु के द्वारा पराजित हो गया।

पूर्वसंस्कारमाहात्म्यात्परस्मिन् पुरुषे हरी।

सञ्जातं तस्य विज्ञानं शरण्यं शरणं ययौ॥९३॥

उस समय पूर्व के संस्कारों के माहात्म्य से परम पुरुष हरि के विषय में उसे विज्ञान उत्पन्न हो गया। तब वह शरण लेने योग्य हरि की शरण में आ पहुँचा था।

ततः प्रभृति दैत्येन्द्रो ह्यनन्यां भक्तिमुद्ग्रहन्।

नारायणे महायोगमवाप पुरुषोत्तमे॥९४॥

उस दिन से वह दैत्यराज नारायण की अनन्य भक्ति करने लगा और उसने नारायण पुरुषोत्तम में महान् योग को प्राप्त किया।

हिरण्यकशिपोः पुत्रे योगसंसक्तचेतसि।

अवाप तन्महाराज्यमन्वकोऽसुरपुद्गवः॥९५॥

इस प्रकार हिरण्यकशिपु के पुत्र प्रह्लाद का चित्त योगासक्त हो गया तो असुरश्रेष्ठ अन्धक ने उसका विशाल राज्य हस्तगत कर लिया।

हिरण्यनेत्रतनयः शम्भोर्द्वैहसमुद्भवः।

मन्दरस्वामुपां देवीं चक्रे पर्वतात्पजाम्॥९६॥

शंकर की देह से उत्पन्न होने पर भी हिरण्याक्ष-पुत्र अन्धक मन्दराचल पर अवस्थित पर्वतपुत्री उमा देवी की कामना करने लगा।

पुरा दारुवने पुण्ये मुनयो गृहमेधिनः।

ईश्वराराधनार्थाय तप्येरुः सहस्रशः॥९७॥

(वे देवी मंदराचल पर कैसे गयी थीं इसका कारण बताते हैं) पूर्वकाल में पवित्र दारुवन में हजारों गृहस्थ मुनि शंकर की आराधना करने के लिए तपस्या कर रहे थे।

ततः कदाचिन्महती कालयोगेन दुस्तरा।

अनावृष्टिरीतीवोशा ह्यासीद्भूतविनाशिनी॥९८॥

तदनन्तर किसी समय कालयोग से अति दुस्तर, प्राणियों का विनाश करने वाली और अत्यन्त दारुण महती अनावृष्टि हुई थी।

समेत्य सर्वे मुनयो गौतमं तपसां निधिम्।

अयाचन्त क्षुधाविष्टा आहारं प्राणधारणम्॥९९॥

तब वहाँ के निवासी सब मुनि तपोनिधि गौतम मुनि के पास आये और उनसे प्राणधारण करने योग्य भोजन की याचना करने लगे।

स तेभ्यः प्रददावन्नं मृष्टं बहुतरं वुषः।

सर्वे वुषुजिरे विप्रा निर्विशंकेन चेतसा॥१००॥

उस बुद्धिमान् गौतम ने सब मुनियों को प्रचुर मात्रा में मधुर भोजन प्रदान किया। तब इन ब्राह्मणों ने भी शंकारहित चित्त से भोजन किया।

गते च द्वादशे वर्षे कल्याण इव शांकराः।

वभूव वृष्टिर्महती यथापूर्वमभूज्जगत्॥१०१॥

एक प्रलयकाल के समान बारह वर्ष (इसी अवस्था में) जीत जाने पर कल्याणकारी महती वृष्टि हुई और संसार भी पूर्ववत् हो गया अर्थात् अनादि से समृद्ध हो गया।

ततः सर्वे मुनिवराः समामन्त्र्य परस्परम्।

महर्षिं गौतमं प्रोद्युर्गच्छाम इति वेगतः॥१०२॥

तब सब मुनियों ने परस्पर मंत्रणा करके महर्षि गौतम से कहा— हम लोग भी अब शीघ्र जाना चाते हैं।

निवारयामास च तान् कञ्चित्कालं यवामुखम्।

उपित्वा मद्गृहेऽवश्यं गच्छन्वपिति पण्डिताः॥१०३॥

तब गौतम ने उन लोगों को रोका और कहा— हे पंडितो! आप लोग कुछ दिन और मेरे गृह में सुखपूर्वक निवास करके फिर चले जाना।

ततो मायामयीं सृष्टा कृष्णां गां सर्व एव ते।

समीपं प्रापयामासुर्गौतमस्य महात्मनः॥ १०४॥

तब उन सब पण्डितों ने एक मायामयी काले रंग की गौ की रचना की और उसको महात्मा गौतम के पास पहुँचा दिया।

सोऽनुवीक्ष्य कृपाविष्टस्तस्याः संरक्षणोत्सुकः।

गोष्ठे तां बन्धयामास स्पृष्टमात्रा ममार सा॥ १०५॥

महात्मा गौतम उसे देखकर दया से युक्त हो गये और उसका संरक्षण के प्रति उत्सुक होकर उसे गोशाला में बँधवा दिया। परन्तु वह (मायामय होने के कारण) स्पर्श करते ही मर गई।

स शोकेनाभिसन्तप्तः कार्याकार्यं महामुनिः।

न पश्यति स्म सहसा तर्षुषि मुनयोऽबुबन्॥ १०६॥

(उसे मरी जानकर) वे महामुनि शोक से अभिसन्तप्त होकर कर्तव्याकर्तव्य के निर्णय में असमर्थ हो गये। तभी सहसा उस ऋषि से मुनियों ने कहा।

गोक्थेयं द्विजश्रेष्ठ यावत्तव शरीरगा।

तावत्तेऽन्नं न भोक्तव्यं गच्छामो वयमेव हि॥ १०७॥

(तुम्हें गोहत्या का पाप लगा है, अतः) हे द्विजश्रेष्ठ! यह गोहत्या जब तक आपके शरीर में रहेगी, तब तक हम लोग आपका अन्न ग्रहण नहीं करेंगे। इसलिए हम जा रहे हैं।

तेनातोऽनुमताः सन्तो देवदारुवनं शुभम्।

जग्मुः पापवशात्प्रीत्या तप्यन्तु यथा पुरा॥ १०८॥

उनसे अनुमति मिल जाने पर वे मुनिगण पवित्र देवदारु वन में चले गये। गौतम भी पापवश होकर पहले की तरह तपस्या करने लगे।

स तेषां मायया ज्ञातां गोक्थ्यां गौतमो मुनिः।

केनापि हेतुना ज्ञात्वा शशापतीवक्रोपतः॥ १०९॥

गौतम मुनि ने किसी कारण से उन लोगों द्वारा माया से रचित गो-वध को जानकर अत्यन्त क्रोधित होकर शाप दे दिया।

भविष्यन्ति त्रयीबाह्या महापातकिभिः समाः।

बहुशस्ते तथा ज्ञापाज्जायमानाः पुनः पुनः॥ ११०॥

तुम लोग तीनों वेदों से रहित तथा महापातकियों के समान हो जाओगे। इस प्रकार शाप के कारण वे ब्राह्मण बार-बार जन्म लेते रहे।

सर्वे संग्राप्य देवेशं शङ्करं विष्णुमव्ययम्।

अस्तुवन् लौकिकैः स्तोत्रैस्त्रिष्टया इव सर्वगौ॥ १११॥

देवदेवी महादेवी भक्तानामार्तिनाशनी।

कामवृत्त्या महायोगी पापात्रस्तानुमर्हतः॥ ११२॥

तब पाप से उज्जिष्ट हुए के समान (अपवित्र) वे लोग देवाधिपति शंकर और अविनाशी विष्णु की अनेक लौकिक स्तोत्रों द्वारा स्तुति की— आप दोनों सर्वव्यापी, देवों के देव, महान् देव, भक्तों का दुःख दूर करने वाले और स्वेच्छया महायोगी हैं। आप हमें पाप से मुक्त करने में समर्थ हैं।

तदा पार्श्वस्थितं विष्णुं संप्रक्ष्य वृषध्वजः।

किमेतेषां भवेत्कार्यं प्राह पुण्यविणामिति॥ ११३॥

तब पास में खड़े हुए विष्णु को देखकर वृषध्वज शंकर ने कहा— इन पुण्य चाहने वाले लोगों का कार्य कैसे होगा ?

ततः स भगवान्विष्णुं शरण्यो भक्तवत्सलः।

गोपतिं प्राह विप्रेन्द्रानालोक्य प्रणतान् हरिः॥ ११४॥

तदनन्तर शरण देने वाले भक्तवत्सल भगवान् विष्णु प्रणाम करते हुए विप्रेन्द्रों को देखकर गोपति शंकर से बोले।

न वेदबाह्ये पुरुषे पुण्यलेशोऽपि शङ्कर।

सङ्गच्छते महादेव धर्मो वेदाद्विनिर्बभौ॥ ११५॥

हे शंकर! वेदबहिष्कृत पुरुष में पुण्य का लेश भी नहीं रहता है। क्योंकि हे महादेव! धर्म वेद से उत्पन्न है।

तथापि भक्तवात्सल्याद्भक्तिवत्या महेश्वर।

अस्माभिः सर्व एवैते गन्तारो नरकानपि॥ ११६॥

हे महेश्वर! तथापि भक्तवत्सलता के कारण हमें नरक में जाने वाले इन सब को रक्षा करनी चाहिए।

तस्माद्धि वेदबाह्यानां रक्षणाचार्य पापिनाम्।

विमोहनाय शास्त्राणि करिष्यामो वृषध्वजा॥ ११७॥

इसलिए हे वृषध्वज! वेदबहिष्कृत पापियों की रक्षा के लिए तथा उन्हें मोह में डालने के लिए ऐसे शास्त्रों की रचना करेंगे।

एवं सम्योक्षितो रुद्रो माधवेन मुरारिणा।

घकार मोहशास्त्राणि केशवोऽपि शिवेरितः॥ ११८॥

कापालं नाकुलं वामं भैरवं पूर्वपङ्क्तिमम्।

पाञ्चरात्रं पाशुपतं त्वान्यानि सहस्रशः॥ ११९॥

इस प्रकार माधव-विष्णु ने रुद्रदेव को सम्बोधित किया था और केशव ने भी शिव से प्रेरित होकर मोह उत्पन्न करने वाले शास्त्र बनाये थे, जैसे कि कापाल, नाकुल, वाम, भैरव, पूर्व और बाद का पाञ्चरात्र, पाशुपत और अन्यान्य हजारों शास्त्रों की रचना की।

सृष्ट्या तानाह निर्वेदाः कुर्वाणाः शास्त्रचोदितम्।

पतन्तो नरके घोरे बहून् कल्पान् पुनः पुनः॥ १२०॥

जायन्तो मानुषे लोके क्षीणपापचयास्ततः।

ईश्वराराधनबलाद्गच्छन्त्वं सुकृताङ्गतिम्॥ १२१॥

ऐसे शास्त्रों की रचना करने के बाद उन्होंने ब्राह्मणों से कहा— तुम लोग वेदविहीन होने से शास्त्र-प्रेरित कर्म करते हुए भी अनेक कल्पों तक बार-बार घोर नरक में गिरते हुए मनुष्य लोक में जन्म ग्रहण करोगे। तब पापराशि के क्षीण हो जाने पर ईश्वर-आराधन के बल से सद्गति को प्राप्त करोगे।

वर्त्तन्त्वं मत्प्रसादेन नान्यथा निष्कृतिर्हि वः।

एवमीश्वरविष्णुभ्यां चोदितास्ते महर्षयः॥ १२२॥

आदेशं प्रत्यपद्यन्त शिवस्यासुरविद्विषः।

चक्रुस्तेऽन्यानि शास्त्राणि तत्र तत्र रताः पुनः॥ १२३॥

तुम लोग मेरी कृपा से ऐसा बर्ताव करो, अन्यथा तुम्हारा उद्धार नहीं है। इस प्रकार महादेव और विष्णु ने उन मुनियों को प्रेरित किया था। असुरद्रोही वे महर्षि शिव के आदेश का पालन करने लगे और उन्होंने भी शास्त्रनिरत होकर अन्यान्य शास्त्रों की भी रचना की।

शिष्यान्ध्यापयामामुर्दशयित्वा फलानि च।

मोहापसदनं लोकमवतीर्थ्य महीतले॥ १२४॥

चकार शंकरो भिक्षां हितायैषां द्विजैः सह।

कपालमालाभरणः प्रेतभस्मावगुण्डितः॥ १२५॥

विमोहवैल्लोकमिमं जटामण्डलमण्डितः।

उनका फल दिखाकर वे शिष्यों को षड़ाने लगे। इधर शंकर भी भूतल पर मोह के अपसदनरूप लोक में अवतार लेकर उनके कल्याण के लिए ब्राह्मणों के साथ भिक्षाटन करने लगे। शंकर ने कपालमाला धारण की हुई थी और शरीर में प्रेतभस्म का लेप किया था तथा वे जटामण्डल से मण्डित होकर इस लोक को मोहित कर रहे थे।

निष्क्रियं पार्वतीदेवीं विष्णावमिततेजसि॥ १२६॥

नियोज्य भगवान्द्रो भैरवं दृष्टनिग्रहे।

दत्त्वा नारायणे देव्यानन्दं कुलनन्दनम्॥ १२७॥

अमिततेजस्वी विष्णु के पास पार्वती को छोड़कर भगवान् रुद्र ने दुष्टों के निग्रहार्थ भैरव को नियुक्त किया और देवी के कुलनन्दन पुत्र को नारायण के सुपुत्र कर दिया।

संस्थाप्य तत्र च गगन्देवानिन्द्रपुरोगमान्।

प्रस्थिते च महादेवे विष्णुर्विष्णुतनुः स्वधम्॥ १२८॥

स्त्रीरूपधारी नियतं सेवते स्म महेश्वरीम्।

ब्रह्मा हुताशनः शक्नो यमोऽन्ये सुरपुंगवाः॥ १२९॥

सिधैर्विरे महादेवीं स्त्रीरूपं शोभनं गताः।

वहाँ अपने गणों तथा इन्द्र आदि देवताओं को स्थापित करके महादेव ने प्रस्थान किया। तब स्वयं विष्णुतनु विष्णु, ब्रह्मा, अग्नि, इन्द्र, यम तथा अन्य श्रेष्ठ देव सुन्दर स्त्रीरूप को धारण करके महादेवी महेश्वरी पार्वती देवी की नियमपूर्वक सेवा करने लगे।

नन्दीश्वरश्च भगवान् शम्भोरत्यन्तवल्तनः॥ १३०॥

द्वारदेशे गणाध्यक्षो यथापूर्वमतिष्ठत।

एतस्मिन्नन्तरे दैत्यो ह्यन्धको नाम दुर्मतिः॥ १३१॥

आहर्तुं कामो गिरिजामाजगामाथ मन्दरम्।

सम्प्राप्तमन्धकं दृष्ट्वा शंकरः कालभैरवः॥ १३२॥

न्यषेधयदमेयात्मा कालरूपधरो हरः।

तयोः समभवद्युद्धं युधोरं रोमहर्षणम्॥ १३३॥

शंकर के अत्यन्त प्रिय गणाध्यक्ष भगवान् नन्दीश्वर द्वारदेश में ही पूर्व की भाँति (पहरेदार के रूप में) खड़े हो गये। इस बीच अन्धक नामक दुर्बुद्धि वाला दैत्य पार्वती का हरण करने के लिए मन्दराचल पर आया। अन्धक को आया देखकर अमित तेजस्वी कालरूपधारी शिवस्वरूप कालभैरव ने उसे रोका। उन दोनों में रोमाञ्चकारी अत्यन्त घोर युद्ध होने लगा।

शूलेनोरसि तं दैत्यमाजघान वृषध्वजः।

ततः सहस्रशो दैत्याः सहस्रायकसंज्ञिताः॥ १३४॥

नन्दीश्वरादयो दैत्यैरन्धकैरभिनिर्जिताः।

वृषध्वज कालभैरव ने दैत्य की छाती पर त्रिशूल से प्रहार किया। तब अन्धक दैत्य ने अन्धक नामक हजारों दैत्यों को उत्पन्न किया। उन सब अन्धक दैत्यों से नन्दीश्वर आदि शिव के गण पराजित हो गये।

घण्टाकर्णो मेघनादश्छण्डेश्छण्डतापनः॥ १३५॥

विनायको मेघवाहः सोमनन्दी च वैद्युतः।

सर्वेऽन्धकं दैत्यवरं सम्प्राप्यातिबलान्विताः॥ १३६॥

युयुधुः शूलशक्त्युष्टिगिरिकूटपरश्वैः।

ग्रामयित्वा तु हस्ताभ्यां गृहीत्वा चरणद्वयम्॥ १३७॥

दैत्येन्द्रेणातिबलिना क्षिप्तास्ते शतयोजनम्।

ततोऽन्धकनिमृष्टा ये शतशोऽथ सहस्रशः॥ १३८॥

कालसूर्यप्रतीकाशा भैरवश्चाभिदुद्रुवुः।

हाहेति शब्दः सुमहान् बभूवातिभयंकरः॥ १३९॥

घण्टाकर्ण, मेघनाद, चण्डेश, चण्डतापन, विनायक, मेघवाह, सोमनन्दी एवं वैद्युत नामक अतिबलशाली गण दैत्यराज अन्धक के आगे शूल, शक्ति, ऋष्टि (दो धारवाली तलवार), गिरिशिखर तथा परश्वध (फरसे) नामक अस्त्रों से युद्ध करने लगे। अनन्तर अत्यन्त बली दैत्यराज अन्धक ने उन सब को दोनों पैरों से पकड़कर घुमाकर सौ योजन की दूरी पर एक-एक करके फेंक दिया। तत्पश्चात् अन्धक द्वारा उत्पन्न किये गये प्रलयकालीन सूर्य के समान सैकड़ों-हजारों दैत्यों ने भैरव पर आक्रमण कर दिया। तब वहाँ पर हाहाकार का अत्यन्त महान् और अत्यन्त भयंकर शब्द होने लगा।

युयुधे भैरवो देवः शूलमादाय भैरवम्।

दृष्ट्वाऽन्धकानां सुबलं दुर्जयत्रिजितो हरः॥ १४०॥

भयंकर त्रिशूल लेकर भैरवदेव युद्ध करने लगे, किन्तु शंकरस्वरूप वे भैरव अन्धकों को अतिमहती दुर्जय सेना को देखकर पराजित हो गये।

जगाम शरणन्देवं वासुदेवमजं विभुम्।

सोऽसृजद्भगवाविष्णुर्देवीनां शतमुत्तमम्॥ १४१॥

देवीपार्श्वस्थितो देवो विनाशाथ सुरद्विषाम्।

तदाऽन्धकसहस्रन्तु देवीर्भयमसादनम्॥ १४२॥

नीतं केशवमाहात्म्यात्स्लीलयैव रणाजिरे।

तब वे अजन्मा, सर्वव्यापक वासुदेव की शरण में गये। भगवान् विष्णु ने देवशत्रुओं के विनाश के लिए सैकड़ों उत्तम देवियों की सृष्टि की। देव विष्णु भी देवी पार्वती के समीप खड़े हो गये। उन देवियों ने हजारों अन्धकों को विष्णु की महिमा से लीलापूर्वक मारकर यमलोक भेज दिया।

दृष्ट्वा पराहतं सैन्यमन्धकोऽपि महासुरः॥ १४३॥

पराङ्मुखो रणान्तस्मात्पलायत महाजवः।

शत्रु से आहत अपनी सेना को देखकर महासुर अन्धक पीठ दिखाकर रण से बड़े वेग के साथ भाग गया।

ततः क्रीडा महादेवः कृत्वा द्वादशवार्षिकीम्॥ १४४॥

हिताथ भक्तलोकानामाजगामथ मन्दरम्।

सम्प्राप्तमीश्वरं ज्ञात्वा सर्व एव गणेश्वराः॥ १४५॥

समागम्योपतिष्ठन् भानुमन्तपिथ द्विजाः।

प्रविश्य भवनं पुण्यमयुक्तानां दुरासदम्॥ १४६॥

तदनन्तर महादेव बारह वर्षों की अपनी यह लीला सम्पन्न करके (सब को मोहित करके) भक्तों के कल्याणार्थ मन्दराचल पर आ गये। ईश्वर को आया हुआ जानकर सभी गणेश्वर वहाँ आकर उपस्थित हो गये जैसे द्विजगण सूर्य के सामने उपस्थान करते हैं। तब शंकर ने योगविहीन पुरुषों के लिए अत्यन्त अप्राप्य अपने पवित्र भवन में प्रवेश किया।

ददर्श नन्दिन्देवं भैरवं केशवं शिवः।

प्रणामप्रवणं देवं सोऽनुगृह्याथ नन्दिनम्॥ १४७॥

शिव ने वहाँ नन्दी, भैरव और विष्णुदेव को देखा। उन्होंने प्रणामकरने के लिए तत्पर नन्दी को अनुगृहीत किया।

प्रीत्यैनं पूर्वमीशानः केशवं परिषस्वजे।

दृष्ट्वा देवो महादेवीं प्रीतिविस्फारितेक्षणाम्॥ १४८॥

सर्वप्रथम ईशान शंकर ने विष्णुदेव का प्रीतिपूर्वक आलिगन किया। तत्पश्चात् (महादेव के आगमन के कारण) प्रेम से प्रफुल्लित नेत्रों वाली महादेवी पार्वती को उन्होंने देखा।

प्रणतः शिरसा तस्याः पादधोरीश्वरस्य च।

न्यवेदयज्जयन्तस्मै शङ्करायथ शङ्करः॥ १४९॥

भैरवो विष्णुमाहात्म्यप्रतीतः पार्श्वगोऽभवत्।

महादेवी तथा शिव के चरणों में प्रणाम करके शंकर-स्वरूप कालभैरव ने शिव को अपने जय के विषय में कहा और विष्णुदेव के माहात्म्य को बताते हुए उनके समीप खड़े हो गये।

श्रुत्वा तं विजयं शम्भुर्विक्रमद्वैश्वस्य च॥ १५०॥

समाप्ते भगवानीशो देव्या सह वरासने।

ततो देवगणाः सर्वे मरीचिप्रमुखा द्विजाः॥ १५१॥

आजगमुर्षन्दरन्ध्रं देवदेवं त्रिलोचनम्।

उस विजय को तथा विष्णु के पराक्रम को सुनकर भगवान् शंभु पार्वती देवी के साथ उत्तम आसन पर बैठ गये। तदनन्तर सभी देवगण और मरीचि आदि द्विजगण

देवाधिपति त्रिलोचन का दर्शन करने के लिए मन्दराचल पर आये।

येन तद्विजितं पूर्वन्देवीनां शतमुत्तमम्॥ १५२॥
समागतदैत्यसैन्यमीजदर्शनकक्षया।
दृष्ट्वा वरासनासीनन्देव्या चन्द्रविभूषणम्॥ १५३॥
प्रणेपुरादरादेव्यो गायन्ति स्मातिलालसाः।
प्रणेमुर्गिरिजा देवीं वामपार्श्वे पिनाकिनः॥ १५४॥
देवासनगतान्देवीं नारायणमनोमयीम्।

वे सौ देवियों, जिन्होंने पहले दैत्य-सेना को जीता था, शंकर के दर्शन की अभिलाषा से वहाँ आयीं। उन देवियों ने श्रेष्ठ आसन पर देवी के साथ बैठे हुए शंकर को देखकर आदर से प्रणाम किया और वे अतिशय प्रेम प्रकट करती हुई गीत गाने लगीं। फिर उन्होंने शंकर के वामभाग में स्थित देवासन पर विराजमान नारायण की मनोमयी गिरिजा देवी को प्रणाम किया।

दृष्ट्वा सिंहासनासीनं देव्यो नारायणं तत्त्वा॥ १५५॥
प्रणम्य देवमीशानं पृष्टवत्यो वराह्णनाः।

फिर सिंहासन पर आसीन नारायण को देखकर देवियों ने प्रणाम किया। फिर उन उत्तम स्त्रियों ने ईशानदेव शंकर से पूजा।

कन्या ऊचुः

कस्त्वं विभ्राजसे कान्त्य केयम्यात्ता रविप्रभा॥ १५६॥
कोऽन्वयम्भति वपुषा पङ्कजाफललोचनः।
निज्ञप्य तासां वचनं वृषेन्द्रवरवाहनः॥ १५७॥
व्याजहार महायोगी भूताधिपतिरव्ययः।
अथन्नारायणो गौरी जगन्माता सनातनः॥ १५८॥

कन्यायें बोली— अपनी कान्ति से चमकते हुए आप कौन हैं? सूर्य की प्रभा जैसी यह बाला कौन है? यह कमललोचन कौन है, जो शरीर से सुन्दर प्रतीत हो रहा है? उनका वचन सुनकर नन्दीवाहन, महायोगी, भूताधिपति और अविनाशी शिव ने कहा— ये सनातनदेव नारायण हैं और ये जगन्माता गौरी हैं।

विभज्य संस्थितो देवः स्वात्मानं बहुधेश्वरः।
न मे विदुः परन्तत्त्वं देव्याश्च न महर्षयः॥ १५९॥

ये देवेश्वर अपने को बहुधा विभक्त करके स्थित हैं। महर्षिगण मेरा और देवी उमा का परम तत्व नहीं जानते हैं।

एकोऽयं वेद विश्वात्मा भवानी विष्णुरेव च।
अहं हि निस्पृहः शान्तः केवलतो निष्परिग्रहः॥ १६०॥

अकेले ये विश्वात्मा विष्णु और भवानी देवी ही जानती हैं। वस्तुतः मैं तो निस्पृह, शान्त, केवल और परिग्रहशून्य हूँ।

मामेव केशवं प्राहुर्लक्ष्मीं देवीमवाप्तिकाम्।
एष धाता विश्वाता च कारणं कार्यमेव च॥ १६१॥

मुझे ही विद्वान् लोग केशव-विष्णु कहते हैं, तथा अम्बिका-पार्वती को लक्ष्मी कहते हैं। वे विष्णु धाता (धारणकर्ता), विधाता, कारण और कार्यरूप हैं।

कर्ता कारयिता विष्णुर्भुक्तिमुक्तिफलप्रदः।
भोक्ता पुमानप्रमेयः संहर्ता कालरूपपृक्॥ १६२॥

वे विष्णु कर्ता और कारयिता भी हैं और भोग तथा मोक्षरूप फल देने वाले हैं। ये पुरुष (जीवात्मारूप से) भोक्ता हैं, तथापि अप्रमेय हैं। वे कालरूपधारी होने से संहारकर्ता हैं।

स्रष्टा पाता वासुदेवो विश्वात्मा विश्वतोमुखः।
कूटस्थो ह्यक्षरो व्यापी योगी नारायणोऽव्ययः॥ १६३॥

ये स्रष्टा, रक्षक, वासुदेव, विश्वात्मा, सब ओर मुख वाले, कूटस्थ, अविनाशी, सर्वव्यापी, योगी, नारायण और अविकारी हैं।

तारकः पुरुषो ह्यात्मा केवलं परमं पदम्।
सैषा माहेश्वरी गौरी मम शक्तिर्निरञ्जना॥ १६४॥

ये तारणकर्ता पुरुष, आत्मारूप से सर्वव्यापक और केवलमात्र परम पद (मोक्षरूप) हैं। यह गौरी माहेश्वरी, मेरी निरञ्जना (निलेप) शक्ति है।

शांता सत्या सदानन्दा परं पदमिति श्रुतिः।
अस्यां सर्वमिदञ्जातमत्रैव लयमेष्यति॥ १६५॥

यह शान्त, सत्यरूप, सदानन्दरूप और परम पद है, ऐसा श्रुति कहती है। वस्तुतः सम्पूर्ण जगत् इसी मेरी शक्ति से उत्पन्न हुआ है और इसी में विलीन होगा।

एषैव सर्वभूतानां गतीनामुत्तमा गतिः।
तथाहं संगतो देव्या केवलतो निष्कलः परः॥ १६६॥
पश्याम्यशेषमेवाहं परमात्मानमव्ययम्।

यही सकल गतिशील प्राणियों का उत्तम आश्रय है। इससे मिलकर मैं केवल, निष्कल और पर हूँ। मैं इस शक्तिरूप देवी से संगत होकर समग्र प्राणिसमुदाय को तथा परम अव्यय परमात्मा को देखता हूँ।

तस्मादनादिमद्वैतं विष्णुमात्मानमीधरम्॥ १६७॥
 एकमेव विजानीय ततो यास्य्य निर्वृतिम्।
 मन्यने विष्णुमव्यक्तमात्मानं श्रद्धयाचिताम्॥ १६८॥
 ये भिन्नदृष्ट्या चेष्टानं पूजयन्तो न मे प्रियाः॥
 द्विषन्ति ये जगत्सूर्तिं मोहिता रौरवादिषु॥ १६९॥
 पच्यमाना न मुच्यन्ते कल्पकोटिशतैरपि।
 तस्मादशेषभूतानां रक्षको विष्णुरव्ययः॥ १७०॥
 यथावदिह विज्ञाय ध्येयः सर्वापिद प्रभुः।

इसलिए अनादि, अद्वैत, ईश्वर, आत्मस्वरूप विष्णु को
 एकरूप ही जानो। तभी मोक्ष प्राप्त करोगे। जो श्रद्धायुक्त
 होकर विष्णु को अव्यक्त और आत्मस्वरूप मानते हैं, (रे
 मुझे प्रिय हैं) परन्तु जो भेदयुक्त दृष्टि से मुझ ईशान को
 विष्णु से भिन्न मानकर पूजते हैं, वे मेरे प्रिय नहीं हैं। जो
 मोहवश जगत् की उत्पत्ति के कारणरूप विष्णु से द्वेष करते
 हैं, वे रौरव आदि नरकों में पकाये जाते हुए करोड़ों कल्प
 तक नहीं छूट पाते। इसलिए अशेष प्राणियों के रक्षक
 अविनाशी विष्णु हैं। इसलिए यह सब अच्छी तरह जानकर
 सभी आपत्तियों में प्रभु का ध्यान करना चाहिए।

श्रुत्वा भगवतो वाक्यं देवाः सर्वे गणेश्वराः॥ १७१॥
 नेमुर्नारायणं देवं देवीं च हिमशैलजाम्।
 प्रार्थयामामुरीशाने भक्तिं भक्तजनप्रिये॥ १७२॥
 भवानीपादशुभले नारायणपदाम्बुजे।

भगवान् का यह वचन सुनकर सभी देवों और गणेश्वरों ने
 नारायण देव तथा पार्वती देवी को प्रणाम किया। फिर
 भक्तजनों के प्रिय महादेव, हिमालयपुत्री पार्वती देवी के
 चरणयुगल तथा नारायण के चरणकमल में भक्ति के लिए
 प्रार्थना की।

ततो नारायणन्देवं गणेशा मातरोऽपि च॥ १७३॥
 न पश्यन्ति जगत्सूर्तिं तदद्भुतमिवाभवत्।
 तदनन्तर सभी गणेश्वर तथा मातृकाओं ने नारायण देव
 को तथा जगन्माता को वहाँ नहीं देखा, यह अद्भुत-सी
 घटना हुई।

तदन्तरे महादैत्यो ह्यन्धको मन्मथान्धकः॥ १७४॥
 मोहितो गिरिजां देवीमाहर्तुं गिरिमाययौ।

इस बीच कामान्ध हुआ अन्धक नामक महादैत्य मोहित
 होकर पार्वती का हरण करने के लिए मन्दराचल पर आया।

अथानन्तवपुः श्रीमान्योगी नारायणोऽमलः।
 तत्रैवाविरभूदैतैर्युद्धाय पुरुषोत्तमः॥ १७५॥

इसके बाद अनन्तशरीरधारी, श्रीमान्, योगी, निर्मल,
 पुरुषोत्तम नारायण वहाँ दैत्यों से युद्ध करने के लिए प्रकट
 हो गये।

कृत्वाथ पार्श्वे भगवन्तमीशो
 युद्धाय विष्णुं गणदेवमुखैः।
 शिलादपुत्रेण च मातृकाभिः

स कालरुद्रोऽपि जगाम देवः॥ १७६॥

उस समय भगवान् विष्णु को अपने बगल में करके
 मुख्य गणदेवों, शिलादपुत्र, मातृकाओं साथ ईश्वर कालरुद्र
 ने युद्धार्थ प्रस्थान कर दिया।

त्रिशूलपादाय कृशानुकल्पं
 स देवदेवः प्रययौ पुरस्तात्।
 तमन्वयुस्ते गणराजवर्या
 जगाम देवोऽपि सहस्रबाहुः॥ १७७॥

अग्नि के समान (देदीप्यमान) त्रिशूल को लेकर महादेव
 आगे-आगे चले। उस समय उनके पीछे श्रेष्ठ गणदेव एवं
 सहस्रबाहु विष्णु भी चलने लगे।

रराज मध्ये भगवान् सुराणां
 विवाहनो वारिजपर्णवर्णः।
 तदा सुमेरोः शिखराधिरुद्र
 स्त्रिलोकहृष्टिर्भगवानिवाकः॥ १७८॥

उस समय देवताओं के मध्य गरुड़वाहन पर विराजमान
 भगवान् विष्णु कमलपत्र के समान वर्ण वाले होने से ऐसे
 प्रतीत हो रहे थे, मानों सुमेरुपर्वत के शिखर पर आरूढ़
 तीनों लोक के नेत्ररूप भगवान् सूर्य हों।

जयघ्ननादिर्भगवानमेयो
 हरेः सहस्राकृतिराविरासीत्।
 त्रिशूलपाणिर्गगने सुघोषः
 पपत देवोपरि पुष्पवृष्टिः॥ १७९॥

जयशूल, अनादि, अप्रमेय, भगवान् शंकर ने त्रिशूलपाणि
 होकर हजारों आकृतियाँ धारण कर लीं और आकाशमार्ग में
 महान् घोष करने लगे। उस समय उन देवों पर पुष्पवृष्टि
 होने लगी।

समागतं वीक्ष्य गणेश्वराजं समावृतं दैत्यरिपुं गणेशीः।
 युयोध शक्रेण समातृकाभिर्गणैरशेषैरभरप्रधानैः॥ १८०॥

उस दैत्यरिपु शंकर को महान् गणों से समावृत्त होकर आया हुआ देखकर प्रथम उस दैत्य अन्धक ने इन्द्र, मातृकाओं एवं समस्त प्रधान देवों के साथ युद्ध आरंभ कर दिया।

विजित्य सर्वानपि बाहुवीर्यात्

स संयुगे जम्भुरन्तधापा

समाययौ यत्र स कामरुद्रो

विमानमारुह्य विहीनसत्त्वा॥ १८१॥

युद्ध में अनन्तधाम शंकर ने अपने बाहुबल से सबको जीत लिया था, इसलिए वह अन्धक सत्त्व-बलहीन सा होकर विमान पर आरूढ़ होकर उस ओर गया जहाँ कालरुद्र थे।

दृष्ट्वान्धकं समायानं भगवान् गरुडव्यजः।

व्याजहार महादेवं भैरवं धृतिभूषणम्॥ १८२॥

अन्धक को आत हुआ देखकर भगवान् विष्णु ने भस्मरूप आभूषण वाले भैरव महादेव से कहा।

हनुमर्हसि दैत्येऽन्धकं लोककण्ठकम्।

त्वामृते भगवान् शक्तो हन्ता नान्योऽस्य विद्यते॥ १८३॥

लोक के लिए कण्ठकरूप इस दैत्यराज अन्धक को आप ही मार सकते हैं। आपको छोड़कर दूसरा कोई इसको मारने में समर्थ नहीं है।

त्वं हर्ता सर्वलोकानां कालात्पा ह्यैश्वरी तनुः।

सूयते विविधैर्मन्त्रैर्वेदविद्धिर्विचक्षणैः॥ १८४॥

क्योंकि आप ही ईश्वरीय शरीरधारी कालरूप होकर लोकों का संहार करते हैं। वेदवेत्ता विद्वान् विविध मंत्रों से आपकी स्तुति करते हैं।

स वासुदेवस्य खचो निज्ञाय भगवान् हरः।

निरीक्ष्य विष्णुं हन्ते दैत्येन्द्रस्य मतिन्दधी॥ १८५॥

वासुदेव का ऐसा वचन सुनकर, भगवान् शंकर ने विष्णु की ओर देखकर दैत्यराज का वध करने का निश्चय किया।

जगाम देवतानीकं गणानां हर्षवर्द्धनम्।

स्तुवन्ति भैरवं दैवमन्तरिक्षचरा जनाः॥ १८६॥

तब वे गणों का हर्ष बढ़ाने वाली देव-सेना की ओर चल पड़े। उस समय अन्तरिक्षचारी लोग भैरवरूप महादेव की स्तुति करने लगे।

जयानन्त महादेव कालमूर्ते सनातना

त्वमग्निः सर्वभावानामन्तस्तिष्ठसि सर्वगः॥ १८७॥

हे अनन्त! हे महादेव! आपकी जय हो। हे सनातन कालमूर्ते! आप सर्वगामी हैं तथा (जठररूप)अग्नि से सभी प्राणियों के भीतर रहते हैं।

त्वमनको लोककर्ता त्वन्धाता हरिरव्ययः।

त्वं ब्रह्मा त्वं महादेवस्त्वन्ध्याम परमं पदम्॥ १८८॥

आप सब के अन्तकर्ता, लोकों का निर्माण करने वाले, धाता (भरण करने वाले) और अविनाशी हरि हैं। आप ब्रह्मा, आप महादेव, आप तेजःस्वरूप और परम धाम तथा परम पद हैं।

ओंकारमूर्तियोगात्पा त्रयीनेत्रस्त्रिलोचनः।

महाविभूतिर्विशेषो जयानन्त जगत्पते॥ १८९॥

आप ओंकारमूर्ति, योगात्मा, तीनवेदरूप नेत्र वाले, त्रिलोचन, महाविभूतिमय और विश्वेश्वर हैं। हे अनन्त! हे जगत्पते! आपकी जय हो।

ततः कालानिन्द्रोऽसौ गृहीत्वान्धकपीश्वरः।

त्रिशूलाश्रेषु विन्वस्य प्रनन्तं सताङ्गतिः॥ १९०॥

तदनन्तर सखनों के गतिरूप कालान्निस्वरूप वे रुद्रदेव अन्धकासुर को पकड़कर उसे त्रिशूल के अग्रभाग पर रखकर नृत्य करने लगे।

दृष्ट्वान्धकं देवगणाः शूलप्रोतं पितामहः।

प्रणोपुरीश्वरं देवं भैरवम्भवमोचनम्॥ १९१॥

इस प्रकार त्रिशूल में परोये हुए अन्धक को देखकर ब्रह्मा और देवगण संसार से मुक्ति देने वाले ईश्वर भैरवदेव को प्रणाम करने लगे।

अस्तुवन्मुनयः सिद्धा जगुर्गन्धर्वकिन्नराः।

अन्तरिक्षोऽप्सरःसङ्घा नृत्यन्ति स्म मनोहराः॥ १९२॥

मुनिगण तथा सिद्धगण भी स्तुति करने लगे। अन्तरिक्ष में मनोहर अप्सराओं का समूह नृत्य कर रहा था।

संस्थापितोऽथ शूलाश्रे सोऽन्धको दम्बकित्विषः।

उत्पन्नाखिलविज्ञानस्तुष्टाव परमेश्वरम्॥ १९३॥

अनन्तर शूल के अग्रभाग पर स्थापित होने से अन्धक निष्पाप हो गया एवं उसमें समस्त विज्ञानों का अविर्भाव हुआ। तब वह परमेश्वर की स्तुति करने लगा।

अन्धक उवाच-

नमामि मूर्त्तां भगवन्तमेकं

समाहितो यं विदुरीशतत्त्वम्।

पुरातनं पुण्यपनंतरूपं

कालं कविं योगवियोगहेतुम् ॥ १९४ ॥

अन्धक बोला— मैं समाहित चित्त होकर एकरूप भगवान् को मस्तक झुकाकर नमन करता हूँ, जिन्हें लोग अद्वितीय, ईशतत्त्व, पुरातन, पुण्यस्वरूप, काल, कवि और योग-वियोग का हेतु जानते हैं।

दंष्ट्राकरालं दिवि नृत्यमानं

हुताशवक्त्रं ज्वलनार्करूपम् ॥

सहस्रपादाक्षिशिरोभियुक्तं

भवन्तमेकं प्रणमामि रुद्रम् ॥ १९५ ॥

दंष्ट्राओं से भयंकर लगने वाले, आकाश में नृत्य करने वाले, अग्निस्वरूप मुखवाले, देदीप्यमान सूर्यस्वरूप, सहस्रचरण, नेत्र और शिर वाले, रुद्ररूप और केवल एक आपको नमस्कार है।

जयादिदेवामरपूजिताङ्घ्रे

विभागहीनामलतत्त्वरूपः ॥

त्वमग्निरेको बहुव्याभिपूज्यो

वक्ष्यादिभेदैरखिलात्मरूपः ॥ १९६ ॥

हे देवपूजित चरण वाले, विभागहीन, निर्मलतत्त्वरूप, आदिदेव! आपको जय हो। आप एक अग्निस्वरूप होने पर भी अनेक प्रकार से पूजनीय हैं। वायु आदि भेदों से आप सब के आत्मस्वरूप हैं।

त्वामेकमाहुः पुस्त्रं पुराण-

मादित्यवर्णान्तमसः परस्तात् ॥

त्वं पश्यसीदं परिपाश्यजस्रं

त्वमन्तको योगिगणानुजुष्टः ॥ १९७ ॥

आपको ही (वेदज्ञ) एकमात्र पुराण पुरुष कहते हैं। आप सूर्य के समान वर्ण वाले और तमोगुण-अन्धकाररूपी अज्ञान से परे हैं। आप इस जगत् को देखते हैं, निरन्तर इसकी रक्षा करते हैं और आप ही इसके संहारकर्ता हैं तथा आप योगिगणों द्वारा सेवित हैं।

एकोऽन्तरात्मा बहुधा निविष्टो

देहेषु देहादिविशेषहीनः ॥

त्वमात्मतत्त्वं परमात्मज्ञद्वंद्वं

भवन्तपाहुः शिवमेव केचित् ॥ १९८ ॥

आप ही एकमात्र सब के अन्तरात्मा तथा भिन्न-भिन्न देहों में अनेक प्रकार से प्रविष्ट हैं। फिर भी आप विशेष देहादि से

रहित हैं। आप परमात्मा शब्द से अभिहित आमतत्त्वरूप हैं। कुछ लोग आपको शिव ही कहते हैं।

त्वमक्षरं ब्रह्मपरं पवित्र-

मानंदरूपं प्रणवाभिधानम् ॥

त्वमीश्वरो वेदविदां प्रसिद्धः

स्वायम्भुवोऽज्ञेविज्ञेयहीनः ॥ १९९ ॥

आप अविनाशी परम पवित्र ब्रह्म हैं। आप आनन्दरूप एवं प्रणव (ओंकार) नाम वाले हैं। आप वेदवेत्ताओं में प्रसिद्ध ईश्वर एवं समस्त भेदों से रहित स्वायम्भुव (ब्रह्मा के पुत्र) हैं।

त्वमिद्ररूपो वरुणोऽग्निरूपो

हंसः प्राणो मृत्युरंतोऽसि यज्ञः

प्रजापतिर्भगवानेकरूपो

नीलग्रीवः स्तूयसे वेदविद्धिः ॥ २०० ॥

आप इन्द्रस्वरूप, वरुण और अग्निरूप, हंस, प्राण, मृत्यु, अन्त तथा यज्ञरूप हैं। प्रजापति, एकरूप, भगवान् नीलग्रीव आदि नाम वाले आपकी वेदज्ञ-जन स्तुति करते हैं।

नारायणस्त्वं जगतामनादिः

पितामहस्त्वं प्रपितामहश्च ॥

वेदान्तगुह्योपनिषत्सु गीतः

सदाशिवस्त्वं परमेश्वरोऽसि ॥ २०१ ॥

आप नारायणरूप, जगत् में अनादि हैं, पितामह ब्रह्मा एवं सब के प्रपितामह हैं तथा वेदान्तगुह्यरूप उपनिषदों में आप ही गाये गये हैं। आप ही सदाशिव और परमेश्वर हैं।

नमः परस्मै तमसः परस्तात्

परात्मने पञ्चनवान्तराया ॥

त्रिशक्त्यतीताया निरञ्जनाया

सहस्रशक्त्यासनसंस्थिताया ॥ २०२ ॥

तमोगुण से परे, परमात्मा, पांच और नव तत्त्वों के अन्दर रहने वाले, या चतुर्दशभुवनात्मक, तीन शक्तियों (सात्त्विकी, राजसी, तामसी) से अतीत, निरञ्जन, सहस्र शक्त्यासनों पर विराजमान आपको नमस्कार है।

त्रिमूर्तयेऽनन्तपदात्ममूर्तये

जगन्निवासाय जगन्मयाया ॥

नमो जनानां हृदि संस्थिताय

फणीन्द्रहाराय नमोऽस्तु तुभ्यम् ॥ २०३ ॥

त्रिमूर्तिरूप, अनन्त, परमात्ममूर्ति, जगन्निवास, जगन्मय, लोगों के हृदय में अवस्थित और नागेन्द्रों का हार धारण करने वाले आपको नमस्कार है।

मुनीन्द्रसिद्धार्चितापादपद्म

ऐश्वर्यधर्मासनसंस्थिताय।

नमः परान्ताय भवोद्भवाय

सहस्रचन्द्रार्कसहस्रमूर्तेः॥२०४॥

मुनीन्द्रों और सिद्धों से पूजित चरणकमल वाले, हे सहस्र सूर्य-चन्द्रमा के समान, हे सहस्रमूर्ते! ऐश्वर्य और धर्म के आसन पर संस्थित, पर के भी अन्तरूप एवं संसार का उत्पत्तिस्थान! आपको नमस्कार है।

मनोस्तु सोमाय सुमध्यमाय

नमोस्तु देवाय हिरण्यवाहो।

नमोऽग्निचन्द्रार्कविलोचनाय

नमोऽम्बिकायाः पतये मृडाय॥२०५॥

हे हिरण्यवाह! सोमरूप और उत्तम मध्यभाग वाले देव को नमस्कार है। अग्नि, चन्द्रमा और सूर्यरूपी नेत्र वाले आपको नमस्कार है। अम्बिकापति मृड (सबके लिए सुखप्रद शिव) को नमस्कार है।

नमोऽस्तु गुह्याय गुहांतराय

वेदान्तविज्ञानविनिश्चिताय।

त्रिकालहीनामल्ल्यामघाने

नमो महेशाय नमः शिवाय॥२०६॥

गुप्त रखने योग्य, हृदयरूपी गुहा में स्थित और वेदान्त के विज्ञान से विनिश्चित आपको नमस्कार है। त्रिकाल से रहित और निर्मल धाम वाले महेश को नमस्कार है। शिव को नमस्कार है।

एवं स्तुतः स भगवान् श्लाघादवतार्य तम्।

तुष्टः प्रोवाच हस्ताभ्यां स्पृष्ट्वा च परमेश्वरः॥२०७॥

इस प्रकार स्तुति करने पर भगवान् परमेश्वर संतुष्ट हो गये और उसे त्रिशूल के अग्रभाग से उतारकर दोनों हाथों से स्पर्श करके बोले।

प्रीतोऽहं सर्वथा दैत्य स्तवेनानेन साम्प्रतम्।

सम्प्राप्य गाणपत्यं मे सन्निधाने सदा वस॥२०८॥

हे दैत्य! तुम्हारे इस स्तोत्र से मैं अब सर्वथा सन्तुष्ट हूँ। इसलिए मेरे गणों के अधिपति होकर तुम सर्वदा मेरे निकट वास करो।

आरोगश्छिन्नसंदेहो देवैरपि सुपूजितः।

नदीश्वरस्यानुचरः सर्वदुःखविवर्जितः॥२०९॥

(त्रिशूल के अग्रभाग से) छिन्नशरीर हुए भी तुम रोगरहित रहोगे। तुम देवों से अच्छी प्रकार पूजित होकर नन्दीश्वर का अनुचर बनकर समस्त दुःखों में वर्जित होकर रहोगे।

एवं व्याहृतमात्रे तु देवदेवेन देवताः।

गणेश्वरं महादैत्यपथकं देवसन्निवो॥२१०॥

इस प्रकार महादेव के कहने मात्र से ही देवताओं ने महादैत्य अन्धक को देवों के समीप गणेश्वररूप स्वीकार किया।

सहस्रसूर्यसङ्कलशं त्रिनेत्रं चंद्रचिह्नितम्।

नीलकण्ठं जटामौलिं शूलाशक्तं महाकरम्॥२११॥

उस समय वह सहस्र सूर्यों के समान प्रकाशित, त्रिनेत्रधारी तथा चन्द्रमा से शोभित था। उनका कंठ नीला एवं जटाजूट-धारी था। वह शूल से विद्ध था और उसके हाथ विशाल थे।

दृष्ट्वा तं तुष्टुर्वुदैत्यमाश्रयं परमज्ञताः।

उवाच भगवान् विष्णुर्देवदेवं स्मयन्निवो॥२१२॥

ऐसे उस दैत्य को देखकर देवगण परम आश्चर्य में पड़कर उसकी स्तुति करने लगे। तब भगवान् विष्णु ने मुस्कराते हुए, महादेव से कहा।

स्थाने तव महादेव प्रभावः पुरयो महान्।

नेक्षते ज्ञातिजान् दोषान् गृह्णाति च गुणानपि॥२१३॥

हे महादेव! आपका प्रभाव एक महान् पुरुष जैसा है। वह ज्ञातिजनित दोषों को नहीं देखता, अपितु गुणों को ही ग्रहण करता है।

इतीरितोऽथ भैरवो गणेशदेवपुङ्गवः।

सकेशवः सहायको जगाम शङ्करांतिकम्।

निरीक्ष्य देवमागतं सप्रह्वरः सहायकम्।

समायत्वं समातृकं जगाम निर्वृतिं हरः॥२१४॥

इस प्रकार कहने पर गणों के अधिपति देवश्रेष्ठ भैरव विष्णु और अन्धक सहित महादेव के निकट पहुँच गये। नारायण, अन्धक और मातृकाओं के साथ आये हुए कालभैरव को देखकर शंकर परम शांति को प्राप्त हुए।

प्रगृह्य पाणिनेश्वरो हिरण्यलोचनात्मजं

जगाम यत्र शैलजा विमानमीशवत्सना॥

विलोक्य सा समागतं पतिं भवार्तिहारिणम्।
उवाच सान्धकं सुखं प्रसादमन्धकप्रति॥ २१५॥

तब महादेव ने हिरण्याक्षपुत्र अन्धक को हाथ से पकड़कर वहाँ गये जहाँ शिववल्लभा पार्वती विमान में विराजमान थीं। भववाधा को दूर करने वाले पति शिव को अन्धक के साथ आये हुए देखकर पार्वती ने अन्धक के प्रति अनुग्रहपूर्वक यह वचन कहा।

अन्धकको महेश्वरीं ददर्श देवपार्ष्वगां
पपात दण्डवत् क्षितीं ननाम पादपश्ययोः।
नमामि देववल्लभामनादिमद्भिर्जामिमां
यतः प्रधानपुरुषीं निहन्ति याखिलज्जगत्॥ २१६॥

अनन्तर महादेव के पास स्थित महेश्वरी पार्वती को देखकर अन्धक पृथ्वी पर दण्डवत् गिर गया और उनके चरणकमलों में प्रणाम करने लगा। (वह बोला—) जिनसे प्रकृति और पुरुष उत्पन्न होते हैं और जो सम्पूर्ण जगत् का संहार करती हैं, उस अनादि शिवप्रिया पार्वतीजी को मैं प्रणाम करता हूँ।

विधाति या शिवासने शिवेन साकमव्यया।
हिरण्यवेऽतिनिर्मले नमामि तां द्विमाद्भिर्जाम्।
यदन्तराखिलज्जगज्जगन्ति यान्ति संक्षयं
नमामि यत्र तामुमामशेषदोषवर्जिताम्॥ २१७॥

जो अविनाशिनो देवी शिवजी के साथ अत्यन्त निर्मल सुवर्णमय शिवासन पर शोभित हो रही हैं, उन पार्वती को मैं नमस्कार करता हूँ। जिनके भीतर यह सम्पूर्ण जगत् अस्तित्व एवं संहार को प्राप्त करते हैं, उन सकल दोष रहित उमा देवी को प्रणाम करता हूँ।

न जायते न हीयते न वद्धति च तामुमां
नमामि तां गुणातिगां गिरीशपुत्रिकायामाम्।
क्षमस्व देवि शैलजे कृतं मया विमोहितं
सुरासुरैर्नमस्कृतं नमामि ते पदाम्बुजम्॥ २१८॥

जिनका जन्म, ह्रास और वृद्धि नहीं होती, उन गुणातीत हिमालय कन्या को प्रणाम करता हूँ। हे शैलजे! मैंने मोहित होकर ऐसा आचरण किया, मेरा अपराध क्षमा करें। देवों और असुरों से नमस्कृत आपके चरणकमल को नमस्कार करता हूँ।

इत्थं भगवती देवी भक्तिनम्रेण पार्वती।
संस्तुता दैत्यपतिना पुत्रत्वे जगृहेऽन्धकम्॥ २१९॥

इस प्रकार भक्ति से नम्र होकर दैत्य ने भगवती पार्वती देवी की स्तुति की। तब भगवती ने अन्धक को अपने पुत्र के रूप में स्वीकार कर लिया।

ततः स मातृभिः सार्द्धं भैरवो रुद्रसम्भवः।
जगाम त्वज्ञया शम्भोः पातालं परमेश्वरः॥ २२०॥
यत्र सा तामसी विष्णोमूर्तिः संहारकारिका।
समासते हरिरव्यक्तो नृसिंहाकृतिरीश्वरः॥ २२१॥

तदनन्तर रुद्रोत्पन्न भैरव परमेश्वर शंकर की आज्ञा से मातृका देवियों के साथ पाताल में चले गये। जहाँ वह संहार करने वाली तामसी नृसिंहाकृतिरूप विष्णुमूर्ति रहती है, और हरि स्वयं अव्यक्तरूप से रहते हैं।

ततोऽनन्ताकृतिः शम्भुः शेषेणापि सुपूजितः।
कालाग्निरुद्रो भगवान् युजोजात्मानमात्मनि॥ २२२॥

तदनन्तर अनन्त आकृति वाले शंकर की शेषनाग ने भी पूजा की। तब भगवान् कालाग्निरुद्र ने अपने स्वरूप को अपने आत्मरूप में ही योजित कर दिया अर्थात् भैरवस्वरूप को समेट लिया।

युञ्जतस्तस्य देवस्य सर्वा एवाथ मातरः।
बुभुक्षिता महादेवं प्रणम्याहुस्त्रिलोचनम्॥ २२३॥

भैरवदेव के योगलौन हो जाने पर सभी मातायें क्षुधापीडित होकर त्रिलोचन महादेव को प्रणाम करके कहने लगीं।

मातर ऊचुः

बुभुक्षिता महादेव त्वमनुजानुमर्हसि।
त्रैलोक्यं भक्षयिष्यामो नान्यथा तृप्तिरस्ति नः॥ २२४॥

मातायें बोली— हे महादेव! हम भूखी हैं। आप आज्ञा दें। तीनों लोक को हम खा जायेंगी, अन्यथा हमारी तृप्ति नहीं होगी।

एतावदुक्त्वा वचनं मातरो विष्णुसम्भवाः।
भक्षयाञ्छिक्रे सर्वं त्रैलोक्यं सचराचरम्॥ २२५॥

इतना कहकर विष्णु से उत्पन्न वे मातृकार्णै समस्त चराचर सहित तीनों लोकों का भक्षण करने लगीं।

ततः स भैरवो देवो नृसिंहवपुषं हरिम्।
दृष्यौ नारायणदेवं प्रणम्य च कृताञ्जलिः॥ २२६॥

तदुपरान्त उन भैरवदेव ने नृसिंह शरीरधारी हरि का ध्यान करके हाथ जोड़कर नारायण देव को प्रणाम किया।

उपेशचिन्तितं ज्ञात्वा क्षणात्प्रादुरभूद्धरिः।
 विज्ञापयामास च तं भक्षयन्तीह मातरः॥ २२७॥
 निवारयाशु त्रैलोक्यं त्वदीया भगवन्निति।
 संस्मृता विष्णुना देव्यो नृसिंहवपुषा पुनः।
 उपतस्थुर्महादेवं नरसिंहाकृतिं ततः॥ २२८॥

शंकर को चिन्ता जानकर हरि तत्क्षण प्रकट हो गये और उनसे निवेदन किया कि आपसे प्रकट हुई ये मातायें यहाँ तीनों लोकों को खा रहीं हैं। हे भगवन्! इन्हें शीघ्र रोको। तब पुनः नृसिंहशरीरधारी विष्णु के द्वारा स्मरण किये जाने पर वे देवियाँ नरसिंहाकृतिवाले महादेव के पास गयीं।

सम्प्राप्य सन्निधिं विष्णोः सर्वसंहारकारिकाः।
 प्रददुः शम्भवे शक्तिं भैरवापातितेजसे॥ २२९॥

विष्णु का सात्रिध्य पाकर सब का संहार करने वाली देवियों ने अत्यन्त तेजस्वी भैरवरूप शंभु को अपनी शक्ति प्रदान की।

अपश्यंस्ता जगत्सृतिं नृसिंहपतिभैरवम्।
 क्षणादेकत्वमापन्नं शेषाहिं चापि मातरः॥ २३०॥

उन माताओं ने उस समय देखा कि जगत् के उत्पादक ब्रह्मा, अत्यन्त भीषणरूप वाले नृसिंह तथा अनन्त शेषनाग क्षणभर में ही एक हो गये।

व्याजहार हृषीकेशो ये भक्ताः शूलपाणये।
 ये च मां संस्मरन्तीह पालनीयाः प्रयत्नतः॥ २३१॥

उस समय हृषीकेश-विष्णु ने कहा था कि जो शूलपाणि शंकर के भक्त हैं और जो मेरा स्मरण करते हैं, वे हमारे लिए प्रयत्नपूर्वक पालन करने योग्य हैं।

ममैव मूर्तिरतुला सर्वसंहारकारिका।
 महेश्वरांगसंभृता भुक्तिमुक्तिप्रदायिनी॥ २३२॥

क्योंकि सबका संहार करने वाली यह अतुल्य भैरव की मूर्ति मेरी ही है, भले ही वह महेश्वर के अंग से उत्पन्न है। यह (भक्तों को) भुक्ति और मुक्ति दोनों को देने वाली है।

अनन्तो भगवान् कालो द्विधावस्था ममैव तु।
 तामसी राजसो मूर्तिर्देवदेवश्चतुर्मुखः॥ २३३॥

इस प्रकार भगवान् अनन्त (शेषनाग) और कालभैरव ये दोनों अवस्थाएँ मेरी ही हैं। यह मेरी तामसी मूर्ति है और देवों के देव चतुर्मुख ब्रह्मा राजसी मूर्ति है।

सोऽहं देवो दुराधर्षः काले लोकप्रकालनः।
 भक्षयिष्यामि कल्पान्ते रौद्रेण निखिलं जगत्॥ २३४॥

वह मैं देव दुराधर्ष विष्णु, काल आने पर कल्पान्त के समय लोकप्रकालन (भयानक) रौद्ररूप से सम्पूर्ण जगत् का भक्षण करूँगा (इसलिए अभी इसका भक्षण न करो)।

या सा विमोहिनी मूर्तिर्मम नारायणाद्भ्या।
 सत्वोद्भक्ता जगत्सर्वं संस्थापयति नित्यदा॥ २३५॥

जो मेरी नारायण नाम की मोहिनी मूर्ति है, वह सत्त्वगुण की अधिकता से युक्त है अतः यह नित्य सम्पूर्ण जगत् को स्थिर रखती है।

स विष्णुः परमं ब्रह्म परमात्मा परा गतिः।
 मूलप्रकृतिरव्यक्ता सदानन्देति कथ्यते॥ २३६॥

वही विष्णु परम ब्रह्म, परमात्मा, परागति, अव्यक्त मूलप्रकृति होने से सदानन्दा कही जाती है।

इत्येवं बोधिता देव्यो विष्णुना विष्णुमातरः।
 प्रपेदिरे महादेवं तमेव शरणं परम्॥ २३७॥

इस प्रकार विष्णुमाता देवियों को विष्णु ने समझाया था, तब वे उन्हीं श्रेष्ठ महादेव विष्णु की शरण में आ गई थीं।

एतद् कथितं सर्वं मयायकनिषूदनम्।
 माहात्म्यं देवदेवस्य भैरवस्यामितीजसः॥ २३८॥

इस प्रकार मैंने अन्धक का विनाश वाला सम्पूर्ण कथानक तथा अमित तेजस्वी देवदेव भैरवरूप शंकर का माहात्म्य भी आपको को बता दिया।

इति श्रीकूर्मपुराणे पूर्वभागे अथकनिवर्हणं नाम
 षोडशोऽध्यायः॥ १६॥

सप्तदशोऽध्यायः

(दक्षकन्याओं का वंश वर्णन)

सूत उवाच-

अथके निगृहीते वै प्रह्लादस्य महात्मनः।
 विरोचनो नाम बली बभूव नृपतिः सुतः॥ १॥

सूत बोले— इस प्रकार अन्धकासुर के दण्डित होने पर (बाद में गाणपत्य प्राप्त होने से) महात्मा प्रह्लाद का बलवान् पुत्र विरोचन नाम का राजा हुआ।

देवाञ्जित्वा सदेवेन्द्रान् बहून्वर्षान्महासुरः।
 पालयामास धर्मेण त्रैलोक्यं सचराचरम्॥ २॥

महासुर विरोचन ने इन्द्र सहित देवताओं को जीतकर बहुत वर्षों तक चराचर सहित तीनों लोकों का धर्मपूर्वक पालन किया।

तस्यैव वर्तमानस्य कदाचिद्विष्णुचोदितः।

सनत्कुमारो भगवान् पुरं प्राप महामुनिः॥३॥

उसके इस प्रकार रहते किसी समय विष्णु द्वारा प्रेरित महामुनि भगवान् सनत्कुमार असुरराज के नगर में पहुँचे।

गत्वा सिंहासनगतो ब्रह्मपुत्रं महासुरः।

ननामोत्थाय सिरसा प्राञ्जलिर्वाक्यमब्रवीत्॥४॥

सिंहासन पर आसीन महासुर ने उठकर उस ब्रह्मपुत्र के समीप जाकर शिर से प्रणाम किया तथा हाथ जोड़कर मुनि को यह वाक्य कहा।

धन्योऽस्यनुगृहीतोऽस्मि सम्प्राप्तो मे पुरोत्तमम्।

योगीश्वरोऽद्य भगवान्यतोऽसौ ब्रह्मवित्स्वयम्॥५॥

मैं धन्य हूँ, अनुगृहीत हूँ, जो आज योगीश्वर एवं ब्रह्मवेत्ता भगवान् स्वयं मेरी श्रेष्ठ पुरी में पधारे हैं।

किमर्थमागतो ब्रह्मन् स्वयदेवः पितामहः।

बृहि मे ब्रह्मणः पुत्रं किं कार्यं करवाण्यहम्॥६॥

ब्रह्मन्! आप स्वयं ब्रह्मदेव हैं। किस हेतु यहाँ आये हैं? ब्रह्मपुत्र! मुझे बतायें, मैं आपका कौन-सा कार्य करूँ।

सोऽब्रवीद्भगवान्देवो धर्मयुक्तं महासुरम्।

इष्टमभ्यागतोऽहं वै भवन्तं भाग्यवानसि॥७॥

तब भगवान् देव सनत्कुमार ने धर्मयुक्त उस महासुर से कहा कि आप सचमुच भाग्यवान् हैं, मैं आपका दर्शन करने के लिए ही आया हूँ।

सुदुर्लभा नीतिरेषा दैत्वानान्दैत्यसत्तमा।

त्रिलोके धार्मिको नूनं त्वादशोऽन्यो न विद्यते॥८॥

हे दैत्यश्रेष्ठ! दैत्यों की ऐसी नीति अत्यन्त दुर्लभ है। आपके समान धार्मिक निश्चित ही तीनों लोक में दूसरा कोई नहीं है।

इत्युक्तोऽसुरराजोऽसौ पुनः प्राह महामुनिम्।

धर्माणां परमं धर्मं बृहि मे ब्रह्मवित्तमम्॥९॥

यह कहे जाने पर उस असुरराज ने पुनः महामुनि से कहा— हे ब्रह्मवेत्ताओं में श्रेष्ठ! धर्मों में जो परम श्रेष्ठ धर्म है, वह मुझे कहो-उपदेश करो।

सोऽब्रवीद्भगवान्योगी दैत्वेन्द्राय महात्मने।

सर्वगुह्यतमं धर्ममात्मज्ञानमनुत्तमम्॥१०॥

तब उस भगवान् योगी ने महात्मा दैत्यराज को सबसे गुह्यतम और श्रेष्ठ धर्म आत्मज्ञान का उपदेश किया था।

स लब्ध्वा परमं ज्ञानं दत्त्वा च गुरुदक्षिणाम्।

निधाय पुत्रे तद्ग्राह्यं योगाभ्यासरतोऽभवत्॥११॥

वह दैत्यराज परम ज्ञान प्राप्त करके, गुरुदक्षिणा देकर और पुत्र को राज्य सौंपकर योगाभ्यास में निरत हो गया।

स तस्य पुत्रो मतिमान् बलिर्नाम महासुरः।

ब्रह्मण्यो धार्मिकोऽत्यर्थविविजिग्येऽव पुरन्दरम्॥१२॥

उसका वह पुत्र बुद्धिमान् महासुर बलि था। वह ब्राह्मणभक्त, अत्यन्त धार्मिक था और इन्द्र को भी उसने जीत लिया था।

कृत्वा तेन महद्युद्धं शक्रः सर्वापरैर्वृतः।

जगाम निर्जितो विष्णुदेवं शरणमच्युतम्॥१३॥

सभी देवताओं समेत इन्द्र ने उसके साथ महान् युद्ध किया था और उससे पराजित होकर इन्द्र अच्युत विष्णुदेव की शरण में गये।

तदन्तरेऽदितिर्देवी देवमाता सुदुःखिता।

दैत्येन्द्राणां वधार्थाय पुत्रो मे स्वादिति स्वयम्॥१४॥

तताप मुमहाघोरं तपोराशिं ततः परम्।

प्रपन्ना विष्णुमव्यक्तं शरण्यं शरणं हरिम्॥१५॥

इस बीच (इन्द्र के पराजय के कारण) देवमाता अदिति ने अत्यन्त दुःखी होकर दैत्येन्द्रों के वध के निमित्त 'मुझे एक पुत्र हो' ऐसी कामना से अत्यन्त महाघोर तप करने में लग गयीं और अव्यक्त, शरण लेने योग्य श्रीहरि-विष्णु की शरण में गईं।

कृत्वा हृत्पद्मकिञ्जल्के निष्कलं परमम्पदम्।

वासुदेवमनाहंतमानन्दं व्योम केवलम्॥१६॥

उसने अपने हृदयकमल के केसरों के मध्य निष्कल, परम पदरूप, आदि-अन्तरहित, आनन्दस्वरूप, व्योममय और अद्वितीय भगवान् वासुदेव को देखा।

प्रसन्नो भगवान्विष्णुः शङ्खचक्रगदाधरः।

आविर्बभूव योगात्मा देवमातुः पुरो हरिः॥१७॥

तब शंख-चक्र-गदाधारी, योगात्मा, भगवान् विष्णु प्रसन्न होकर देवमाता के सामने प्रकट हो गये।

दृष्ट्वा सप्तागतं विष्णुमदितिर्भक्तिसंयुता।

मेने कृतावर्षमात्मानं तोषयामास केशवम्॥१८॥

भगवान् विष्णु को आया हुआ देखकर भक्ति से युक्त होकर अदिति ने अपने को कृतार्थ माना और केशव की स्तुति करने लगी।

अदितिरुवाच-

जयाशेषदुःखौघनाशैकहेतो

जयानन्तमाहात्म्ययोगाभियुक्त।

जयानादिमध्यान्तविज्ञानमूर्ते

जयाकाशकल्पामलानन्दरूपा॥ १९॥

अदिति बोलीं— हे अशेष दुःखसमुदाय के नाश के एकमात्र कारणरूप! आपकी जय हो। हे अनन्त माहात्म्य! हे योगाभियुक्त! आपकी जय हो। हे आदि, मध्य और अन्त से रहित! हे विज्ञानमूर्ते! आपकी जय हो। हे आकाशतुल्य! हे आनन्दस्वरूप! आपकी जय हो।

नमो विष्णवे कालरूपाय तुभ्यं

नमो नारसिंहाय शेषाय तुभ्यम्।

नमः कालरुद्राय संहारकर्त्रे

नमो वासुदेवाय तुभ्यं नमस्ते॥ २०॥

विष्णु और कालरूप आपको नमस्कार है। नरसिंहरूपधारी और शेषरूपधारी आपको नमस्कार है। कालरुद्र और संहारकर्ता को नमस्कार है। हे वासुदेव! आपको नमस्कार है।

नमो विश्वमायाविद्यानाय तुभ्यं

नमो योगमय्याय सत्याय तुभ्यम्।

नमो धर्मविज्ञाननिष्ठाय तुभ्यं

नमस्ते वराहाय भूयो नमस्ते॥ २१॥

हे विश्वमाया को उत्पन्न करने वाले! आपको नमस्कार है। योग के द्वारा अधिगम्य तथा सत्यस्वरूप को नमस्कार है। धर्मज्ञान की निष्ठा वाले आपके लिए नमस्कार है। हे वराहरूप! आपको बार-बार नमस्कार है।

नमस्ते सहस्रार्कचन्द्राभमूर्ते

नमो वेदविज्ञानधर्माभिगम्या

नमो भूधरायाप्रमेयाय तुभ्यं

प्रभो विश्वयोनेऽथ भूयो नमस्ते॥ २२॥

हे सहस्र सूर्य और सहस्र चन्द्रमा के समान दीप्त मूर्ति वाले! आपको नमस्कार है। हे वेद, विज्ञान और धर्म द्वारा जानने योग्य! आपको नमस्कार है। भूधर और अप्रमेय! आपको नमस्कार है। हे प्रभो! हे विश्वयोने! आपको बार-बार नमस्कार है।

नमः शम्भवे सत्यनिष्ठाय तुभ्यं

नमो हेतवे विश्वरूपाय तुभ्यम्।

नमो योगपीठान्तरस्थाय तुभ्यं

शिवायैकरूपाय भूयो नमस्ते॥ २३॥

शंभु तथा सत्यनिष्ठ को नमस्कार है। विश्व के कारण और विश्वरूप आपको नमस्कार है। योगपीठान्तस्थ आपको नमस्कार है। अद्वितीयरूप वाले शिवस्वरूप को बार-बार नमस्कार है।

एवं स भगवान् विष्णुर्देवमात्रा जगन्मयः।

तोषितश्छन्द्यामास वरेण प्रहसन्निवा॥ २४॥

देवमाता द्वारा इस प्रकार स्तुति करने पर विश्वरूप भगवान् विष्णु ने हँसते हुए, उनसे वर माँगने के लिए अनुरोध किया।

प्रणम्य शिरसा भूमौ सा वद्रे वरमुत्तमम्।

त्वामेव पुत्रं देवानां हिताय वरवे वरम्॥ २५॥

उन्होंने भूमि पर माथा टेककर प्रणाम किया और उत्तम वर माँगा— मैं देवताओं के कल्याण के लिए आप ही को पुत्ररूप में वर माँगती हूँ।

तथास्त्रिवत्याह भगवान् प्रपन्नजनवत्सलः।

दत्त्वा वरानप्रमेयस्तत्रैवान्तरधीयत्॥ २६॥

शरणागतवत्सल भगवान् ने कहा— तथास्तु। इस प्रकार वर देकर अप्रमेय विष्णु वहाँ अन्तर्हित हो गये।

ततो बहुतिथे काले भगवन्तं जनार्दनम्।

दधार गर्भं देवानां माता नारायणं स्वयम्॥ २७॥

अनन्तर बहुत दिन बीत जाने पर देवमाता ने स्वयं नारायण भगवान् जनार्दन को गर्भ में धारण कर लिया।

समाविष्टे हृषीकेशे देवमातुरब्योदरम्।

उत्पाता जज्ञिरे घोरा बलेर्वैरोचनेः पुरे॥ २८॥

तब देवमाता के उदर में हृषीकेश के प्रविष्ट हो जाने पर विरोचन पुत्र बलि के नगर में घोर उत्पात होने लगे।

निरीक्ष्य सर्वानुत्पातान्दैत्येन्द्रो भयविह्वलः।

प्रह्लादमसुरं वृद्धं प्रणम्याह पितामहम्॥ २९॥

सभी उत्पातों को देखकर भयविह्वल दैत्यराज ने अपने वृद्ध पितामह असुर प्रह्लाद से कहा।

बलिरुवाच-

पितामह महाप्राज्ञ जायतेऽस्मिन्पुरान्तरे।

किमुत्पातो भवेत्कार्यमस्माकं किनिमित्तकः॥ ३०॥

बलि बोले— पितामह! महाप्राज्ञ! हमारे इस नगर के भीतर किस कारण उत्पात हो रहा है? हमें क्या करना चाहिए?

निशाम्य तस्य वचनञ्चिरं ध्यात्वा महासुरः।

नमस्कृत्य हृषीकेशमिदं वचनमब्रवीत्॥ ३१॥

बलि का वचन सुनकर महासुर (प्रह्लाद) ने बहुत देर तक सोच-विचार करके भगवान् हृषीकेश को प्रणाम करके यह वचन कहा।

प्रह्लाद उवाच

यो यज्ञैरिष्यते विष्णुर्यस्य सर्वमिदं जगत्।

द्वारासुरनाशार्थं माता तं त्रिदिवीकसाम्॥ ३२॥

प्रह्लाद बोले— जिन विष्णु की यज्ञों द्वारा आराधना की जाती है, जिनके वश में यह सम्पूर्ण जगत् है; उनको देवमाता ने असुरों के विनाश के लिए धारण कर लिया है।

यस्मादभिन्नं सकलं भिद्यते योऽखिलादपि।

स वासुदेवो देवानां मातुर्ईहं समाविशत्॥ ३३॥

जिनसे सब अभिन्न है फिर भी जो सबसे भिन्न है, वे वासुदेव देवमाता के शरीर में प्रविष्ट हुए हैं।

न यस्य देवा जानन्ति स्वरूपं परमार्कतः।

स विष्णुरदितेर्ईहं स्वेच्छयाद्य समाविशत्॥ ३४॥

जिनके स्वरूप को देवगण भी परमार्थतः नहीं जानते हैं, वे विष्णु आज स्वेच्छा से देवमाता के शरीर में प्रविष्ट हैं।

यस्माद्भवन्ति भूतानि यत्र संयानि संश्रवम्।

सोऽवतीर्णो महायोगी पुराणपुरुषो हरिः॥ ३५॥

जिनसे प्राणी उत्पन्न होते हैं और जिनमें विलीन होते हैं, वे महायोगी, पुराणपुरुष हरि अवतीर्ण हुए हैं।

न यत्र विद्यते नामजात्यादिपरिकल्पना।

सत्ताप्राज्ञात्मरूपोऽसौ विष्णुरंशेन जायते॥ ३६॥

जिनमें नाम, जाति आदि की परिकल्पना नहीं होती है, वे सत्तामात्र आत्मरूपी विष्णु अंश से उत्पन्न होते हैं।

यस्य सा जगतां माता शक्तिस्ताद्धर्मधारिणी।

माया भगवती लक्ष्मीः सोऽवतीर्णो जनार्दनः॥ ३७॥

संसार की माता भगवती लक्ष्मी जिनकी माया या उनके धर्म को धारण करने वाली शक्ति है, वे जनार्दन विष्णु अभी (देवमाता में) अवतीर्ण हुए हैं।

यस्य सा तामसी मूर्तिः शंकरो राजसी तनुः।

ब्रह्मा सद्भायते विष्णुरंशेनैकेन सत्त्वपृक्॥ ३८॥

जिनकी वह तामसी मूर्ति शंकर है और राजसी मूर्ति ब्रह्मा हैं, वे सत्त्वगुणधारी विष्णु एक अंश से जन्म ग्रहण करते हैं।

इति सद्भिन्व्य गोविन्द भक्तिनष्ट्रेण चेतसा।

तमेव गच्छ शरणं ततो यास्यसि निर्वृतिम्॥ ३९॥

इस प्रकार विचार करके भक्ति से विनम्र चित होकर उसी गोविन्द की शरण में जाओ। इससे परम सुख प्राप्त करोगे।

ततः प्रह्लादवचनाद्भलिवैरोचनिर्हरिम्।

जगाम शरणं विश्वं पालयामास धर्मवित्॥ ४०॥

तदनन्तर प्रह्लाद के वचन से विरोचन पुत्र बलि हरि की शरण में गया और वह धर्मवेत्ता (धर्मदृष्टि से) विश्व का पालन करने लगा।

काले प्राप्ते महाविष्णुं देवानां हर्षवर्द्धनम्।

असूत कश्यपाद्यैर्न देवमातादितिः स्वयम्॥ ४१॥

समय आने पर देवों का हर्ष बढ़ाने वाले महाविष्णु को स्वयं देवमाता अदिति ने कश्यप से उत्पन्न किया।

चतुर्भुजं विशालाक्षं श्रीवत्साङ्कितवक्षसम्।

नीलमेघप्रतीकाक्षं प्राजमानं श्रिया वृतम्॥ ४२॥

वे भगवान् चार भुजाओं से युक्त और विशाल नेत्रों वाले थे। उनका वक्षःस्थल श्रीवत्सके चिह्न से अंकित था। वे नीले मेघ के समान प्रकाशित हो रहे थे। अपनी कान्ति से देदीप्यमान होकर शोभा से आवृत थे।

उपतस्थुः सुराः सर्वे सिद्धाः सख्याश्च चारणाः।

उपेन्द्र इन्द्रप्रमुखा ब्रह्मा ऋषिगणैर्वृतः॥ ४३॥

इस प्रकार ये उपेन्द्र (इन्द्र के छोटे भाई विष्णु) हैं, ऐसा जानकर इन्द्र आदि सभी देवगण, सिद्ध, साध्य और चारणगण तथा ऋषिगणों से आवृत ब्रह्मा भी उनकी उपासना करने लगे।

कृतोपनयनो वेदान्ध्वैष्ट भगवान् हरिः।

सदाचारं भरद्वाजात्रिलोक्याय प्रदर्शयन्॥ ४४॥

भगवान् हरि विष्णु ने तीनों लोकों के लिए सदाचार का प्रदर्शन करते हुए भरद्वाज मुनि से उपनयन संस्कार ग्रहण करके वेदों का अध्ययन किया।

एवञ्च लौकिकं मार्गं प्रदर्शयति स प्रभुः।

स यत्प्रमाणं कुस्ते लोकस्तादनुवर्तते॥ ४५॥

इस प्रकार प्रभु ने लौकिक मार्ग का प्रदर्शन किया। क्योंकि जो कोई (प्रसिद्ध महान् पुरुष) करता है, लोग उसे प्रमाण मानकर अनुसरण करते हैं।

ततः कालेन मतिमान् बलिर्वैरोचनिः स्वयम्।

यज्ञैर्यज्ञैश्चरं विष्णुमर्चयामास सर्वगम्॥४६॥

तदनन्तर कुछ समय बाद बुद्धिमान् विरोचन-पुत्र बलि ने स्वयं यज्ञों द्वारा सर्वव्यापी विष्णु की अर्चना की।

ब्राह्मणान्पूजयामास दत्त्वा बहुतरं धनम्।

ब्रह्मर्षयः समाज्जगुर्व्यज्ञवाटं महात्मनः॥४७॥

उन यज्ञों में बहुत धन देकर उसने ब्राह्मणों का सत्कार किया। उस महात्मा बलि के यज्ञमंडप में अनेक ब्रह्मर्षिगण आ रहे थे।

विज्ञाय विष्णुर्मगवान् भरद्वाजप्रचोदितः।

आस्थाय वामनं रूपं यज्ञदेशमथागमत्॥४८॥

यह जानकर भरद्वाज ऋषि से प्रेरित होकर विष्णु भगवान् वामन (बौना) रूप धारण करके यज्ञस्थल पर आये।

कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः।

ब्राह्मणो जटिलो वेदानुश्रित् सुमहाद्युतिः॥४९॥

उनके अंग कृष्णमृगचर्म से (यज्ञोपवीत की तरह) लपेटा हुआ था तथा वे (हाथ में) पलाशदण्ड से सुशोभित थे। वे ब्राह्मण वेष में जटाधारी होने से अतिशय कान्तिमान् होते हुए वेदोच्चारण कर रहे थे।

सम्प्राप्यासुरराजस्य समीपं भिक्षुको हरिः।

स्वपद्भ्यां क्रमिंतं देशमयाचत बलिं त्रिभिः॥५०॥

ऐसे भिक्षुक के रूप में श्रीहरि असुरराज बलि के समीप आये और उन्होंने अपने पैरों से तीन पग परिमित भूमि की याचना की।

प्रक्षाल्य चरणौ विष्णोर्वलिर्भावसपन्वितः।

आचामयित्वा भृङ्गारमादाय स्वर्णनिर्मितम्॥५१॥

राजा बलि ने भावयुक्त होकर स्वर्णनिर्मित (जलपूरित) भृङ्गार पात्र को लेकर विष्णु के चरणों को धोया और (चरणोदक का) आचमन किया।

दास्ये तथेदं भक्ते पदत्रयं

प्रीणालु देवो हरिरव्ययाकृतिः।

विचिन्त्य देवस्य कराग्रपल्लवे

निपातयामास सुशीलवज्रलम्॥५२॥

(फिर कहा-) मैं आपको तीन-पाद भूमि दूँगा। वे अविनाशी आकृति वाले भगवान् हरि प्रसन्न हों। इस प्रकार संकल्प लेकर बलि ने वामन भगवान् के हाथ के अग्रभाग पर अत्यन्त शीतल (संकल्परूप) जल गिराया।

विचक्रमे पृथिवीमेव चैतामथान्तरिक्षं दिवमादिदेवः।

व्यपेतरामन्दितित्रेभ्यरन्तं प्रकर्तुंकामः शरणं प्रपन्नम्॥५३॥

अनन्तर दैत्यराज को क्षीणानुराग तथा अपने प्रति शरणागत करने के लिए आदि देव वामन भगवान् ने पृथिवी, अन्तरिक्ष और द्युलोक तक अतिक्रमित किया।

आक्रम्य लोकत्रयमीशपादः

प्राजापत्यादृश्लोकेकं जगाम।

प्रणोमुरादित्वमुखाः सुरेन्द्रा

ये तत्र लोके निवसन्ति सिद्धाः॥५४॥

प्रभु का चरण तीनों लोक को आक्रान्त करके प्रजापतिलोक होते हुए ब्रह्मलोक तक पहुँच गया। उस लोक में जो सिद्धगण निवास करते हैं वे तथा सूर्य आदि देवैन्द्रों ने उनको प्रणाम किया।

अधोपतस्त्रे भगवाननादिः

पितामहस्तोषयामास विष्णुम्।

भित्त्वा तदण्डस्य कपालमूर्ध्वं

जगाम दिव्याभरणोऽथ भूयः॥५५॥

अनन्तर अनादि भगवान् पितामह ब्रह्मा विष्णु के समीप आ पहुँचे और उनको संतुष्ट किया। तो भी दिव्य वस्त्रों से युक्त विष्णु ब्रह्माण्ड के कपाल को भेद करके ऊपर की ओर चले गये।

अवाण्डभेदात्त्रिपपात शीतलं

महाजलं पुण्यकृद्भिश्च जुष्टम्।

प्रवर्तिता चापि सरिद्वरा सा

गंगेत्युक्त्वा ब्रह्मणा व्योमसंस्था॥५६॥

अनन्तर उस ब्रह्माण्ड के भेदन से शीतल बहुत-सा जल गिरने लगा, जिसे पुण्यात्माओं ने सेवन किया। वह जल श्रेष्ठ नदी के रूप में प्रवर्तित हुआ जिसे ब्रह्मा ने आकाशमार्ग में स्थित गंगा कहा।

गत्वा महान्तं प्रकृतिं ब्रह्मयोनिं

ब्रह्माणमेकं पुस्त्रं विद्मयोनिम्।

अतिष्ठदीशस्य पदं तदव्ययं

दृष्ट्वा देवासत्र तत्र स्तुवन्ति॥५७॥

भगवान् का वह अव्यय चरण महत्तत्त्व, प्रकृति, ब्रह्मयोनि, विद्मयोनि ऐसे एक पुरुष तक पहुँचकर अवस्थित हो गया। उन-उन स्थानों में स्थित देवगण प्रभु के उस अविनाशी पद का दर्शन करके स्तुति करने लगे।

आलोक्य तं पुरुषं विश्वकायं

महान् बलिर्भक्तियोगेन विष्णुम्।

ननाम नारायणमेकमव्ययं

स्वचेतसा चं प्रणमन्नि वेदाः॥५८॥

संपूर्ण विश्वरूप शरीर वाले उस पुरुष को देखकर महान् बलिराजा ने भक्तियुक्त होकर अद्वितीय एवं अविनाशी नारायण विष्णु को नमन किया। वेद भी जिसे अपने चित्त से प्रणाम करते हैं।

तमश्चवीन्द्रगवानादिकर्ता

भूत्वा पुनर्वा मनो वासुदेवः।

ममैव दैत्याधिपतेऽधुनेदं

लोकत्रयं भक्ता भावदत्तम्॥५९॥

भगवान् आदिकर्ता वासुदेव ने पुनः वामनरूप धारण करके उस (बलि) से कहा— दैत्यराज! अभी आपने ही मुझे तीनों लोक भावपूर्वक समर्पित किये हैं।

प्रणम्य मूर्त्ना पुनरेव दैत्यो

निपातयामास जलं कराग्रे।

दास्ये त्वात्मानमनन्तधामे

त्रिविक्रमायामितविक्रमाया॥६०॥

तब पुनः दैत्य ने सिर से उन्हें प्रणाम करके हाथ के अग्रभाग पर (संकल्प्य) जल गिराया और कहा— हे त्रिविक्रम! हे पराक्रमी! हे अनन्त तेजस्वी! मैं आपको अपना आत्मा भी अर्पित करता हूँ।

प्रगृह्य सुनोरपि सम्प्रदत्तं

प्रह्लादसूनोरथ शङ्खपाणिः।

जगाद दैत्यं जगदन्तरात्मा

पातालमूलं प्रविशेति भूयः॥६१॥

जगत् के अन्तरात्मा शंखपाणि भगवान् ने प्रह्लाद के पुत्र के पुत्र (बलि) द्वारा प्रदत्त दान ग्रहण करके फिर से दैत्य बलि से कहा— अब तुम पाताल के मूल में प्रवेश करो।

समास्यतां भक्ता तत्र नित्यं

भुक्त्वा भोगान्देवतानामलभ्यान्।

ध्यायस्व मां सततं भक्तियोगात्

प्रवेक्ष्यसे कल्पदाहे पुनर्नाम्॥६२॥

आप वहाँ नित्य देवदुर्लभ भोगों को अच्छी प्रकार भोगते हुए निवास करो और भक्तियोग से मेरा निरन्तर ध्यान करते रहो। ऐसा करने से कल्प के अन्त में तुम मुझमें प्रवेश कर जाओगे।

उक्तैव दैत्यसिंहं तं विष्णुः सत्यपराक्रमः।

पुरन्दराय त्रैलोक्यं ददौ जिष्णुरूक्रमः॥६३॥

सत्यपराक्रमी विजयशील तथा महान् पराक्रमी विष्णु ने उस दैत्यराज से ऐसा कहकर इन्द्र को तीनों लोक दे दिये (वापस कर दिये)।

संस्तुवन्ति महायोगं सिद्धा देवर्षिकिन्नराः।

ब्रह्मा शक्रोऽथ भगवन्स्त्रादित्यमरुद्गणाः॥६४॥

(उस समय) सिद्ध, देवर्षि, किन्नर, ब्रह्मा, भगवान् इन्द्र, रुद्र, आदित्य और मरुद्गण महायोग की स्तुति करते हैं।

कृत्वैतदद्भुतं कर्म विष्णुर्वामनरूपशुक्लं।

पश्यतामेव सर्वेषां तत्रैवान्तरपीयता॥६५॥

यह अद्भुत कर्म करके वामरूपधारी विष्णु सबके देखते ही देखते वहाँ अन्तर्हित हो गये।

सोऽपि दैत्यवरः श्रीमान्यातालं प्राप नोदितः।

प्रह्लादेनमुरवरैर्विष्णुभक्तस्तु तत्परः॥६६॥

ऐश्वर्यवान् वह श्रेष्ठ दैत्य भी भगवान् की प्रेरणा से प्रह्लाद तथा दूसरे श्रेष्ठ असुरों के साथ पाताल पहुँच गया। वह विष्णुभक्त होने से उनके परायण हो था (उनकी आज्ञा में तत्पर था)।

अपृच्छद्विष्णुमाहात्म्यं भक्तियोगमनुत्तमम्।

पूजाविधानं प्रह्लादं तदाहासौ चकार सः॥६७॥

इसके बाद बलि ने प्रह्लाद से विष्णु का माहात्म्य, सर्वोत्तम भक्तियोग और पूजा का विधान पूछा। तब प्रह्लाद ने जो बताया, वह सब बलि ने किया।

अथ रथचरणं सशङ्खपाणिं

सरसिजलोचनमीशमप्रमेयम्।

शरणमुपययौ स भावयोगात्

प्रणयगतिं प्रणिधाय कर्मयोगम्॥६८॥

अनन्तर राजा बलि ने भावयोग से कर्मयोग का आचरण करते हुए रथचरण (चक्र) और शंखधारी हाथ वाले, कमललोचन, अप्रमेय, ईश्वर विष्णु की शरण में गये।

एव वः कश्चितो विप्रा वापनस्य पराक्रमः।

स देवकार्याणि सदा करोति पुरुषोत्तमः॥६९॥

हे विप्रगण! यह मैंने वामन भगवान् का पराक्रम आप लोगों को कहा है। वे पुरुषोत्तम ऐसे ही सदा देवों का कार्य करते हैं।

इति श्रीकूर्मपुराणे पूर्वभागे त्रिविक्रमचरितवर्णनं नाम

सप्तदशोऽध्यायः॥१७॥

अष्टादशोऽध्यायः

(दक्षकन्याओं का वंशकथन)

सूत उवाच

बलेः पुत्रशतं त्वामीन्महाबलपराक्रमम्।

तेषां प्रधानो वृत्तिमान्बाणो नाम महाबलः॥ १॥

सूत बोले— राजा बलि के सौ पुत्र थे, जो महान् बल और पराक्रम से युक्त थे। उनमें मुख्य अर्थात् सबसे बड़ा महाबली तेजस्वी बाण था।

सोऽतीव शङ्करे भक्तो राजा राज्यमपालयन्।

त्रैलोक्यं वश्यानीय बाणयामास वासवम्॥ २॥

वह राजा शंकर का अत्यन्त भक्त था, उसीसे उसने तीनों लोकों को वश में करके राज्य का पालन किया। उसने इन्द्र को भी पीड़ित किया।

ततः शक्रादयो देवा गत्वोचुः कृत्वावाससम्।

त्वदीयो बाणते ह्यस्मान्बाणो नाम महासुरः॥ ३॥

तब इन्द्र आदि देवों ने शंकर के पास जाकर कहा— आपका यह भक्त बाण नामक महासुर हमें पीडा दे रहा है।

व्याहृतो दैवतैः सर्वैर्विदेवो महेश्वरः।

ददाह बाणस्य पुरं श्रेणैकेन लीलया॥ ४॥

सभी देवताओं के निवेदन करने पर देवों के देव महेश्वर ने एक ही तीर से लीलामात्र में बाण के नगर को जला डाला।

दहमाने पुरे तस्मिन्बाणो रुद्रं त्रिशूलिनम्।

यद्यौ शरणमीशानङ्गोपतिं नीललोहितम्॥ ५॥

मूर्द्धन्याध्याय तल्लिङ्गं शम्भवं रागवर्जितः।

निर्गत्य तु पुरात्तस्मात्तुष्टाव परमेश्वरम्॥ ६॥

जब नगर जलने लगा, तो बाणासुर त्रिशूलधारी, वृषभपति अथवा बाणों के अधिपति, नीललोहित, ईशान रुद्र की शरण में गया और उनके लिङ्ग को मस्तक पर रखकर रागवर्हित होकर उस नगर से बाहर निकलकर परमेश्वर की स्तुति करने लगा।

संस्तुतो भगवानीशः शङ्करो नीललोहितः।

गाणपत्येन बाणं तं योजयामास भावतः॥ ७॥

स्तुति किये जाने पर भगवान् प्रभु, शंकर, नीललोहित ने बाण को स्नेह से अपने गाणपत्य पद पर नियुक्त कर दिया।

अथैवञ्च दनोः पुत्रास्ताराद्यष्टातिभीषणाः।

तारस्तथा शम्बरश्च कपिलः शंकरस्तथा।

स्वर्भानुर्वृषपर्वा च प्राथम्येन प्रकीर्तिताः॥ ८॥

इस प्रकार दनु के तार आदि पुत्र हुए। वे अति भयानक थे। इनमें तार, शम्बर, कपिल, शंकर, स्वर्भानु और वृषपर्वा प्रमुख कहे गये हैं।

सुरसायाः सहस्रानु सर्पाणामध्वदिदृजाः।

अनेकशिरसां तदक्लेशेचराणां महत्तपनाम्॥ ९॥

हे द्विजगण! सुरसा के गर्भ से हजार सर्परूप पुत्र हुए तथा अनेक सिर वाले महात्मा खेचर भी उत्पन्न हुए।

अरिष्टा जनयामास गन्धर्वाणां सहस्रकम्।

अनन्ताद्या महानागाः काद्रवेयाः प्रकीर्तिताः॥ १०॥

अरिष्टा ने सहस्र गन्धर्वों को जन्म दिया। अनन्त आदि महानाग कद्रू के पुत्र होने से 'काद्रवेय' कहे गये हैं।

ताम्रा च जनयामास षट् कन्या द्विजपुंगवाः।

शुकीं श्येनीञ्च बासीञ्च सुग्रीवां प्रन्थिकां शुचिम्॥ ११॥

द्विजश्रेष्ठो! ताम्रा ने शुकी, श्येनी, भासी, सुग्रीवा, प्रन्थिका और शुचि नामक छह कन्याओं को उत्पन्न किया।

गास्तथा जनयामास सुरभिर्महिषीस्तथा।

इरा वृक्षलतावल्लीतृणजातीञ्च सर्वशः॥ १२॥

सुरभि ने गौओं तथा भैंसों को जन्म दिया और इरा से वृक्ष, लता, बल्लो तथा सब प्रकार की तृणजातियों की उत्पत्ति हुई।

खसा वै यक्षरक्षांसि मुनिरप्सरसस्तथा।

रक्षोगणं क्रोधवशाज्जनयामास सतमाः॥ १३॥

हे श्रेष्ठ मुनिगण! खसा ने यक्षों तथा राक्षसों को, मुनि नामक दक्षपुत्री ने अप्सराओं को तथा क्रोधवशात् ने राक्षसों को उत्पन्न किया।

विनतायञ्च पुत्रौ द्वौ प्रख्यातौ गरुडारुणौ।

तयोञ्च गरुडो धीमान्तपस्तथा सुदुष्टरम्।

प्रसादाच्छूलिनः प्राप्तो वाहनत्वं हरेः स्वयम्॥ १४॥

दक्षकन्या विनता के दो पुत्र प्रख्यात हुए— गरुड और अरुण। उनमें बुद्धिमान् गरुड ने कठिन तप करके शंकर की कृपा से स्वयं विष्णु का वाहनत्व प्राप्त किया।

आराध्य तपसा देवं महादेवं तथाऋणः।

सारथ्ये कल्पितः पूर्वं प्रीतेनार्कस्य शम्भुना॥ १५॥

तथा अरुण भी तपस्या द्वारा महादेव की आराधना करके प्रसन्न हुए शंकर के द्वारा सूर्य के सारथि बनाये गये।

एते कश्यपदायादाः कीर्तिताः स्याणुजङ्गयाः।
वैवस्वतेऽन्तरे हस्मिञ्शुष्वतां पापनाशनम्॥ १६॥

इस वैवस्वत मन्वन्तर में ये सभी स्थावर और जंगमरूप कश्यप के पुत्र कहे गये हैं। यह सुनने वालों के पाप का नाशक है।

सप्तविंशसुताः प्रोक्ताः सोमपत्न्याश्च सुव्रताः।
अरिष्टनेमिपत्नीनामपत्न्यानां ह्यनेकशः॥ १७॥

हे सुव्रतो! दक्ष की सत्ताईस पुत्रियाँ सोम-चन्द्र की पत्नियाँ कही गई हैं और अरिष्टनेमि की पत्नियाँ की भी अनेक सन्तानें हुई थीं।

बहुपुत्रस्य विदुष्युतस्यो विद्युतः स्मृताः।
तद्वदंगिरसः श्रेष्ठा ऋषयो वृषस्तकृताः॥ १८॥

विद्वान् बहुपुत्र के चार विद्युत नाम के देवगण कहे गये हैं। उसी तरह अंगिरस् के श्रेष्ठ ऋषि पुत्र (ऋषि-कुल में) आदर-सत्कार के योग्य हुए।

कृशाभस्य तु देवर्षिर्देवप्रहरणाः सुताः।
एते युगसहस्रान्ते जायन्ते पुनरेव हि।
मन्वन्तरेषु नियतं तुल्यकार्यैः स्वनामभिः॥ १९॥

देवर्षि कृशाभ के भी पुत्र देवों के हथियाररूप हुए। वे सभी हजारों युग के अन्त में भिन्न भिन्न मन्वन्तरों में एक समान कार्य करने वाले होने से अपने अपने नामों से युक्त होकर नियमित जन्म ग्रहण करते हैं।

इति श्रीकूर्मपुराणे पूर्वभागे वंशानुकीर्तनं
नामाऽष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः

(ऋषियों के वंश का कथन)

सूत उवाच

एतानुत्याद्य पुत्रांस्तु प्रजासन्तानकारणात्।
कश्यपः पुत्रकामस्तु चचार सुमहत्तपः॥ १॥

सूतजी ने कहा— कश्यप ऋषि ने पुत्रों की कामना करते हुए इस प्रकार से प्रजा की सन्तान के कारण से पुत्रों को समुत्पन्न करके फिर समुहान् तप किया था।

तस्यैवन्तपतोऽन्त्यर्धं प्रादुर्भूतो सुताविमौ।
वत्सरश्चासितश्चैव तावुधौ ब्रह्मवादिनौ॥ २॥

उनके इस भौति तप करने पर ये दो पुत्र उत्पन्न हुए थे जिनमें एक वत्सर और दूसरा असित था। वे दोनों ही ब्रह्मवादी (ब्रह्म का उपदेश करने वाले) थे।

वत्सरान्नेधुवो जज्ञे रैभ्यश्च सुमहायशाः।
रैभ्यस्य जज्ञिरे शुभ्राः पुत्राः श्रुतिपतां वराः॥ ३॥

वत्सर से नैधुव और रैभ्य नामक महायशस्वी पुत्र हुए थे। रैभ्य के तेजस्वियों में श्रेष्ठ शूद्र जाति के पुत्र उत्पन्न हुए।

च्यवनस्य सुता भार्या नैधुवस्य महात्मनः।
सुमेधा जनयामास पुत्रान्वै कुण्डपायिनः॥ ४॥

महात्मा नैधुव की भार्या च्यवन ऋषि की पुत्री थी। उस सुमेधाने कुण्डपायी पुत्रों को जन्म दिया था।

असितस्यैकपर्णायां ब्रह्मिष्ठः सम्पद्यता।
नाम्ना वै देवतः पुत्रो योगाचार्यो महातपाः॥ ५॥

असित की एकपर्णा नामक पत्नी में एक ब्रह्मिष्ठ (वेदाध्ययनरत) पुत्र को प्राप्त किया। वह देवल नाम वाला पुत्र योगाचार्य और महातपस्वी हुआ था।

शाण्डिल्यः परमः श्रीमान् सर्वतत्त्वार्थविच्छुचिः।
प्रसादात्पार्वतीशस्य योगभुक्तमवाप्तवान्॥ ६॥

(दूसरा पुत्र) शाण्डिल्य परम ऐश्वर्यवान् और सब तत्त्वों के अर्थों का ज्ञाता तथा अत्यन्त पवित्र था। उसने पार्वतीश प्रभु के अनुग्रह से उत्तम योग को प्राप्त किया था।

शाण्डिल्यो नैधुवो रैभ्यः त्रयः पुत्रस्तु काश्यपाः।
नवप्रकृतयो विप्राः पुलस्त्यस्य वदामि वः॥ ७॥

शाण्डिल्य, नैधुव और रैभ्य ये तीनों ही काश्यप अर्थात् कश्यपवंश के पुत्र हुए। ये विप्रवृन्द! अब नवीन प्रकृति वाले पुलस्त्य ऋषि के पुत्रों के विषय में कहता हूँ।

तृणविन्दोः सुता विप्रा नाम्ना ऐलविलाः स्मृताः।
पुलस्त्याय तु राजर्षिस्तां कन्यां प्रत्यपादयत्॥ ८॥

हे विप्रो! तृणविन्दु की पुत्री नाम से 'ऐलविला' कही गयी थी। राजर्षि ने उस कन्या को पुलस्त्य महर्षि को प्रदान कर दिया था।

ऋषिस्त्वैलविलस्तस्यां विश्रवाः सम्पद्यता।
तस्य पत्न्युत्तमस्य तु पौलस्त्यकुलवर्द्धिकाः॥ ९॥

उसमें विश्रवस् नाम से प्रसिद्ध ऐलविल ऋषि उत्पन्न हुआ था। उस पौलस्त्य कुल की वृद्धि करने वाली उनकी चार पत्नियाँ थीं।

पुष्योत्कटा च वाका च कैकसी देववर्णिनी।

रूपलावण्यसम्पन्नास्तासांश्च नृणुत प्रजाः॥ १०॥

उन चारों के नाम— पुष्योत्कटा, वाका, कैकसी और देववर्णिनी थे। ये सभी रूप-लावण्य से सुसम्पन्न थीं। उनकी जो सन्तानें थीं, उसे सुनो।

ज्येष्ठ वैश्रवणं तस्य सुषुवे देववर्णिनी।

कैकस्यजनयत्पुत्रं रावणं राक्षसाधिपम्॥ ११॥

कुम्भकर्णं शूर्पणखान्तथैव च विभीषणम्।

पुष्योत्कटप्यजनयत्पुत्रान्किश्रवसः शुभान्॥ १२॥

महोदरं प्रहस्तञ्च महापार्श्वं खरन्तथा।

कुम्भीनसीन्तथा कन्यां वाकायां नृणुत प्रजाः॥ १३॥

देववर्णिनी ने उनके सबसे बड़े पुत्र वैश्रवण को जन्मा था। कैकसीने राक्षसों के अधिपति रावण को पुत्र रूप में उत्पन्न किया था। इसके बाद कुम्भकर्ण, शूर्पणखा पुत्री और विभीषण को भी जन्म दिया। पुष्योत्कटा ने भी विश्रवा से महोदर, प्रहस्त, महापार्श्व, खर— इन शुभ पुत्रों को और कुम्भीनसी नामक कन्या को जन्म दिया था। अब वाका की सन्तानों को सुनें।

त्रिशिरा दूषणश्चैव विद्युज्जिह्वो महाबलः।

इत्येते क्रूरकर्माणः पौलस्त्या राक्षसा दश।

सर्वे तपोबलोलूकृष्टा रुद्रभक्ताः सुभीषणाः॥ १४॥

उसके त्रिशिरा, दूषण, और विद्युज्जिह्व नामक महाबली पुत्र हुए। ये सभी क्रूर कर्मों के करने वाले दश पौलस्त्य राक्षस कहलाये। ये सभी उत्कट तपोबल से युक्त, अत्यन्त भीषण और रुद्र के परम भक्त थे।

पुलहस्य मृगाः पुत्राः सर्वे व्यालश्च दंष्ट्रिणः।

भृताः पिशाचा ऋक्षश्च शूकरा इस्तिनस्तथा॥ १५॥

उस प्रकार पुलह ऋषि के पुत्र सभी मृग हुए। यो सब शिकारी पशु बड़े-बड़े दाँतों वाले थे। इसके अतिरिक्त भूत-पिशाच-ऋक्ष-शूकर तथा हाथी भी हुए।

अनपत्यः क्रतुस्तस्मिन् स्मृतो वैवस्वतोऽन्तरे।

मरीचेः कश्यपः पुत्रः स्वयमेव प्रजापतिः॥ १६॥

उस वैवस्वत मन्वन्तर में बिना सन्तान वाले केवल एक ही क्रतु ऋषि बताये जाते हैं। मरीचि का पुत्र कश्यप स्वयं प्रजापति ही थे।

भृगोरुवापयच्छक्रो दैत्याचार्यो महत्तपाः।

स्वाध्याययोगनिरतो हरभक्तो महाबुद्धिः॥ १७॥

भृगु से दैत्याचार्य महातपस्वी शूक्र हुए। वे शूक्र स्वाध्याय और योग में सर्वदा निरत रहने वाले, शिव के परम भक्त और अत्यन्त तेजस्वी थे।

अग्नेः पुत्रोऽभवद्वह्निः सोदर्यस्तस्य नैधुवः।

कृशाश्वस्य तु विप्रर्षेः घृताच्यामिति नः श्रुतम्॥ १८॥

वह्नि अग्नि के पुत्र थे तथा नैधुव उसका सगा भाई था। विप्रर्षि कृशाश्व (अग्नि) के घृताची में कुछ सन्तानें हुई थीं, ऐसा हमने सुना है।

स तस्याङ्गनयामास स्वस्थात्रेयान्महौजसः।

वेदवेदाङ्गनिरतान्तपसा इतकिल्बिषान्॥ १९॥

उसने उसमें महान् ओजस्वी स्वस्त्यत्रेय नामक पुत्रों को जन्मा था। ये सभी वेद और वेदाङ्गों सदा निरत रहने वाले तथा तपहर्या के द्वारा अपने पापों नष्ट करने वाले थे।

नारदस्तु वसिष्ठाय ददौ देवीमरुन्धतीम्।

ऊर्ध्वरितास्तु तत्रैव ज्ञापारक्षस्य नारदः॥ २०॥

नारद ने वसिष्ठ के लिए देवी अरुन्धती को प्रदान किया था। परन्तु वहाँ पर नारद दक्ष के शाप से ऊर्ध्वरिता (ब्रह्मचारी) हो गये थे।

हर्षक्षेपु तु नष्टेषु मायया नारदस्य तु।

ज्ञशाप नारदं दक्षः क्रोधसंरक्तलोचनः॥ २१॥

यस्मान्मय सुताः सर्वे भवता मायया द्विज।

क्षयन्तीतास्त्वशेषेण निरपत्यो भविष्यसि॥ २२॥

(कारण यह था कि) नारद की माया से हर्यक्षों नामक दक्षपुत्रों के नष्ट हो जाने पर क्रोध से लाल नेत्रों वाले प्रजापति दक्ष ने नारद को शाप दे दिया था। (दक्ष ने शाप दिया कि) हे द्विज! क्योंकि तुमने माया से मेरे सभी पुत्रों को नष्ट कर दिया है तो तुम भी पूर्ण रूप से सन्तानहीन हो जाओगे।

अरुन्धत्यां वसिष्ठस्तु शक्तिमुत्पादयत्सुतम्।

शक्तेः पराशरः श्रीमान् सर्वज्ञस्तपतां वरः॥ २३॥

वसिष्ठ ने अरुन्धती पत्नी में शक्ति नामक पुत्र को उत्पन्न किया था। शक्ति से श्रीमान्, सर्वज्ञ और तपस्वियों में परम श्रेष्ठ पराशर ने जन्म ग्रहण किया था।

आराध्य देवदेवेशमीशानं त्रिपुरान्तकम्।

लेभे त्वप्रतिमं पुत्रं कृष्णद्वैपायनं प्रभुम्॥ २४॥

उस पराशर महामुनि ने देवों के भी देव, ईश्वर, त्रिपुरान्तक ईशान की समाराधना करके एक अति अप्रतिम

प्रभावशाली श्रीकृष्ण द्वैपायन नामक उत्तम पुत्र को प्राप्त किया था।

द्वैपायनाच्छुको जज्ञे भगवानेव शंकरः।

अंशांशेनावतीर्षोर्वा स्वं प्राप परमं पदम्॥२५॥

द्वैपायन व्यास से शुकदेव की उत्पत्ति हुई थी, जो साक्षात् भगवान् शङ्कर ही थे। वे अपने अंशांश से उस भूमण्डल में अवतरित होकर पुनः अपने परम धाम को प्राप्त हो गये।

शुकस्यास्याभवन् पुत्राः पञ्चात्यन्तपत्स्विनः।

भूरिप्रवाः प्रभुः शम्भुः कृष्णो गौष्ठ पञ्चमः॥२६॥

कन्या कीर्तिमती चैव योगमाता वृत्तव्रता।

एतेऽत्रिवंशाः कविता ब्रह्मणा ब्रह्मवादिनाम्॥२७॥

अत ऊर्ध्वं निबोद्ध्वं कश्यपाद्भ्राजसन्ततिम्॥२८॥

इन शुकदेव के अत्यन्त तपस्वी पाँच पुत्र हुए थे जिनके नाम भूरिप्रवस्, प्रभु, शम्भु, कृष्ण और गौर थे। कीर्तिमती नामकी एक कन्या थी, जो व्रतपरायण होने से योगमाता (कही जाती) थी। इस प्रकार ब्रह्माजी द्वारा ब्रह्मवादियों का यह अत्रिवंश कहा गया। इसके आगे अब कश्यप से जो क्षत्रिय सन्तानें हुई थीं, उसे भी जानो।

इति श्रीकूर्मपुराणे पूर्वभागे ऋषिवंशवर्णनं नाम

एकोनविंशोऽध्यायः॥१९॥

विंशोऽध्यायः

(राजवंश का कथन)

सूत उवाच

अदितिः सुषुवे पुत्रमादित्यं कश्यपात्प्रभुम्।

तस्यादित्यस्य चैवासीद्भारवाणां तु चतुष्टयम्॥१॥

संज्ञा राज्ञी प्रभा छाया पुत्रांस्तासात्रिबोधत।

संज्ञा त्वाष्ट्री तु सुषुवे सुर्यान्मनुमुत्तमम्॥२॥

सूत बोले— अदिति ने कश्यप से शक्तिसम्पन्न आदित्य नामक पुत्र को जन्म दिया। उस आदित्य की चार पत्नियाँ थीं। उनके नाम हैं— संज्ञा, राज्ञी, प्रभा और छाया। उनके पुत्रों के नाम सुनो। त्वष्टा की पुत्री संज्ञा ने सूर्य से सर्वोत्तम मनु (वैवस्वत) को उत्पन्न किया।

यमञ्च यमुनाञ्चैव राज्ञी रेवन्तमेव च।

प्रभा प्रभातमादित्या छाया सार्वर्णिमात्मजम्॥३॥

शनिञ्च तपतीञ्चैव विष्टिञ्चैव यथाक्रमम्।

मनोस्तु प्रथमस्यासन्नव पुत्रास्तु तत्समाः॥४॥

राज्ञी नामक पत्नी ने यम, यमुना तथा रेवंत को उत्पन्न किया। प्रभा ने आदित्य से प्रभात को और छाया (नामक चौथी पत्नी) ने सार्वर्णि नामक पुत्र को तथा शनिदेव, तपती (कन्या) और विष्टि को उत्पन्न किया। प्रथम मनु (वैवस्वत) के उन्हीं के समान नौ पुत्र थे।

इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च।

नरिष्यन्तश्च नाभागो हरिष्टः करुषस्तथा॥५॥

पृष्यञ्च महातेजा नवैते शक्रसन्निधाः।

इला ज्येष्ठा वरिष्ठा च सोमवंशं व्यवर्द्धयत्॥६॥

उनके नाम हैं— इक्ष्वाकु, नभग, धृष्ट, शर्याति, नरिष्यन्त, नाभाग, अरिष्ट, करुष तथा महातेजस्वी पृषध— ये नौ मनुपुत्र इन्द्र के समान थे। मनु की इला, ज्येष्ठा और वरिष्ठा ने सोमवंश को बढ़ाया था।

बुधस्य गत्वा भवनं सोमपुत्रेण सङ्गता।

असूत सोमजारेवी पुरुरवसमुत्तमम्॥७॥

बुध के भवन में जाकर चन्द्र-पुत्र से संगम करके देवी इला ने पुरुरवा नामक उत्तम पुत्र को जन्म दिया।

पितृणां तृप्तिकर्तारं बुधादिति हि नः श्रुतम्।

प्राप्य पुत्रं सुविमलं सुद्युम्न इति विश्रुतम्॥८॥

इला पुत्रत्रयं लेभे पुनः स्त्रीत्वमविन्दत।

उत्कलञ्च गयञ्चैव विनतञ्च तथैव च॥९॥

सर्वे तेऽप्रतिमत्रच्छयाः प्रपन्नाः कमलोद्भवम्।

इक्ष्वाकोष्ठाभवद्दीरो विकुक्षिर्नाम पार्थिवः॥१०॥

बुध से उत्पन्न वह पुरुरवा नामक पुत्र पितरों के लिए तृप्तिकारक हुआ, ऐसा हमने सुना है। इला अत्यन्त निर्मल पुत्र (पुरुरवा) को प्राप्त कर बाद में (पुरुष रूप में) 'सुद्युम्न' नाम से प्रसिद्ध हुई। इला ने पुनः स्त्रीत्व प्राप्त किया और उत्कल, गय और विनत नामक तीन पुत्रों को जन्म दिया। वे सभी पुत्र अप्रतिम बुद्धिशाली और ब्रह्मपरायण थे। वीर राजा विकुक्षि (मनु के प्रथम पुत्र) इक्ष्वाकु से उत्पन्न हुआ था।

ज्येष्ठपुत्रः स तस्यासीद्दृश पञ्च च तत्सुताः।

तेषां ज्येष्ठः ककुत्स्थोऽभूत्काकुत्स्थस्तु सुयोधनः॥११॥

वह इक्ष्वाकु का ज्येष्ठ पुत्र था। उसके पन्द्रह पुत्र हुए। उनमें ज्येष्ठ ककुत्स्थ था। ककुत्स्थ का पुत्र सुयोधन हुआ।

सुयोधनात्पृथुः श्रीमान्विश्वकः पृथोः सुतः।

विश्वकादार्षको धीमान्युवनाश्च तत्सुतः॥ १२॥

सुयोधन से श्रीमान् पृथु हुआ और पृथु का पुत्र विश्वक हुआ। विश्वक से आर्द्रक और उसका पुत्र बुद्धिमान् युवनाश हुआ।

स गोकर्णमनुप्राप्य युवनाशः प्रतापवान्।

दृष्ट्वासौ गौतमं विप्रं तपन्तमनलप्रभम्॥ १३॥

वह प्रतापी युवनाश गोकर्णतीर्थ में गया। वहाँ उसने अग्नि के समान तेजस्वी गौतम नाम के विप्र को तप करते हुए देखा।

प्रणम्य दण्डवद्भूमौ पुत्रकामो महीपतिः।

अपृच्छत्कर्मणा केन धार्मिकं प्राप्नुयां सुतम्॥ १४॥

पुत्र का अभिलाषा से राजा ने भूमि पर दण्डवत् लेटकर प्रणाम किया और पूछा— मैं किस कर्म के द्वारा धार्मिक पुत्र को प्राप्त करूँ ?

गौतम उवाच

आराध्य पुस्त्रं पूर्वं नारायणनामयम्।

अनादिनिश्चिनं देवधार्मिकं प्राप्नुयात्सुतम्॥ १५॥

गौतम बोले— आदि-अन्त से रहित, अनामय, आदिपुरुष, देव नारायण की आराधना करके धार्मिक पुत्र प्राप्त कर सकते हो।

तस्य पुत्रः स्वयं ब्रह्मा पौत्रः स्यात्प्रोक्तलोहितः।

तमादिकृष्णामीशानभाराध्याप्नोति सत्सुतम्॥ १६॥

स्वयं ब्रह्मा जिनके पुत्र हैं और नीललोहित पौत्र हैं, उन आदि कृष्ण ईशान की आराधना करके हरकोई सत्पुत्र को प्राप्त कर सकता है।

न यस्य भगवान् ब्रह्मा प्रभावं वेत्ति तत्त्वतः।

तपाराध्य हृषीकेशं प्राप्नुयाद्धार्मिकं सुतम्॥ १७॥

जिनके प्रभाव को भगवान् ब्रह्मा तत्त्वतः नहीं जानते हैं, उन हृषीकेश की आराधना करके मनुष्य धार्मिक पुत्र प्राप्त करे।

स गौतमवचः श्रुत्वा युवनाशो महीपतिः।

आराध्यन् हृषीकेशं वासुदेवं सनातनम्॥ १८॥

वह राजा युवनाश गौतम की बात सुनकर सनातन, वासुदेव, हृषीकेश की आराधना करने लगा।

तस्य पुत्रोऽभवद्वीरः सावस्तिरिति विश्रुतः।

निर्मिता येन सावस्तिः गौडदेशे महापुरी॥ १९॥

उसके सावस्ति नाम से विख्यात वीर पुत्र हुआ। जिसने गौड देश में महापुरी सावस्ति बसाई।

तस्माच्च बृहदशोऽभूत्समाकुवलयाम्बकः।

धुन्धुमारः समभवत् धुन्धु इत्वा महासुरम्॥ २०॥

उससे बृहदश उत्पन्न हुआ और उससे कुवलयाम्बक हुआ। वह धुन्धु नामक महासुर को मारकर 'धुन्धुमार' नाम वाला हुआ।

धुन्धुमारस्य तनयास्त्रयः प्रोक्ता द्विजोत्तमाः।

दृढाश्चैव दण्डाश्चः कपिलाश्चस्तथैव च॥ २१॥

दृढाश्चस्य प्रमोदस्तु हर्यश्चस्तस्य चात्पजः।

हर्यश्चस्य निकुम्भस्तु निकुम्भात्संहताश्चकः॥ २२॥

कृताशोऽथ रणाश्च संहिताश्चस्य वै सुतौ।

युवनाशो रणाश्चस्य शक्रतुल्यबलौ युधि॥ २३॥

धुन्धुमार के तीन पुत्र हुए जो उत्तम ब्राह्मण कहे गये। वे थे— दृढाश, दण्डाश और कपिलाश। दृढाश का पुत्र प्रमोद और उसका पुत्र हर्यश था। हर्यश से निकुम्भ और निकुम्भ से संहताशक की उत्पत्ति हुई। संहिताश के दो पुत्र हुए— कृताश और रणाश। रणाश का पुत्र युवनाश युद्ध में इन्द्रतुल्य बलवान् था।

कृत्वा तु वारुणीपिष्टिमृषीणां वै प्रसादतः।

लेभे त्वप्रतिभं पुत्रं विष्णुभक्तमनुत्तमम्॥ २४॥

मान्यातारं महाप्राज्ञं सर्वशस्त्रभृतां वरम्।

युवनाश ने वारुणी याग करके ऋषियों की कृपा से सर्वगुणसंपन्न, महाप्राज्ञ, समस्त शस्त्रधारियों में श्रेष्ठ मान्याता नामक अग्रतिम पुत्र को प्राप्त किया।

मान्यातुः पुरुकुत्सोऽभूदम्बरीषश्च वीर्यवान्॥ २५॥

मुचुकुन्दश्च पुण्यात्मा सर्वे शक्रसमा युधि।

अम्बरीषस्य दायादो युवनाशोऽपरः स्मृतः॥ २६॥

मान्याता के तीन पुत्र हुए— पुरुकुत्स, शक्तिशाली अम्बरीष और पुण्यात्मा मुचुकुन्द। ये सब युद्ध में इन्द्र के समान थे। अम्बरीष का दूसरा युवनाश (नामधारी) पुत्र भी कहा गया है।

हरितो युवनाशस्य हरितस्तत्सुतोऽभवत्।

पुरुकुत्सस्य दायादस्त्रसदस्युर्महावशाः॥ २७॥

युवनाश का पुत्र हरित और उसका पुत्र हरित हुआ। पुरुकुत्स का पुत्र महावशास्वी त्रसदस्यु हुआ।

नर्मदायां समुत्पन्नः सम्भूतिस्तत्सुतः स्मृतः।

विष्णुवृद्धः सुतस्तस्य त्वनरण्योऽभवत्ततः।

बृहदश्रोऽनरण्यस्य हर्षशस्तसुतोऽभवत्॥ २८॥

उसका पुत्र सम्भूति नर्मदा से उत्पन्न हुआ। सम्भूति का पुत्र विष्णुवृद्ध और विष्णुवृद्ध के पुत्र का नाम अनरण्य था। अनरण्य का पुत्र बृहदश और उसका पुत्र हर्षश हुआ।

सोऽतीव धार्मिको राजा कर्दमस्य प्रजापतेः।

प्रसादाद्धारमिकं पुत्रं लेभे सूर्यपरायणम्॥ २९॥

वह अत्यन्त धार्मिक राजा था। कर्दम प्रजापति की कृपा से उसे धार्मिक तथा सूर्यपरायण पुत्र प्राप्त हुआ।

स तु सूर्य समभ्यर्च्य राजा वसुमानाः शुभम्।

लेभे त्वप्रतिभं पुत्रं त्रिधन्वानमरिन्दमम्॥ ३०॥

उसका नाम वसुमाना था। उस राजा वसुमाना ने कल्याणकारक सूर्य की अर्चना करके शत्रुदमनकारी त्रिधन्वा नामक निरुपम पुत्र प्राप्त किया।

अयजवाञ्छमेधेन शत्रुञ्जित्वा द्विजोत्तमाः।

स्वाध्यायवान्दानशीलस्तितीर्षुर्धर्मतत्परः॥ ३१॥

हे द्विजश्रेष्ठो! उस वसुमाना ने शत्रुओं को जीतकर अश्वमेध यज्ञ किया। वह स्वाध्यायनिरत, दानशाल, मोक्ष चाहने वाला और धर्मतत्पर था।

ऋषयस्तु सपाजगुर्षुर्जवाटं महात्मनः।

वसिष्ठकश्यपमुखा देवाञ्छेन्द्रपुरोगमाः॥ ३२॥

उस महात्मा के यज्ञ में वसिष्ठ, कश्यप आदि ऋषिवर एवं इन्द्र आदि देवगण पधारे।

तान् प्रणम्य महाराजः पप्रच्छ विनयान्वितः।

समाप्य विधिवद्यज्ञं वसिष्ठादीन्द्विजोत्तमान्॥ ३३॥

उन्हें प्रणाम कर विधिपूर्वक यज्ञ सम्पन्न करके महाराज ने विनम्र होकर वसिष्ठ आदि द्विजवरों से पूछा।

वसुमाना उवाच

किं हि श्रेयस्करतरं लोकेऽस्मिन् ब्राह्मणर्षभाः।

यज्ञस्तपो वा संन्यासो ब्रूत मे सर्ववेदिनः॥ ३४॥

वसुमाना बोले— हे श्रेष्ठ ब्राह्मणो! इस लोक में अपेक्षाकृत अधिक कल्याणकारक क्या है? यज्ञ, तप या संन्यास? हे सर्वज्ञ ब्राह्मणो! मुझे बतायें।

वसिष्ठ उवाच

अदीत्य वेदान्विधिवसुतांश्रोत्पाद्य यत्नतः।

इष्टा यज्ञेश्वरं यज्ञैर्गच्छेद्दहनम्यात्मवान्॥ ३५॥

वसिष्ठ बोले— वेदों का विधिवत् अध्ययन करने के बाद (गृहस्थाश्रम में) पुत्रों को यज्ञपूर्वक उत्पन्न करके, फिर यज्ञों द्वारा यज्ञेश्वर भगवान् का यजन करके आत्मवान्-जितेन्द्रिय होकर वन में जाना चाहिए।

पुलस्त्य उवाच

आराध्य तपसा देवं योगिनम्परमेश्वरम्।

प्रव्रजेद्विधिवद्यज्ञैरिष्ट्वा पूर्वं सुरोत्तमान्॥ ३६॥

पुलस्त्य बोले— पहले तप द्वारा देव, योगी परमेश्वर की आराधना करके यज्ञों द्वारा उत्तम देवों का यजन करके विधिपूर्वक संन्यास लेना चाहिए (यह श्रेयस्कर है)।

पुलह उवाच

यमाहुरेकं पुरुषं पुराणाम्परमेश्वरम्।

तमाराध्य सहस्रांसुन्तपसो मोक्षमाप्नुयात्॥ ३७॥

पुलह बोले— जिन्हें एकमात्र पुराणपुरुष परमेश्वर कहा जाता है, तपस्या द्वारा उन सहस्रांशु की आराधना करके मोक्ष प्राप्त करे।

जमदग्निस्त्वाच

अजो विष्णुस्य कर्ता यो जगद्बीजं सनातनः।

अन्तर्यामी च भूतानां स देवस्तपसेज्यते॥ ३८॥

जमदग्नि बोले— जो जगत् के बीज, सभी प्राणियों के अन्तर्यामी, सनातन, अजन्मा तथा विश्व के कर्ता हैं, वे विष्णुदेव तपस्या द्वारा आराधनीय हैं।

विश्वामित्र उवाच

योऽग्निः सर्वात्मकोऽनन्तः स्वयम्भुर्विष्णोमुखः।

स रुद्रस्तपसोऽप्रेण पूज्यते नेतरैर्मुखैः॥ ३९॥

विश्वामित्र बोले— जो अग्निस्वरूप, सर्वात्मक, अनन्त, सब ओर मुख वाले और स्वयम्भु हैं, उन रुद्र की उग्र तपस्या द्वारा आराधना की जाती है, अन्य यज्ञों द्वारा नहीं।

भरद्वाज उवाच

यो यज्ञैरिज्यते देवो वासुदेवः सनातनः।

स सर्वदेवतन्तुः पूज्यते परमेश्वरः॥ ४०॥

भरद्वाज बोले— जो सनातन वासुदेव यज्ञों द्वारा पूजे जाते हैं, वे समस्त देवों के शरीरभारी होने से परमेश्वर ही पूजे जाते हैं।

अत्रिरुवाच

यतः सर्वमिदं जातं यस्यापत्यं प्रजापतिः।

तपः सुमहदास्वाय पूज्यते स महेश्वरः॥४१॥

अत्रि बोले— जिनसे यह सब उत्पन्न हुआ है और प्रजापति (ब्रह्मा) जिनके पुत्र हैं, उन महेश्वर की महान् तप करके पूजा होती है।

गौतम उवाच

यतः प्रधानपुरुषो यस्य शक्तिरिदं जगत्।

स देवदेवस्तपसा पूजनीयः सनातनः॥४२॥

गौतम बोले— जिनसे प्रकृति और पुरुष दोनों उत्पन्न हुए हैं और यह जगत् जिनका शक्तिरूप है, वे सनातन देवों के देव तप द्वारा पूजनीय हैं।

कश्यप उवाच

सहस्रनयनो देवः साक्षी शम्भुः प्रजापतिः।

प्रसीदति महायोगी पूजितस्तपसा परः॥४३॥

कश्यप बोले— जो देव सहस्रनेत्र होने से सबके साक्षी, श्रेष्ठ महायोगी और प्रजापति हैं, वे शम्भु तपस्या द्वारा पूजित होने पर प्रसन्न होते हैं।

ऋतुरुवाच

प्राप्तमध्ययनयज्ञस्य लब्धपुत्रस्य चैव हि।

नान्तरेण तपः कश्चिद्दुर्मशास्त्रेषु दृश्यते॥४४॥

ऋतु बोले— जिसने अध्ययन और यज्ञ प्राप्त कर लिये हों, और पुत्र भी प्राप्त कर लिया हो, उस व्यक्ति के लिए तपस्या को छोड़कर और कुछ भी धर्मशास्त्रों में नहीं दिखाई देता है।

इत्याकर्ण्य स राजर्षिस्तान् प्रणम्यातिहृष्टधीः।

विसर्जयित्वा संपूज्य त्रिबन्वानमवाब्रवीत्॥४५॥

यह सुनकर राजर्षि वसुमना ने अत्यन्त प्रसन्न होकर मुनियों को प्रणाम किया और उनकी अर्चना करने के उपरान्त विदाई दी और पश्चात् त्रिधन्वा से कहा।

अपराध्यधिष्ठे तपसा देवमेकक्षराद्भ्यम्।

प्राणं बृहन्तं पुरुषमादित्यानारसंस्थितम्॥४६॥

अब मैं तपस्या द्वारा सूर्यमण्डल संस्थित, जगत् के प्राणस्वरूप एकाक्षर ॐकाररूप देव तथा बृहत् पुरुष को आराधना करूँगा।

त्वनु धर्परतो नित्यं पालयैतदतन्त्रितः।

घातुर्वर्ण्यसमायुक्तमशेषं क्षितिमण्डलम्॥४७॥

तुम आलस्यरहित और धर्म में निरत होकर चारों वर्णों से युक्त इस सम्पूर्ण पृथ्वीमण्डल का नित्य पालन करो।

एवमुक्त्वा स तद्ग्राज्यं निदायात्पभवे नृपः।

जगामारण्यमनघस्तपस्तप्तुमनुत्तमम्॥४८॥

ऐसा कहकर पुत्र को अपना राज्य सौंपकर वह निष्पाप राजा परमोत्तम तप करने के लिए वन में चला गया।

हिमवच्छिखरे रम्ये देवदारुवनान्त्रये।

कन्दमूलफलाहारैरुपत्रैरथजसुरान्॥४९॥

देवदारुवृक्षों के वन से युक्त हिमालय के रमणीय शिखर पर उत्पन्न कन्द, मूल और फलों को खाकर देवताओं की आराधना करने लगा।

संवत्सरज्ञतं साग्रं तपोनिर्दूतकिल्बिषः।

जजाप मनसा देवीं सावित्रीं वेदमातरम्॥५०॥

एक सौ वर्षों से भी अधिक तपस्या से दग्ध पाप वाला होकर वह राजा वेदमाता देवी सावित्री का मन से जप करने लगा।

तस्यैवन्तपतो देवः स्वयम्भूः परमेश्वरः।

हिरण्यगर्भो विष्णत्पा तं दक्षमगमत्स्वयम्॥५१॥

उसके इस प्रकार तप करते हिरण्यगर्भ, विष्णत्पा, परमेश्वर, स्वयम्भु देव स्वयं वहाँ आये।

दृष्ट्वा देवं समायान्तं ब्रह्माणं विष्णतोपुत्रम्।

ननाम शिरसा तस्य पादयोर्नाम कीर्तनम्॥५२॥

सब ओर मुख वाले ब्रह्मदेव को आते हुए देखकर उसने नाम कीर्तन करते हुए उनके चरणों में सिर से प्रणाम किया।

नमो देवाधिदेवाय ब्रह्मणे परमात्मने।

हिरण्यमूर्तये तुभ्यं सहस्राक्षाय वेधसे॥५३॥

(उसने कहा—) आप देवाधिदेव, ब्रह्मा, परमात्मा, हिरण्यमूर्ति, सहस्राक्ष और वेधा हैं, आपको नमस्कार है।

नमो धात्रे विधात्रे च नमो देवात्ममूर्तये।

सांख्ययोगाधिगम्याय नमस्ते ज्ञानमूर्तये॥५४॥

धाता और विधाता को नमस्कार है। देवात्ममूर्ति को नमस्कार है। सांख्य और योग द्वारा प्राप्त को नमस्कार है। ज्ञानमूर्ति को नमस्कार है।

नमस्त्रिमूर्तये तुभ्यं स्रष्टे सर्वार्थवेदिने।

पुरुषाय पुराणाय योगिनां गुरुवे नमः॥५५॥

तीन (ब्रह्मा-विष्णु-महेश) मूर्ति वाले आप को नमस्कार है। स्रष्टा, सकल अर्थों के वेत्ता आपको नमस्कार है। पुराण-पुरुष और योगियों के गुरु को नमस्कार है।

ततः प्रसन्नो भगवान्विरिञ्चिर्विश्वभावनः।

वरं वरय भद्रने वरदोऽस्मीत्यभाषतः॥५६॥

तदनन्तर भगवान् विश्वभावन ब्रह्मा ने प्रसन्न होकर कहा— तुम्हारा कल्याण हो। मैं वर देने वाला हूँ, तुम वर माँगो।

राज्ञोवाच

जपेयन्देवदेवेश गायत्रीं वेदमातरम्।

भूयो वर्षज्ञतं सात्रं तावदायुर्भवेन्मम॥५७॥

राजा बोला— हे देवदेवेश! मैं पुनः सौ वर्षों तक वेदमाला गायत्री का जप करता रहूँ, उतनी आयु मेरी हो।

वाढमित्याह विश्वात्मा समालोक्य नराधिपम्।

स्पृष्ट्वा कराभ्यां सुप्रीतस्त्रैवावन्तर्हीयत॥५८॥

विश्वात्मा ने राजा को देखकर कहा— बहुत अच्छा। अत्यन्त प्रसन्न भगवान् दोनों हाथों से राजा का स्पर्श किया और वहाँ अन्तर्हित हो गये।

सोऽपि लब्धवरः श्रीमाञ्जजापातिप्रसन्नधीः।

शान्तस्त्रिषवणस्नायी कन्दमूलफलाशनः॥५९॥

वर पाकर वह राजा अत्यन्त प्रसन्न चित्त से जप करने लगा। वह तीनों काल स्नान करके और शान्त होकर कन्द, मूल और फल का भोजन करता था।

तस्य पूर्णे वर्षज्ञते भगवानुब्रवीदधितिः।

श्रुत्वासीन्महायोगी भानोर्भण्डलमध्यतः॥६०॥

उसके सौ वर्ष पूरे हो जाने पर प्रखर किरण वाले भगवान् महायोगी सूर्यमण्डल के मध्य से प्रकट हुए।

तं दृष्ट्वा वेदवपुषं मण्डलस्थं सनातनम्।

स्वयम्भुवमनाद्यन्तं ब्रह्माणं विस्मयद्गतः॥६१॥

वेदमय शरीरधारी, मण्डल में स्थित, सनातन, स्वयंभु आदि और अन्त से रहित ब्रह्मा को देखकर राजा विस्मय में पड़ गया।

तुष्ट्वा वैदिकैर्मन्त्रैः सावित्र्या च विशेषतः।

क्षणादपश्यत्पुत्र्यं तमेव परमेश्वरम्॥६२॥

वह वैदिक मंत्रों से विशेषतः सावित्री मन्त्र से उनकी स्तुति करने लगा। क्षणभर बाद उससे उन्हीं पुरुष को परमेश्वररूप में देखा।

चतुर्मुखं जटामौलिमष्टहस्तं त्रिलोचनम्।

चन्द्रावयवत्वक्षमाणं नरनारीतनुं हरम्॥६३॥

उनके चार मुख थे, मस्तक पर जटा थी, आठ हाथ थे और तीन नेत्र थे। वे चन्द्रमा के अवयव से चिह्नित और अर्धनारीश्वर शरीर धारण करने वाले शिव थे।

भासयन्तं जगत्कृत्स्नं नीलकण्ठं स्वरश्मिभिः।

रक्ताम्बरधरं 'रक्तं' रक्तमात्स्यानुलेपनम्॥६४॥

वे सम्पूर्ण जगत् को अपनी रश्मियों से उद्भासित कर रहे थे। वे नीलकण्ठ, रक्ताम्बरधारी, लाल तथा लाल माला और चन्दन से युक्त थे।

तद्भावभावितो दृष्ट्वा सद्भावेन परेण हि।

ननाम शिरसा रुद्रं सावित्र्या तेन वैव हि॥६५॥

ऐसे रुद्रदेव का दर्शन करके राजा ने उनके प्रति भावयुक्त होकर आर्द्रचित्त से और परम सद्भाव से गायत्री मंत्र का उच्चारण करते हुए मस्तक से रुद्रदेव को प्रणाम किया।

नमस्ते नीलकण्ठाय भास्वते परमेष्ठिनः।

त्रयीमथाव रुद्राय कालरूपाय हेतवे॥६६॥

(और राजा ने कहा—) नीलकण्ठ, प्रकाशमान परमेष्ठी, वेदमय, रुद्र, कालरूप और सबके कारणभूत आपको नमस्कार है।

तदा ब्राह्म महादेवो राजानं प्रीतमानसः।

इमानि मे रहस्यानि नामानि शृणु चानघ॥६७॥

तब महादेव ने प्रसन्नचित्त होकर राजा से कहा— हे निष्पाप राजन्! ये मेरे रहस्यमय नाम हैं, उसे सुनो।

सर्ववेदेषु गीतानि संसारशमनानि तु।

नमस्कुल्य नृपते एधिर्मां सततं श्रुचिः॥६८॥

ये सभी वेदों में गाये गये हैं और संसार के शामक हैं। हे नृपते! सदा पवित्र रहकर इन नामों से मुझे प्रणाम करो।

अधीष्व शतरुद्रीयं यजुषां सारमुद्भूतम्।

जपस्वानन्वचेतस्को मध्वासक्तमना नृप॥६९॥

हे नृप! अनन्यमना तथा मुझमें आसक्तचित्त होकर यजुर्वेद के सारभूत शतरुद्रीय अध्याय का अध्ययन तथा जप करो।

ब्रह्मचारी निराहारो भस्मनिष्ठः समाहितः।

जपेदापरणाहुद्रं स याति परमं पदम्॥७०॥

जो व्यक्ति ब्रह्मचारी, स्वल्पाहारी, भस्मनिष्ठ तथा समाहितचित्त होकर मरणकाल पर्यन्त इसका जप करता है, उसे परम पद का लाभ होता है।

इत्युक्त्वा भगवानुद्गो भक्तानुग्रहकाम्यया।

पुनः संवत्सरशतं राज्ञे ह्यायुरकल्पयत्॥७१॥

यह कहकर भगवान् रुद्र ने भक्त पर अनुग्रह करने की इच्छा से राजा को पुनः एक सौ वर्षों की आयु दे दी।

दत्त्वास्मै तत्परं ज्ञानं वैराग्यं परमेश्वरः।

क्षणान्तदन्तर्दिधे रुद्रस्तददमुत्तमिवाभवत्॥७२॥

परमेश्वर रुद्र राजा को परम ज्ञान तथा वैराग्य देकर क्षण भर में अन्तर्हित हो गये, यह अद्भुत सी बात हुई।

राजापि तपसा रुद्रं जज्ञापानन्वमानसः।

धस्मच्छत्रस्त्रिधवणं स्नात्वा शान्तः समाहितः॥७३॥

राजा भी भस्मलिप्त शरीर, त्रिकालस्नानी, शान्त, समाहितचित्त और अनन्यमना होकर तपस्या द्वारा शतरुद्रीय का जप करने लगे।

जपतस्तस्य नृपतेः पूर्णे वर्षशते पुनः।

योगप्रवृत्तिरभ्यक्तालात्कालपरं पदम्॥७४॥

विवेज्ञैतद्देदसारं स्थानं वै परमेष्ठिनः।

भानोः सुमण्डलं शुभ्रं ततो यातो महेश्वरम्॥७५॥

जप करते हुए उस राजा के पुनः सौ वर्ष पूरे हो जाने पर उसको योग में प्रवृत्ति हो गई। तदनन्तर कुछ समय बाद राजा ने वेदसारमय परमेष्ठी ब्रह्मा का स्थान में प्रवेश किया। फिर सूर्य के शुभ्र मण्डल को प्राप्तकर महेश्वर के परम पद को प्राप्त हो गया।

यः पठेच्छृणुयाद्वापि राज्ञश्चरितमुत्तमम्।

स्वपापविनिर्मुक्तो ब्रह्मलोके महोयते॥७६॥

जो कोई मनुष्य राजा वसुमना का यह उत्तम चरित्र पढ़ता या सुनता है, वह समस्त पापों से मुक्त होकर ब्रह्मलोक में पूजित होता है।

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशकीर्त्तने विशोऽध्यायः।

एकविंशोऽध्यायः

(शुवाकुवंश का वर्णन)

सूत उवाच

त्रिधन्वा राजपुत्रस्तु धर्मेणापालयन्महीम्।

तस्य पुत्रोऽभवद्विद्वांसध्वारुण इति श्रुतः॥१॥

महर्षि सूत ने कहा— इसके बाद राजपुत्र त्रिधन्वा धर्मपूर्वक पृथ्वी का पालन करने लगा। उसका एक पुत्र हुआ, जो विद्वान् और ज्वारुण नाम से प्रसिद्ध था।

तस्य सत्यव्रतो नाम कुमारोऽभून्महाबलः।

भार्या सत्यधना नाम हरिश्चन्द्रमजीजनत्॥२॥

उसका ज्वारुण का पुत्र सत्यव्रत नामक था जो महान् बलवान् हुआ था। उसकी भार्या का नाम सत्यधना था, जिसने हरिश्चन्द्र को जन्म दिया था।

हरिश्चन्द्रस्य पुत्रोऽभूद्रोहितो नाम वीर्यवान्।

हरितो रोहितस्यथ धुन्धुस्तस्य सुतोऽभवत्॥३॥

विजयश्च सुदेवश्च धुन्धुपुत्री वभूवतुः॥

विजयस्याभवत्पुत्रः कारुको नाम वीर्यवान्।

कारुकस्य वृकः पुत्रस्तस्माद्गृहुरजायत॥४॥

सगरस्तस्य पुत्रोऽभूद्राजा परमधार्मिकः।

द्वे भार्ये सगरस्यापि प्रभा भानुमती त्वाया॥५॥

उस हरिश्चन्द्र का पुत्र रोहित हुआ था, जो परम वीर्यवान् था। रोहित का पुत्र हरित और इसका आत्मज धुन्धु था। धुन्धु के दो पुत्र विजय और सुदेव हुए। विजय का पुत्र कारुक नाम वाला महान् पराक्रमी था। इस कारुक का पुत्र वृक था और उस वृक से बाहु उत्पन्न हुआ था। उसका पुत्र सगर हुआ। वह परम धार्मिक राजा हुआ था। इस सगर की दो भार्याएँ थीं— एक का नाम प्रभादेवी और दूसरी भानुमती थी।

ताभ्यामाराधितो वह्निः प्रददौ वरमुत्तमम्।

एकं भानुमतीपुत्रमगृह्णदसमञ्जसम्॥६॥

प्रभा षष्टिसहस्रन्तु पुत्राणां जगृहे शुभा।

असमञ्जसपुत्रोऽभूदंशुमात्राप पार्थिवः॥७॥

उन दोनों सगरकी पत्नियों के द्वारा समाराधित वह्निदेव ने उनको एक उत्तम वर प्रदान किया था। भानुमती ने एक असमंजस नामधारी पुत्र को ग्रहण किया और प्रभा ने साठ

हजार पुत्रों को स्वीकार किया था। उस असमंजस का पुत्र अंशुमान् नामक राजा हुआ था।

तस्य पुत्रो दिलीपस्तु दिलीपालु भगीरथः।

येन भागीरथी गङ्गा तपः कृत्वावतारिता॥८॥

उसका आत्मज दिलीप और दिलीप से भगीरथ हुआ, उसने तप करके गङ्गा को पृथ्वी पर उतारा था, इसीलिए वह भागीरथी नाम से प्रसिद्ध है।

प्रसादाद्देवदेवस्य महादेवस्य धीमतः।

भगीरथस्य तपसा देवः प्रीतमना हरः॥९॥

देवों के भी देव बुद्धिमान् महादेव की कृपा से ही यह हुआ था। भगीरथ की तपस्या से शंकरदेव प्रीतियुक्त मन वाले हो गये थे।

वभार शिरसा गङ्गां सोमाने सोमभूषणः।

भगीरथसुतश्चापि श्रुतो नाम वभूव ह॥१०॥

जिससे चन्द्रमा का आभूषण वाले महादेव ने उस गंगा को अपने चन्द्र के नीचे ही शिर पर धारण कर लिया था। उस भगीरथ का पुत्र भी श्रुत नाम से प्रख्यात हुआ।

नाभागस्तस्य दावादः सिन्धुद्वीपस्ततोऽभवत्।

अयुतायुः सुतस्तस्य ऋतुपर्णो महाबलः॥११॥

इसका पुत्र नाभाग और नाभाग का सिन्धुद्वीप नामक पुत्र हुआ था। उसका पुत्र अयुतायु तथा उसका पुत्र महान् बलवान् ऋतुपर्ण नामक हुआ था।

ऋतुपर्णस्य पुत्रोऽभूत्सुदासो नाम धार्मिकः।

सौदासस्तस्य तनयः ख्यातः कल्माषपादकः॥१२॥

ऋतुपर्ण का पुत्र सुदास नामक परम धार्मिक हुआ था। उसका पुत्र सौदास था जो कल्माषपाद नाम से विख्यात हुआ था।

वसिष्ठस्तु महातेजाः क्षेत्रे कल्माषपादके।

अश्मकं जनयामास तस्मिन्वाकुलखवजम्॥१३॥

अश्मकस्योत्कलायानु नकुलो नाम पार्ष्विवः।

स हि रामभयात्तज्जा वनं प्राप सुदुःखितः॥

दधत् स नारीकवचं तस्माच्छतरथोऽभवत्।

तस्माद्दिलिविलिः श्रीमान् वृद्धशर्मा च तत्सुतः॥१४॥

उस कल्माषपाद के क्षेत्र में (स्वयं प्रजोत्पत्ति में असमर्थ होने से) महान् तेजस्वी वसिष्ठ ने अश्मक नामक पुत्र को उत्पन्न किया था, जो इश्वाकु कुल के ध्वजरूप में प्रतिष्ठित हुआ। अश्मक की उत्कला नाम की भार्या में नकुल नामक

पुत्र राजा हुआ, जो राजा राम के भय से दुःखी होकर वन में चला गया था। वहाँ भी उसने नारी कवच (स्त्री-वेप) धारण किया था। उस नकुल से शतरथ नामक पुत्र हुआ था। उससे इलिविलि हुआ था और फिर उससे श्रीमान् वृद्धशर्मा उसका पुत्र हुआ था।

तस्माद्द्विषसहस्तस्मात्खट्वाङ्ग इति विष्णुतः।

दीर्घबाहुः सुतस्तस्माद्रघुस्तस्मादजायत॥१५॥

उससे द्विषसह तथा फिर द्विषसह से खट्वांग नामक विख्यात पुत्र उत्पन्न हुआ था। इसका पुत्र दीर्घबाहु था तथा इस दीर्घबाहु से रघु ने जन्म ग्रहण किया था।

रघोरजः समुत्पन्नो राजा दशरथस्ततः।

रामो दाशरथिर्वीरो धर्मज्ञो लोकविष्णुतः॥१६॥

भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः।

सर्वे शक्रसभा युद्धे विष्णुशक्तिसमान्विताः॥१७॥

रघु से अज और अज से राजा दशरथ उत्पन्न हुए। इन महाराज दशरथ से ही दाशरथि राम परमवीर और धर्मज्ञ रूप में लोक में प्रख्यात हुए। राम के अतिरिक्त भरत-लक्ष्मण और अति महान् बलवान् शत्रुघ्न भी हुए थे। वे सभी विष्णु की शक्ति से समन्वित होने से युद्ध में इन्द्र के समान थे।

जज्ञे रावणनाशार्थं विष्णुरंशेन विश्वभुक्।

रामस्य भार्या सुभगा जनकस्यात्मजा सुभा॥१८॥

सीता त्रिलोकविख्याता शीलौदार्यगुणान्विता।

तपसा तोषिता देवी जन्केन गिरीन्द्रजा॥१९॥

प्रायच्छञ्जानकीं सीतां राममेवाश्रितां पतिम्।

विश्वभोक्ता साक्षात् विष्णु ही अपने अंश से रावण के नाश के लिए उत्पन्न हुए थे। राम की भार्या परम भाग्यवती राजा जनक की शुभ आत्मजा सीता नाम से तीनों लोकों में विख्यात हुई थी। वह शील और औदार्य गुणों से समन्वित थी। क्योंकि राजा जनक ने तप द्वारा हिमालयपुत्री पार्वती देवी को प्रसन्न किया था इसलिए पार्वती ने सीता जनक को पुत्ररूप में दी थी, और सीता अपने पतिरूप में राम के आश्रित हुई।

प्रीच्छ भगवानीशस्त्रिशूली नीललोहितः॥२०॥

प्रददौ शत्रुनाशार्थं जनकायाद्भुतं यतुः।

स राजा जनको धीमान् दलुकायाः सुतामिमाम्॥२१॥

अघोषयदमित्रघ्नो लोकेऽस्मिन्निजपुङ्गवाः।

इदं धनुः समादातुं यः शक्नोति जगत्त्रये॥२२॥

देवो वा दानवो वापि स सीतां लब्धुमर्हति।

नीललोहित त्रिशूलधारी भगवान् शंकर ने भी परम प्रसन्न होकर शत्रुओं के नाश के लिए एक अद्भुत धनुष जनक को प्रदान किया था। हे द्विजश्रेष्ठो! उस बुद्धिमान् राजा जनक ने अपनी पुत्री को प्रदान करने की इच्छा की थी। तब शत्रुओं का नाश करने वाले राजा जनक ने पृथ्वी पर ऐसी घोषणा की कि जो कोई पुरुष इस (शिव) धनुष को उठाने में समर्थ होता है, वह देव या दानव कोई भी हो सीता को प्राप्त कर सकता है।

विज्ञाय रामो बलवान्जनकस्य गृहं प्रभुः॥२३॥

भञ्जयामास घादाय गत्वासी लीलयैव हि।

उद्ववाहाथ तां कन्यां पार्वतीमिव शंकरः॥२४॥

रामः परम्यर्मात्मा सेनामिव य घण्मुखः।

ऐसी प्रतिज्ञा को जानकर बलवान् प्रभु श्रीराम ने जनक के घर जाकर उस धनुष को लीलामात्र में ही तोड़ दिया। उसके बाद जैसे पार्वती को शंकर ने और कार्तिकेय ने सेना से विवाह किया, उसी तरह परम धर्मात्मा श्रीराम ने उस कन्या के साथ विवाह किया।

ततो बहुतिथे काले राजा दशरथः स्वयम्॥२५॥

रामं ज्येष्ठसुतं वीरं राजानं कर्तुमर्हसि।

तस्याथ पत्नी सुभगा कैकेयी चारुहासिनी॥२६॥

निवारयामास पतिं प्राह सम्भ्रान्तमानसा।

इसके अनन्तर बहुतसा समय व्यतीत हो जाने पर राजा दशरथ ने स्वयं ही अपने ज्येष्ठ पुत्र वीर राम को राजा बनाने की इच्छा की। तब इनकी पत्नी सौभाग्यवती और सुन्दर हास्ययुक्त स्वभाववाली कैकेयी भ्रमित मन होकर अपने पति को रोका और कहा—

मत्सुतं भरतं वीरं राजानं कर्तुमारभत्॥२७॥

पूर्वमेव वरी यस्मात्तौ मे भवता यतः।

स तस्या वचनं श्रुत्वा राजा दुःखितमानसः॥२८॥

आप मेरे वीर पुत्र भरत को राजा बनाने के योग्य हैं। क्योंकि आपने मुझे पहले ही दो वरदान प्रदान किये थे। राजा दशरथ उसका वचन सुनकर मन से अति दुःखी होने लगा।

बाढमित्युद्धवीहाक्यं तथा रामोऽपि धर्मवित्।

प्रणाम्याथ पितुः पादौ लक्ष्मणेन सहाच्युतः॥२९॥

ययौ वनं सपत्निकः कृत्वा समयमात्पवान्।

किन्तु दुःखित होते हुए भी वचन बढ़ता के कारण उस राजा ने 'बहुत अच्छा' ऐसा कहा और धर्मवेत्ता राम ने भी यही कहा था। अच्युत (मर्यादा से च्युत न होने वाले) श्रीराम ने लक्ष्मण को साथ लेकर पिता के चरणों में प्रणाम किया और वे जितेन्द्रिय राम समय (१४ वर्ष के समय की प्रतिज्ञा) करके पत्नी के साथ वन गये।

संवत्सराणां चत्वारि दश चैव महावत्सः॥३०॥

उवास तत्र भगवान् लक्ष्मणेन सह प्रभुः।

कदाचिद्दसतोऽरण्ये रावणो नाम राक्षसः॥३१॥

परिव्राजकवेषेण सीतां हत्वा ययौ पुरीम्।

अदृष्ट्वा लक्ष्मणो रामः सीतामाकुलितेन्द्रियौ॥३२॥

दुःखशोकापिसन्तप्तौ बभूवुररिन्दमौ।

इस प्रकार महाबली भगवान् प्रभु ने लक्ष्मण के साथ वहाँ वन में चौदह वर्षों तक निवास किया था। किसी समय जब वे वन में वास कर रहे थे, रावण नामधारी राक्षस ने परिव्राजक के वेष में आकर सीता देवी का हरण किया और अपनी नगरी में चला गया। श्रीराम और लक्ष्मण ने सीता को वहाँ पंचवटी में न देखकर बहुत व्याकुल हो उठे और वे शत्रुओं का नाश करने वाले थे, फिर भी दुःख और शोक से संतप्त हो गये।

ततः कदाचित्कपिना सुग्रीवेण द्विजोत्तमाः॥३३॥

वानराणामभूत्सख्यं रामस्यावित्लष्टकर्मणः।

सुग्रीवस्यानुगो वीरो हनुमात्राम वानरः॥३४॥

वायुपुत्रो महातेजा रामस्यासीत्प्रियः सदा।

स कृत्वा परमं धैर्यं रामाय कृतन्च्छियः॥३५॥

आनयिष्यामि तां सीतामित्युक्त्वा विचचार ह।

यहीं सागरपर्यन्तं सीतादर्शनतत्परः॥३६॥

हे द्विजोत्तमो! फिर किसी समय अक्लिष्ट कर्म वाले श्रीराम का कपि सुग्रीव तथा वानरों के साथ मित्रता हो गई थी। उसमें भी जो सुग्रीव का एक अनुगामी वायु का पुत्र और महान् तेजस्वी वीर हनुमान नामधारी वानर था, वह तो सदा श्रीराम के अत्यन्त प्रिय हो गये थे। हनुमान ने परम धैर्य धारण करके श्रीराम के आगे यह निहय करके कहा था कि मैं सीताजी को अवश्य लाऊँगा। इतना कहकर उसने सीता का दर्शन करने में तत्पर होकर सागरपर्यन्त समस्त भूमण्डल में विचरण किया था।

जगाम रावणपुरीं लङ्कां सागरसंस्थिताम्।
 तत्राय निज्जनि देशे वृक्षमूले शुचिस्मिताम्॥३७॥
 अपश्यदमलां सीतां राक्षसीभिः समावताम्।
 अश्रुपूर्णेक्षणां हृष्टां संस्मरन्तीमनिन्दिताम्॥३८॥
 राममिन्दीवरस्यामं लक्ष्मणञ्चात्मसंस्थिताम्।
 निवेदयित्वा चात्मानं सीतायै रहसि प्रभुः॥३९॥

और वे सागर के मध्य संस्थित रावण की नगरी लङ्कापुरी में पहुँच गये थे। वहाँ पर एक वृक्ष के मूल में निर्जन प्रदेश में हनुमान् ने निर्मल और शुचिस्मिता सीताजी को देखा जो राक्षसियों से चिरो हुई थीं। उनके नेत्र अश्रुओं से डबडबाये हुए थे, फिर भी देखने वाले को प्रिय लगती थीं। राम का स्मरण करती हुई वे निर्देष लग रही थीं। वे मन में इन्दीवर के समान श्यामवर्ण वाले श्रीराम तथा लक्ष्मण का चिन्तन कर रही थी। एकान्त पाकर हनुमान् ने सीताजी को अपना परिचय दिया था।

असंशयाद्य प्रददावस्यै रामाद्गुलीयकम्।
 दृष्ट्वांगुलीयकं सीता पत्युः परमशोभनम्॥४०॥
 मेने समागतं रामं प्रीतिविस्फुरितेक्षणा।
 समाश्रास्य तदा सीतां दृष्ट्वा रामस्य चान्तिकम्॥४१॥
 नयिष्ये त्वां महाबाहुमुक्त्वा रामं ययौ पुनः।
 निवेदयित्वा रामाय सीतादर्शनमात्मवान्॥४२॥
 तस्थौ रामेण पुरतो लक्ष्मणेन च पूजितः।

संशय के निवारण के लिए उन्होंने श्रीराम की अंगूठी सीताजी को दी थी। उस समय अपने स्वामी की वह परम सुन्दर अंगूठी को देखकर प्रीति से विस्फुरित नेत्रों वाली सीताजी ने श्रीराम को ही आया हुआ मान लिया। उस समय सीताजी को देखकर हनुमान् ने उन्हें आश्चस्त किया और कहा कि मैं आपको महाबाहु श्रीराम के समीप में ले जाऊँगा— इतना कहकर ही वे फिर श्रीराम के समीप चले गये थे। जितेन्द्रिय हनुमान् ने श्रीराम से सीता देवी के दर्शन की बात बताकर लक्ष्मण के द्वारा पूजित होते हुए श्रीराम के आगे खड़े हो गये।

ततः स रामो बलवान्सार्धं हनुमता स्वयम्॥४३॥
 लक्ष्मणेन च युद्धाय बुद्धिञ्जके हि राक्षसः।
 कुत्वाथ वानरशतैर्लंकामार्गं महोदधेः॥४४॥
 सेतुं परमधर्मात्ता रावणं हतवान्प्रभुः।
 सपत्नीकं हि ससुतं सप्रातुकपरिन्दमः॥४५॥
 आनयामास तां सीतां वायुपुत्रसहायवान्।

सेतुमध्ये महादेवपीशानं कृत्तिवाससम्॥४६॥
 स्वापयामास लिङ्गस्य पूजयामास राघवः।

इसके पश्चात् बलशाली श्रीराम ने लक्ष्मण और हनुमान के साथ उस राक्षस से युद्ध करने के लिए विचार किया था। सैकड़ों वानरों के द्वारा उस महोदधि पर सेतु बनाकर लंका जाने का मार्ग बनाया। तत्पश्चात् परम धर्मात्मा प्रभु राम ने रावण का वध कर दिया था और पत्नी, पुत्र तथा भाइयों सहित सभी का वध करके शत्रुनाशन श्रीराम वायु के पुत्र हनुमान् की सहायता से देवी सीता को वापस लाये थे। उन्होंने समुद्र के मध्य निर्मित सेतु के नीचे कृत्तिवासा ईशान महादेव का लिङ्ग स्थापित किया था। उसके बाद राघव श्रीराम ने महादेव की पूजा की थी।

तस्य देवो महादेवः पार्वत्या सह शंकरः॥४७॥
 प्रत्यक्षमेव भगवान्ततवान्तरमुत्तमम्।
 यत्त्वया स्थापितं लिङ्गं द्रक्ष्यन्तीदं द्विजातयः॥४८॥
 महापातकसंयुक्तास्तेषां पापं विनश्यति।
 अन्यानि चैव पापानि स्नातस्वात्र महोदधौ॥४९॥

उसके बाद पार्वती के साथ महादेव शङ्कर देव श्रीराम के समक्ष प्रत्यक्ष हुए थे। भगवान् ने श्रीराम को एक उत्तम वरदान दिया था कि आपने जो यह मेरे लिङ्ग की स्थापना की है, उसका सभी द्विजातिगण दर्शन करेंगे। उनमें जो भी कोई महापातकी भी होगा तो उसका भी सम्पूर्ण पाप नष्ट हो जायेगा। इसी प्रकार जो मनुष्य वहाँ महासागर में स्नान करेगा, उसके अन्य भी समस्त पापों का नाश हो जायेगा।

दर्शनादेव लिङ्गस्य नाशं यान्ति न संशयः।
 यावत्स्वास्थ्यनि गिरयो यावद्देशा च भेदिनी॥५०॥
 यावत्सेतुश्च तावच्च स्वास्याप्यत्र तिरोहितः।
 स्नानं दानं तपः श्राद्धं सर्वं भवतु चाक्षयम्॥५१॥

उस रामेश्वर के लिङ्ग का दर्शन करने से ही सब पापों का नाश हो जाता है— इसमें लेशमात्र भी संशय नहीं है। जब तक ये पर्वतों का समुदाय और यह भूमि स्थित रहेंगे और जिस समय तक यह सेतु स्थित रहेगा मैं तिरोहित होकर यहीं पर वर्तमान रहूँगा। यहाँ पर किया हुआ स्नान-दान-तप और श्राद्ध सभी कुछ शुभकर्म अक्षय होगा।

स्मरणादेव लिङ्गस्य दिनपापं प्रणश्यति।
 इत्युक्त्वा भगवाञ्छम्भुः परिष्वज्य तु राघवम्॥५२॥
 सनन्दी सगणो रुद्रसत्रैवान्तरधीयत।
 रामोऽपि पालयायास राज्यं धर्मपरायणः॥५३॥

उस लिङ्ग के स्मरणमात्र से ही दिनभर का किया हुआ पाप नष्ट हो जाता है। इतना कहकर भगवान् शम्भु ने श्रीराम को गले लगा लिया था। फिर नन्दी और गणों के सहित ही भगवान् रुद्र वहाँ पर अन्तर्धान हो गये थे। फिर धर्मपरायण श्रीराम ने भी राज्य का पालन किया था।

अभिविक्तो महातेजा धरतेन महाबलः।

विशेषाद्वाह्याणान्सर्वाण्युजयामास चेश्वरम्॥५४॥

यज्ञेन यज्ञहनारमन्त्रभेदेन शङ्करम्।

रामस्य तनयो जज्ञे कुश इत्यभिविश्रुतः॥५५॥

लवश्च सुमहाभागः सर्वतत्त्वार्थवित्सुधीः।

अतिथिस्तु कुशाज्जज्ञे निषधस्तत्सुतोऽभवत्॥५६॥

क्योंकि भरत के द्वारा वे महाबली एवं तेजस्वी श्रीराम का अभिषेक किया गया था। उन्होंने विशेषरूप से ब्राह्मणों का और प्रभु का आदर-सत्कार किया था। श्रीराम ने प्रजापति दक्ष के यज्ञ का नाश करने वाले शंकर को अश्वमेध यज्ञ करके प्रसन्न किया था। राम का एक पुत्र हुआ जो कुश नाम नाम से प्रसिद्ध था और लव नामक पुत्र भी हुआ था जो महान भाग्यशाली और सब शास्त्रों के तत्त्वों को जानने वाला विद्वान् था। उस कुश से अतिथि ने जन्म ग्रहण किया और उससे निषध नामक पुत्र हुआ था।

नलश्च निषधस्यासीत् नमस्तस्मादजायत।

नभसः पुण्डरीकाक्षः क्षेमधन्वा तु तत्सुतः॥५७॥

उस निषध का पुत्र नल हुआ था और नल से नभ की उत्पत्ति हुई थी। नभ का पुत्र पुण्डरीकाक्ष था तथा उसका पुत्र क्षेमधन्वा था।

तस्य पुत्रोऽभवद्दीरो देवानीकः प्रतापवान्।

अहीनगुस्तस्य सुतो महस्वांस्तत्सुतोऽभवत्॥५८॥

उस क्षेमधन्वा का वीर और प्रतापी देवानीक नामक पुत्र उत्पन्न हुआ था। देवानीक का पुत्र अहीनगु था तथा उससे महस्वान् नामक पुत्र हुआ।

तस्माच्चन्द्रावलोकस्तु ताराधीश्छ तत्सुतः।

ताराधीशाचन्द्रगिरिर्भानुवित्तस्ततोऽभवत्॥५९॥

श्रुतायुरभवत्तस्मादेते चेश्वाकुवंशजाः।

सर्वे प्रथान्यतः प्रोक्ताः समासेन द्विजोत्तमाः॥६०॥

य इमं शृणुयान्नित्यमिश्वाकुर्वंशमुत्तमम्।

सर्वपापविनिर्मुक्तो देवलोकं महीयते॥६१॥

उससे चन्द्रावलोक की उत्पत्ति हुई और उसका पुत्र ताराधीश हुआ था। ताराधीश से चन्द्रगिरि नामक पुत्र की उत्पत्ति हुई और उससे भानुवित्त ने जन्म लिया था। उससे श्रुतायु हुआ था। ये सभी इश्वाकु राजा के ही वंश में जन्म लेने वाले थे। हे द्विजोत्तमो! प्रधानतया इन सब को ही मैंने संक्षेप में बता दिया है। जो इस इश्वाकु के उत्तम वंश का आख्यान नित्य श्रवण करता है वह सभी पापों से मुक्त होकर देवलोक में प्रतिष्ठा प्राप्त करता है।

इति श्रीकूर्मपुराणे पूर्वभागे इश्वाकुवंशवर्णनं नाम

एकविंशोऽध्यायः॥२१॥

द्वाविंशोऽध्यायः

(सोमवंश का वर्णन)

सूत उवाच

ऐलः पुरुरवाञ्छाद्य राजा राज्यमपालयत्।

तस्य पुत्रा बभूवुर्हि षडिन्द्रसम्पतेजसः॥१॥

सूत बोले— अनन्तर (बुध से उत्पन्न) इलापुत्र पुरुरवा राज्य का पालन करने लगा। उसके इन्द्र के समान तेजस्वी छह पुत्र हुए।

आयुर्मायुरमायुश्च विश्वायुश्चैव वीरवान्।

ज्ञतायुश्च श्रुतायुश्च दिव्याश्चैवोर्वंशीसुताः॥२॥

इनके नाम हैं— आयु, मायु, अमायु, शक्तिशाली विश्वायु, ज्ञतायु और श्रुतायु। ये सब दिव्य एवं उर्वंशी के पुत्र थे।

आयुषस्तनया वीराः पञ्चैवासन्महौजसः।

स्वर्भानुतनयायां वै प्रभायामिति नः श्रुतम्॥३॥

आयु के पाँच ही महान् तेजस्वी वीर पुत्र स्वर्भानु की पुत्री प्रभा से उत्पन्न हुए थे, ऐसा हमने सुना है।

नहुषः प्रथमस्तेषां धर्मज्ञो लोकविश्रुतः।

नहुषस्य तु दायादाः पञ्चेन्द्रोपपतेजसः॥४॥

उत्पन्नाः पितृकन्यायां विरजायां महाबलाः।

यातिर्ययातिः संयातिरायातिः पञ्चमोऽश्वकः॥५॥

उनमें नहुष पहला पुत्र था, जो धर्मज्ञता एवं लोकविख्यात था। नहुष के इन्द्र के समान तेजस्वी पाँच महाबली पुत्र पितरों की कन्या विरजा से उत्पन्न हुए— याति, ययाति, संयाति, आयाति और पाँचवाँ अश्वक।

तेषां ययाति पत्न्यां महाबलपराक्रमः।

देवयानीपुत्रसः सुता भार्यापवाप सः॥६॥

उन पाँचों में ययाति महाबली और पराक्रमी था। उसने शुक्राचार्य की पुत्री देवयानी को पत्नी रूप में प्राप्त किया।

शर्मिष्ठामासुरीशैव तनयां वृषपर्वणः।

यदुञ्च तुर्वसुशैव देवयानी व्यजायत॥७॥

उसने असुर वृषपर्वा की पुत्री शर्मिष्ठा को भी पत्नी बना लिया। देवयानी ने यदु और तुर्वसु को जन्म दिया।

दुह्युञ्जानुञ्च पुरुञ्च शर्मिष्ठा चाप्यजीवनत्।

सोऽभ्यधिञ्चदतिक्रम्य ज्येष्ठं यदुमनिन्दितम्॥८॥

पुरुमेव कनीयांसं पितुर्वधनपालकम्।

दिशि दक्षिणपूर्वस्यां तुर्वसुं पुत्रमादिशत्॥९॥

शर्मिष्ठा ने भी दुह्यु, अनु और पुरु को जन्म दिया। ययाति ने अनिन्दित ज्येष्ठ पुत्र यदु का उल्लंघन करके पिता के वचन का पालन करने वाले कनिष्ठ पुत्र पुरु का ही राज्याभिषेक किया और दक्षिण-पूर्व दिशा का राज्य तुर्वसु को सौंपा।

दक्षिणापरयो राजा यदुं श्रेष्ठं न्ययोजयत्।

प्रतीच्यामुत्तरायाञ्च दुह्युञ्जानुमकल्पयत्॥१०॥

राजा ने दक्षिण और पश्चिम दिशा के भाग में श्रेष्ठ पुत्र यदु को नियुक्त किया। पश्चिम और उत्तर दिशा में दुह्यु और अनु को प्रतिष्ठित किया।

तैरियं पृथिवी सर्वा धर्मतः परिपालिता।

राजापि दारसहितो वनं प्राप महायशाः॥११॥

वे राजा सम्पूर्ण पृथिवी का धर्मपूर्वक पालन करने लगे और महायशस्वी राजा ययाति पत्नी सहित वन को चले गये।

यदोरप्यभवन् पुत्राः पञ्च देवसुतोपमाः।

सहस्रजित्त्वा श्रेष्ठः क्रोष्टुर्नीलो जिने रघुः॥१२॥

यदु के भी देवपुत्र के समान पाँच पुत्र हुए। उनमें सहस्रजित् श्रेष्ठ था और शेष चार थे— क्रोष्टु, नील, जिन और रघु।

सहस्रजित्सुतस्तद्वृद्धजित्नाम पार्ष्विवः।

सुताः शतजितोऽप्यासंस्त्रयः परमथार्मिकाः॥१३॥

हैहयश्च हयश्चैव राजा वेणुहयश्च यः।

हैहयस्याभवत्पुत्रो धर्म इत्यभिचिन्नुतः॥१४॥

सहस्रजित् का पुत्र शतजित् नामक राजा था और शतजित् के परम धार्मिक तीन पुत्र हुए— हैहय, हय और राजा वेणुहय। हैहय का पुत्र धर्म नाम से विख्यात हुआ।

तस्य पुत्रोऽभवद्विप्रा धर्मनेत्रः प्रतापवान्।

धर्मनेत्रस्य कीर्तिस्तु सञ्जितस्तस्युतोऽभवत्॥१५॥

विप्रवृन्द! धर्म का पुत्र प्रतापी धर्मनेत्र हुआ। धर्मनेत्र का पुत्र कीर्ति और उसका पुत्र सञ्जित हुआ।

महिष्यः सञ्जितस्याभूद्भद्रश्रेण्यस्तदन्वचः।

भद्रश्रेण्यस्य दायादो दुर्दमो नाम पार्ष्विवः॥१६॥

सञ्जित का पुत्र महिष्य और उसका पुत्र भद्रश्रेण्य हुआ। भद्रश्रेण्य का पुत्र दुर्दम नामक राजा हुआ।

दुर्दमस्य सुतो धीमानन्वको नाम वीर्यवान्।

अन्धकस्य तु दायादश्चत्वारो लोकसंपताः॥१७॥

कृतवीर्यः कृतानिष्ठ कृतवर्मा च तस्युतः।

कृतौजश्च चतुर्वीर्यभूक्तार्तवीर्यस्तथार्जुनः॥१८॥

दुर्दम का पुत्र धीमान् तथा शक्तिमान् अन्धक हुआ। अन्धक के चार लोकप्रसिद्ध पुत्र हुए— कृतवीर्य, कृतानि, कृतवर्मा और चौथा कृतौज। कृतवीर्य का कार्तवीर्यार्जुन नामक पुत्र हुआ।

सहस्रबाहुद्युतिमान्धनुर्वेदविदां वरः।

तस्य रामोऽभवन्मृत्युर्जामदग्न्यो जनाईनः॥१९॥

वह सहस्र भुजाओं से युक्त, द्युतिमान् तथा धनुर्वेदवेत्ताओं में श्रेष्ठ था। जमदग्नि के पुत्र भगवान् परशुराम उसकी मृत्यु का कारण बने।

तस्य पुत्रशतान्यासन्मञ्च तत्र महारथाः।

कृतास्त्रा बलिनः शूरा धर्मात्मानो मनस्विनः॥२०॥

शूरश्च शूरसेन्श्च कृष्णो धृष्णस्तथैव च।

जयध्वजश्च बलवान्नारायणपरो नृपः॥२१॥

कार्तवीर्यार्जुन के सौ पुत्र हुए थे, जिनमें पाँच महारथी, अस्त्र चलाने में निपुण, बली, वीर, धर्मात्मा और मनस्वी थे। उनके नाम थे— शूर, शूरसेन, कृष्ण, धृष्ण और जयध्वज। इनमें जयध्वज बलवान् तथा नारायण की भक्ति में परायण था।

शूरसेनादयः पूर्वं चत्वारः प्रथितौजसः।

रुद्रभक्ता महात्मानः पूजयन्ति स्म शङ्करम्॥२२॥

शूरसेन आदि प्रथम चार राजा प्रसिद्ध पराक्रमी, रुद्रभक्त और महात्मा थे। वे शंकर की उपासना करते थे।

जयध्वजस्तु मतिमान्देवं नारायणं हरिम्।

जगाम शरणं विष्णुं दैवतं धर्मतत्परः॥२३॥

बुद्धिमान् एवं धर्मपरायण जयध्वज भगवान् नारायण हरि के शरणापन्न हो विष्णु देवता की उपासना करता था।

तपुधुरितरे पुत्रा नायं धर्मस्तवानघ।

ईश्वराराधनरतः पितास्माकमिति श्रुतिः॥ २४॥

उससे अन्य पुत्रों ने कहा— हे निष्पाप! तुम्हारा यह धर्म नहीं है। हमारे पिताजी शंकर की आराधना में निरत रहते थे, ऐसा सुना जाता है।

तानद्भवीन्महातेजा ह्येष धर्मः परो मम।

विष्णोरंशेन सम्भूता राजानो ये महीतले॥ २५॥

उससे महातेजा जयध्वज ने कहा— यह मेरा परम धर्म है। पृथ्वी पर जितने राजा हुए हैं, वे विष्णु के अंश से उत्पन्न हुए हैं।

राज्यं पालयितावश्यं भगवान्पुरुषोत्तमः।

पूजनीयोऽजितो विष्णुः पालको जगतां हरिः॥ २६॥

भगवान् पुरुषोत्तम राज्य का अवश्य पालन करेंगे। संसार के पालक हरि एवं अपराजेय विष्णु ही पूजनीय हैं।

सात्त्विकी राजसी चैव तामसी च स्वयं प्रभुः।

तिस्रस्तु मूर्तयः प्रोक्ताः सृष्टिस्थित्यन्तहेतवः॥ २७॥

प्रभु की सृष्टि, स्थिति और प्रलय की हेतुभूत तीन प्रकार की मूर्तियाँ हैं— सात्त्विकी, राजसी और तामसी।

सत्त्वात्मा भगवान्विष्णुः संस्थापयति सर्वदा।

सृजेद्ब्रह्मा रजोमूर्तिः संहरेत्तामसो हरः॥ २८॥

सत्त्व स्वरूप भगवान् विष्णु सर्वदा सृष्टि की स्थापना करते हैं। रजोमूर्ति ब्रह्मा सृष्टि करते हैं और तामस महेश संहार करते हैं।

तस्मान्महोपतीनानु राज्यं पालयतापिदम्।

आराध्यो भगवान्विष्णुः केशवः केशिर्मर्दनः॥ २९॥

इसलिए इस राज्य का पालन करते हुए राजाओं के आराध्य केशिहन्ता केशव भगवान् विष्णु हैं।

निज्ञाय तस्य वचनं भ्रातरोऽन्ये मनस्विनः।

प्रोचुः संहारको रुद्रः पूजनीयो मुमुक्षुभिः॥ ३०॥

उसका यह वचन सुनकर दूसरे जो मनस्वी भाई थे वे बोले— जो लोग मोक्ष की इच्छा करते हैं, उन्हें संहारकर्ता रुद्र की पूजा करनी चाहिए।

अयं हि भगवान् रुद्रः सर्वं जगदिदं शिवः।

तमोगुणं समाश्रित्य कालान्ते संहरेत्प्रभुः॥ ३१॥

ये भगवान् रुद्र शिव कालान्त (कल्पान्त) में तमोगुण का आश्रय लेकर इस सम्पूर्ण जगत् का संहार कर देते हैं।

या सा घोरतया मूर्तिरस्य तेजोमयी परा।

संहरेद्विद्यया पूर्वं संसारं शूलभृत्तया॥ ३२॥

उनकी जो अत्यन्त घोरतम तेजोमयी श्रेष्ठ मूर्ति है, उस विद्यास्वरूप मूर्ति द्वारा त्रिशूलधारी शंकर (संहारकाल में) प्रथम संसार का संहार करते हैं।

ततस्तानद्भवीद्राजा विचिन्त्यासौ जयध्वजः।

सत्त्वेन मुच्यते जन्तुः सत्त्वात्मा भगवान्हरिः॥ ३३॥

तदनन्तर राजा जयध्वज ने सोचकर उन लोगों से कहा— सत्त्वगुण से प्राणी मुक्त हो जाता है और भगवान् हरि सत्त्वस्वरूप हैं।

तपुधुर्प्रतिरो रुद्रः सेवितः सात्त्विकैर्जनैः।

मोक्षयेत्सत्त्वसंयुक्तः पूजयेत्सततं हरम्॥ ३४॥

उससे भाइयों ने कहा— सात्त्विक लोग रुद्र की सेवा करते हैं। सत्त्वसंयुक्त जीवात्मा को भगवान् शंकर मुक्त कराते हैं। इसलिए निरन्तर शिव की पूजा करनी चाहिए।

अथाद्भवीद्राजपुत्रः प्रहसन्वै जयध्वजः।

स्वधर्मो मुक्तये मुक्तो नान्यो मुनिभिरिष्यते॥ ३५॥

इसके बाद राजपुत्र जयध्वज ने हँसते हुए कहा— मुक्ति के लिए अपना धर्म समीचीन होता है, दूसरा नहीं— ऐसा मुनियों को अभीष्ट है।

तथा च वैष्णवीं शक्तिं नृपाणान्दधतां सदा।

आराधनं परो धर्मो मुरारेरमितौजसः॥ ३६॥

इसलिए वैष्णवी शक्ति को सदा धारण करते हुए राजाओं के लिए अमित तेजस्वी विष्णु की आराधना करना परम धर्म है।

तमद्भवीद्राजपुत्रः कृष्णो मतिमतां वरः।

वदजुर्नोऽस्मज्जनकः स धर्मं कृतवानिति॥ ३७॥

तब बुद्धिमानों में श्रेष्ठ राजपुत्र कृष्ण ने उससे कहा— हमारे पिता अर्जुन ने जिनका अनुष्ठान किया, वही हमारा धर्म है।

एवं विवादे वित्ते शूरसेनोऽद्भवीद्वचः।

प्रमाणमुषयो ह्यत्र द्युपुस्ते तत्तथैव तत्॥ ३८॥

इस प्रकार विवाद बढ़ जाने पर शूरसेन ने यह वचन कहा— इस विषय में ऋषि लोग ही प्रमाण हैं। वे जो कहें वही हमें करना है।

ततस्ते राजशार्दूलाः पप्रच्छुर्ब्रह्मवादिनः।

यत्वा सर्वे सुसंख्याः समर्षीणां तदाश्रयम्॥ ३९॥

तदनन्तर उन राजश्रेष्ठों ने ब्रह्मावादिनों से पूछा और सब अत्यन्त उत्साहित होकर सर्षपियों के आश्रम में पहुँचे।

तानुवन्स्ते मुनयो वसिष्ठया यथार्थतः।

या यस्याधिपता पुंसः सा हि तस्यैव देवता॥४०॥

वसिष्ठ आदि मुनियों ने उनसे यथार्थतः बताया कि जिस देवता में जिसकी अभिरुचि हो, वही उसका उपास्य देव है।

किन्तु कार्यविशेषेण पूजिता चेष्टदा नृणाम्।

विशेषात्सर्वदा नायं नियमो ह्यन्यथा नृपाः॥४१॥

किन्तु कार्य विशेष से पूजित होने पर देवता मनुष्यों का इष्ट साधन करते हैं। हे नृपगण! कार्यविशेष व्यतीत हो जाने पर सब समय ऐसा हो यह नियम नहीं है।

नृपाणां दैवतं विष्णुस्त्वेश्च पुरन्दरः।

विप्राणामग्निरादित्यो ब्रह्मा चैव पिनाकश्च॥४२॥

राजाओं के देवता विष्णु, शंकर और इन्द्र हैं। ब्राह्मणों के देवता अग्नि, सूर्य, ब्रह्मा और शंकर हैं।

देवानां दैवतं विष्णुर्दानवानां त्रिशूलधृक्।

गन्धर्वाणां तथा सोमो यक्षाणामपि कथ्यते॥४३॥

देवों के देवता विष्णु और दानवों के देवता त्रिशूलधारी (शिव) हैं। चन्द्रमा गन्धर्वों और यक्षों के भी देवता कहे जाते हैं।

विद्याधराणां वाग्देवी सिद्धानां भगवान् हरिः।

रक्षसां शंकरो रुद्रः किन्नराणाञ्च पार्वती॥४४॥

सरस्वती विद्याधरों की और भगवान् हरि सिद्धों के और शंकर रुद्र राक्षसों के देवता माने जाते हैं। पार्वती किन्नरों की देवता हैं।

ऋषीणां भगवान् ब्रह्मा महादेवस्त्रिशूलधृत्।

मान्या स्त्रीणामुमा देवी तथा विष्णुर्विभ्रास्कराः॥४५॥

ऋषियों के देवता भगवान् ब्रह्मा और त्रिशूलधारी महादेव हैं। स्त्रियों के देवता विष्णु, शिव, सूर्य तथा पार्वती देवी हैं।

गृहस्थानाञ्च सर्वे स्युर्वह वै ब्रह्मचारिणाम्।

वैखानसानामर्कः स्वाद्यतीनां च महेश्वरः॥४६॥

गृहस्थों के सभी देवता हैं। ब्रह्मचारियों के देवता ब्रह्मा, वानप्रस्थियों के सूर्य और संन्यासियों के देवता महेश्वर हैं।

भूतानां भगवान् रुद्रः कुष्माण्डानां विनायकः।

सर्वेषां भगवान् ब्रह्मा देवदेवः प्रजापतिः॥४७॥

भूतों के देवता भगवान् रुद्र और कुष्माण्डों (एक प्रकार भूतों की जाति) के देवता विनायक हैं। देवेश्वर प्रजापति भगवान् ब्रह्मा सबके देवता हैं।

इत्येवं भगवान् ब्रह्मा स्वयं देवो ह्यभाषत।

तस्माज्जयध्वजो नूनं विष्णुवाराधनमर्हति॥४८॥

ऐसा भगवान् ब्रह्मा ने स्वयं कहा है। इसलिए जयध्वज निश्चित रूप से विष्णु की आराधना करने के अधिकारी हैं।

किन्तु स्त्रेण तादात्म्यं बुध्वा पूज्यो हरिर्वरैः।

अन्यथा नृपतेः शत्रुं न हरिः सहरेद्यतः॥४९॥

किन्तु रुद्र के साथ विष्णु का तादात्म्य समझकर मनुष्य हरि की आराधना करे। अन्यथा राजा के शत्रु का नाश हरि नहीं करेगा।

सम्प्रणम्याथ ते जग्मुः पुरीं परमशोभनाम्।

पालयाञ्चक्रिरे पृथ्वीञ्चित्वा सर्वान्निपुनणे॥५०॥

अनन्तर वे (राजागण) प्रणाम करके अपनी परम सुन्दर नगरी में चले गये और युद्ध में शत्रुओं को जीतकर पृथ्वी का पालन करने लगे।

ततः कदाचिद्विप्रेन्द्रा विदेहो नाम दानवः।

भोषणः सर्वसत्वानां पुरीं तेषां समाबधौ॥५१॥

हे विप्रेन्द्रगण! तदनन्तर किसी समय सभी प्राणियों के लिए भोषण विदेह नामक दानव उनके नगर में आ पहुँचा।

दंष्टाकरालो दीप्तात्पा युगान्तदहनेपमः।

शूलमादाय सूर्यामं नादयन्वै दिशो दश॥५२॥

वह अपनी दंष्ट्रा से भयंकर, प्रदीप्त शरीर और प्रलयकालिक अग्नि के सदृश दिखाई देता था। सूर्य के समान चमकते हुए त्रिशूल को लेकर दशो दिशाओं को शब्दायमान कर रहा था।

तत्रादश्रवणान्मर्त्यास्तत्र ये निवसन्ति ते।

तस्यजुर्जीवितं त्वन्येदुशुर्भयविह्वलाः॥५३॥

वहाँ जो मनुष्य निवास कर रहे थे, वे उसके नाद को सुनने के कारण प्राणत्याग करने लगे। कुछ लोग भयविह्वल हो भागने लगे।

ततः सर्वे सुसंयताः कार्तवीर्यात्पजास्तदा।

शूरसेनादयः पञ्च राजानस्तु महाबलाः॥५४॥

तब कृतवीर्य के पुत्र शूरसेन आदि पाँच महाबली राजा युद्ध के लिए तैयार हो गये।

युष्पुर्दानवं शक्तिगिरिकूटसिमुद्गरैः।

तान सर्वान् स हि विप्रेन्द्राः शूलेन ग्रहसन्निवाम्॥५५॥

वे शक्ति, गिरिकूट, तलवार तथा मुद्गर लेकर दानव की ओर दौड़े। हे विप्रेन्द्रो! उस दानव ने शूल से मानो परिहास करते हुए उन सबको हतप्रभ कर दिया।

युद्धाय कृतसंरम्भा विदेहं त्वभिदुद्रुवुः।

शूरोऽस्त्रं प्राहिणोऽर्षेन्द्रं शूरसेनस्तु वारुणम्॥५६॥

वे पाँचों राजा युद्ध के लिए उत्साहित होकर आक्रमण करने लगे। शूर ने रौद्र अस्त्र को और शूरसेन ने वारुण अस्त्र को छोड़ा।

प्राजापत्यं तथा कृष्णो वायव्यं धृष्ण एव च।

जयध्वजश्च कौबेरमैत्रमानेयमेव च॥५७॥

कृष्ण ने प्रजापत्य अस्त्र को, धृष्ण ने वायव्य को और जयध्वज ने कौबेर, ऐन्द्र और आग्नेय अस्त्र को चलाया।

भङ्गयामास शूलेन तान्यस्त्राणि स दानवः।

ततः कृष्णो महावीर्यो गदामादाय भ्रौषणाम्॥५८॥

सृष्टमात्रेण तरसा चिक्षेप च ननाद च।

उस दानव ने उन अस्त्रों को अपने शूल से तोड़ दिया। तदनन्तर महाशक्तिशाली कृष्ण ने अपनी भयंकर गदा उठा ली और स्पर्श करते ही उसे वेगपूर्वक फेंक दिया तथा गर्जना करने लगा।

सम्प्राप्य सा गदाऽस्योरो विदेहस्य शिलोपमम्॥५९॥

न दानवञ्जालयितुं ज्ञशाकान्तकसन्निभम्।

दुद्रुवुस्ते भयप्रस्ता दृष्ट्वा तस्यातिपौरुषम्॥६०॥

वह गदा उस विदेह की चट्टान के समान छाती को प्राप्त करके अर्थात् टकराकर भी यमराज के सदृश उस दानव को विचलित न कर सकी। उसके इस अति पौरुष को देखकर राजा लोग भयभीत होकर भाग गये।

जयध्वजस्तु पतिमान् सस्मार जगतः पतिम्।

विष्णुं जविष्णुं लोकादिमप्रमेयमनामयम्॥६१॥

त्रतारं पुरुषं पूर्वं श्रीपतिं पीतवाससम्।

ततः प्रादुरभूद्यत्कं सूर्यायुतसमप्रभम्॥६२॥

परन्तु बुद्धिमान् जयध्वज ने जगत् के पति, जयशील, लोक के आदि, अप्रमेय, अनामय, रक्षक, पूर्वपुरुष, लक्ष्मीपति, पीताम्बर विष्णु का स्मरण किया। तब दस हजार सूर्य के समान चमकने वाला सुदर्शन चक्र प्रकट हुआ।

आदेशाद्वासुदेवस्य भक्तानुग्रहणान्तदा।

जग्राह जगतां योनिं स्मृत्वा नारायणं नृपः॥६३॥

भक्तों पर अनुग्रह करने के लिए वासुदेव की आज्ञा से आये हुए उस चक्र को राजा ने जगत् के उत्पत्तिस्थान नारायण का स्मरण करने के उपरान्त ग्रहण कर लिया।

प्राहिणोऽहं विदेहाय दानवेभ्यो यथा हरिः।

सम्प्राप्य तस्य घोरस्य स्कन्धदेशं सुदर्शनम्॥६४॥

पृथिव्यां पातयामास शिरोऽग्निशिखराकृति।

तस्मिन् हते देवरिपौ शूराश्चा भ्रातरौ नृपाः॥६५॥

उसने विदेह दानव पर चक्र को छोड़ा जैसे विष्णु दानवों पर छोड़ते हैं। उस भयंकर दानव के स्कन्धप्रदेश को पाकर चक्र ने पहाड़ की चोटी के समान उसके सिर को भूमि पर गिरा दिया। उस देवशत्रु के मारे जाने पर राजा शूर आदि प्रसन्न हुए।

तद्धि चक्रं पुरा विष्णुस्तपसाराध्य शंकरम्।

यस्मादवाप ततस्मादसुराणां विनाशकम्॥६६॥

क्योंकि पूर्वकाल में विष्णु ने तप के द्वारा शंकर की आराधना करके असुरों के विनाशकारी उस चक्र को प्राप्त किया था, इसलिए वह शंकरजी से प्राप्त किया गया था।

समाययुः पुरीं रम्यां प्रातरञ्जाप्यपूजयन्।

श्रुत्वा जगाम भगवाञ्जयध्वजपराक्रमम्॥६७॥

कार्तवीर्यमुतं द्रष्टुं विश्वामित्रो महामुनिः।

तमागतमयो दृष्ट्वा राजा सम्भ्रान्तलोचनः॥६८॥

वे राजा लोग सुन्दर नगरी में पहुँचे और भाई का पूजन किया। जयध्वज का पराक्रम सुनकर महामुनि भगवान् विश्वामित्र कार्तवीर्य के पुत्र को देखने के लिए आये। उनको आया हुआ देखकर राजा की आँखें कुछ भ्रान्तिपुक्त हो गईं।

समावेश्यासने रथे पूजयामास भावतः।

उवाच भगवन् घोरः प्रसादाद्भवतोऽसुरः॥६९॥

निपातितो मया सोऽथ विदेहो दानवेधरः।

त्वद्वाक्याच्छिन्नसन्देशो विष्णुं सत्यपराक्रमम्॥७०॥

प्रपन्नः शरणं तेन प्रसादो मे कृतः शुभः।

यस्यापि परपेशानां विष्णुं पश्यदलेक्षणम्॥७१॥

राजा ने ब्रह्माभाव से उन्हें रमणीय आसन पर बैठकर पूजा की और कहा— भगवन्! आपकी कृपा से मैंने दानेश्वर विदेह नामक असुर को मार गिराया है। आपके वचन से मेरा सन्देश दूर हो गया है। मैं सत्यपराक्रमी विष्णु की शरण

में हैं अतएव उन्होंने मुझ पर मंगलमयी कृपा की है। मैं कमलपत्र के समान नेत्र वाले परम प्रभु विष्णु का यजन करूँगा।

कथं केन विधानेन सम्पूज्यो हरिरीश्वरः।

कोऽयं नारायणो देवः किंप्रभाक्छ सुकृता॥७२॥

किस प्रकार किस विधि से ईश्वर हरि का पूजन करना चाहिए? उत्तमव्रती ये नारायणदेव कौन हैं? इनका क्या प्रभाव है?

सर्वमेतन्ममाचक्ष्व परं कौतूहलं हि मे।

जयध्वजस्य वचनं श्रुत्वा शान्तो मुनिस्ततः।

दृष्ट्वा हरौ परां भक्तिं विश्वामित्र उवाच ह॥७३॥

यह सब मुझे बता दें? मुझे बड़ा कूतूहल हो रहा है? तब जयध्वज का वचन सुनकर और विष्णु के प्रति राजा की श्रेष्ठ भक्ति को जानकर शान्तभाव वाले मुनि विश्वामित्र ने कहा।

विश्वामित्र उवाच

यतः प्रवृत्तिर्भूतानां यस्मिन्सर्वं यतो जगत्॥७४॥

स विष्णुः सर्वभूतात्मा तमाश्रित्य विमुच्यते।

यमक्षरात्परतरात्परं प्राहुर्गुहाश्रयम्॥७५॥

विश्वामित्र बोले— जिनसे प्राणियों की उत्पत्ति होती है और जिनमें सम्पूर्ण जगत् लीन होता है, वे सब भूतों के आत्मारूप विष्णु हैं। उनका आश्रय लेने से मुक्ति मिलती है। उन्हें तत्त्ववेत्ता अक्षर ब्रह्म से भी पर तथा (हृदयरूप) गुहा में स्थित कहते हैं।

आनन्दं परमं व्योम स वै नारायणः स्मृतः।

नित्योदितो निर्विकल्पो नित्यानन्दो निरञ्जनः॥७६॥

चतुर्व्यूहधरो विष्णुरव्यूहः प्रोच्यते स्वयम्।

परमात्मा परम्याम परं व्योम परं पदम्॥७७॥

उन्हें परमानन्दमय एवं व्योमस्वरूप भी कहते हैं। वे ही नारायण कहे गये हैं। वे नित्य प्रकटरूप वाले, निर्विकल्प, नित्य आनन्दरूप, निरञ्जन, चतुर्व्यूहधारी होने पर भी जो स्वयं अव्यूह कहे जाते हैं। वे विष्णु परमात्मा, परम धाम, परमाकाशमय तथा परम पद हैं।

त्रिपादम्भरं ब्रह्म तमाहुर्ब्रह्मवादिनः।

स वासुदेवो विश्वात्मा योगात्मा पुरुषोत्तमः॥७८॥

ब्रह्मवादी ऋषि उनको त्रिपाद या तीन अंश वाला, अक्षर ब्रह्म कहते हैं। वे विश्वात्मा, योगात्मा, पुरुषोत्तम वासुदेव हैं।

यस्यांज्ञसम्भवो ब्रह्मा रुद्रोऽपि परमेश्वरः।

स्ववर्णाश्रमधर्मेण पुंसां यः पुरुषोत्तमः॥७९॥

एतावदुक्त्वा भगवान्किष्कामित्रो महातपाः॥८०॥

शूराद्यैः पूजितो विप्रो जयामास स्वमाश्रमम्।

जिनके अंश से ब्रह्मा तथा परमेश्वर रुद्र भी उत्पन्न हुए हैं। अपने वर्णाश्रमधर्म के अनुसार हर कोई मनुष्य कामनारहित व्रतभाव से उन पुरुषोत्तम की आराधना करे। इतना कहकर महातपस्वी भगवान् विश्वामित्र शूर आदि राजाओं से पूजित होकर अपने आश्रम को चले गये।

अथ शूरादयो देवमयजन्त महेश्वरम्॥८१॥

यज्ञेन यज्ञगम्यं तं निष्कामा रुद्रमव्ययम्।

तान्वसिष्ठस्तु भगवान्याजयामास धर्मवित्॥८२॥

अनन्तर शूर आदि राजा लोग यज्ञ द्वारा प्राप्त, अविनाशी, रुद्र, महेश्वर को यज्ञ द्वारा आराधना करने लगे। धर्मवेत्ता भगवान् वसिष्ठ ने उन लोगों को यज्ञ कराया।

गौतमोऽगस्तिराश्रित्य सर्वे रुद्रपराक्रमाः।

विश्वामित्रस्तु भगवान्जयध्वजपरिन्दमम्॥८३॥

याजयामास भूतादिमादिदेवं जनार्दनम्।

तस्य यज्ञे महायोगी साक्षाद्देवः स्वयं हरिः॥८४॥

आचिरासीत्स भगवानन्दद्भुतमिवाभवत्॥८५॥

उनके यज्ञ कराने वाले ये मुनि भी थे— गौतम, अगस्ति और अत्रि। ये सब रुद्रपरायण थे। भगवान् विश्वामित्र ने शत्रुदमनकारी जयध्वज को यज्ञ कराया, जिसमें भूतों के आदि तथा आदिदेव जनार्दन की यजन कराया। उसके यज्ञ में महायोगी, साक्षात् देव, स्वयं भगवान् हरि प्रकट हुए। यह अद्भुत बात हुई।

जयध्वजोऽपि तं विष्णुं रुद्रस्य परमां तनुम्।

इत्येवं सर्वदा बुद्ध्वा यत्नेनायजदच्युतम्॥८६॥

जयध्वज ने भी उन विष्णु को रुद्र का उत्तम शरीर मानकर यज्ञपूर्वक अच्युत का यज्ञ द्वारा पूजन किया।

य इमं शृणुयान्नित्यं जयध्वजपराक्रमम्।

सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति॥८७॥

जो नित्य इस जयध्वज-पराक्रमरूप इस अध्याय को सुनता है, वह समस्त पापों से मुक्त होकर विष्णुलोक को प्राप्त करता है।

इति श्रीकूर्मपुराणे पूर्वभागे सोपवंशानुकीर्तनं नाम

द्विविंशोऽध्यायः॥२२॥

त्रयोविंशोऽध्यायः

(जयध्वजवंशानुकीर्तन)

सूत उवाच

जयध्वजस्य पुत्रोऽभूत्तालजङ्घ इति स्मृतः।

शतं पुत्रास्तु तस्यासन्तालजङ्घा इति स्मृताः॥ १॥

महर्षि सूत जी ने कहा था— जयध्वज राजा का एक पुत्र था, जो तालजङ्घ नाम से प्रख्यात हुआ। उसके सौ पुत्र हुए, वे भी तालजङ्घ नाम से ही कहे गये।

तेषां ज्येष्ठो महावीर्यो वीतिहोत्रोऽभवत्पुत्रः।

वृषप्रभृत्यख्यान्ये यादवाः पुण्यकर्मिणः॥ २॥

उन सबमें जो ज्येष्ठ पुत्र था, वह महावीर्य वीतिहोत्र नामक नृप हुआ। अन्य वृषप्रभृति यादव बहुत ही पुण्य कर्मों के करने वाले थे।

वृषो वंशकरस्तेषां तस्य पुत्रोऽभवन्मधुः।

मधोः पुत्रशतं त्वासीद्वृषणस्तस्य वंशभाक्॥ ३॥

उनके वंश का करने वाला वृष नामक पुत्र था। उसका पुत्र मधु हुआ था। मधु के भी सौ पुत्र हुए थे। उनके वंश को चलाने वाला वृषण था।

वीतिहोत्रमुत्तमपि विश्रुतोऽनन्त इत्यतः।

दुर्जयस्तस्य पुत्रोऽभूत्सर्वज्ञास्त्रविशारदः॥ ४॥

वीतिहोत्र का पुत्र भी अनन्त नाम से प्रसिद्ध हुआ था। उसका पुत्र दुर्जय था जो सभी शास्त्रों का ज्ञाता था।

तस्य भार्या रूपवती गुणैः सर्वैरलंकृता।

पतिव्रतासीत्यतिना स्वधर्मपरिपालिका॥ ५॥

उसकी भार्या परम रूपवती और सभी गुणों से अलंकृत थी। यह पूर्ण पतिव्रत धर्म का पालन करने वाली तथा पति के द्वारा अपने धर्म की परिपालिका थी।

स कदाचिन्महाराजः कालिन्दीतीरसंस्थिताम्॥

अपश्यदुर्वशीं देवीं गायन्तीं मधुश्रुतिम्॥ ६॥

किसी समय महाराज ने कालिन्दी के तट पर खड़ी हुई तथा मधुर स्वर से संगीत का गायन करती हुई देवी उर्वशी को देखा था।

ततः कामाहतमनास्तत्समीपमुपेत्य वै।

प्रोवाच सुचिरं कालं देवि रन्तुं मयाहंसि॥ ७॥

उसे देखते ही वह राजा काम से आहत मन वाला हो गया और फिर उसके समीप पहुँच कर राजा ने कहा था—

हे देवि! तुम मेरे साथ चिरकाल तक रमण करने के योग्य हो।

सा देवी नृपतिं दृष्ट्वा रूपलावण्यसंयुताम्।

रेमे तेन चिरं कालं कामदेवमिवापरम्॥ ८॥

उस देवी उर्वशी ने भी रूप-लावण्य से संयुत दूसरे कामदेव के समान उस नृप को देखकर उसके साथ चिरकाल पर्यन्त रमण किया था।

कालात्प्रबुद्धो राजा तामुर्वशीं प्राह शोभनाम्।

गमिष्यामि पुरीं रम्यां हसन्तीत्यब्रवीद्ब्रह्मः॥ ९॥

बहुत समय बाद जब उसे ज्ञान हुआ, तो उस राजा ने परम सुन्दरी उर्वशी से कहा— अब मैं अपनी रम्य नगरी में जाऊंगा। तब हँसते हुए उर्वशी ने यह वाक्य कहा—

न ह्येतेनोपभोगेन भवतो राजसुन्दर।

प्रीतिः सञ्जायते महां स्वात्स्वयं क्त्सरं पुनः॥ १०॥

हे सुन्दर राजा! आपके साथ इतने काल उपभोग करने से मुझे प्रसन्नता नहीं हुई है। इसलिए एक वर्ष और आपको यहाँ ठहरना चाहिए।

तामब्रवीत्स मतिमान् गत्वा शीघ्रतरं पुरीम्।

आगमिष्यामि भूयोऽत्र तन्मेऽनुज्ञातुमर्हसि॥ ११॥

उस समय बुद्धिमान् राजा ने उससे कहा— इस समय मैं शीघ्र ही अपनी नगरी में जाकर पुनः यहाँ पर आ जाऊंगा। अतएव तुम मुझे जाने की अनुमति देने योग्य हो।

तामब्रवीत्सा सुभगा तवा कुरु विशाम्पते।

नान्याप्सरसा तावद्भक्तव्यं भवता पुनः॥ १२॥

उस सुभगा ने राजा से कहा— हे प्रजापते! आप वैसा ही करें। किन्तु आपको फिर किसी अन्य अप्सरा के साथ रमण नहीं करना चाहिए।

ओमित्युक्त्वा ययौ तूर्णं पुरीं परमज्ञोभनाम्।

गत्वा पतिव्रतां पत्नीं दृष्ट्वा भीतोऽभवत्पुत्रः॥ १३॥

बहुत अच्छा, इतना कहकर वह शीघ्र ही अपनी परम रमणीय नगरी में जा पहुँचा। परन्तु वहाँ जाकर अपनी पतिव्रता पत्नी को देखते ही वह राजा भयभीत हो गया।

संप्रेक्ष्य सा गुणवती भार्या तस्य पतिव्रता।

भीतं प्रसन्नया प्राह वाचा पीनपयोधरा॥ १४॥

उस राजा को ऐसा भयभीत देखकर उसकी गुणवती, पतिव्रता एवं उन्नत स्तनों वाली सुन्दर पत्नी ने प्रसन्नता पूर्ण वाणी से कहा।

स्वामिन् किमत्र भवतो भीतिरद्य प्रवर्तते।

तद्बुद्धि मे ख्यातत्वं न राज्ञां कार्तयेत्विदम्॥ १५॥

हे स्वामिन्! आज यहाँ पर आपको यह कैसा भय हो रहा है? उसे आप मुझे ठीक-ठीक बताओ। परन्तु राजा लज्जावश उसे कुछ भी न बता तथातत्त्व नहीं कह रहा था।

स तस्या वाक्यमाकर्ष्य लज्जावन्तमानसः।

नोवाच किञ्चिद्वृत्तिर्ज्ञानदृष्ट्या विवेद सा॥ १६॥

उस पत्नी के वचन को सुनकर वह राजा लज्जा से अवनत मुख हो गया था और उसने कुछ भी उत्तर नहीं दिया फिर भी उस (पतिव्रता पत्नी) ने ज्ञान-दृष्टि से सब कुछ जान लिया था।

न भेतव्यं त्वया राजन् कार्यं पापविशोधनम्।

धीते त्वयि महाराज राष्ट्रं ते नाशयेष्यति॥ १७॥

फिर उस पत्नी ने कहा— हे राजन्! आपको कुछ भी भय नहीं करना चाहिए जो भी कुछ पापकर्म आपसे बन गया है उसका शोधन कर डालना ही उचित है। हे महाराज! आपके इस तरह भयभीत रहने पर यह आपका राष्ट्र ही नाश को प्राप्त हो जायगा।

ततः स राजा द्युतिमार्निर्गत्य तु पुरान्तः।

गत्वा कण्वाश्रमं पुण्यं दृष्ट्वा तत्र महामुनिम्॥ १८॥

इसके उपरान्त वह द्युतिमान् अपने पुर से निकलकर परम पुण्यमय कण्व ऋषि के आश्रम चला गया था और वहाँ पर महामुनि का दर्शन प्राप्त किया था।

निशाम्य कण्ववदनाश्रायश्चित्तविधिं शुभम्।

जगाम हिमवत्पृष्ठं समुद्दिष्टं महाबलः॥ १९॥

महर्षि कण्व के मुख से परम शुभ प्रायश्चित्त की विधिका श्रवण करके वह महान् बलवान् समुद्दिष्ट हिमाचल के पृष्ठ पर चला गया था।

सोऽपश्यत्पथि राजेन्द्रो गन्धर्ववरमुत्तमम्।

भ्राजमानं श्रिया व्योम्नि भूषितं दिव्यमालया॥ २०॥

उस राजेन्द्र ने मार्ग में एक उत्तम गन्धर्व श्रेष्ठ को देखा था जो व्योम में श्री से परम भ्राजमान था और एक दिव्य माला से विभूषित हो रहा था।

यैक्ष्य मालामपिश्रजः सस्माराप्सरसं वराम्।

उर्वशीं तां मन्थक्रे तस्या एवेवमर्हति॥ २१॥

उस शत्रुओं के नाश करे वाले नृप ने उस माला को देख करके अप्सराओं में श्रेष्ठ उस उर्वशी का स्मरण किया था

यह माला तो उसकी या उसके ही योग्य है ऐसा मन में विचार किया था।

सोऽतीव कामुको राजा गन्धर्वेणाथ तेन हि।

चकार सुमहद्युद्धं मालामादातुमुद्यतः॥ २२॥

वह राजा अत्यन्त ही कामुक था और उस राजा ने उस गन्धर्व से महान् युद्ध किया था और उस माला को लेने के लिये समुद्यत हो गया था।

विक्रियं समरे मालां गृहीत्वा दुर्जयो द्विजाः।

जगाम तामप्सरसं कालिन्दीं इन्द्रमादरात्॥ २३॥

हे द्विजगण! समर में उस गन्धर्व को पराजित करके उस दुर्जय ने उस माला को ग्रहण कर लिया था और फिर कालिन्दी के तट पर उसी अप्सरा को देखने के लिए आदर से पहुँच गया था।

अदृष्ट्वाप्सरसं तत्र कामबाणाभिपीडितः।

बध्नाम सकलां पृथ्वीं सप्तद्वीपसमन्विताम्॥ २४॥

वहाँ पर उस अप्सरा को न देखकर वह काम के बाणों से बहुत पीडित हुआ था और फिर सातों द्वीपों से समन्वित इस सम्पूर्ण भूमि पर भ्रमण करने लगा था।

आक्रम्य हिमवत्पार्श्वमुर्वशीदर्शनोत्सुकः।

जगाम शैलप्रवरं हेमकूटमिति क्षुत्तम्॥ २५॥

उर्वशी के दर्शन करने को परम उत्सुक होकर उसने हिमालय के पार्श्व भाग का आक्रमण करके शैलों में प्रवर हेमकूट पर वह चला गया— ऐसा सुना है।

तत्र तत्राप्यरोवर्या दृष्ट्वा तं सिंहविक्रमम्।

कामं सन्दधिरै घोरं भूषितं चित्रमालया॥ २६॥

वहाँ-वहाँ पर रहने वाली श्रेष्ठ अप्सराएँ उस सिंह के समान विक्रम वाले राजा को देखकर के चित्रमाला से भूषित घोररूप कामदेव ही मानने लगीं थीं।

संस्मरन्नुर्वशीवाक्यं

तस्यां संसक्तमानसः।

न पश्यति स्म ताः सर्वा

गिरेः शृङ्गाणि जग्मिवान्॥ २७॥

उर्वशी के वाक्य का स्मरण करते हुए उसी में अच्छी प्रकार आसक्त मन वाले उस राजा ने उन सबको नहीं देखा और वह पर्वत को शिखरों पर चला गया था।

तत्राप्यप्सरसं दिव्यमदृष्ट्वा कामपीडितः।

देवलोकं महामेरुं ययौ देवपराक्रमः॥ २८॥

वहाँ पर भी उस दिव्य अप्सरा को न देखकर काम से पीड़ित वह देवतुल्य पराक्रमी राजा महामेरु पर स्थित देवलोक पर चला गया।

स तत्र मानसं नाम सरस्वतीलोक्यविक्रुतम्।

धेजे शृङ्गयतिक्रम्य स्वबाहुबलभाविताः॥२९॥

तस्य तीरेषु सुभगाञ्जरनीमतिलालसापु।

दृष्टवाननवद्याङ्गी तस्यै मालान्ददौ पुनः॥३०॥

अपने बाहुबल से पूजित वह राजा उस पर्वत के एक शिखर को पारकर तीनों लोकों में प्रसिद्ध मानस नामक सरोवर पर गया। वहाँ उसके तट पर विचरण करती हुई अति भाग्यशाली, काम-लालसा से युक्त, और निर्दोष अङ्गों वाली उस उर्वशी को देखा था। तब राजा ने उसी को वह दिव्य माला दे दी।

स मालया तदा देवीं भूषितां प्रेक्ष्य मोहितः।

रेमे कृतार्थमात्मानं जानानः सुचिरन्तया॥३१॥

उस समय दिव्य माला से भूषित उस देवी अप्सरा को देखकर वह मोहित हो गया और अपने आपको परम कृतार्थ मानता हुआ उसी के साथ बहुत समय तक रमण किया।

अधोर्वशीं राजवर्षं रतान्ते वाक्यमब्रवीत्।

किं कृतं भवता वीर पुरीं गत्वा तदा नृपा॥३२॥

इसके अनन्तर रति-क्रिया समाप्त होने पर उस उर्वशी ने उस श्रेष्ठ राजा से यह वाक्य कहा था— हे वीर! आपने अपनी नगरी में जाकर क्या किया था।

स तस्यै सर्वपाघट्टं पत्न्या यत्समुदीरितम्।

कण्वस्य दर्शनञ्चैव मालापहरणं तथा॥३३॥

श्रुत्वैतद्व्याहृतं तेन गच्छेत्प्राह हितैषिणी।

शापं दास्यति ते कण्वो ममापि भवतः प्रिया॥३४॥

उसके ऐसा कहने पर जो भी कुछ उसकी पत्नी ने कहा था, राजा ने वह सब कह दिया। (मार्ग में) कण्व ऋषि का दर्शन और दिव्य माला के अपहरण की बात भी कही। उस राजा के द्वारा कही हुई सब बातें सुनकर उस हितैषिणी उर्वशी ने कहा— तुम जाओ। क्योंकि यह कण्व ऋषि आपको और आपकी पत्नी मुझे भी शाप दे देंगे।

तयासकृन्वहाराजः प्रोक्तोऽपि मदमोहितः।

न च तत्कृतवान्वाक्यं तत्र संन्यस्तमानसः॥३५॥

इस तरह उसके बार-बार कहने पर भी मदमोहित महाराज ने उसके वचन को नहीं किया क्योंकि उसका मन उसीमें ही संसक्त था।

तदोर्वशीं कापरूपा राज्ञे स्वं रूपमुत्कटम्।

सुरोमज्ञं पिङ्गलाक्षं दर्शयामास सर्वदा॥३६॥

तब उर्वशी ने अपनी इच्छानुसार रूप धारण करने वाली होने से, राजा को अपना भयावह रूप दिखाया था जो सर्वदा अतिशय रोमों से युक्त तथा पिङ्गल नेत्रों वाला था।

तस्यां विरक्तचेतस्कः स्मृत्वा कण्वाभिभाषितम्।

धिह्मापिति धिनिष्ठस्य तपः कर्तुं सभारभत्॥३७॥

उस समय (विकराल रूप को देखकर) राजा उसमें विरक्त चित्त वाला हो गया था और कण्व के (प्रायश्चित्तरूप) वचन का स्मरण करके “मुझको धिक्कार है” ऐसा निश्चय करके तप करना आरम्भ कर दिया।

संवत्सरद्वादशकं कन्दमूलफलाशनः।

भूय एव द्वादशकं वायुभक्षोऽभवत्तृपः॥३८॥

उसने बारह वर्ष पर्यन्त कन्द, मूल और फलों का हा आहार ग्रहण किया और फिर अन्य बारह वर्ष तक केवल वायु का ही भक्षण करके रहा था।

गत्वा कण्वाश्रमं भीत्या तस्मै सर्वं न्यवेदयत्।

वासमप्सरसा भूयस्तपोयोगमनुत्तमम्॥३९॥

इसके उपरान्त राजा ने कण्व के आश्रम में जाकर भयपूर्वक ऋषि को अप्सरा के साथ सहवास करना और फिर उत्तम तपोयोग करना आदि संपूर्ण वृत्तान्त बता दिया।

वीक्ष्य तं राजशार्दूलं प्रसन्नो भगवानृषिः।

कर्तुं कामो हि निर्वीजं तस्याद्यपिदमब्रवीत्॥४०॥

उस श्रेष्ठ राजा को देखकर भगवान् ऋषि परम प्रसन्न हुए। फिर उसके पाप को निर्वीज करने की इच्छा से ऋषि ने उस राजा से यह वचन कहा।

कण्व उवाच

गच्छ वाराणसीं दिव्यामीश्वराद्युषितां पुरीम्।

आस्ते मोचयितुं लोकं तत्र देवो महेश्वरः॥४१॥

कण्व ने कहा— हे राजन्! अब तुम वाराणसी जाओ, जो नगरी परम दिव्य और ईश्वर से अभ्युषित है। वहाँ पर देव महेश्वर सम्पूर्ण लोक को पापों से मुक्त कराने के लिए ही वहाँ वास करते हैं।

स्नात्वा सन्तर्ष्य विश्विन्द्रायां देवताः पितॄन्।

दृष्ट्वा विश्वेश्वरं लिङ्गं कित्त्विधान्योक्ष्यसे क्षणात्॥४२॥

वहाँ गङ्गा में विधिपूर्वक स्नान करके और देवगण तथा पितरों को तर्पण करके विश्वेश्वर शिव के लिङ्ग का दर्शन

करना। ऐसा करने से क्षणभर में ही पापों से मुक्त हो जाओगे।

प्रणम्य शिरसा कण्वमनुज्ञाय च दुर्जयः।

वाराणस्यां हरं दृष्ट्वा पापान्मुक्तोऽभवत्ततः॥४३॥

तब वह दुर्जय सिर से भगवान् कण्व ऋषि को प्रणाम करके उनसे अनुमति प्राप्त कर वाराणसी गया। वहाँ भगवान् हर के दर्शन करके सब पापों से मुक्त भी हो गया था।

जगाम स्वपुरीं शृष्ट्वां पालयामास मेदिनीम्।

याजयामास तं कण्वो याचितो धृणया मुनिः॥४४॥

इसके बाद राजा अपनी परम उज्ज्वल नगरी में चला गया था और पृथ्वी का पालन करने लगा था। उस कण्व मुनि ने राजा के द्वारा याचना करने पर कृपा करके यज्ञ करवाया था।

तस्य पुत्रोऽथ मतिमान् सुप्रतीक इति स्मृतः।

वभूव जातमात्रं तं राजानमुपतस्थिरे॥४५॥

उर्वश्याञ्च महावीर्याः सप्त देवसुतोपमाः।

कन्या जगृहिरे सर्वा गन्धर्व्यो दक्षिता द्विजाः॥४६॥

उस राजा का सुप्रतीक नामक एक बुद्धिमान् पुत्र हुआ था। उसके उत्पन्न होते ही उर्वशी में भी देव-पुत्रों के समान महान् शक्तिसम्पन्न सात पुत्र हुए थे। वे सब भी वहाँ उपस्थित हो गये। हे द्विजगण! उन सबने गन्धर्व की प्यारी कन्याओं को (पत्नीरूप में) ग्रहण किया था।

एष वः कथितः सम्यक् सहस्रजित उत्तमः।

वंशः पापहरो नृणां क्रोष्टोरपि निबोधत॥४७॥

यह आप सबको सहस्रजित के परमोत्तम वंश का वर्णन किया है, जो मनुष्यों के पापों का हरण करने वाला है। अब (सहस्रजित् के छोटे भाई) क्रोष्टु के वंश को भी मुझ से समझ लो।

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशानुकीर्तने

त्रयोविंशोऽध्यायः॥२३॥

चतुर्विंशोऽध्यायः

(यदुवंशकीर्ति का वर्णन)

सूत उवाच

क्रोष्टोरेकोऽभवत्पुत्रो वृजिनीवानिति श्रुतः।

तस्य पुत्रोऽभवत्ख्यातिः कुशिकस्तत्सुतोऽभवत्॥१॥

सूत बोले— क्रोष्टु का वृजिनीवान् नाम से प्रसिद्ध एक पुत्र हुआ। उसका पुत्र ख्याति हुआ और उसका भी पुत्र कुशिक नाम वाला हुआ।

कुशिकादभवत्पुत्रो नाम्ना चित्ररथो बली।

अथ चैत्ररथिलोके शशविन्दुरिति स्मृतः॥२॥

कुशिक का पुत्र बलवान् चित्ररथ हुआ। चित्ररथ का पुत्र लोक में शशविन्दु नाम से विख्यात हुआ।

तस्य पुत्रः पृथुयशा राजाभूद्धर्मतत्परः।

पृथुकर्मा च तत्पुत्रस्तस्मात्पृथुजयोऽभवत्॥३॥

उसका पुत्र राजा पृथुयशा हुआ, जो धर्मपरायण था। उसके पुत्र का नाम पृथुकर्मा था। पृथुकर्मा का पुत्र पृथुजय हुआ।

पृथुकीर्तेरभूतस्मात्पृथुदानस्ततोऽभवत्।

पृथुश्रवास्तस्य पुत्रस्तस्यासीत्पृथुसत्तमः॥४॥

उससे पृथुकीर्ति हुआ और उससे पृथुदान। पृथुदान का पुत्र पृथुश्रवा और उससे पृथुसत्तम का जन्म हुआ।

उशनास्तस्य पुत्रोऽभूच्छतेषुस्तत्सुतोऽभवत्।

तत्पादौ रुक्मकवचः परावृत्तश्च तत्सुतः॥५॥

पृथुसत्तम का पुत्र उशना और उसका पुत्र शतेषु हुआ। उससे रुक्मकवच का जन्म हुआ और उसका पुत्र परावृत्त हुआ।

परावृत्तसुतो जज्ञे यामघो लोकविश्रुतः।

तस्माद्दिदर्भः सञ्जने विदर्भात्कवचकौशिकौ॥६॥

परावृत्त का पुत्र यामघ संसार में प्रसिद्ध हुआ। उससे विदर्भ नामक पुत्र का जन्म हुआ और विदर्भ से ऋथ और कौशिक नाम के दो पुत्र हुए।

लोमपादस्तृतीयसु वभूस्तस्यात्मजो नृपः।

धृतिस्तस्याभवत्पुत्रः श्वेतस्तस्याप्यभूत्सुतः॥७॥

उसका तीसरा पुत्र लोमपाद था। उसका आत्मज राजा वभु हुआ। उसका पुत्र धृति और धृति का पुत्र श्वेत हुआ।

श्वेतस्य पुत्रो बलवात्रामा विश्वसहः स्मृतः।

तस्य पुत्रो महावीर्यः प्रभावात्कौशिकः स्मृतः॥८॥

श्वेत का पुत्र बलवान् विश्वसह नाम से प्रसिद्ध हुआ था। उसका पुत्र महावीर्य था, जो अपने प्रभाव से कौशिक नाम से प्रसिद्ध हुआ।

अभूतस्य सुतो धीमान् सुमन्तस्ततोऽनलः।

अनलस्य सुतः श्वेनिः श्वेनेरन्येऽभवन्सुताः॥९॥

उसका पुत्र धीमान् सुमन्त हुआ और उससे अनल की उत्पत्ति हुई। अनल का पुत्र श्वेनि था और उससे अनेक पुत्रों ने जन्म लिया।

तेषां प्रधानो द्युतिमान्वपुष्मान्त्सुतोऽभवत्।

वपुष्मतो बृहन्मेधाः श्रीदेवस्तत्सुतोऽभवत्॥१०॥

उनमें प्रधान था द्युतिमान् हुआ। द्युतिमान् का पुत्र वपुष्मान् हुआ। वपुष्मान् का पुत्र बृहन्मेधा और उसका पुत्र श्रीदेव हुआ।

तस्य वीतरथो विप्रा स्तृभक्तो महाबलः।

ऋयस्याप्यभवत्कुन्तिर्वृष्णिस्तस्याभवत्सुतः॥११॥

विप्रवृन्द! श्रीदेव का पुत्र शिवभक्त एवं महाबली वीतरथ हुआ। ऋथ का पुत्र कुन्ति और कुन्ति से वृष्णि उत्पन्न हुआ।

तस्मान्नवरथो नाम वभूव सुमहाबलः।

कदाचिन्मृगयां यातो दृष्ट्वा राक्षसमूर्जितम्॥१२॥

उससे अत्यन्त महाबली पुत्र उत्पन्न हुआ। किसी समय वह शिकार खेलने गया तो एक बड़ा तेजस्वी राक्षस उसे दिखाई पड़ा।

दुद्राव महताविष्टो भयेन मुनिपुङ्गवाः।

अन्वधावत् संकृद्धो राक्षसस्तं महाबलः॥१३॥

मुनिश्रेष्ठों! महान् भय से आविष्ट हो राजा भागने लगा। अत्यन्त क्रोध महाबली राक्षस ने उसका पीछा किया।

दुर्योधनोऽग्निसंकाशः शूलासक्तमहाकरः।

राजा नवस्थो भीतो नातिदूरादवस्थितम्॥१४॥

अपश्यत्परमं स्थानं सरस्वत्याः सुगोपितम्।

स तद्वेगेन महता सम्प्राप्य प्रतिमावृषः॥१५॥

वह दुर्योधन राक्षस अग्नि के समान देदीप्यमान और उसके हाथ में त्रिशूल था। उसे देखकर भय को प्राप्त राजा नवरथ ने कुछ ही दूर पर स्थित सरस्वती देवी का परम

सुरक्षित एक स्थान (मन्दिर) देखा। वह बुद्धिमान् राजा बड़े वेग के साथ वहाँ पहुँच गया।

ववन्दे शिरसा दृष्ट्वा सप्तादेवीं सरस्वतीम्।

तुष्ट्वाव वाग्भिरिष्टाभिर्बद्धाङ्गुलिरमित्रजित्॥१६॥

वहाँ साक्षात् सरस्वती देवी का दर्शन करके उसने सिर झुकाकर प्रणाम किया। शत्रुजयी उस राजा ने हाथ जोड़कर इष्ट वाक्यों से स्तुति की।

पपात दण्डवद्भूपी त्वयाहं शरणङ्गतः।

नमस्यामि महादेवीं सप्तादेवीं सरस्वतीम्॥१७॥

वह भूमि पर दण्डवत् गिर गया और बोला— मैं आपका शरणागत हूँ। मैं महादेवी साक्षात् सरस्वती देवी को नमस्कार करता हूँ।

वाग्देवतामनाद्यन्तापीधरिं ब्रह्मचारिणीम्।

नमस्ये जगतां योनिं योगिनीं परमां कलाम्॥१८॥

वाग्देवतारूप, आदि और अन्त से रहित, ईश्वरी, ब्रह्मचारिणी, संसार का उद्भव-स्थान, योगिनी तथा परम कलारूप आपको मैं नमस्कार करता हूँ।

हिरण्यगर्भसम्भूतां त्रिनेत्रां चन्द्रशेखराम्।

नमस्ये परमानन्दां चित्कलां ब्रह्मरूपिणीम्॥१९॥

हिरण्यगर्भ (ब्रह्मा) से उत्पन्न, तीन आँखों वाली, मौलि पर चन्द्रमा को धारण करने वाली, परमानन्दस्वरूप, चित्स्वरूप, कलास्वरूप तथा ब्रह्मरूपिणी को नमस्कार करता हूँ।

पाहि मां परमेशानि भीतं शरणमागतम्।

एतस्मिन्नन्तरे कृद्धो राजानं राक्षसेश्वरः॥२०॥

हनुं समागतः स्वानं यत्र देवी सरस्वती।

समुद्यम्य तथा शूलं प्रविष्टो बलगर्वितः॥२१॥

हे परमेश्वरो! भयभीत एवं शरणागत हुए मेरी आप रक्षा करें। इसी बीच क्रोध हुआ राक्षसराज राजा को मारने के लिए उस स्थान में जा पहुँचा, जहाँ देवी सरस्वती थीं। वह राक्षस बल से गर्वित होकर हाथ में त्रिशूल उठाकर प्रविष्ट हुआ था।

त्रिलोकमातुर्हि स्थानं शशाङ्कदित्यसन्निभम्।

तदन्तरे महद्भूतं युगान्तादित्यसन्निभम्॥२२॥

त्रैलोक्य की माता सरस्वती का वह स्थान चन्द्रमा और सूर्य के समान था। इतने में प्रलयकालिक सूर्य के समान एक पुरुष वहाँ उत्पन्न हुआ।

शूलेनोरसि निर्भिद्य पातयामास तं भुवि।
गच्छेन्वाह महाराज न स्वातव्यं त्वया पुनः॥ २३॥

उसने राक्षस की छाती पर त्रिशूल से वार करके उसे भूमि पर गिरा दिया और राजा से कहा— हे महाराज! जाओ। अब यहाँ आपको रुकना नहीं चाहिए।

इदानीं निर्भयस्तूर्णं स्थानेऽस्मिन् राक्षसो हतः।
ततः प्रणम्य हृष्टात्मा राजा नवरथः परम्॥ २४॥
पुरीं जगाम विप्रेन्द्राः पुरन्दरपुरोपमाम्।
स्थापयामास देवेशीं तत्र भक्तिसमन्वितः॥ २५॥

अब तुम शोष निर्भय हो जाओ। इस स्थान में राक्षस मारा गया है। हे विप्रेन्द्रो! तदनन्तर राजा नवरथ अत्यन्त प्रसन्न होकर प्रणाम करके अपनी इन्द्रपुरी के समान सुशोभित श्रेष्ठ नगरी में चला गया। वहाँ उसने देवेश्वरी सरस्वती की भक्तिभावपूर्वक स्थापना की।

ईजे च विविधैर्यज्ञैर्होमैर्दिवीं सरस्वतीम्।
तस्य चासीद्दशरथः पुत्रः परमधार्मिकः॥ २६॥
देव्या भक्तो महातेजाः शकुनिस्तस्य चात्मजः।
तस्मात्करमभः सम्भूतो देवरातोऽभवत्ततः॥ २७॥

विविध यज्ञों और हवनों से देवी सरस्वती की आराधना की। उस नवरथ का पुत्र परम धार्मिक दशरथ हुआ। वह भी देवी का भक्त और महातेजस्वी था। उसका पुत्र शकुनि हुआ। उससे करमभ उत्पन्न हुआ और उससे देवरात हुआ।

ईजे स चाश्रमेधेन देवक्षत्रञ्च तत्सुतः।
मधुस्तस्य तु दायदस्तस्मात्कुरुजायता॥ २८॥

उस देवरात ने अश्रमेध यज्ञ किया और उसका पुत्र देवक्षत्र हुआ। देवक्षत्र का पुत्र मधु हुआ और उसका पुत्र कुरु उत्पन्न हुआ था।

पुत्रद्वयमभूत्तस्य सुत्रामा चानुरेव च।
अनोस्तु प्रियगोत्रोऽभूद्दशुस्तस्य च रिक्थमाका॥ २९॥

कुरु के दो पुत्र हुए थे— सुमात्रा और अनु। अनु का पुत्र प्रियगोत्र हुआ और उसका पुत्र अंशु।

अथांशोरस्यको नाम विष्णुभक्तः प्रतापवान्।
महात्मा दाननिरती धनुर्वेदविदां वरः॥ ३०॥

अंशु का पुत्र विष्णुभक्त और प्रतापी अन्धक हुआ। वह महात्मा, दान में निरत तथा धनुर्वेद वेत्ताओं में श्रेष्ठ था।

स नारदस्य वचनाद्वासुदेवार्चनं रतः।
शास्त्रं प्रवर्तयामास कुण्डगोलादिभिः श्रुतम्॥ ३१॥

वह नारद के वचन से वासुदेव की अर्चना में तत्पर रहता था। उसने कुण्ड और गोल आदि वर्ण-संकरों द्वारा स्वीकृत शास्त्रों को आगे प्रवर्तित किया।

तस्य नाम्ना तु विख्यातं सात्वतानाञ्च शोभनम्।
प्रवर्तते महच्छास्त्रं कुण्डादीनां हितावहम्॥ ३२॥

उसके नाम से प्रसिद्ध वह महान् शास्त्र सात्वतों के लिए सुन्दर और कुण्ड आदि लोगों के लिए कल्याणकारक होकर प्रचलित हुआ।

सात्वतस्तस्य पुत्रोऽभूत्सर्वशास्त्रविशारदः।
पुण्यश्लोको महाराजस्तेन वै तत्प्रवर्तितम्॥ ३३॥

अन्धक का पुत्र सात्वत सकल-शास्त्रों में पारंगत था। पवित्र-कीर्ति वाले उस महाराज ने उस शास्त्र को प्रवर्तित किया था।

सात्वतान्सात्वतसम्पन्नान्कौशल्या सुपुत्रे सुतान्।
अन्धकं वै महाभोजं वृष्णि देवावृधं नृपम्॥ ३४॥

(उसी की पत्नी) कौशल्या ने सात्वत नाम वाले शक्तिसम्पन्न पुत्रों को उत्पन्न किया। जिनके नाम थे— अन्धक, महाभोज, वृष्णि और राजा देवावृध।

ज्येष्ठञ्च भजनामाख्यं धनुर्वेदविदां वरम्।
तेषां देवावृधो राजा चचार परमं तपः॥ ३५॥

इन सबमें ज्येष्ठ था भजमान, जो धनुर्वेद के ज्ञाताओं में श्रेष्ठ था। इन भाइयों में राजा देवावृध ने परम तप किया था।

पुत्रः सर्वगुणोपेतो मम भूयादिति प्रभुः।
तस्य बभूविति ख्यातः पुण्यश्लोकोऽभवद्वृषः॥ ३६॥

उसने भगवान् से प्रार्थना की कि मेरा पुत्र सर्वगुणी हो। उसका पुत्र बभु नाम से प्रसिद्ध हुआ था, जो पवित्रकीर्ति वाला था।

धार्मिको रूपसम्पन्नस्तत्त्वज्ञानरतः सदा।
भजमानाः श्रियदिव्यां भजमानाद्द्विजज्ञिरे॥ ३७॥

बभु धार्मिक, रूपसम्पन्न और तत्त्वज्ञान में सदा निरत रहने वाला था। भजमान से दिव्य लक्ष्मी को धारण करने वाले पुत्र उत्पन्न हुए।

तेषां प्रधानी विख्यातौ निमिः कृकण एव च।
महाभोजकुले जाता भोजा वैमानुकास्तथा॥ ३८॥

1. (सधवा स्त्री के गर्भ से उत्पन्न जारज पुत्र को 'कुण्ड' और विधवा के जारज पुत्र को 'गोल' कहते हैं)

उनमें प्रधान दो पुत्र प्रसिद्ध हुए— निमि और कृकण।
महाभोज के वंश में भोज तथा वैमातृक नामक पुत्र हुए थे।

वृष्णेः सुमित्रो यत्नवानभिप्रसिप्तिस्तथा।

अनमित्रादभृन्निघ्नो निघ्नस्य द्वौ बभूवतुः॥३९॥

वृष्णि के बलवान् पुत्र सुमित्र, अनमित्र तथा तिमि हुए।
अनमित्र से निघ्न हुआ और निघ्न के दो पुत्र हुए।

प्रसेनस्तु महाभागः सत्राजिन्नाम चोत्तमः।

अनमित्रात्सिनिजर्ज्ञे कनिष्ठो वृष्णिन्दनात्॥४०॥

उनमें एक था महाभाग प्रसेन और दूसरा था उत्तम
सत्राजित्। अनमित्र से सिनि उत्पन्न हुआ। वृष्णि के पुत्र
अनमित्र से कनिष्ठ सिनि उत्पन्न हुआ।

सत्यवाक् सत्यसम्पन्नः सत्यकस्तत्सुतोऽभवत्।

सात्यकिर्युयुधानस्तु तस्यासङ्गोऽभवत्सुतः॥४१॥

उसका पुत्र सत्यक हुआ जो सत्यवक्ता होने से
सत्यसम्पन्न नाम से प्रसिद्ध था। सत्यक का पुत्र युयुधान
और उसका पुत्र असंग हुआ।

कुणिस्तस्य सुतो धीमांस्तस्य पुत्रो युगन्धरः।

माद्ग्रां वृष्णिः सुतो जज्ञे वृष्णैर्वे यदुनन्दनः॥४२॥

असंग का पुत्र बुद्धिमान् कुणि हुआ और कुणि का पुत्र
युगन्धर था। माद्ग्री से यदुनन्दन वृष्णि का जन्म हुआ।

जज्ञाते तनयौ वृष्णेः श्वफल्कश्चित्रकस्तु हि।

श्वफल्कः काशिराजस्य सुतां भार्यापविन्दत॥४३॥

वृष्णि के दो पुत्र हुए— श्वफल्क और चित्रक। श्वफल्क ने
काशिराज की पुत्री को भार्या के रूप में प्राप्त किया।

तस्यामजनयत्पुत्रमकूरं नाम धार्मिकम्।

उपमंगु तथा मंगुऽन्ये च बहवः सुताः॥४४॥

उसमें अकूर नामक धार्मिक पुत्र को उत्पन्न किया।
उपमंगु, मंगु तथा अन्य भी बहुत से पुत्र उसके हुए।

अकूरस्य स्मृतः पुत्रो देववानिति विव्रुतः।

उपदेवश्च देवात्मा तयोर्विष्णुप्रमाथिनौ॥४५॥

अकूर का एक पुत्र देववान् नाम से प्रसिद्ध हुआ। उपदेव
और देवात्मा भी उसके पुत्र थे। उन दोनों के दो पुत्र थे—
विश्व और प्रभावो।

चित्रकस्याभवत्पुत्रः पृथुर्विपृथुवै च।

अश्वग्रीवः सुबाहुश्च सुधाश्वकगवेषकौ॥४६॥

चित्रक के पुत्र पृथु, विपृथु, अश्वग्रीव, सुबाहु, सुधाश्वक
और गवेषक हुए।

अन्धकस्य सुतायान्तु लेभे च चतुरः सुतान्।

कुकुरं भजमानञ्च शमीकं बलगर्वितम्॥४७॥

(कश्यप की) पुत्री में अन्धक के चार पुत्र हुए— कुकुर,
भजमान, शमीक और बलगर्वित।

कुकुरस्य सुतो वृष्णिवृष्णोस्तु तनयोऽभवत्।

कपोतरोषा विख्यातस्तस्य पुत्रो विलोमकः॥४८॥

कुकुर का पुत्र वृष्णि और वृष्णि का पुत्र कपोतरोषा
विख्यात हुआ। उसका पुत्र विलोमक हुआ था।

तस्यासीतुम्बुरुसखा विद्वान्युत्रस्तमः किल।

तमस्याप्यभवत्पुत्रस्तथैवानकदुन्दुभिः॥४९॥

विलोमक का विद्वान् पुत्र तमस् हुआ जो तुम्बुरु गन्धर्व
का मित्र था। उसी प्रकार तमस् का पुत्र आनकदुन्दुभि हुआ।

स गोवर्द्धनमासाद्य तताप विपुलं तपः।

वरं तस्मै ददौ देवो ब्रह्मा लोकमहेश्वरः॥५०॥

वंशस्ते चाक्षया कीर्तिर्ज्ञानयोगस्तथोत्तमः।

गुरोरप्यधिकं विप्राः कामरूपित्वमेव च॥५१॥

उसने गोवर्धन पर्वत पर जाकर महान् तप किया। लोक-
महेश्वर ब्रह्मदेव ने उसे वरदान दिया कि तुम्हारा वंश बढ़े,
अक्षय कीर्ति और उत्तम ज्ञानयोग प्राप्त हो। हे विप्रगण! उसे
गुरु बृहस्पति से भी अधिक इच्छानुसार रूप धारण करने
का सामर्थ्य प्राप्त हो (ऐसा वर दिया)।

स लब्ध्वा वरमव्यग्रो वरेण्यो वृषवाहनम्।

पूजयामास गानेन स्थाणुं त्रिदशपूजितम्॥५२॥

ऐसा वर प्राप्त करके निश्चिन्त होकर अति श्रेष्ठ वह राजा
(आनकदुन्दुभि) देवपूजित, वृषवाहन शिव का गायन के
द्वारा पूजन करने लगा।

तस्य गानरतस्याश्च भगवानम्बिकापतिः।

कन्यारत्नं ददौ देवो दुर्लभं त्रिदशैरपि॥५३॥

गान में निरत रहने वाले उस राजा को पार्वतीपति शंकर
ने एक देवताओं के लिए भी दुर्लभ एक कन्यारूपी रत्न
प्रदान किया।

तथा स सङ्गतो राजा गानयोगमनुत्तमम्।

अशिक्षयदमित्रघ्नः प्रियां तां भ्रान्तलोचनाम्॥५४॥

शत्रुहन्ता उस राजा ने उससे संगत होकर विभ्रमयुक्त नेत्रों
वाली उस प्रिया को अत्युत्तम गानयोग (संगीतकला) की
शिक्षा दी।

तस्यामुत्पादयामास सुभुजं नाम शोभनम्।
रूपलावण्यसम्पन्नां ह्रीमतीमिति कन्यकाम्॥५५॥

उस पत्नी में आनकदुन्दुभि ने सुभुज नामक एक सुन्दर पुत्र और रूपलावण्य से सम्पन्न ह्रीमती नामक एक कन्या को जन्म दिया।

ततस्तं जननी पुत्रं बाल्ये वयसि शोभनम्।
शिक्षयामास विधिवद्गानविद्याञ्च कन्यकाम्॥५६॥

तब उस पुत्र और पुत्री को माता ने बाल्यावस्था में गान-विद्या की विधिवत् शिक्षा दी।

कृतोपनयनो वेदानधीत्य विधिवद्गुरोः।
उद्धवाहात्मजां कन्यां गन्धर्वाणां तु मानसीम्॥५७॥

उस बालक सुभुज ने उपनयन संस्कार के बाद गुरु से वेदों को विधिपूर्वक पढ़ने के पश्चात् गन्धर्वों की मानसी कन्या से विवाह किया।

तस्यामुत्पादयामास पञ्च पुत्राननुत्तमान्।
वीणावादनतत्त्वज्ञानं गानशास्त्रविशारदान्॥५८॥

उसमें सुभुज ने अत्युत्तम पाँच पुत्रों को उत्पन्न किया। वे सब वीणा-वादन के रहस्य को जानने वाले और गानशास्त्र में विशारद थे।

पुत्रैः पौत्रैः सपत्नीको राजा गानविशारदः।
पूजयामास गानेन देवं त्रिपुराशनम्॥५९॥

वह गानविद्या में विशारद राजा पुत्रों, पौत्रों और पत्नी समेत गानकला के द्वारा त्रिपुरासुर का नाश करने वाले शंकर की पूजा करता था।

ह्रीमतीञ्चारुसर्वाङ्गीं श्रीमिवायतलोचनाम्।
सुबाहुनामा गन्धर्वस्तामादाय ययौ पुरीम्॥६०॥

सर्वाङ्गसुन्दरी तथा लक्ष्मी के समान विशाल नेत्रों वाली अपनी पुत्री ह्रीमती का विवाह सुबाहु नामक गन्धर्व से किया, जो उसे लेकर अपनी नगरी में चला गया।

तस्यामप्यध्वन् पुत्रा गन्धर्वस्य सुतेजसः।
सुषेणधीरसुग्रीवसुभोजनरवाहनाः॥६१॥

उसमें भी अति तेजस्वी उस गन्धर्व के पुत्र हुए— सुषेण, धीर, सुग्रीव, सुभोज एवं नरवाहन।

अथासीदभिजित्पुञ्जन्दोदकदुन्दुभेः।
पुनर्वसुञ्जाभिजितः सप्यभूवाहुकस्ततः॥६२॥

अनन्तर चन्दनोदकदुन्दुभि का अभिजित् नामक एक पुत्र उत्पन्न हुआ। अभिजित् का पुत्र पुनर्वसु और उससे आहुक उत्पन्न हुआ।

आहुकस्योत्प्रेसेन्ध्र देवकश्च द्विजोत्तमाः।
देवकस्य सुता वीरा जज्ञिरे त्रिदशोपमाः॥६३॥

हे द्विजश्रेष्ठों! आहुक के दो पुत्र हुए— उत्प्रेसेन तथा देवक। देवक के देवताओं जैसे बहुत से वीर पुत्र उत्पन्न हुए।

देववानुपदेवश्च सुदेवो देवरक्षितः।
तेषां स्वसारः सप्तासन्वसुदेवाय तां ददौ॥६४॥

धृतदेवोपदेवा च तथान्या देवरक्षिता।
श्रीदेवा शान्तिदेवा च सहदेवा च सुकृता॥६५॥

देवकी चापि तासां नु वरिष्ठभूतसुमध्यमा।
उत्प्रेसेनस्य पुत्रोऽभून्व्यग्रोधः कंस एव च॥६६॥

सुभूमि राष्ट्रपालश्च तुष्टिमाञ्छकुरेव च।
भजमानादभूपुत्रः प्रख्यातोऽसौ विदूरथः॥६७॥

उनके नाम हैं— देवान्, उपदेव, सुदेव और देवरक्षित। उनकी बहनें सात थीं— धृतदेवा, उपदेवा, देवरक्षिता, श्रीदेवा, शान्तिदेवा, सहदेवा और देवकी। उत्तम व्रत वाली तथा सुन्दरी देवकी उन बहनों में सबसे बड़ी थी, जो वसुदेव को दी गईं। उत्प्रेसेन के पुत्र थे— न्यग्रोध और कंस, सुभूमि, राष्ट्रपाल, तुष्टिमान् और शंकु। (सत्वत के पुत्र) भजमान से विदूरथ नामक प्रख्यात पुत्र उत्पन्न हुआ।

तस्य सूरसमस्तस्मात्प्रतिक्षिञ्च्य तत्सुतः।
स्वयंभोजस्ततस्तस्माद्भात्रीकः शत्रुतापनः॥६८॥

विदूरथ का सूरसम और उसका पुत्र प्रतिक्षत्र हुआ। प्रतिक्षत्र का पुत्र स्वयंभोज और उसका पुत्र शत्रु को तपाने वाला धात्रीक हुआ।

कृतवर्माथ तत्पुत्रः शूरसेनः सुतोऽभवत्।
वसुदेवोऽथ तत्पुत्रो नित्यं धर्मपरायणः॥६९॥

धात्रीक का पुत्र कृतवर्मा और कृतवर्मा का पुत्र शूरसेन हुआ। शूरसेन का पुत्र नित्य धर्मपरायण वसुदेव हुआ।

वसुदेवान्महाबाहुर्वासुदेवो जगद्गुरुः।
वभूव देवकीपुत्रो देवैरभ्यर्क्षितो हरिः॥७०॥

वसुदेवान्महाबाहुर्वासुदेवो जगद्गुरुः।
वभूव देवकीपुत्रो देवैरभ्यर्क्षितो हरिः॥७०॥

वसुदेव से महापराक्रमी, जगद्गुरु वासुदेव कृष्ण हुए। देवताओं द्वारा प्रार्थना करने पर श्रीविष्णु देवकी के पुत्ररूप में अवतर्ण हुए।

रोहिणी च महाभाग वसुदेवस्य शोभना।

असूत पत्नी संकर्षं रामं ज्येष्ठं हलायुधम्॥७१॥

वसुदेव की दूसरी सुन्दर पत्नी महाभाग्यशाली रोहिणी ने हल अस्त्र वाले ज्येष्ठ पुत्र संकर्षण बलराम को उत्पन्न किया।

स एव परमात्मासी वासुदेवो जगन्मवः।

हलायुधः स्वयं साक्षाच्छेषः सङ्कर्षणः प्रभुः॥७२॥

वे जो वसुदेव के पुत्र वासुदेव कहे गये हैं, वे जगन्मय परमात्मा थे। हलायुध संकर्षण (बलराम) स्वयं प्रभु साक्षात् शेषनाग ही थे।

भृगुज्ञापच्छलेनैव मानयन्मानुषीं तुनम्।

बभूव तस्यां देवक्या रोहिण्यापि माधवः॥७३॥

वस्तुतः भृगु मुनि के शाप के बहाने मनुष्य शरीर को स्वीकार करते हुए स्वयं माधव (विष्णु) ही देवकी में वासुदेवरूप से और रोहिणी बलराम रूप में अवतरित हुए।

उमादेहसमुद्भूता योगनिद्रा च कौशिकी।

नियोगाद्वासुदेवस्य यशोदातनया त्वभूत्॥७४॥

उसी प्रकार वासुदेव की आज्ञा से पार्वती के शरीर से उत्पन्न योगनिद्रारूप कौशिकी देवी यशोदा की पुत्री हुई।

ये चान्ये वसुदेवस्य वासुदेवाप्रजाः सुताः।

प्रागेव कंसस्तान्सर्वाङ्गधान मुनिसत्तमाः॥७५॥

हे मुनिश्रेष्ठों! अन्य जो वसुदेव के पुत्र वासुदेव कृष्ण के जो बड़े भाई हुए, उन सबको कंस ने पहले ही मार दिया था।

सुषेणश्च ततो दायी भद्रसेनो महाबलः।

वज्रदम्भो भद्रसेनः कीर्तिमानपि पूजितः॥७६॥

वसुदेव के सुषेण, दायी, भद्रसेन, महाबल, वज्रदम्भ, भद्रसेन और पूजित कीर्तिमान भी पुत्र हुए थे।

ह्लेष्वेतेषु सर्वेषु रोहिणी वसुदेवतः।

असूत रामं लोकेऽं बलभद्रं हलायुधम्॥७७॥

इन सबके मार दिये जाने पर रोहिणी ने वसुदेव से लोकेऽं, हलायुध, बलभद्र, राम को उत्पन्न किया।

जातेऽथ रामे देवानामादिमात्मानमभ्युतम्।

असूत देवकी कृष्णं श्रीवत्साङ्कितवक्षसम्॥७८॥

बलराम के जन्म के अनन्तर देवों के आदि आत्मारूप, अच्युत और श्रीवत्स चिह्न से अंकित वक्षःस्थल वाले श्रीकृष्ण को देवकी ने उत्पन्न किया।

रेवती नाम रामस्य भार्यासीत्सुगुणाञ्जिता।

तस्यामुत्पादयामास पुत्री द्वौ निशितोल्मुकौ॥७९॥

उत्तम गुणों से युक्त रेवती बलराम की पत्नी हुई। उसमें उन्होंने निशित और उल्मुक नामक दो पुत्रों को उत्पन्न किया।

षोडशस्रीसहस्राणि कृष्णस्याक्लिष्टकर्मणः।

बभूवुञ्जत्प्रजास्तासु शतशोऽथ सहस्रशः॥८०॥

अक्लिष्टकर्मा श्रीकृष्ण की सोलह हजार स्त्रियाँ हुईं। उनसे सैकड़ों और हजारों उनके पुत्र हुए।

चारुदेष्णः सुचारुश्च चारुवेषो यशोधरः।

चारुश्रवा, चारुयशा, प्रद्युम्नः साम्ब एव च॥८१॥

रुक्मिण्यां वासुदेवस्य महाबलपराक्रमाः।

विशिष्टाः सर्वपुत्राणां सम्भूवरिमे सुताः॥८२॥

उनमें मुख्य थे— चारुदेष्ण, सुचारु, चारुवेष, यशोधर, चारुश्रवा, चारुयशा, प्रद्युम्न और साम्ब। ये सभी रुक्मिणी में वासुदेव से उत्पन्न हुए थे। वे महान् बली और पराक्रमी तथा सब पुत्रों में विशिष्ट थे।

तान्दृष्ट्वा तनयान्वीरान् रीक्मिण्येयान्ननार्दनात्।

जाम्बवत्यद्वीत्कृष्णं भार्या तस्य मुचिस्मिता॥८३॥

जनार्दन श्रीकृष्ण से रुक्मिणी में उत्पन्न उन वीर पुत्रों को देखकर उनकी पवित्र हास्य वाली जाम्बवती नामक पत्नी ने कृष्ण को कहा।

मम त्वं पुण्डरीकाक्ष विशिष्टगुणवत्तरम्।

सुरेशसम्मितं पुत्रं देहि दानवसूदन॥८४॥

हे पुण्डरीकाक्ष! हे दानव-मर्दनकारी! मुझे आप देवराजतुल्य अत्यन्त विशिष्ट गुणशाली पुत्र दें।

जाम्बवत्या वचः श्रुत्वा जगन्नाथः स्वयं हरिः।

समारोभे तपः कर्तुं तपोनिधिरिन्दमः॥८५॥

जाम्बवती की बात सुनकर शत्रुदमनकारी, तपोनिधि हरि ने स्वयं तप करना प्रारंभ कर दिया।

1. अन्य पाठान्तर से भिन्न नाम भी प्राप्त होते हैं— सुषेण, उदाधि, भद्रसेन, महाबली ऋजुदास, भद्रदास और कीर्तिमान्।

तच्छृणुष्वं मुनिश्रेष्ठा यथासौ देवकी सुतः।

दृष्ट्वा लेभे सुतं रूढं तप्त्वा तीर्थं महत्तपः॥८६॥

हे मुनिश्रेष्ठो! उस देवकीपुत्र कृष्ण ने जिस प्रकार तीर्थ और महान् तप करके तथा उसके बाद रुद्र का दर्शन करके पुत्र प्राप्त किया था, वह सुनो।

इति श्रीकूर्मपुराणे पूर्वभागे खदुवंशानुकीर्तनं नाम

चतुर्विंशोऽध्यायः॥२४॥

पञ्चविंशोऽध्यायः

(यदुवंश और कृष्ण की कीर्ति का वर्णन)

सूत उवाच

अथ देवो हृषीकेशो भगवान्मुस्योत्तमः।

तताप घोरं पुत्रार्थं निधानं तपसस्तपः॥१॥

सूतजी ने कहा— इसके अनन्तर हृषीकेश भगवान् पुरुषोत्तम ने पुत्र की प्राप्ति के लिए परम घोर तप किया था जो कि वे स्वयं तपों के निधान थे।

स्वेच्छायाप्यवतीर्णोऽसौ कृतकृत्योऽपि विश्वसृक्।

चचार स्वात्मनो मूलं बोधयन्परफेष्ठरम्॥२॥

सम्पूर्ण विश्व के सृजन करने वाले और स्वयं कृतकृत्य होते हुए भी वे अपनी इच्छा से अवतीर्ण हुए थे। ऐसा होने पर भी उन्होंने परमेश्वर को ही अपना मूलस्वरूप बताते हुए लोक में तप किया था।

जगाम योगिभिर्जुष्टं नानापक्षिसमाकुलम्।

आश्रमं नृपमन्योर्वै मुनीन्द्रस्य महात्मनः॥३॥

वे महात्मा महामुनीन्द्र उपमन्यु महर्षि के आश्रम में गये थे, जो अनेक प्रकार के पक्षियों से समाकुल और अनेक योगीजनों द्वारा सेवित था।

पतत्रिराजमारूढः सुपर्णमतितेजसम्।

शंखचक्रगदापाणिः श्रीवत्साङ्कितलक्षणः॥४॥

उस समय वे अत्यन्त तेजस्वी सुपर्ण पक्षीराज गरुड पर आरूढ़ थे और शंख-चक्र तथा गदा हाथों में धारण किये हुए थे एवं श्रीवत्स का चिह्न भी उनके वक्षःस्थल पर अंकित था।

नानाद्रुमलताकीर्णं नानापुष्पोपशोभितम्।

ऋषीणामाश्रमैर्जुष्टं वेदधोषनिनादितम्॥५॥

वह आश्रम अनेक प्रकार के द्रुम और लताओं से समाकुल था तथा विविध प्रकार के पुष्पों से उपशोभित था। ऋषियों के आश्रमों से सेवित और वेदों की ध्वनियों से घोषित वह स्थल था।

सिंहर्क्षशरभाकीर्णं शार्दूलगजसंपुतम्।

विमलस्वादुषानीयैः सरोधिरुपशोभितम्॥६॥

उसमें सिंह—रीछ—शरभ—शार्दूल और गज सब जीव विचरण किया करते थे। वह विमल और परम स्वादु जलों वाले सरोवरों से उपशोभित था।

आरामैर्विविधैर्जुष्टं देवतायतनैः शुभैः।

ऋषिभिर्ऋषिपुत्रैश्च महामुनिगणैस्तथा॥७॥

वेदाध्ययनसम्पन्नैः सेवितं चाम्निहोत्रिभिः।

योगिभिर्व्याननिरतैर्नासाग्रन्यस्तलोचनैः॥८॥

उस आश्रम में विविध उद्यान लगे हुए थे तथा अति शुभ देवमन्दिर भी बने हुए थे। ऋषिगण, ऋषियों के पुत्रों, महान् महामुनियों के समुदाय, वेदाध्ययन में निरत अग्निहोत्रियों तथा नासिका के अग्रभाग पर नेत्रों को स्थिर करके ध्यान में लगे रहने वाले योगियों के द्वारा भी वह आश्रम व्याप्त था।

उपेतं सर्वतः पुण्यं ज्ञानिभिस्तत्त्वदर्शिभिः।

नदीभिरभितो जुष्टं जापकैर्ब्रह्मवादिभिः॥९॥

यह चारों ओर पुण्य से व्याप्त था, क्योंकि वह तत्त्वदर्शी महाज्ञानी पुरुषों, चारों ओर से बहनेवाली नदियों, एवं जप करने में लगे हुए ब्रह्मवादियों द्वारा सेवित था।

सेवितं तापसैः पुण्यैरीश्वारात्मनस्तपैः।

प्रशान्तैः सत्यसङ्कल्पैर्निःशौकैर्निरुपद्रवैः॥१०॥

यह आश्रम भगवान् शंकर की आराधन में तत्पर, परम शान्त स्वभाव वाले, सदा सत्यसंकल्प से युक्त, शोकरहित एवं उपद्रवरहित पुण्यशाली तापसों से सेवित था।

भस्मावदातसर्वाङ्गैः रूद्रजाप्यपरायणैः।

मुण्डितैर्जटिलैः शुद्धैस्तथान्यैश्च शिखारुटैः॥११॥

सेवितं तापसैर्नित्यं ज्ञानिभिर्ब्रह्मवादिभिः।

वह आश्रम भस्म के लेपन से उज्ज्वल सर्वांग वाले, रुद्र मन्त्र का जप करने में परायण कुछ मुण्डित और कुछ जटाओं को धारण करने वाले, परम शुद्ध और शिखारूपी जटओं से युक्त ब्रह्मवादी ज्ञानी तपस्वियों के द्वारा सेवित था।

तत्राश्रमवरे रम्ये सिद्धाश्रमविभूषिते॥१२॥

गंगा भगवती नित्यं वहत्येवाधनाशिनी।

स तत्र वीक्ष्य विश्वात्मा तापसान्वीतकल्पमान्॥ १३॥

प्रणामेनैव वचसा पूजयामास माधवः।

तं ते दृष्ट्वा जगद्योनिं शंखचक्रगदाधरम्॥ १४॥

प्रणेमुर्भक्तिसंबुक्ता योगिनां परमं गुरुम्।

स्तुवन्नि वैदिकैर्मन्त्रैः कृत्वा इदि सनातनम्॥ १५॥

वह आश्रम अतीव श्रेष्ठ एवं रमणीय था तथा अन्य सिद्धों के आश्रमों से विशेष शोभायमान था। वहाँ लोगों के पापों का नाश करने वाला भगवती गङ्गा नित्य ही प्रवाहित होती है। वहाँ जाकर विश्वात्मा भगवान् कृष्ण ने पापों से रहित हुए तापसों का दर्शन किया था। माधव कृष्ण ने उन सब का प्रणामपूर्वक वचनों द्वारा पूजन किया था। उन सब ने भी जगत् की योनिरूप, शंख-चक्रगदाधारी एवं योगियों के परम गुरु कृष्ण का दर्शन करके उन्हें भक्तियुक्त होकर प्रणाम किया था। तत्पश्चात् सनातन आदि देव प्रभु को हृदय में धारण करके वैदिक मंत्रों द्वारा स्तुति की।

प्रोचुरन्बोन्वमव्यक्तमादिदेवं महामुनिम्।

अयं स भगवानेकः साक्षी नारायणः परः॥ १६॥

उन अव्यक्त आदि देव महामुनि को देखकर वे सब परस्पर कहने लगे कि यही वह एक भगवान् परात्पर साक्षी नारायण ही हैं।

आगच्छत्ययुना देवः प्रधानपुरुषः स्वयम्।

अयमेवाव्ययः स्रष्टा संहर्ता चैव रक्षकः॥ १७॥

यह देव प्रधान पुरुष होने पर भी इस समय स्वयं ही यहाँ आये हैं। ये ही अव्यय, स्रष्टा, संहार करने वाले और रक्षा करने वाले हैं।

अमूर्तो मूर्तिमान् भूत्वा मुनीन्द्रद्विमहागतः।

एष धाता क्वाता च सभागच्छति सर्वगः॥ १८॥

ये स्वयं अमूर्त हैं किन्तु यहाँ मूर्तिमान् होकर मुनिगण का दर्शन करने के लिए पधारे हैं। ये ही धाता-विधाता और सर्वत्र गमन करने वाले हैं, जो यहाँ चले आये हैं।

अनादिरक्षयोऽनन्तो महाभूतो महेश्वरः।

श्रुत्वा बुद्ध्वा हरिस्तेषां यद्यसि यद्यनातिगः॥ १९॥

वे अनादि, अक्षय, अनन्त, महाभूत और महेश्वर हैं। इस प्रकार से उनके वचन सुनकर और सोच-विचारकर वे शीघ्र ही उनके वचनों को लौंघ गये थे।

यथौ स तूर्णं गोविन्दः स्वानं तस्य महत्स्मनः।

उपस्पृश्याथ धावेन तीर्थे तीर्थे स वादवः॥ २०॥

फिर शीघ्र ही वे गोविन्द उन महात्मा उपमन्यु के आश्रम में पहुँच गये थे। उन यदुवंशी माधव ने प्रत्येक तीर्थ में जाकर बड़े ही भाव से तीर्थजल का स्पर्श किया था।

चकार देवकीसुनुर्देवर्षिपितृतर्पणम्।

नदीनां तीरसंस्थाने स्थापितानि मुनीश्वरैः॥ २१॥

लिङ्गानि पूजयामास शम्भोरमिततेजसः।

वहाँ पर देवकीपुत्र ने देवों और ऋषियों का तर्पण किया था और नदियों के तट पर मुनीश्वरों द्वारा संस्थापित ने अमित तेज वाले भगवान् शंकर के लिङ्गों का पूजन किया।

दृष्ट्वादृष्ट्वा समाधानं यत्र यत्र जनार्दनम्॥ २२॥

पूजयाञ्चक्रिरे पुष्यैरक्षतैस्तत्रिवासिनः।

समीक्ष्य वासुदेवं तं शार्ङ्गशङ्खतस्त्रिधारिणम्॥ २३॥

तस्थिरे निष्कलाः सर्वे शुभाङ्गा यतमानसाः।

जहाँ-जहाँ पर भगवान् जनार्दन आये थे, उन्हें देखकर वहाँ के निवासियों ने पुष्य और अक्षतों से उनकी पूजा की थी। शार्ङ्गधनु, शंख, तथा अंसि को धारण करने वाले भगवान् वासुदेव का दर्शन करते ही स्तब्ध होकर वे वहाँ के वहाँ खड़े रह जाते थे। वे सभी शुभ अंगों वाले कृष्ण में ही तत्पर मन वाले हो गये थे।

यानि तत्रारुक्ष्णानां मानसानि जनार्दनम्॥ २४॥

दृष्ट्वा समाहितान्यासन्निकांमन्त्रि पुरा हरिम्।

अथावगाह्य गङ्गायां कृत्वा देवर्षितर्पणम्॥ २५॥

आदाय पुष्यवर्षाणि मुनीन्द्रन्याविज्ञदृग्गृहम्।

जो योगारूढ होने की इच्छा रखते थे, उनके मन भगवान् जनार्दन हरि का दर्शन प्राप्त कर समाधिनिष्ठ हो गये थे और अपने अंग से बाहर ही नहीं निकलते थे। इसके बाद वासुदेव ने गंगा में प्रवेश किया तथा स्नान करके देवों और ऋषियों का तर्पण किया। फिर उत्तम पुष्य हाथ में लेकर महामुनीन्द्र उपमन्यु के गृह में प्रवेश किया था।

दृष्ट्वा तं योगिनां श्रेष्ठं भस्मोद्धूलितविग्रहम्॥ २६॥

जटाचौरखरं शान्तं ननाम शिरसा मुनिम्।

आलोक्य कृष्णामायान्तं पूजयामास तत्त्वित्॥ २७॥

वहाँ भस्म से लिप्त सम्पूर्ण अंगों वाले योगियों में श्रेष्ठ तथा जटा एवं चौर वस्त्र धारी शान्त मुनि का दर्शन करके उन्हें शिर से प्रणाम किया था। उन तत्त्ववेत्ता महामुनि ने भी साक्षात् श्रीकृष्ण को वहाँ पर समागत देखकर उनका पूजन किया था।

आसने वासयामास योगिनां प्रथमलिखिम्।
उवाच वचसां योनिज्ञानीमः परमम्पटम्॥२८॥
विष्णुमव्यक्तसंस्थानं शिष्यभावेन संस्थितम्।
स्वागतं ते हृषीकेश सफलानि तर्पांसि नः॥२९॥

उन्होंने योगियों के प्रथम अतिथि, प्रभु को आसन पर
बिठवया था और फिर शिष्यभाव से संस्थित वचनों के
उत्पत्ति स्थान, अव्यक्त स्वरूप एवं परम पदरूप भगवान्
विष्णु से कहा कि हम आपको जानते हैं। हे हृषीकेश!
आपका स्वागत है। आज हमारे तप सफल हो गये हैं।

यत्साक्षादेव विश्वात्मा मद्गोहं विष्णुरागतः।
त्वां न पश्यन्ति मुनयो यतन्तोऽपीह योगिनः॥३०॥
तादृशस्यात्रभवतः किमागमनकारणम्।

क्योंकि विश्वात्मा विष्णु साक्षात् ही मेरे घर पधारे हैं।
आपको यत्न करने पर भी योगीजन और मुनिगण नहीं देख
पाते हैं। ऐसे आप पूज्य का यहाँ आने का क्या कारण है?

श्रुत्वोपमन्योस्तद्वाक्यं भगवान्देवकीसुतः॥३१॥
व्याजहार महायोगी प्रसन्नं प्रणिपत्य तम्।

उपमन्यु मुनि के इस वचन को सुनकर महायोगी भगवान्
देवकीनन्दन ने प्रसन्न होकर उन्हें प्रणाम करके कहा था।

कृष्ण उवाच

भगवद्भ्रूमिच्छामि गिरीशं कृत्तिवाससम्॥३२॥
सम्प्राप्तो भवतः स्थानं भगवद्दर्शनेत्सुकः।
कथं स भगवानीशो दृश्यो योगविदां वरः॥३३॥

श्रीकृष्ण ने कहा— हे भगवन्! मैं कृत्तिवास भगवान्
गिरीश का दर्शन करना चाहता हूँ। मैं भगवान् के दर्शन के
लिए उत्सुक होकर आपके इस आश्रम में आया हूँ। आप
मुझे यह बतायें कि योगवेत्ताओं में परमश्रेष्ठ वह भवानीश
कैसे दर्शन के योग्य हो सकेंगे?

मयाचिरेण कुत्राहं द्रक्ष्यामि तपुमापतिम्।
प्रत्याह भगवानुक्तो दृश्यते परमेश्वरः॥३४॥
भक्त्यैवोश्रेण तपसा तत्कुरुष्वेह संयतः।

मैं उन उमापति के शीघ्र दर्शन कहाँ प्राप्त करूँगा? कृष्ण
के ऐसा पूछने पर भगवान् उपमन्यु ने उत्तर दिया कि
परमेश्वर भक्ति द्वारा अथवा उग्र तप करने से दिखाई देते हैं।
आप संयत होकर वही तप यहाँ करें।

इहेश्वरं देवदेवं मुनीन्द्रा ब्रह्मवादिनः॥३५॥
ध्यायन्त्यारभ्यन्त्येव योगिनस्तापसश्च ये।

यहाँ पर रहकर ब्रह्मवादी श्रेष्ठ मुनिगण देवों के देव ईश्वर
का ध्यान करते हैं और योगी तथा तपस्वी जन उनकी
आराधना करते हैं।

इह देवः सपत्नीको भगवान् वृषभध्वजः॥३६॥
ऋीडते विविधैर्मृतैर्योगिभिः परिवारितः।
इहाश्रमे पुरारूढं तपस्तपत्वा सुदारुणम्॥३७॥
लेभे महेश्वराद्योगं वसिष्ठो भगवानृषिः।
इहैव भगवान्व्यासः कृष्णद्वैपायनः स्वयम्॥३८॥
दृष्ट्वा तं परमेशानं लब्धवान् ज्ञानमैश्वरम्।
इहाश्रमं पदे रम्ये तपस्तपत्वा कपर्दिनः॥३९॥
अविन्द-पुत्रकान्कद्रातमूरयो भक्तिसंयुताः।
इह देवा महादेवीं भवानीञ्च महेश्वरीम्॥४०॥
संस्तुवन्तो महादेवं निर्भया निर्वृतिं ययुः।

वृषभध्वज शंकर पत्नी के सहित यहाँ पर अनेक भूतगणों
तथा योगियों से परिवृत होकर यहाँ ऋीड करते हैं। इसी
आश्रम में पहले सुदारुण तप करके भगवान् वसिष्ठ ने रुद्र
को प्राप्तकर महेश्वर से योग प्राप्त किया था। यहाँ पर कृष्ण
द्वैपायन भगवान् व्यास ने स्वयं उन परमेश्वर का दर्शन
करके ईश्वरीय ज्ञान प्राप्त किया था। इसी परम रमणीय
आश्रम में कपर्दी शंकर का तप करके देवों ने रुद्र से पुत्रों
को प्राप्त किया था। यहाँ पर देवता लोग भक्ति से संयुक्त
होकर महादेवी महेश्वरी भवानी की तथा महादेव शंकर की
स्तुति करते हैं और निर्भय होकर मोक्ष प्राप्त करते हैं।

इहाराध्य महादेवं सार्वर्णिकस्तपतां वरः॥४१॥
लब्धवान्परमं योगं ग्रन्थकारत्वमुत्तमम्।
प्रवर्तयामास सतां कृत्वा वै संहितां शुभाम्॥४२॥

इसी स्थल पर तापसों में श्रेष्ठ सार्वर्णिक ने महादेव की
आराधना करके परम योग की प्राप्ति की थी और उत्तम
ग्रन्थकारिता भी प्राप्त की थी। उस सार्वर्णिक ने पुनः सज्जनों
के लिए शुभ पौराणिकी संहिता को प्रवर्तन किया था।

इहैव संहितां दृष्ट्वा कामो यः ज्ञशिपायिनः।
महादेवश्चकारेमां पौराणीं तत्रियोगतः॥
द्वादशैव सहस्राणि श्लोकानां पुण्योत्तमा।
इह प्रवर्तिता पुण्या दृष्टसाहस्रिकोत्तरा।
वायवीयोत्तरं नाम पुराणं वेदसंभतम्॥
द्विजः पौराणिकीं पुण्यां प्रसादेन द्विजोत्तमैः।
इहैव ख्यापितं शिष्यैर्वैशम्पायनभाषितम्॥४३॥

यहीं पर उस संहिता को देखकर शशिपायी ऋषि ने इच्छा की थी। महादेव ने उसके नियोग से इस पौराणिक संहिता को रचा था। हे पुरुषोत्तम! इसमें बारह हजार श्लोकों की संख्या है। वहीं संहिता इस आश्रम में सोलह हजार श्लोकों में प्रवर्तित हुई। यह वायव्योत्तर नामक यह पुराण वेदमान्य है। द्विजोत्तम शिष्यों ने कृपा करके वैशम्पायन द्वारा कथित पुण्यमयी इस पौराणिकी संहिता प्राप्त प्रसिद्ध किया था।

याज्ञवल्क्यो महायोगी दृष्ट्वा तपसा हरम्।

चकार तन्निषेधेन योगशास्त्रमनुत्तमम्॥४४॥

यही वह स्थल है जहाँ पर तपश्चर्या के द्वारा भगवान् शंकर का दर्शन प्राप्त करके महायोगी याज्ञवल्क्य ने उन्हीं के नियोग से परम उत्तम योगशास्त्र की रचना की थी।

इहैव भृगुणा पूर्वं तप्त्वा पूर्वं महातपः।

शुक्रो महेश्वरात्पुत्रो लब्धो योगविदां वरः॥४५॥

इसी स्थल पर पहले महर्षि भृगु ने महान् तप करके महेश्वर शंकर से योगवेत्ताओं में श्रेष्ठ शुक्र नामक पुत्र को प्राप्त किया था।

तस्मादिहैव देवेश तपस्तप्त्वा सुदुश्चरम्।

द्रष्टुमर्हसि विश्वेशमुग्रं भीमं कपर्दिनम्॥४६॥

इसलिए हे देवेश! आप भी इसी स्थान पर अति कठिन तप करके उग्र भीमरूप कपर्दी विश्वनाथ का दर्शन प्राप्त कर सकते हैं।

एवमुक्त्वा ददौ ज्ञानमुपमन्युर्महामुनिः।

व्रतं पाशुपतं योगं कृष्णायाक्लिष्टकर्मणे॥४७॥

इस प्रकार कहकर महामुनि उपमन्यु ने ज्ञान प्रदान किया और अक्लिष्टकर्मा श्रीकृष्ण के लिये पाशुपत योगव्रत कहा।

स तेन मुनिवर्षेण व्याहृतो मधुसूदनः।

तत्रैव तपसा देवं रुद्रमाराधयत्प्रभुः॥४८॥

इस तरह उस मुनिवर के कहने पर प्रभु मधुसूदन कृष्ण ने वहीं पर तप करके रुद्रदेव की आराधना की थी।

भस्मोद्भूतिसर्वाङ्गो मुण्डो वल्कलसंयुतः।

जजाप रुद्रमनिशं शिवैकाहितमानसः॥४९॥

वासुदेव ने भस्म से सर्वाङ्ग लिप्त करके, मुण्डित सिर और वल्कलवस्त्र से संयुत होकर केवल एक शिव में ही समाहित चित्त होकर निरन्तर रुद्र का जप किया।

ततो बहुतिथे काले सोमः सोमार्द्धभूषणः।

अदृश्यत महादेवो व्योम्नि देव्या महेश्वरः॥५०॥

इसके अनन्तर बहुत समय बीत जाने पर अर्धचन्द्र के भूषणवाले सोम महादेव महेश्वर को देवी के साथ आकाश में देखा गया।

किरीटिनं गदिनं चित्रमालं पिनाकिनं शूलिनं देवदेवम्।

शार्दूलचर्पाभ्रसंयुताङ्गं देव्या महादेवमसौ ददर्श॥५१॥

वे किरीटधारी, गदाधारी, विचित्र माला को धारण किये हुए, पिनाक धनुष और त्रिशूल हाथ में लिए हुए थे। ऐसे देवों के देव महादेव को देवी के साथ वासुदेव ने देखा था जिन्होंने व्याघ्र के चर्म से शरीर को आवृत किया था।

प्रभुं पुराणं पुरुषं पुरस्तात्

सनातनं योगिनमीशितारम्।

अणोरणीयासमनन्तशक्ति

प्राणेश्वरं शम्भुमसौ ददर्श॥५२॥

इन वासुदेव ने पुराण पुरुष, सनातन, योगीराज, ईशिता, अणु से भी अणुतर एवं अनन्त शक्तिसम्पन्न प्राणेश्वर प्रभु शम्भु को अपने सामने देखा था।

परश्व्यासक्तकरं त्रिनेत्रं नृसिंहचर्मावृतभस्मगात्रम्।

स उद्गिरन्तं प्रणवं बृहन्तं सहस्रसूर्यप्रतिमं ददर्श॥५३॥

उनके हाथ में परशु धारण किया हुआ था। वे तीन नेत्रों से युक्त थे। नृसिंह के चर्म तथा भस्म से समावृत उनका शरीर था। वे बृहत् प्रणव का मुख से उच्चारण कर रहे थे और जो सहस्र सूर्य के समान प्रतिमा वाले थे, ऐसे भगवान् शम्भु का दर्शन किया था।

न यस्य देवा न पितामहोऽपि

नेत्रो न चाग्निर्वरुणो न मृत्युः।

प्रभावमद्यापि वदन्ति रुद्रं

तपादिदेवं पुरतो ददर्श॥५४॥

जिसके प्रभाव को समस्त देवगण, पितामह, इन्द्र, अग्नि, वरुण और मृत्यु भी आज तक नहीं कह सकते हैं उन्हीं रुद्र देव को सामने देखा था।

तदान्वपश्यद्गिरीशस्य वामे

स्वात्मानमव्यक्तमननरूपम्।

स्तुवन्तमीशं बहुभिर्वचोभिः

शङ्कतसिचक्रान्वितहस्तामाद्यम्॥५५॥

उस समय उन्होंने गिरीश के वामभाग में स्वयं अव्यक्तरूप, तथापि अनन्तरूप वाले, अनेक वचनों से स्तुति किये जाते हुए तथा शङ्ख-चक्र से युक्त हाथों वाले आदि पुरुष को देखा था।

कृताञ्जलिं दक्षिणतः सुरेशं

हंसाधिरुदं पुरुषं ददर्श।

स्तुवानमीशस्य परं प्रभावं

पितामहं लोकगुरुं दिविस्वम्॥५६॥

उन शंकर के दक्षिण की ओर हंस पर आरूढ़ लोकगुरु पितामह ब्रह्मा को देखा, जो आकाश में स्थित पुरुषरूप थे तथा शंकर के परम प्रभाव से हाथ जोड़कर ईश्वर की स्तुति कर रहे थे।

गणेश्वरानर्कसहस्रकल्प्या-

नन्दीश्वरादीनमितप्रभावान्।

त्रिलोकभर्तुः पुरतोऽन्वपश्यत्-

कुमारमग्निप्रतिभं गणेशम्॥५७॥

सहस्रों सूर्यों के सदृश गणेश्वर और अपरिमित प्रभाव वाले नन्दीश्वरादिक को तथा अग्नि के तुल्य प्रतिमा वाले कुमार एवं गणेश को भी उन त्रिलोक के स्वामी के आगे देखा।

मरीचिमत्रिं पुलहं पुलस्त्यं

प्रचेतसं दक्षमथापि कण्वम्।

पराशरं तत्पुरतो वसिष्ठं

स्वायम्भुवञ्चापि मनुं ददर्श॥५८॥

उन भगवान् शिव के आगे मरीचि, अत्रि, पुलह, पुलस्त्य, प्रचेता, दक्ष, कण्व, पराशर, वसिष्ठ और स्वायम्भुत मनु को भी देखा था।

तुष्टाव मन्त्रैरमरप्रधानं

बद्धाञ्जलिर्विष्णुरुदारबुद्धिः।

प्रणम्य देव्या गिरिशं स्वभक्त्या

स्वात्पन्थ्यात्मानमसौ विचिन्त्य॥५९॥

उदार बुद्धि वाले भगवान् विष्णु ने देवी सहित गिरीश को स्वभक्ति से अपनी आत्मा में जिस तरह परमात्मा है— ऐसा चिन्तन करते हुए हाथ जोड़कर प्रणाम करके उस सुरेश्वर को स्तुति द्वारा प्रसन्न किया था।

कृष्ण उवाच

नमोऽस्तु ते श्लाघ्य सर्वयोग

ब्रह्मादयस्त्वामुपयो वदन्ति।

तच्छु सत्त्वञ्ज रजस्वयञ्च

त्वामेव सर्वं प्रवदन्ति संतः॥६०॥

श्रीकृष्ण ने कहा— हे शाश्वत देव! हे सर्वयोग! आपके लिए मेरा नमस्कार है। ऋषि लोग आपको ही ब्रह्मा आदि कहते हैं। सन्त भी तमरूप, सत्त्वरूप, और रजस्वरूप तीनों रूप वाला आपको कहते हैं।

त्वं ब्रह्मा हरिश्च रुद्रविश्वकर्ता

संहर्ता दिनकरमण्डलाधिवासः।

प्राणस्त्वं हुतवहवासवादिभेद-

स्त्वामेकं शरणमुपैमि देवमीशम्॥६१॥

आप ही ब्रह्मा, हरि, रुद्र, विश्वकर्ता और संहारक हैं। आप ही दिनकर के मण्डल में अधिवास करने वाले हैं। आप ही प्राण, हुतवह (अग्नि) तथा इन्द्र आदि अनेक रूप वाले भी हैं। मैं उसी एकरूप देव ईश की शरण में जाता हूँ।

सङ्ख्यास्त्वामगुणमयाहुरेकरूपं

योगस्थं सततमुपासते हृदिस्वम्।

वेदास्त्वामभिदधतीह रुद्रमीडध

त्वामेकं शरणमुपैमि देवमीशम्॥६२॥

सांख्यवादी आपको निरन्तर योग में समवस्थित निर्गुण और एकरूप कहते हैं और निरन्तर हृदय में स्थित जानकर उपासना करते हैं। वेद भी आपका वही स्वरूप कहते हैं। ऐसे स्तुति करने योग्य आप एकेश्वर रुद्रदेव की शरण में मैं जाता हूँ।

त्वत्पादे कुसुममथापि पत्रमेकं

दत्त्वासौ भवति विमुक्तविश्वबन्धः।

सर्वाद्यं प्रणुदन्ति सिद्धयोगिजुष्टं

स्मृत्वा ते पादयुगलं भवत्प्रसादात्॥६३॥

आपके चरणों में पुष्प अथवा एक ही पत्र अर्पित करके यह प्राणी विश्व के बन्धन से मुक्त हो जाता है। आपके अनुग्रह से सिद्ध और योगियों के द्वारा सेवित आपके चरणद्वय को स्मरण करके समस्त पैरों से छूट जाता है।

यस्याशेषविभागहीनममलं हृत्तन्तरावस्थितं।

ते त्वां योनिपन्तमेकमचलं सत्यं परं सर्वगम्॥६४॥

स्थानं प्राहुरनादिमध्यनिधनं यस्मादिदं जायते।

नित्यं त्वाहमुपैमि सत्त्वविभवं विश्वेश्वरं तं शिवम्॥६५॥

जिसका स्थान सम्पूर्ण विभागों से रहित, निर्मल, हृदय के अन्दर अवस्थित, आदि, मध्य और अन्त से रहित कहा

जाता है, वे आपको सबका उत्पत्ति स्थान, अनन्त, एक, अचल, सत्य पर और सर्वत्र गमन करने वाला बताया करते हैं जिससे यह सम्पूर्ण जगत् उत्पन्न हुआ करता है, ऐसे सत्य-विभव वाले विश्वेश्वर शिव को शरण में मैं नित्य उपस्थित होता हूँ।

ओं नमो नीलकण्ठाय त्रिनेत्राय च रहसे।

महादेवाय ते नित्यमीशानाय नमो नमः॥६६॥

नीलकण्ठ, त्रिनेत्रधारी और एकान्त-स्वरूप आपको नमस्कार। महादेव तथा ईशान को सदा बार-बार नमन है।

नमः पिनाकिने तुभ्यं नमो मुण्डाय दण्डिने।

नमस्ते वज्रहस्ताय दिग्बलाय कपर्दिने॥६७॥

पिनाकधारी को नमस्कार। मुण्डस्वरूप और दण्डधारी आपको प्रणाम। वज्रहस्त, दिग्बल अर्थात् दिगम्बर और कपर्दी आपके लिये नमस्कार है।

नमो भैरवनादाय कालरूपाय दंष्ट्रिणे।

नागयज्ञोपवीताय नमस्ते वह्निरेतसे॥६८॥

भैरवनाद वाले, कालरूप, दंष्ट्रधारी, नागों के उपवीत धारण करने वाले तथा वह्निरता आपको नमस्कार है।

नमोऽस्तु ते गिरीशाय स्वाहाकाराय ते नमः।

नमो मुक्ताट्टहासाय भीमाय च नमो नमः॥६९॥

पर्वताधिपति को नमस्कार। स्वाहाकार आपको नमस्कार है। मुक्ताट्टहास तथा भीमरूप आपके लिये बारम्बार नमस्कार है।

नमस्ते कामनाशाय नमः कालप्रमाधिने।

नमो भैरववेषाय हराय च निषङ्गिणे॥७०॥

कामदेव नाश करने वाले और काल का प्रमथन करने वाले आपको प्रणाम। भैरववेष से युक्त, निषंगी और हर के लिये नमस्कार है।

नमोऽस्तु ते त्र्यम्बकाय नमस्ते कृतिवाससे।

नमोऽम्बिकाधिपतये पशूनां पतये नमः॥७१॥

तीन नेत्रधारी और कृति (व्याघ्रचर्म) के वल्ल वाले, आपको प्रणाम है। अम्बिका देवी के अधिपति और पशुओं के स्वामी को नमस्कार है।

नमस्ते व्योमरूपाय व्योमाधिपतये नमः।

नरनारीशरीराय साङ्गुचयोगप्रवर्तिने॥७२॥

व्योमरूप वाले तथा व्योम के अधिपति के लिये नमस्कार

है। नर और नारी के शरीर वाले एवं साङ्गुच तथा योग के प्रवर्तक के लिये नमस्कार है।

नमो भैरवनाथाय देवानुगतलिङ्गिने।

कुमारगुरुवे तुभ्यं देवदेवाय ते नमः॥७३॥

भैरवनाथ तथा देवों के अनुकूल लिंगधारी और कुमार कार्तिकेय के गुरु आपको नमस्कार है। देवों के भी देव आपको नमस्कार है।

नमो यज्ञाधिपतये नमस्ते ब्रह्मचारिणे।

भृगुव्याधाय महते ब्रह्माधिपतये नमः॥७४॥

यज्ञों के अधिपति और ब्रह्मचारी आपको प्रणाम है। भृगु व्याध, महान् तथा ब्रह्मा के अधिपति के लिये नमस्कार है।

नमो हंसाय विश्वाय मोहनाय नमो नमः।

योगिने योगगम्याय योगमायाय ते नमः॥७५॥

हंस, विश्व और मोहन के लिये पुनः पुनः प्रणाम है। योगी— योग के द्वारा जानने के योग्य, योग माया वाले आपके लिये नमस्कार है।

नमस्ते प्राणशालाय घण्टानादप्रियाय च।

कपालिने नमस्तुभ्यं ज्योतिषां पतये नमः॥७६॥

प्राणरक्षक, घण्टानाद के प्रिय, कपाली और ज्योतिर्गण के स्वामी आपको सेवा में प्रणाम है।

नमो नमोऽस्तु ते तुभ्यं भूय एव नमो नमः।

महं सर्वात्मना कामान् प्रयच्छ परमेश्वर॥७७॥

आपको नमस्कार, नमस्कार। आपको पुनः पुनः नमस्कार। हे परमेश्वर! सर्वात्मभाव से मुझे कामनाएँ प्रदान करें।

सूत उवाच

एवं हि भक्त्या देवेशमधिष्ठय स माधवः।

पपात पादयोर्विभ्रा देवदेव्योः स दण्डवत्॥७८॥

सूतजी ने कहा— प्रभु माधव ने इस प्रकार से बड़े ही भक्तिभाव से देवेश्वर की स्तुति की और हे विभ्रो! उन देव और देवी के चरणों में उन्होंने दण्डवत् प्रणाम किया।

उत्थाप्य भगवान् सोमः कृष्णं केशिनिषूदनम्।

बभाषे मधुरं वाक्यं मेघगम्भीरनिःस्वनः॥७९॥

मेघ के तुल्य गम्भीर ध्वनि वाले भगवान् सोम ने केशिनिषूदन कृष्ण को उठाकर मधुर वचन कहा।

किमर्थं पुण्डरीकाक्ष तप्यते भवता तपः।
त्वमेव दाता सर्वेषां कामानां कर्मणामिह॥८०॥

शम्भु ने कहा— हे पुण्डरीकाक्ष! आप किस प्रयोजन हेतु ऐसा कठोर तप कर रहे हैं? इस संसार में आप स्वयं ही सम्पूर्ण कर्मों के फलों तथा कामनाओं के प्रदाता हैं।

त्वं हि सा परमा मूर्तिर्मम नारायणाह्वया।
न विना त्वां जगत्सर्वं विद्यते पुरुषोत्तम॥८१॥

आप वही मेरी नारायण नाम वाली परम मूर्ति हैं। हे पुरुषोत्तम! आपके बिना इस सम्पूर्ण जगत् की विद्यमानता ही नहीं है।

वेत्थ नारायणानन्तमात्मानं परमेश्वरम्।
महादेवं महायोगं स्वेन योगेन केशव॥८२॥

हे नारायण! हे केशव! आप अनन्तात्मा-परमेश्वर महादेव और महायोग को अपने ही योग के द्वारा जानते हैं।

श्रुत्वा तद्ब्रह्मणं कृष्णः प्रहसन्वै वृषभध्वजम्।
उवाचाऽन्वीक्ष्य विश्वेशं देवीञ्च हिमशैलजाम्॥८३॥

श्रीकृष्ण ने उनके इस वचन को सुनकर हँसते हुए वृषभध्वज विश्वेश तथा हिम शैलजादेवी को देखकर कहा।

ज्ञातं हि भवता सर्वं स्वेन योगेन शङ्कर।
इच्छाम्यात्पस्यं पुत्रं त्वद्भक्तं देहि शङ्कर॥८४॥

हे शङ्कर! आपने अपने योग से सभी कुछ जान लिया है। मैं अपने ही समान आपका भक्त पुत्र प्राप्त करना चाहता हूँ उसे आप प्रदान कीजिए।

तथास्त्वित्याह विश्वात्मा प्रहृष्टमनसा हरः।
देवीमात्सोक्य गिरिजां केशवं परिष्वजे॥८५॥

फिर विश्वात्मा हर ने बहुत ही प्रसन्न मन से कहा था— तथास्तु-अर्थात् ऐसा ही होवे। फिर गिरजा देवी की ओर देखकर केशव श्रीकृष्ण का आलिङ्गन किया था।

ततः सा जगतां माता शङ्करार्द्धशरीरिणी।
व्याजहार हृषीकेशं देवी हिमगिरीन्द्रजा॥८६॥

इसके उपरान्त भगवान् शङ्कर की अर्द्धाङ्गिनी, जगत् की माता, हिमगिरि की पुत्री पार्वती देवी ने हृषीकेश कृष्ण से इस प्रकार कहा था।

अहं जाने तवानन्तं निष्कलां सर्वदाच्युत।
अनन्यामीश्वरे भक्तिमात्मन्यपि च केशव॥८७॥

हे अनन्त! हे केशव! हे अच्युत! मैं आपकी ईश्वर के प्रति अनन्य निश्चल भक्ति को सर्वदा जानती हूँ और जो मुझ में है, वह भी जानती हूँ।

त्वं हि नारायणः सक्षात्सर्वात्मा पुरुषोत्तमः।
प्रार्थितो दैवतैः पूर्वं सञ्जातो देवकीसुतः॥८८॥

(मैं जानती हूँ कि) आप साक्षात् नारायण सर्वात्मा पुरुषोत्तम हैं। देवताओं द्वारा पहले प्रार्थना की गई थी, इसीलिए देवकी के पुत्ररूप में आपने जन्म ग्रहण किया है।

पश्य त्वमात्मानमात्मानं मम सम्प्रति।
नावयोर्विद्यते भेद एकं पश्यन्ति सुरयः॥८९॥

सम्प्रति आप अपनी ही आत्मा से अपने को और मुझे भी उस आत्मा में देखो। हम दोनों में कोई भेद नहीं है। विद्वान् लोग हम दोनों को एक ही देखते हैं।

इमानिह वरानिष्टान्तो गृह्णीष्व केशव।
सर्वज्ञत्वं तथैश्वर्यं ज्ञानं तत्पारमेश्वरम्॥९०॥

ईश्वरे निष्कलां भक्तिमात्मन्यपि परं बलम्।

फिर भी हे केशव! आप मुझसे अभीष्ट वरदानों को ग्रहण करें। सर्वज्ञता, ऐश्वर्य, परमेश्वर सम्बन्धी ज्ञान, ईश्वर में निश्चल भक्ति और आत्मा में भी परम बल— ये सभी ग्रहण करो।

एवमुक्तस्तथा कृष्णो महादेव्या जनार्दनः॥९१॥
आदेशं शिरसा गृह्य देवोऽप्याह तथेश्वरम्।

महादेवी पार्वती देवी के द्वारा इस प्रकार कहने पर जनार्दन श्रीकृष्ण ने उनके आदेश को शिर से ग्रहण किया। तब देव शंकरने भी उसी प्रकार से ईश्वर को आशीर्वाद कहे।

प्रगृह्य कृष्णं भगवान्श्वेशः
करेण देव्या सह देवदेवः।

सम्पूज्यमानो मुनिभिः सुरैः-

जंगाम कैलासगिरिं गिरीशः॥९२॥

इसके अनन्तर देवी के साथ ही देवों के देव भगवान् ईश ने अपने हाथ से कृष्ण को पकड़कर मुनियों और देवेश्वरों के द्वारा भली-भाँति पूजित होते हुए वे गिरीश शंकर कैलास पर्वत को चले गये।

इति श्रीकूर्मपुराणे यदुर्वंशानुकीर्तने कृष्णतपश्चरणं नाम
पञ्चविंशोऽध्यायः॥२५॥

षड्विंशोऽध्यायः

(श्रीकृष्ण की तपस्या और शिवलिङ्ग की उत्पत्ति)

सूत उवाच

प्रविश्य मेरुशिखरं कैलासं कनकप्रभम्।

रराम भगवान्सोमः केशवेन महेश्वरः॥१॥

सूतजी ने कहा- अनन्तर भगवान् सोम महेश्वर सुवर्ण की प्रभा वाले कैलास पर्वत के मेरु शिखर पर जाकर केशव के साथ रमण करने लगे।

अपश्यंस्ते महात्मानं कैलासगिरिवासिनः।

पूजयाञ्छक्रिरे कृष्णं देवदेवमिवाच्युतम्॥२॥

उस समय कैलास पर्वत के निवासियों ने अच्युत महात्मा कृष्ण को दर्शन किये और उनकी महादेव के समान ही पूजा की।

चतुर्बाहुमुदाराङ्गं कालमेघसमप्रभम्।

किरीटिनं शार्ङ्गपाणिं श्रीवत्साङ्घ्रितवक्षसम्॥३॥

दीर्घबाहुं विशालाक्षं पीतवाससमच्युतम्।

द्यानमुरसा मालां वैजयन्तीमनुत्तमाम्॥४॥

भ्राजमानं श्रिया देव्या युवानमतिकोमलम्।

पद्माङ्घ्रि पद्मनयनं सस्मितं सद्गतिप्रदम्॥५॥

वे भगवान् अच्युत चतुर्बाहु, सुन्दर शरीरधारी, कालमेघ की भाँति प्रभा वाले, मुकुटधारी, हाथ में धनुष लिए हुए श्रीवत्सचिह्नित वक्षस्थल वाले, दीर्घबाहु, विशालाक्ष और पीत वस्त्रधारी थे। उन्होंने गले में उत्तम वैजयन्ती माला धारण की हुई थी। वे अत्यन्त कोमल, युवा और दिव्य कान्ति से सुशोभित थे। कमल के समान उनके सुन्दर चरण थे और कमल समान ही नेत्र थे। उनका मुख मन्द हास्ययुक्त था और वे सद्गति प्रदान करने वाले थे।

कदाचित्तत्र लीलासु देवकीनन्दवर्द्धनः।

भ्राजमानः श्रिया कृष्णञ्छचार गिरिकन्दरम्॥६॥

देवकी के आनन्द को बढ़ाने वाले वे भगवान् कृष्ण किसी समय आनन्द मनाने के लिए गिरिकन्दर में भ्रमण करने लगे। वे शरीर की कान्ति से अत्यन्त सुशोभित थे।

गन्धर्वाप्सरसां मुख्या नामकन्याश्च कृत्स्नशः।

सिद्धा यक्षाश्च गन्धर्वा देवास्तं च जगन्मयम्॥७॥

दृष्ट्वाश्च परं गत्वा हर्षादुत्फुल्ललोचनाः।

मुमुषुः पुष्यवर्षाणि तस्य मूर्ध्नि महात्वनः॥८॥

गन्धर्वों की प्रमुख अप्सरायें और सभी नागकन्यायें, सिद्ध, यक्ष, गन्धर्व और देवों ने उस जगन्मय को देखा और परम विस्मय को प्राप्त कर हर्ष से प्रफुल्लित नेत्र वाले होकर उन महात्मा के मस्तक पर पुष्पवर्षा करने लगे।

गयर्वकन्यका दिव्यास्तद्दप्सरसो वराः।

दृष्ट्वा चकमिरे कृष्णं सुस्तुतं शुचिभूषणाः॥९॥

सुन्दर आभूषणों वाली गन्धर्वों की दिव्य कन्याएँ और वैसे ही श्रेष्ठ अप्सरायें स्तुति किये जाने वाले कृष्ण को देखकर काम के वशीभूत हो गईं।

काञ्चिद्गायन्ति विविधं गानं गीतविशारदाः।

सम्प्रेक्ष्य देवकीसुनुं सुन्दरं काममोहितः॥१०॥

उन सुन्दर देवकीपुत्र को देखकर काममोहित हुईं उनमें से कुछ गीतविशारद कन्यायें विविध गान का आलाप करने लगीं।

काञ्चिद्द्विलासबहुला नृत्यन्ति स्म तदव्रतः।

सम्प्रेक्ष्य सस्मितं काञ्चित्पुस्तद्वदनामृतम्॥११॥

कुछ विलासयुक्त होकर उनके आगे नृत्य करने लग गईं और कुछ ने उनके मन्द हास्ययुक्त मुख को देख-देखकर वदनामृत का पान किया।

काञ्चिद्भूषणवर्षाणि स्वांगादादाय सादरम्।

भूषयाञ्छक्रिरे कृष्णं कन्या लोकविभूषणम्॥१२॥

कुछ कन्याएँ अपने अंग से बहुमूल्य आभूषणों को उतारकर आदरपूर्वक संसार के आभूषणरूप श्रीकृष्ण को सजाने लग गयीं।

काञ्चिद्भूषणवर्षाणि समादाय तदङ्गतः।

स्वात्पानं भूषयामासुः स्वात्पकैरपि माधवम्॥१३॥

कुछ उनके ही अंगों से उत्तम आभूषण उतारकर अपने को ही सजाने लगीं और अपने आभूषणों से माधव को भी सजाने लगीं।

काचिदागत्य कृष्णस्य समीपं काममोहिता।

चुसुष्व वदनाम्भोजं हरेर्मुखमृगेश्वरणा॥१४॥

कुछ काम से मोहित हुईं मुग्ध मृग के समान नेत्रों वाली कामिनियाँ कृष्ण के समीप आकर हरि के मुखकमल को चूमने लगीं।

प्रगृह्य काञ्चिद् गोविन्दं करेण भवनं स्वकम्।

प्रापयामास लोकादिं मायया तस्य मोहिता॥१५॥

कुछ कन्याएँ भगवान् की माया से मोहित होकर गोविन्द का हाथ पकड़कर अपने-अपने भवन में ले जाने लगीं।

तासां स भगवान् कृष्णः कामान् कमललोचनः।

बहूनि कृत्वा रूपाणि पूरयामास लीलया॥ १६॥

कमलनयन भगवान् कृष्ण ने अपनी लीला से अनेक रूप धारण करते हुए उन स्त्रियों में कामनाओं की पूर्ति की।

एवं वै सुचिरं कालं देवदेवपुरे हरिः।

रेमे नारायणः श्रीमान्मायया मोहयन्नगत्॥ १७॥

इस प्रकार देवाधिदेव शंकर की नगरी में श्रीमान् नारायण विष्णु ने चिरकाल तक अपनी माया से जगत् को मोहित करते हुए रमण किया।

गते बहुतिथे काले द्वारवत्या निवासिनः।

बभूवुर्विकला भीता गोविन्दविरहे जनाः॥ १८॥

बहुत समय बीत जाने पर द्वारकापुरी के निवासी जन गोविन्द के विरह में भयभीत और विकल हो गये।

ततः सुपर्णो बलवान्पूर्वमेव विसर्जितः।

स कृष्णं मार्गमाणस्तु हिमवन्तं ययौ गिरिम्॥ १९॥

तदनन्तर बलवान् सुन्दर पंख वाले गरुड जिन्हें पूर्व में छोड़ दिया गया था, वे कृष्ण को खोजते हुए हिमालय पर्वत पर आ पहुँचे।

अदृष्ट्वा तत्र गोविन्दं प्रणम्य शिरसा मुनिम्।

आजगामोपमन्यु तं पुरीं द्वारवतीं पुनः॥ २०॥

वहाँ पर गोविन्द को न देखकर उपमन्यु मुनि को शिर झुकाकर प्रणाम करके वे पुनः द्वारका पुरी में लौट आये।

तदन्तरे महादैत्या रक्षसच्छातिभीषणाः।

आजगमुद्धारकां शृङ्गां भीषणतः सहस्रज्ञः॥ २१॥

इसी बीच अति भयानक राक्षस और महान् दैत्य हजारों की संख्या में सुन्दर द्वारका पुरी में भय उत्पन्न करते हुए आ पहुँचे।

स तान् सुपर्णो बलवान् कृष्णतुल्यपराक्रमः।

हत्वा युद्धेन महतः रक्षति स्म पुरीं शृङ्गाम्॥ २२॥

तब भगवान् कृष्ण के समान ही पराक्रमी बलशाली गरुड ने सबके साथ महान् युद्धकर उन्हें मारकर सुन्दर नगरी की रक्षा की।

एतस्मिन्नेव काले तु नारदो भगवानृषिः।

दृष्ट्वा कैलासशिखरे कृष्णं द्वारवतीं यतः॥ २३॥

इसी समय के बीच भगवान् नारद ऋषि कृष्ण को कैलास पर्वत के शिखर पर देखकर द्वारका की ओर गये।

ते दृष्ट्वा नारदर्षिं सर्वे तत्र निवासिनः।

प्रोचुर्नारायणो नाथः कुत्रास्ते भगवान् हरिः॥ २४॥

वहाँ के निवासियों ने ऋषि नारद को देखकर पूछा कि स्वामी नारायण भगवान् विष्णु कहाँ पर विराजमान हैं।

स तानुवाच भगवान्कैलासशिखरे हरिः।

रमतेऽहं महायोगी तं दृष्ट्वाहमिहामृतः॥ २५॥

नारद ने उन्हें कहा- वे महायोगी भगवान् हरि तो कैलास पर्वत पर रमण कर रहे हैं, उन्हीं को देखकर मैं यहाँ आया हूँ।

तस्योपश्रुत्य वचनं सुपर्णः पततां वरः।

जगामाकाशको विश्राः कैलासं गिरिपुत्रमम्॥ २६॥

हे ब्राह्मणो! उनका यह वचन सुनकर पक्षियों में श्रेष्ठ गरुड आकाश मार्ग से उत्तम गिरि कैलास पर आ गये।

ददर्श देवकीमुनू भवने रत्नमण्डिते।

तत्रासनस्थं गोविन्दं देवदेवान्तिके हरिम्॥ २७॥

वहाँ पर एक रत्नजटित भवन में देवाधिदेव शम्भु के निकट आसन पर विराजमान देवकीपुत्र हरि गोविन्द को उन्होंने देखा।

उपास्यमानमपरैर्दिव्यस्त्रीभिः सपन्ततः।

महादेवगणैः सिद्धैर्योगिभिः परिवारितम्॥ २८॥

देवगण और दिव्याङ्गनाओं द्वारा चारों ओर से उनकी उपासना की जा रही थी। वे महादेव के गणों और सिद्ध योगियों द्वारा घिरे हुए थे।

प्रणम्य दण्डवद्भूमौ सुपर्णः शङ्करं शिवम्।

निवेदयामास हर्षिं प्रवृत्तं द्वारकापुरे॥ २९॥

गरुड ने शिव शंकर को भूमि पर दण्डवत् प्रणाम करके द्वारिकापुरी में घटित वृत्तान्त को निवेदित किया।

ततः प्रणम्य शिरसा शङ्करं नीलस्तोहितम्।

आजगाम पुरीं कृष्णः सोऽनुज्ञातो हरेण तु॥ ३०॥

आरुह्य कश्यपसुतं स्त्रीगणैरभिपूजितः।

वचोभिरमृतास्वादैर्पानितो ष्णुसूदनः॥ ३१॥

तदनन्तर नीललोहित शंकर को विनयपूर्वक प्रणाम करके भगवान् कृष्ण महादेव से आज्ञा लेकर कश्यपसुत गरुड पर आरोहण कर द्वारकापुरी में आ गये। उस समय वे मधुसूदन

स्त्रियों के समूह द्वारा अभिपूजित होते हुए अमृतमय वचनों से सम्मानित हो रहे थे।

वीक्ष्य यान्तमपित्रघ्नं गन्धर्वाप्सरसां वराः।

अन्वगच्छन्महायोगं शङ्खचक्रगदाधरम्॥ ३२॥

उन शत्रुनाशी भगवान् को जाते हुए देखकर गन्धर्वों की दिव्य अप्सराओं ने शंख-चक्र-गदाधारी महायोगी का अनुगमन किया।

विसर्जित्वा विश्वात्मा सर्वा एवाङ्गना हरिः।

वयौ स तूर्णं गोविन्दो दिव्यां द्वारवतीं पुरीम्॥ ३३॥

वे विश्वात्मा हरि गोविन्द उन सभी अङ्गनाओं को विसर्जित करके शीघ्र ही दिव्य द्वारिका पुरी को चले गये।

गते देवेऽसुररिपौ च कापिन्यो पुनीश्वराः।

निशेव चन्द्ररहिता विना तेन चकाशिरै॥ ३४॥

उन असुररिपु देव के चले जाने पर कामिनियां और श्रेष्ठ मुनिगण उनके बिना चन्द्रमा रहित रात्रि की भाँति प्रकाशमान नहीं हुए अर्थात् निस्तेज हो गये।

श्रुत्वा पौरजनास्तूर्णं कृष्णागमनमुत्तमम्।

मण्डयाञ्चक्रिरे दिव्यां पुरीं द्वारवतीं शुभाम्॥ ३५॥

भगवान् कृष्ण के आगमन का उत्तम समाचार सुनकर पुरवासियों ने शीघ्र ही दिव्य एवं शुभ द्वारकापुरी को सुसज्जित कर दिया।

पताकाभिर्विशालाभिर्वज्रैरन्वर्हः कृतैः।

मालादिभिः पुरीं रम्यां भूषयाञ्चक्रिरे जनाः॥ ३६॥

लोगों ने रम्य नगरी को अन्दर और बाहर विशाल पताकाओं, ध्वजाओं और मालाओं से सजा दिया।

अवादयन्त विविधान्वादिप्रान् मधुरस्वनान्।

शङ्खान् सहस्रशो दध्नुर्वीणावादान्वितेनिरै॥ ३७॥

उस समय मधुर स्वर में विविध वाद्ययन्त्र बजने लगे। हजारों शंख गूँज उठे और बीणा से निकलती ध्वनि सभी दिशाओं में फैल गई।

प्रविष्टमात्रे गोविन्दे पुरीं द्वारवतीं शुभाम्।

अगायन्मधुरं गानं स्त्रियो यौवनशोभिताः॥ ३८॥

गोविन्द के उस शुभ द्वारवती पुरी में प्रवेश करते ही युवती स्त्रियां मधुर गीत गाने लगीं।

दृष्ट्वा ननुतुरीशानं स्थिताः प्रासादपूर्वसु।

मुमुक्षुः पुष्पवर्षाणि वसुदेवसुतोपरि॥ ३९॥

वे ईशान को देखते ही नृत्य करने लगीं और अपने महल के ऊपरी भाग में स्थित होकर वसुदेवपुत्र कृष्ण पर फूल बरसाने लगीं।

प्रविश्य भगवान् कृष्णस्वाशीर्वादाभिवर्द्धितः।

वरासने महायोगी भाति देवीभिरन्वितः॥ ४०॥

इस प्रकार आशीर्वाददि से संवर्धित होकर भगवान् कृष्ण ने नगरी में प्रवेश किया और वहाँ उत्तम आसन पर विराजमान होते हुए वे महायोगी देवियों के साथ अत्यन्त सुशोभित हुए।

सुरम्ये मण्डपे शुभ्रे शङ्खाद्यैः परिवारितः।

आत्मजैरभितो मुख्यैः स्त्रीसहस्रैश्च संवृतः॥ ४१॥

तत्रासनवरे रम्ये जाम्बवत्या सहाच्युतः।

प्राजते चोमया देवो यथा देव्या सपन्वितः॥ ४२॥

वे उस सुरम्य शुभ मंडप में शंख आदि बजाने वालों से घिरे हुए थे। उनके दोनों ओर प्रमुख आत्मीय जन थे और चारों तरफ हजारों स्त्रियों से भी अच्छी प्रकार घिरे हुए थे। वहाँ जाम्बवती के साथ सुन्दर श्रेष्ठ आसुन पर विराजमान अच्युत ऐसे दिखाई दे रहे थे, जैसे देवी पार्वती के साथ महादेव सुशोभित हो रहे हों।

आजगमुर्देवगन्धर्वा द्रष्टुं लोकादिमव्ययम्।

महर्षयः पूर्वजाता मार्कण्डेयादयो द्विजाः॥ ४३॥

हे द्विजगण! उस समय देव, गन्धर्व, पूर्वजात मार्कण्डेयादि महर्षिगण उन लोकादि, अविनाशी प्रभु को देखने के लिए आ गये।

ततः स भगवान् कृष्णो मार्कण्डेयं सपागतम्।

ननापोत्थाय शिरसा स्वासनञ्च ददौ हरिः॥ ४४॥

तब भगवान् कृष्ण हरि ने वहाँ पर आये हुए मार्कण्डेयजी को शिर झुकाकर प्रणाम किया और उन्हें आसन प्रदान किया।

संपूज्य तानुधिगणान् प्रणामेन सहानुगः।

विसर्जयामास हरिर्दत्त्वा तदभिवार्ञ्जितान्॥ ४५॥

उन सब ऋषियों को अनुचरों सहित प्रणामपूर्वक पूजा करके हरि ने उनका अभीष्ट प्रदान करते हुए उन्हें विसर्जित किया।

तदा पथ्याहसमये देवदेवः स्वयं हरिः।

स्नातः शुक्लाम्बरो भानुमुपतिष्ठन् कृताञ्जलिः॥ ४६॥

तदनन्तर देवदेव हरि ने मध्याह्न के समय स्नान करके श्वेत वस्त्र धारण कर हाथ जोड़कर सूर्य की उपासना की।

जजाप जायं विश्वित्रोक्षमाणो दिवाकरम्।
तर्पयामास देवेशो देवान् पितृगणान्मुनीन्॥४७॥

देवेश्वर ने दिवाकर को निहारते हुए विधिपूर्वक मंत्रों का जप किया और देवताओं, पितरों तथा मुनियों का भी तर्पण किया।

प्रविश्य देवभवनं मार्कण्डेयेन चैव हि।

पूजयामास लिङ्गस्वयं भूतेशं भूतिभूषणम्॥४८॥

उसी प्रकार मार्कण्डेय ऋषि ने भी देवभवन में प्रवेश करके भस्मरूप आभूषण वाले, लिङ्गस्वरूप, भूतपति महादेव की पूजा की।

समाप्य नियमं सर्वं नियन्ता स स्वयं नृणाम्।

भोजयित्वा मुनिवरं ब्राह्मणानभिपूज्य च॥४९॥

कृत्वात्मयोगं विप्रेन्द्रा मार्कण्डेयेन चाच्युतः।

कथां पौराणिकीं पुण्यां चक्रे पुत्रादिभिर्वृतः॥५०॥

हे विप्रेन्द्रो! मनुष्यों के स्वयं नियन्ता प्रभु ने सभी कर्म नियमपूर्वक समाप्त करके मुनिवर को भोजन कराकर और ब्राह्मणों का अभिवादन करके स्वयं भी अच्युत ने आत्मयोग— अपना कार्य संपादन करके पुत्रादि के साथ बैठकर मार्कण्डेय मुनि के साथ पवित्र पौराणिक कथा की।

अथैतत्सर्वमखिलं दृष्ट्वा कर्म महामुनिः।

मार्कण्डेयो हसन्कृष्णं वभाषे मधुरं वचः॥५१॥

अनन्तर महामुनि मार्कण्डेय ने यह सारा नित्यकर्म देखकर हैसते हुए कृष्ण से ये मधुर वचन कहे।

मार्कण्डेय उवाच

कः समाराध्यते देवो भक्ता कर्मभिः शुभैः।

बृहि त्वं कर्मभिः पूज्यो योगिनां ध्येय एव च॥५२॥

त्वं हि तत्परमं ब्रह्म निर्वाणमपमलं पदम्।

भासावतरणार्थाय जातो वृष्णिकुले प्रभुः॥५३॥

मार्कण्डेय बोले— इन शुभ कर्मों द्वारा आप किस देवता की आराधना कर रहे हैं? बताने की कृपा करें। आप तो स्वयं इन कर्मों द्वारा पूज्य और योगियों के लिए ध्येय हैं। आप ही वह परम ब्रह्म हैं, जो मोक्षरूप निर्मल पद हैं। आप प्रभु तो वृष्णिकुल में पृथ्वी का भार उतारने के लिए उत्पन्न हुए हैं।

तमब्रवीन्महाबाहुः कृष्णो ब्रह्मविदां वरः।

शृण्वतामेव पुत्राणां सर्वेषां प्रहसन्निव॥५४॥

तब उन सभी पुत्रों के सुनते हुए ही ब्रह्मविदों में श्रेष्ठ महाबाहु कृष्ण ने हैसते हुए से उन मुनि से कहा—

श्रीभगवानुवाच

भवता कथितं सर्वं सत्यमेव न संशयः।

तथापि देवमीशानं पूजयामि सनातनम्॥५५॥

श्रीभगवान् ने कहा— आपने जो कुछ भी कहा, वह सब सत्य है, इसमें संशय नहीं है। तथापि मैं सनातन देव ईशान (शंकर) की पूजा करता हूँ।

न मे विप्रास्ति कर्तव्यं नानवाप्तं कथञ्चन।

पूजयामि तथापीशं जानन्वै परमं शिवम्॥५६॥

हे विप्र! मेरे लिए न तो कुछ करने को है और न मुझे कुछ अप्राप्त ही है, तथापि यह जानते हुए भी मैं परम शिव ईश की पूजा करता हूँ।

न वै पश्यन्ति ते देवं मायया मोहिता जनाः।

तवश्रीवात्मनो मूलं ज्ञापयन् पूजयामि तम्॥५७॥

न च लिङ्गवर्धनात्पुण्यं लोके दुर्गतिसाक्षनम्।

तथा लिङ्गे हितार्थेषां लोकानां पूजयेच्छिवम्॥५८॥

माया से मोहित लोग उन देव (शंकर) को नहीं देख पाते हैं। परन्तु मैं अपने कारण का परिचय देते हुए उनका पूजन करता हूँ। इस संसार में लिङ्गवर्धन से अधिक पुण्यदायक कुछ भी नहीं है, वही दुर्गति का नाश करने वाला है। इस प्रकार प्राणियों के हित की कामना से लिङ्ग में शिव की पूजा करनी चाहिए।

योऽहं तल्लिङ्गमित्याहुर्वेदवाद्बिदो जनाः।

ततोऽहमात्ममीशानं पूजयाम्यात्मनैव तत्॥५९॥

यह लिङ्ग मेरा ही स्वरूप है, ऐसा वेदशास्त्रों के ज्ञाता सज्जन कहते हैं। इसीलिये मैं अपने ही आत्मस्वरूप ईशान की पूजा करता हूँ।

तस्यैव परमा मूर्तिस्तन्मयोऽहं न संशयः।

नावयोर्विद्यते भेदो वेदेवेतन्न संशयः॥६०॥

मैं उन्हीं की परमा मूर्ति हूँ, मैं ही शिवमय हूँ, इसमें कोई संदेह नहीं। हम दोनों में कोई भेद विद्यमान नहीं है, यह बात वेदों में प्रतिपादित है, इसमें थोड़ा भी संशय नहीं है।

एष देवो महादेवः सदा संसारभीरुभिः।

याज्यः पूज्यश्च वन्द्यश्च ज्ञेयो लिङ्गे महेश्वरः॥६१॥

संसार में भयभीत मनुष्यों द्वारा यही देव महादेव सदा याज्य, पूज्य और वन्दनीय हैं। इस लिङ्ग में महेश्वर को ही प्रतिष्ठित जानना चाहिये।

मार्कण्डेय उवाच

किं तल्लिंगं सुरश्रेष्ठ लिङ्गे संपूज्यते च कः।

बृहि कृष्ण विशालाक्ष गहनं ह्येतदुत्तमम्॥६२॥

श्रीमार्कण्डेय मुनि ने पूछा— हे सुरश्रेष्ठ! यह लिङ्ग क्या है और लिङ्ग में किस की पूजा होती है? हे विशाल नेत्रों वाले कृष्ण! आप इस गूढ़ एवं उत्तम विषय को कहें।

श्रीभगवानुवाच

अव्यक्तं लिङ्गमित्याहुरानन्दं ज्योतिरक्षयम्।

वेदा महेश्वरं देवमाहुर्लिङ्गिनमव्ययम्॥६३॥

श्रीभगवान् ने कहा— अक्षय, ज्योतिःस्वरूप, अव्यक्त आनन्द को ही लिङ्ग कहा गया है और वेदशास्त्र अविनाशी महेश्वर देव को लिङ्गी (लिङ्ग का धारणकर्ता) कहते हैं।

पुरा चैकार्णवे घोरे नष्टे स्वावरजंगमे।

प्रबोधार्थं ब्रह्मणो मे प्रादुर्भूतो महाशिवः॥६४॥

तस्मात्कालात्समारभ्य ब्रह्मा चाहं सदैव हि।

पूजयाधो महादेवं लोकानां हितकाम्यया॥६५॥

प्राचीन काल में जब स्थावर-जङ्गम के नष्ट हो जाने पर सर्वत्र जल व्याप्त होकर एक ही समुद्ररूप हो गया था, तब ब्रह्मा और मुझे प्रबोधित करने के लिये वहां शिव का प्रादुर्भाव हुआ। उसी समय से लोकों के कल्याण की इच्छा से ब्रह्मा तथा मैं दोनों ही सदा महादेव की पूजा करते हैं।

मार्कण्डेय उवाच

कथं लिङ्गमभूत्पूर्वमैश्वरं परमं पदम्।

प्रबोधार्थं स्वयं कृष्ण वक्तुमर्हसि साम्प्रतम्॥६६॥

श्रीमार्कण्डेयजी बोले— हे कृष्ण! अब हमें यह बतायें कि पूर्वकाल में आप लोगों को प्रबोधित करने के लिए वह ईश्वरीय परम पदरूप लिङ्ग स्वयं प्रकट कैसे हुआ?

श्रीभगवानुवाच

आसीदेकार्णवं घोरमविभागं तमोनयम्।

पठे चैकार्णवे तस्मिञ्छुचक्रगदाधरः॥६७॥

सहस्रशीर्षा भूत्वाहं सहस्राक्षः सहस्रपात्।

सहस्रबाहुः पुरुषः शयितोऽहं सनातनः॥६८

श्रीभगवान् ने कहा— जब विभागरहित, तमोमय, घोर एकमात्र अर्णव ही था, तब उस एकार्णव के बीच शंख, चक्र-गदाधारी, हजारों सिर, हजारों आँखें, हजारों पाद, और हजारों बाहु वाला सनातन मैं शयन कर रहा था।

एतस्मिन्ननरे दूरे पश्यामि स्थापितप्रभम्।

कोटिसूर्यप्रतीकाशं भ्राजमानं श्रियायुतम्॥६९॥

चतुर्वक्त्रं महायोगं पुरुषं कारणं प्रभुम्।

कृष्णाजिन्धरं देवपुङ्गव्युः सारथिः स्तुतम्॥७०॥

निमेषमात्रेण स मां प्राप्तो योगविदां वरः।

व्याजहार स्वयं ब्रह्मा स्मयमानो महाद्युतिः॥७१॥

इसी अन्तराल में मैंने दूर पर स्थित अमित प्रभा वाले, करोड़ों सूर्य के समान आभा वाले, प्रकाशमान, शोभासम्पन्न, महायोगी, चतुर्मुख, संसार के कारण, पुराण पुरुष, कृष्णमृग का चर्म धारण किये हुए, शूक्ल, यजुः तथा सामवेद द्वारा स्तुति किये जाते हुए ब्रह्मदेव को देखा। क्षणभर में ही वे योगवेत्ताओं में श्रेष्ठ, महाद्युति ब्रह्मा मुस्कराते हुए स्वयं मेरे समीप आकर बोले।

कस्त्वं कुतो वा किञ्चेह तिष्ठसे वद मे प्रभो।

अहं कर्ता हि लोकानां स्वयम्भूः प्रपितामहः॥७२॥

हे प्रभो! आप कौन हैं, कहाँ से आये हैं और किस कारण यहाँ स्थित हैं? आप मुझे बताने की कृपा करें। मैं लोकों का जन्मदाता स्वयम्भू पितामह ब्रह्मा हूँ।

एवमुक्तस्तदा तेन ब्रह्मणाहमुवाच ह।

अहं कर्तास्मि लोकानां संहर्ता च पुनः पुनः॥७३॥

एवं विवादे वितते मायया परमेष्ठिनः।

प्रबोधार्थं परं लिङ्गं प्रादुर्भूतं शिवात्पकम्॥७४॥

कालानलसमप्रख्यं ज्वालामालासमाकुलम्।

क्षयवृद्धिविनिर्मुक्तमादिमध्वान्तवर्जितम्॥७५॥

उन ब्रह्मा के ऐसा कहने पर मैंने उनसे कहा— मैं पुनः-पुनः लोकों की सृष्टि करने वाला हूँ और उसका संहार करने वाला हूँ। परमेष्ठो की माया के कारण इस प्रकार का विवाद बढ़ जाने पर (हम लोगों को) यथार्थ स्थिति का ज्ञान कराने के लिये उस समय शिवस्वरूप परम लिङ्ग का प्रादुर्भाव हुआ। वह लिङ्ग प्रलयकालीन अग्नि के समान अनेक ज्वाला-मालाओं से व्याप्त, क्षय एवं वृद्धि से मुक्त और आदि, मध्य तथा अन्त से रहित था।

ततो मामाह भगवान्यो गच्छ त्वमाशु वै।
अन्तमस्य विजानीष्व ऊर्ध्वं गच्छेऽहमित्यजः॥७६॥
तदाशु समयं कृत्वा गतामूर्ध्वं पश्य तौ।
पितामहोऽप्यहं नान्तं ज्ञातवन्तौ समेत्य तौ॥७७॥

तव भगवान् शिव ने मुझ से कहा— तुम शीघ्र ही (लिङ्ग के) नीचे की ओर जाओ और इसके अन्त का पता लगाओ और ये अजन्मा ब्रह्मा ऊपर की ओर जायें। तदनन्तर शीघ्र ही प्रतिज्ञा करके हम दोनों ऊपर तथा नीचे की ओर गये, किन्तु पितामह तथा मैं दोनों ही उसका अन्त नहीं जान पाये।

ततो विस्मयमापन्नौ भीतौ देवस्य शूलिनः।
मायया मोहितौ तस्य ध्यायन्तौ विश्वमीश्वरम्॥७८॥
प्रोचरन्तौ महानादमोङ्कारं परमं पदम्।
तं ब्रह्मलिपुटौ भूत्वा शम्भुं तुष्टुवतुः परम्॥७९॥

तदनन्तर त्रिशूलधारी देव की माया से मोहित हम दोनों भयभीत एवं आश्चर्यचकित हो गये और उन विश्वरूप ईश्वर का ध्यान करने लगे। फिर परमपद महानाद ओंकार का उच्चारण करते हुए दोनों हाथ जोड़कर प्रणाम करते हुए परम शम्भु की स्तुति करने लगे।

ब्रह्मविष्णु ऊक्तुः

अनादिमूलसंसाररोगवैद्याय शम्भवे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८०॥
प्रलयार्णवसंस्थाय प्रलयोद्धृतिहेतवे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८१॥
ज्वालामालाप्रतीकाय ज्वलनस्तम्भरूपिणे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८२॥
आदिमध्यान्तहीनाय स्वभावामलदीप्तये।
नमः शिवायानन्ताय ब्रह्मणे लिङ्गमूर्तये॥८३॥
महादेवाय महते ज्योतिषेऽनन्तज्ञसे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८४॥
प्रधानपुञ्जेशाय व्योमरूपाय वेद्यसे।
नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८५॥

ब्रह्मा तथा विष्णु ने कहा— अनादि, मूलरूप, संसाररूपी रोगों के वैद्यस्वरूप शम्भु, शिव, शान्त, लिङ्गमूर्ति वाले ब्रह्म को नमस्कार है। प्रलयकालीन समुद्र में स्थित रहने वाले, सृष्टि और प्रलय के कारणरूप शिव, शान्त, लिङ्गमूर्तिधारी ब्रह्म को नमस्कार है। ज्वालामालाओं प्रतीकरूप, प्रज्वलित

स्तम्भरूप, शिव, शान्त, लिङ्गशरीरधारी ब्रह्म को नमस्कार है। आदि, मध्य और अन्त से रहित, स्वभावतः निर्मल तेजोरूप शिव, शान्त तथा लिङ्गस्वरूप मूर्तिमान् ब्रह्म को नमस्कार है। महादेव, महान्, ज्योतिःस्वरूप, अनन्त, तेजस्वी शिव, शान्त, लिङ्गस्वरूप ब्रह्म को नमस्कार है। प्रधान पुरुष के भी ईश, व्योमस्वरूप, वेधा और लिङ्गमूर्ति शिव, शान्त ब्रह्म को नमस्कार है।

निर्विकाराय सत्याय नित्याचातुलतेजसे।

नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८६॥

वेदान्तसाररूपाय कालरूपाय ते नमः।

नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये॥८७॥

निर्विकार, सत्य, नित्य, अतुल-तेजस्वी, शान्त, शिव लिङ्गमूर्ति ब्रह्म को नमस्कार है। वेदान्तसार-स्वरूप, कालरूप, बुद्धिमान्, लिङ्गस्वरूप, शिव, शान्त ब्रह्म को नमस्कार है।

एवं संस्तुयमानस्तु व्यक्तो भूत्वा महेश्वरः।

भाति देवो महायोगी सूर्यकोटिसमप्रभः॥८८॥

वक्त्रकोटिसहस्रेण प्रसमान इवाम्बरम्।

सहस्रहस्तचरणः सूर्यसोमाम्निलोचनः॥८९॥

पिनाकपाणिर्भगवान् कृतिवासास्त्रिशूलधृक्।

व्यालयज्ञोपवीतश्च मेघदुन्दुभिनिःस्वनः॥९०॥

इस प्रकार स्तुति किये जाने पर महायोगी महेश्वर देव प्रकट होकर करोड़ों सूर्य के समान सुशोभित होने लगे। वे हजारों-करोड़ों मुखों से मानों आकाश को अपना ग्रास बना रहे थे। हजारों हाथ और पैर वाले, सूर्य, चन्द्रमा तथा अग्निरूप (तौन) नेत्रन वाले, पिनाकपाणि, व्याघ्रचर्मरूप बख्तधारी, त्रिशूलधारी, सर्प का यज्ञोपवीत धारण करने वाले और मेघ तथा दुन्दुभि के सदृश स्वर वाले थे।

अश्वोवाद्य महादेवः प्रीतोऽहं सुरसत्तमौ।

पश्येत मां महादेवं भयं सर्वं प्रमुच्यताम्॥९१॥

युवां प्रसूतौ गात्रेभ्यो मम पूर्वं सनातनौ।

अयं मे दक्षिणे पार्श्वे ब्रह्मा लोकपितामहः।

वामपार्श्वे च मे विष्णुः पालको हृदये हरः॥९२॥

• महादेव ने कहा— हे श्रेष्ठ देवो! मैं प्रसन्न हूँ। मुझ महादेव का दर्शन करो और समस्त भय का परित्याग करो। पूर्वकाल में मेरे ही शरीर से तुम दोनों सनातन (देव) उत्पन्न हुए थे। मेरे दक्षिण पार्श्व में ये लोक पितामह ब्रह्मा, वाम पार्श्व में पालनकर्ता विष्णु और हृदय में शंकर स्थित हैं।

प्रीतोऽहं युवयोः सम्यग्वरं दत्ति यथेप्सितम्।

एवमुक्त्वाद्य मां देवो महादेवः स्वयं शिवः।

आलिङ्ग्य देवं ब्रह्माणं प्रसादाभिमुखोऽभवत्॥ ९३॥

मैं तुम दोनों पर अच्छी तरह प्रसन्न हूँ, इसलिये आपको इच्छित वर प्रदान करता हूँ। ऐसा कहकर महादेव स्वयं शिव मुझे तथा देव ब्रह्मा को आलिङ्गन कर कृपा करने के लिये उद्यत हुए।

ततः प्रहृष्टमनसौ प्रणिपत्य महेश्वरम्।

ऊचतुः प्रेक्ष्य तद्वक्त्रं नारायणपितामहौ॥ ९४॥

यदि प्रीतिः सफुत्पन्ना यदि देवो वरो हि नः।

भक्तिर्भवतु नौ नित्यं त्वयि देव महेश्वरे॥ ९५॥

ततः स भगवान्नीशः प्रहसन्परमेश्वरः।

उवाच मां महादेवः प्रीतं प्रीतेन चेतसा॥ ९६॥

तदनन्तर प्रसन्न मन वाले नारायण तथा पितामह ने महेश्वर को प्रणामकर उनके मुख की ओर देखते हुए कहा— हे देव! यदि प्रीति उत्पन्न हुई है और यदि आप हम दोनों को वर देना चाहते हैं तो (यह वर दें कि) हम दोनों को आप महेश्वर में नित्य भक्ति बनी रहे। तब उन प्रसन्न हुए परम ईश्वर भगवान् ईश महादेव ने प्रसन्न मन से हँसते हुए मुझ से कहा।

देवदेव उवाच

प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते।

वत्स वत्स हरे विश्वं पालयेत्तवराचरम्॥ ९७॥

त्रिधा भिन्नोऽस्म्यहं विष्णो ब्रह्मविष्णुहराख्यया।

सर्गरक्षालयगुणैर्निर्गुणोऽपि निरञ्जनः॥ ९८॥

समोहं त्यज भो विष्णो पालयेनं पितामहम्।

भविष्यत्येव भगवांस्तव पुत्रः सनातनः॥ ९९॥

अहं च भवतो वक्त्रात्कल्पादौ सुररूपयुक्।

शूलपाणिर्भविष्यामि क्रोधजस्तव पुत्रकः॥ १००॥

देवों के देव बोले— हे धरणीपते! वत्स हरि! तुम सृष्टि, पालन और प्रलय के कर्ता हो। इस चराचर जगत् का पालन करो। हे विष्णु! मैं निर्गुण तथा निरञ्जन होते हुए भी सृष्टि, पालन तथा लय के गुणों के द्वारा ब्रह्मा, विष्णु तथा हर नाम से तीन रूपों में विभक्त हूँ। हे विष्णो! मोह का परित्याग करो, इन पितामह की रक्षा करो। ये सनातन भगवान् आपके पुत्र होंगे। कल्प के आदि में मैं भी आपके मुख से प्रकट

होकर देवरूप धारण कर, हाथ में शूल धारण किये हुए आपका क्रोधज पुत्र बर्नूंगा।

एवमुक्त्वा महादेवो ब्रह्माणं पुनिसत्तमा।

अनुगृह्य च मां देवस्तत्रैवान्तरधीयत्॥ १०१॥

ततः प्रभृतिलोकेषु लिङ्गार्था सुप्रतिष्ठिता।

लिङ्गं तनु यतो ब्रह्मन् ब्रह्मणः परमं वपुः॥ १०२॥

हे मुनिश्रेष्ठ! इस प्रकार कहकर भगवान् महादेव मुझ पर तथा ब्रह्मा पर अनुग्रह करके वहाँ पर अन्तर्धान हो गये। ब्रह्मन्! तब से लोक में लिङ्गपूजा की प्रतिष्ठा हुई। यह जो लिङ्ग कहा जाता है, वह ब्रह्म का श्रेष्ठ शरीर है।

एतल्लिंगस्य माहात्म्यं भाषितं ते मयानघ।

एतद्बुध्यन्ति योगज्ञा न देवा न च दानवाः॥ १०३॥

एतद्धि परमं ज्ञानमव्यक्तं शिवसंज्ञितम्।

येन सूक्ष्ममचिन्त्यं तत्पश्यन्ति ज्ञानचक्षुषः॥ १०४॥

तस्मै भगवते नित्यं नमस्कारं प्रकुर्महे।

महादेवाय देवाय देवदेवाय भृगिणे॥ १०५॥

हे अनघ! मैंने इस लिङ्ग का माहात्म्य तुम्हें बताया। इसे योगज्ञ ही जानते हैं। न देवता जानते हैं न दानव। यही एक शिव नाम वाला अव्यक्त परम ज्ञान है। ज्ञान-दृष्टि वाले इसी के द्वारा उस सूक्ष्म अचिन्त्य (तत्त्व) का दर्शन करते हैं। इस लिङ्गस्वरूप देवाधिदेव महादेव भगवान् रुद्र को हम नित्य नमस्कार करते हैं।

नमो वेदरहस्याय नीलकण्ठाय ते नमः।

विभीषणाय शान्ताय स्वाणवे हेतवे नमः॥ १०६॥

ब्रह्मणे वामदेवाय त्रिनेत्राय महीयसे।

शंकराय महेशाय गिरीशाय शिवाय च॥ १०७॥

नमः कुरुव सततं ध्यायस्व च महेश्वरम्।

संसारसागरादस्मादचिराद्दुःखरिष्यसि॥ १०८॥

वेद के रहस्यरूप आपको नमस्कार है, नीलकण्ठ को नमस्कार है। विशेष भय उत्पन्न करने वाले, शान्त, स्थाणु तथा कारणरूप को नमस्कार है। वामदेव, त्रिलोचन, महिमावान्, ब्रह्म, शंकर, महेश, गिरीश तथा शिव को नमस्कार है। इन्हें निरन्तर नमस्कार करो, मन से महेश्वर का ध्यान करो। इससे शीघ्र ही संसार सागर से पार हो जाओगे।

एवं स वामुदेवेन व्याहृतो मुनिपुङ्गवः।

जगाम मनसा देवमीशानं विश्वतोमुखम्॥ १०९॥

प्रणम्य शिरसा कृष्णमनुजातो महामुनिः।

जगाम चेप्सितं शम्भु देवदेवं त्रिशूलिनम्॥११०॥

इस प्रकार वासुदेव के द्वारा कहे जाने पर मुनि श्रेष्ठ (मार्कण्डेय) ने विश्वतोमुख देव ईशान (शंकर) का ध्यान किया। श्रीकृष्ण को विनयपूर्वक प्रणाम कर उनकी आज्ञा प्राप्त कर महामुनि (मार्कण्डेय) त्रिशूल धारण करने वाले देवाधिदेव के अभीष्ट स्थान को चले गये।

य इमं श्रावयेन्नित्यं लिङ्गाध्यायमनुत्तमम्।

शृणुवाह्य पठेद्वापि सर्वपापैः प्रमुच्यते॥१११॥

श्रुत्वा सकृदपि ह्येतत्पञ्चरणमुत्तमम्।

वासुदेवस्य विप्रेन्द्राः पापं मुञ्चति मानवः॥११२॥

जपेद्वाहरहर्नित्यं ब्रह्मलोके महीयते।

एवमाह महायोगी कृष्णद्वैपायनः प्रभुः॥११३॥

जो इस श्रेष्ठ लिङ्गाध्याय को सुनेगा, सुनायेगा अथवा पढ़ेगा, वह सभी पापों से मुक्त हो जायगा। हे विप्रेन्द्रो! वासुदेव के इस श्रेष्ठ तपश्चरण को एक बार भी सुनने वाला मनुष्य पाप से मुक्त हो जाता है अथवा प्रतिदिन इसका निरन्तर जप करने से ब्रह्मलोक में प्रतिष्ठित होता है— ऐसा महायोगी प्रभु कृष्ण द्वैपायन ने कहा है।

इति श्रीकूर्मपुराणे पूर्वभागे बटुवंशानुकीर्तने लिङ्गोत्थित्तिर्नाम
षट्विंशोऽध्यायः॥२६॥

सप्तविंशोऽध्यायः

(श्रीकृष्ण का स्वधाम-गमन व उपदेश)

सूत उवाच

ततो लब्धवरः कृष्णो जाम्बवत्यां महेश्वरात्।

अजीजनमहात्मानं साम्बमात्मजमुत्तमम्॥१॥

प्रद्युम्नस्य ह्यभूत्पुत्रो ह्यनिरुद्धो महाबलः।

तावुभौ गुणसम्पन्नौ कृष्णस्यैवापरं तनू॥२॥

सूतजी बोले— तदनन्तर महेश्वर से वर प्राप्त किये हुए कृष्ण ने जाम्बवती से महात्मा साम्ब नामक श्रेष्ठ पुत्र को उत्पन्न किया और प्रद्युम्न का भी महाबली अनिरुद्ध नामक पुत्र हुआ। गुणसम्पन्न वे दोनों कृष्ण का ही दूसरा शरीर थे।

हत्वा च कंसं नरकमन्थं शतशोऽसुरान्।

विजित्य लीलया शक्रं हित्वा वाणं महामुरम्॥३॥

स्थापयित्वा जगत्कृत्स्नं लोके धर्मांश्च शम्भतान्।

चक्रे नारायणो गन्तुं स्वस्वानं बुद्धिमत्तमाम्॥४॥

कंस, नरक आदि सैकड़ों असुरों को मारकर और लीलापूर्वक इन्द्र को जीत कर तथा महामुर बाण को पराजित कर, सम्पूर्ण जगत् को प्रतिष्ठित कर और लोक में शाश्वत धर्मों को स्थापित करके नारायण ने अपने धाम जाने का उत्तम विचार किया।

एतस्मिन्ननरे विप्रा भृग्वाद्याः कृष्णमीश्वरम्।

आजग्मुर्द्वारकां द्रष्टुं कृतकार्यं सनातनम्॥५॥

हे ब्राह्मणो! इसी बीच भृगु आदि महर्षि कृतकार्य (सभी प्रयोजनों से निवृत्त), सनातन, ईश्वर कृष्ण का दर्शन करने के लिये द्वारिका में आये।

स तानुवाच विश्रुत्वा प्रणिपत्याभिपूज्य च।

आसनेषूपविष्टान्वै सह रामेण धीमता॥६॥

गमिष्यामि परं स्थानं स्वकीयं विष्णुसंज्ञितम्।

कृतानि सर्वकार्याणि प्रसीदस्व मुनीश्वराः॥७॥

विधात्मा (कृष्ण) ने बुद्धिमान् बलराम के साथ आसनों पर उपविष्ट भृगु आदि महर्षियों को प्रणाम और अभिवादन करके उनसे कहा— हे मुनीश्वरो! सभी कार्य किये जा चुके हैं। अब मैं विष्णुसंज्ञक अपने उस परमधाम को जाऊँगा, आप लोग प्रसन्न हो।

इदं कलियुगं घोरं सम्प्राप्तमभुनाऽशुभम्।

भविष्यन्ति जनाः सर्वे ह्यस्मिन्पापानुवर्तिनः॥८॥

प्रवर्तयस्व विज्ञानमज्ञानाञ्च हितवहम्।

येनेमे कलिजैः पापैर्मुच्यन्ते हि द्विजोत्तमाः॥९॥

इस समय अशुभ घोर कलियुग आ गया है। इसमें सभी लोग पाप का आचरण करने वाले हो जायेंगे। हे श्रेष्ठ ब्राह्मणो! आप लोग अज्ञानियों के लिये हितकारी इस विशेष ज्ञान का प्रचार करें, जिससे ये सब कलि द्वारा उत्पन्न पापों से मुक्त होंगे।

ये मां जनाः संस्मरन्ति कलौ सकृदपि प्रभुम्।

तेषां नश्यति तत्पापं भक्तानां पुरुषोत्तमैः॥१०॥

वेदार्थविष्यन्ति मां भक्त्या नित्यं कलियुगे द्विजाः।

विधिना वेददृष्टेन ते गमिष्यन्ति तत्पदम्॥११॥

जो लोग इस कलियुग में मुझ प्रभु का एक बार भी स्मरण करेंगे, पुरुषोत्तम में भक्तियुक्त हुए उनका पाप नष्ट हो जायेगा। हे ब्राह्मणो! जो कलियुग में भक्तिपूर्वक और वैदिक विधि से नित्य मेरा अर्चन करेंगे, वे मेरे पद को प्राप्त करेंगे।

ये ब्राह्मणा वंशजाता युष्माकं वै सहस्रशः।
 तेषां नारायणे भक्तिर्भविष्यति कलौ युगे॥ १२॥
 परात्परतरं चान्ति नारायणपरा जनाः।
 न ते तत्र गमिष्यन्ति ते द्विषन्ति महेश्वरम्॥ १३॥
 ध्यानं योगस्तपस्तप्तं ज्ञानं यज्ञादिको विधिः।
 तेषां विनश्यति क्षिप्रं ये निन्दन्ति महेश्वरम्॥ १४॥

जो हजारों ब्राह्मण आप लोगों के वंश में जन्म लेंगे, कलियुग में उनकी नारायण में भक्ति होगी। नारायण में भक्तिनिरत लोग उस सर्वोत्तम पद को प्राप्त करते हैं, किन्तु जो महेश्वर से द्वेष करते हैं, वे वहाँ नहीं जा सकेंगे। जो उस महेश्वर की निन्दा करते हैं, उनका ध्यान, योग, तप, ज्ञान और यज्ञादि विधि सभी कुछ शीघ्र ही नष्ट हो जाता है।

यो यां समर्चयेन्नित्यमेकान्तं भावमाश्रितः।
 विनिन्दन्देवमीशानं स याति नरकायुतम्॥ १५॥
 तस्मात्संपरिहर्तव्या निन्दा पशुपतेर्द्विजाः।
 कर्मणा मनसा वाचा मद्भक्तेष्वपि बलतः॥ १६॥

जो नित्य एकान्त भाव में आश्रय ग्रहण कर मेरी अर्चना करता है, परन्तु देव ईशान की निन्दा करता है, वह दस हजार वर्षों तक नरक में पड़ा रहता है। इसलिये हे द्विजो! मन, वाणी तथा कर्म से पशुपति तथा मेरे भक्तों की भी निन्दा का यत्नपूर्वक त्याग करना चाहिये।

ये च दक्षाध्वरे शप्ता दधीचेन द्विजोत्तमाः।
 भविष्यन्ति कलौ भक्तैः परिहार्या प्रयत्नतः॥ १७॥
 द्विषन्तो देवमीशानं युष्माकं वंशसम्भवाः।
 शप्तस्रष्ट गौतमेनोर्व्या न सम्भाष्या द्विजोत्तमैः॥ १८॥

जो द्विजोत्तम दक्ष प्रजापति के यज्ञ में दधीच के द्वारा शापग्रस्त हुए कलियुग में भक्तों द्वारा उनका भी यत्नपूर्वक परिहार कर देना चाहिए। आपके कुल में उत्पन्न जो ब्राह्मण महादेव ईशान-शंकर से द्वेष करने वाले हैं, और गौतम ऋषि के द्वारा शापग्रस्त होकर पृथ्वी पर उत्पन्न हुए हैं, उनसे भी श्रेष्ठ ब्राह्मणों को बात नहीं करनी चाहिए।

एवमुक्तञ्छ कृष्णेन सर्वे ते वै महर्षयः।
 ओमित्युक्त्वा ययुस्तूर्णं स्वानि स्थानानि सप्तमाः॥ १९॥
 ततो नारायणः कृष्णो लीलाधैव जगन्मघः।
 संहत्य स्वकुलं सर्वं ययौ तत्परमं पदम्॥ २०॥

कृष्ण द्वारा इस प्रकार कहे जाने पर वे सभी श्रेष्ठ महर्षि 'ठीक है' ऐसा कहकर शीघ्र ही अपने स्थानों को चले गये।

तदनन्तर जगन्मय कृष्ण नारायण लीलापूर्वक अपने सारे कुल का संहार कर अपने परमधाम को चले गये।

इत्येव वः समासेन राज्ञां वंशः सुकीर्तितः।
 न शक्यो विस्ताराद्भक्तुं किं भूयः श्रोतुमिच्छया॥ २१॥
 यः पठेच्छृणुयाद्वापि वंशानां क्वचनं शुभम्।
 सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते॥ २२॥

मैंने राजाओं के वंश का वर्णन संक्षेप में कर दिया है, विस्तारपूर्वक इसका वर्णन नहीं हो सकता। अब आप पुनः क्या सुनना चाहते हैं? जो इन वंशों के शुभ कथा को पढ़ता है अथवा सुनता है, वह सभी पापों से मुक्त हो जाता है तथा स्वर्ग लोग में पूजा योग्य हो जाता है।

इति श्रीकूर्मपुराणे पूर्वभागे राजवंशानुकीर्तनं नाम
 सप्तविंशोऽध्यायः॥ २७॥

अष्टाविंशोऽध्यायः

(पार्थ को व्यासजी का दर्शन)

ऋषय ऊचुः

कृतं त्रेता द्वापरञ्च कलिञ्चेति चतुर्वुगम्।
 एषां प्रभावं सूताञ्च कथयस्व समासतः॥ १॥

ऋषियों ने कहा— हे सूतजी! सत्य, त्रेता, द्वापर तथा कलि— ये चार युग हैं, अब इनके प्रभाव का संक्षेप में बताने को कृपा करें।

सूत उवाच

गते नारायणे कृष्णे स्वमेव परमं पदम्।
 पार्थः परमधर्मात्मा पाण्डवः शत्रुतापनः॥ २॥
 कृत्वा चैवोत्तरविधिं शोकेन महतावृतः।
 अपश्यत्पथि गच्छन्तं कृष्णद्वैपायनं मुनिम्॥ ३॥
 शिष्यैः प्रशिक्ष्यैरभितः संवृतं ब्रह्मवादिनम्।
 पपात दण्डवद्भूमौ त्यक्त्वा शोकं तदारजुनः॥ ४॥

सूतजी बोले— नारायण कृष्ण के अपने परमधाम चले जाने पर शत्रुओं को कष्ट देने वाले परम धर्मात्मा पाण्डु पुत्र पार्थ और्ध्वदैहिक क्रिया करके महान् शोक से आवृत हो गये। उन्होंने मार्ग में जाते हुए ब्रह्मवादी कृष्णद्वैपायन व्यासमुनि को शिष्यों और प्रशिक्ष्यों से घिरा हुआ देखा। तब अर्जुन ने शोक का परित्याग कर भूमि पर गिरकर दण्डवत् प्रणाम किया।

उवाच परमप्रीत्या कस्मादेतन्महामुने।
इदानीं गच्छसि क्षिप्रं कं वा देशं प्रति प्रभो॥५॥
सन्दर्शनाद्दे भवतः शोको मे विपुलो गतः।
इदानीं मम क्त्वावै बृहि पण्डलेक्षणम्॥६॥
तमुवाच महायोगी कृष्णद्वैपायनः स्ववम्।
उपविश्य नदीतीरे शिष्यैः परिवृतो मुनिः॥७॥

वे अत्यन्त प्रीतिपूर्वक बोले— हे महामुने! प्रभो! आप कहीं से आ रहे हैं और इस समय शीघ्रतापूर्वक किस देश की ओर जा रहे हैं? आपके शुभ दर्शन से ही मेरा महान् शोक दूर हो गया है। हे कमलपत्राक्ष व्यासदेव! इस समय मेरे लिए जो कार्य हो, उसे आप कहिए। तब शिष्यों से घिरे हुए महायोगी कृष्णद्वैपायन मुनि ने स्वयं नदी के तट पर बैठकर कहा।

इति श्रीकूर्मपुराणे पूर्वभागे पार्ष्ण्य व्यासदर्शनं
नामाष्टाविंशोऽध्यायः॥२८॥

एकोनत्रिंशोऽध्यायः (युगधर्म कथन)

व्यास उवाच

इदं कलियुगं घोरं सम्प्राप्तं पाण्डुनन्दन।
ततो गच्छामि देवस्य पुरीं वाराणसीं शुभाम्॥१॥
अस्मिन् कलियुगे घोरे लोकाः पापानुवर्तिनः।
भविष्यन्ति महाबाहो वर्णाश्रमविवर्जिताः॥२॥
नान्यत्पश्यामि जन्तूनां मुक्त्वा वाराणसीं पुरीम्।
सर्वपापोपशमनं प्रायश्चित्तं क्लृप्ता युगे॥३॥

व्यासजी बोले— हे पाण्डुपुत्र! यह घोर कलियुग आ गया है। इसलिये मैं भगवान् शंकर की महानगरी वाराणसी जा रहा हूँ। हे महाबाहु! इस घोर कलियुग में लोग वर्णाश्रम धर्म से रहित महान् पापाचरण वाले होंगे। कलियुग में प्राणियों के समस्त पापों का शमन करने के लिये वाराणसी पुरी को छोड़कर अन्य दूसरा कोई प्रायश्चित्त मैं नहीं देख रहा हूँ।

कृतं त्रेता द्वापरञ्च सर्वेष्वेतेषु वै नराः।
भविष्यन्ति महात्मानो धार्मिकाः सत्यवादिनः॥४॥
त्वं हि लोकेषु विख्यातो धृतिमान्मनवत्सलः।
पालयाद्य परं धर्मं स्वकीयं मुच्यसे भयात्॥५॥

सत्य, त्रेता तथा द्वापर— इन सभी में मनुष्य महात्मा, धार्मिक तथा सत्यवादी होते हैं। तुम संसार में प्रजाओं के प्रिय तथा धृतिमान् के रूप में विख्यात हो, अतः अपने परम धर्म का पालन करो, इससे आप भय से मुक्त हो जाओगे।

एवमुक्तो भगवता पार्ष्वः परपुरञ्जवः।
पृष्टवान्प्रणिपत्यासौ युग्धर्मान्द्विजोत्तमाः॥६॥
तस्मै प्रोवाच सकलं मुनिः सत्यवतीसुतः।
प्रणम्य देवमीशानं युग्धर्मान्सनातनान्॥७॥

हे द्विजोत्तमो! भगवान् व्यास के द्वारा ऐसा कहने पर शत्रु के पुर को जीतने वाले कुन्तीपुत्र अर्जुन ने इन्हें प्रणाम कर युगधर्मों को पूछा। सत्यवती के पुत्र व्यासमुनि ने भगवान् शंकर को प्रणाम कर सम्पूर्ण सनातन युगधर्मों को उन्हें बतला दिया।

व्यास उवाच

क्श्यामि ते समासेन युग्धर्मात्रेश्वर।
न शक्यते मया राजन्विस्तरेणाभिभाषितुम्॥८॥
आद्यं कृतयुगं प्रोक्तं तत्स्त्रेतायुगं बुधैः।
तृतीयं द्वापरं पार्ष्वं चतुर्थं कलिरुच्यते॥९॥
ध्यानं तपः कृतयुगे त्रेतायां ज्ञानमुच्यते।
द्वापरे यज्ञमेवाहुर्दानमेकं क्लृप्ता युगे॥१०॥

व्यासजी बोले— नरेश्वर! पार्ष्व! संक्षेप में युग धर्मों को तुम्हें बतलाता हूँ, मैं विस्तार से वर्णन नहीं कर सकता हूँ। पार्ष्व! विद्वानों द्वारा पहला कृतयुग कहा गया है, तदनन्तर दूसरा त्रेतायुग, तीसरा द्वापर तथा चौथा कलियुग कहा गया है। कृतयुग में ध्यान, त्रेता में ज्ञान, द्वापर में यज्ञ तथा कलियुग में एकमात्र दान ही श्रेष्ठ साधन बताया गया है।

ब्रह्मा कृतयुगे देवस्त्रेतायां भगवान् रविः।
द्वापरे दैवतं विष्णुः क्लृप्तो देवो महेश्वरः॥११॥
ब्रह्मा विष्णुस्तथा सूर्यः सर्व एव कलावपि।
पूज्यन्ते भगवान्ऋतुर्ध्वपि पिनाकश्च॥१२॥
आद्ये कृतयुगे धर्मश्चतुष्पादः प्रकीर्तितः।
त्रेतायुगे त्रिपादः स्याद्द्विपादो द्वापरे स्थितः॥१३॥
त्रिपादहीनसिद्धेनु सत्तामात्रेण तिष्ठति।

कृतयुग में ब्रह्मा देवता होते हैं, इसी प्रकार त्रेता में भगवान् सूर्य, द्वापर में देवता विष्णु और कलियुग में महेश्वर रुद्र ही मुख्य देवता हैं। ब्रह्मा, विष्णु तथा सूर्य— ये सभी कलियुग में पूजित होते हैं, किन्तु पिनाकधारी भगवान् रुद्र

चारों युगों में पूजे जाते हैं। सर्वप्रथम कृतयुग में सनातन धर्म चार चरणों वाला था, त्रेता में तीन चरणों वाला तथा द्वापर में दो चरणों से स्थित हुआ, किन्तु कलियुग में धर्म तीनों पादों से रहित होकर केवल सत्तामात्र से स्थित रहता है।

कृते तु मिथुनोत्पत्तिर्वृत्तिः सक्षादलोत्पत्ता ॥ १४ ॥

प्रजास्तृप्ताः सदा सर्वाः सर्वानन्दछ भोगिनः।

अथमोत्पत्त्वं नास्त्यासां निर्विशेषाः पुरञ्जय ॥ १५ ॥

तुल्यमायुः सुखं रूपं तामु तस्मिन् कृते युगे।

विशोकास्तत्वबहुला एकान्तबहुलास्तथा ॥ १६ ॥

ध्याननिष्ठास्तपोनिष्ठा महादेवपरायणाः।

ता वै निष्कामचारिण्यो नित्यं मुदितमानसाः ॥ १७ ॥

पर्वतोदधिवासिन्यो ह्यनिकेताः परन्तप।

कृतयुग में (स्त्री-पुरुष के संयोगजन्य) मैथुनी सृष्टि होती थी और लोगों की आजीविका साक्षात् लोभरहित रहती थी। समस्त प्रजा सर्वदा सात्त्विक आनन्द से तृप्त और भोग से सम्पन्न रहती थीं। हे पुरंजय! उन प्रजाओं में उत्तम और अधम का भेद नहीं था, सभी निर्विशेष थे। उस कृतयुग की प्रजा में आयु, सुख और रूप समान था। सम्पूर्ण प्रजा शोक से रहित, अनेक तत्त्वों से युक्त, एकान्तप्रेमी, ध्याननिष्ठ, तपोनिष्ठ तथा महादेव की भक्ति में संलग्न थी। परंतप! वे प्रजाएँ निष्काम कर्म करने वाली, सदा प्रमुदित मनवाली और बिना घर के पर्वतों एवं समुद्र के समीप वास करने वाली थीं।

रसोत्लासः कालयोगात्रेताख्ये नश्यति द्विजाः ॥ १८ ॥

तस्यां सिद्धो प्रनष्टायामन्या सिद्धिरवर्तत।

अपां सौख्ये प्रतिहते तदा मेघात्मना तु वै ॥ १९ ॥

मेघेभ्यस्तनविलुभ्यः प्रवृत्तं वृष्टिसर्जनम्।

सकृदेव तथा वृष्ट्या संवृत्ते पृथिवीतले ॥ २० ॥

प्रादुरासन् तथा तासां वृक्षा वै गृहसंज्ञिताः।

सर्वः प्रत्युपयोगस्तु तासां तेभ्यः प्रजायते ॥ २१ ॥

हे द्विजो! तदनन्तर काल के प्रभाव से इस त्रेता नामक युग में आनन्दोत्लास नष्ट हो गया था, उसमें सिद्धि का लोप होने पर अन्य सिद्धि प्रवर्तित हुई। जलों का सुख समाप्त हो जाने पर मेघात्मना ने मेघ और विद्युत् से वर्षा की सृष्टि की। पृथ्वी तल पर एक बार ही उस वृष्टि का संयोग होने से उन प्रजाओं के लिये गृह-संज्ञक वृक्षों का प्रादुर्भाव हुआ। उन (वृक्षों) से ही उनके उपयोग की सभी वस्तुएँ उनसे ही प्राप्त होने लगीं।

वर्तयन्ति स्म तेभ्यस्तास्त्रेतायुगमुखे प्रजाः।

ततः कालेन महता तासामेव विपर्ययात् ॥ २२ ॥

रागलोभात्मको भावस्तदा ह्याकस्मिकोऽभवत्।

विपर्ययेण तासां तु तेन तत्कालभाविता ॥ २३ ॥

प्रणश्यन्ति ततः सर्वे वृक्षास्ते गृहसंज्ञिताः।

इस प्रकार त्रेता युग के प्रारम्भ में वह समस्त प्रजा उन वृक्षों से ही जीवन निर्वाह करती थी। तदनन्तर बहुत काल व्यतीत होने पर उन प्रजाओं में विपर्यय के कारण अनायक ही राग और लोभ का भाव उत्पन्न हो गया। पुनः उनमें तत्काल के प्रभाव से विपर्यय आ जाने के कारण वे गृहसंज्ञक सभी वृक्ष नष्ट हो गये।

ततस्तेषु प्रनष्टेषु विघ्नान्ता मैथुनोद्भवाः ॥ २४ ॥

अभिष्यायन्ति तां सिद्धिं सत्याभिष्यानतस्तदा।

प्रादुर्बभूवुस्तासां तु वृक्षास्ते गृहसंज्ञिताः ॥ २५ ॥

तब उन (वृक्षों) के नष्ट हो जाने पर वह मैथुनी प्रजा विघ्नान्त हो गईं। तब सत्य युग को याद करते हुए वे सभी प्रजाजन उस पूर्वोक्त सिद्धि का ध्यान करने लगे। ऐसा करने से वे लुप्त गृह-संज्ञक वृक्ष पुनः प्रादुर्भूत हो गये।

वस्त्राणि ते प्रसूयन्ते फलान्याभरणानि च।

तेष्वेव जायते तासां गन्धवर्णारसावितम् ॥ २६ ॥

अमाक्षिकं महावीर्यं पुटके पुटके मधु।

तेन ता वर्तयन्ति स्म त्रेतायुगमुखे प्रजाः ॥ २७ ॥

हृष्टास्तुष्टास्तया सिद्ध्या सर्वा वै विगतज्वराः।

पुनः कालान्तरेणैव ततो लोभावृतास्तदा ॥ २८ ॥

वृक्षांस्तान् पर्यगृह्णन् मधु वा माक्षिकं बलात्।

वे वस्त्रों, आभूषणों तथा फलों को उत्पन्न करने लगे। उन प्रजाओं के लिये उन वृक्षों के प्रत्येक पत्र पुटों में गन्ध, वर्ण और रस से समन्वित, बिना मधु-मक्खियों के बना हुआ महान् शक्तिशाली मधु उत्पन्न होने लगा। उसीसे त्रेतायुग के आरम्भ में समस्त प्रजा जीवन-निर्वाह करती थीं। उस सिद्धि के कारण वे सारी प्रजाएँ हृष्ट-पुष्ट तथा ज्वर से रहित थीं। तदनन्तर कालान्तर में वे सभी पुनः लोभ के वशीभूत हो गये और वे उन वृक्षों तथा उनसे उत्पन्न अमाक्षिक मधु को बलपूर्वक ग्रहण करने लगे।

तासां तेनापचारेण पुनर्लोभकृतेन वै ॥ २९ ॥

प्रनष्टा मधुनासाद् वै कल्पवृक्षाः क्वचित् क्वचित्।

शीतवर्षातिपैस्तीव्रेस्तास्ततो दुःखिता भृशम् ॥ ३० ॥

द्वन्द्वैः संपीड्यमानास्तु चक्रूरावरणानि च।
कृत्वा द्वन्द्वविनिर्घातान् वार्त्तापायमचिन्तयन्॥ ३१॥
नष्टेषु मधुना सार्द्धं कल्पवृक्षेषु वै तदा।
ततः प्रादुरभूतासां सिद्धिस्त्रैतायुगे पुनः॥ ३२॥
वार्त्तायाः साधिका ह्यन्या वृष्टिस्तासां निकामतः।

उनके इस प्रकार पुनः लोभकृत ऐसा व्यवहार करने से वे कल्पवृक्ष कहीं-कहीं मधु के साथ ही नष्ट हो गये। तब वे असह्य शीत, वर्षा एवं ताप से अत्यधिक दुःखी रहने लगे। उन्होंने शीतोष्णादि द्वन्द्वों से पीड़ित होते हुए आवरणों की रचना की। तब मधुसहित कल्प वृक्षों के नष्ट हो जाने पर उन्होंने द्वन्द्वों के निराकरण का उपाय सोचा और आजीविका के साधनों का चिन्तन किया। तदनन्तर त्रेता युग में उन प्रजाओं की आजीविका को साधिका अन्य सिद्धि पुनः प्रादुर्भूत हुई और उनकी इच्छा के अनुकूल वृष्टि हुई।

तासां वृष्ट्युदकानोह यानि निर्मैर्गतानि तु॥ ३३॥
अभ्वन् वृष्टिसन्तत्या स्रोतःस्थानानि निम्नगाः।
यदा आपो बहुतरा आपन्नाः पृथिवीतले॥ ३४॥
अपां ध्रुमेष्ठ संयोगादौष्यस्तास्तदाभवन्।
अफालकृष्टाश्चानुत्सा ग्राम्यारण्याश्चतुर्दश॥ ३५॥
ऋतुपुष्पफलेष्टैव वृक्षगुल्माश्च जज्ञिरे।
ततः प्रादुरभूतासां रागो लोभश्च सर्वशः॥ ३६॥

निरन्तर वृष्टि होने के कारण जो जल नीचे की ओर प्रवाहित हुआ, उससे उनके लिये अनेक स्रोतों तथा नदियों की उत्पत्ति हुई। जब पृथ्वीतल पर बहुत सा जल प्राप्त हो गया तो भूमि और जल का संयोग होने से अनेक प्रकार की औषधियाँ उत्पन्न हो गयीं। बिना जोते-बोये ही विभिन्न ऋतुओं के अनुसार होने वाले पुष्प एवं फलों से युक्त चौदह प्रकार के ग्राम्य एवं जंगली वृक्ष और गुल्म उत्पन्न हो गये। तदनन्तर उन प्रजाओं में सब प्रकार से राग और लोभ व्याप्त हो गया।

अवश्यम्भावितार्त्वेन त्रेतायुगवशेन वै।
ततस्ताः पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान्॥ ३७॥
वृक्षगुल्मौषधीष्टैव प्रसह्य तु यथावल्म।
विपर्ययेण तासां ता ओषधो विविशुर्महीम्॥ ३८॥

यह सब त्रेतायुग के प्रभाव से अवश्यभावी था। तदुपरान्त उन लोगों ने अपनी-अपनी शक्ति के अनुसार बलपूर्वक नदियों, क्षेत्रों, पर्वतों, वृक्षों, गुल्मों तथा औषधियों

पर अधिकार जमाना प्रारम्भ किया। उनके विपरीत आचरण के कारण वे सभी औषधियाँ पृथ्वी में प्रवेश करने लग गयीं।
पितामहनिबोगेन दुदोह पृथिवीं पृथुः।
ततस्ता जगृहुः सर्वा ह्यन्योन्यं क्रोधपूच्छिताः॥ ३९॥
सदाचारे विनष्टे तु बलात्कालकलेन च।
मर्यादायाः प्रतिघर्षं ज्ञात्वैतद्भगवान्जः॥ ४०॥
ससर्वं क्षत्रियान्ब्रह्मा ब्राह्मणानां हिताय वै।

तब पितामह के आदेश से महाराज पृथु ने पृथ्वी का दोहन किया। तदनन्तर वे सभी प्रजाएँ क्रोधाविष्ट होकर परस्पर एक-दूसरे की वस्तुएँ छीनने लगीं। काल के प्रभाव से उनमें बलात् सदाचार विनष्ट हो गया। यह सब जानकर भगवान् ब्रह्मा ने मर्यादा की प्रतिष्ठा के लिये और ब्राह्मणों के कल्याण के लिये क्षत्रियों की सृष्टि की।

वर्णाश्रमव्यवस्थाञ्च त्रेतायां कृतवान्प्रभुः॥ ४१॥
यज्ञप्रवर्तनञ्चैव पशुहिंसाविवर्जितम्।
द्वारेऽप्येव विद्यन्ते मतिभेदात्तथा नृणाम्॥ ४२॥
रागो लोभस्तथा युद्धं मत्वा बुद्धिविन्धयम्।
एको वेदश्चतुष्पादस्त्रिधा त्विह विभाव्यते॥ ४३॥
वेदव्यासैश्चतुर्धा च न्यस्यते द्वारपदिषु।

प्रभु ने त्रेतायुग में वर्णाश्रम की व्यवस्था की और पशुहिंसा से वर्जित यज्ञों का प्रवर्तन किया। अनन्तर द्वार में भी लोगों के बुद्धिभेद से राग, लोभ तथा युद्ध होने लगा और अपनी बुद्धि का ही विनिन्द्य मानकर उस समय एक ही वेद चतुष्पादात्मक तथा तीन पादों में विभक्त हो गया। द्वार आदि युगों में वेदव्यास के द्वारा यह वेद चार भागों में उपस्थापित हुआ।

ऋषिपुत्रैः पुनर्वेदा भिद्यन्ते दृष्टिविध्रमैः॥ ४४॥
मन्त्रब्राह्मणविन्यासैः स्वरवर्णविपर्यवैः।
संहिता ऋग्यजुःसाम्नां प्रोच्यन्ते परमर्षिभिः॥ ४५॥
सामान्योद्भवाना चैव दृष्टिभेदैः क्वचित्क्वचित्।
ब्राह्मणं कल्पसूत्राणि ब्रह्मप्रवचनानि च॥ ४६॥
इतिहासपुराणानि धर्मशास्त्राणि सुदृता।
अवृष्टिर्मरणञ्चैव तथैवान्ये ह्युपद्रवाः॥ ४७॥

ऋषिपुत्रों के द्वारा पुनः दृष्टिभेद से वेदों का विभाजन हुआ। मन्त्र और ब्राह्मणों के विन्यास तथा स्वर एवं वर्ण के विपर्यय के कारण महान् ऋषियों ने वेदों की ऋक्, यजुः एवं साम नामक मन्त्रों की संहिताओं का नामकरण किया।

कहीं-कहीं दृष्टिभेद से समानता की उद्भावनता हुई और हे सुव्रत! उन्होंने ब्राह्मण, कल्पसूत्र, वेदान्त, इतिहास-पुराण और धर्मशास्त्र रचना की। तदनन्तर वहां वर्षा का अभाव, मृत्यु और अनेक उपद्रव भी होने लगे।

वाङ्मनःकायजैर्देविर्निर्वेदो जायते नृणाम्।

निर्वेदाज्जायते तेषां दुःखमोक्षविचारणा॥४८॥

विचारणाव वैराग्यं वैराग्याहोषदर्शनम्।

दोषाणां दर्शनाच्चैव द्वापरे ज्ञानसम्भवः॥४९॥

मन, वाणी तथा शरीर-सम्बन्धी दुःखों के कारण मनुष्यों को निर्वेद उत्पन्न होता है। फिर निर्वेद के कारण उनमें दुःख से मुक्ति पाने की बुद्धि उत्पन्न होती है और विचार से वैराग्य उत्पन्न होता है। वैराग्य से अपने दोष दिखलायी पड़ते हैं। दोष-दर्शन के कारण द्वापर में ज्ञान उत्पन्न होता है।

एषा रजस्तमोयुक्ता वृत्तिर्वै द्वापरे द्विजाः।

आद्ये कृते तु धर्मोऽस्ति स त्रेतायां प्रवर्तते॥५०॥

द्वापरे व्याकुलीभूत्वा प्रणश्यति कलौ युगे॥५१॥

हे द्विजो! द्वापर में यह वृत्ति रजोगुण और तमोगुण से युक्त हुई। आद्य अर्थात् कृतयुग में धर्म प्रतिष्ठित था, वही त्रेता में भी प्रवर्तित हुआ है। द्वापर में व्याकुल होकर वह धर्म कलियुग में आते-आते नष्ट हो जाता है।

इति श्रीकूर्मपुराणे पूर्वभागे युगवंशानुकीर्तनं

नामैकोनविंशोऽध्यायः॥२९॥

त्रिंशोऽध्यायः

(युगधर्म निरूपण)

व्यास उवाच

तित्ये मायामसूयाञ्च खड्गैव तपस्विनाम्।

साध्यन्ति नरा नित्यं तपसा व्याकुलीकृताः॥१॥

व्यास बोले- कलियुग में मनुष्य तमोगुण से व्याकुल होकर सदा धन, असूया और तपस्वियों का वध करने में लगे रहेंगे।

कलौ प्रमारकौ रोगः सततं क्षुद्रयं तथा।

अनावृष्टिभयं घोरं देशानाञ्च विपर्ययः॥२॥

कलियुग में प्राणघातक रोग (हैजा, प्लेग आदि) तथा भूख का भय निरन्तर बना रहेगा। घोर अनावृष्टि का भय तथा अनेक स्थानों में उलट-फेर होता रहेगा।

अधार्मिका निराहारा महाकोपाल्यतेजसः।

अनृतं ब्रुवते लुब्धसिन्धुषु जाताः सुदुष्प्रजाः॥३॥

कलियुग में उत्पन्न हुए मनुष्य धर्मरहित, अहार रहित, महाक्रोधी, अल्प तेज वाले होंगे। वे लोभी, मिथ्याभाषी तथा दुःसन्तान वाले होंगे।

दुरिष्टैर्दुःखीतैश्च दुराचारैर्दुरागमैः।

विप्राणां कर्मदोषैश्च प्रजानां जायते भयम्॥४॥

बुरी इच्छा, असत् अध्ययन, दुराचार तथा असत् शास्त्रों का अध्ययन करने से और ब्राह्मणों के कर्मदोष से प्रजाओं में भय उत्पन्न होगा।

नापीयते तदा वेदान् न यजन्ति द्विजातयः।

यजन्ति यज्ञान्वेदांश्च पठन्ते चाल्पबुद्धयः॥५॥

द्विजातिगण कलियुग में वेदों का अध्ययन नहीं करेंगे और यज्ञ भी नहीं करेंगे और अल्प बुद्धि वाले लोग यज्ञ करेंगे और वेदाध्ययन करेंगे।

शूद्राणां मन्त्रयोगैश्च सम्बन्धो ब्राह्मणैः सह।

धविष्यन्ति कलौ तस्मिञ्छयनासनभोजनैः॥६॥

कलियुग में शूद्रों का सम्बन्ध ब्राह्मणों के साथ एक जगह सोने, बैठने, भोजन करने तथा मन्त्र योग से होगा।

राजानः शूद्रभूयिष्ठा ब्राह्मणान्वाध्यन्ति च।

भूणहत्या वीरहत्या प्रजायेत नरेभ्यरे॥७॥

अधिकांश शूद्र राजा होंगे जो ब्राह्मणों को पीड़ित करेंगे। राजाओं में भूणहत्या तथा वीरहत्या प्रचलित होगी।

स्नानं होमं जपं दानं देवतानां तत्त्वाचनम्।

तथान्यानि च कर्माणि न कुर्वन्ति द्विजातयः॥८॥

द्विजातिगण स्ना, होम, जप, दान, देवाचन तथा अन्य शुभ कर्मों को नहीं करेंगे।

विनिन्दन्ति महादेवं ब्राह्मणान् पुरुषोत्तमम्।

आम्नायधर्मशास्त्राणि पुराणानि कलौ युगे॥९॥

कलियुग में लोग महादेव शिव, ब्राह्मण, पुरुषोत्तम विष्णु, वेद, धर्मशास्त्र तथा पुराणों की निन्दा करेंगे।

कुर्वन्त्यवेददृष्टानि कर्माणि विविधानि तु।

स्वधर्मं तु रुचिर्नैव ब्रह्मणानां प्रजायते॥१०॥

लोग अनेक प्रकार के वेद विरुद्ध कर्म करेंगे तथा ब्राह्मणों की अपने धर्म में रुचि नहीं रहेगी।

कुशीलधर्याः पाषण्डैर्वृथारूपैः समावृताः।

बहुयाचनका लोका भविष्यन्ति परस्परम्॥ ११॥

लोग दुष्ट आचरण करने वाले तथा वृथा रूप धारण करने वाले पाखंडियों से घिरे रहेंगे और परस्पर बहुत याचना करने वाले होंगे।

अद्रुशूला जनपदाः शिवशूलाश्चतुष्पदाः।

प्रमदाः केशशूलाश्च भविष्यन्ति कलौ युगे॥ १२॥

कलियुग में लोग जनपदों में अन्न बेचने वाले और चौराहे पर शिवलिङ्ग बेचने वाले होंगे तथा स्त्रियाँ वेश्यावृत्ति वाली होंगी।

शुक्लदन्ता जिनाख्याश्च मुण्डाः काषायवाससः।

शूद्रा धर्म चरिष्यन्ति युगान्ते समुपस्थिते॥ १३॥

युग का अन्त उपस्थित होने पर शूद्र दाँत वाले, जिन नाम से प्रसिद्ध मुण्डी, काषायवस्त्रधारी शूद्र धर्माचरण करेंगे।

सस्यचौरा भविष्यन्ति तथा चेलभिमर्शिनः।

चौराचौराश्च हर्तारो हर्तुर्हन्ता तथापरः॥ १४॥

लोग अनाज को चोरी करेंगे, वस्त्रों का अपहरण करेंगे। चोरों के भी अपहर्ता चोर होंगे तथा अपहर्ता की हत्या करने वाले का भी होगा।

दुःखप्रचुरमल्पायुर्देहोत्सादः सरोगताः।

अधर्माभिनिवेशत्वात्तपो वृत्तं कलौ स्मृतम्॥ १५॥

दुःखों का प्राचुर्य होगा, लोग अल्पायु वाले होंगे, देह में आलस्य और रोग रहेगा। अधर्म में विशेष रुचि होने से कलियुग में सय तामसगुण युक्त रहेगा।

काषायिणोऽथ निर्ग्रन्थास्तथा कापालिकाश्च ये।

वेदविक्रयिणश्चान्ये तीर्थविक्रयिणः परे॥ १६॥

इस (कलियुग) में कोई भगवे वस्त्र धारण करने वाले होंगे, कोई ग्रन्थविहीन अर्थात् शास्त्रव्यवहार से शून्य, कोई कापालिक (खोपड़ियों माला धारण करने वाले), कोई वेदविक्रेता अर्थात् शिल्क लेकर वेद पढ़ाने वाले होंगे और कोई अपने तीर्थ भी को बेचने वाले होंगे।

आसनस्थान्द्रिजान्द्रुहा चालयन्त्यल्पबुद्धयः।

ताडयन्ति द्विजेन्द्राश्च शूद्रा राजोपजीविनः॥ १७॥

अल्पबुद्धि वाले लोग आसन पर बैठे हुए द्विजों को देखकर उन्हें उलट देंगे। राज्याश्रित शूद्र श्रेष्ठ ब्राह्मणों को प्रताड़ित करेंगे।

उद्यासनस्थाः शूद्राश्च द्विजमध्ये परन्तप।

द्विजामानकरो राजा कलौ कालबलेन तु॥ १८॥

हे परंतप! कलियुग में समय के बल से ब्राह्मणों के मध्य उद्य आसनों पर शूद्र बैठेंगे। राजा द्विजों का अपमान करने वाला होगा।

पुष्यैश्च भूषणैश्चैव तथान्यैर्मन्त्रैर्द्विजाः।

शूद्रान्परिचरन्त्यल्पश्रुतभाग्यबलान्विताः॥ १९॥

अल्प ज्ञान, अल्प भाग्य तथा अल्प बल वाले द्विज लोग पुष्य, आभूषणों और अन्य मांगलिक वस्तुओं से शूद्रों की परिचर्या करेंगे।

न प्रेक्षन्तेऽर्चितैश्चापि शूद्रा द्विजवराड्वा।

सेवावसरमालोक्य द्वारे तिष्ठन्ति च द्विजाः॥ २०॥

हे राजन्! शूद्र पूजा के योग्य श्रेष्ठ ब्राह्मणों की ओर देखेंगे नहीं और ब्राह्मण उनकी सेवा के अवसर देखकर (प्रतीक्षा करते) द्वार पर खड़े रहेंगे।

वाहनस्थान्समावृत्य शूद्राज्वद्गोपजीविनः।

सेवन्ते ब्राह्मणास्तांस्तु स्तुयन्ति स्तुतिभिः कलौ॥ २१॥

कलियुग में शूद्र से जीविका पाने वाले ब्राह्मण वाहन पर आरूढ़ शूद्रों को घेरकर उनकी सेवा करेंगे और अनेक स्तुतियों से प्रशंसा करेंगे।

अध्यापयन्ति वै वेदान्शूद्रान्शूद्रोपजीविनः।

एवं निर्वेदकान्वात्रास्तिक्यं घोरमाश्रिताः॥ २२॥

इस प्रकार घोर नास्तिकता का आश्रय ग्रहण करके शूद्र के अधीन आजीविका वाले ब्राह्मण शूद्रों को वेद एवं वेदभिन्न अर्थों को पढ़ायेंगे।

तपोयज्ञकलानानु विक्रेतारो द्विजोत्तमाः।

यतयश्च भविष्यन्ति शतशोऽथ सहस्रज्ञः॥ २३॥

उत्तम द्विज तथा सैकड़ों-हजारों संन्यासी तप, यज्ञ और कलाओं को बेचने वाले होंगे।

नाशयन्तः स्वकान्धर्मानधिगच्छन्ति तत्पदम्।

गायन्ति लौकिकैर्गानैर्द्वैतानि नराधिपः॥ २४॥

हे राजन्! अपने धर्मों का विनाश करते हुए वे राज्य के पदों को प्राप्त करेंगे। लौकिक गानों से लोग देवताओं की स्तुति करेंगे।

वामपाशुपताचारास्तथा वै पाञ्चरात्रिकाः।

भविष्यन्ति कलौ तस्मिन्ब्राह्मणाः क्षत्रियास्तथा॥ २५॥

इस कलियुग में ब्राह्मण और क्षत्रिय सभी वाममार्गी, पाशुपताचारी और पाञ्चरात्रिक (सम्प्रदायविशेष के मानने वाले) हो जायेंगे।

ज्ञाने कर्मण्यपगते लोके निष्क्रियतां गते।

कीटमूषिकसर्पाश्च धर्षयिष्यन्ति मानुषान्॥ २६॥

ज्ञान और कर्म के दूर हो जाने से कलियुग में मनुष्य निष्क्रियता प्राप्त होंगे, तब कीड़े, चूहे और साँप मनुष्यों को कष्ट पहुँचायेंगे।

कुर्वन्ति धावताराणि ब्राह्मणानां कुलेषु वै।

देवीशापविनिर्घ्वाः पुरा दक्षध्वरे द्विजाः॥ २७॥

प्राचीन काल में दक्ष के यज्ञ में दैवीशाप (दधीच के शाप) से जले हुए ब्राह्मण कलियुग में ब्राह्मणों के कुलों में अवतार ग्रहण करेंगे।

निन्दन्ति च महादेवं तमसाविष्टचेतसः।

वृथा धर्मह्यरिष्यन्ति कलौ तस्मिन्-युगान्तिके॥ २८॥

उस कलियुग में अन्तिम समय में तमोगुण से व्याप्त चित्तवाले वे ब्राह्मण महादेव की निन्दा करेंगे और वृथा धर्म का आचरण करेंगे।

सर्वे वीरा भविष्यन्ति ब्राह्मणाद्याः स्वजातिषु।

ये चान्ये शापनिर्घ्वा गौतमस्य महात्मनः॥ २९॥

सर्वे तेऽवतरिष्यन्ति ब्राह्मणास्तासु योनिसु।

विनिन्दन्ति ह्यधीकेन ब्राह्मणा ब्रह्मवादिनः॥ ३०॥

महात्मा गौतम के शाप से दग्ध जो अन्य ब्राह्मण आदि हैं, वे सभी अपनी जातियों में वीर होंगे। वे सब ब्राह्मण उन योनियों में अवतीर्ण होंगे और ब्रह्मवादी ब्राह्मण विष्णु की निन्दा करेंगे।

वेदवाह्यव्रताचारा दुराचारा वृथाश्रमाः।

मोहयन्ति जनान् सर्वान् दर्शयित्वा फलानि च॥ ३१॥

तमसाविष्टमनसो वैडालव्रतिकाधमाः।

कलौ रुद्रो महादेवो लोकानामीश्वरः परः॥ ३२॥

वेदों में निषिद्ध व्रतों का आचरण करने वाले, दुराचारी, व्यर्थ श्रम करने वाले, तमोगुण से आविष्ट चित्त वाले, विडाल के समान व्रत रखने वाले (झोंगी धर्माचरण वाले) नीच जन सब लोगों को प्रलोभन दिखाकर मोहित करते रहेंगे। कलियुग में रुद्र, महादेव लोगों के परम ईश्वर हैं।

तदेव साध्यवेज्ञां देवतानां च दैवतम्।

करिष्यत्यवताराणि शंकरो नीललोहितः॥ ३३॥

श्रीतस्मार्तप्रतिष्ठार्थं भक्तानां हितकाम्यया।

उपदेश्यति तज्ज्ञानं शिष्याणां ब्रह्मसंज्ञितम्॥ ३४॥

सर्ववेदान्तसारं हि धर्मान्वेदनिर्दिशतान्।

सर्ववर्णान् समुद्दिश्य स्वधर्मा ये निर्दिशिताः॥ ३५॥

मनुष्य को देवताओं के भी देवता उन्हीं महादेव की साधना करना चाहिए। नीललोहित शंकर श्रीत और स्मार्त धर्मों की प्रतिष्ठा के लिए और भक्तों को हितकामना से अवतार ग्रहण करेंगे। वे शिष्यों को समस्त वेदान्त के साररूप उस ब्रह्मसंज्ञक ज्ञान का और वेदनिर्दिष्ट धर्मों का उपदेश करेंगे, जो स्वधर्म सभी वर्णों को उद्देश्य करके उपदिष्ट हुए हैं।

ये तस्मिन्नि निवेदन्ते येन केनोपचारतः।

विक्षिप्य कलिजान्दोषान्यान्ति ते परमं पदम्॥ ३६॥

जो मनुष्य जिस-किसी भी उपचार से परम प्रीतिपूर्वक शंकर की सेवा करेंगे, वे कलिजन्य दोषों को जीतकर परम पद को प्राप्त करेंगे।

अनायासेन सुमहत्पुण्यमानोति मानवः।

अनेकदोषदुष्टस्य कलैरेको महान् गुणः॥ ३७॥

वह मानव अनायास ही महान् पुण्य प्राप्त कर लेता है। अनेक दोषों से दूषित कलियुग का यह एक महान् गुण है।

तस्मात्सर्वप्रयत्नेन प्राप्य माहेश्वरं युगम्।

विशेषाद्ब्राह्मणो रुद्रमीशानं शरणं व्रजेत्॥ ३८॥

इसलिए सब प्रकार से यत्नपूर्वक माहेश्वर युग (कलियुग) को प्राप्तकर विशेष रूप से ब्राह्मण को ईशान रुद्र की शरण में जाना चाहिए।

ये नमन्ति विरूपाक्षमीशानं कृत्तिवाससम्।

प्रसन्नचेतसो रुद्रं ते यान्ति परमं पदम्॥ ३९॥

जो मनुष्य विरूपाक्ष, व्याघ्रचर्मधारी, रुद्र शंकर को प्रणाम करते हैं, वे प्रसन्नचित्त होकर परम पद को प्राप्त करते हैं।

यथा रुद्रनमस्कारः सर्वकामफलो ब्रुवः।

अन्यदेवनमस्कारान्न तत्फलमवाप्नुयात्॥ ४०॥

जिस प्रकार रुद्र को नमस्कार करने से सभी कामनाओं का फल निश्चितरूप से मिलता है, वैसे अन्य देवताओं को नमस्कार करने से वह फल नहीं मिलता है।

एवंविधे कलियुगे दोषाणामेव शोभनम्।

महादेवनमस्कारो ध्यानं दानपिति क्षुतिः॥ ४१॥

इस प्रकार के कलियुग में दोषों की ही शुद्धि होती है। महादेव को नमस्कार करना ही ध्यान और दान है— ऐसा श्रुति कथन है।

तस्मादनीश्वरानन्यान् त्यक्त्वा देव महेश्वरम्।
समाश्रयेद्विरूपाक्षं यदीच्छेत्परमं परम्॥४२॥

इसलिए यदि परम पद की इच्छा हो तो अन्य अनीश्वर देवों को छोड़कर विरूपाक्ष महेश्वर का आश्रय ग्रहण करना चाहिए।

नार्ययन्तीह ये रुद्र शिवं त्रिदशशर्वदितम्।
तेषां दानं तपो यज्ञो वृथा जीवितमेव च॥४३॥

जो देवों से वन्दित रुद्र शिव की अर्चना नहीं करते हैं, उनका दान, तप, यज्ञ और जीवन भी व्यर्थ है।

नमो रुद्राय महते देवदेवाय शूलिने।
श्राम्यकाय त्रिनेत्राय योगिनां गुरवे नमः॥४४॥

देवाधिदेव, शूलपाणि, त्रिनेत्रधारी महान् रुद्र के लिए नमस्कार है। योगियों के गुरु को नमस्कार है।

नमोऽस्तु देवदेवाय महादेवाय वेधसे।
शम्भवे स्थाण्वे नित्यं शिवाय परमेष्ठिने॥४५॥

देव-देव, महादेव, वेधा, शम्भु, स्थाणु, शिव और परमेष्ठी को सदा नमस्कार है।

नमः सोमाय रुद्राय महाप्रासाय हेतवे।
प्रपद्येऽहं विरूपाक्षं शरण्यं ब्रह्मचारिणम्॥४६॥

सोम, रुद्र, महान् संहारकर्ता और कारण स्वरूप को नमस्कार है। विरूपाक्ष, शरण देने वाले ब्रह्मचारी को शरण को मैं प्राप्त होता हूँ।

महादेवं महायोगमीशानं चाविकापतिम्।
योगिनां योगदातारं योगमायासमावृतम्॥४७॥

योगिनां गुरुभाचार्यं योगिगम्यं पिनाकिनम्।
संसारतारणं रुद्रं ब्रह्माणं ब्रह्मणोऽधिपम्॥४८॥

शम्भतं सर्वगं शान्तं ब्रह्मण्यं ब्राह्मणप्रियम्।
कर्पादिनं कालमूर्तिममूर्तिं परमेश्वरम्॥४९॥

एकमूर्तिं महामूर्तिं वेदवेद्यं दिवस्पतिम्।
नीलकण्ठं विश्वमूर्तिं व्यापिनं विश्वरेतसम्॥५०॥

कालार्गि कालदहनं कामदं कामनाशनम्।
नमस्ये गिरिशं देवं चन्द्राययवभूषणम्॥५१॥

विलोहितं त्रिलिहानमादित्यं परमेष्ठिनम्।
उग्रं पशुपतिं भीमं भास्करं परमं तपः॥५२॥

महादेव, महायोगस्वरूप, ईशान, अम्बिकापति, योगियों को योग प्रदान करने वाले, योगामाया से आवृत, योगियों के गुरु, आचार्य, योगियों द्वारा प्राप्त, पिनाकधारी, संसार से तारने वाले, रुद्र, ब्रह्मा, ब्रह्माधिपति, शाश्वत, सर्व-व्यापक, शास्त्र एवं ब्राह्मणों के रक्षक, ब्राह्मण प्रिय, कपर्दी, कालमूर्ति, अमूर्ति, परमेश्वर, एकमूर्ति, महामूर्ति, वेद द्वारा जानने योग्य, दिवस्पति, नीलकण्ठ, विश्वमूर्ति, व्यापक, विश्वरेता, कालार्गि, कालदहन, कामनादायक, काम-विनाशक, गिरीश, देव, चन्द्ररूप आभूषण वाले, विशेष रक्तवर्ण वाले, लेलिहान (संसार को प्रास बनाने वाले), आदित्य, परमेष्ठी, उग्र, पशुपति, भीम, भास्कर और परम तपस्वी, मैं आपको नमस्कार करता हूँ।

इत्येतत्लक्षणं प्रोक्तं युगानां वै समासतः।
अतीतानागतानां वै यावन्मन्वन्तरक्षयः॥५३॥

इस प्रकार मन्वन्तर की समाप्तिपर्यन्त भूत और भविष्यत् काल के युगों का लक्षण संक्षेप में बता दिया है।

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै।
व्याख्यातानि न सन्देहः कल्पः कल्पेन चैव हि॥५४॥

एक मन्वन्तर के कथन से अन्यान्य सभी मन्वन्तर भी कथित हो गये हैं और वैसे ही एक कल्प के व्याख्यान से सभी कल्पों की कथा व्याख्यात हो जाती है, इसमें सन्देह नहीं।

मन्वन्तरेषु चैतेषु अतीतानागतेषु वै।
तुल्याधिपानिनः सर्वे नामरूपैर्भवन्त्युत॥५५॥

अतीत और अनागत सभी मन्वन्तरों में अपने समान नामरूप धारण करने वाले अधिष्ठाता होते हैं।

एवमुक्तो भगवता किरीटी श्वेतवाहनः।
बभार परमां भक्तिमीशानोऽव्यभिचारिणीम्॥५६॥

भगवान् (व्यास) के ऐसा कहने पर श्वेतवाहन किरीटधारी अर्जुन ने शंकर में परम अव्यभिचारिणी भक्ति धारण की।

नमश्चकार तपुषि कृष्णद्वैपायनं प्रभुम्।
सर्वज्ञं सर्वकर्तारं साक्षाद्विष्णुं व्यवस्थितम्॥५७॥

उन्होंने सर्वज्ञ, सर्वकर्ता, साक्षात् विष्णुरूप में अवस्थित उन कृष्णद्वैपायन ऋषि को नमस्कार किया।

तमुवाच पुनर्व्यासः पार्थ परपुरञ्जयम्।
कराभ्यां सुशुभाभ्याञ्च संस्पृश्य प्रणतं मुनिः॥५८॥

शत्रु के नगरों को जीतने वाले प्रणत अर्जुन को व्यास ने अपने दोनों मंगलमय करों से स्पर्श करते हुए पुनः कहा।

धन्योऽस्यनुगृहीतोऽसि त्वादशोऽन्यो न विद्यते।

त्रैलोक्ये शङ्करे नूनं भक्तः परपुरञ्जय॥५९॥

हे परपुरञ्जय! मैं धन्य हूँ, अनुगृहीत हूँ। निश्चय ही, तीनों लोक में तुम्हारे समान शंकर में भक्ति रखने वाला दूसरा कोई नहीं है।

दृष्टवानसि तं देवं विश्वक्षं विश्वतोमुखम्।

प्रत्यक्षमेव सर्वेषां रुद्रं सर्वजगन्मयम्॥६०॥

सर्वत्र व्यापक नेत्रों वाले एवं सब ओर मुख वाले, सम्पूर्ण जगत् के आत्मरूप उन रुद्रदेव को तुमने प्रत्यक्ष देखा है।

ज्ञानं तदैश्वरं दिव्यं यथावद्विदितं त्वया।

स्वयमेव हृषीकेशः प्रीत्योवाच सनातनः॥६१॥

तुमने ईश्वर के दिव्य ज्ञान को अच्छी प्रकार जान लिया है। यह बात स्वयं ही सनातन श्रीकृष्ण ने प्रीतिपूर्वक कही है।

गच्छ गच्छ स्वकं स्थानं न शोकं कर्तुमर्हसि।

व्रजस्व परया भक्त्या शरण्यं शरणं शिवम्॥६२॥

तुम अपने स्थान को प्रस्थान करो, तुम्हें शोक करना नहीं चाहिए। परम भक्ति से शरण्य शिव की शरण में चले जाओ।

एवमुक्त्वा स भगवाननुगृह्णाजुर्न प्रभुः।

जगाम शङ्करपुरीं सपाराधयितुं भवम्॥६३॥

इस प्रकार अर्जुन से कहकर वे भगवान् प्रभु (व्यास) उन्हें अनुगृहीत करते हुए शिव की आराधना करने के लिए शंकर की नगरी (वाराणसी) में चले गये।

पाण्डेवेद्योऽपि तद्वाक्यात्संप्राप्य शरणं शिवम्।

सन्त्यज्य सर्वकर्माणि ज्ञात्वा तत्परमोऽभवत्॥६४॥

अर्जुन भी उनके वचन से शिव की शरण प्राप्त करके समस्त कार्यों को त्यागकर उन्हीं की भक्ति में तल्लीन हो गये।

नार्जुनेन समः शम्भोर्भक्त्या भूतो भविष्यति।

मुक्त्वा सत्यवतीसूनं कृष्णं वा देवकीसुतम्॥६५॥

सत्यवती पुत्र व्यास तथा देवकी पुत्र कृष्ण को छोड़कर अर्जुन के समान शंकर की भक्ति करने वाला न कोई हुआ है और न होगा।

तस्मै भगवते नित्यं नमः शान्ताय धीमते।

पाराशर्याय मुनये व्यासायामिततेजसे॥६६॥

शान्त, धीमान्, अमित तेजस्वी, उन भगवान् पाराशर-पुत्र व्यास मुनि को नित्य नमस्कार है।

कृष्णद्वैपायनः साक्षाद्विष्णुरेव सनातनः।

को ह्यन्यस्तत्त्वतो रुद्रं वेत्ति तं परमेश्वरम्॥६७॥

कृष्ण द्वैपायन मुनि साक्षात् सनातन विष्णु ही हैं। उनके अतिरिक्त उन परमेश्वर रुद्र को यथार्थरूप में कौन जानता है।

नमः कुस्ववं तपृषि कृष्णं सत्यवतीसुतम्।

पाराशर्यं महात्मानं योगिनं विष्णुमव्ययम्॥६८॥

पाराशर-पुत्र, महात्मा, योगी, अविनाशी, विष्णु स्वरूप, उन सत्यवतीसुत कृष्णद्वैपायन ऋषि को आप लोग नमस्कार करें।

एवमुक्त्वा तु मुनयः सर्व एव समाहिताः।

प्रणेमुस्तं महात्मानं व्यासं सत्यवतीसुतम्॥६९॥

ऐसा कहे जाने पर सभी मुनियों ने समाहित चित्त होकर उन सत्यवतीपुत्र महात्मा व्यासदेव को प्रणाम किया।

इति श्रीकूर्मपुराणे पूर्वभागे व्यासार्जुनसंवादे युगधर्मनिरूपणं

नाम त्रिंशोऽध्यायः॥३०॥

एकत्रिंशोऽध्यायः

(वाराणसी का माहात्म्य)

ऋषय उचुः

प्राप्य वाराणसीं दिव्यां कृष्णद्वैपायनो मुनिः।

किमकार्षीमहाबुद्धिः श्रोतुं कौतूहलं हि नः॥१॥

ऋषिगण बोले- दिव्य वाराणसी में पहुँचकर परम बुद्धिमान् कृष्णद्वैपायन मुनि ने क्या किया, यह सब सुनने के लिए हमें कुतूहल हो रहा है।

सूत उवाच

प्राप्य वाराणसीं दिव्यामुपस्पृश्य महापुनिः।

पूजयामाम जाह्नव्यां देवं विश्वेश्वरं शिवम्॥२॥

सूत बोले- महापुनि ने दिव्य वाराणसी में पहुँचकर गंगाजी में आचमन किया और विश्वेश्वर महादेव शिव की पूजा की।

तमागतं मुनिं दृष्ट्वा तत्र ये निवसन्ति वै।
पूजयाञ्छक्तिरे व्यासं मुनयो मुनिपुङ्गवम्॥ ३॥

उन मुनि को वहाँ आय हुआ देखकर वहाँ के निवासी
मुनियों ने मुनिश्रेष्ठ व्यास की पूजा की।

पप्रच्छुः प्रणताः सर्वे कथां पापप्रणाशिनीम्।
महादेवास्त्रयां पुण्यां भोक्ष्वर्मान्सनातनान्॥ ४॥

उन सभी लोगों ने प्रणत होकर महादेव-सम्बन्धी
पापनाशिनी कथा तथा सनातन मोक्षधर्मों के विषय में पूछा।

स चापि कथयामास सर्वज्ञो भगवानृषिः।
माहात्म्यं देवदेवस्य धर्म्यं वेदनिदर्शनात्॥ ५॥

सर्वज्ञ भगवान् व्यास ऋषि ने देवाधीश्वर शिव का वेद में
निर्दिष्ट धर्मयुक्त माहात्म्य कहना प्रारंभ कर दिया।

तेषां मध्ये मुनीन्द्राणां व्यासशिष्यो महामुनिः।
पृष्ट्वाञ्जैमिनिर्व्यासं गूढधर्म्यं सनातनम्॥ ६॥

उन मुनीश्रेष्ठों के मध्य विराजमान व्यासशिष्य महामुनि
जैमिनि ने व्यासजी से सनातन गूढ़ अर्थ को पूछा।

जैमिनिरुवाच

भगवन् संशयञ्चैकं छेत्तुमर्हसि सर्ववित्।
न विद्यते ह्यविदितं भवतः परमर्षिणः॥ ७॥

जैमिनि बोले— भगवन्! सर्ववेत्ता आप एक मेरे संशय
को दूर करने में समर्थ हैं, क्योंकि आप परम ऋषि के लिए
कुछ भी अज्ञात नहीं है।

केचिद्ब्रह्मानं प्रशंसन्ति धर्ममेवापरे जनाः।
अन्ये साङ्ख्यं तथा योगं तपस्थान्ये महर्षयः॥ ८॥

ब्रह्मचर्यमयो नूनमन्ये प्राहुर्महर्षयः।
अहिंसां सत्यमप्यन्ये संन्यासमपरे विदुः॥ ९॥

कुछ लोग ध्यान की प्रशंसा करते हैं, दूसरे लोग धर्म की
ही प्रशंसा करते हैं। कुछ अन्य लोग सांख्य तथा योग को
तथा दूसरे महर्षि तपस्या को श्रेष्ठ मानते हैं। अन्य महर्षिगण
ब्रह्मचर्य की ही प्रशंसा करते हैं। कुछ अन्य ऋषि अहिंसा
को, तो कुछ संन्यास को श्रेष्ठ मानते हैं।

केचिद्दयां प्रशंसन्ति दानमप्यन्यं तथा।
तीर्थयात्रां तथा केचिदन्ये चेन्द्रियनिग्रहम्॥ १०॥

किमेवाञ्च भवेच्छ्रेयः प्रवृद्धिं मुनिपुङ्गव।
यदि वा विद्यतेऽप्यन्वगुह्यं तद्वक्तुमर्हसि॥ ११॥

कोई दया, कोई दान तथा स्वाध्याय की प्रशंसा करते हैं,
कोई तीर्थयात्रा की, तो कोई इन्द्रियसंयम की। हे मुनिश्रेष्ठ!
इन सबमें क्या श्रेयस्कर है, यह बताने की कृपा करें। यदि
इनसे भिन्न भी कोई गोपनीय साधन हो तो, उसे बता दें।

श्रुत्वा स जैमिनिर्वाक्यं कृष्णद्वैपायनो मुनिः।
प्राह गम्भीरया वाचा प्रणम्य कृष्केतनम्॥ १२॥

जैमिनि के वचन सुनकर कृष्णद्वैपायन व्यास मुनि ने
वृषध्वज शिव को प्रणाम करके गंभीर वाणी में कहा।

श्रीभगवानुवाच

सायु सायु महाभाग यत्पृष्टं भवता मुने।
वक्ष्ये गुह्यतमाद्गुह्यं शृण्वन्त्वन्ये महर्षयः॥ १३॥

श्रीभगवान् बोले— हे महाभाग मुने! आपने जो पूछा, वह
बहुत ठीक ही है। मैं गुह्य से अति गुह्य तत्त्व को बताऊँगा।
आप सभी महर्षि सुनें।

ईश्वरेण पुरा प्रोक्तं ज्ञानमेतत्सनातनम्।
गूढमप्राज्ञविद्विष्टं सेवितं सूक्ष्मदर्शिभिः॥ १४॥

यह सनातन गूढ़ ज्ञान पूर्वकाल में ईश्वर द्वारा कहा गया
था। अज्ञानी जिससे द्वेष करते हैं और सूक्ष्मदर्शियों द्वारा जो
सेवित है।

नाम्रह्मणे दातव्यं नाभक्ते परमेष्ठिनः।
नावेदविदुषे देयं ज्ञानानां ज्ञानमुत्तमम्॥ १५॥

यह ज्ञान ब्रह्मविहीन व्यक्ति को नहीं देना चाहिए।
परमेष्ठी (शिव) का भक्त न हो तथा ऐसा विद्वान् जो वेद का
ज्ञाता न हो, उसे यह सर्वोत्तम ज्ञान नहीं देना चाहिए।

मेरुपृष्ठे महादेवमीशानं त्रिपुरद्विषम्।
देवासनगता देवी महादेवमपृच्छत॥ १६॥

कभी मेरुपर्वत के शिखर पर त्रिपुरारि ईशान, महादेव के
साथ एक आसन पर विराजमान देवी पार्वती ने महादेव से
पूछा।

श्रीदेव्युवाच

देवदेव महादेव भक्तानामार्तिनाशन।
कथं त्वां पुरुषो देवमचिरादेव पश्यति॥ १७॥

श्रीदेवी बोलीं— हे देवों के देव, भक्तों के कष्टों को दूर
करने वाले महादेव! मनुष्य आपका दर्शन शीघ्र कैसे पा
सकता है?

सांख्ययोगस्तपो ध्यानं कर्मयोगश्च वैदिकः।

आयासबहुलान्याहुर्व्यानि चान्यानि शङ्करा॥ १८॥

हे शंकर! सांख्य, योग, तप, ध्यान, वैदिक कर्मयोग तथा अन्य बहुत से साधन अति परिश्रमसाध्य हैं।

येन विभ्रान्तचित्तानां विज्ञानां योगिनामपि॥

दृश्यो हि भगवान्सूक्ष्मः सर्वेषामपि देहिनाम्॥ १९॥

एतद्गुह्यतमं ज्ञानं गूढं ब्रह्मादिसेवितम्।

हिताय सर्वभक्तानां ब्रूहि कामाङ्गनाशनम्॥ २०॥

अतः जिससे भ्रान्त चित्त वाले, ज्ञानी, योगियों तथा सभी देहधारियों को सूक्ष्म भगवान् का दर्शन हो जाय, वह ब्रह्मा आदि द्वारा सेवित, गूढ एवं अत्यन्त गोपनीय ज्ञान, हे कामजयी! आप सभी भक्तों के हितार्थ कहने की कृपा करें।

ईश्वर उवाच

अवाच्यमेतद् गूढार्थं ज्ञानमज्ञैर्वैहिकृतम्।

वक्ष्ये तव यथातत्त्वं यदुक्तं परमर्षिभिः॥ २१॥

ईश्वर ने कहा— यह गूढार्थज्ञान अनिर्वचनीय है, अज्ञानियों द्वारा जिसका बहिष्कार हुआ है। मैं तुम्हें यथार्थतः कहूँगा, जिसे परमर्षियों ने कहा है।

परं गुह्यतमं क्षेत्रं मम वाराणसी पुरी।

सर्वेषामेव भूतानां संसारार्णवतारिणी॥ २२॥

वाराणसी नगरी मेरा परम गुह्यतम क्षेत्र है। सभी प्राणियों को संसार-सागर से पार उतारने वाली है।

तस्मिन् भक्ता महादेवि मदीयं व्रतमास्थिताः।

निवसन्ति महात्मानः परं नियममास्थिताः॥ २३॥

हे महादेवि! उस नगरी में मेरे व्रत को धारण करने वाले भक्तगण और श्रेष्ठ नियमों का पालन करने वाले महात्मा लोग निवास करते हैं।

उत्तमं सर्वतीर्थानां स्थानानामुत्तमञ्च यत्।

ज्ञानानामुत्तमं ज्ञानमविमुक्तं परं मम॥ २४॥

वह मेरा अविमुक्त क्षेत्र सभी तीर्थों और सभी स्थानों में उत्तम है तथा सभी प्रकार के ज्ञानों में उत्तम ज्ञान स्वरूप है।

स्थानान्तरे पवित्राणि तीर्थान्यायतनानि च।

श्मशाने संस्थितान्येव दिवि भूमिगतानि च॥ २५॥

स्वर्ग, भूमि आदि स्थानान्तर में जो पवित्र तीर्थ और मन्दिर हैं, वे सब यहाँ श्मशान में (काशी में) संस्थित हैं।

भूलोकं नैव संलग्नमन्तरिक्षे मपालयम्।

अविमुक्ता न पश्यन्ति मुक्ताः पश्यन्ति चेतसा॥ २६॥

मेरा आलय भूलोक में न होकर, अन्तरिक्ष में संलग्न है। जो पुरुष मुक्त नहीं हैं, वे उसे नहीं देख पाते हैं, पर मुक्त पुरुष (ध्यानावस्थित) चित्त से देख लेते हैं।

श्मशानमेतद्विख्यातमविमुक्तमिति स्मृतम्।

कालो भूत्वा जगदिदं संहराम्यत्र सुन्दरि॥ २७॥

हे सुन्दरि! यह क्षेत्र श्मशान नाम से विख्यात अविमुक्त क्षेत्र कहा गया है। मैं कालरूप होकर यहाँ इस संसार का संहार करता हूँ।

देवीदं सर्वगुह्यानां स्थानं प्रियतमं मम।

मद्भक्तं यत्र गच्छन्ति मामेव प्रविशन्ते ते॥ २८॥

देवि! सभी गुह्य स्थानों में यह स्थान मुझे विशेष प्रिय है। जो मेरे भक्त यहाँ आते हैं, वे मुझ में ही प्रवेश कर जाते हैं।

दत्तं जातं हुतञ्छ्रेष्ठं तपस्तप्तं कृतञ्च यत्।

ध्यानमध्ययनं ज्ञानं सर्वं तत्राक्षयं भवेत्॥ २९॥

यहाँ किया गया दान, जप, हवन, यज्ञ, तप, ध्यान, अध्ययन और ज्ञान सब अक्षय हो जाता है।

जन्मान्तरसहस्रेषु यत्पापं पूर्वसञ्चितम्।

अविमुक्ते प्रविष्टस्य तत्सर्वं व्रजति क्षयम्॥ ३०॥

सहस्र जन्मान्तरों में जो पाप पूर्वसंचित है, वह अविमुक्त में प्रवेश करने पर वह सब नष्ट हो जाता है।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा ये वर्णसङ्कराः।

स्त्रियो म्लेच्छश्च ते चान्ये संकीर्णाः पापयोनयः॥ ३१॥

कोटाः पिपीलिकश्छैव ये चान्ये मृगपक्षिणः।

कालेन निधनं प्राप्ता अविमुक्ते वरानने॥ ३२॥

चन्द्रार्द्धमौलयस्त्र्यक्षा महावृषभवाहनाः।

शिवे मम पुरे देवि जायन्ते तत्र मानवाः॥ ३३॥

हे वरानने! ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, वर्णसंकर, स्त्रियाँ, म्लेच्छ, संकीर्ण पापयोनियाँ, कोट, पतंग, पशु, पक्षी— जो कोई कालवश काशीक्षेत्र में मृत्यु को प्राप्त करते हैं, हे देवि! शिवे! वे सभी मानव, अर्धचन्द्र से सुशोभित ललाट वाले, त्रिनेत्रधारी तथा महान् नन्दीवाहन से युक्त हो (अर्थात् मेरे स्वरूप को प्राप्त हुए) मेरे लोक में उत्पन्न होते हैं।

नविमुक्ते फृतः कश्चिन्नरकं याति किल्बिषी।

ईश्वरानुगृहीता हि सर्वे यान्ति पराङ्गतिम्॥ ३४॥

कोई भी पापाचारी अविमुक्त में मृत्यु पाकर नरक में नहीं जाता है। वे सभी ईश्वर से अनुगृहीत होकर श्रेष्ठ गति को प्राप्त करते हैं।

मोक्षं सुदुर्लभं ज्ञात्वा संसारं चातिभीषणम्।
अश्मना चरणो हत्वा वाराणस्यां वसेन्नरः॥३५॥

मोक्ष को अत्यन्त दुर्लभ तथा संसार को अति भीषण जानकर मानव पत्थर से पैरों को तोड़कर काशी में वास करे (वहाँ की भूमि से उसके पैरों का सायुज्य बना रहे)।

दुर्लभा तपसोऽवाभिर्भूतस्य परमेश्वरि।
यत्र तत्र विपन्नस्य गतिः संसारमोक्षणी॥३६॥

परमेश्वरि! प्राणी के लिए तप को पाना दुर्लभ है। परन्तु जहाँ-कहाँ भी काशी में मरने से वह संसार से मुक्ति प्रदान करने वाली गति प्राप्त करता है।

प्रसादाहृद्यते ह्येनो मम शैलेन्द्रनन्दिनि।
अत्राबुधा न पश्यन्ति मम मायाविभोहिताः॥३७॥

हे शैलेन्द्रनन्दिनि! यहाँ मेरी कृपा से उसका पाप दग्ध हो जाता है। मेरी माया से मोहित अज्ञानी इस क्षेत्र को नहीं देख पाते हैं।

अविमुक्तं न पश्यन्ति मूढा ये तमसावृताः।
विण्मूत्ररेतसां मध्ये संविशन्ति पुनः पुनः॥३८॥

जो अज्ञानी तमोगुण से आवृत होकर इस अविमुक्त क्षेत्र को नहीं देख पाते हैं, वे विद्या, मूत्र और वीर्य (युक्त शरीर) के मध्य बार-बार प्रवेश करते रहते हैं।

हन्यमानोऽपि यो देवि विशेषद्विघ्नशतैरपि।
स याति परमं स्थानं यत्र गत्वा न शोचति॥३९॥

जन्ममृत्युजराभक्तं परं याति शिवालवम्।
अपुनर्मरणानां हि सा गतिर्मोक्षकांक्षिणाम्॥४०॥

हे देवि! जो मनुष्य सैकड़ों विघ्नों से प्रताडित होकर भी यहाँ पहुँच जाता है, वह उस परम पद को प्राप्त करता है, जहाँ जाकर वह शोक नहीं करता। वह जन्म, मृत्यु और जरा से मुक्त इस श्रेष्ठ शिवधाम को प्राप्त होता है। पुनर्मरण न चाहने वाले मोक्षाभिलाषियों के लिए यही परम गति है।

यां प्राप्य कृतकृत्यः स्यादिति मन्येत पण्डितः।
न दानैर्न तपोभिश्च न यज्ञैर्नापि विद्यया॥४१॥

प्राप्यते गतिरुत्कृष्टा याविमुक्ते तु लभ्यते।
नानावर्णा विवर्णाश्च चण्डालाद्या जुगुप्सिताः॥४२॥

कित्त्विवैः पुण्डिहा ये प्रकृष्टैस्तापकैस्तथा।
भेषजं परमं तेषामविमुक्तं विदुर्बुधाः॥४३॥

जिस काशी को प्राप्त कर मनुष्य कृतकृत्य हो जाता है, ऐसा पण्डित लोग मानते हैं। ऐसी उत्कृष्ट सद्गति दान, तपस्या, यज्ञ और विद्या से प्राप्त नहीं होती है जो अविमुक्त क्षेत्र में मिलती है। नाना प्रकार के वर्ण वाले, वर्णहीन, चाण्डाल आदि घृणित वर्ण वाले, जिनके शरीर पापों से भरे हुए हैं, तथा जो त्रिविध तापों से संतप्त हैं, उन सब के लिए अविमुक्त क्षेत्र परम औषध स्वरूप है, यह बात विद्वान् लोग जानते हैं।

अविमुक्तं परं ज्ञानमविमुक्तं परं पदम्।
अविमुक्तं परन्तत्त्वमविमुक्तं परं शिवम्॥४४॥

कृत्वा वै नैष्टिकीन्दीक्षामविमुक्ते वसन्ति ये।
तेषां तत्परमं ज्ञानं ददाम्यन्ते परं पदम्॥४५॥

अविमुक्त क्षेत्र परम ज्ञान, परम पद, परम तत्त्व और परम शिव स्वरूप है। जो मनुष्य निष्ठापूर्वक दीक्षा ग्रहणकर काशी में वास करते हैं, उन्हें मैं अन्त में वह परम ज्ञान और परम पद प्रदान करता हूँ।

प्रयागं नैमिषं पुण्यं श्रीशैलोऽथ हिमालयः।
केदारं भद्रकर्णञ्च गया पुष्करमेव च॥४६॥

कुरुक्षेत्रं रुद्रकोटिर्मदा हाटकेसरम्।
शालिग्रामञ्च पुष्याग्रं वंशं कोकामुखं तथा॥४७॥

प्रभासं विजयेशानं गोकर्णं शङ्कुकर्णकम्।
एतानि पुण्यस्थानानि त्रैलोक्ये किञ्चुतानि च॥४८॥

वास्यन्ति परमं मोक्षं वाराणस्यां यथा मृताः।
वाराणस्यां विशेषेण गङ्गा त्रिपथगामिनी॥४९॥

प्रविष्टा नाशयेत्पापं जन्मान्तरज्ञतैः कृतम्।
प्रयागं, पवित्रं नैमिषं, श्रीशैलं, हिमालयं, केदारं, भद्रकर्णं,

गया, पुष्कर, कुरुक्षेत्र, रुद्रकोटि, नर्मदा, द्वारकेसर, शालिग्राम, पुष्याग्र, वंश, कोकामुख, प्रभास, विजयेशान, गोकर्ण, शङ्कुकर्ण— ये पवित्र तीर्थ तीनों लोकों में प्रख्यात हैं। परन्तु वाराणसी में जैसे मृत्यु उपरान्त परम मोक्ष प्राप्त करते हैं (वैसे अन्यत्र नहीं है)। विशेष रूप से वाराणसी में प्रविष्ट हुई त्रिपथगामिनी गंगा मनुष्य के सौ जन्मों में किये हुए पापों का नाश कर देती है।

अन्यत्र सुलभा गङ्गा श्राद्धं दानं तथा जपः॥५०॥
व्रतानि सर्वमेवैतद्वाराणस्यां सुदुर्लभम्।

यजेतु जुहुयान्नित्यं ददात्वर्घयन्तेऽपरान्॥५१॥
वायुभक्षश्च सततं वाराणस्यां स्थितो नरः।
यदि पापो यदि शठो यदि घाघार्मिको नरः॥५२॥
वाराणसीं समासाद्य पुनाति स कुलत्रयम्।

अन्यत्र भी गंगास्नान, श्राद्ध, दान तथा जप सुलभ है, परन्तु ये सब और व्रत आदि वाराणसी में अत्यन्त दुर्लभ हैं। वाराणसी में नित्य यज्ञ और हवन करे, दान करे और अन्य देवों का अर्चन करे और वायु का भक्षण करता हुआ सतत वाराणसी में रहने वाला नर यदि पापी, शठ और अधार्मिक हो तो भी वह वाराणसी को प्राप्तकर अपने तीन कुलों को पवित्र कर लेता है।

वाराणस्यां महादेवं ये स्तुवन्त्यर्घयन्ति च॥५३॥
सर्वपापविनिर्मुक्तस्ते विज्ञेया गणेश्वराः।

जो लोग वाराणसी में महादेव की स्तुति और पूजा करते हैं, वे समस्त पापों से मुक्त शिव के गणेश्वर हैं, ऐसा जानना चाहिए।

अन्यत्र योगाज्ञानाद्वा संन्यासादथवा अन्यतः॥५४॥
प्राप्यते तत्परं स्थानं सहस्रेणैव जन्मना।
ये भक्ता देवदेवेशे वाराणस्यां वसन्ति वै॥५५॥
ते विदन्ति परं मोक्षमेकेनैव तु जन्मना।
यत्र योगस्तथा ज्ञानं मुक्तिरेकेन जन्मना॥५६॥

दूसरे स्थानों में योग, ज्ञान, संन्यास अथवा अन्य किसी प्रकार से उस परम स्थान को सहस्र जन्मों प्राप्त किया जाता है। परन्तु वे जो देवेश्वर शिव के भक्त वाराणसी में रहते हैं, उन्हें एक ही जन्म में वह परम मोक्ष मिल जाता है, जहाँ योग, ज्ञान और मोक्ष उसी एक जन्म में प्राप्त हो जाते हैं।

अविमुक्तं समासाद्य नान्यद् गच्छेतपोवनम्।
यतो मया न मुक्तं तदविमुक्तमिति स्मृतम्॥५७॥

अविमुक्त क्षेत्र को प्राप्तकर अन्य किसी तपोवन में नहीं जाना चाहिए। क्योंकि यह क्षेत्र मेरे द्वारा मुक्त नहीं हुआ, इसीलिए इसे अविमुक्त कहा गया है।

तदेव गुह्यं गुह्यानामेतद्विज्ञाय मुच्यते।
ज्ञानध्याननिविष्टानां परमानन्दमिच्छताम्॥५८॥
या गतिर्विहिता सुधुसाविमुक्ते पृतस्य तु।

वही क्षेत्र गुह्यों में भी गुह्य है, यह जानकर मनुष्य मोक्ष प्राप्त करता है। हे सुधु! ज्ञान-ध्यान में संलग्न परमानन्द की

प्राप्ति चाहने वालों की जो गति होती है, वही सद्गति अविमुक्त में मरने वाले को मिलती है।

यानि कान्यविमुक्तानि देवैस्तानि नित्यशः॥५९॥
पुरी वाराणसी तेभ्यः स्थानेभ्योऽप्यधिक्य शुभम्।
यत्र साक्षान्महादेवो देहान्तेऽक्षय्यमीश्वरः॥६०॥
व्याचष्टे तारकं ब्रह्म तथैव ह्यविमुक्तकम्।
यत्तत्परतरं तत्त्वमविमुक्तमिति स्मृतम्॥६१॥
एकेन जन्मना देवि वाराणस्यां तदाप्यते।
भूमध्ये नाभिमध्ये च हृदयेऽपि च मूर्द्धनि॥६२॥
यथाविमुक्तमादित्ये वाराणस्यां व्यवस्थितम्।
वरुणायास्तथा ह्यस्या मध्ये वाराणसी पुरी॥६३॥

देवताओं द्वारा जो कोई अविमुक्त स्थान बताये गये हैं, उन सब स्थानों से भी अधिक शुभदायक वाराणसी नगरी है। जहाँ साक्षात् महादेव ईश्वर देहावसान के समय जीव को अक्षय तारक ब्रह्म और अविमुक्त मंत्र का उपदेश करते हैं। देवि! जो परात्पर तत्त्व है वह अविमुक्त कहा गया है। वाराणसी में रहते हुए वह एक ही जन्म में प्राप्त हो जाता है। भौहों के बीच, नाभि के अन्दर, हृदय में, मस्तक में और आदित्यलोक में जिस प्रकार अविमुक्त अवस्थित है उसी प्रकार वाराणसी में है। यह नगरी वरुणा और असी नामक दो नदियों के मध्य विराजमान होने से वाराणसी नाम से प्रसिद्ध है।

तत्रैव संस्थितं तत्त्वं नित्यमेवाविमुक्तकम्।
वाराणस्याः परं स्थानं न भूतं न भविष्यति॥६४॥
यथा नारायणो देवो महादेवादिवेश्वरात्।
तत्र देवाः सगन्धर्वाः सख्यशोरगरक्षसाः॥६५॥
उपास्ते मां सततं देवदेवः पितामहः।

उसी वाराणसी में अविमुक्तक नामक परम तत्त्व नित्य ही संस्थित है। इसीलिए इस वाराणसी से श्रेष्ठ दूसरा स्थान न हुआ है और होगा भी नहीं, जिस प्रकार श्रीनारायण तथा महेश्वर। क्योंकि महादेव से श्रेष्ठ दूसरा कोई देव हुआ ही नहीं है। उस वाराणसी में देव, गन्धर्व, यक्ष, नाग, राक्षस तथा देवदेव ब्रह्मा भी निरन्तर मेरी उपासना करते हैं।

महापातकिनो ये च ये तेभ्यः पापकृत्तयाः॥६६॥
वाराणसीं समासाद्य ते यान्ति परमां गतिम्।
तस्यान्मुमुक्षुर्नित्यतो वसेधामरणान्तिकम्॥६७॥

जो महापातकी हैं और जो उनसे भी अधिक पाप करने वाले हैं, वे वाराणसी को पाकर परम गति को प्राप्त करते हैं।

इसलिए मोक्षाभिलाषी जन मरणपर्यन्त नियमपूर्वक काशी में वास करे।

वाराणस्यां महादेवि ज्ञानं लब्ध्वा विमुच्यते।
किन्तु विघ्ना भविष्यन्ति पापोपहतचेतसाम्॥६८॥

हे महादेवि! वाराणसी में ज्ञान प्राप्त करके जीव विमुक्त हो जाता है। किन्तु पाप से उपहत चित्त वालों को वहाँ विघ्न होते हैं।

ततो नैव चरेत्पापं क्वायेन मनसा गिरा।
एतद्ब्रह्मस्य वेदानां पुराणानां द्विजोत्तमाः॥६९॥

हे द्विजश्रेष्ठो! इसलिए वहाँ शरीर, मन तथा वाणी से भी पाप का आचरण न करे। वेदों तथा पुराणों का यही रहस्य है।

अविमुक्तश्रेयं ज्ञानं न किञ्चिद्द्वेषि तत्परम्।
देवतानामुषीणाञ्च शृण्वतां परमेष्ठिनाम्॥७०॥
देव्यै देवेन कथितं सर्वपापविनाशनम्।

अविमुक्तश्रेयःज्ञान से परतर अन्य कुछ भी मैं नहीं जानता हूँ। देवताओं तथा परमेश्वरी ऋषियों के सुनते हुए ही महादेव ने पावन्तो से सर्वपापविनाशक इस नगरी के विषय में यह कहा था।

यथा नारायणः श्रेष्ठो देवानां पुरुषोत्तमः॥७१॥
यथेश्वराणां गिरीशः स्थानानाञ्छैतदुत्तमम्।

जैसे देवताओं में पुरुषोत्तम नारायण श्रेष्ठ हैं और जैसे ईश्वरों में महादेव श्रेष्ठ हैं वैसे स्थानों में वाराणसी उत्तम है।

यैः समाराधितो रुद्रः पूर्वस्मिन्नेव जन्मनि॥७२॥
ते विन्दन्ति परं क्षेत्रमविमुक्तं शिवालयम्।
कलिकल्मषसम्भूता येषामुपहता मतिः॥७३॥
न तेषां वीक्षितं शक्यं स्थानं तत्परमेष्ठिनः।

जिन्होंने पूर्वजन्म में रुद्र की आराधना की है, वे लोग उत्तम अविमुक्तक्षेत्र शिवधाम को प्राप्त करते हैं। कलियुग के पाप से उत्पन्न जिनकी मति नष्ट हो गई है, वे परमेश्वरी के धाम काशी को देखने में समर्थ नहीं हैं।

ये स्मरन्ति सदा कालं विन्दन्ति च पुरीमिमाम्॥७४॥
तेषां विनश्यति क्षिप्रमिहामुत्र च पातकम्।

जो सर्वदा उसका स्मरण करते रहते हैं और इस पुरी में आकर रहते हैं, उनके इस लोक के और परलोक के समस्त पाप शीघ्र ही नष्ट हो जाते हैं।

यानि चेह प्रकुर्वन्ति पातकानि कृत्वाः॥७५॥

नाशयेतानि सर्वाणि तेन कालतनुः शिवः।

इस शिवालय में रहने वाले कभी कुछ पाप (अज्ञानवश) कर लेते हैं, तो इन सब पापों का कालविग्रही शिव नाश कर देते हैं।

आगच्छतामिदं स्थानं सेवितुं भोक्षकाक्षिणाम्॥७६॥
मृतानां वै पुनर्जन्म न भूयो भवसागरे।
तस्मात्सर्वप्रयत्नेन वाराणस्यां वसेन्नरः॥७७॥
योगी वाप्यथवायोगी पापी वा पुण्यकृतमः।
न लोकवचनान् पित्रोर्न चैव गुरुवादातः॥७८॥
मतिरुक्तमणीया स्यादविमुक्तगतिं प्रति॥७९॥

भोक्ष की कामना से इस स्थान का सेवन करने के लिए आये हुए मनुष्य यदि काशी में ही मर जाते हैं तो, उनका भवसागर में पुनर्जन्म नहीं होता। इसलिए सब प्रकार से प्रयत्नपूर्वक मनुष्य वाराणसी में वास करे, चाहे वह योगी हो अथवा अयोगी, पापी हो या पुण्यकर्मा। न तो लोगों के कहने से, न माता-पिता और न गुरु के कहने से ही आदि मुक्तक्षेत्र में गति लाभ करने के सम्बन्ध में अपनी बुद्धि को लौधना नहीं चाहिए।

सूत उवाच

एवमुक्त्वाथ भगवान्ध्यासो वेदविदां वरः।
सहैव शिष्यप्रवरैर्वाराणस्याञ्चचार ह॥८०॥

सूत बोले- इस प्रकार कहने के पश्चात् वेदवेत्ताओं में श्रेष्ठ भगवान् व्यास अपने शिष्य प्रवरों के साथ वाराणसी में भ्रमण करने लगे।

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम
एकत्रिंशोऽध्यायः॥३१॥

द्वात्रिंशोऽध्यायः

(वाराणसी-माहात्म्य)

सूत उवाच

स शिष्यैः संवृतो धीमान् गुरु द्वैपायनो मुनिः।
जगाम विपुलं लिङ्गयोकारं मुक्तिदायकम्॥१॥

सूत बोले- अपने शिष्यों से संवृत बुद्धिमान् मुनि गुरु कृष्णद्वैपायन व्यास मुक्तिदायक विशाल ओंकारलिङ्ग के समीप गये।

तत्राध्यर्च्य महादेवं शिष्यैः सह महामुनिः।

प्रोवाच तस्य माहात्म्यं मुनीनां भावितात्मनाम्॥ २॥

वहाँ महामुनि ने शिष्यों के साथ महादेव की अर्चना करके पवित्रात्मा मुनियों को इस लिङ्ग का माहात्म्य बताया।

इदं तद्विमलं लिङ्गमोङ्कारं नाम शोभनम्।

अस्य स्मरणमात्रेण मुच्यते सर्वपातकैः॥ ३॥

यह प्रसिद्ध ओंकार नामक निर्मल लिङ्ग अति सुन्दर है। इसके स्मरणमात्र से मनुष्य सभी पापों से मुक्त हो जाता है।

अत्र तत्परमं ज्ञानं पञ्चायतनमुत्तमम्।

अर्चितं मुनिभिर्नित्यं वाराणस्यां विमोक्षदम्॥ ४॥

यहाँ वह लिङ्ग परम ज्ञानस्वरूप होने से उत्तम पञ्चायतन (शिव, विष्णु, ब्रह्मा, देवी और गणपति)—पाँच देवों का स्थान है। यह मुनियों द्वारा अर्चित और वाराणसी में होने से नित्य मोक्षदायक है।

अत्र साक्षान्महादेवः पञ्चायतनविग्रहः।

रमते भगवान्द्रो जनूनामपवर्गदः॥ ५॥

यहाँ साक्षात् भगवान् महादेव रुद्र पञ्चायतन (पाँचो देवों का) विग्रह धारण करके रमण करते रहते हैं। वे ही प्राणियों के मोक्षदाता हैं।

यत्तत्पाशुपतं ज्ञानं पञ्चार्धमिति कथ्यते।

तदेव विमलं लिङ्गमोङ्कारं समवस्थितम्॥ ६॥

यह जो पाशुपत ज्ञान जो पञ्चार्ध नाम से बोधित है, वही यह विमल लिङ्गरूप ओंकार में अवस्थित है।

शान्त्यतीतापरा शान्तिर्विद्या चैव यथाक्रमम्।

प्रतिष्ठा च निवृत्तिश्च पञ्चार्धं लिङ्गमैश्वरम्॥ ७॥

शान्ति से अतीत प्रवृत्ति, परा शान्ति, विद्या, प्रतिष्ठा और निवृत्ति— ये यथाक्रम से पञ्चार्ध से युक्त ऐश्वर्यमय शिवलिङ्ग हैं।

पञ्चानामपि देवानां ब्रह्मादीनां यदाश्रयम्।

ओङ्कारबोधितं लिङ्गं पञ्चायतनमुच्यते॥ ८॥

ब्रह्मा आदि पाँचों देवताओं का आश्रयस्वरूप यह ओंकार नाम से बोधित लिङ्ग पञ्चायतन नाम से कहा जाता है।

संस्मरेदैश्वरं लिङ्गं पञ्चायतनमव्ययम्।

देहान्ते तत्परं ज्योतिरानन्दं विशते पुनः॥ ९॥

जो मनुष्य मरणकाल में अविनाशी पञ्चायतन नाम वाले ऐश्वर लिङ्ग का स्मरण करता है, वह आनन्दमय परम ज्योति में प्रवेश कर जाता है।

अत्र देवर्षयः पूर्वं सिद्धा ब्रह्मर्षयस्तथा।

उपास्य देवमीशानं प्राप्तवन्तः परं पदम्॥ १०॥

पूर्वकाल में यहाँ देवर्षिगण, सिद्धगण तथा ब्रह्मर्षिगण ईशान देव की उपासना करके परम पद को प्राप्त हुए थे।

मत्स्योदर्यास्तटे पुण्यं स्वानं गुह्यतमं शुभम्।

गोचर्ममात्रं विप्रेन्द्रा ओंकारेश्वरमुत्तमम्॥ ११॥

हे विप्रेन्द्रो! मत्स्योदरी नदी के तट पर एक पुण्यमय, अत्यन्त गोपनीय शुभ स्थान है। वहाँ गोचर्म प्रमाण वाला उत्तम यह ओंकारेश्वर लिङ्ग है। (गोचर्म भूमि का एक मापदण्ड है)

कृत्तिवासेश्वरं लिङ्गं मध्यमेश्वरमुत्तमम्।

विश्वेश्वरं त्र्योङ्कारं कपर्दीश्वरमुत्तमम्॥ १२॥

एतानि गुह्यलिङ्गानि वाराणस्यां द्विजोत्तमाः।

न कश्चिदिह जानाति विना शम्भोरनुग्रहम्॥ १३॥

हे द्विजश्रेष्ठो! कृत्तिवासेश्वरलिङ्ग, उत्तम मध्यमेश्वरलिङ्ग, विश्वेश्वरलिङ्ग, ओंकारलिङ्ग तथा उत्तम कपर्दीश्वरलिङ्ग— ये वाराणसी में गुप्त स्थान में स्थापित लिङ्ग हैं। शंकर के अनुग्रह के बिना इस लोक में इन्हें कोई नहीं जानता है।

एवमुक्त्वा ययौ कृष्णः पाराशर्यो महामुनिः।

कृत्तिवासेश्वरं लिङ्गं द्रष्टुं देवस्य शूलिनः॥ १४॥

इस प्रकार कहकर पराशरपुत्र महामुनि कृष्णद्वैपायन व्यास त्रिशूलधारी महादेव के कृत्तिवासेश्वर लिङ्ग को देखने के लिए गये।

समध्यर्च्य सदा शिष्यैर्माहात्म्यं कृत्तिवाससः।

कथयामास विप्रेभ्यो भगवान् ब्रह्मवित्तमः॥ १५॥

शिष्यों के साथ उनकी अर्चना करके ब्रह्मवेत्ताओं में श्रेष्ठ भगवान् व्यास ब्राह्मणों को कृत्तिवास का माहात्म्य बताने लगे।

अस्मिन् स्थाने पुरा दैत्यो हस्ती भूत्वा भवान्तिकम्।

ब्राह्मणान् हनुमायात येऽत्र नित्यमुपासते॥ १६॥

पूर्वकाल में इस स्थान पर एक दैत्य हाथी का रूप धारण कर शंकर के समीप उन ब्राह्मणों को मारने के लिए आया था, जो यहाँ नित्य उपासना करते थे।

तेषां लिङ्गान्महादेवः प्रादुरासीत् त्रिलोचनः।

रक्षणार्थं द्विजश्रेष्ठा भक्तानां भक्तवत्सलः॥ १७॥

हे द्विजश्रेष्ठो! तब उन भक्तों की रक्षा करने के लिए भक्तवत्सल त्रिलोचन महादेव उस लिङ्ग से प्रादुर्भूत हुए।

हत्वा गजाकृतिं दैत्यं शूलेनावज्ञया हरः।

वासस्तस्याकरोत्कृतिं कृतिवासेश्वरस्ततः॥ १८॥

शंकर ने अपने शूल से अवज्ञापूर्वक उस गजाकृति दैत्य को मारकर उसके चमड़े को बख्त बना लिया अर्थात् उसे ओढ़ लिया। तभी से वे कृतिवासेश्वर नाम से प्रसिद्ध हुए।

अत्र सिद्धिं परां प्राप्ता मुनयो मुनिपुंगवाः।

तेनैव च शरीरेण प्राप्तास्तत्परमं पदम्॥ १९॥

हे मुनिश्रेष्ठो! मुनियों ने यहाँ परम सिद्धि को प्राप्त किया और उसी शरीर से उस परम पद को प्राप्त कर लिया।

विद्या विद्येश्वरा रुद्राः शिवा ये वः प्रकीर्तिताः।

कृतिवासेश्वरं लिङ्गं नित्यमावृत्य संस्थिताः॥ २०॥

विद्या, विद्येश्वर, रुद्र और शिव- ये जो आप सब को बताये गये हैं, वे नित्य कृतिवासेश्वर लिङ्ग को आवृत करके संस्थित हैं।

ज्ञात्वा कलियुगं घोरधर्मबहुलं जनाः।

कृतिवासं न मुञ्चन्ति कृतार्थास्ते न संशयः॥ २१॥

जो मनुष्य इस घोर कलियुग को अधर्मबहुल जानकर कृतिवासलिङ्ग को नहीं छोड़ते हैं, वे कृतार्थ हो जाते हैं, इसमें संशय नहीं।

जन्मान्तरसहस्रेण मोक्षोऽन्यत्राप्यते न वा।

एकेन जन्मना मोक्षः कृतिवासे तु लभ्यते॥ २२॥

अन्यत्र हजारों जन्मान्तर ग्रहण करने से मोक्ष प्राप्त हो या न हो, किन्तु कृतिवास में एक जन्म से ही मोक्ष प्राप्त हो जाता है।

आलयः सर्वसिद्धानामेतत्स्थानं वदन्ति हि।

गोपितं देवदेवेन महादेवेन शम्भुना॥ २३॥

इस स्थान को सभी सिद्धों का आलय कहते हैं। यह देवाधिदेव महादेव शंभु के द्वारा सुरक्षित है।

युगे युगे ह्यत्र दान्ता ब्राह्मणा वेदपारगाः।

उपासते महादेवं जपन्ति शतरुद्रियम्॥ २४॥

स्तुवन्ति सततं देवं महादेवं त्रियम्बकम्।

ध्यायन्तो हृदये नित्यं स्थाणुं सर्वान्तरं शिवम्॥ २५॥

यहाँ प्रत्येक युग में इन्द्रियों का निग्रह करने वाले वेदों के पारंगत ब्राह्मण महादेव की उपासना करते हुए शतरुद्रीय का जप करते हैं। वे त्रिलोचन देव महादेव की निरन्तर स्तुति करते हैं तथा सर्वान्तरात्मा स्थाणु शिव का अपने हृदय में ध्यान करते हैं।

गायन्ति सिद्धाः किल गीतकानि

ये वाराणस्यां निवसन्ति विप्राः।

तेषामर्थैकेन भवेन मुक्ति-

र्ये कृतिवासं शरणं प्रपन्नाः॥ २६॥

निश्चय ही सिद्ध जन ये गीत गाते हैं कि जो ब्राह्मण वाराणसी में वास करते हैं तथा जो कृतिवासलिङ्ग की शरण में जाते हैं, उनकी एक ही जन्म में मुक्ति हो जाती है।

सम्प्राप्य लोके जगतामभीष्टं

सुदुर्लभं विप्रकुलेषु जन्मा

ध्यानं समादायं जपन्ति रुद्रं

ध्यायन्ति चित्ते यतयो महेशम्॥ २७॥

जो कोई इस लोक में समस्त जगत् के अभीष्ट तथा अत्यन्त दुर्लभ विप्रकुल में जन्म पाकर, ध्यानमग्न होकर रुद्र-मंत्र का जप करते हैं तथा यति-संन्यासी भी चित्त में महेश का ध्यान करते हैं।

आराध्यन्ति प्रभुमीशितारं

वाराणसीमध्यगता मुनीन्द्राः।

यजन्ति यज्ञैरभिसन्धिहीनाः

स्तुवन्ति रुद्रं प्रणमन्ति शम्भुम्॥ २८॥

उसी तरह वाराणसी के मध्य में रहने वाले बड़े-बड़े मुनि भी ईश्वर प्रभु की आराधना करते हैं, सर्व संकल्पों से रहित निष्कामभाव से यज्ञों द्वारा महादेव का यजन करते हैं, रुद्र की स्तुति करते हैं और शंभु को प्रणाम करते हैं।

नमो भवायामलभावधाने

स्थाणुं प्रपद्ये गिरिशं पुराणम्।

स्मरामि रुद्रं हृदये निविष्टं

जाने महादेवमनेकरूपम्॥ २९॥

निर्मल भावधाम वाले भव को नमस्कार है। मैं स्थाणु, गिरिश तथा पुराण पुरुष की शरण में जाता हूँ। हृदय में अवस्थित रुद्र का मैं स्मरण करता हूँ। अनेक रूपों वाले महादेव को मैं जानता हूँ।

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम

द्वात्रिंशोऽध्यायः॥ ३२॥

त्रयस्त्रिंशोऽध्यायः
(वाराणसीमाहात्म्य)

सूत उवाच

समाभाष्य मुनीन्धीमान्देवदेवस्य शूलिनः।
जगाम लिङ्गं तद्द्रष्टुं कपर्दीश्वरमव्ययम्॥ १॥

सूत बोले- बुद्धिमान् व्यास ने मुनियों से संभाषण करके देवाधिदेव शूलपाणि शंकर के उस अविनाशी कपर्दीश्वर लिङ्ग का दर्शन करने के लिए प्रस्थान किया।

स्नात्वा तत्र विधानेन तर्पयित्वा पितृन्दिजाः।
पिशाचमोचने तीर्थे पूजयामास शूलिनम्॥ २॥

हे द्विजगण! वहाँ उन्होंने पिशाचमोचनतीर्थ में विधिपूर्वक स्नान करके तथा पितरों को तर्पण देकर शिव की पूजा की।

तत्राश्चर्यमपश्यंस्ते मुनयो गुरुणा सह।
मेनिरे क्षेत्रमाहात्म्यं प्रणोमुर्गिरिशं हरम्॥ ३॥

वहाँ गुरु के साथ मुनियों ने आश्चर्यकारक वह तीर्थ देखा। उससे उन्होंने उस स्थान का माहात्म्य समझा और गिरीश्वर हर को प्रणाम किया।

कश्चिदध्याजगामेयं शार्दूलो घोररूपशृङ्गः।
मृगीमेकां भक्षयितुं कपर्दीश्वरमुत्तमम्॥ ४॥

(उन्होंने देखा) एक भयानक रूप धारण करने वाला बाघ उत्तम कपर्दीश्वर शिवलिङ्ग के पास एक हरिणी को भक्षण करने के लिए आ पहुँचा।

तत्र सा भीतहृदया कृत्वा कृत्वा प्रदक्षिणाम्।
धावमाना सुसम्भ्रान्ता व्याघ्रस्य वशमागता॥ ५॥

वहाँ भयभीत हृदय वाली वह हरिणी शिवलिङ्ग के चारों ओर बार-बार प्रदक्षिणा करके भ्रमित होकर दौड़ती हुई बाघ के वश में आ गई।

तां विदार्य नखैस्तीक्ष्णैः शार्दूलः सुमहात्सलः।
जगाम चान्यद्विजनं स दृष्ट्वा तान्मुनीश्वरान्॥ ६॥

महाबली बाघ ने उसे अपने तीक्ष्ण नखों से चीर दिया और उन मुनीश्वरों को देखकर दूसरे जनरहित स्थान (वन) में चला गया।

मृतमात्रा च सा बाला कपर्दीशाग्रतो मृगी।
अदृश्यत महाज्वाला व्योम्नि सूर्यसमप्रभा॥ ७॥

कपर्दीश के आगे मृत्यु को प्राप्त हुई वह बाला मृगी आकाश में सूर्य की प्रभा के समान प्रभावाली महाज्वाला के रूप में दिखाई पड़ी।

त्रिनेत्रा नीलकण्ठा च शशाङ्कश्रुतशेखरा।
वृषाधिर्द्धा पुरुषस्तादृशैरेव संवृता॥ ८॥

पुष्यवृष्टि विमुञ्चन्ति खेचरास्तस्य मूर्धनि।
गणेश्वरः स्वयं भूत्वा न दृष्टस्तक्षणात्ततः॥ ९॥

वह त्रिनेत्रा, नीलकण्ठ, चन्द्रमा से अंकित मस्तकवाली, वृषभ पर आरूढ़ तथा वैसे ही पुरुषों से घिरी हुई थी। आकाशचारी उसके मस्तक पर पुष्यवृष्टि करने लगे। वह स्वयं गणेश्वर होकर उसी क्षण वहाँ से अदृश्य हो गयी।

दुष्टैतदार्क्ष्यवरं जैमिनिप्रमुखास्तदा।
कपर्दीश्वरमाहात्म्यं पत्रच्छुर्गुरुमच्युतम्॥ १०॥

उस समय यह जैमिनि आदि शिष्यों ने उस महान् आश्चर्य को देखकर कपर्दीश्वर के माहात्म्य के विषय में अच्युतस्वरूप गुरुदेव व्यास से पूछा।

तेषां प्रोवाच भगवादेवाग्रे चोपविश्य सः।
कपर्दीश्वस्य माहात्म्यं प्रणम्य वृषभध्वजम्॥ ११॥

भगवान् व्यास महादेव के सामने बैठ गये और वृषभध्वज को प्रणाम करके उन शिष्यों से कपर्दीश का माहात्म्य कहने लगे।

(स्मृत्यैवाशेषापौषं क्षिप्रमस्य विनश्यति।
कामक्रोधादयो दोषा वाराणस्यां निवासिनः॥
विघ्नाः सर्वे विनश्यन्ति कपर्दीश्वरपूजनात्॥
तस्मात्सदैव द्रष्टव्यं कपर्दीश्वरमुत्तमम्॥)

(कपर्दीश का स्मरण करते ही उसके सभी पाप नष्ट हो जाते हैं। कपर्दीश्वर के पूजन से वाराणसी में निवास करने वालों के काम, क्रोध आदि दोष तथा सभी विघ्न समाप्त हो जाते हैं। इसलिए उत्तम कपर्दीश्वर लिङ्ग के दर्शन सदैव करने चाहिए)।

इदं देवस्य तल्लिङ्गं कपर्दीश्वरमुत्तमम्।
पूजितव्यं प्रयत्नेन स्तोत्रव्यं वैदिकैः स्तवैः॥ १२॥

इसलिए महादेव के उस कपर्दीश्वर श्रेष्ठ लिङ्ग का विधिपूर्वक पूजन करना चाहिए और वैदिक स्तोत्रों से स्तुति करनी चाहिए।

ध्यायतामत्र नियतं योगिनां ज्ञान्तचेतसाम्।
जायते योगसिद्धिश्च वृष्णमासेन न संशयः॥ १३॥

यहाँ नियमपूर्वक ध्यान करने वाले शान्तचित्त योगियों को छह मास में ही योगसिद्धि हो जाती है, इसमें संशय नहीं।

ब्रह्महत्यादिपापानि विनश्यन्त्यस्य पूजनात्।

पिशाचमोचने कुण्डे स्नातस्यात्र समीपतः॥ १४॥

इनका पूजन करने से तथा समीप ही पिशाचमोचनकुण्ड में स्नान करने से ब्रह्महत्या आदि पाप नष्ट हो जाते हैं।

अस्मिन् क्षेत्रे पुरा विप्रास्तपस्वी शंसितव्रतः।

शङ्कुकर्ण इति ख्यातः पूजयामास शूलिनम्॥ १५॥

हे विप्रो! इसी क्षेत्र में पूर्व में कभी शंकुकर्ण नाम से प्रसिद्ध उत्तमव्रतधारी तपस्वी ने शिव की पूजा की थी।

जजाप रुद्रमनिशं प्रणवं रुद्ररूपिणाम्।

पुष्पधूपादिभिः स्तोत्रैर्नमस्कारैः प्रदक्षिणैः॥ १६॥

उसने दिनरात पुष्प-धूपादि सहित अनेक स्तुति मंत्रों द्वारा नमस्कार और प्रदक्षिणा करके रुद्ररूपी प्रणव का जप किया।

उवाच तत्र योगात्मा कृत्वा दीक्षां तु नैष्ठिकीम्।

कदाचिदागतं प्रेतं पश्यति स्म क्षुधान्वितम्॥ १७॥

अस्थिचर्मपिनडाङ्गं निःश्वसन्तं मुहुर्मुहुः।

तं दृष्ट्वा स मुनिश्रेष्ठः कृपया परया चुतः॥ १८॥

प्रोवाच को भवान् कस्माद्देशादेशमिदं गतः।

तस्मै पिशाचः क्षुधया पीड्यमानोऽब्रवीद्दृष्टः॥ १९॥

उस योगात्मा ने नैष्ठिकी दीक्षा प्राप्त करके वहाँ निवास किया। उसने किसी समय वहाँ आये हुए एक क्षुधापीडित प्रेत को देखा, जिसका शरीर मात्र हड्डी और चर्म से आवृत था। वह बार-बार श्वास ले रहा था। उसे देखकर मुनिवर परम कृपालु हो उठे और पूछने लगे— 'आप कौन हैं? किस स्थान से यहाँ पहुँचे हैं? तब भूख से पीड़ित उस पिशाच ने उनसे यह वचन कहा।

पूर्वजन्मन्यहं विप्रो धनधान्यसमन्वितः।

पुत्रपौत्रादिभिर्युक्तः कुटुम्बभरणोत्सुकः॥ २०॥

मैं पूर्व जन्म में धनधान्य से सम्पन्न ब्राह्मण था। मैं पुत्र-पौत्रादि से युक्त और कुटुम्ब के भरण पोषण में ही उत्सुक रहता था।

न पूजिता मया देवा गावोऽप्यतिथयस्तथा।

न कदाचित्कृतं पुण्यमल्पं वा स्वल्पमेव वा॥ २१॥

इसके अतिरिक्त मैंने कभी देवों, गौओं तथा अतिथियों का पूजा-सत्कार नहीं किया और कभी भी स्वल्पमात्र भी पुण्य नहीं किया।

एकदा भगवान् रुद्रो गोवृषेश्वरवाहनः।

विश्वेश्वरो वाराणस्यां दृष्टः स्पृष्टो नमस्कृतः॥ २२॥

मैंने एक बार वाराणसी में वृषभराज (नन्दी) वाहन वाले विश्वेश्वर भगवान् रुद्र का दर्शन किया, उन्हें स्पर्श किया और नमस्कार किया।

तदाचिरेण कालेन पञ्चत्वमहमागतः।

न दृष्टं तन्महाघोरं यमस्य वदनं मुने॥ २३॥

तत्पश्चात् मैं तत्काल ही मृत्यु को प्राप्त हो गया। हे मुने! मैंने यम के उस महाभयानक मुख को नहीं देखा।

ईदृशीं योनिमापन्नः पैशाचीं क्षुधयार्हितः।

पिपासया परिक्रान्तो न जानामि हिताहितम्॥ २४॥

अब ऐसी पैशाची-योनि को प्राप्त करके भूख से पीड़ित तथा प्यास से व्यकुल होकर अपने हित और अहित को नहीं जान पा रहा हूँ।

यदि कञ्चित्समुद्धतुमुपायं पश्यसि प्रभो।

कुरुष्व तं नमस्तुभ्यं त्वाहं शरणं गतः॥ २५॥

प्रभो! यदि आप मेरे उद्धार का कोई उपाय देख रहे हैं तो उसे कहें। आपको नमस्कार है। मैं आपके शरणागत हूँ।

इत्युक्तः शङ्कुकर्णोऽथ पिशाचमिदमब्रवीत्।

त्वादृशो न हि लोकेऽस्मिन्विद्यते पुण्यकृतमः॥ २६॥

यत्त्वया भगवान् पूर्वं दृष्टो विश्वेश्वरः शिवः।

संस्पृष्टो वन्दितो भूयः कोऽन्यस्त्वत्सदृशो भुवि॥ २७॥

इस प्रकार कहने के बाद शंकुकर्ण ने पिशाच ने कहा— तुम्हारे समान उत्तम पुण्यकर्मा तो इस लोक में है ही नहीं जो कि तुमने पहले भगवान् विश्वेश्वर शिव का दर्शन किया और पुनः स्पर्श करके वंदन किया। फिर तुम्हारे समान इस संसार में अन्य कौन हो सकता है।

तेन कर्मविपाकेन देशपेतं समागतः।

स्नानं कुरुष्व शीघ्रं त्वमस्मिन् कुण्डे समाहितः॥ २८॥

येनेमां कुत्सितां योनिं क्षिप्रमेव प्रहास्यसि॥ २९॥

उसी कर्मफल के कारण तुम इस स्थान को प्राप्त हुए हो। तुम समाहितचित्त होकर इस कुण्ड में शीघ्र स्नान करो। ऐसा करने से इस कुत्सित योनि को शीघ्र त्याग दोगे।

स एवमुक्तो मुनिना पिशाचो

दयावता देववरं त्रिनेत्रम्।

स्मृत्वा कपर्दीश्वरपीशितारं

चक्रे समाश्राय मनोऽवगाहम्॥ ३०॥

दयावान् मुनि के द्वारा ऐसा कहे जाने पर पिशाच ने मन को संयमित करके देवश्रेष्ठ, त्रिनेत्रधारी, कपर्दीश्वर भगवान् का स्मरण करके स्नान किया।

तदास्वगाहान्मुनिसन्निधाने

ममार दिव्याभरणोपपन्नः॥

अदृश्यतार्कप्रतिमे विमाने

शशांकचिह्नकितचारुमौलिः॥ ३१॥

तब स्नान करने से वह मुनि के समीप ही मृत्यु को प्राप्त हुआ और दिव्य आभूषणों से सम्पन्न होकर सूर्यसदृश आभा वाले विमान में शशांक चिह्नित सुन्दर सलाटयुक्त (शिवसदृश) दिखाई देने लगा।

विभाति स्त्रैरुदितो दिविस्वैः

समासृतो योगिभिरप्रवेदैः।

स बालखिल्यादिभिरेष देवो

यथोदये भानुरशेषदेवः॥ ३२॥

ध्रुलोक में स्थित रुद्रगणों तथा महान् योगियों द्वारा चारों ओर से आवृत वह (पिशाच), उदयकाल में बालखिल्य आदि मुनियों से परिवृत सब के देव सूर्य देव के समान शोभित होने लगा।

स्तुवंति सिद्धा दिवि देवसंघा

नृवंति दिव्याप्सरसोऽभिरामाः।

मुञ्चन्ति वृष्टिं कुसुमालिम्बितं

गन्धर्वविद्याधरकिन्नराद्याः॥ ३३॥

आकाश में सिद्धगण तथा देवसमूह उसका स्तुतिगान करने लगे। सुन्दर दिव्य अप्सरायें नृत्य करने लगीं और गन्धर्व, विद्याधर, किन्नर आदि उसके ऊपर भ्रमर मिश्रित पुष्पों की वृष्टि करने लगे।

संस्तूयमानोऽथ मुनीन्द्रसंघै-

रवाप्य बोधं भगवत्प्रसादात्।

समाविशन्मण्डलमेवमपद्यं

त्रयीमयं यत्र विभाति रुद्रः॥ ३४॥

मुनीन्द्रों के समुदाय द्वारा उसकी स्तुति की जा रही थी और भगवान् शंकर की कृपा से उसे ज्ञान भी प्राप्त हो गया था। तदनन्तर वह वेदोपम प्रधान सूर्यमण्डल में प्रवेश कर गया, जहाँ रुद्र शोभायमान रहते हैं।

दृष्ट्वा विमुक्तं स पिशाचभूतं

मुनिः प्रहृष्टो मनसा महेशम्।

विचिन्त्य रुद्रं कविमेकमपद्यं

प्रणम्य तुष्टाव कपर्दिनं तम्॥ ३५॥

पिशाच को विमुक्त देखकर वे मुनि अत्यन्त हर्षित हुए और मन से प्रधान, कविस्वरूप, रुद्र महेश का ध्यान करके उन्हें प्रणाम करके कपर्दीश्वर भगवान् को प्रसन्न करने लगे।

शंकुकर्ण उवाच

नमामि नित्यं परतः परस्ताद्

गोप्तारमेकं पुरुषं पुराणम्।

ब्रजामि योगेश्वरमोशितार-

मादित्यमग्निं कलिलाधिरुद्रम्॥ ३६॥

शंकुकर्ण ने कहा— मैं नित्य, पर से भी पर, गोप्ता, एक, पुराण पुरुष को नमस्कार करता हूँ। मैं योगेश्वर, ईशिता, आदित्य (मंडल में अवस्थित) और अग्निस्वरूप तथा सब के हृदय में अधिरुद्र भगवान् की शरण में जाता हूँ।

त्वां ब्रह्मपारं हृदि सन्निविष्टं

हिरण्यमयं योगिनमादिहीनम्।

ब्रजामि रुद्रं शरणं दिविस्वयं

महामुनिं ब्रह्मपारं पवित्रम्॥ ३७॥

हे देव! आप ब्रह्मा से परे, सबके हृदय में सन्निविष्ट, हिरण्यमय, योगी, जन्मरहित, रक्षक, आकाश में स्थित, महामुनि, ब्रह्मपरायण और पवित्र हैं। मैं आपकी शरण में आता हूँ।

सहस्रपादाक्षिशिरोऽभियुक्तं

सहस्रबाहुं तमसः परस्तात्।

त्वां ब्रह्मपारं प्रणमामि शंभुं

हिरण्यगर्भाधिपतिं त्रिनेत्रम्॥ ३८॥

सहस्र पाद, सहस्राक्ष और सहस्र शिरों से युक्त, सहस्रबाहु वाले, तम से परे, ब्रह्मपार, हिरण्यगर्भ के अधिपति और त्रिनेत्रधारी आप शंभु को मैं प्रणाम करता हूँ।

यतः प्रसूतिर्जगतो विनाशो

येनाहृतं सर्वमिदं शिवेन।

तं ब्रह्मपारं भगवन्तमीशं

प्रणम्य नित्यं शरणं प्रपद्ये॥ ३९॥

जिससे जगत् का जन्म और विनाश होता है और जिस शिव द्वारा इस सबका आहरण होता है, उन ब्रह्मपार, भगवान् ईश को प्रणाम करके मैं सदा शरणागत होता हूँ।

अलिङ्गमालोकविहीनरूपं
स्वयंप्रभुं चित्तप्रतिमैकरुद्रम्॥

तं ब्रह्मपारं परमेश्वरं त्वां
नमस्करिष्ये न यतोऽन्यदस्ति॥४०॥

लिङ्गरहित, अप्रकटितस्वरूप वाले, स्वयंप्रभु, चित्स्वरूप, एकमात्र रुद्र, आपको नमस्कार है। ऐसे आप ब्रह्मपार, परमेश्वर मैं प्रणाम करता हूँ, जिनके अतिरिक्त अन्य कुछ भी नहीं है।

यं योगिनस्त्यक्तसबीजयोगा-
स्तत्कृत्वा समाधिं परमात्मभूताः।

पश्यन्ति देवं प्रणतोऽस्मि नित्यं
तद्ब्रह्मपारं भवतः स्वरूपम्॥४१॥

योगीजन जिस देव को सबीज योग के त्याग से समाधि प्राप्त करके परमात्म-स्वरूप होकर देखते हैं, आपके उस ब्रह्मपार स्वरूप को मैं नित्य नमन करता हूँ।

न यत्र नामानि विशेषतुस्तिर्न
संदूशे तिष्ठति यत्स्वरूपम्।

तं ब्रह्मपारं प्रणतोऽस्मि नित्यं
स्वयंप्रभुं त्वां शरणं प्रपद्ये॥४२॥

हे देव! जहाँ कोई नाम नहीं है, जहाँ विशेष तृप्ति-सुख नहीं है और जिसका स्वरूप भी नहीं दिखाई देता है, वैसे ब्रह्मपार शिव को मैं नित्य प्रणाम करता हूँ। मैं आप स्वयम्भू के शरणागत होता हूँ।

यद्देवदेवाभिरता विदेहं
स ब्रह्मविज्ञानमभेदमेकम्।

पश्यन्त्यनेकं भवतः स्वरूपं
तद्ब्रह्मपारं प्रणमामि नित्यम्॥४३॥

वेदों के ज्ञान में सतत संलग्न विद्वान् जिन्हें अशरीरी, अभेदात्मक, अद्वैत और ब्रह्मविज्ञानमय आपके विविध स्वरूप को देखते हैं उस ब्रह्मपारस्वरूप को मैं नित्य प्रणाम करता हूँ।

यतः प्रधानं पुरुषः पुराणो
विवर्तते यं प्रणामन्ति देवाः।

नमामि तं ज्योतिषि संनिविष्टं
कालं बृहन्तं भवतः स्वरूपम्॥४४॥

जिनसे प्रकृति और पुरातन पुरुष विद्यमान रहते हैं, देवगण जिन्हें प्रणाम करते हैं, उस परमज्योति में संनिविष्ट, कालस्वरूप आपके बृहत् स्वरूप को मैं प्रणाम करता हूँ।

व्रजामि नित्यं शरणं महेशं
स्थाणुं प्रपद्ये गिरिज्ञं पुराणम्।

शिवं प्रपद्ये हरमिन्दुमौलिं
पिनाकिनं त्वां शरणं व्रजामि॥४५॥

मैं नित्य महेश की शरण में जाता हूँ। मैं पुराण पुरुष, स्थाणु गिरीश को प्राप्त होता हूँ। चन्द्रमौलि महादेव को प्राप्त होता हूँ और पिनाकी भगवान् की शरण में जाता हूँ।

स्तुत्वैवं शंकुकर्णोऽसौ भगवन्तं कर्पाईनम्।
पपात दण्डवद्भूमौ श्रेष्ठरन्ध्रणवं शिवम्॥४६॥

इस प्रकार वह शंकुकर्ण भगवान् कपर्दी की स्तुति करके शिवरूप ॐ का उच्चारण करते हुए दण्डवत् भूमि पर गिर पड़ा।

तत्क्षणात्परमं लिङ्गं प्रादुर्भूतं शिवात्मकम्।
ज्ञानमानन्दमहैतं कोटिकालाग्निसन्निभम्॥४७॥

उसी क्षण ज्ञानस्वरूप, आनन्दस्वरूप, अद्वैतरूप, कोटिकालाग्निसदृश शोभायमान शिवस्वरूप परम लिङ्ग प्रकट हुआ।

शंकुकर्णोऽथ स तदा मुनिः सर्वात्मकोऽमलः।
निर्लिप्ये विमले लिङ्गे तदद्भुतमिवाभवत्॥४८॥

तब सर्वात्मा और निर्मल मुनि शंकुकर्ण उस विमल लिंग में विलीन हो गया। यह एक आश्चर्य सा हुआ।

एतद्ब्रह्मस्यमाख्यातं माहात्म्यं च कर्पाईनः॥
न कश्चिद्वेत्ति तमसा विद्वानप्यत्र मुह्यति॥४९॥

कपर्दी लिंग का यह रहस्य और माहात्म्य मैंने बताया। तमोगुण के कारण इसे कोई नहीं जान पाता है। विद्वान् भी इस विषय में मोहित हो जाता है।

य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम्॥
भक्तः पापविमुक्तात्पा स्त्रसामीप्यमाप्नुयात्॥५०॥

जो भक्त इस पापनाशिनी कथा का नित्य श्रवण करेगा, वह विमुक्त होकर रुद्र का सामीप्य प्राप्त करेगा।

पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम्।
प्रातर्मध्याह्नसमये स योगं प्राप्नुवान्नरः॥५१॥

जो निरन्तर पवित्र होकर प्रातःकाल और मध्याह्नकाल में इस ब्रह्मपारनामक महान् स्तोत्र का पाठ करेगा, वह मनुष्य योग को प्राप्त करेगा।

इद्वैव नित्यं वक्तव्यामो देवदेवं कर्पाईनम्॥
श्रव्यामः सततं देवं पूजयामस्मित्तेल्लोचनम्॥५२॥

इसैव नित्य वक्तव्यामो देवदेवं कर्पाईनम्। श्रव्यामः सततं देवं पूजयामस्मित्तेल्लोचनम्॥५२॥

इत्युक्त्वा भगवान्व्यासः शिष्यैः सह महाद्युतिः॥

उवास तत्र युक्तात्मा पूजयन्वै कपर्दिनम्॥५३॥

'हम सदा यहाँ रहेंगे और देवाधिदेव कपर्दी का निरन्तर दर्शन करेंगे तथा त्रिलोचन देव की पूजा करेंगे' ऐसा कहकर महाद्युतिसम्पन्न, युक्तात्मा, भगवान् व्यासदेव शिष्यों के साथ कपर्दी की पूजा करते हुए वहीं रहे लगे।

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम
त्रयस्त्रिंशोऽध्यायः॥३३॥

चतुस्त्रिंशोऽध्यायः

(वाराणसी-माहात्म्य)

सूत उवाच

उषित्वा तत्र भगवान् कपर्दीशान्तिके पुनः।

ययौ द्रष्टुं मध्यमेशं बहुवर्षगणान्प्रभुः॥१॥

सूत बोले— वहाँ कपर्दीश्वर शिव के समीप अनेक वर्षों तक वास करके भगवान् प्रभु वेदव्यास मध्यमेश्वर लिंग को देखने के लिए गये।

तत्र मन्दाकिनीं पुण्यामृषिसंबनिषेविताम्।

नदीं विमलपानीयां दृष्ट्वा दृष्टोऽभवन्मुनिः॥२॥

वहाँ ऋषियों के समूह से निषेवित, पवित्र एवं निर्मल जल वाली मन्दाकिनी नदी को देखकर व्यास मुनि अत्यन्त प्रसन्न हुए।

स तामन्वीक्ष्य मुनिभिः सह द्वैपायनः प्रभुः।

घकार भावपूतात्मा स्नानं स्नानविधानवित्॥३॥

उस नदी को देखकर पवित्र भावयुक्त आत्मा वाले और स्नानविधि को जानने वाले प्रभु द्वैपायन व्यास ने मुनियों के साथ वहाँ स्नान किया।

(पूजयामास लोकादिं पुष्यैर्नानाविधैर्भवंम्॥

प्रविश्य शिष्यप्रवरैः सार्द्धं सत्यवतीसुतः॥)

(श्रेष्ठ शिष्यों के साथ उसमें प्रवेश करके सत्यवतीपुत्र व्यास ने अनेक प्रकार के पुष्पों से आदिजन्मा शिव की पूजा की।)

सन्तर्ष्य विधिवद्देवानुषीन् फित्गणांस्तथा।

मध्यमेश्वरमीशानमर्चयामास शूलिनम्॥४॥

(उन्होंने) देवों, ऋषियों तथा पितरों का विधिवत् तर्पण करके मध्यमेश्वर ईशान शिव का पूजन किया।

ततः पाशुपताः शान्ता भस्मोद्भूतविविधाः।

द्रष्टुं समागता स्त्रं मध्यमेश्वरमीश्वरम्॥५॥

ओंकारासक्तमनसो वेदाध्ययनतत्पराः।

जटिला मुण्डिताश्चापि शुद्धयज्ञोपवीतिनः॥६॥

कौपीनवसनाः केचिदपरे चाप्यवाससः।

ब्रह्मचर्यरताः शान्ता दांता वै ज्ञानतत्पराः॥७॥

तदनन्तर वे भस्मलेपित शरीरधारी, शान्तचित्त शिवभक्त, मध्यमेश्वर ईश्वर रुद्र को देखने के लिए आये। वे सब ओंकार में आसक्त चित्त वाले और वेदाध्ययन में तत्पर रहते थे। वे जटाधारी, मुण्डित शिर वाले एवं शुद्ध यज्ञोपवीतधारण किये हुए थे। उनमें कोई कौपीनवस्त्र पहने थे, तो कोई निर्वस्त्र थे। वे सभी ब्रह्मचर्य में निरत, शान्तस्वभाव, इन्द्रियनिग्रही तथा ज्ञानपरायण थे।

दृष्ट्वा द्वैपायनं विप्राः शिष्यैः परिवृतं मुनिम्।

पूजयित्वा यथान्यायमिदं वचनमब्रुवन्॥८॥

को भवान् कुत आयातः सह शिष्यैर्महामुने।

प्रोद्युः पैलादयः शिष्यास्तानुषीयैर्मर्षभावितान्॥९॥

हे विप्रो! उन्होंने शिष्यों से घिरे हुए मुनि द्वैपायन को देखकर विधिवत् उनकी पूजा की और यह वचन कहा— हे महामुनि! आप कौन हैं? शिष्यों के साथ आप कहाँ से आये हैं? तब पैल आदि शिष्यों ने धर्म भावना से भावित उन ऋषियों से कहा।

अयं सत्यवतीसुतः कृष्णद्वैपायनः प्रभुः।

व्यासः स्वयं हृषीकेशो येन वेदाः पृथक्कृताः॥१०॥

ये स्वयं हृषीकेश, सत्यवती पुत्र, प्रभु, कृष्णद्वैपायन व्यास हैं, जिन्होंने वेदों का विभाजन किया है।

यस्य देवो महादेवः साक्षाद्देवः पिनाकवृक्ष।

अंशांशेनाभवत्पुत्रो नाम्ना शुक इति प्रभुः॥११॥

यो वै साक्षान्महादेवं सर्वभावेन शंकरम्।

प्रपन्नः परया भक्त्या यस्य तज्ज्ञानमैश्वरम्॥१२॥

जिनका शुक नामक पुत्र हुआ, जो पिनाकपाणि साक्षात् महादेव ही अपने अंशांश से उत्पन्न हुए थे। जो परम भक्तिपूर्वक सर्वभाव से साक्षात् महादेव शंकर के शरणागत हैं और जिन्हें ईश्वरसंबन्धी ज्ञान प्राप्त है।

ततः पाशुपताः सर्वे ते च दृष्टतनूरुहाः।

ऊचुरव्यग्रमनसो व्यासं सत्यवतीसुतम्॥१३॥

तदनन्तर वे सब शिवभक्त हर्ष से पुलकित रोम वाले तथा शान्तचित्त होकर सत्यवती पुत्र व्यास से बोले।

भगवन् भवता ज्ञातं विज्ञानं परमेष्ठिनः॥

प्रसादाद्देवदेवस्य यत्तन्माद्देश्वरं परम्॥ १४॥

हे भगवन्! आपको देवाधिदेव की कृपा से परमेष्ठी शंकर का विशेष ज्ञान है और जो महेश्वरसम्बन्धी परम ज्ञान है, वह भी प्राप्त हो चुका है।

तद्ब्रह्मास्माकमव्यग्रं रहस्यं गुह्यमुत्तमम्।

क्षिप्रं पश्येम तं देवं श्रुत्वा भगवतो मुखान्॥ १५॥

आप हमें वह स्थिर, उत्तम, गुह्य रहस्य को बता दें। आप भगवान् के मुख से सुनकर हम शीघ्र ही उन महादेव को देख लेंगे।

विसर्जयित्वा ताञ्जिष्ण्वान् सुमन्तुप्रमुखांस्तदा।

प्रोवाच तत्परं ज्ञानं योगिभ्यो योगवित्तमः॥ १६॥

तत्र सुमन्तु आदि अपने शिष्यों को वहाँ से विदाई देकर योगवेत्ताओं में श्रेष्ठ व्यासजी ने योगियों के लिए उस परम ज्ञान का उपदेश किया।

तद्व्यासादेव विमलं सम्भूतं ज्योतिरुत्तमम्।

लीनास्तत्रैव ते विप्राः क्षणादन्तरधीयतः॥ १७॥

उसी क्षण वहाँ निर्मल उत्तम ज्योति प्रकट हुई। उसी में वे विप्रगण लीन होकर क्षणभर में अन्तर्हित हो गये।

ततः शिष्यान् समाहृत्य भगवान् ब्रह्मवित्तमः।

प्रोवाच मध्यमेशस्य माहात्म्यं पैलपूर्वकान्॥ १८॥

तदनन्तर पैल आदि शिष्यों को अपने समीप बुलाकर ब्रह्मवेत्ताओं में श्रेष्ठ भगवान् व्यास ने उनको मध्यमेश्वर लिंग का माहात्म्य बताया।

अस्मिन् स्थाने स्वयं देवो देव्या सह महेश्वरः।

रमते भगवान्प्रित्यं स्त्रैश्च परिवारितः॥ १९॥

अत्र पूर्वं हृषीकेशो विश्राम्ना देवकीसुतः॥

उवास वत्सरं कृष्णः सदा पाशुपतैर्वृतः॥ २०॥

(वे बोले) इसी स्थान में रुद्रों से परिवृत स्वयं भगवान् महेश्वर देव नित्य देवी पार्वती के साथ फ्रीड़ा करते हैं। पूर्वकाल में यहाँ विश्राम्ना, हृषीकेश देवकीपुत्र कृष्ण ने एक वर्ष तक पाशुपतों के साथ निवास किया था।

भस्मोद्धूलितसर्वाङ्गो रुद्रारधनतत्परः॥

आराध्यन् हरिः शंभुं कृत्वा पाशुपतं व्रतम्॥ २१॥

सर्वाङ्ग पर भस्म रचाते हुए, रुद्र की आराधना में तत्पर वे हरि पाशुपत व्रत धारण करके शंभु को उपासना करते थे।

तस्य वै बहवः शिष्या ब्रह्मचर्यपरायणाः।

लब्ध्वा तद्ब्रह्मनाज्ज्ञानं दृष्टवन्तो महेश्वरम्॥ २२॥

उनके ब्रह्मचर्यपरायण बहुत से शिष्यों ने उनके वचन से ज्ञान प्राप्त कर महेश्वर का दर्शन किया।

तस्य देवो महादेवः प्रत्यक्षं नीललोहितः।

ददौ कृष्णस्य भगवान्वरदो वरमुत्तमम्॥ २३॥

वरप्रदाता भगवान् नीललोहित महादेव ने साक्षात् प्रकट होकर श्रीकृष्ण को उत्तम वर प्रदान किया।

येऽर्चयिष्यन्ति गोविन्दं मद्भक्ता विधिपूर्वकम्।

तेषां तद्देश्वरं ज्ञानमुत्पत्स्यति जगन्मयः॥ २४॥

(शिव ने कहा) हे जगन्मय! जो मेरे भक्त विधिपूर्वक गोविन्द की अर्चना करेंगे, उन्हें वह ऐश्वर-ज्ञान उत्पन्न होगा।

त्वमीशोऽर्चयितव्यश्च ध्यातव्यो मत्परैर्जनेः।

भविष्यसि न सन्देहो मत्प्रसादाद् द्विजातिभिः॥ २५॥

मेरी कृपा से आप प्रभु मेरे भक्तजनों तथा द्विजातियों के द्वारा पूजा और ध्यान करने योग्य होंगे, इसमें सन्देह नहीं है।

ये च इक्ष्यन्ति देवेशं ध्यात्वा देवं पिनाकिनम्।

ब्रह्महत्यादिकं पापं तेषामाशु विनश्यति॥ २६॥

जो लोग पिनाकपाणि महादेव का ध्यान करके आप देवेश का दर्शन करेंगे, उनके ब्रह्महत्यादि सारे पाप शीघ्र ही नष्ट हो जायेंगे।

प्राणांस्त्यजन्ति ये विप्राः पापकर्मरता अपि।

ते यान्ति परमं स्थानं नात्र कार्या विचारणा॥ २७॥

पापकर्म में प्रवृत्त रहने पर भी जो विप्र यहाँ प्राणत्याग करेंगे, वे परम स्थान को प्राप्त करेंगे, इसमें विचार करने की आवश्यकता नहीं है।

धन्यास्तु खलु ते विप्रा मन्दाकिन्यां कुतोदकाः।

अर्चयन्ति महादेवं मध्यमेश्वरमुत्तमम्॥ २८॥

वे विप्रगण धन्य हैं जो मन्दाकिनो में स्नान करके उत्तम मध्यमेश्वर महादेव की अर्चना करते हैं।

स्नानं दानं तपः श्राद्धं पिण्डनिर्वपणं त्विह॥

एकैकशः कृतं विप्राः पुनात्यासप्तमं कुलम्॥ २९॥

हे विप्रो! यहाँ स्नान, दान, तप, श्राद्ध और पिण्डदान इनमें से जो एक बार भी करता है, वह अपने सात कुलों को पवित्र कर लेता है।

सत्रिहत्यामुपस्मृश्य राहुग्रस्ते दिवाकरे।

यत्फलं लभते मर्त्यस्तस्माद्गुणं त्विह ॥ ३० ॥

सूर्य ग्रहण के समय सत्रिहती नदी (कुरुक्षेत्र तीर्थ) में स्नान करने से जो फल मिलता है, उससे दस गुना अधिक फल यहाँ प्राप्त होता है।

एवमुक्त्वा महायोगी मध्यमेशान्तिके प्रभुः।

उवास सुचिरञ्जालं पूजयन्वै महेश्वरम् ॥ ३१ ॥

इस प्रकार कहकर महायोगी भगवान् व्यास ने महेश्वर की पूजा करते हुए मध्यमेश के समीप दीर्घकाल तक निवास किया।

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्यं नाम

चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

पञ्चत्रिंशोऽध्यायः

(वाराणसी-माहात्म्य)

सूत उवाच

ततः सर्वाणि गुह्यानि तीर्धान्यायनानि च।

जगाम भगवान् व्यासो जैमिनिप्रमुखैर्वृतः ॥ १ ॥

सूत बोले— इसके बाद जैमिनि आदि शिष्यों के साथ भगवान् व्यास सभी गोपनीय तीर्थों और देवमन्दिरों में गये।

प्रयागं परमं तीर्थं प्रयागादधिकं शुभम्।

विश्वरूपं तथा तीर्थं कालतीर्थमुत्तमम् ॥ २ ॥

आकाशाख्यं महातीर्थं तीर्थञ्जैवानुषं परम्।

स्वर्त्स्नानञ्च महातीर्थं गौरीतीर्थमनुत्तमम् ॥ ३ ॥

वे श्रेष्ठ प्रयाग तीर्थ और प्रयाग से भी अधिक शुभ विश्वरूप तीर्थ तथा उत्तम कालतीर्थ, आकाश नामक महातीर्थ, श्रेष्ठ आनुष तीर्थ, स्वर्त्स्नान नामक महातीर्थ तथा परम श्रेष्ठ गौरीतीर्थ में गये।

प्राजापत्यं परं तीर्थं स्वर्गद्वारं तथैव च।

जम्बुकेश्वरमित्युक्तं चर्माख्यं तीर्थमुत्तमम् ॥ ४ ॥

गयातीर्थं महातीर्थं तीर्थञ्जैव महानदी।

नारायणं परं तीर्थं वायुतीर्थमनुत्तमम् ॥ ५ ॥

ज्ञानतीर्थं परं गुह्यं वाराहं तीर्थमुत्तमम्।

यमतीर्थं महापुण्यं तीर्थं संवर्त्तकं परम् ॥ ६ ॥

अग्नितीर्थं द्विजश्रेष्ठः कालकेश्वरमुत्तमम्।

नागतीर्थं सोमतीर्थं सूर्यतीर्थं तथैव च ॥ ७ ॥

पर्वताख्यं महापुण्यं मणिकर्णमनुत्तमम्।

घटोत्कचं तीर्थवरं श्रीतीर्थञ्च पितामहम् ॥ ८ ॥

द्विजश्रेष्ठो! वे श्रेष्ठ तीर्थ प्राजापत्य, स्वर्गद्वार, जम्बुकेश्वर तथा उत्तम चर्माख्य तीर्थ, गयातीर्थ, महातीर्थ, महानदीतीर्थ, श्रेष्ठ नारायण तीर्थ, परम श्रेष्ठ वायुतीर्थ, परम गुह्य ज्ञानतीर्थ, उत्तम वाराहतीर्थ, महापुण्यदायक यमतीर्थ तथा श्रेष्ठ संवर्त्तक तीर्थ, अग्नितीर्थ, उत्तम कालकेश्वर तीर्थ, नागतीर्थ, सोमतीर्थ तथा सूर्यतीर्थ, पर्वत नामक महापवित्र तीर्थ, परम श्रेष्ठ मणिकर्ण तीर्थ, तीर्थश्रेष्ठ घटोत्कच, श्रीतीर्थ तथा पितामह तीर्थ में गये।

गङ्गातीर्थन्तु देवेशं तथा तत्तीर्थमुत्तमम्।

कापिलञ्चैव सोमेशं ब्रह्मतीर्थमनुत्तमम् ॥ ९ ॥

पुनः वे गंगातीर्थ तथा उत्तम देवेश तीर्थ, कापिल तीर्थ, सोमेश तीर्थ और परमोत्तम ब्रह्मतीर्थ में गये।

(यत्र लिङ्गं पूजनीयं स्नानुं ब्रह्मा यदागतः ॥

तदानीं स्थापयामास विष्णुस्तस्मिन्मैश्वरम् ॥

ततः स्नात्वा समागत्य ब्रह्मा प्रोवाच तं हरिम्।

मयानीतमिदं लिङ्गं कस्मात्स्थापितवानसि।

तमाह विष्णुस्त्वतोऽपि रुद्रे भक्तिर्दृढा यतः।

तस्मात्प्रतिष्ठितं लिङ्गं नाम्ना तत्र भविष्यति ॥)

(जहाँ पर पूजनीय शिवलिङ्ग है, जब ब्रह्मा वहाँ स्नान करने के लिए आये, उसी समय विष्णु ने उस ईश्वरीय शिवलिंग को स्थापित कर दिया। तदनन्तर स्नान करके आने पर ब्रह्मा ने विष्णु से कहा— मैं इस लिंग को लाया हूँ! आपने क्यों स्थापना की? तब विष्णु ने भी उनसे कहा— शंकर के प्रति मुझ में दृढ़ भक्ति है, इसलिए मैंने लिङ्ग को प्रतिष्ठा की है। किन्तु यह आपके नाम से प्रसिद्ध होगा।)

भूतेश्वरं तथा तीर्थं तीर्थं धर्मसमुद्भवम्।

गन्धर्वतीर्थं सुशुभं वाह्यैवं तीर्थमुत्तमम् ॥ १० ॥

दौर्वासिकं होमतीर्थं चन्द्रतीर्थं द्विजोत्तमाः।

चित्रांगदेश्वरं पुण्यं पुण्यं विद्याधरेश्वरम् ॥ ११ ॥

केदारं तीर्थमुख्याख्यं कालझरमनुत्तमम्।

सारस्वतं प्रभासञ्च खेटकर्णं हरं शुभम् ॥ १२ ॥

हे द्विजश्रेष्ठो! वे फिर भूतेश्वर तीर्थ, धर्मसमुद्भव तीर्थ, अत्यन्त शुभ गन्धर्व तीर्थ तथा उत्तम वाह्येयतीर्थ, दौर्वासिक तीर्थ, होमतीर्थ, चन्द्रतीर्थ, पुण्य चित्रांगदेश्वर तीर्थ, पुण्य विद्याधरेश्वर तीर्थ, केदारतीर्थ, मुख्य नामक तीर्थ, अत्युत्तम

कालञ्जरीतीर्थ, साखरस्वततीर्थ, प्रभासतीर्थ, खेटकण और जूध हर तीर्थ में गये।

लौकिकारख्यं महातीर्थं तीर्थं चैव हिमालयम्।
हिरण्यगर्भं गोप्रख्यं तीर्थं चैव वृषध्वजम्॥ १३॥
उपशान्तं शिवं चैव व्याघ्रेभरमुत्तमम्।
त्रिलोचनं महातीर्थं लोलार्कञ्चोत्तराङ्गयम्॥ १४॥
कपालमोचनं तीर्थं ब्रह्महत्याविनाशनम्।
शुक्रेश्वरं महापुण्यमानन्दपुरमुत्तमम्॥ १५॥

पुनः लौकिक नामक महातीर्थ, हिमालयतीर्थ, हिरण्यगर्भ तीर्थ, गोप्रख्यतीर्थ और वृषध्वजतीर्थ, उपशान्त, शिव, परमोत्तम व्याघ्रेश्वर, त्रिलोचन नामक महातीर्थ, लोलार्क और उत्तराङ्गय तीर्थ, ब्रह्महत्याविनाशक कपालमोचनतीर्थ, महापुण्यमय शुक्रेश्वरतीर्थ तथा उत्तम आनन्दपुर तीर्थ में गये।

एवमादीनि तीर्थानि प्राधान्यात्कथितानि तु।
न शक्या विस्तराद्बहुं तीर्थसंख्यां द्विजोत्तमाः॥ १६॥

हे द्विजश्रेष्ठो! इस प्रकार मुख्यरूप से तीर्थों को बता दिया है। वस्तुतः विस्तार से तीर्थों की संख्या बताना शक्य नहीं है।

तेषु सर्वेषु तीर्थेषु स्नात्वाभ्यर्च्यं सनातनम्।
उपोष्य तत्र तत्रासौ पाराशर्यो महामुनिः॥ १७॥
तर्पयित्वा पितृन्देवान् कृत्वा पिण्डप्रदानकम्।
जगाम पुनरेवापि यत्र विश्वेश्वरः शिवः॥ १८॥

महामुनि पराशरपुत्र व्यास ने उन सभी तीर्थों में स्नान करके और सनातन देव की अर्चना करके वहाँ उपवास किया। फिर देवों और पितरों को तर्पण तथा पिण्डदान करके पुनः उस स्थान में गये, जहाँ विश्वेश्वर शिव थे।

स्नात्वाभ्यर्च्यं महालिङ्गं शिष्यै सह महामुनिः।
उवाच शिष्यान्धर्मात्मा यथेष्टं गन्तुमर्हसि॥ १९॥

धर्मात्मा महामुनि शिष्यों के साथ स्नान करके एवं महालिङ्ग की पूजा करके शिष्यों से बोले— 'आप लोग अपने यथेष्ट स्थान को जा सकते हैं।'

ते प्रणम्य महात्मानं जग्मुः पैलादयो द्विजाः।
वासञ्च तत्र नियतो वाराणस्यां चकार सः॥ २०॥

हे द्विजो! वे पैल आदि शिष्य महात्मा व्यास को प्रणाम करके चले गये और व्यास जी नियतरूप से वाराणसी में रहने लगे।

शान्ता दानात्स्वध्वज स्नात्वाभ्यर्च्यं पनाकनम्।

भैक्षहारो विशुद्धात्मा ब्रह्मचर्यपरायणः॥ २१॥

वे शान्त और इन्द्रियनिग्रही होकर तीनों समय स्नान करके भिक्षाहारी, विशुद्धात्मा और ब्रह्मचर्यपरायण होकर शिव की अर्चना करते थे।

कदाचित्तत्र वसता व्यासेनामिततेजसा।

धूमपाणेन भिक्षा वै नैव लब्धा द्विजोत्तमाः॥ २२॥

हे द्विजोत्तमो! किसी समय वहाँ निवास करते हुए परम तेजस्वी व्यास जी को भिक्षा के लिए घूमते हुए भिक्षा उपलब्ध नहीं हुई।

ततः क्रोधावृततनुर्नराणापिह वासिनाम्।

विघ्नं सृजामि सर्वेषां येन सिद्धिर्हि हीयते॥ २३॥

तब क्रोधावृत शरीरयुक्त व्यास ने कहा— मैं यहाँ के निवासी सभी मनुष्यों के लिए विघ्न की सृष्टि करता हूँ, जिससे सबकी सिद्धि क्षीण हो जाएगी।

तक्षणात्सा महादेवी शंकरार्द्धशरीरिणी।

श्रादुरासीस्त्वयं प्रीत्या वेषं कृत्वा तु मानुषम्॥ २४॥

भो भो व्यास महाबुद्धे ज्ञानव्या न त्वया पुरी।

गृह्णाण भिक्षां मतस्त्वमुक्तत्वेवं प्रददौ शिवा॥ २५॥

उसी क्षण शंकर की अर्धाङ्गिनी महादेवी पार्वती स्वयं प्रेम से मनुष्य के वेष में प्रकट हुई और बोली— हे मतिमान् व्यास! आप नगरी को शापग्रस्त न करें। मुझसे भिक्षा ग्रहण करें, ऐसा कहकर शिवा ने उन्हें भिक्षा प्रदान की।

उवाच च महादेवी क्रोधनस्त्वं यतो मुने।

इह क्षेत्रे न वस्तव्यं कृतघ्नोऽसि यतः सदा॥ २६॥

महादेवी ने पुनः कहा— हे मुने! जिस कारण आप क्रोधी हुए हो, इसलिए आपको इस क्षेत्र में वास नहीं करना चाहिए। क्योंकि तुम कृतघ्न हो।

एवमुक्तः स भगवान्ध्यानाङ्गात्वा परां शिवाम्।

उवाच प्रणतो भूत्वा स्तुत्वा च प्रवरैः स्तवैः॥ २७॥

पार्वती के ऐसा कहने पर भगवान् व्यास ने परास्वरूप शिवा को ध्यान से जानकर उनके आगे झुककर उत्तम स्तोत्रों से स्तुति करते हुए कहा।

चतुर्दश्यामष्टाष्टम्यां प्रवेशं देहि शाङ्करि।

एवमस्त्वित्यनुज्ञाय देवी चान्तरयीयता॥ २८॥

हे शांकरि! चतुर्दशी तथा अष्टमी के दिन मुझे वाराणसी में प्रवेश करने दें। तब 'ऐसा ही हो' इस प्रकार कहकर देवी अन्तर्धान हो गई।

एवं स भगवान्वासो महायोगी पुरातनः।

ज्ञात्वा क्षेत्रगुणान् सर्वान् स्थितस्तस्याथ पार्श्वतः॥ २९॥

इस प्रकार पुरातन महायोगी भगवान् व्यास काशी क्षेत्र के सब गुणों को जानकर उसके समीप ही रहने लगे।

एवं व्यासं स्थितं ज्ञात्वा क्षेत्रं सेवन्ति पण्डिताः।

तस्मात्सर्वप्रयत्नेन वाराणस्यां वसेन्नरः॥ ३०॥

इस प्रकार व्यास जी को स्थित जानकर पण्डित लोग इस क्षेत्र का सेवन करते हैं। इसलिए सब प्रकार से प्रयत्नपूर्वक मनुष्य वाराणसी में निवास करें।

सूत उवाच

यः पठेद्विमुक्तस्य माहात्म्यं शृणुयाद्यथा

श्रावयेद्वा द्विजाञ्छान्तान् स याति परमां गतिम्॥ ३१॥

सूतजी बोले— जो अविमुक्त क्षेत्र का माहात्म्य पढ़ता है, सुनता है अथवा शान्तचित्त द्विजों को सुनाता है, वह परम गति को प्राप्त करता है।

श्राद्धे वा दैविके कार्ये रात्रावहनि वा द्विजाः।

नदीनां चैव तीरेषु देवतायत्नेषु च॥ ३२॥

ज्ञात्वा समाहितमनाः कामक्रोधविवर्जितः।

जपेदीप्तं नमस्कृत्य स याति परमां गतिम्॥ ३३॥

हे द्विजो! जो श्राद्ध में या देवकार्य में, रात्रि में या दिन में, नदियों के तटों पर अथवा देवालयों में काम-क्रोधादि त्यागकर समाहितचित्त होकर माहात्म्य को जानकर जगदीश्वर का नमस्कारपूर्वक जप करेगा, वह परम गति को प्राप्त होता है।

इति श्रीकूर्मपुराणे पूर्वभागे वाराणसीमाहात्म्ये

षट्त्रिंशोऽध्यायः॥ ३५॥

वाराणसीमाहात्म्यं सप्तमम्॥

षट्त्रिंशोऽध्यायः

(प्रयाग-माहात्म्य)

ऋषय ऊचुः

माहात्म्यमविमुक्तस्य यथावत्समुदीरितम्।

इदानीञ्च प्रयागस्य माहात्म्यं ब्रूहि सुव्रत॥ १॥

ऋषियों ने कहा— हे सुव्रत! अविमुक्त क्षेत्र का माहात्म्य आपने यथावत् कह दिया। अब प्रयाग का माहात्म्य को कहें।

यानि तीर्थानि तत्रैव विश्रुतानि महानि वै।

इदानीं कथयाम्माकं सूत सर्वार्थविद्भवान्॥ २॥

वहाँ जो-जो प्रसिद्ध बड़े बड़े तीर्थ हैं, वह हमें इस समय बता दें। हे सूत! आप समस्त अर्थों के ज्ञाता हैं।

सूत उवाच

शृणुष्वपृथयः सर्वे विस्तरेण ब्रवीमि वः।

प्रयागस्य च माहात्म्यं यत्र देवः पितामहः॥ ३॥

सूत बोले— आप सब ऋषिगण मुनें। मैं विस्तार से प्रयाग का माहात्म्य कह रहा हूँ, जहाँ पितामह ब्रह्मदेव अवस्थित हैं।

मार्कण्डेयेन कथितं कौन्तेयाय माहात्म्येन।

यथा युधिष्ठिरायैतन्नक्षत्रे भवतामहम्॥ ४॥

मार्कण्डेय मुनि ने महात्मा कुन्तीपुत्र युधिष्ठिर को जो कहा था, वह मैं आप लोगों से कहूँगा।

निहत्य कौरवान् सर्वान्भ्रातृभिः सह पार्थिवः।

शोकेन महताविष्टो मुमोह स युधिष्ठिरः॥ ५॥

सभी कौरवों का बधकर, भाईयों के साथ राजा युधिष्ठिर महान् शोक से आविष्ट होकर मोहित हो गये थे।

अचिरेणाथ कालेन मार्कण्डेयो महातपः।

सम्प्राप्तो हस्तिनपुरं राजद्वारे स तिष्ठति॥ ६॥

कुछ ही समय बाद महातपस्वी मार्कण्डेय मुनि हस्तिनापुर आये और राज-द्वार पर खड़े हो गये।

द्वारपालोऽपि तं दृष्ट्वा राज्ञे कथितवान्द्रुतम्।

मार्कण्डेयो द्रष्टुमिच्छंस्त्वामास्ते द्वार्यसौ मुनिः॥ ७॥

उन्हें देखकर द्वारपाल ने तुरन्त राजा से कहा— मार्कण्डेय मुनि आपसे मिलना चाहते हैं, वे द्वार पर खड़े हैं।

त्वरितो धर्मपुत्रस्तु द्वारमभ्येत्य सत्वरम्।

द्वारमभ्यागतस्येह स्वागतं ते महामुने॥ ८॥

अथ मे सफलं जन्म अथ मे तारितं कुलम्।

अथ मे पितरस्तुष्टास्त्वयि तुष्टे सदा मुने॥ ९॥

शोध हो धर्मपुत्र युधिष्ठिर त्वरितगति से द्वार पर पहुँचकर वहाँ उपस्थित मुनि से बोले— हे महामुने! आपका स्वागत है। आज मेरा जन्म सफल हुआ। आज मेरे कुल को आपने तार दिया। हे मुने! आपके सर्वथा संतुष्ट होने से आज मेरे पितर भी सन्तुष्ट हो गये हैं।

सिंहासनमुपस्थाप्य पादशौचार्चनादिभिः।

युधिष्ठिरो महात्मेति पूजयामास तं मुनिम्॥ १०॥

मार्कण्डेयस्तु संपृष्टः प्रोवाच स युधिष्ठिरम्।

किमर्थं मुह्यसे विद्वन् सर्वं ज्ञात्वा समागतः॥ ११॥

तब मुनि को सिंहासन पर बिठाकर महात्मा युधिष्ठिर ने पादप्रक्षालन तथा अर्चना आदि के द्वारा मुनि की पूजा की और कुशलक्षेम पूछा। तब मार्कण्डेय मुनि ने युधिष्ठिर से कहा— हे बुद्धमान्! आप क्यों मोह कर रहे हैं? मैं सब जानकर यहां आया हूँ।

ततो युधिष्ठिरो राजा प्रणम्य शिरसाऽब्रवीत्।

कथयस्व समासेन येन मुह्यामि किल्बिषम्॥ १२॥

तदनन्तर राजा युधिष्ठिर ने शिर शुककर प्रणाम करके कहा— मुझे संक्षेप में (उपाय) बतायें, जिससे मैं पाप से मुक्त हो जाऊँ।

निहता बहवो युद्धे पुमांसोऽनपराधिनः।

अस्माभिः कौरवैः सार्द्धं प्रसङ्गान्मुनिसत्तम॥ १३॥

येन हिंसासमुद्भूताऽजन्मान्तरकृतादधि।

मुच्येम पातकादद्य तद्भवान्वक्तुमर्हति॥ १४॥

हे मुनिश्रेष्ठ! कौरवों के साथ युद्ध के समय मैंने बहुत से निरपराधी मनुष्यों को मारा है। जिस कारण उस हिंसा से उत्पन्न तथा जन्मान्तर-कृत पापों से भी आज मैं मुक्त हो जाऊँ, वह उपाय आप बताने में समर्थ हैं।

मार्कण्डेय उवाच

शृणु राजन्महाभाग यन्मां पृच्छसि भारत।

प्रयागगमनं श्रेष्ठं नराणां पापनाशनम्॥ १५॥

तत्र देवो महादेवो रुद्रोऽवात्सीन्नरेश्वर।

समास्ते भगवान् ब्रह्मा स्वयम्भुः सह दैवतैः॥ १६॥

मार्कण्डेय बोले— हे राजन्! महाभाग! भारत! जो आप मुझसे पूछ रहे हो, वह सुनो। (आपके लिए) प्रयाग जाना श्रेष्ठ है, जो मनुष्यों का पापनाशक है। हे नरेश्वर! वहाँ महादेव रुद्र वास करते हैं और देवताओं के साथ स्वयंभू भगवान् ब्रह्मा भी विराजमान हैं।

युधिष्ठिर उवाच

भगवज्ज्ञोतुमिच्छामि प्रयागगमने फलम्।

मृतानां का गतिस्तत्र स्नातानाञ्छैव किम्फलम्॥ १७॥

ये वसन्ति प्रयागे तु बृहि तेषान् कुम्फलम्।

भवतो विदितं ज्ञोतन्मे बृहि नमोऽस्तु ते॥ १८॥

युधिष्ठिर बोले— भगवन्! मैं प्रयागगमन का फल सुनना चाहता हूँ। वहाँ मरने वालों की गति क्या है? तथा स्नान करने वालों को क्या फल मिलता है? जो लोग प्रयाग में वास करते हैं, उन्हें क्या फल मिलता है? मुझे बताने की कृपा करें। आपको सब कुछ विदित है, आपको नमस्कार है।

मार्कण्डेय उवाच

कथयिष्यामि ते वत्स प्रयागस्नानजं फलम्।

पुरा महर्षिभिः सम्यक्कथ्यमानं मया श्रुतम्॥ १९॥

मार्कण्डेय बोले— हे वत्स! प्रयाग में स्नान करने का फल मैं तुम्हें कहता हूँ। पूर्वकाल में महर्षियों द्वारा कहे जाने पर उसे मैंने अच्छी प्रकार सुना था।

एतन्नृपापतेः क्षेत्रं त्रिषु लोकेषु विभ्रुतम्।

अत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्भवाः॥ २०॥

यह प्रजापति का क्षेत्र तीनों लोक में प्रसिद्ध है। यहाँ स्नान करके मनुष्य स्वर्ग को जाते हैं और जो मर जाते हैं उनका पुनर्जन्म नहीं होता है।

तत्र ब्रह्मादयो देवा रक्षां कुर्वन्ति संगताः।

बहून्यन्यानि तीर्थानि सर्वपापापहानि तु॥ २१॥

ब्रह्मा आदि देवता साथ मिलकर उसकी रक्षा करते हैं। वहाँ सकल पापों को दूर करने वाले बहुत से अन्य तीर्थ हैं।

कथितुं नेह शक्नोमि बहुवर्षशतैरपि।

संक्षेपेण प्रवक्ष्यामि प्रयागस्येह कीर्तनम्॥ २२॥

अनेक सैकड़ों वर्षों में भी उनका वर्णन करने में समर्थ नहीं हूँ। (अतः) संक्षेप में यहाँ प्रयाग का माहात्म्य कहूँगा।

षष्टिर्विष्णुःसहस्राणि तानि रक्षन्ति जाह्नवीम्।

यमुनां रक्षति सदा सक्तिा सप्तवाहनः॥ २३॥

साठ हजार धनुष परिमित क्षेत्र में वे (तीर्थ) गंगा की रक्षा (प्रवाहित) करते हैं और सात घोड़ों के वाहन वाले सूर्यदेव सदा यमुना की रक्षा करते हैं।

प्रयागे तु विश्लेषेण स्वयं वसति वासवः।

मण्डलं रक्षति हरिः सर्वदेवैश्च सम्मितम्॥ २४॥

प्रयाग में विशेषरूप से स्वयं इन्द्र निवास करते हैं। सभी देवताओं से युक्त होकर विष्णु प्रयागमण्डल की रक्षा करते हैं।

न्यग्रोधं रक्षते नित्यं शूलपाणिर्भृश्वरः।

स्थानं रक्षन्ति वै देवाः सर्वपापहरं शुभम्॥ २५॥

वहाँ वटवृक्ष की रक्षा सदा शूलपाणि महेश्वर करते हैं।
सकलपापहारी इस शुभ स्थान की रक्षा देवगण करते हैं।

स्वकर्मणा वृता लोका नैव गच्छन्ति तत्पदम्।

स्वल्पमल्पतरं पापं यस्य चास्ति नराधिप॥ २६॥

हे राजन्! अपने कर्म से घिरे हुए और जिनका थोड़ा सा भी पाप शेष है, वे लोग उस स्थान को नहीं जा पाते हैं।

प्रयागं स्मरमाणस्य सर्वमायाति संक्षयम्।

दर्शनात्तस्य तीर्थस्य नामसंकीर्तनादपि॥ २७॥

मृत्तिकालम्बनाद्वापि नरः पापात्प्रमुच्यते।

पञ्चकुण्डानि राजेन्द्र येषां मध्ये तु जाह्नवी॥ २८॥

प्रयाग का स्मरण करने से और उस तीर्थ के दर्शन तथा नाम कीर्तन मात्र से भी सभी पापों का क्षय हो जाता है। हे राजेन्द्र! वहाँ की मिट्टी स्पर्श करने से भी पापों का क्षय होता है। वहाँ पाँच कुण्ड हैं, जिनके मध्य में गंगा स्थित है।

प्रयागं विशतः पुंसः पापं नश्यति तच्छणात्।

योजनानां सहस्रेषु गंगां स्मरति यो नरः॥ २९॥

अपि दुष्कृतकर्मासौ लभते परमां गतिम्।

कीर्तनामुच्यते पापाद् दृष्ट्वा भद्राणि पश्यति॥ ३०॥

प्रयाग में प्रवेश करने वाले मनुष्य का पाप तत्काल नष्ट हो जाता है। जो मनुष्य हजारों योजन दूर से भी गंगा का स्मरण करता है, वह दुष्कर्मा होने पर भी परम गति को प्राप्त करता है। उसका कीर्तन करने से मनुष्य पाप से मुक्त हो जाता है और दर्शन से मनुष्य कल्याणों को देखता है।

तद्योपस्पृश्य राजेन्द्र सुरलोके महीयते।

व्याधितो यदि वा दीनः क्रुद्धो वापि भवेन्नरः॥ ३१॥

हे राजेन्द्र! यदि रोगी या दीन अथवा क्रुद्ध मनुष्य भी गंगाजल से आचमन करके देवलोक में महती प्रतिष्ठा प्राप्त करता है।

पितृणां तारकञ्चैव सर्वपापप्रणाशनम्।

यैः प्रयागे कृतो वास उत्तीर्णो भवसागरः॥ ३२॥

प्रयाग तीर्थ सभी पापों का विनाशक तथा पितरों को तारने वाला है। अतः जिन्होंने प्रयाग में वास किया, वे भवसागर से पार हो गये।

गंगायमुनमासाद्य त्वजेत्प्राणान्प्रयत्नतः।

इप्सितौल्लभते कामान्वदन्ति मुनिपुंगवा॥ ३३॥

मुनिवर कहते हैं कि जो पुरुष गंगा और यमुना में जाकर प्रयत्नपूर्वक प्राणत्याग करता है, वह अभीष्ट कामनाओं को प्राप्त करता है।

दीप्तकाञ्चनवर्णाभिर्विमानैर्भानुवर्तिभिः।

सर्वरत्नमयैर्दिव्यैर्नान्द्वयजसमाकुलैः॥ ३४॥

वरांगनासमाकीर्णैर्मोदते शुभलक्षणः।

गीतवादित्रनिर्घोषैः प्रसुतः प्रतिकुण्डले॥ ३५॥

वह शुभलक्षण मनुष्य तपे हुए सोने की आभा वाले, सूर्य का अनुकरण करने वाले, सब प्रकार के दिव्य रत्नों से युक्त, अनेक ध्वजों से युक्त, वारांगनाओं से परिवृत विमानों में चढ़कर आनन्दित होता है। शयन के बाद गीत-वाद्य की ध्वनि से जगाया जाता है।

यावन्न स्मरते जन्म तावत्स्वर्गं महीयते।

तस्मात्स्वर्गात्परिभ्रष्टः क्षीणकर्मा नरोत्तमः॥ ३६॥

वह जब तक जन्म का स्मरण नहीं करता तब तक स्वर्ग में प्रतिष्ठित रहता है। इसलिए वह नरोत्तम कर्म (पुण्य) क्षीण हो जाने पर स्वर्ग से च्युत हो जाता है।

हिरण्यरत्नसम्पूर्णं समृद्धे जायते कुले।

तदेव स्मरते तीर्थं स्मरणात्प्र गच्छति॥ ३७॥

स्वर्णजटित रत्नों से परिपूर्ण समृद्ध कुल में जन्म लेता है। उसी प्रयागतीर्थ का स्मरण करता है और स्मरण करने से वहाँ जाता है।

देजे वा यदि वारण्ये विदेशे यदि वा गृहे।

प्रयागं स्मरमाणस्तु यस्तु प्राणान् परित्यजेत्॥ ३८॥

ब्रह्मलोकमवाप्नोति वदन्ति मुनिपुंगवाः।

सर्वकामफला वृक्षा मही यत्र हिरण्यमी॥ ३९॥

जनस्थान में या अरण्य में अथवा विदेश में या घर में प्रयाग का स्मरण करते हुए जो प्राण त्यागता है, वह ब्रह्मलोक को प्राप्त करता है, ऐसा श्रेष्ठ मुनिजन कहते हैं। वहाँ की भूमि सुवर्णमयी है और वृक्ष सकलकामनाओं के फल देने वाले हैं।

ऋषयो मुनयः सिद्धास्त्र लोके स गच्छति।

स्त्रीसहस्राकुले रम्ये मंदाकिन्यास्तटे सुषे॥ ४०॥

पोदते मुनिभिः सार्द्धं स्वकृतेनेह कर्मणा।

सिद्धचारणगन्धर्वैः पूज्यते देवदानवैः॥ ४१॥

जहाँ ऋषि, मुनि और सिद्धगण रहते हैं, उस लोक में वह जाता है। वहाँ हजारों स्त्रियों से घिरे मन्दाकिनी के रमणीय पवित्र तट पर मुनियों के साथ अपने किये हुए कर्म के कारण आनन्द भोगता है। वह सिद्ध, चारण, गन्धर्व, देव और दानव से पूजित होता है।

ततः स्वर्गात्परिभ्रष्टो जम्बूद्वीपपतिर्भवेत्।

ततः शुभानि कर्माणि चिन्तयानः पुनः पुनः॥४२॥

गुणवान्वृत्तसम्पन्नो भवतीत्यनुशुश्रुम॥

कर्मणा मनसा वाचा सत्ये धर्मे प्रतिष्ठितः॥४३॥

तदनन्तर स्वर्ग से च्युत हो जाने पर वह जम्बूद्वीप का स्वामी बनता है। तब बार-बार शुभ कर्मों का चिन्तन करते हुए वह गुणवान् तथा चरित्रवान् होता है और मन से, वाणों से और कर्म से सत्यरूप धर्म में प्रतिष्ठित रहता है।

गंगायमुनयोर्मध्ये यस्तु शासं प्रयच्छति।

सुवर्णपत्र मुक्तां वा तथैवान्यत्प्रियहम्॥४४॥

स्वकार्ये पितृकार्ये वा तीर्थे योऽभ्यर्चयेन्नरः।

निष्फलं तस्य ततीर्थं यावत्तत्फलमश्नुते॥४५॥

अपने कार्य, पितृकार्य या देवपूजन के समय गंगा और यमुना के मध्य में जो मनुष्य शास (भोजन), सुवर्ण, मोती या अन्य कोई पदार्थ दान लेता है, तो जब तक वह उसका फल भोगता है उसका वह तीर्थवास भी फलरहित होता है।

अतस्तीर्थं न गृहीयात्पुण्येष्वायतनेषु च।

निमित्तेषु च सर्वेषु अप्रपन्नो द्विजो भवेत्॥४६॥

इसलिए तीर्थों और पवित्र देवाल्यों में दान ग्रहण न करे। सभी निमित्तों में ब्राह्मण को सावधान रहना चाहिए।

कपिलां पाटलां धेनुं चस्तु कृष्णां प्रयच्छति।

स्वर्णशृङ्गं रौप्यसुरां चैतन्कर्णीं पयस्विनीम्॥४७॥

तस्य यावन्ति लोमानि सन्ति गात्रेषु सप्तम।

तावद्वर्षसहस्राणि रुरुलोके पहीयते॥४८॥

हे उत्तम पुरुष! जो वहाँ प्रयाग में कपिला, पाटला, तथा कृष्ण वर्ण की, स्वर्णजटित सौंगवाली, रजतजटित सुरों वाली, दूध देने वाली और कर्णपर्यन्त वस्त्र से आच्छादित गौ को दान करता है, वह उस गौ के शरीर में जितने रोम होते हैं, उतने हजार वर्षों तक रुद्रलोके में प्रतिष्ठित होता है।

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्ये

षट्त्रिंशोऽध्यायः॥३६॥

सप्तत्रिंशोऽध्यायः

(प्रयाग-माहात्म्य)

मार्कण्डेय उवाच

कथयिष्यामि ते वत्स तीर्थयात्राविधिक्रमम्।

आर्षेण तु विधानेन यथादृष्टं यथाश्रुतम्॥१॥

मार्कण्डेय ऋषि ने कहा— हे वत्स! अब मैं तीर्थयात्रा करने की विधि का जो क्रम है, उसे, आर्षविधान के अनुसार जिस प्रकार देखी गई है और जैसे सुनी है, वैसे तुम्हें बताऊँगा।

प्रयागतीर्थयात्रार्थो यः प्रयाति नरः क्वचित्।

बलीवर्दं समाकूढः शृणु तस्यापि वत्फलम्॥२॥

प्रयाग तीर्थ की यात्रा करने की इच्छा करने वाला कोई मनुष्य यदि बल पर सवारी करके जाता है, तो उसका जो फल है, उसे भी सुनो।

नरके वसते घोरे समाः कल्पशतायुतम्।

ततो निर्वर्तितो घोरो गवां क्रोधः सुदारुणः॥३॥

सलिलञ्च न गृह्णन्ति पितरस्तस्य देहिनः।

यस्तु पुत्रांस्तथा बालानन्नहीनान्प्रमुञ्चति॥४॥

वह (बल पर यात्रा करने वाला) सैकड़ों और हजारों कल्पपर्यन्त उषों तक घोर नरक में वास करता है। वहाँ से लौटने पर गौओं का घोर अत्यन्त दारुण क्रोध उस पर आ पड़ता है। पितर उस देहधारी (पुत्र) का जल ग्रहण नहीं करते हैं। वह अपने पुत्रों तथा बालकों को अन्नहीन छोड़ देता है अर्थात् कंगाल हो जाता है।

यथात्मानं तदा सर्वं दानं विप्रेषु दापयेत्।

ऐश्वर्याल्लोभमोहाद्वा गच्छेद्यानेन यो नरः॥५॥

निष्फलं तस्य ततीर्थं तस्माद्यानं विवर्जयेत्।

गंगायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति॥६॥

आर्षेण तु विधानेन यथाविभवविस्तरम्।

न स पश्यति तं घोरं नरकं तेन कर्मणा॥७॥

तब उसे अपना जो कुछ भी हो सब ब्राह्मणों को दान कर देना चाहिए। जो कोई ऐश्वर्य के कारण लोभ से या मोह से वाहन पर बैठकर तीर्थयात्रा करता है, उसका वह तीर्थगमन निष्फल हो जाता है। इसलिए (तीर्थयात्रा में) वाहन का परित्याग करना चाहिए। गंगा-यमुना के संगम में जो आर्ष विधि के अनुसार अपने वैभव-विस्तार के अनुकूल,

कन्यादान करता है, तो वह उस कर्म के प्रभाव से उस घोर नरक को नहीं देखता।

उतरान् स कुरुन् गत्वा भोदते कालमव्ययम्।
वटमूलं समाश्रित्य यस्तु प्राणान् परित्यजेत्॥८॥
स्वर्गलोकानतिक्रम्य रुद्रलोकं स गच्छति।
यत्र ब्रह्मादयो देवा दिग्भ्यः सदिगीश्वराः॥९॥
लोकपालाश्च पितरः सर्वे ते लोकसंस्थिताः।
सनत्कुमारप्रमुखास्तथा ब्रह्मर्षयोऽपरे॥१०॥
नागाः सुपर्णाः सिद्धाश्च तथा नित्यं समासते।
हरिश्च भगवानास्ते प्रजापतिपुरस्कृतः॥११॥

फिर वह उत्तर में कुरुक्षेत्रों में जाकर चिर काल तक आनन्द भोगता है। प्रयाग में स्थित वटवृक्ष का आश्रय प्राप्त कर जो प्राणत्याग करता है, वह स्वर्गलोकोंका अतिक्रमण करके रुद्रलोक को प्राप्त होता है। जहाँ ब्रह्मा आदि देवगण, अपने अधिपति सहित समस्त दिशायेँ, लोकपालसमूह, पितृलोकनिवासी पितृगण, सनत्कुमार आदि ऋषिगण एवं अन्यान्य ब्रह्मर्षि, नाग, सुपर्ण तथा सिद्ध नित्य वास करते हैं और प्रजापति सहित भगवान् विष्णु भी रहते हैं।

गंगायमुनयोर्मध्ये पृथिव्या जघनं स्मृतम्।
प्रयागं राजशार्दूल त्रिषु लोकेषु विश्रुतम्॥१२॥

हे नृपश्रेष्ठ! गंगा और यमुना का संगमस्थल यह प्रयागराज तीर्थ पृथिवी का जघन-स्थल कहा गया है। इसी कारण यह त्रैलोक्य में प्रसिद्ध है।

तत्रापिषेकं यः कुर्यात्सङ्गमे शंसितव्रतः।
तुल्यं फलमवाप्नोति राजसूयाश्वमेधयोः॥१३॥

तो व्रत-नियमपूर्वक वहाँ संगम में स्नान करता है, वह राजसूय और अश्वमेध यज्ञ के बराबर फल भोगता है।

न मातृवचनात्तान् न लोकवचनादपि।
मतिस्त्क्रमणीया ते प्रयागगमनं प्रति॥१४॥
षष्टितीर्थसहस्राणि षष्टिकोट्यस्तथापराः।
तेषां साश्रित्यमत्रैव तीर्थानां कुरुनन्दन॥१५॥

हे तात! इसलिए न तो माता के कहने पर या न अन्य लोगों के कहने पर ही प्रयाग-गमन के प्रति निश्चय को बदलना चाहिए। हे कुरुनन्दन! यहाँ पर साठ हजार तथा साठ करोड़ तीर्थों का साश्रित्य प्राप्त होता है।

या गतिर्व्योग्युक्तस्य संन्यस्तस्य मनीषिणः।
सा गतिस्त्यजतः प्राणान् गङ्गायमुनसङ्गमे॥१६॥

योगी, संन्यासी या मनीषी को जो गति प्राप्त होती है, वही गति गंगा-यमुना के संगम में प्राण त्यागने से मिलती है।

न ते जीवन्ति लोकेऽस्मिन् यत्र तत्र युधिष्ठिर।
ये प्रयागं न सम्प्राप्तास्त्रिषु लोकेषु वञ्चिताः॥१७॥

हे युधिष्ठिर! इस लोक में यत्र-तत्र रहने वाले लोग (वस्तुतः) जीवित नहीं हैं जो प्रयाग को जा नहीं सके हैं। वे तीनों लोकों में वस्तुतः छो गये हैं। (उनका यह मनुष्य जन्म व्यर्थ है ऐसा जानना चाहिए)

एवं दृष्ट्वा तु तत्तीर्थं प्रयागं परमं पदम्।
पुच्यते सर्वपापेभ्यः शशाङ्क इव राहुणा॥१८॥

इस प्रकार उस परम पदरूप प्रयाग का दर्शन करके मनुष्य सभी पापों से मुक्त हो जाता है, जैसे राहु से ग्रस्त चन्द्रमा (मुक्त हो जाता है)।

कम्बलाश्वतरी नागौ यमुनादक्षिणे तटे।
तत्र स्नात्वा च पीत्वा च पुच्यते सर्वपातकैः॥१९॥

यमुना नदी के दक्षिण तट पर कम्बल और अश्वतरी नामक दो नाग रहते हैं। वहाँ पर यमुना में स्नान करके आचमन करने से मनुष्य सभी पापों से मुक्त हो जाता है।

तत्र गत्वा नरः स्नानं महादेवस्य धीमतः।
समस्तांस्तारयेत् पूर्वान्दशास्तीतान् दशावरान्॥२०॥

मनुष्य वहाँ स्नान करके धीमान् महादेव की कृपा से अपने साथ-साथ पूर्वजों की अतीत दस पीढ़ियों तथा भावी दस पीढ़ियों को भी तार देता है।

कृत्वापिषेकं तु नरः सोऽश्वमेधफलं लभेत्।
स्वर्गलोकमवाप्नोति यावदाभूतसंपन्नम्॥२१॥

वहाँ स्नान करके वह नर अश्वमेध यज्ञ का फल प्राप्त करता है और प्रलयकाल पर्यन्त स्वर्गलोक को प्राप्त करता है अर्थात् निवास करता है।

पूर्वपार्श्वे तु गंगायास्त्रैलोक्ये याति मानवः।
अवटः सर्वसामुद्रः प्रतिष्ठानं च विश्रुतम्॥२२॥

गंगा के पूर्वी भाग पर त्रैलोक्य में प्रसिद्ध सर्वसामुद्र (सब समुद्रों का जलवाला) नामक अवट-कूप है एवं प्रतिष्ठान नामक एक तीर्थ प्रसिद्ध है।

ब्रह्मचारी जितक्रोधस्त्रिरात्रं यदि तिष्ठति।
सर्वपापविशुद्धात्वा सोऽश्वमेधफलं लभेत्॥२३॥

यदि मनुष्य वहाँ ब्रह्मचर्यपूर्वक ज़ोधजयी होकर तीन रात तक ठहरता है तो सभी पापों से मुक्त शुद्धात्मा होकर अश्रमेय का फल प्राप्त करता है।

उत्तरेण प्रतिष्ठानं भागीस्थ्यास्तु सव्यतः।

हंसप्रपतनं नाम तीर्थं त्रैलोक्यविश्रुतम्॥ २४॥

अश्रमेयफलं तत्र स्मृतमात्रे तु जायते।

यावच्चन्द्रश्च सूर्यश्च तावत्स्वर्गे महीयते॥ २५॥

प्रतिष्ठान से उत्तर और गंगा से दक्षिण की ओर हंसप्रपतन नामक तीर्थ है जो त्रैलोक्यप्रसिद्ध है। उसका स्मरण करने मात्र से ही अश्रमेय का फल मिल जाता है। वह जब तक सूर्य और चन्द्रमा स्थित हैं तब तक स्वर्ग में पूजित होता है।

उर्वशीपुलिने रम्ये विपुले हंसपाण्डुरे।

परित्यजति यः प्राणाञ्छृणु तस्यापि यत्फलम्॥ २६॥

वहाँ हंस के समान धवल, रमणीय विशाल उर्वशीपुलिन नामक क्षेत्र में जो प्राणत्याग करता है, उसका जो फल है, वह सुन लो।

षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च।

आस्ते स पितृभिः सार्द्धं स्वर्गलोके नराधिप॥ २७॥

हे राजन्! साठ हजार और साठ सौ वर्षों तक वह पितरों के साथ स्वर्ग में रहता है।

अथ सन्ध्यावटे रम्ये ब्रह्मचारी समाहितः।

नरः शुचिरुपासीत ब्रह्मलोकमवाप्नुयात्॥ २८॥

अनन्तर रमणीय सन्ध्यावट के नीचे ब्रह्मचर्य धारण कर, समाहितचित्त होकर पवित्र मन से जो मनुष्य उपासना करता है, वह ब्रह्मलोक को प्राप्त होता है।

कोटितीर्थं समासाद्य यस्तु प्राणान् परित्यजेत्।

कोटिवर्षसहस्राणि स्वर्गलोके महीयते॥ २९॥

जो कोटि नामक तीर्थ में जाकर अपने प्राणों का त्याग करता है, वह हजारों करोड़ों वर्ष तक स्वर्गलोक में पूजित होता है।

यत्र गङ्गा महाभागा बहुतीर्थतपोवना।

सिद्धं क्षेत्रं हि तज्जेवं नात्र कार्या विचारणा॥ ३०॥

क्षितौ तारयते मर्यात्रागांस्तारयतेऽप्यधः।

दिवि तारयते देवांस्तेन सा त्रिपथा स्मृता॥ ३१॥

जहाँ अनेक तीर्थों और तपोवनों से युक्त महासौभाग्ययुता गंगा है, वह सिद्ध क्षेत्र है, इस विषय में विचार नहीं करना चाहिए। यह गंगा पृथ्वी पर मनुष्यों को, पाताल में नागों को

और स्वर्ग में देवों को तार देती है, अतः वह त्रिपथा कहलाती है।

यावदस्वीनि गङ्गायां तिष्ठन्ति पुरुषस्य तु।

तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ ३२॥

जब तक मनुष्य की अस्थियां गंगा में रहती हैं, उतने हजार वर्ष तक वह स्वर्गलोक में प्रतिष्ठित रहता है।

तीर्थानां परमं तीर्थं नदीनां परमा नदी।

षोडश सर्वभूतानां महापातकिनामपि॥ ३३॥

यह गंगा तीर्थों में परम तीर्थ है और नदियों में उत्तम नदी है। यह सभी प्राणियों तथा महापातकियों के लिए भी मोक्षदायिनी है।

सर्वत्र सुलभा गंगा त्रिषु स्वानेषु दुर्लभा।

गंगाद्वारे प्रयागे च गंगासागरसंगमे॥ ३४॥

गंगा सर्वत्र सुलभ है, किन्तु गंगाद्वार, (हरिद्वार), प्रयाग और गंगासागर के संगम- इन तीन स्थानों में दुर्लभ है—

सर्वेषामेव भूतानां पापोपहृतघेतसाम्।

गतिमन्वेषमाणानां नास्ति गंगासमा गतिः॥ ३५॥

पाप से उपहत चित्तवाले और सद्गति को खोजने (इच्छा) वाले सभी प्राणियों के लिए गंगा के समान अन्य कोई कोई गति नहीं है।

पवित्राणां पवित्रं यन्मङ्गलानाम् मंगलम्।

महेश्वरात्परिघृष्टा सर्वपापहरा शुभा॥ ३६॥

यह पवित्र पदार्थों में अधिक पवित्र तथा मंगलमय वस्तुओं में मंगलस्वरूप है। शिव (की जटा) से निकली हुई गंगा समस्त पापों को हरने वाली और शुभ है।

कृते तु नैमिषं तीर्थं त्रेतायां पुष्करं वरम्।

द्वापरे तु कुरुक्षेत्रं कलौ गंगा विशिष्यते॥ ३७॥

सतयुग में नैमिषारण्य तीर्थ, त्रेता में पुष्कर और द्वापर में कुरुक्षेत्र श्रेष्ठ हैं, किन्तु कलियुग में गंगा का महत्त्व सब से अधिक है।

गंगामेव नियेवने प्रयागे तु विशेषतः।

नान्यत्कलियुगे रौद्रे भेषजं नृप विद्यते॥ ३८॥

अकामो वा सकामो वा गंगायां यो विपद्यते।

स मृतो जायते स्वर्गे नरकं च न पश्यति॥ ३९॥

हे नृप! लोग विशेष रूप से प्रयागराज में ही गंगा का सेवन करते हैं। इस भयानक कलियुग में गंगाजी से अन्य कोई औषध नहीं है। अनिच्छा से या इच्छापूर्वक गंगा में जो

कोई शरीरत्याग करता है, वह मरने पर स्वर्ग जाता है, नरक को नहीं देखता है।

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्ये
सप्तत्रिंशोऽध्यायः ॥ ३७ ॥

अष्टत्रिंशोऽध्यायः (प्रयाग-माहात्म्य)

मार्कण्डेय उवाच

षष्टिस्तीर्थसहस्राणि षष्टिस्तीर्थशतानि च।
माघमासे गमिष्यन्ति गंगायमुनसंगमे ॥ १ ॥

मार्कण्डेय बोले— गंगा और यमुना के संगम पर माघ मास में, साठ हजार और साठ सौ तीर्थ (पवित्र होने के लिए) पहुँचते हैं।

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्।
प्रयागे माघमासे तु त्र्यहं स्नातस्य यत्फलम् ॥ २ ॥

विधिपूर्वक सौ हजार गायों के दान का जो फल होता है, वह फल माघमास में प्रयाग (संगम) में तीन दिन तक स्नान करने से मिल जाता है।

गंगायमुनयोर्मध्ये करीषान्निञ्ज साधयेत्।
अहीनांगो ह्यरोगश्च पञ्चेन्द्रियसमन्वितः ॥ ३ ॥

गंगा और यमुना के संगम में जो करोषान्नि (गोबर के उपलों से प्रज्वलित अग्नि) के समक्ष बैठकर उपासना करता है, वह पूर्ण अंगो से युक्त, नीरोगी होता है तथा पाँचों इन्द्रियों से अच्छी प्रकार युक्त हो जाता है अर्थात् उसकी पाँच इन्द्रियाँ अपने विषयों को ग्रहण करने में सक्षम हो जाती हैं।

यावति रोमकृपाणि तस्य गात्रेषु भूमिषु।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ४ ॥

हे राजन्! उसके शरीर के अवयवों पर जितने रोमछिद्र होंगे, उतने ही हजार वर्षों तक वह स्वर्गलोक में प्रतिष्ठा प्राप्त करता है।

ततः स्वर्गात्परिप्रद्यो जंबूद्वीपपतिर्भवेत्।
भुक्त्वा स विपुलाम्भोगांस्ततीर्थं लभते पुनः ॥ ५ ॥

तदनन्तर स्वर्गच्युत होने पर वह जंबूद्वीप का स्वामी बनता है। वहाँ विपुल भोगों को भोगकर उस तीर्थ को पुनः प्राप्त होता है।

जलप्रवेशं यः कुर्यात्संगमे लोकविश्रुते।
राहुप्रस्तो यथा सोमो विमुक्तः सर्वपातकैः ॥ ६ ॥

लोकविश्रुत संगम पर जल में जो प्रवेश करता है, वह सब पापों से उसी तरह मुक्त जाता है जैसे राहु से प्रस्त चन्द्रमा (मुक्त जाता है)।

सोमलोकमवाप्नोति सोमेन सह मोदते।
षष्टिवर्षसहस्राणि षष्टिवर्षशतानि च ॥ ७ ॥

वह चन्द्रलोक को प्राप्त करता है और चन्द्रमा के साथ साठ हजार और साठ सौ वर्षों तक आनन्दित होता है।

स्वर्गतः शक्रलोकेऽसौ मुनिगन्धर्वसेविते।
ततो षष्ट्यु राजेन्द्र समृद्धे जायते कुले ॥ ८ ॥

पुनः स्वर्ग से वह मुनियों तथा गन्धर्वों से सेवित इन्द्रलोक में जाता है। हे राजेन्द्र! वहाँ से च्युत होने पर वह समृद्ध कुल में उत्पन्न होता है।

अथःशिरास्तु यो धारासुवर्षपादः पिवेन्नरः।
सप्तवर्षसहस्राणि स्वर्गलोके महीयते ॥ ९ ॥

जो मनुष्य शिर नीचे और पैर ऊपर करके संगम में (जल) धारा का पान करता है, वह साठ हजार वर्षों तक स्वर्गलोक में पूजित होता है।

तस्माद्षष्ट्यु राजेन्द्र अग्निहोत्री भवेन्नरः।
भुक्त्वाथ विपुलाम्भोगांस्ततीर्थं भजते पुनः ॥ १० ॥

हे राजेन्द्र! वहाँ से च्युत होने पर वह मनुष्य अग्निहोत्री बनता है। अनन्तर अनेक प्रकार के भोगों का उपभोग कर पुनः उसी तीर्थ को प्राप्त होता है।

यः शरीरं विकर्त्तित्वा शकुनिभ्यः प्रयच्छति ॥ ११ ॥
विहंगैरुपभुक्तस्य शृणु तस्वपि यत्फलम्।

शतं वर्षसहस्राणां सोमलोके महीयते ॥ १२ ॥

जो अपने शरीर को काटकर पक्षियों को अर्पित करता है, तब पक्षियों द्वारा उपभुक्त होने पर उसका जो फल होता है, उसे सुन लो। वह एक लाख वर्षों तक चन्द्रलोक में पूजित होता है।

ततस्तस्मात्परिप्रद्यो राजा भवति धार्मिकः।
गुणवान् रूपसंपन्नो विद्वांस्तु प्रियवाक्यवान् ॥ १३ ॥

तदनन्तर वहाँ से च्युत हो जाने पर वह धार्मिक, गुणवान् रूपसंपन्न, विद्वान् और प्रियभाषी राजा होता है।

भोगान् भुक्त्वाथ दत्त्वा च ततीर्थं भजते पुनः।

उत्तरे यमुनातीरे प्रयागस्य च दक्षिणे॥ १४॥
 ऋणप्रमोचनं नाम तीर्थंनु परमं स्मृतम्।
 एकरात्रोचितः स्नात्वा ऋणात्तत्र प्रमुच्यते॥ १५॥
 स्वर्गलोकमवाप्नोति अनुण्छ सदा भवेत्॥ १६॥

अनन्तर भोगों को भोगकर और दान करके पुनः उस तीर्थ का सेवन करता है। प्रयाग के दक्षिण की ओर यमुना के उत्तरी तट पर ऋणप्रमोचन नामक श्रेष्ठ तीर्थ बताया गया है। वहाँ एक रात निवास करने और स्नान करने से ऋण से मुक्त हो जाता है। वह स्वर्गलोक को प्राप्त करता है और सदा ऋण से रहित हो जाता है।

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्यं नाम
 अष्टत्रिंशोऽध्यायः॥ ३८॥

एकोनचत्वारिंशोऽध्यायः (प्रयाग-माहात्म्य)

मार्कण्डेय उवाच

तपनस्य सुता देवी त्रिषु लोकेषु विश्रुता।
 समागता महाभागा यमुना यत्र निम्नगा॥ १॥
 येनैव निःसृता गंगा तेनैव यमुना गता।
 योजनानां सहस्रेषु कीर्तनात्पापनाशिनी॥ २॥
 तत्र स्नात्वा च पीत्वा च यमुना यत्र निम्नगा।
 सर्वपापविनिर्मुक्तः पुनात्पापसप्तमं कुलम्॥ ३॥

मार्कण्डेय बोले— तीनों लोक में प्रसिद्ध महाभागा सूर्य-पुत्री यमुना नदी के रूप में वहाँ आकर मिलती है। जिस मार्ग से गंगा निकलती है, वहाँ से यमुना गई है। सहस्रों योजन दूर से भी उसका नामकीर्तन करने से वह पापों का नाश करने वाली होती है। यमुना में स्नान करने और उसका जल पीने से मनुष्य सभी पापों से मुक्त होकर अपने सात कुल को पवित्र कर लेता है।

प्राणांस्त्यजति यस्तत्र स याति परमां गतिम्।
 अग्नितीर्थमिति ख्यातं यमुनादक्षिणे तटे॥ ४॥
 पश्चिमे धर्मराजस्य तीर्थं त्वनरकं स्मृतम्।
 तत्र स्नात्वा दिवं याति ये मृतास्तेऽपुनर्भवाः॥ ५॥

जो वहाँ प्राणत्याग करता है, वह परम गति को प्राप्त करता है। यमुना के दक्षिण तट पर अग्नितीर्थ नामक प्रसिद्ध तीर्थ है। पश्चिम भाग में धर्मराज का अनरक नामक तीर्थ

है। उसमें स्नान करने से स्वर्ग की प्राप्ति होती है और जो मर जाते हैं, उनका पुनर्जन्म नहीं होता।

कृष्णपक्षे चतुर्दश्यां स्नात्वा सन्नर्थं वै श्रुचिः।
 धर्मराजं महापापैर्मुच्यते नात्र संज्ञयः॥ ६॥

कृष्णपक्ष की चतुर्दशी में स्नान करके पवित्र होकर जो धर्मराज का तर्पण करता है, वह महापापों में मुक्त हो जाता है, इसमें सन्देह नहीं।

दशतीर्थसदृशाणि दशकोट्यस्तथापराः।
 प्रयागसंस्थितानि स्युरेवमाहुर्मनीषिणः॥ ७॥

दस हजार तीर्थ और अन्य दस करोड़ (तीर्थ) प्रयाग में अवस्थित हैं, ऐसा मनीषियों ने कहा है।

तिस्रः कोट्योऽर्द्धकोटिश्च तीर्थानां वायुरश्म्वीत्।
 दिवि भूम्यन्तरिक्षे च तत्सर्वं जाह्नवी स्पृता॥ ८॥

यत्र गंगा महाभागा स देशस्तत्तपोवनम्।
 सिद्धक्षेत्रं तु तज्जेयं गङ्गातीरं समाश्रितम्॥ ९॥

यत्र देवो महादेवो माधवेन महेश्वरः।
 आस्ते देवेश्वरो नित्यं ततोर्ध्वं तत्तपोवनम्॥ १०॥

वायु ने कहा है कि स्वर्ग, पृथ्वी और अन्तरिक्ष में साढ़े तीन करोड़ तीर्थ हैं। गंगा उन सब तीर्थों से युक्त है। जहाँ महाभागा गंगा है, वह देश तपोवन है। गंगा तट पर स्थित उसे सिद्धक्षेत्र जानना चाहिए। जहाँ माधव के साथ महेश्वर महादेव रहते हैं, वही नित्य तीर्थ और तपोवन है।

इदं सत्यं द्विजातीनां साधूनामात्मजस्य च।
 सुहृदांश्च जपेत्कर्णे शिष्यस्यानुगतस्य च॥ ११॥

यह सत्य को द्विजातियों, साधुओं, पुत्र, मित्र, शिष्य तथा अनुयायियों के कान में कहना चाहिए।

इदं धन्यमिदं स्वर्गमिदं मेध्वमिदं शुभम्।
 इदं पुण्यमिदं रम्यं पावनं धर्म्यमुत्तमम्॥ १२॥

यह तीर्थ धन्य है, यह स्वर्गप्रद है, यह पवित्र है, यह शुभ है, यह पुण्यमय है। यह रमणीय, पावन, और उत्तम धर्मयुक्त है।

महर्षीणांमिदं गुह्यं सर्वपापप्रमोचनम्।
 अत्राधीत्य द्विजोऽध्यायं निर्मलत्वमवाप्नुयात्॥ १३॥

महर्षियों का यह गोपनीय तथा सकलपापों से मुक्त करने वाला है। द्विज इस अध्याय को पढ़कर निर्मलता प्राप्त करे।

यच्छेदं शृणुयात्रित्यं तीर्थं पुण्यं सदा ज्ञुचिः।
जातिस्मरत्वं लभते नाकपृष्ठे च मोदते॥ १४॥

जो सदा पवित्र रहकर नित्य इस तीर्थ के विषय में ब्रवण करेगा, वह जाति-स्मरण अर्थात् पूर्वजन्म की बात को स्मरण करने वाला हो जाता है और स्वर्ग में रहकर आनन्द भोगता है।

प्राप्यन्ते तानि तीर्थानि सद्भिः शिष्टानुदर्शिभिः।
स्नाहि तीर्थेषु कौरव्य मा ध वक्रमतिर्भव॥ १५॥

शिष्टजनों के मार्ग का अनुगमन करने वाले सज्जन सभी तीर्थों को प्राप्त करते हैं। हे कुरुवंशी! आप तीर्थों में स्नान करें, विपरीत बुद्धिवाले न बने।

एवमुक्त्वा स भगवान्मार्कण्डेयो महामुनिः।
तीर्थानि कथयामास पृथिव्यां यानि कानिचित्॥ १६॥

इतना कहकर महामुनि भगवान् मार्कण्डेय ने पृथ्वी पर जो कोई तीर्थ थे, उनके विषय में कह दिया।

भूसमुद्रादिसंस्थानं ग्रहाणां ज्योतिषां स्थितिम्।
पृष्टः प्रोवाच सकलमुक्त्वाथ प्रययौ मुनिः॥ १७॥

तब राजा द्वारा पूछे जाने पर पृथ्वी और समुद्र का संस्थान, ग्रह-नक्षत्रों की स्थिति का संपूर्ण विषय बताकर मुनि ने प्रस्थान किया।

सूत उवाच

य इदं कल्पमुक्त्वाच शृणोति पठतेऽथवा।
मुच्यते सर्वपापैस्तु रुद्रलोकं स गच्छति॥ १८॥

सूत बोले— जो मनुष्य प्रातःकाल उठकर इस प्रयाग तीर्थ के माहात्म्य को सुनता है या पाठ करता है, वह सभी पापों से मुक्त हो जाता है तथा रुद्रलोक को जाता है।

इति श्रीकूर्मपुराणे पूर्वभागे प्रयागमाहात्म्यं नाम
एकोनचत्वारिंशोऽध्यायः॥ ३९॥

चत्वारिंशोऽध्यायः
(भुवनकोश विन्यास)

मुनय ऊचुः

एवमुक्तास्तु मुनयो नैमिषीषा महामुनिम्।
पप्रच्छुरन्तरं सूतं पृथिव्यादिविनिर्णयम्॥ १॥

मुनिगण बोले— उपर्युक्त माहात्म्य वर्णन के अनन्तर नैमिषारण्य के निवासी मुनियों ने महामुनि सूतजी से पृथ्वी आदि के निर्णय के विषय में प्रश्न किया।

ऋषय ऊचुः

कथितो भवता सर्गः मनुः स्वायंभुवः शुभः।
इदानीं श्रोतुमिच्छामस्त्रिलोकस्यास्य मण्डलम्॥ २॥
यावन्तः सागरद्वीपास्तथा वर्षाणि पर्वताः।
वनानि सरितः सूर्यो ग्रहाणां स्थितिरेव च॥ ३॥
यदाधारमिदं सर्वं येषां पृथ्वी पुरात्नियम्।
नृपाणां तत्समासेन तत्तद्भक्तुमिहार्हसि॥ ४॥

ऋषियों ने कहा— आपने स्वायंभुव मनु की शुभ सृष्टि का वर्णन कर दिया, अब हम इस त्रिलोकमण्डल बारे में सुनना चाहते हैं। जितने समुद्र, द्वीप, वर्ष, पर्वत, वन, नदियां, सूर्य, ग्रहों की स्थिति— ये सब जिसके आधार पर स्थित हैं और पूर्वकाल में यह पृथ्वी जिन राजाओं के अधिकार में थी, वह सब संक्षेप में आप हमें बताने की कृपा करें।

सूत उवाच

वक्ष्ये देवाधिदेवाय विष्णवे प्रभविष्णवे।
नमस्कृत्याप्रमेयाय यदुक्तं तेन धीमता॥ ५॥

सूत बोले— देवाधिदेव, सर्वसमर्थ, अज्ञेय विष्णु को नमस्कार करके मैं उन धीमान् द्वारा जो कुछ कहा गया था, उसे मैं कहूँगा।

स्वायम्भुवस्यास्य मनोः प्रागुक्तो यः प्रियव्रतः।
पुत्रस्तस्याभवन्पुत्राः प्रजापतिसमा दश॥ ६॥
आग्नीध्रश्चाग्निवाहुश्च वपुष्मान् द्युतिमान् मेधा।
मेधा मेधातिथिर्हव्यः सवनः पुत्र एव च॥ ७॥
ज्योतिष्मान्दशमस्तेषां महाबलपराक्रमः।
धार्मिको दाननिरतः सर्वभूतानुकम्पकः॥ ८॥

इस स्वायम्भुव मनु का प्रियव्रत नामक पुत्र जो पहले कहा जा चुका है, उसके प्रजापति के समान दस पुत्र हुए। आग्नीध्र, अग्निवाहु, वपुष्मान्, द्युतिमान्, मेधा, मेधातिथि, हव्य, सवन, पुत्र और दसवां ज्योतिष्मान् था, जो उनमें महाबली, पराक्रमी, धार्मिक, दानपरायण एवं सभी प्राणियों पर दया करने वाला था।

मेधाग्निवाहुपुत्रास्तु त्रयो योगपरायणाः।
जातिस्मरा महाभागा न राज्ये दधिरे मतिम्॥ ९॥

उनमें मेधा, अग्निबाहु और पुत्र ये तीनों योगपरायण थे। ये महाभाग्यशाली और जातिस्मर (अपने जन्मान्तर का ज्ञान रखने वाले) थे, अतः इनका मन राज्य में नहीं लगता था।

प्रियव्रतोऽभ्यषिञ्चद्वै सप्तद्वीपेषु सप्त तान्।
जम्बुद्वीपेश्वरं पुत्रमानीघ्रमकरोदृषुः॥ १०॥

राजा प्रियव्रत ने सात द्वीपों में उन सात पुत्रों को अभिषिक्त किया और पुत्र आग्नीध्र को जम्बुद्वीप का शासक बना दिया।

प्लक्षद्वीपेश्वरश्चैव तेन मेधातिथिः कृतः।
शाल्मलीशं वपुष्मन्तं नरेन्द्रमभिषिक्तवान्॥ ११॥

उसने मेधातिथि को प्लक्षद्वीप का स्वामी नियुक्त किया और वपुष्मान् को शाल्मलिद्वीप के नरेन्द्र पद पर अभिषिक्त किया।

ज्योतिष्मन्तं कुशद्वीपे राजानं कृतवान् प्रभुः।
द्वृतिमन्च्छ राजानं क्रौञ्चद्वीपे समादिशत्॥ १२॥

प्रभु (प्रियव्रत) ने ज्योतिष्मान् को कुशद्वीप में राजा बनाया और द्वृतिमान् को क्रौञ्चद्वीप में राजपद पर नियुक्त किया।

शाकद्वीपेश्वरश्चापि हव्यञ्चक्रे प्रियव्रतः।
पुष्कराधिपतिञ्चक्रे सवनञ्च प्रजापतिः॥ १३॥

प्रजापति प्रियव्रत ने हव्य को शाकद्वीपेश्वर बनाया तथा सवन को पुष्कर का अधिपति नियुक्त किया।

पुष्करेश्वरश्चापि महावीतसुतोऽभवत्।
धातकिश्चैव द्व्येकौ पुत्रौ पुत्रवतां वरौ॥ १४॥

पुष्करेश्वर से महावीत और धातकि नामक दो पुत्र हुए। वे दोनों पुत्रवानों में परमोत्तम थे।

महीवीतं स्मृतं वर्षं तस्य स्थानु महात्मनः।
नाम्ना वैधातकेश्चापि धातकीखण्डमुच्यते॥ १५॥

महात्मा महावीत के नाम से वह वर्ष महावीत हुआ। वैधातकि के नाम से धातकी खण्ड कहा गया।

शाकद्वीपेश्वरस्यापि हव्यस्याप्यभवन् सुताः।
जलदश्च कुमारश्च सुकुमारो मणीचकः॥ १६॥

कुशोत्तरोऽथ मोदाकिः सप्तमः स्यान्महाद्रुमः।
जलदं जलदस्याथ वर्षं प्रथममुच्यते॥ १७॥

कुमारस्य तु कौमारं तृतीयं सुकुमारकम्।
मणीचकश्चतुर्थञ्च पञ्चमञ्च कुशोत्तरम्॥ १८॥

मोदाकं षड्वित्युक्तं सप्तमन्तु महाद्रुमम्।
क्रौञ्चद्वीपेश्वरस्यापि सुता द्वृतिमतोऽभवन्॥ १९॥

शाकद्वीपेश्वर हव्य के भी (सात) पुत्र हुए— जलद, कुमार, सुकुमार, मणीचक, कुशोत्तर, मोदाकि और सातवाँ पुत्र महाद्रुम। जलद का जलद नाम से प्रथम वर्ष कहा जाता है। (द्वितीय) कुमार का कौमार वर्ष और तीसरा सुकुमारक चौथा मणीचक और पाँचवाँ कुशोत्तर वर्ष हुआ। मोदाक का छठा वर्ष और सातवाँ वर्ष महाद्रुम हुआ। क्रौञ्चद्वीपेश्वर द्वृतिमान् के भी पुत्र हुए।

कुशलः प्रथमस्तेषां द्वितीयस्तु मनोहरः।
उष्णस्तृतीयः सम्प्लोक्तश्चतुर्थः पीवरः स्मृतः॥ २०॥
अन्धकारो मुनिश्चैव दुन्दुभिश्चैव सप्त वै।
तेषां स्वनामभिर्देशाः क्रौञ्चद्वीपाश्रयाः शुभाः॥ २१॥

उनमें प्रथम कुशल था, दूसरा मनोहर, तीसरा उष्ण और चौथा पीवर कहा गया है। अन्धकार, मुनि और सातवाँ दुन्दुभि था। उनके अपने नामों से क्रौञ्चद्वीप के आश्रित शुभ देश प्रसिद्ध हुए थे।

ज्योतिष्मतः कुशद्वीपे सप्तैवासन्महौजसः।
उद्देदो वेणुमांशैवाश्वरखो लम्बनो धृतिः॥ २२॥
षष्ठः प्रभाकरश्चापि सप्तमः कपिलः स्मृतः।
स्वनामचिह्नतश्चात्र तथा वर्षाणि सुव्रताः॥ २३॥

कुशद्वीप में महातेजस्वी ज्योतिष्मान् के सात ही पुत्र थे— उद्देद, वेणुमान्, अश्वरथ, लम्बन, धृति, छठ्ठा प्रभाकर और सातवाँ कपिल नामक हुआ था। हे सुव्रतो! उनके अपने नाम से चिह्नित सात वर्ष भी हैं।

त्रेयानि च त्वान्येषु द्वीपेष्वेवन्नयो मतः।
शाल्मलिद्वीपनाथस्य सुताश्चासन्वपुष्मतः॥ २४॥
श्वेतश्च हरितश्चैव जीमूतो रोहितस्तथा।
वैद्युतो मानसश्चैव सप्तमः सुप्रभोमतः॥ २५॥

इसी प्रकार अन्य द्वीपों में भी वर्ष जानने चाहिए। शाल्मलिद्वीप के अधिपति वपुष्मान् के भी सात पुत्र थे— श्वेत, हरित, जीमूत, रोहित, वैद्युत, मानस और सप्तम सुप्रभ।

प्लक्षद्वीपेश्वरस्यापि सप्त मेधातिथेः सुतः।
ज्येष्ठः शान्तमयस्तेषां शिशिरस्तु सुखोदयः॥ २६॥
आनन्दश्च शिक्छैव शेषकश्च ध्रुवस्तथा।
प्लक्षद्वीपादिके त्रेयाः श्नाकद्वीपान्तिकेषु च॥ २७॥
वर्णानाञ्च विभागेन स्वधर्मो मुक्तये मतः।

जम्बुद्वीपेश्वरस्यापि पुत्राश्चासन्महाबलाः॥२८॥

प्लक्षद्वीपेश्वर मेधातिथि के भी सात पुत्र थे— उनमें ज्येष्ठ शान्तमय था और पुत्र— शिशिर, सुखोदय, आनन्द, शिव, क्षेमक और ध्रुव। इसी प्रकार प्लक्षद्वीप और शाकद्वीप आदि में भी समझना चाहिए। वर्णों के विभाग से स्वधर्म मुक्तिप्रदायक माना गया है। वैसे ही जम्बुद्वीप के राजा के भी महाबली पुत्र थे।

आग्नीध्रस्य द्विजश्रेष्ठास्तत्रामानि निबोधत।

नाभिः किम्पुरुषश्चैव तथा हरिरिलावृतः॥२९॥

रम्यो हिरण्वाञ्छ कुरुर्भग्नश्चः केतुमालकः॥

जम्बुद्वीपेश्वरो राजा स चाम्नीश्रो महामतिः॥३०॥

हे द्विजश्रेष्ठो! आग्नीध्र के उन पुत्रों के नाम भी जान लो— नाभि, किम्पुरुष, हरि, इलावृत, रम्य, हिरण्वान्, कुरु, भद्राक्ष और केतुमालक। वे जम्बुद्वीपेश्वर राजा आग्नीध्र अत्यन्त बुद्धिमान् थे।

विभज्य नवधा तेभ्यो यथान्यायं ददौ पुनः।

नाभेस्तु दक्षिणं वर्षं हिमाह्वं प्रददौ पिता॥३१॥

हेमकूटं ततो वर्षं ददौ किम्पुरुषाय सः।

तृतीयं नैषधं वर्षं हरये दत्तवान् पिता॥३२॥

जम्बुद्वीप को नौ भागों में बाँटकर उन नौ पुत्रों को न्यायपूर्वक प्रदान कर दिया। पिता ने नाभि नामक पुत्र को दक्षिणदिशा में स्थित हिमवर्ष दे दिया। तदनन्तर किम्पुरुष को हेमकूट नामक वर्ष दिया। फिर तीसरा नैषध वर्ष पिता ने हरि को प्रदान किया।

इलावृताय प्रददौ मेरुमध्यमिलावृतम्।

नीलाद्रेवभूतं वर्षं रम्याय प्रददौ पिता॥३३॥

श्वेतं यदुत्तरं वर्षं पित्रा दत्तं हिरण्वतो।

यदुत्तरं शृङ्खलतो वर्षं तत्कुरुवे ददौ॥३४॥

इलावृत को मेरुमध्य में स्थित इलावृत वर्ष दिया। पिता ने नीलाद्रि के आश्रित वर्ष रम्य को प्रदान किया। पिता ने हिरण्वान् को उत्तर दिशा में स्थित श्वेत वर्ष दिया और कुरु को शृङ्खलान् पर्वत का उत्तर वर्ष प्रदान किया।

मेरोः पूर्वेण यद्वर्षं भद्राश्वाय न्यवेदयत्।

गन्धमादनवर्षं तु केतुमालाय दत्तवान्॥३५॥

वर्षेष्वेतेषु तान्युत्रानभ्यधिक्षत्रराधिपः।

संसारासारतां ज्ञात्वा तपस्तप्तुं वनं गतः॥३६॥

सुमेरु का पूर्व भागस्थ जो वर्ष था, उसे भद्राक्ष को सौंपा। गन्धमादन वर्ष केतुमाल को दिया। इन वर्षों में उन पुत्रों को अभिषिक्त करके राजा संसार को सारहीन जानकर तप करने के लिए वन में चला गया।

हिमाह्वयं तु यद्वर्षं नाभेरासीन्महात्मनः।

तस्यर्षभोऽयत्पुत्रो मेरुदेव्यां महाद्युतिः॥३७॥

ऋषभाद्वरतो जज्ञे वीरः पुत्रज्ञताप्रजः।

सोऽभिषिच्यवर्षभः पुत्रं भरतं पृथिवीपतिः॥३८॥

वानप्रस्थाश्रमं गत्वा तपस्तेपे यथाविधि।

तपसा कर्षितोऽत्यर्थं कृशोऽयमनिशं ततः॥३९॥

महात्मा नाभि का हिम नामक जो वर्ष था, उसका ऋषभ नामक महाकान्तिमान् पुत्र मेरुदेवी में उत्पन्न हुआ। ऋषभ से भरत उत्पन्न हुआ, जो वीर एवं सौ पुत्रों का अग्रज था। वह राजा ऋषभ भी पुत्र भरत को अभिषिक्त करके वानप्रस्थाश्रम में जाकर विधिपूर्वक तप करने लगा और दिनरात तप करने से वह कृशकाय हो गया।

ज्ञानयोगरतो भूत्वा महापाशुपतोऽभवत्।

सुमतिर्भरतस्यापि पुत्रः परमधार्मिकः॥४०॥

सुमतेस्तैजसस्तस्मादिन्द्रद्युम्नो महाद्युतिः।

परमेष्ठी सुतस्तस्मात्प्रतीहारस्तदन्वयः॥४१॥

वह ज्ञानयोग में निरत होकर महान् पाशुपत (शैवानुयायी) हो गया। भरत का भी परम धार्मिक पुत्र सुमति हुआ था। सुमति से तैजस और उससे इन्द्रद्युम्न नामक महान् तेजस्वी पुत्र उत्पन्न हुआ। उससे परमेष्ठी नामक पुत्र हुआ और उसका पुत्र प्रतीहार हुआ।

प्रतिहर्तेति विख्यात उत्पन्नस्तस्य चात्मजः।

भवस्तस्मादुदगोथः प्रस्ताविस्तसुतोऽभवत्॥४२॥

प्रतीहार से उत्पन्न पुत्र प्रतिहर्ता के नाम से विख्यात हुआ। प्रतिहर्ता से भव और भव से उदगोथ नामक पुत्र हुआ। उदगोथ का पुत्र प्रस्तावि हुआ।

पृथुस्ततस्ततो नक्तो नक्तस्यापि गयः स्मृतः।

नरो गयस्य तनयस्तस्य भूयो विराटभूत्॥४३॥

तस्य पुत्रो महावीर्यधीमांस्तस्मादजायत।

धीमतोऽपि ततश्चाभून्नैवणस्तसुतोऽभवत्॥४४॥

त्वष्टा त्वष्टृश्च विरजो रजस्तस्मादभूत्सुतः।

शतजिद्रथजित्तस्य जज्ञे पुत्रज्ञानं द्विजाः॥४५॥

तदनन्तर पृथु का पुत्र नक्त और नक्त का पुत्र गय हुआ। गय का पुत्र नर और नर का पुत्र विराट् हुआ। विराट् का पुत्र महावीर्य और उससे धीमान् हुआ और उस धीमान् से भी रौवण नाम का पुत्र हुआ। रौवण का पुत्र त्वष्टा, त्वष्टा का विरज, विरज का रज, रज का पुत्र शतजित् और उसका पुत्र रथजित् हुआ। हे द्विजो! रथजित् के सौ पुत्र उत्पन्न हुए थे।

तेषां प्रधानो बलवान्विभ्रज्योतिरिति स्मृतः।

आरक्ष्य देवं ब्रह्माणं क्षेमकं नाम पार्थिवम्॥४६॥

अमृत पुत्रं धर्मज्ञं महाबाहुमरिन्दमम्।

एते पुरस्ताद्गजानो महासत्त्वा महीजसः॥४७॥

एषां वंशप्रसूतैस्तु भुक्तेयं पृथिवी पुरा॥४८॥

उन (सौ) में प्रधान और बलशाली विश्वज्योति नाम से कहा गया है। उसने देव ब्रह्मा की आराधना करके क्षेमक नामक राजा को पुत्ररूप में जन्म दिया, जो धर्मज्ञ, महाबाहु और शत्रुओं का दमन करने वाला था। ये सभी पूर्वकाल में महाशक्तिसम्पन्न एवं महातेजस्वी राजा हुए। पूर्वकाल में इन्हीं के वंशजों द्वारा पृथ्वी का उपभोग किया गया था।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यासे

चत्वारिंशोऽध्यायः॥४०॥

एकचत्वारिंशोऽध्यायः

(भुवनकोश विन्यास)

सूत उवाच

अतः परं प्रवक्ष्यामि संक्षेपेण द्विजोत्तमाः।

त्रैलोक्यस्यास्य मानं वो न शक्यं विस्तरेण तु॥१॥

सूत बोले— हे द्विजश्रेष्ठो! इसके पश्चात् मैं आप लोगों को संक्षेप में इस त्रिलोकी का मान बताऊँगा, विस्तार से कहना शक्य नहीं है।

भूलोकोऽथभुवलोकः स्वलोकोऽथ महस्तथा।

जनस्तप्य सत्य लोकास्त्वण्डोद्भवास्तथा॥२॥

उस अण्ड से भूलोक, भुवलोक, स्वलोक, महलोक, जनलोक, तपलोक तथा सत्यलोक उत्पन्न हुए हैं।

सूर्याचन्द्रमसौ यावत्किरणैरेव भासतः।

तावद्भूलोक आख्यातः पुराणे द्विजपुंगवाः॥३॥

यावत्प्रमाणो भूलोको विस्तरात्परिमण्डलात्।

भुवलोकोऽपि तावत्स्यान्मण्डलाद्भास्करस्य तु॥४॥

हे द्विजश्रेष्ठो! सूर्य और चन्द्रमा की किरणों से जो भाग जहाँ तक प्रकाशमान रहता है, उसे पुराणों में भूलोक कहा गया है। सूर्य के परिमण्डल से भूलोक का जितना परिमाण है, उतना ही विस्तार भुवलोक का भी सूर्य के मण्डल से है।

ऊर्ध्वं यन्मण्डलं व्योमि ध्रुवो यावदव्यवस्थितः।

स्वर्गलोकः समाख्यातस्तत्र वायोस्तु नेमयः॥५॥

आवहः प्रवहश्चैव तत्रैवानुवहः पुनः।

संवहो विवहश्चैव तदूर्ध्वं स्यात्परावहः॥६॥

तथा परिवहश्चैव वायोर्वै सप्त नेमयः॥

भूमेयोजनलक्षे तु भानोर्वै मण्डलं स्थितम्॥७॥

लक्षे दिवाकारस्यापि मण्डलं शशिनः स्मृतम्।

नक्षत्रमण्डलं कृत्स्नं तल्लक्षणेन प्रकाशते॥८॥

आकाश में ऊपरी मंडल पर जहाँ ध्रुव अवस्थित है, वहाँ तक स्वर्गलोक कहा जाता है। वहाँ वायु की नेमियाँ हैं। आवह, प्रवह, अनुव, संवह, विवह तथा उसके ऊपर परावह और उसके ऊपर परिवह नाम से वायु की सात नेमियाँ हैं। भूमि से एक लाख योजन ऊपर की ओर सूर्यमण्डल स्थित है। उस सूर्यमंडल से भी एक लाख (योजन) ऊपर चन्द्रमा का मण्डल कहा गया है। उससे एक लाख योजन की दूरी पर सम्पूर्ण नक्षत्रमण्डल प्रकाशित होता है।

द्विलक्षे द्वानरे विप्रा बुधो नक्षत्रमण्डलात्।

तावत्प्रमाणभागे तु बुधस्याप्युजनाः स्थितः॥९॥

अंगारकोऽपि शुकस्य तत्रमाणे व्यवस्थितः।

लक्षद्वयेन भीमस्य स्थितो देवपुरोहितः॥१०॥

हे विप्रो! नक्षत्र मण्डल से दो लाख (योजन) पर बुध है। बुधमंडल से उतने ही परिमाण के भाग पर शुक स्थित है। शुकमंडल से उतने ही प्रमाण पर मंगल अवस्थित है। मंगल से दो लाख योजन की दूरी पर देवताओं के पुरोहित बृहस्पति स्थित हैं।

सौरिर्द्विलक्षेण गुरोर्रहणामय मण्डलात्।

सप्तर्षिमण्डलं तस्माल्लक्षमात्रे प्रकाशते॥११॥

बृहस्पति से दो लाख योजन उत्तर सूर्यपुत्र शनि स्थित है। पश्चात् इन ग्रहों के मण्डल से लाख योजन की दूरी पर सप्तर्षि-मण्डल प्रकाशित होता है।

ऋषीणां मण्डलाद्ूर्ध्वं लक्षमात्रे स्थितो ध्रुवः।

तत्र धर्मः स भगवान्विष्णुर्नारायणः स्थितः॥१२॥

ऋषियों के मण्डल (सप्तर्षि-मण्डल) से ऊपर एक लाख योजन ऊपर की ओर ध्रुव स्थित है। वहाँ पर धर्मरूप नारायण भगवान् विष्णु स्थित हैं।

नवयोजनसाहस्रो विष्कम्भः सवितुः स्मृतः।

त्रिगुणस्तस्य विस्तारो मण्डलस्य प्रमाणतः॥ १३॥

द्विगुणः सूर्यविस्ताराद्विस्तारः शशिनः स्मृतः।

तुल्यस्तयोस्तु स्वर्भानुर्भूत्वा तानुपसर्पति॥ १४॥

नौ हजार योजन की सूर्य की विष्कम्भ-विस्तार माना गया है। उसका तीन गुना प्रमाण में (सूर्य) मण्डल का विस्तार है। सूर्य के विस्तार से दुगुना चन्द्रमा का विस्तार कहा गया है। उन दोनों के तुल्य राहुमंडल उनके समीप खिसकता रहता है।

उद्धृत्य पृथिवीच्छायां निर्मितो मण्डलाकृतिः।

स्वर्भानोस्तु बृहत्स्थानं तृतीयं यत्तमोमयम्॥ १५॥

पृथ्वी की छाया को लेकर मण्डलाकार निर्मित राहु का जो तृतीय बृहत् स्थान है, वह तमोमय है।

चन्द्रस्य षोडशो भागो भार्गवस्य विधीयते।

भार्गवात्पादहीनस्तु विज्ञेयो वै बृहस्पतिः॥ १६॥

चन्द्रमा का सोलहवाँ भाग शुक्र का है। शुक्र से पादहीन (चतुर्थांश कम) बृहस्पति (का विस्तार) जानना चाहिए।

बृहस्पतेः पादहीनो भौमसौरावुभौ स्मृतौ।

विस्तारामण्डलाद्यैव पादहीनस्तयोर्बुधः॥ १७॥

तारानक्षत्ररूपाणि वपुष्मन्तीह यानि वै।

बुधेन तानि तुल्यानि विस्तारामण्डलात्तथा॥ १८॥

बृहस्पति से एक पादरहित मंगल एवं शनि— इन दोनों का मण्डल बताया गया है। इन दोनों के मण्डल तथा विस्तार से चतुर्थांश कम बुधमण्डल है। तारा और नक्षत्ररूपी जो शरीरधारी हैं, वे सभी मण्डल एवं विस्तार से बुधग्रह के तुल्य हैं।

तारानक्षत्ररूपाणि हीनानि तु परस्परम्।

ज्ञानानि पञ्चथत्वारि त्रीणि द्वे चैव योजने॥ १९॥

पूर्वापरानुकृष्टानि तारकामण्डलानि तु।

योजनाद्यर्द्धमात्राणि तेष्यो ह्रस्वं न विद्यते॥ २०॥

जो तारा एवं नक्षत्र-रूप हैं, वे परस्पर-पाँच, चार, तीन या दो सौ योजन कम विस्तार वाले हैं। एक-दूसरे से निकृष्ट ताराओं का यह मण्डल अर्धयोजन परिमाण वाले हैं, उनसे छोटा कोई विद्यमान नहीं है।

उपरिह्यत्वयस्तेषां ग्रहा वै दूरसर्पिणः।

सौरोऽङ्गिराश्च वक्रश्च ज्ञेयो मन्दविचारणः॥ २१॥

तेभ्योऽधस्ताश्च चत्वारः पुनरन्ये महाग्रहाः।

सूर्यः सोमो बुधश्चैव भार्गवश्चैव शीघ्रगाः॥ २२॥

उनसे ऊपर दूर तक गमन करने वाले जो तीन ग्रह शनि, बृहस्पति तथा मंगल हैं, उन्हें मन्दगति से विचरने वाला जानना चाहिए। उनसे नीचे जो अन्य चार— सूर्य, चन्द्रमा, बुध तथा शुक्र महाग्रह हैं, ये शीघ्र गति वाले हैं।

दक्षिणायनमार्गस्यो यदा चरति शश्मिमान्।

तदा पूर्वग्रहाणां वै सूर्योऽधस्तात्प्रसर्पति॥ २३॥

विस्तीर्णं मण्डलं कृत्वा तस्योर्ध्वं चरते शशी।

नक्षत्रमण्डलं कृत्स्नं सोमादूर्ध्वं प्रसर्पति॥ २४॥

जब सूर्य दक्षिणायन मार्ग में होकर विचरण करता है, तब वह सभी पूर्वग्रहों के नीचे की ओर भ्रमण करता है। उसके ऊपर विस्तृत मण्डल बनाकर चन्द्रमा विचरण करता है। सम्पूर्ण नक्षत्र-मण्डल चन्द्रमा से ऊपर भ्रमण करता है।

नक्षत्रेष्यो बुधोर्ध्वं बुधादूर्ध्वं तु भार्गवः।

वक्रस्तु भार्गवादूर्ध्वं वक्रादूर्ध्वं बृहस्पतिः॥ २५॥

तस्माच्चनैश्चरोऽप्यूर्ध्वं तस्मात्सप्तर्षिमण्डलम्।

ऋषीणाञ्चैव सप्तानां ध्रुवोर्ध्वं व्यवस्थितः॥ २६॥

नक्षत्रों से ऊपर बुध, बुध से ऊपर शुक्र, शुक्र से ऊपर मंगल और मंगल से ऊपर बृहस्पति है। उस बृहस्पति से भी ऊपर शनैश्चर, उससे ऊपर सप्तर्षि-मण्डल तथा सप्तर्षियों ऊपर ध्रुव अवस्थित है।

योजनानां सहस्राणि भास्करस्य रथो नव।

ईषादण्डस्तथा तस्य द्विगुणो द्विजसत्तमाः॥ २७॥

सार्द्धकोटिस्तथासप्त नियुतान्यधिकानि तु।

योजनानानु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम्॥ २८॥

हे उत्तम द्विजो! सूर्य का रथ नौ हजार योजन परिमित है। उसका ईषादण्ड उससे दोगुना (अर्थात् अठारह हजार योजन का) है। उसका अक्ष (धुरा) डेढ़ करोड़ सात लाख योजन का है। उसी में चक्र (रथ का पहिया) प्रतिष्ठित है।

त्रिनाभिसमे पञ्चारे षण्णोमिन्द्यक्षयात्नके।

संवत्सरमयं कृत्स्नं कालचक्रं प्रतिष्ठितम्॥ २९॥

चत्वारिंशत्सहस्राणि द्वितीयांशो व्यवस्थितः।

पञ्चाशच्चानि सार्द्धानि योजनानि द्विजोत्तमाः॥ ३०॥

यह पहिया तीन नाभि वाला, पाँच अंश वाला और छः नेमियों वाला अक्षय-अविनाशी है। उस चक्र में संवत्सरमय

यह सम्पूर्ण कालचक्र प्रतिष्ठित है। द्विजोत्तमो! सूर्य के रथ का दूसरा अक्ष (चक्र या धुरा) चालीस हजार तथा साढ़े पाँच हजार योजन का है।

अक्षप्रमाणमुभयोः प्रमाणं तद्युगार्द्धयोः।

ह्रस्वोक्षस्तद्युगार्द्धेन ध्रुवाधारो रथस्य तु॥ ३१॥

द्वितीयेऽक्षे तु तद्युगं संस्थितं मानसाचले।

हयश्च सप्त छन्दांसि तन्नामानि निबोधत॥ ३२॥

अक्ष के प्रमाण तुल्य दोनों ओर के युगार्ध (जूआ) का प्रमाण है। धुरे के आधार में स्थित ह्रस्व अक्ष उस युगार्ध के बराबर है। द्वितीय अक्ष में स्थित वह चक्र मानसाचल पर स्थित है। सात छन्द (उस रथ के) सात अक्ष हैं। उनके नाम जान लो।

गायत्री च बृहस्पृष्णिक् जगती पंक्तिरेव च।

अनुष्टुप् त्रिष्टुबप्युक्ता छन्दांसि हरयो हरेः॥ ३३॥

मानसोपरि माहेन्द्री प्राच्यां दिशि महापुरी।

दक्षिणायां यमस्याथ वरुणस्य तु पश्चिमे॥ ३४॥

गायत्री, बृहती, उष्णिक्, जगती, पंक्ति, अनुष्टुप् तथा त्रिष्टुप्— ये सात छन्द सूर्य के (सात) अक्ष कहे गये हैं। मानसाचल पर पूर्व दिशा में महेन्द्र की महानगरी है। दक्षिण में यम की और पश्चिम में वरुण की है।

उत्तरेषु च सोमस्य तन्नामानि निबोधत।

अमरावती संयमनी सुखा चैव विभावरी॥ ३५॥

काष्ठागतो दक्षिणतः क्षिप्तेषुरिव सर्पति।

ज्योतिषां चक्रमादाय देवदेवः पितामहः॥ ३६॥

उत्तर में सोम की नगरी है। उनके (भी) नाम (क्रमशः) समझ लो— अमरावती, संयमनी, सुखा तथा विभावरी। दक्षिण दिशा की ओर से प्रक्षिप्त बाण के समान देवों के भी देव पितामह ज्योतिषक्र को ग्रहण कर भ्रमण करते हैं।

दिवसस्य रविर्षष्ठे सर्वकालं व्यवस्थितः।

सप्तद्वीपेषु विप्रेन्द्रा निशार्द्धस्य च सम्पुखः॥ ३७॥

उदयास्तपने चैव सर्वकालं तु संपुखे।

दिशास्वशेषासु तथा विप्रेन्द्रा विदिशासु च॥ ३८॥

कुलालचक्रपर्यन्तं भ्रमत्येष यथेश्वरः।

करोत्येष यथा रात्रिं विमुञ्चन्नेदिनीं द्विजाः॥ ३९॥

हे विप्रेन्द्रो! इन सप्तद्वीपों में सभी कालों में सूर्य दिन के मध्यभाग अवस्थित है एवं रात्रि के अर्धभाग में सदा सम्पुख रहता है। हे विप्रेन्द्रो! कुम्हार के चक्र के छोर के

समान सभी दिशाओं तथा विदिशाओं में भी सभी समय सूर्य अपने उदय और अस्त होने के लिए सदा सम्पुख रहता है। यह इक्षर सूर्य भ्रमण करता हुआ संपूर्ण पृथ्वी को छोड़ता रहता है और दिवस तथा रात्रि को करता है।

दिवाकरकरैरतपूरितं भुवनत्रयम्।

त्रैलोक्यं कथितं सद्भिलोकानां मुनिपुंगवाः॥ ४०॥

इस प्रकार ये तीनों भुवन सूर्य की किरणों से व्याप्त हैं। हे मुनिश्रेष्ठो! विद्वानों ने (समस्त) लोगों के सामने इस त्रैलोक्य का वर्णन किया है।

आदित्यमूलमखिलं त्रैलोक्यं नात्र संशयः।

भवत्यस्माज्जगत्सर्वं सदेवासुरमानुषम्॥ ४१॥

स्त्रेन्द्रोपेन्द्रचन्द्राणां विप्रेन्द्राणां दिवोकसाम्।

द्युतिमान्द्युतिमत्कृत्स्नमजयत्सर्वलौकिकम्॥ ४२॥

सम्पूर्ण त्रिलोक का मूल यह आदित्य है, इसमें संशय नहीं। इनसे से देवता, असुर तथा मनुष्यों से युक्त सम्पूर्ण जगत् उत्पन्न होता है। रुद्र, इन्द्र, उपेन्द्र, चन्द्रमा एवं श्रेष्ठ विप्रेन्द्र तथा समस्त देवताओं की कान्ति से युक्त यह सूर्य समस्त जगत् को कान्तिमान् करते हुए समस्त लोकों को जीत रहा है।

सर्वात्मा सर्वलोकेशो महादेवः प्रजापतिः।

सूर्य एष तु लोकस्य मूलं परमदेवतम्॥ ४३॥

द्वादशान्ये तथादित्या देवास्ते येऽधिकारिणः।

निर्वहन्ति वदन्यस्य तदंशा विष्णुमूर्तयः॥ ४४॥

इसलिए सूर्य ही सब का आत्मा, सभी लोकों का स्वामी, प्रजापति, महान् देव, तीनों लोकों के मूल और परम देवता है। वस्तुतः द्वादश आदित्य और अन्य बारह अधिकारी रूप देवता हैं, वे उसी सूर्य के अंशभूत और विष्णु के मूर्तिरूप हैं। वे उन्हीं के कार्य को सम्पादित करते हैं।

सर्वे नमस्यन्ति सहस्रबाहुं गन्धर्वयक्षोरगकिन्नराद्याः।

यजन्ति यज्ञैर्विविधैर्भुनीन्द्राश्छन्दोमयं ब्रह्मयमं पुराणम्॥ ४५॥

इसी कारण गन्धर्व, यक्ष, नाग तथा किन्नर आदि सभी सहस्रबाहु (हजारों किरणों वाले) सूर्य को नमस्कार करते हैं। मुनीन्द्रगण विविध यज्ञों द्वारा छन्दोमय एवं ब्रह्मस्वरूप पुरातन सूर्य देव का यजन करते हैं।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशविन्यास नाम

एकचत्वारिंशोऽध्यायः॥ ४१॥

द्वाचत्वारिंशोऽध्यायः (पुवनकोश विन्यास)

सूत उवाच

स ख्योऽधिष्ठितो देवैरादित्यैर्मुनिभिस्तथा।
गन्धर्वैरप्सरोग्भिश्च ग्रामणीसर्पराक्षसैः॥१॥

सूतजी ने कहा— सूर्य का वह प्रसिद्ध रथ देवों, आदित्यों मुनियों, गन्धर्वों, अप्सराओं, श्रेष्ठ सर्पों तथा राक्षसों से अधिष्ठित है।

धातार्यमा च मित्रश्च वरुणः शक्र एव च।
विवस्वानश्च पूषा च पर्जन्यश्चांशुरेव च॥२॥
भगस्त्वष्टा च विष्णुश्च द्वादशैते दिवामराः।
आप्याययति वै भानुर्वसन्तादित्वा वै क्रमात्॥३॥

धाता, अर्यमा, मित्र, वरुण, इन्द्र, विवस्वान्, पूषा, पर्जन्य, अंशु, भग, त्वष्टा तथा विष्णु— ये बारह आदित्य हैं। उन्हें क्रमशः वसन्त आदि ऋतुओं में सूर्य आप्यायित करते हैं।

पुलस्त्यः पुलहश्चात्रिर्वसिष्ठश्चाङ्गिरा भृगुः।
भरद्वाजो गौतमश्च कश्यपः ऋतुरेव च॥४॥
जमदग्निः कौशिकश्च मुनयो ब्रह्मवादिनः।
स्तुवन्ति देवं विविधैश्छन्दोभिस्तु यथाक्रमम्॥५॥

पुलस्त्य, पुलह, अत्रि, वसिष्ठ, अङ्गिरा, भृगु, भरद्वाज, गौतम, कश्यप, ऋतु, जमदग्नि तथा कौशिक— ये ब्रह्मवादी मुनि अनेक प्रकार के स्तुतिमंत्रों द्वारा क्रमशः सूर्यदेव की स्तुति करते हैं।

रथकृत् रथीजाश्च रथचित्रः सुबाहुकः।
रथस्वनोऽथ वरुणः सुषेणः सेनजित्त्वा॥६॥
ताक्ष्यश्चारिष्टनेमिश्च कृत्तजित् सत्यजित्त्वा।
ग्रामण्यो देवदेवस्य कुर्वतिऽभीपुसंग्रहम्॥७॥

रथकृत्, रथीजा, रथचित्र, सुबाहुक, रथस्वन, वरुण, सुषेण, सेनजित्, ताक्ष्य, अरिष्टनेमि, रथजित् और सत्यजित्— ये (बारह) ग्रामणी, देवों के देव सूर्य की रथियों का संग्रह किया करते हैं।

अथ हेतिः प्रहेतिश्च पौश्वेयो वधस्तथा।
सर्पो व्याघ्रस्तथाप्यश्च वातो विद्युर्दिवाकरः॥८॥
ब्रह्मोपेतश्च विप्रेन्द्रा यज्ञोपेतस्तथैव च।
राक्षसप्रवरा ह्येते प्रयान्ति पुरतः क्रमात्॥९॥

हे मुनिगण! हेति, प्रहेति, पौरुषेय, वध, सर्प, व्याघ्र, आप, वात, विद्युत्, दिवाकर, ब्रह्मोपेत और यज्ञोपेत— ये (बारह) श्रेष्ठ राक्षस क्रम से सूर्य के आगे-आगे चलते हैं।

वासुकिः कङ्कनीलश्च तक्षकः सर्पपुङ्गवः।
एलापत्रः शङ्खपालस्तथैरावतसंज्ञितः॥१०॥
धनञ्जयो महापद्मस्तथा कर्कोटकं द्विजाः।
कम्बलोच्चतश्छैव वहन्वेनं यथाक्रमम्॥११॥

हे द्विजो! वासुकि, कङ्कनील, तक्षक, सर्पपुङ्गव, एलापत्र, शंखपाल, ऐरावत, धनञ्जय, महापद्म, कर्कोटक, कम्बल तथा अक्षतर— ये (बारह) नाग क्रमशः इन सूर्यदेव का वहन करते हैं।

तुम्बुर्नारदो हाहाहृहृक्विश्रावसुस्तथा।
उग्रसेनोऽथ सुश्चिरर्वावसुस्तथापराः॥१२॥
चित्रसेनस्तथोर्णाधुश्चराराष्ट्रो द्विजोत्तमाः।
सूर्यवर्चा द्वादशैते गन्धर्वा गायनावराः॥१३॥
गायन्ति गानैर्विक्वैर्षानु षड्जादिभिः क्रमात्।

हे मुनिश्रेष्ठो! तुम्बुरु, नारद, हाहा, हृहृ, विश्रावसु, उग्रसेन, वसुरुचि, अर्वावसु, चित्रसेन, उर्णायु, धृतराष्ट्र और सूर्यवर्चा— ये (बारह) श्रेष्ठ गायन करने वाले गन्धर्व हैं। ये क्रमशः षड्ज आदि स्वरों के द्वारा विविध प्रकार के गीतों से सूर्य के समीप गान करते रहते हैं।

ऋतुस्थलाप्सरोवर्या त्वान्या पुञ्जिकस्थला॥१४॥
मेनका सहजन्त्या च प्रम्लोचा च द्विजोत्तमाः।
अनुम्लोचा च विश्वाची घृताची चोर्वशी तथा॥१५॥
अन्य च पूर्वचितिः स्याद्रप्सा चैव तिलोत्तमा।
ताण्डवैर्विक्वैरेन वसन्तादिषु वै क्रमात्॥१६॥
तोषयन्ति महादेवं भानुमात्मानमव्ययम्।

हे द्विजोत्तमो! अप्सराओं में श्रेष्ठ अप्सरा— ऋतुस्थला, पुञ्जिकस्थला, मेनका, सहजन्त्या, प्रम्लोचा, अनुम्लोचा, घृताची, विश्वाची, उर्वशी, पूर्वचिति, अन्या और तिलोत्तमा— ये (बारह) अप्सराएँ वसन्त आदि ऋतुओं में क्रमशः विविध ताण्डव-नृत्यों से इन अव्यय, आत्मस्वरूप महादेव भानु को प्रसन्न करती हैं।

एवं देवा वसन्त्येकं द्वौ द्वौ मासौ क्रमेण तु॥१७॥
सूर्यमाप्यायथन्त्येते तेजसा तेजसां निधिम्।
प्रथितैस्त्वैर्चोभिस्तु स्तुवन्ति मुनयो रविम्॥१८॥

गन्धर्वाप्सरसश्चैनं नृत्यगेयैरुपासते।

ग्रामणीयक्षभूतानि कुर्वन्तिऽभीषुसंग्रहम्॥ १९॥

इस प्रकार ये देवता क्रमशः दो-दो महीनों में सूर्य में प्रतिष्ठित रहते हैं और तेजोनिधि सूर्य को अपने तेज से आप्यायित करते हैं। (रथस्थित) मुनिगण अपने द्वारा रचित स्तुतियों से सूर्य की स्तुति करते हैं और अप्सराएँ एवं गन्धर्व नृत्य तथा गीतों के द्वारा इनकी उपासना करते हैं। ग्रामणी, यक्षादि भूतगण उन से रश्मियों का संग्रह करते हैं।

सर्पा वहन्ति देवेशं यातुषानाः प्रयान्ति च।
वालखिल्या नयन्त्यस्तं परिचार्योदयाश्रुविम्॥ २०॥

एते तपन्ति वर्षन्ति भान्ति वान्ति सृजन्ति तु।

भूतानामशुभं कर्म व्यपोहन्तीति कीर्तिताः॥ २१॥

संपाण देवेश सूर्य को वहन करते हैं और राक्षस (उनके आगे-आगे) चलते हैं। वालखिल्य मुनि सूर्य को आवृतकर उदय से अस्त तक ले जाते हैं। ये (पूर्वोक्त द्वादश आदित्य) तपते, बरसते, प्रकाश करते, बहते एवं सृष्टि करते हैं। ये प्राणियों के अशुभ कर्मों को दूर करते हैं, ऐसा कहा गया है।

एते सहैव सूर्येण भ्रमन्ति दिवि भानुषाः।

विमाने च स्थिता नित्यं कामगे वातरंहसि॥ २२॥

वर्षन्त्यश्च तपन्त्यश्च द्वादयन्त्यश्च वै क्रमात्।

गोपायन्तीह भूतानि सर्वाणीह युगक्रमात्॥ २३॥

ये आकाश में सूर्य के साथ ही भ्रमण करते हैं। ये नित्य कामचारो तथा वायु के समान गति वाले विमान पर स्थित रहते हैं। ये क्रमशः (ऋतु अनुसार) वर्षा, ताप एवं प्रजा को आनन्द प्रदान करते हुए प्रलयपर्यन्त सभी प्राणियों की रक्षा करते हैं।

एतेषामेव देवानां यथावीर्यं यथातपः।

यथायोगं यथासत्त्वं स एष तपति प्रभुः॥ २४॥

ये प्रभु सूर्य इन्हीं देवों के वीर्य, तप, योग और बल के अनुसार प्रत्येक को ताप देते हैं।

अहोरात्रव्यवस्थानकारणं स प्रजापतिः।

पितृदेवमनुष्यादीन्स सदाप्यायश्रुविः॥ २६॥

तत्र देवो महादेवो भास्वानसङ्क्षान्महेश्वरः।

भासते वेदविदुषां नीलश्रीवः सनातनः॥ २७॥

स एष देवो भगवान्परमेष्ठी प्रजापतिः।

स्थानं तद्दिदुरादित्ये वेदज्ञा वेदविग्रहाः॥ २८॥

दिन और रात्रि की व्यवस्था के कारणरूप वे प्रजापति सूर्य पितरों, देवों तथा मनुष्यादि सभी को सदा तृप्त करते हैं। वेदविदों के (जेय) सनातन, नीलकंठ, साक्षात् देव महादेव महेश्वर ही सूर्यरूप में भासित होते हैं। वही यह देव भगवान् परमेष्ठी प्रजापति हैं। उस आदित्य में वह स्थान वेदविग्रही वेदज्ञ जानते हैं।

इति श्रीकूर्मपुराणे पूर्वभागे द्वाचत्वारिंशोऽध्यायः॥४२॥

त्रिचत्वारिंशोऽध्यायः

(भुवनकोश विन्यास)

सुत उवाच

एषमेव महादेवो देवदेवः पितामहः।

करोति नियतं कालं कालात्मा ह्यैश्वर्यं तनुः॥ १॥

सुतजी बोले— इस प्रकार ये देवाधिदेव महादेव सब के पितामह सूर्यदेव कालस्वरूप होकर नियत काल तक (स्वयं) ईश्वरीय शरीरों को धारण करते हैं।

तस्या ये रश्मयो विप्राः सर्वलोकप्रदीपकाः।

तेषां श्रेष्ठाः पुनः सप्तरश्मयो गृहमेधिनः॥ २॥

हे विप्रो! सभी लोकों में प्रदीपस्वरूप उनकी जो रश्मियाँ हैं, उनमें भी ग्रहों की उत्पादिका होने से सात रश्मियाँ अत्यन्त श्रेष्ठ हैं।

सुषुप्तो हरिकेशश्च विश्वकर्मा तथैव च।

विश्वश्रवाः पुष्कान्यः संयद्सुरतः परः॥ ३॥

अर्वावसुरिति ख्यातः स्वरकः सप्त कीर्तिताः।

सुषुम्नः सूर्यरश्मिस्तु पुष्पाति शिशिरश्रुतिम्॥ ४॥

सुषुम्न, हरिकेश, विश्वकर्मा, विश्वव्याचा, संयद्सु, अर्वावसु तथा स्वरक— ये सात रश्मियाँ कही गयी हैं। सुषुम्न नामक सूर्य की रश्मि चन्द्रमा की कान्ति को पुष्ट करती है।

तिर्वर्गूर्ध्वप्रचारोऽसौ सुषुम्नः परिपठ्यते।

हरिकेशस्तु यः प्रोक्तो रश्मिर्नक्षत्रपोषकः॥ ५॥

विश्वकर्मा तथा रश्मिर्बुधं पुष्पाति सर्वदा।

विश्वश्रवास्तु यो रश्मिः शुक्रं पुष्पाति नित्यदा॥ ६॥

यह सुषुम्न रश्मि तिरछे रूप से ऊपर की ओर गमन करने वाली बताई गई है। हरिकेश नामक जो रश्मि कही

गयी है, वह नक्षत्रों का पोषण करती है। विश्वकर्मा नामक रश्मि सदा बुधग्रह का पोषण करती है। विश्वव्याचा नाम की जो रश्मि है, वह नित्य शुक्र का पोषण करती है।

संयद्भूमिरिति ख्यातो यः पुष्पाति स लोहितम्।
बृहस्पतिं सुपुष्पाति रश्मिर्वावसुः प्रभुः॥७॥

संयद्भु नाम से प्रसिद्ध जो रश्मि है, वह मंगल का पोषण करती है और प्रभावशाली अर्वावसु नामक रश्मि बृहस्पति का अच्छे प्रकार पोषण करती है।

शनैश्चरं प्रपुष्पाति सप्तमस्तु स्वरस्तथा।
एवं सूर्यप्रभावेण सर्वा नक्षत्रतारकाः॥८॥
वर्द्धने वर्द्धिता नित्यं नित्यमाप्याययन्ति च।
दिव्यानां पार्विवानाञ्च नैशानाञ्चैव नित्यशः॥९॥
आदानात्रित्यमादित्यस्तेजसां तमसामपि।

सप्तम स्वर नामक रश्मि शनिश्चर का पोषण करती है। इस प्रकार सूर्य के प्रभाव से सभी नक्षत्र एवं तारागण नित्य वृद्धि को प्राप्त होते हैं और वृद्धि प्राप्त कर नित्य (अन्य पदार्थों को) आप्यायित करते हैं। द्युलोक, पृथ्वीलोक एवं निशा-सम्बन्धी तेजसमूह और अन्धकार का नित्य आदान (ग्रहण) करने के कारण उन्हें आदित्य कहा जाता है।

आदत्ते स तु नाडीनां सहस्रेण सप्ततः॥१०॥
नादेयं चैव सामुद्रं कौप्यं चैव सहस्रदृक्।
स्थावरं जङ्गमञ्चैव यद्य कुल्यादिकं पयः॥११॥
तस्य रश्मिसहस्रानु शीतवर्षोष्णनिश्ववम्।
तासाञ्जतुःशता नाड्यो वर्षने चित्रमूर्तयः॥१२॥

वह सूर्य अपनी हजारों नाड़ियों (किरणों) द्वारा चारों ओर से नदियों, समुद्रों, कूपों, स्थावर तथा जङ्गम और नहरों आदि के जल को ग्रहण करता है। उसकी हजारों रश्मियाँ शीत, वर्षा एवं उष्णता को स्रवित करने वाली हैं और उनमें विचित्र मूर्तिस्वरूपा चार सौ किरणें वर्षा करती हैं।

चन्द्रगच्छैव गाह्यञ्च काञ्चनाः शतनास्तथा।
अमृता नामतः सर्वा रश्मयो वृष्टिसर्जनाः॥१३॥
हिमोद्धताश्च ता नाड्यो रश्मयो निःसृताः पुनः।
रेष्यो मेष्यश्च वास्यश्च ह्यदित्यः सर्जनास्तथा॥१४॥

चन्द्रगा, गाहा, काञ्चना और शतना— ये अमृत नाम वाली सभी रश्मियाँ वृष्टिसर्जक हैं। हिमोद्धत ये नाड़ियाँ पुनः रश्मिरूप में निःसृत होती हैं। वे रेषी, मेषी, वासी, ह्यदिनी तथा सर्जना नाम वाली हैं।

चन्द्रास्ता नामतः सर्वाः पीतास्ताः स्युर्गर्भस्तयः।
शुक्लाश्च कुंकुमाश्चैव गावो विभ्रभृतस्तथा॥१५॥
शुक्लास्ता नामतः सर्वास्त्रिविधा वर्मसर्जनाः।
समं विभर्ति ताभिः स मनुष्यपितृदेवताः॥१६॥

ये सभी रश्मियाँ पीत वर्ण की और चन्द्रा नाम वाली हैं; शुक्ला, कुंकुमा और विभ्रभृत् नामक सभी रश्मियों का नाम शुक्ला है। ये तीन प्रकार की रश्मियाँ धूप की सृष्टि करने वाली हैं। वे सूर्यदेव उनके द्वारा समान-रूप से मनुष्यों, पितरों तथा देवताओं का पोषण करते हैं।

मनुष्यानीष्येनेह स्वधया च पितृनपि।
अमृतेन सुरान्सर्वास्त्रीस्त्रिभस्तर्यवत्यसौ॥१७॥

ये मनुष्यों को औषध द्वारा, पितरों को स्वधा द्वारा और देवताओं को अमृत के द्वारा— इस प्रकार तीनों को तीन पदार्थों द्वारा तृप्त करते हैं।

वसन्ते ग्रीष्मके चैव षड्भिः स तपति प्रभुः।
शरदपि च वर्षास्तु चतुर्भिः संप्रवर्षति॥१८॥
हेमने शिशिरे चैव हिममुत्सृजति त्रिभिः।
वरुणो माघमासे तु सूर्यः पूषा तु फाल्गुने॥१९॥

वे प्रभु वसन्त एवं ग्रीष्म ऋतु में छः किरणों द्वारा तपते हैं। शरद् और वर्षा ऋतु में चार रश्मियों के द्वारा वर्षा करते हैं तथा हेमन्त एवं शिशिर ऋतु में तीन रश्मियों से हिमपात करते हैं। सूर्य माघ मास में वरुण और फाल्गुन में पूषा कहलाते हैं।

चैत्रे मासे स देवेशो धाता वैशाखतापनः।
ज्येष्ठे मासे भवेदिन्द्रः आषाढे तपते रविः॥२०॥
विवस्वान् श्रावणे मासि ग्रीष्टपक्षां भगः स्मृतः।
पर्जन्यश्चाश्विने मासि कार्तिके मासि भास्करः॥२१॥
मार्गशीर्षे भवेन्मित्रः पौषे विष्णुः सनातनः।

वे चैत्र मास में देवेश, वैशाख में धाता, ज्येष्ठ मास में इन्द्र तथा आषाढ में रवि नाम वाले होकर ताप देते हैं। वे श्रावण में विवस्वान् तथा भाद्रपद मास में भग कहे जाते हैं। आश्विन मास में पर्जन्य, कार्तिक में त्वष्टा, मार्गशीर्ष में मित्र और पौष में सनातन विष्णु कहलाते हैं।

पञ्चरश्मिसहस्राणि वरुणस्यार्ककर्मणि॥२२॥
षड्भिः सहस्रैः पूषा तु देवेशः सप्तभिस्तथा।
धाताष्टभिः सहस्रैस्तु नवभिश्च शतक्रतुः॥२३॥
विवस्वान्दशभिः पाति पात्येकादशभिर्भगः।

सूर्य के कार्य सम्पादन में वरुण (नामक सूर्य) पाँच हजार रश्मियों द्वारा, पूषा छः हजार, देवेश सात हजार, धाता आठ हजार, शतक्रतु इन्द्र नौ हजार, विवस्वान् दस हजार और भग की ग्यारह हजार रश्मियों से पालन (सहयोग) करते हैं।

सप्तभिस्तपते मित्रस्त्वष्टा चैवाष्टभिस्तपेत्॥ २४॥

अर्यमा दशभिः पाति पर्जन्यो नवभिस्तथा॥

षड्भो रश्मिसहस्रैस्तु विष्णुस्तपति विश्वेषु॥ २५॥

मित्र नामक सूर्य सात हजार रश्मियों से तपते हैं और त्वष्टा आठ हजार रश्मियों से ताप देते हैं। अर्यमा दस हजार रश्मियों से और पर्जन्य नौ हजार रश्मियों पालन करते हैं। विश्व को धारण करने वाले, विष्णु (नामक सूर्य) छः हजार रश्मियों से तपते हैं।

वसन्ते कपिलः सूर्यो ग्रीष्मे काञ्चनसप्रभः।

श्वेतो वर्षासु विज्ञेयः पाण्डुरः शरदि प्रभुः॥ २६॥

प्रभु सूर्य वसन्त ऋतु में कपिल (भूरे) वर्ण के, ग्रीष्म में सुवर्ण के समान, वर्षा में श्वेत, शरद में पाण्डुर (सफेद-मिश्रित पोले) रंग के प्रतीत होते हैं।

हेमन्ते ताप्रवर्णः स्याच्छिशिरे लोहितो रविः।

ओष्धीषु कल्पां धन्ते स्वधामपि पितृव्यम्॥ २७॥

सूर्योऽमरेष्वमृतं तु त्रयं त्रिषु नियच्छति।

हेमन्त में ताँबे के समान वर्ण वाले और शिशिर में सूर्य लोहित (लाल) वर्ण के होते हैं। सूर्य ओषधियों में रश्मियों का आधान करते हैं। पितरों को स्वधा और देवताओं को अमृतत्व — इस प्रकार तीनों में तीन पदार्थ प्रदान करते हैं।

अन्ये चाष्टौ ब्रह्मा ज्ञेयाः सूर्येणाधिष्ठिता द्विजाः॥ २८॥

चन्द्रमाः सोमपुत्रश्च शुक्रश्चैव बृहस्पतिः।

भौमो मन्दस्तथा राहुः केतुमानपि चाष्टमः॥ २९॥

हे द्विजे! अन्य आठ ग्रहों को सूर्य से अधिष्ठित जानना चाहिये। चन्द्रमा, चन्द्रमा का पुत्र बुध, शुक्र, बृहस्पति, मंगल, शनि, राहु तथा आठवाँ केतुमान् ग्रह है।

सर्वे ध्रुवे निबद्धा वै ब्रह्मास्ते वातरश्मिभिः।

ध्राम्यमाणा यथायोगं भ्रमन्त्यनु दिवाकरम्॥ ३०॥

ध्रुव में आबद्ध वे सभी ग्रह वातरश्मियों के द्वारा भ्रमण करते हुए यथास्थान सूर्य की परिक्रमा करते हैं।

अस्मात्प्रवृत्तानि वातचक्रेरितास्तथा।

यस्माद्ब्रह्मति तान्वायुः प्रवहस्तेन स स्मृतः॥ ३१॥

वायु चक्र द्वारा प्रेरित वे ग्रह अस्मात्प्रवृत्त के समान भ्रमण करते हैं। चूँकि वायु उनका वहन करती है, इसलिये उसे 'प्रवह' कहा गया है।

रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः।

वामदक्षिणतो युक्ता दश तेन क्षपाकरः॥ ३२॥

वीथ्याभ्रयाणि चरति नक्षत्राणि रविर्यथा।

ह्यसकृद्धी तु विप्रेन्द्रा ध्रुवाभाराणि सर्वदा॥ ३३॥

सोम का रथ तीन चक्रों वाला है। उसके वाम और दक्षिण भाग में कुन्द पुष्प के समान धवल वर्ण वाले दस अश्व जुते हुए हैं। इसी रथ से निशाकर चन्द्रमा सूर्य के समान (अपनी) कक्षा में स्थित होकर नक्षत्रों के मध्य परिचर्या करता है। हे विप्रेन्द्रो! चन्द्रमा में क्रमशः हास और वृद्धि सदा ध्रुव के आधार पर होती रहती है।

स सोमः शुक्लपक्षे तु भास्करे परतः स्थिते।

आपूर्यते परस्थाने सततञ्चैव ताः प्रभाः॥ ३४॥

शुक्लपक्ष में सूर्य पर भाग में स्थित रहने पर उसकी प्रभाराशि से वह सोम (चन्द्रमा) पर-भाग के अन्त में निरन्तर आपूरित होता रहता है।

क्षीणं पीतं सुरैः सोममाप्याययति नित्यदा।

एकेन रश्मिना विप्राः सुषुम्लाख्येन भास्करः॥ ३५॥

एषा सूर्यस्य वीर्येण सोमस्याप्यायिता तनुः।

पौर्णमास्यां स दृश्येत संपूर्णो दिवसक्रमात्॥ ३६॥

हे विप्रे! देवताओं द्वारा पान किये जाने के कारण क्षीण हुए चन्द्रमा को सूर्य सुषुम्ला नामक एक ही किरण से नित्य आप्यायित करते हैं। सूर्य के तेज से आप्यायित चन्द्रमा का यह शरीर (पुष्ट होकर) दिन के क्रमानुसार पूर्णिमा को सम्पूर्ण रूप से दिखायी देता है।

संपूर्णमर्द्धमासेन तं सोमममृतत्वकम्।

पिबन्ति देवता विप्रा यतस्तेऽमृतभोजनाः॥ ३७॥

हे विप्रे! आधे महीने तक देवता लोग उस अमृतस्वरूप सम्पूर्ण सोम का पान करते हैं, क्योंकि वे अमृत का भोजन करने वाले होते हैं।

ततः पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके।

अपराह्णे पितृगणा जघन्यं पर्युपासते॥ ३८॥

पिबन्ति हिलवं कालं शिष्टा तस्य कला तु या।

सुषामृतमवीं पुण्यां ताभिन्दोरमृतत्विकाम्॥ ३९॥

तदनन्तर पंद्रहवें भाग के क्षीण हो जाने पर कुछ कलात्मक भाग शेष बच जाने पर अपराह्न में पितृगण उस भाग का सेवन करते हैं। चन्द्रमा की अवशिष्ट अमृतस्वरूपिणी, सुधामयी तथा पवित्र कला का पितृगण दो लव (काल-विशेष निमेष) तक पान करते हैं।

निःसृतं तदभावास्यां गभस्तिभ्यः स्वघामृतम्।
मासतृप्तिमवाश्यन्ति पितरः सन्ति निर्वृताः॥४०॥
न सोमस्य विनाशः स्यात्सुधा चैव सुपीयते।
एवं सूर्यनिमित्तोऽस्य क्षयो वृद्धिश्च सत्तमाः॥४१॥

अमावस्या के दिन (चन्द्रमा की) किरणों से निकलने वाले स्वधारूपी अमृत का पान करने से पितृगण पूरे महीने तक तृप्त होकर निर्वृत हो जाते हैं। देवताओं के द्वारा अमृत का पान किये जाने पर भी चन्द्रमा का विनाश नहीं होता है। हे श्रेष्ठजनो! इस प्रकार सूर्य के कारण चन्द्रमा के क्षय एवं वृद्धि का क्रम चलता है।

सोमपुत्रस्य चाष्टाभिर्वाजिभिर्वायुवेगिभिः।
वारिजैः स्यन्दनो युक्तस्तेनासौ याति सर्वतः॥४२॥

सोमपुत्र (बुध) के रथ में वायु के समान वेगवान् और जल से उत्पन्न आठ घोड़े जुते रहते हैं। वह बुध उसीसे सर्वत्र गमन करता है।

शुक्रस्य भूमिजैरश्वैः स्यन्दनो दशभिर्वृतः।
अष्टभिश्चापि भौमस्य रथो हैमः सुशोभनः॥४३॥
बृहस्पते रथोऽष्टमृगः स्यन्दनो हेमनिर्मितः।
रथो रूप्यमयोऽष्टमृगो मन्दस्यायसनिर्मितः॥४४॥
स्वर्मानिर्भास्कारेण तवाष्टाभिर्हयैर्वृतः।

एते महाप्रहाणां वै समाख्याता स्वाश्च वै॥४५॥

शुक्र का रथ भूमि से उत्पन्न दस घोड़ों से और मंगल का स्वर्णमय अत्यन्त सुन्दर रथ आठ घोड़ों से युक्त रहता है। बृहस्पति का भी आठ घोड़ों से युक्त रथ स्वर्णनिर्मित है। शनि का लोहे से निर्मित रथ रूप्यमय है और आठ घोड़ों से संयुक्त रहता है। सूर्य के शत्रु राहु का रथ भी आठ अश्वों से युक्त है। इस प्रकार महाग्रहों के रथों का वर्णन किया गया है।

सर्वे ध्रुवे महात्माना निबद्धा वायुरश्मिभिः।
ब्रह्मर्षिताराधिष्यन्ति ध्रुवे बद्धान्यशेषतः।
ध्रमन्ति ध्रामयन्त्येनं सर्वाण्यनिलरश्मिभिः॥४६॥

ये सभी महाग्रह वायु की रश्मियों के द्वारा ध्रुव में आबद्ध हैं। सभी ग्रह, नक्षत्र और तारागण भी ध्रुव में पूर्णतः निबद्ध होकर वायु की रश्मियों द्वारा भ्रमण करते हैं और भ्रमण कराते रहते हैं।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशे
त्रिचत्वारिंशोऽध्यायः॥४३॥

चतुश्चत्वारिंशोऽध्यायः
(भुवनकोश विन्यास)

सूत उवाच

ध्रुवादूर्ध्वं महर्लोकः कोटियोजनविस्तृतः।
कल्पाधिकारिणस्तत्र संस्थिता द्विजपुङ्गवाः॥१॥

सूतजी बोले— हे द्विजश्रेष्ठो! ध्रुव के ऊपर एक करोड़ योजन विस्तार वाला महर्लोक है। वहाँ कल्प के अधिकारी ही निवास करते हैं।

जनलोको महर्लोकस्तथा कोटिद्वयात्मकः।
सनकाद्यास्तथा तत्र संस्थिता ब्रह्मणः सुताः॥२॥
जनलोकस्तपोलोकः कोटित्रयसमन्वितः।
वैराजास्तत्र वै देवाः स्थिता दाहविवर्जिताः॥३॥

इसी प्रकार महर्लोक से ऊपर दो करोड़ योजन विस्तृत जनलोक है। वहाँ ब्रह्मा के (मानस) पुत्र सनकादि रहते हैं। जनलोक से ऊपर तपोलोक तीन करोड़ योजन वाला है। वहाँ संतापमुक्त वैराज नामक देवता रहते हैं।

प्राजापत्यास्तत्यलोकः कोटिषट्केन संयुतः।
अपुनर्मारको नाम ब्रह्मलोकस्तु स स्मृतः॥४॥
अत्र लोकगुर्ध्वं विष्णुत्मा विश्वभावनः।
आस्ते स योगिभिर्नित्यं पीत्वा योगामृतं परम्॥५॥

प्राजापत्य लोक के ऊपर छः करोड़ योजन का सत्यलोक है। यह अपुनर्मारक (पुनः मृत्यु न देने वाला) नामक ब्रह्मलोक कहा गया है। यहाँ विश्वत्मा, विश्वभावन, लोकगुरु ब्रह्मा परम योगामृत का पानकर योगियों के साथ नित्य वास करते हैं।

वसन्ति यतयः ज्ञान्ता नैष्ठिका ब्रह्मचारिणः।
योगिनस्तापसाः सिद्धा जापकाः परमेष्ठिनः॥६॥
द्वारं तद्योगिनामेकं गच्छतां परमं पदम्।
तत्र गत्वा न शोचन्ति स विष्णुः स च शंकरः॥७॥

शान्त स्वभाव वाले यतिगण, नैष्ठिक ब्रह्मचारी, योगी, तपस्वी, सिद्ध तथा परमेष्ठी का जप करने वाले यहाँ निवास करते हैं। परमपद को प्राप्त करने वाले योगियों का वह एकमात्र द्वार है। वहाँ पहुँचकर जीव शोक नहीं करते हैं। वही विष्णु और वही शंकर है।

सूर्यकोटिप्रतीकाशं पुरं तस्य दुरासदम्।

न मे वर्णयितुं शक्यं ज्वालामालासमाकुलम्॥८॥

तत्र नारायणस्यापि भवनं ब्रह्मणः पुरे।

श्रेते तत्र हरिः श्रीमान्योगी मायामयः परः॥९॥

करोड़ों सूर्य के समान उस का पुर अत्यन्त दुर्गम है। अग्निशिखा की मालाओं से व्याप्त उस पुर का वर्णन करना मेरे लिए संभव नहीं है। ब्रह्म के उस पुर में नारायण का भी भवन है। वहाँ मायामय परम योगी श्रीयुक्त हरि शयन करते हैं।

स विष्णुलोकः कथितः पुनरावृत्तिवर्जितः।

यान्ति तत्र महात्मानो ये प्रपन्ना जनार्दनम्॥१०॥

ऊर्ध्वं तदब्रह्मसदनापुरं ज्योतिर्मयं शुभम्।

वह्निना च परिक्षिप्तं तत्रास्ते भगवान् हरः॥११॥

देव्या सह महादेवश्छिन्त्यमानो मनीषिभिः।

योगिभिः शतसाहस्रैर्भूतैश्च संवृतः॥१२॥

पुनर्जन्म से रहित वह विष्णुलोक कहा गया है। जो जनार्दन के शरणागत हैं, वे महात्मा वहाँ जाते हैं। उस ब्रह्म-सदन से ऊपर एक ज्योतिर्मय, अग्नि से परिव्याप्त कल्याणकारी पुर है। वहाँ सैंकड़ों, हजारों योगियों, भूतों तथा रुद्रों से परिवृत, मनीषियों के द्वारा ध्यान किये जाते हुए वे भगवान् हर महादेव देवी पार्वती के साथ निवास करते हैं।

तत्र वे यान्ति निरता भक्ता वै ब्रह्मचारिणः।

महादेवपराः शान्तास्तापसाः सत्यवादिनः॥१३॥

निर्भमा निरहङ्काराः कामक्रोधविवर्जिताः।

अश्वन्ति ब्रह्मणा युक्ता रुद्रलोकः स वै स्मृतः॥१४॥

वहाँ वे ही उपासक भक्त जाते हैं जो ब्रह्मचारी, महादेवपरायण, शान्त, तपस्वी और सत्यवादी हैं, जो ममत्वरहित, अहंकारशून्य तथा कामक्रोध से वर्जित हैं। ब्रह्मज्ञानसम्पन्न हो इसका दर्शन कर पाते हैं। वही रुद्रलोक कहा गया है।

एते सप्त महालोकाः पृथिव्याः परिकीर्तिताः।

महातलादयश्छाद्यः पातालाः सन्ति वै द्विजाः॥१५॥

महातलं च पातालं सर्वरत्नोपशोभितम्।

प्रासादैर्विविधैः शुभ्रैर्देवतायतनैर्युतम्॥१६॥

हे द्विजो! ये सात पृथ्वी के महालोक कहे गये हैं। (पृथ्वी के) अधोभाग में महातल आदि पाताल हैं। महातल नामक पाताल सभी रत्नों से सुशोभित और अनेक प्रकार के महलों और शुभ्र देवालयों से युक्त है।

अननेन च संयुक्तं मुचुकुन्देन धीमता।

नृपेण बलिना चैव पातालं स्वर्गवासिना॥१७॥

शैलं रसातलं शार्करं हि तलातलम्।

पीतं सुतलमित्युक्तं नितलं विद्रुमप्रभम्॥१८॥

यह अनन्त (नाग), धीमान् मुचुकुन्द एवं पाताल-स्वर्गवासी राजा बलि से युक्त है। हे विप्रो! रसातल पर्वतमय है, तलातल शंकरामय है। सुतल पीतवर्ण का नितल विद्रुम (मूँग) के समान चमक वाला कहा गया है।

सितं च वितलं प्रोक्तं तलञ्चैव सितेतरम्।

सुपर्णेन मुनिश्रेष्ठास्तथा वासुकिना शुभम्॥१९॥

रसातलमिति ख्यातं त्वान्यैश्च निषेवितम्।

विरोचनहिरण्यक्षतारकाद्यैश्च सेवितम्॥२०॥

तलातलमिति ख्यातं सर्वशोभासमन्वितम्।

वितल श्वेत वर्ण का और तल अश्वेत वर्ण का कहा गया है। हे मुनिश्रेष्ठो! शुभ रसातल गरुड़, वासुकि तथा अन्य (महात्माओं) से सेवित है। विरोचन, हिरण्यक्ष तथा तक्षक आदि के द्वारा सेवित तलातल सर्वशोभासम्पन्न है।

वैनतेयादिभिश्चैव कालनेमिपुरोगमैः॥२१॥

पूर्वदेवैः समाकीर्णं सुतलञ्च तथा परैः।

नितलं यवनाद्यैश्च तारकाग्निमुखैस्तथा॥२२॥

सुतल वैनतेय आदि पक्षियों और कालनेमि आदि अन्य श्रेष्ठ असुरों से समाकीर्ण है। उसी प्रकार तारक, अग्निमुख आदि यवनों से नितल सेवित है।

जम्भकाद्यैस्तथा नागैः प्रह्लादेनासुरेण च।

वितलं चैव विख्यातं कम्बलाहीन्द्रसेवितम्॥२३॥

महाजम्बेन वीरेण हयश्रीवेण धीमता।

शंकुकर्णेन सम्पन्नं तथा नमुचिपूर्वकैः॥२४॥

तथान्यैर्विक्वैर्नागैस्तलञ्चैव सुशोभनम्।

तेषामथस्तावरकाः कूर्माद्याः परिकीर्तिताः॥२५॥

जम्भक आदि नागों से, असुर प्रह्लाद से और कम्बल नामक नागराज से सेवित वितल प्रसिद्ध है। यह महाजम्भ

और वीर धोमान् हयग्रीव से (भी सेवित) है। तल नामक पाताल शंक्रुर्ण से युक्त और प्रधान नमुचि आदि दैत्यों तथा अन्य विविध प्रकार के नागों से शोभित है। उन (पातालों) के नीचे कूर्म आदि नरक बताये गये हैं।

पापिनस्तेषु पच्यन्ते न ते वर्णयित्तु क्षमाः।
पातालानामध्यास्ते शेषाख्या वैष्णवी तनुः॥ २६॥
कालाग्निरुद्रो योगात्मा नारसिंहोऽपि माधवः।
योऽनन्तः पठ्यते देवो नागरूपी जनार्दनः।
तदाधारमिदं सर्वं स कालाग्नि समाश्रितः॥ २७॥

उन नरकों में पापी लोग यातना पाते हैं। उनका वर्णन नहीं किया जा सकता। पाताल लोक के नीचे शेष नामवाली वैष्णवी मूर्ति स्थित है, जिसे कालाग्निरुद्र, योगात्मा, नारसिंह, माधव, अनन्त, देव और नागरूपी जनार्दन भी कहते हैं। यह सब जगत् उन्हीं के आधार पर है और वे कालाग्नि के आश्रित हैं।

तमाविश्य महायोगी कालस्तद्ददन्वोषितः।
विषज्वालापण्ड्यो जगत् संहरति स्वयम्॥ २८॥

उस (कालाग्नि) में प्रविष्ट होकर और उसके मुख से उत्पन्न विष की ज्वालारूप होकर महायोगी ईश्वर काल स्वयं जगत् का संहार करते हैं।

सहस्रभारिप्रतिभः संहर्ता शंकरो भवः।
तामसी शाम्भवी मूर्तिः कालो लोकप्रकालनः॥ २९॥

हजारों भारक के समान, संहारकर्ता यह (काल) शंकर भव ही है। वह शम्भु की तामसी मूर्ति है। वही काल सब लोकों को प्रास करने वाला है।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यासे
चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

पञ्चचत्वारिंशोऽध्यायः
(भुवनकोश में पर्वतादिसंख्या)

सूत उवाच

एतद्ब्रह्माण्डमाख्यातं चतुर्दशविधं महत्।
अतः परं प्रवक्ष्यामि भूलोकस्यास्य निर्णयम्॥ १॥

सूतजी बोले— इस चौदह प्रकार के महान् ब्रह्माण्ड का वर्णन किया गया है। इसके बाद इस भूलोक के निर्णय (वृत्तान्त) को कहूँगा।

जम्बूद्वीपः प्रधानोऽयं प्लक्षः शाल्मलिरेव चा
कुशः क्रौञ्चश्च शक्रश्च पुष्कलौव सप्तमः॥ २॥
एते सप्त महाद्वीपाः समुद्रैः सप्तभिर्युताः।
द्वीपाद्वीपो महानुक्तः सागराद्यापि सागरः॥ ३॥

(भूलोक में) यह जम्बूद्वीप प्रधान है और प्लक्ष, शाल्मलि, कुश, क्रौञ्च, शक्र तथा सप्तम पुष्कर द्वीप है। ये सातों महाद्वीप सात समुद्रों से घिरे हुए हैं, एक द्वीप से दूसरा द्वीप तथा एक सागर से दूसरा सागर महान् बताया गया है।

क्षारोदक्षुरसोदक्य सुरोदक्य घृतोदकः।
दध्योदः क्षीरसलिलः स्वादूदक्येति सागराः॥ ४॥
पञ्चाशत्कोटिविस्तीर्णा सप्तमुद्रा बरा स्मृता।
द्वीपैश्च सप्तभिर्युक्ता योजनानां समन्तः॥ ५॥

क्षारोदक, इक्षुरसोदक, सुरोदक, घृतोदक, क्षीरोदक तथा स्वादूदक— ये (सात) समुद्र हैं। समुद्र सहित यह पृथ्वी पचास करोड़ योजन विस्तार वाली है। यह चारों ओर से सात द्वीपों से परिवेष्टित है।

जम्बूद्वीपः समस्तानां मध्ये चैव व्यवस्थितः।
तस्य मध्ये महामेरुर्विश्रुतः कनकप्रभः॥ ६॥
चतुरशीतिसाहस्रो योजनैस्तस्य चोच्छ्रयः।
प्रविष्टः षोडशायस्तादृशत्रिंशन्मूर्त्तिं विस्तृतः॥ ७॥

समस्त द्वीपों के मध्य में जम्बूद्वीप स्थित है। उसके बीच में स्वर्ण के समान प्रभा युक्त महामेरु प्रसिद्ध है। उसकी ऊँचाई चौरासी हजार योजन की है। नीचे की ओर यह सोलह योजन तक प्रविष्ट है और ऊपर की ओर बत्तीस योजन तक विस्तृत है।

मूले षोडशसहस्रो विस्तारस्तस्य सर्वतः।
भूपृथ्व्यास्य शैलोऽसौ कर्णिकारत्वेन संस्थितः॥ ८॥
हिमवान् हेमकूटश्च निष्कण्ठास्य दक्षिणे।
नीलः श्वेतश्च शृङ्गी च उत्तरे वर्षपर्वताः॥ ९॥

उस मेरु के मूल में चारों ओर सोलह हजार योजन का विस्तार है। यह पर्वत इस पृथ्वी रूप कमल की कर्णिका के रूप में अवस्थित है। इसके दक्षिणभाग में हिमवान्, हेमकूट तथा निषध और उत्तर में नील, श्वेत एवं शृङ्गी नामक वर्ष पर्वत स्थित हैं।

लक्षप्रमाणो द्वी मध्ये दशहीनास्तथापरे।
सहस्रद्वितीयोच्छ्रयास्तावद्विस्तारिणश्च ते॥ १०॥

इनमें दो (हिमालय एवं हेमकूट वर्षपर्वत) एक लाख योजन परिमाण वाले हैं और अन्य (वर्ष पर्वत) दसगुना कम विस्तार वाले हैं। इनकी ऊँचाई दो हजार योजन की है और उनका विस्तार (चौड़ाई) भी उतना ही है।

भारतं प्रथमं वर्षं ततः किम्पुरुषं स्मृतम्।

हरिवर्षं तथैवान्यन्मेरोर्दक्षिणतो द्विजाः॥ ११॥

रम्यकञ्चोत्तरं वर्षं तस्यैवानु हिरण्मयम्।

उत्तरे कुरुवृक्षैव यद्यन्ते भारतास्तथा॥ १२॥

हे द्विजो! मेरु के दक्षिण की तरफ प्रथम भारतवर्ष, तदनन्तर किंपुरुष वर्ष और फिर हरिवर्ष तथा अन्य स्थित हैं। उसके उत्तर में रम्यक, हिरण्मय एवं उत्तरकुरु वर्ष है। ये सभी भारतवर्ष के समान हैं।

नवसाहस्रमेकैकमेतेषां द्विजसत्तमाः।

इलावृतञ्च तन्मध्ये तन्मध्ये मेरुस्तच्छिन्नः॥ १३॥

मेरोश्चतुर्दशं तत्र नवसाहस्रविस्तारम्।

इलावृतं महाभागश्चत्वारस्तत्र पर्वताः॥ १४॥

हे द्विजश्रेष्ठो! इनमें से प्रत्येक नौ हजार योजन विस्तृत है। इनके मध्य में इलावृत वर्ष है और उसके भी बीच में उन्नत मेरु पर्वत है। हे महाभागो! वहाँ मेरु का विस्तार चौदह हजार है और नौ हजार योजन वाला इलावृत है। उसमें चार पर्वत हैं।

विष्कम्भा रचिता मेरोर्योजनावृतमुच्छ्रिताः।

पूर्वेषु मन्दरो नाम दक्षिणे गन्धमादनः॥ १५॥

विपुलः पश्चिमे पार्श्वे सुपार्श्वञ्चोत्तरः स्मृतः।

कदम्बस्तेषु जम्बूश्च पिप्पलौ वट एव च॥ १६॥

मेरु के व्यास के रूप में रचित इनको ऊँचाई दस हजार योजन की है। इसके पूर्व में मन्दर, दक्षिण में गन्धमादन, पश्चिम भाग में विपुल और उत्तर में सुपार्श्व नामक पर्वत कहा गया है। उसमें कदम्ब, जम्बू, पीपल और वट वृक्ष हैं।

जम्बूद्वीपस्य सा जम्बूनामहेतुर्महर्षयः।

महागजप्रमाणानि जम्बास्तस्या फलानि च॥ १७॥

पतन्ति भूभृतः पृष्ठे शौर्यमाणानि सर्वतः।

रसेन तस्याः प्रख्याता तत्र जम्बूनदी गिरौ॥ १८॥

हे महर्षियो! यह जम्बू वृक्ष ही जम्बूद्वीप नाम पड़ने का कारण है। उस जम्बूवृक्ष के फल महान् हाथी के प्रमाण वाले होते हैं। पर्वत के पृष्ठ भाग पर गिरने से वे फल फट जाते हैं। वहाँ उनके रस से प्रवाहित हुई नदी जम्बूनदी के नाम से विख्यात है।

सरित्प्रवर्तते चापि पीयते तत्र वासिभिः।

न स्वेटो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः॥ १९॥

न तापः स्वच्छमनसां नासौख्यं तत्र जायते।

तत्तीरपद्मसं प्राप्य वायुना सुविशोषितम्॥ २०॥

जाम्बूनदाख्यं भवति सुवर्णं सिद्धभूषणम्।

वहाँ के निवासी उस नदी के रस का पान करते हैं। वहाँ (उस रस का पान करने से) स्वच्छ मन वाले मनुष्यों को न पसीना आता है, न उनमें दुर्गन्ध होती है, न वृद्धावस्था आती है और न ही उनकी इन्द्रियाँ क्षीण होती हैं। उसके तट पर स्थित मिट्टी के रस का वायु द्वारा शोषण कर लेने पर जाम्बूनद नामक सुवर्ण होता है, जो सिद्धगण का आभूषण है।

भद्राश्वः पूर्वतो मेरोः केतुमालश्च पश्चिमे॥ २१॥

वर्षं द्वे तु मुनिश्रेष्ठास्तयोर्मध्ये इलावृतम्।

वनं चैत्ररथं पूर्वं दक्षिणं गन्धमादनम्॥ २२॥

वैभ्राजं पश्चिमं विद्यादुत्तरं सवितुर्वनम्।

मेरु के पूर्व में भद्राश्व, पश्चिम में केतुमाल नामक दो वर्ष हैं। मुनिश्रेष्ठो! उन दोनों के मध्य इलावृत वर्ष है। पूर्व में चैत्ररथ वन, दक्षिण में गन्धमादन, पश्चिम में वैभ्राज और उत्तर में सवितुर्वन जानना चाहिए।

अरुणोदं महाभद्रमसितोदञ्च मानसम्॥ २३॥

सरांस्येतानि चत्वारि देवभोग्यानि सर्वदा।

सितान्तञ्च कुमुदञ्च कुरुरी माल्यवांस्तथा॥ २४॥

वैकङ्को मणिशैलश्च वृक्षवाञ्छचलोत्तमः।

महानीलोऽथ रुचकः सविन्दुर्मन्दरस्तथा॥ २५॥

वेणुमाञ्छैव मेघश्च निषधो देवपर्वतः।

इत्येते देवरचिताः सिद्धावासाः प्रकीर्तिताः॥ २६॥

उन (वनों) में अरुणोद, महाभद्र, असितोद और मानस नामक चार सरोवर हैं। ये सदा देवताओं द्वारा उपभोग किये जाते हैं। सितान्त, कुमुदान्, कुरुरी, माल्यवान्, वैकङ्क, मणिशैल, उत्तम पर्वत वृक्षवान्, महानील, रुचक, सविन्दु, मन्दर, वेणुमान्, मेघ, निषध एवं देवपर्वत— ये सभी देवताओं द्वारा निर्मित हैं और इन्हें सिद्धों का वासस्थान कहा गया है।

अरुणोदस्य सरसः पूर्वतः केसराचलः।

त्रिकूटः सशिरश्चैव पतङ्गो रुचकस्तथा॥ २७॥

निषधो वसुधाश्च कलिङ्गस्त्रिशिखः स्मृतः।

समूलो वसुवेदिश्च कुरुक्षेत्रं सानुमान्॥ २८॥

ताम्राञ्जलिश्च विशालश्च कुमुदो वेणुपर्वतः।
 एकभृङ्गो महाशैलो गजशैलश्च पिङ्गकः॥ २९॥
 पञ्चशैलोऽथ कैलासो हिमवाञ्छलोत्तमः।
 इत्येते देवचरिता उक्त्याः पर्वतोत्तमाः॥ ३०॥

अरुणोद सरोवर के पूर्व में केसराचल, त्रिकूट, सशिर, पतङ्ग, रुचक, निषध, वसुधार, कलिङ्ग, त्रिशिख, समूल, वसुवेदि, कुरु, सानुमान, ताम्राल, विशाल, कुमुद, वेणुपर्वत, एकभृङ्ग, महाशैल, गजशैल, पिङ्गक, पञ्चशैल, कैलास और पर्वतों में उत्तम हिमवान्— ये सभी देवताओं द्वारा सेवित अति उत्तम पर्वत हैं।

महाभद्रस्य सरसो दक्षिणे केसराचलः।
 शिखिवासाश्च वैदूर्यः कपिलो गन्धमादनः॥ ३१॥
 जारुधिश्च सुराम्बुश्च सर्वगन्धाचलोत्तमः।
 सुपार्श्वश्च सुपक्षश्च कंकः कपिल एव च॥ ३२॥
 विरजो भद्रजालश्च सुसकश्च महाबलः।
 अञ्जनो मधुमांस्तद्विचित्रभृङ्गो महालयः॥ ३३॥
 कुमुदो मुकुटश्चैव पाण्डुरः कृष्ण एव च।
 पारिजातो महाशैलस्तथैव कपिलाचलः॥ ३४॥
 सुषेणः पुण्डरीकश्च महामेघस्तथैव च।
 एते पर्वतराजाश्च सिद्धगन्धर्वसेविताः॥ ३५॥

महाभद्र सरोवर के दक्षिण में— केसराचल, शिखिवास, वैदूर्य, कपिल, गन्धमादन, जारुधि, सुराम्बु, उत्तम पर्वत सर्वगन्ध, सुपार्श्व, सुपक्ष, कङ्क, कपिल, पिङ्ग, भद्रजाल, सुसक, महाबल, अञ्जन, मधुमान्, विचित्रभृङ्ग, महालय, कुमुद, मुकुट, पाण्डुर, कृष्ण, पारिजात, महाशैल, कपिलाचल, सुषेण, पुण्डरीक और महामेघ— ये सभी पर्वतराज सिद्धों और गन्धर्वों सेवित हैं।

असितोदस्य सरसः पश्चिमे केसराचलः।
 झङ्कुटोऽथ वृषभो हंसो नागस्तथैव च॥ ३६॥
 कालाञ्जनः शुकशैलो नीलः कमल एव च।
 पारिजातो महाशैलः शैलः कनक एव च॥ ३७॥
 पुष्पकश्च सुमेधश्च वाराहो विरजास्तथा।
 मयूरः कपिलश्चैव महाकपिल एव च॥ ३८॥
 इत्येते देवगन्धर्वासिद्धयज्ञैश्च सेविताः।
 सरसो मानसत्येह उत्तरे केसराचलः॥ ३९॥

असितोद सरोवर के पश्चिम में केसराचल, शंखकूट, वृषभ, हंस, नाग, कालाञ्जन, शुकशैल, नील, कमल, पारिजात, महाशैल, शैल, कनक, वाराह, विरजा, मयूर,

कपिल तथा महाकपिल— ये सभी (पर्वत) देव, गन्धर्व और सिद्धों के समूहों द्वारा सेवित हैं। मानसरोवर के उत्तर में केसराचल नामक पर्वत है।

एतेषां शैलमुखानामन्तरेषु यथाक्रमम्।
 सन्ति चैवान्तरद्रोण्यः सरांसि च वनानि च॥ ४०॥
 वसन्ति तत्र मुनयः सिद्धा व ब्रह्मभावितः।
 प्रसन्नः शान्तरजसः सर्वदुःखविवर्जिताः॥ ४१॥

इन प्रमुख पर्वतों के मध्य यथाक्रम से 'अन्तरद्रोणी' नामक जलाशय, सरोवर और अनेक वन हैं। वहाँ मुनिगण और सिद्ध निवास करते हैं, जो ब्रह्मभावयुक्त होने के कारण शान्त हुए रजोगुण वाले, प्रसन्नचित्त और सभी दुःखों से रहित हैं।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशे पर्वतसंख्याने
 पञ्चत्वारिंशोऽध्यायः॥ ४५॥

षट्त्वारिंशोऽध्यायः
 (भुवनकोश विन्यास)

सूत उवाच

क्षुर्दशसहस्राणि योजनानां महापुरी।
 मेरोरुपरि विख्याता देवदेवस्य केवसः॥ १॥
 तत्रास्ते भगवान् ब्रह्मा विश्वात्मा विश्वभावनः।
 उपास्यमानो योगीन्द्रमुनीन्द्रोपेन्द्रशंकरः॥ २॥

सूतजी बोले— देवाधिदेव ब्रह्मा की मेरु के ऊपरी भाग में चौदह हजार योजन विस्तृत नगरी विख्यात है। वहाँ विश्वभावन विश्वात्मा भगवान् ब्रह्मा निवास करते हैं। योगीन्द्र, मुनीन्द्र, उपेन्द्र (विष्णु) और शंकर द्वारा उनकी उपासना की जाती है।

तत्र देवेश्वरेशानं विश्वात्मानं प्रजापतिम्।
 सनत्कुमारो भगवानुपास्ते नित्यमेव हि॥ ३॥
 स सिद्धऋषिगन्धर्वैः पूज्यमानः सुरैरपि।
 समास्ते योगयुक्तात्मा पीत्वा तत्परमाप्तम्॥ ४॥

वहाँ ईशान देवेश्वर विश्वात्मा प्रजापति की भगवान् सनत्कुमार नित्य ही उपासना करते हैं। वे योगात्मा सिद्ध, ऋषि, गन्धर्व तथा देवताओं से पूजित होते हुए परम अमृत का पान करते हुए वहाँ निवास करते हैं।

तत्र देवाधिदेवस्य शम्भोरमिततेजसः।

दीप्तमायतनं शुभ्रं पुरस्ताद्ब्रह्मणः स्थितम्॥५॥

दिव्यकान्तिसमायुक्तं चतुर्द्वारं सुशोभनम्।

महर्षिगणसंकोर्णं ब्रह्मविद्भिर्निषेवितम्॥६॥

वहाँ देवों के आदिदेव, अमित तेजस्वी शंभु का शुभ्र एवं प्रदीप्त मन्दिर है, जो ब्रह्मा के निरास के सामने ही स्थित है। यह दिव्य कान्ति से युक्त, चार द्वारों वाला, अत्यन्त सुन्दर, महर्षियों से परिव्याप्त और ब्रह्मवेत्ताओं द्वारा सेवित है।

देव्या सह महादेवः शशाङ्कग्निलोचनः।

रमते तत्र विश्वेशः प्रमथैः प्रमथेश्वरः॥७॥

चन्द्रमा, सूर्य और अग्निरूप (तीन) नेत्रों वाले विश्वेश्वर महादेव प्रमथेश्वर देवी (पार्वती) तथा प्रमथगणों के साथ वहाँ रमण करते हैं।

तत्र वेदविदः ज्ञाना मुनयो ब्रह्मचारिणः।

पूजयन्ति महादेवं तपसा सत्यवादिनः॥८॥

तेषां साक्षान्महादेवो मुनीनां भावितात्मनाम्।

गृह्णाति पूजां शिरसा पार्वत्या परमेश्वरः॥९॥

वहाँ वेदज्ञ शान्तचित्त मुनि, ब्रह्मचारी और सत्यवादी अपनी तपस्या द्वारा महादेव की पूजा करते हैं। उन ब्रह्मभाव वाले मुनियों की पूजा को साक्षात् परमेश्वर महादेव पार्वती के साथ शिर से (आदरपूर्वक) ग्रहण करते हैं।

तत्रैव पर्वतवरे शक्रस्य परमा पुरी।

नाम्नापरावती पूर्वं सर्वशोभासमन्विताः॥१०॥

तत्र चाप्सरसः सर्वा गन्धर्वाः सिद्धचारणाः।

उपासते सहस्राक्षं देवास्त्रय सहस्रशः॥११॥

वहाँ श्रेष्ठ पर्वत (मेरु) पर पूर्व दिशा में इन्द्र की अमरावती नाम की श्रेष्ठ नगरी है, जो समस्त शोभाओं से सम्पन्न है। वहाँ अप्सराओं का समूह, गन्धर्व, सिद्ध, चारण तथा हजारों संख्या में देवगण सहस्राक्ष इन्द्र की उपासना करते हैं।

ये धार्मिका वेदविदो यागहोमपरायणाः।

तेषां तत्परमं स्थानं देवानामपि दुर्लभम्॥१२॥

तस्माद्दक्षिणदिग्भागे वह्नेरमिततेजसः।

तेजोवती नाम पुरी दिव्यधर्यसमन्विता॥१३॥

जो धार्मिक हैं, वेदज्ञ हैं, यज्ञ एवं होमपरायण हैं, उनका वह परम स्थान है, जो देवताओं के लिये भी दुर्लभ है।

उसके दक्षिण भाग में अमिततेजस्वी अग्नि की दिव्य आश्रयों से युक्त तेजोवती नामक नगरी स्थित है।

तत्रास्ते भगवान्बह्निर्वाजमानः स्वतेजसा।

जपिनां होमिनां स्थानं दानवानां दुरासदम्॥१४॥

भगवान् वह्नि अपने तेज से प्रकाशित होते हुए वहाँ निवास करते हैं। जप करने वालों तथा होम करने वालों का वह स्थान दानवों के लिये भी दुष्प्राप्य है।

दक्षिणे पर्वतवरे यमस्यापि महापुरी।

नाम्ना संयमनी दिव्या सर्वशोभासमन्विता॥१५॥

तत्र वैवस्वतं देवं देवाद्याः पर्युपासते।

स्थानं तत्सत्यसन्धानां लोके पुण्यकृतं तृणाम्॥१६॥

उस श्रेष्ठ पर्वत के दक्षिण भाग में यमराज की भी संयमनी नामक दिव्य महापुरी है जो सिद्धों तथा गन्धर्वों सेवित है। वहाँ देवतागण विवस्वान् (सूर्य) देव की उपासना करते रहते हैं। वह स्थान संसार में पुण्यात्मा तथा सत्य का आचरण करने वाले मनुष्यों का है।

तस्यास्तु पश्चिमे भागे निरृतिस्तु महात्मनः।

रक्षोवती नामपुरी राक्षसैः संवृता तु या॥१७॥

तत्र ते नैर्ऋतं देवं राक्षसाः पर्युपासते।

गच्छन्ति तां धर्मरता ये तु तापसवृत्तयः॥१८॥

उसके पश्चिम भाग में महात्मा निरृति की रक्षोवती नामक पुरी है, जो चारों ओर से राक्षसों से संवृत है। वे राक्षस वहाँ निरृति देव की उपासना करते हैं। जो तापसवृत्ति युक्त धार्मिक होते हैं, वे उस पुरी को जाते हैं।

पश्चिमे पर्वतवरे वरुणस्य महापुरी।

नाम्ना श्रुद्धवती पुण्या सर्वकामर्द्धिसंयुता॥१९॥

पश्चिम में इस श्रेष्ठ पर्वत पर वरुण की श्रुद्धवती नाम की महा नगरी है। यह पुण्यमयी और समस्त कामनाओं की समृद्धि से युक्त है।

तत्राप्सरसो गणैः सिद्धैः सेव्यमानोऽमराधिपैः।

आस्ते स वरुणो राजा तत्र गच्छन्ति येऽम्बुदाः॥२०॥

यहाँ अप्सरागण, सिद्ध, और अमराधिपों से उपासित राजा वरुण रहते हैं। जो संसार में नित्य जलदान करते हैं, वहाँ वे ही जाते हैं।

तस्या उत्तरदिग्भागे सायोरपि महापुरी।

नाम्ना गन्धर्वी पुण्या तत्रास्तेऽसौ प्रमन्ननः॥२१॥

अप्सरोगणगन्धर्वैः सेव्यमानो महान् प्रभुः।

प्राणायामपरा विप्राः स्थानं तद्वान्ति ज्ञाश्वतम्॥ २२॥

उस (वरुणपुरी) के उत्तर भाग में वायु देवता की भी गन्धवती नामक पवित्र महापुरी है। वहाँ प्रभञ्जन (वायु देवता) निवास करते हैं। वे महान् प्रभु वायुदेव अप्सराओं तथा गन्धर्वसमूह से सेवित हैं। प्राणायाम-परायण विप्र ही इस ज्ञाश्वत स्थान को प्राप्त करते हैं।

तस्याः पूर्वे तु दिग्भागे सोमस्य परमा पुरी।

नाम्ना कान्तिमती शुभ्रा तस्यां सोमो विराजते॥ २३॥

तत्र ये धर्मनिरताः स्वधर्मं पर्युपासते।

तेषां तदुचितं स्थानं नानाभोगसमन्वितम्॥ २४॥

उस नगरी से पूर्व दिशा में सोम (चन्द्रमा) की कान्तिमती नामक शुभ्र श्रेष्ठ पुरी है, वहाँ चन्द्रमा विराजमान रहते हैं। जो धर्मपरायण रहते हुए अपने धर्म का पालन करते हैं उन्हीं के लिये नाना प्रकार के भोगों से संपन्न यह स्थान है।

तस्यास्तु पूर्वदिग्भागे शंकरस्य महापुरी।

नाम्ना यशोवती पुण्या सर्वेषां सा दुरासदा॥ २५॥

तत्रेशानस्य भवनं रुद्रेणाधिष्ठितं शुभम्।

गणेश्वरस्य विपुलं तत्रास्ते स गणावृतम्॥ २६॥

उसके पूर्व की ओर भगवान् शंकर की यशोवती नाम की पवित्र महापुरी है, जो सब के लिये दुर्लभ है। वहाँ ईशान (शंकर) का सुन्दर भवन है, जहाँ रुद्र रहते हैं। वहाँ गणेश्वर का विशाल भवन है, जहाँ गणों से आवृत वे उसमें रहते हैं।

तत्र भोगादिलिप्सूनां भक्तानां परमेष्ठिनः।

निवासः कल्पितः पूर्वं देवदेवेन शूलिना॥ २७॥

विष्णुपादाद्भिनिष्कान्ता प्लाववित्वेन्दुमण्डलम्।

समन्ताद्ब्रह्मणः पूर्वा गंगा पतति वै ततः॥ २८॥

वहाँ पर पूर्वकाल में देवदेव शूली शंकर ने परमेष्ठ्री के भोगार्थिभलापी भक्तों का निवास-स्थान कल्पित किया था। विष्णु के चरण से निकली हुई गङ्गा चन्द्रमण्डल को आप्लावित कर वहाँ से ब्रह्मपुरी के चारों ओर गिरती है।

सा तत्र पतिता दिक्षु चतुर्धा ह्यभवद्द्विजाः।

सीता चालकनन्दा च सुचक्षुर्भद्रनामिका॥ २९॥

पूर्वेण शैलाच्छ्रैस्तु सीता यात्यल्परिक्शगा।

तत्तश्च पूर्ववर्षेण भद्राश्राद्याति चार्णवम्॥ ३०॥

द्विजो! वहाँ गिरकर वह सीता, अलकनन्दा, सुचक्षु एवं भद्रा नाम से चार दिशाओं में चार प्रकार से विभक्त हो गयी।

अन्तरिक्ष में गमन करने वाली सीता (गङ्गा) एक पर्वत से दूसरे पर्वत पर जाती हुई पूर्व दिशा में भद्राश्रव वर्ष में प्रवाहित होती हुई समुद्र में जाती है।

तवैवालकनन्दा च दक्षिणादेत्य भारतम्।

प्रयाति सागरं भित्वा सप्तभेदा द्विजोत्तमाः॥ ३१॥

सुचक्षुः पश्चिमगिरीनतीत्य सकलांस्तथा।

पश्चिमं केतुमालाख्यं वर्षं गत्विति चार्णवम्॥ ३२॥

हे द्विजोत्तमो! इसी प्रकार अलकनन्दा दक्षिण दिशा से भारत वर्ष में प्रवेश कर सात भागों में विभक्त होकर सागर की ओर जाती है। उसी प्रकार सुचक्षु भी पश्चिम दिशा के सभी पर्वतों को पार करके पश्चिम दिशा के केतुमाल नामक वर्ष में प्रवाहित होकर समुद्र में जाती है।

भद्रा तयोत्तरगिरीनुत्तरांश्च तथा कुरून्।

अतीत्य चोत्तराम्भोधिं समभ्येति महर्षयः॥ ३३॥

आनीलनिष्वाद्यापौ माल्यवद्गन्धमादनौ।

तयोर्मर्ष्यं गतो मेरुः कर्णिकाकारसंस्थितः॥ ३४॥

हे महर्षिगण! और भद्रा उत्तर दिशा के पर्वतों तथा उत्तर कुरुवर्ष का अतिक्रमण कर उत्तरसमुद्र में मिल जाती है। नील तथा निषध पर्वतों तक विस्तृत माल्यवान् तथा गन्धमादन पर्वत हैं। उन दोनों के मध्य में कर्णिकाकार के रूप में स्थित मेरु है।

भारताः केतुमालाश्च भद्राश्राः कुरवस्तथा।

पत्राणि लोकपद्मस्य मर्यादाशैलवाह्यतः॥ ३५॥

इन मर्यादा पर्वतों के बाहर की तरफ संसाररूपी पद्म के पत्रों के रूप में भारतवर्ष, केतुमाल, भद्राश्रव और कुरुवर्ष स्थित हैं।

जठरो देवकूटश्च मर्यादापर्वतावुभौ।

दक्षिणोत्तरमाघातावानीलनिष्वायतौ॥ ३६॥

गन्धमादनकैलाशो पूर्वपङ्कयतावुभौ।

अज्ञीतियोजनायामावर्णवान्त्वर्यवस्थितौ॥ ३७॥

जठर एवं देवकूट— ये दो मर्यादा पर्वत दक्षिणोत्तर दिशा में नील और निषध पर्वतों तक फैले हुए हैं। गन्धमादन और कैलास— ये दोनों पर्वत पूर्व तथा पश्चिम में फैले हुए हैं। ये दोनों अस्सी योजन तक विस्तृत और समुद्रपर्यन्त अवस्थित हैं।

निष्धः पारियात्रश्च मर्यादापर्वताविभौ।

मेरोः पश्चिमदिग्भागे यथापूर्वं व्यवस्थितौ॥ ३८॥

त्रिमृद्धो जासृधिस्ताद्दुन्दरे वर्षपर्वतौ।
तावदास्यामविस्तारावर्णवान्तर्व्यवस्थितौ॥ ३९॥

नियध और पारियात्र नामक दो मर्यादा पर्वत मेरु की पश्चिम दिशा में पूर्व पर्वतभागों के समान स्थित हैं। इसी प्रकार त्रिमृद्ध और जासृधि नामक दो वर्षपर्वत उत्तर में स्थित हैं। ये पूर्व-पश्चिम तक विस्तृत तथा समुद्रपर्यन्त अवस्थित हैं।

मर्यादापर्वताः प्रोक्ता अष्टाविह मया द्विजाः।
जठराद्याः स्थिता मेरोष्ठुर्दक्षिण महर्षयः॥ ४०॥

हे द्विजो! मैंने यहाँ इन आठ मर्यादा पर्वतों का वर्णन कर दिया। हे महर्षियो! मेरु की चारों दिशाओं में ये जठर आदि अवस्थित हैं।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनविन्यासे
षट्चत्वारिंशोऽध्यायः॥ ४६॥

सप्तचत्वारिंशोऽध्यायः (भुवनकोश विन्यास)

सूत उवाच

केतुमाले नराः काकाः सर्वे पनसभोजनाः।
स्त्रियश्चोत्पलपत्राभास्ते जीवन्ति वर्षायुतम्॥ १॥

सूतजी ने कहा— केतुमाल वर्ष के सभी मनुष्य (काकसमान) कृष्ण वर्ण के और पनस नामक फल का आहार लेने वाले होते हैं। वहाँ की स्त्रियाँ कमलपत्र के समान वर्ण वाली (सुन्दर) होती हैं। ये सभी दस हजार वर्ष तक जीवित रहते हैं।

भद्राश्वे पुरुषाः शुक्लाः स्त्रियश्चन्द्रांशुसन्निभाः।
दशवर्षसहस्राणि जीवन्ते चान्नभोजनाः॥ २॥

भद्राश्व नामक खंड के निवासी पुरुष शुक्ल वर्ण के और स्त्रियाँ चन्द्रमा की किरणों जैसी श्वेत होती हैं। ये सब अन्नभोजी दस हजार वर्ष तक जीवित रहते हैं।

रम्यके पुरुषा नार्यो रमन्ति रजतप्रभाः।
दशवर्षसहस्राणि शतानि दश पञ्च चा॥ ३॥
जीवन्ति धैव सत्त्वस्था न्योग्रोधफलभोजनाः।

रम्यक वर्ष में चाँदी की प्रभा वाले पुरुष और स्त्रियाँ रमण करते हैं और दस हजार पन्द्रह सौ () वर्ष तक

जीवित रहते हैं। ये सत्त्वभाव में स्थित रहते हुए तथा वटवृक्ष के फलों का भोजन करते हैं।

हिरण्यमे हिरण्याभाः सर्वे श्रीफलभोजनाः॥ ४॥
एकादशसहस्राणि शतानि दशपञ्च चा
जीवन्ति पुरुषा नार्यो देवलोकस्थिता इवा॥ ५॥

हिरण्यमयवर्ष में सुवर्ण की आभा वाले सभी मनुष्य श्रीफल का भोजन करने वाले हैं और ग्यारह हजार और पन्द्रह सौ वर्ष तक सभी स्त्री-पुरुष जीवित रहते हैं, जैसे वे देवलोक में स्थित हों।

त्रयोदशसहस्राणि शतानि दश पञ्च चा
जीवन्ति कुरुवर्षे तु श्यामांगाः क्षीरभोजनाः॥ ६॥
सर्वे म्बुनजाताश्च नित्यं सुखनिषेविताः।
चन्द्रद्वीपे महादेवं यजन्ति सततं शिवम्॥ ७॥

कुरुवर्ष में दुग्ध का ही भोजन करने वाले श्याम अंग वाले मानव तेरह हजार पाँच सौ वर्ष तक जीवित रहते हैं। वे सभी मैथुन से उत्पन्न होने वाले और नित्य सुख का उपभोग करने वाले चन्द्रद्वीप में महादेव शिव की सतत उपासना करते हैं।

तथा किंपुरुषे विप्रा मानवा हेमसन्निभाः।
दशवर्षसहस्राणि जीवन्ति प्लक्षभोजनाः॥ ८॥
यजन्ति सततं देवं चतुःशीर्षं चतुर्भुजम्।
ध्याने मनः समाधाय सादरं भक्तिसंयुताः॥ ९॥

इसी प्रकार किंपुरुषवर्ष में ब्राह्मण जाति के मनुष्य रहते हैं जो स्वर्ण-वर्ण की कान्ति वाले होते हैं। वे 'प्लक्षवृक्ष' के फलों का भोजन करने वाले दस हजार वर्ष तक जीवित रहते हैं। ये भक्तियुक्त होकर आदरसहित चित्त को ध्यान में समाहित करके चतुर्भुज एवं चतुर्मुख ब्रह्मदेव का निरन्तर यजन करते रहते हैं।

तथा च हरिवर्षे तु महारजतसन्निभाः।
दशवर्षसहस्राणि जीवन्तीक्षुरसाशिनः॥ १०॥
तत्र नारायणं देवं विष्णुर्धोनिं सनातनम्।
उपासते सदा विष्णुं मानवा विष्णुभाविताः॥ ११॥

इसी प्रकार हरिवर्ष में रहने वाले महारजत के सदृश कान्ति वाले, इक्षुरस (गन्ना)' का भोजन करने वाले मनुष्य दस हजार वर्ष तक जीवित रहते हैं। वहाँ ये मानव विष्णु

1. The holy fig tree (Ficus religiosa).

2. Sugar cane.

की भक्ति में भावित होकर विद्ययोगि सनातन नारायण देव की सदा उपासना करते रहते हैं।

तत्र चन्द्रप्रभं शुभ्रं शुद्धस्फटिकसन्निभम्।

विमानं वासुदेवस्य पारिजातवनाश्रितम्॥ १२॥

चतुर्द्वारमनोपम्यं चतुस्तोरणसंयुतम्।

प्राकारैर्दशभिर्व्युक्तं दुराधर्षं सुदुर्गमम्॥ १३॥

वहाँ पारिजात के वन में शुद्ध स्फटिक के समान उज्ज्वल तथा चन्द्रमा की कान्ति जैसा वासुदेव का एक विमान है। चार द्वारों, चार तोरणों से संयुक्त तथा दस प्राकारों से युक्त यह अनुपम, दुराधर्ष और अत्यन्त दुर्गम है।

स्फटिकैर्मण्डपैर्व्युक्तं देवराजगृहोपमम्।

सुवर्णस्तम्भसाहस्रैः सर्वतः समलंकृतम्॥ १४॥

हेमसोपानसंयुक्तं नानारत्नोपशोभितम्।

दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम्॥ १५॥

यह स्फटिकजडित मण्डपों से युक्त इन्द्र के भवन के सदृश है तथा सभी ओर से हजारों स्वर्ण-स्तम्भों से अलंकृत है। यह सोने की सीढ़ियों से युक्त, अनेक प्रकार के रत्नों से उपशोभित, दिव्य सिंहासनों से समन्वित और सब प्रकार की शोभाओं से सम्पन्न है।

सरोभिः स्वादुपानीयैर्नदीभिश्चोपशोभितम्।

नारायणपरैः शुद्धैर्वेदाध्ययनतत्परैः॥ १६॥

योगिभिश्च समाकीर्णं ध्यायद्भिः पुरुषं हरिम्।

स्तुवद्भिः सततं मन्त्रैर्नमस्यद्भिश्च माधवम्॥ १७॥

यह स्वादिष्ट जलयुक्त सरोवरों और नदियों से सुशोभित है। यह स्थान नारायणपरायण, पवित्र, वेदाध्ययन में तत्पर, पुरुष हरि का ध्यान करने वाले तथा निरन्तर मन्त्रों द्वारा माधव की स्तुति करने वाले और नमस्कार करने वाले योगियों से व्याप्त रहता है।

तत्र देवाधिदेवस्य विष्णोरमिततेजसः।

राजानः सर्वकालं तु महिमानं प्रकुर्वते॥ १८॥

गायन्ति चैव नृत्यन्ति विलासिन्यो मनोहराः।

स्त्रियो बौवनशालिन्यः सदा षण्डनतत्पराः॥ १९॥

वहाँ राजा लोग देवाधिदेव अमित तेजस्वी विष्णु की महिमा का निरन्तर कीर्तन करते रहते हैं। शृङ्गार करने में तत्पर विलासिनी सुन्दर युवा स्त्रियाँ सदा नाचती और गाती रहती हैं।

इलावृते पद्मवर्णा जम्बूरसफलाशिनः।

त्रयोदशसहस्राणि वर्षाणां च स्थिरायुषः॥ २०॥

भारतेषु स्त्रियः पुंसो नानावर्णाः प्रकीर्तिताः।

नानादेवार्थिनि युक्ता नानाकर्माणि कुर्वते॥ २१॥

इलावृतवर्ष में कमल के समान वर्ण वाले, जामुन के फलों का भक्षण करने वाले तेरह हजार वर्ष की आयु तक स्थिर रहते हैं। भारतवर्ष के स्त्री और पुरुष अनेक वर्ण के बताये गये हैं। ये विविध प्रकार के देवताओं की आराधना में लगे रहते हैं और अनेक प्रकार के कर्मों को करते हैं।

परमायुः स्मृतं तेषां शतं वर्षाणि सुव्रताः।

नव योजनसाहस्रं वर्षमेतत्प्रकीर्तितम्॥ २२॥

कर्मभूमिरियं विप्रा नराणापधिकारिणाम्।

हे सुव्रतो! इनकी परम आयु सौ वर्ष की कही गयी है। यह वर्ष नौ हजार योजन विस्तृत कहा गया है। हे विप्रो! यह अधिकारी पुरुषों की कर्मभूमि है।

महेन्द्रो मलयः सद्यः शक्तिमान्ऋषवतः॥ २३॥

विन्ध्यश्च पारियात्रश्च ससात्र कुलपर्वताः।

इन्द्रद्वीपः कशेरुक्मान् ताम्रपर्णो गभस्तिमान्॥ २४॥

नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः।

अयं तु नवमस्तेषां द्वीपः सागरसंस्थितः॥ २५॥

यहां महेन्द्र, मलय, सद्य, शक्तिमान्, ऋक्ष, विन्ध्य तथा पारियात्र— ये सात कुलपर्वत हैं। इन्द्रद्वीप, कशेरुक्मान्, ताम्रपर्ण, गभस्तिमान्, नागद्वीप, सौम्य, गन्धर्व तथा वारुण और यह नवम द्वीप (भारतवर्ष) सागर के किनारे संस्थित है।

योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः।

पूर्वं किरातास्तस्यान्ते पश्चिमे यवनास्तथा॥ २६॥

ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्रास्तथैव च।

इज्यायुद्धवणिज्याभिर्वर्तयन्त्यत्र मानवाः॥ २७॥

यह द्वीप दक्षिण और उत्तर में एक हजार योजन में फैला हुआ है। इसके पूर्व में किरात, पश्चिम में यवन और मध्य में ब्राह्मण, क्षत्रिय, वैश्य तथा शूद्रों का निवास है। यहाँ के मानव यज्ञ, युद्ध और वाणिज्य द्वारा जीविका चलाते हैं।

स्रवने पावनाः नद्यः पर्वतेभ्यो विनिःसृताः।

शतदुष्टान्द्रभागा च सरयूर्यमुना त्वा॥ २८॥

इरावती वितस्ता च विपाशा देविका कुहूः।

गोमती घृतपाता च बाहुदा च दृबद्धती॥ २९॥

कौशिकी लोहिनी चेति हिमवत्पादनिःसृताः।

पर्वतो से निकली हुई पवित्र नदियाँ बहती हैं। शतद्रु, चन्द्रभागा, सरयू, यमुना, इरावती, वितस्ता, विपाशा, देविका, कुहू, गोमती, धृतपापा, बाहुदा, दृषद्वती, कौशिकी तथा लोहिनी— ये सभी नदियाँ हिमवान् पर्वत से निकलती हैं।

वेदस्मृतिर्वेदवती व्रतघ्नी त्रिदिवा तथा ॥ ३० ॥

वर्णाशा चन्दना चैव सचर्मण्यवती सुरा ॥

विदिशा वेत्रवत्यापि पारियात्राश्रयाः स्मृता ॥ ३१ ॥

वेदस्मृति, वेदवती, व्रतघ्नी, त्रिदिवा, वर्णाशा, चन्दना, चर्मण्यवती, सुरा, विदिशा और वेत्रवती— ये नदियाँ पारियात्र पर्वत के आश्रय से बहने वाली कही गयी हैं।

नर्मदा सुरसा शोणो दशार्णा च महानदी ॥

मन्दाकिनी चित्रकूटा तामसी च पिशाचिका ॥ ३२ ॥

चित्रोत्पला विशाला च मंजुला वालुवाहिनी ॥

ऋक्षवत्पादजा नद्यः सर्वपापहरा नृणाम् ॥ ३३ ॥

नर्मदा, सुरसा, शोण, दशार्णा, महानदी, मन्दाकिनी, चित्रकूटा, तामसी, पिशाचिका, चित्रोत्पला, विशाला, मंजुला तथा वालुवाहिनी— ये ऋक्षवान् पर्वत के पादभाग से निकलने वाली नदियाँ मनुष्यों के सभी पापों को सद्यः हरण करती हैं।

तापी पयोष्णी निर्विन्ध्या शीघ्रोदा च महानदी ॥

विन्ना वैतरणी चैव बलाका च कुमुद्वती ॥ ३४ ॥

तथा चैव महागौरी दुर्गा चान्तःशिला तथा ॥

विन्ध्यापादप्रसूतास्तु सद्यः पापहरा नृणाम् ॥ ३५ ॥

तापी, पयोष्णी, निर्विन्ध्या, शीघ्रोदा, महानदी, विन्ना, वैतरणी, बलाका, कुमुद्वती, महागौरी, दुर्गा और अन्तःशिला— ये नदियाँ विन्ध्याचल से उत्पन्न हैं जो मनुष्यों के सभी पापों को तत्काल हरण करती हैं।

गोदावरी भीमरथी कृष्ण वेणा च वश्यता ॥

तुंगभद्रा सुप्रयोगा कावेरी च द्विजोत्तमाः ॥ ३६ ॥

दक्षिणापथनद्यस्तु सद्यः पापहरा नृणाम् ॥

हे द्विजोत्तमो! गोदावरी, भीमरथी, कृष्णा, वेणा, वश्यता, तुंगभद्रा, सुप्रयोगा तथा कावेरी— ये दक्षिण मार्ग की नदियाँ सद्यःपर्वत के निचले भाग से निकलने वाली हैं।

ऋतुमाला ताम्रपर्णी पुण्यवत्युत्पलावती ॥ ३७ ॥

मलयान्निःसृता नद्यः सर्वाः शीतजलाः स्मृताः ॥

ऋषिकुल्या त्रिसामा च गन्धमादनगामिनी ॥ ३८ ॥

ऋतुमाला, ताम्रपर्णी, पुण्यवती और उत्पलावती— मलय पर्वत से निकली ये सभी नदियाँ शीतल जल वाली कही गयी हैं। ऋषिकुल्या और त्रिसामा गन्धमादन से गमन करती हैं।

क्षिप्रा पलाशिनी चैव ऋषीका वंशधारिणी ॥

शुक्तिमत्पादसञ्जाता सर्वपापहरा नृणाम् ॥ ३९ ॥

क्षिप्रा, पलाशिनी, ऋषीका तथा वंशधारिणी नामक नदियाँ शुक्तिमान् पर्वत के मूल से उत्पन्न हैं और मनुष्यों के सभी पापों को हरने वाली हैं।

आसां नद्युपनद्यश्च शतशो द्विजपुङ्गवाः ॥

सर्वपापहराः पुण्याः स्नानदानादिकर्मसु ॥ ४० ॥

हे द्विजश्रेष्ठो! इन सभी की सैकड़ों नदियाँ और उपनदियाँ हैं, जो सभी पापों को हरने वाली तथा स्नान, दान आदि कर्मों में पवित्र हैं।

तास्मिन्ने कुरुपाञ्चाला मध्यदेशादयो जनाः ॥

पूर्वदेशादिकञ्चैव कामरूपनिवासिनः ॥ ४१ ॥

पुण्ड्राः कलिङ्ग मगधा दाक्षिणात्यञ्च कल्त्सजः ॥

तवापरान्ताः सौराष्ट्रशूद्रा हीनास्तथावर्बुदाः ॥ ४२ ॥

मालका मलपञ्चैव पारियात्रनिवासिनः ॥

सौवीराः सैन्धवा हूणा माल्या बाल्यानिवासिनः ॥ ४३ ॥

माद्रा रामास्तथैवान्धाः पारसीकारुथैव च ॥

आसां पिवन्ति सस्त्रिलं वसन्ति सरितां सदा ॥ ४४ ॥

उनमें ये कुरु, पाञ्चाल, मध्यदेश आदि के लोग, पूर्व के देशों में रहने वाले, कामरूप के निवासी, पुण्ड्र, कलिङ्ग, मगध, समस्त दाक्षिणात्य तथा अन्य सौराष्ट्रवासी, शूद्र, आभीर, अर्बुद, मालक, मलपा, पारियात्र में रहने वाले, सौवीर, सैन्धव, हूण, माल्य, बाल्यनिवासी, मद्रनिवासी, राम, अम्बष्ठ तथा पारसी लोग इन्हीं नदियों का जल पीते हैं और इनके ही आसपास सदा रहते हैं।

चत्वारि भारते वर्षे युगानि क्वच्योऽप्युवन् ॥

कूर्तं त्रेता द्वापरञ्च कलिङ्गान्यत्र न क्वचित् ॥ ४५ ॥

कवियों (विद्वानों) ने भारतवर्ष में चार युग बताये हैं— कृत (सत्य) त्रेता, द्वापर तथा कलि। ये (युग) अन्यत्र कहीं नहीं मिलते।

यानि किम्पुरुषाद्यानि वर्षाण्यष्टौ महर्षयः ॥

न तेषु शोको नायासो नोद्वेगः क्षुद्रयं न च ॥ ४६ ॥

हे महर्षियो! किंपुरुष आदि जो आठ वर्ष हैं, उनमें न शोक है, न परिश्रम है, न उद्वेग है और न भूख का भय है।

स्वस्थाः प्रजाः निरातङ्गाः सर्वदुःखविवर्जिताः।
रमन्ते विविधैर्भावैः सर्वैश्च स्थिरयौवनाः॥४७॥

वहाँ सारी प्रजा स्वस्थ, आतङ्गरहित तथा सब प्रकार के दुःखों से मुक्त है। सभी स्थिरयौवन वाले होकर अनेक प्रकार के भावों से रमण करते रहते हैं।

इति श्रीकूर्मपुराणे पूर्वभागे ध्रुवमन्त्रोऽथर्वणं नाम
सप्ततत्वारिंशोऽध्यायः॥४७॥

अष्टचत्वारिंशोऽध्यायः

(जम्बूद्वीपवर्णन)

सूत उवाच

हेमकूटगिरेः शृङ्गे महाकूटं सुशोभनम्।
स्फाटिकं देवदेवस्य विमानं परमेष्ठिनः॥१॥

सूतजी बोले— हेमकूट नामक पर्वत के शिखर पर देवाधिदेव परमेष्ठी (शिव) का स्फाटिकमणि से निर्मित एक महान् सुन्दर निवासस्थान है।

तत्र देवाधिदेवस्य भूतेशस्य त्रिशूलिनः।
देवाः सर्षिगणाः सिद्धाः पूजां नित्यं प्रकुर्वते॥२॥
स देव्या गिरिशः सार्द्धं महादेवो महेश्वरः।
भूतैः परिवृतो नित्यं भाति तत्र पिनाकशृङ्गः॥३॥

वहाँ देवगण, सिद्धगण तथा यक्षगण देवाधिदेव भूतेश त्रिशूली की नित्य पूजा करते हैं। वे पिनाकधारी गिरिश महेश्वर वहाँ महादेवी पार्वती के साथ भूतगणों से परिवृत होते हुए नित्य सुशोभित होते हैं।

विभक्तचारुशिखरः कैलासो यत्र पर्वतः।
निवासः कोटियक्षाणां कुबेरस्य च धीमतः॥४॥
तत्रापि देवदेवस्य भवस्यायतनं महत्।

जहाँ अलग-अलग सुन्दर शिखरों वाला कैलास पर्वत है तथा करोड़ों यक्षों तथा बुद्धिमान् कुबेर का निवास है। वहाँ देवाधिदेव शिव का विशाल मन्दिर है।

मन्दाकिनी तत्र पुण्या रम्या सुविमलोदका॥५॥
नदी नानाविधैः फलैरनेकैः सप्तलंकृता।
देवदानवगन्धर्वयक्षराक्षसकिन्नरैः॥६॥

उपस्पृष्टजला नित्यं सुपुण्या सुमनोरमा।

वहाँ नानाविध कमलों से अलंकृत और अत्यन्त स्वच्छ जल वाली रमणीय एवं पवित्र मन्दाकिनी नदी है। देवता, दानव, गन्धर्व, यक्ष, राक्षस और किन्नर उस अत्यन्त पवित्र तथा मनोरम नदी के जल का नित्य स्पर्श (स्नान, आचमन आदि) करते हैं।

अन्यश्च नद्यः शतशः स्वर्णपद्मैरलंकृताः॥७॥
तासां कूले तु देवस्य स्थानानि परमेष्ठिनः।
देवर्षिगणजुष्टानि तथा नारायणस्य तु॥८॥

स्वर्णकमलों से सुशोभित वहाँ दूसरी सैकड़ों नदियाँ भी हैं। इनके किनारों पर देवों तथा ऋषिगण से सेवित परमेष्ठी देव और नारायण के स्थान (देवालय) हैं।

तस्यापि शिखरे शुभ्रं पारिजातवनं शुभम्।
तत्र शक्रस्य विपुलं भवनं रत्नमण्डितम्॥९॥
स्फाटिकस्तम्भसंयुक्तं हेमगोपुरशोभितम्।
तत्राथ देवदेवस्य विष्णोर्विष्णुस्तम्भः प्रभोः॥१०॥
पुण्यञ्च भवनं रम्यं सर्वरलोपशोभितम्।
तत्र नारायणः श्रीमान् लक्ष्म्या सह जगत्पतिः॥११॥
आस्ते सर्वेश्वरः श्रेष्ठ पूज्यमानः सनातनः।

उस (हेमकूट) के शुभ्र शिखर पर पारिजात वृक्षों का सुन्दर वन है। वहाँ इन्द्र का रत्नमण्डित एक विशाल भवन है, जो स्फाटिक मणियों से निर्मित स्तम्भयुक्त और स्वर्णनिर्मित गोपुर वाला है। वहाँ समस्त रत्नों से उपशोभित, सभी देवों के नियामक देवाधिदेव विष्णु का एक अत्यन्त पवित्र और रमणीय भवन है। वहाँ जगत्पति, सर्वेश्वर, श्रेष्ठ, पूज्यमान, सनातन श्रीमान् नारायण लक्ष्मी के साथ वास करते हैं।

तथा च वसुधारे तु वसूनां रत्नमण्डितम्॥१२॥
स्थानानामुत्तमं पुण्यं दुराध्वं सुरद्विधाम्।
रत्नधारे गिरिवरे सप्तर्षीणां महात्मनाम्॥१३॥
सप्ताश्रमाणि पुण्यानि सिद्धावासैर्युतानि च।
तत्र हैमं यजुर्द्वारं वज्रनीलादिमण्डितम्॥१४॥
सुपुण्यं सदवस्थानं ब्रह्मणोऽव्यक्तजन्मनः।

इसी प्रकार वसुधार पर्वत पर (आठ) वसुओं के रत्नों से मण्डित, देवताओं से द्वेष करने वाले असुरों के लिये दुराध्व पवित्र स्थान हैं। पर्वतश्रेष्ठ रजधार पर महात्मा सप्तर्षियों के सात पवित्र आश्रम हैं। वहाँ सिद्धों का निवास है। वहाँ

अव्यक्तजन्मा ब्रह्मा का स्वर्णनिर्मित, चार द्वारों वाला, वज्र, एवं नीलमणि आदि से जटित अत्यन्त पवित्र विशाल स्थान है।

तत्र देवर्षयो विप्राः सिद्धा ब्रह्मर्षयोऽपरे॥ १५॥

उपासते देवदेवं पितामहमजं परम्।

सर्वैः सम्पूजितो नित्यं देव्या सह चतुर्मुखः॥ १६॥

आस्ते हिताय लोकानां ज्ञानानां परमागतिः।

हे विप्रो! वहाँ देवर्षि, ब्रह्मर्षि, सिद्ध तथा दूसरे लोग अजन्मा, देवाधिदेव, श्रेष्ठ पितामह को नित्य उपासना करते हैं। उनके द्वारा नित्य सम्पूजित शान्तचित्त वालों के परम गतिरूप वे चतुर्मुख ब्रह्मा देवी के साथ लोकों की हितकामना से वहाँ विराजमान हैं।

तस्यैकशृङ्गशिखरे महापद्मैरलंकृते॥ १७॥

स्वच्छामृतजलं पुण्यं सुगन्धं सुमहत्सरः।

जैगोषव्याश्रमं पुण्यं योगीन्द्ररूपसेवितम्॥ १८॥

तत्रास्ते भगवाञ्जित्यं सर्वज्ञिष्यैः समावृतः।

प्रशान्तदोषैरक्षुद्रैर्ब्रह्मविद्भिर्महात्मभिः॥ १९॥

उस (हेमकूट) के एक उद्य शिखर पर महापद्मों से अलंकृत सुगन्धयुक्त, स्वच्छ एवं अमृत के समान जल वाला एक पवित्र महान् सरोवर है। वहाँ पर योगीन्द्रों से सुशोभित महर्षि जैगोषव्य का एक पवित्र आश्रम है। शान्त दोषशून्य, महान् ब्रह्मज्ञानी एवं महात्मा शिष्यों से समावृत भगवान् (जैगोषव्य) वहाँ नित्य निवास करते हैं।

शंखो मनोहरश्चैव कौशिकः कृष्ण एव च।

सुमना वेदवाद्यश्च शिष्यास्तस्य प्रसादतः॥ २०॥

सर्वयोगरताः शान्ता भस्मोद्भूलितविग्रहाः।

उपासते महाचार्या ब्रह्मविद्यापरायणाः॥ २१॥

तेषामनुब्रह्मर्ष्या यतीनां ज्ञान्तवेतसाम्।

साञ्जिष्यं कुस्ते भूयो देव्या सह महेश्वरः॥ २२॥

शङ्ख, मनोहर, कौशिक, कृष्ण, सुमना तथा वेदनाद उनके कृपापात्र शिष्य हैं। वे सभी योगपरायण, शान्त, भस्म से उपलिप्त शरीर वाले महान् आचार्य तथा ब्रह्मविद्यापरायण उनकी उपासना करते हैं। उन शान्तचित्त योगियों पर अनुग्रह करने के लिये महेश्वर देवी के साथ (उस स्थान पर) निवास करते हैं।

अनेकान्याश्रमाणि स्युस्तस्मिन् गिरिवरोत्तमे।

मुनीनां युक्तमनसा सरांसि सरितस्तथा॥ २३॥

तेषु योगरता विप्रा जापकाः संयतेन्द्रियाः।

ब्रह्मण्यासक्तमनसो रमन्ते ज्ञानतत्पराः॥ २४॥

उस उत्तम गिरिवर पर योगयुक्त चित्त वाले मुनियों के अन्य अनेक आश्रम तथा सरोवर और नदियाँ हैं। उनमें योगपरायण, जप करने वाले, संयत इन्द्रियों वाले एवं ब्रह्मासक्त मन वाले, ज्ञानतत्पर विप्रगण रमण करते हैं।

आत्मन्यात्मानमाध्याय शिखान्ते पर्यवस्थितम्।

ध्यायन्ति देवमीशानं येन सर्वमिदं ततम्॥ २५॥

वे आत्मा में आत्मा का आधान करके शिखान्त के अन्तरभाग (ब्रह्मरन्ध्र) में स्थित ईशान देव का ध्यान करते हैं, जिनसे यह सम्पूर्ण जगत् विस्तारित है।

सुमेघं वासवस्थानं सहस्रादित्यसन्निभम्।

तत्रास्ते भगवानिन्द्रः ज्ञव्या सह सुरेश्वरः॥ २५॥

गजशैले तु दुर्गाया भवनं मणितोरणम्।

आस्ते भगवती दुर्गा तत्र साक्षान्महेश्वरी॥ २७॥

हजारों आदित्यों समान प्रकाशमान सुमेघ पर्वत इन्द्र का स्थान है। सुरेश्वर भगवान् इन्द्र शची के साथ वहाँ निवास करते हैं। गजशैल पर दुर्गा का भवन है जिसमें मणियों के तोरण लगे हैं। साक्षात् महेश्वरी भगवती दुर्गा वहाँ रहती हैं।

उपास्यमाना विविधैः शक्तिभेदैरितस्ततः।

पीत्वा योगापृतं लब्ध्वा साक्षादपृतमैश्वरम्॥ २८॥

योगरूपी अमृत का पान करके और ईश्वरीय अमृत को साक्षात् प्राप्त करके विविध प्रकार की शक्तियों द्वारा इतस्ततः उपासित होती रहती हैं।

सुनीलस्य गिरेः शृङ्गे नानाधातुसमुज्ज्वले।

राक्षसानां पुराणि स्युः सरांसि शतशो द्विजाः॥ २९॥

तथा पुरशतं विप्राः शतशृङ्गे महाचले।

स्फाटिकस्तम्भसंयुक्तं वक्ष्याणाममितीजसाम्॥ ३०॥

हे द्विजो! सुनील पर्वत के विविध धातुओं से देदीप्यमान शिखर पर राक्षसों के नगर तथा सैकड़ों सरोवर हैं। विप्रो! इसी प्रकार महान् पर्वत शतशृङ्ग पर स्फटिक स्तम्भों से निर्मित, अमित तेजस्वी यक्षों के सौ नगर हैं।

श्वेतोदरगिरेः शृङ्गे सुपर्णस्य महात्मनः।

प्राकारगोपुरोपेतं मणितोरणमण्डितम्॥ ३१॥

स तत्र गळ्डः श्रीमान् साक्षाद्द्विगुरिवापरः।

ध्यात्वा तत्परमं ज्योतिरात्मन्येवमधाव्यव्यम्॥ ३२॥

श्वेतोदर पर्वत के शिखर पर महात्मा सुपर्ण (गरुड़) का स्थान है जिसके अनेक प्राकार गोपुत्रों से युक्त तथा तोरण मणियों से मण्डित है। वहाँ साक्षात् दूसरे विष्णु समान वे श्रीमान् गरुड़ उन परम ज्योतिःरूप, आत्मस्वरूप, अविनाशी विष्णु का ध्यान करके स्थित रहते हैं।

अन्यत्र भवनं पुण्यं श्रीशृंगे मुनिपुंगवाः।

श्रीदेव्याः सर्वरत्नाढ्यं हैमं समणितोरणम्॥ ३३॥

मुनिश्रेष्ठो! श्रीशृङ्ग पर दूसरा भी श्रीदेवी का एक पवित्र भवन है, जो सभी रत्नों से पूर्ण तथा स्वर्ण से बना हुआ है और सुन्दर मणियों से निर्मित तोरणयुक्त है।

तत्र सा परमा शक्तिर्विष्णोरतिमनोरमा।

अनन्तविभवा लक्ष्मीर्जगत्संमोहनोत्सुका॥ ३४॥

वहाँ विष्णु की अति मनोरम वह परमा शक्ति लक्ष्मी अनन्त वैभवसम्पन्न, संसार को मोहित करने में उत्सुक रहती है।

अध्यास्ते देवगन्धर्वसिद्धचारणवन्दिता।

विचिन्त्या जगतो योनिः स्वशक्तिकिरणोज्ज्वला॥ ३५॥

तत्रैव देवदेवस्य विष्णोरायतनं महत्।

सरांसि तत्र चत्वारि विचित्रकमलाशयाः॥ ३६॥

देवताओं, गन्धर्वों, सिद्धों तथा चारणों से वन्दित और अपनी शक्ति की किरणों से प्रकाशित (वे लक्ष्मी) जगत् के मूल कारण (विष्णु) का चिन्तन करती हुई वहाँ विशेषरूप से वास करती हैं। वहाँ देवाधिदेव विष्णु का विशाल भवन है तथा वहाँ पर विचित्र कमलों से सुशोभित चार सरोवर हैं।

तथा सहस्रशिखरे विद्याधरपुराणकम्।

रत्नसोपानसंयुक्तं सरोम्भिष्ठोषशोभितम्॥ ३७॥

नद्यो विमलपानीयास्त्रिप्रनीलोत्पलाकराः।

कर्णिकारवनं दिव्यं तत्रास्ते शंकरः स्वयम्॥ ३८॥

इसी प्रकार सहस्रशिखर पर रत्नों की सौदियों से बने हुए और सरोवरों से सुशोभित विद्याधरों के आठ नगर हैं। वहाँ निर्मल जल वाली नदियाँ अनेक प्रकार के नीलकमलों का आकर हैं और कर्णिकारका एक दिव्य वन है, जहाँ शंकर स्वयं विराजमान रहते हैं।

पारिजाते महालक्ष्म्याः पर्वते तु पुरं शुभम्।

रम्यप्रासादसंयुक्तं घण्टाचामरभूषितम्॥ ३९॥

नृत्यद्विरप्सरःसंघैरित्थेत्थ शोभितम्।

मृदंगपणस्रोद्बुधं वेणुवीणानिनादितम्॥ ४०॥

पारिजात नामक पर्वत पर महालक्ष्मी का सुन्दर पुर है, जो रमणीय प्रासादों से युक्त, घण्टा एवं चामर से अलंकृत, इतस्ततः नृत्य करती हुई अप्सराओं के समूह से सुशोभित, मृदंग एवं मुरज की ध्वनि से गुञ्जित, वीणा तथा वेणु को झंकार से निनादित है।

गन्धर्वकिन्नराकीर्णं संवृतं सिद्धपुंगवैः।

भास्वद्भिर्भूशमायुक्तं महाप्रासादसङ्कुलम्॥ ४१॥

महागणेश्वरैर्जुष्टं धार्मिकाणां सुदर्शनम्।

तत्र सा वसते देवी नित्यं योगपरायणा॥ ४२॥

महालक्ष्मीर्महादेवी त्रिशूलवरधारिणी।

त्रिनेत्रा सर्वशक्त्यौघसंवृता सा च तन्मयी॥ ४३॥

पश्यन्ति तत्र मुनयः सिद्धा ये ब्रह्मवादिनः।

वह गन्धर्वों तथा किन्नरों से आकीर्ण, श्रेष्ठ सिद्धों से युक्त, अनेक देदीप्यमान पदार्थों से परिपूर्ण और बड़े-बड़े महलों से संकुल है। यह महान् गणेश्वरों की द्वारा सेवित और धार्मिक जनों का दर्शनीय स्थान है। वहाँ देवी महालक्ष्मी सदा योगपरायण होकर निवास करती है। वह महादेवी श्रेष्ठ त्रिशूल धारण करने वाली, त्रिनेत्रा, सभी शक्तियों के समूह से आवृत और तन्मयी है। वहाँ जो ब्रह्मवादी मुनिगण हैं— वे उनका दर्शन करते हैं।

सुपार्श्वस्योत्तरे भागे सरस्वत्याः पुरोत्तमम्॥ ४४॥

सरांसि सिद्धजुष्टानि देवभोग्यानि सत्तमाः।

पाण्डुरस्य गिरेः शृंगे विचित्रद्रुमसङ्कुलम्॥ ४५॥

गन्धर्वाणां पुरस्तत दिव्यस्त्रीभिः समावृतम्।

तत्र नित्यं मदोत्सिक्ता नरा नार्यस्तथैव च॥ ४६॥

क्रौडन्ति मुदिता नित्यं विलासैर्भोगतत्पराः।

सुपार्श्व के उत्तर भाग में सरस्वती का उत्तम नगर है। हे साधुजने! वहाँ सिद्धों से सेवित तथा देवताओं के उपभोग करने योग्य अनेक सरोवर हैं। पाण्डुर पर्वत के शिखर पर अनेक प्रकार के वृक्षों से संकुल और दिव्याङ्गनाओं से समावृत गन्धर्वों के सौ नगर हैं। वहाँ मदोन्मत्त नर और नारियाँ अनेक प्रकार के विलासी भोगों में तत्पर रहते हुए प्रसन्नतापूर्वक नित्य क्रौडा करते रहते हैं।

अञ्जनस्य गिरेः शृंगे नारीपुरमनुत्तमम्॥ ४७॥

वसन्ति तत्राप्यरसो रम्भाद्या रतिलालसाः।

चित्रसेनादयो यत्र समायान्धर्धिनः सदा॥ ४८॥

सा पुरी सर्वरत्नाढ्या नैकप्रखण्डवर्णयुता।

अञ्जनिगिरि के शिखर पर अतिश्रेष्ठ नारीपुर है, जिसमें रति की लालसा करने वाली रम्भा आदि अप्सराएं निवास करती हैं। चित्रसेन आदि (गन्धर्व) जहाँ सदा याचक रूप में आया करते हैं, वह पुरी सभी त्रों से परिपूर्ण तथा अनेक झरनों से सम्पन्न हैं।

अनेकानि पुराणि स्युः कौमुदे चापि सतमाः॥४९॥

रूपाणां शान्तरजसामीश्वरासक्तचेतसाम्।

तेषु रुद्रा महायोगा महेशान्तरचारिणः॥५०॥

समासते पुरं ज्योतिराकूढः स्थानमैश्वरम्।

हे उत्तमजनों! कौमुद (पर्वत) पर भी शान्त रजोगुण वाले (रजोगुण से रहित) तथा ईश्वर में आसक्त चित्त वाले रुद्रों के अनेक नगर हैं। उनमें महेश के अन्तर में विचरण करने वाले महायोगी रुद्रगण परम ज्योतिस्वरूप ईश्वरोप स्थान को आश्रित करके रहते हैं।

पिञ्जरस्य गिरेः शृङ्गे गणेशानां पुरत्रयम्॥५१॥

नन्दीश्वरस्य कपिला तत्रास्ते स महामतिः।

तथा च जास्येः शृङ्गे देवदेवस्य धीमतः॥५२॥

दीप्तमायतनं पुण्यं भास्करस्याभितौजसः।

तस्यैवोत्तरदिग्भागे चन्द्रस्थानमनुत्तमम्॥५३॥

वसते तत्र रम्यात्मा भगवान् ज्ञानदीधितिः।

पिञ्जरगिरि के शिखर पर गणेशों के तीन नगर हैं। तथा वहीं नन्दीश्वर की कपिला पुरी है, जहाँ वे महामति वास करते हैं। इसी प्रकार जास्ये पर्वत के शिखर पर अमित तेजस्वी बुद्धिमान् देवाधिदेव भास्कर का दीप्तिमान् पवित्र स्थान है। उसी की उत्तर दिशा में चन्द्रमा का अनुत्तम स्थान है। वहाँ शीतल किरणों वाले रम्यात्मा भगवान् (चन्द्रमा) रहते हैं।

अन्यत्र भवनं दिव्यं हंसशैले महर्षयः॥५४॥

सहस्रयोजनायामं सुवर्णमणितीरणाम्।

तत्रास्ते भगवान् ब्रह्मा सिद्धसङ्घैरभिष्टुतः॥५५॥

सावित्र्या सह विश्वात्मा वासुदेवादिभिर्वृतः।

तस्य दक्षिणदिग्भागे सिद्धानां पुरमुत्तमम्॥५६॥

सनन्दनादयो यत्र वसन्ति मुनिपुंगवाः।

हे महर्षियो! हंस शैल पर एक हजार योजन विस्तार वाला एक दूसरा दिव्य भवन है और सुवर्ण तथा मणि से निर्मित तीरण वाला है। वहाँ सिद्धों के समूह से सेवित और वासुदेव आदि से युक्त विश्वात्मा भगवान् ब्रह्मा सावित्री के

साथ रहते हैं। उसके दक्षिण दिग्भाग में सिद्धों का उत्तम नगर है, जहाँ मुनिश्रेष्ठ सनन्दन आदि रहते हैं।

पञ्चशैलस्य शिखरे दानवानां पुरत्रयम्॥५७॥

नातिदूरेण तस्माद्य दैत्याचार्यस्य धीमतः।

सुगन्धशैलशिखरे सरिद्धिरुपशोभितम्॥५८॥

कर्दमस्याश्रमं पुण्यं तत्रास्ते भगवान् ऋषिः।

पञ्चशैल के शिखर पर दानवों के तीन नगर हैं। उसके पास ही दैत्याचार्य बुद्धिमान् कर्दम का सुगन्धपर्वत के शिखर पर नदियों से सुशोभित एक पवित्र आश्रम है, वहाँ वे भगवान् ऋषि रहते हैं।

तस्यैव पूर्वदिग्भागे किञ्चिद् दक्षिणाश्रिते॥५९॥

सनत्कुमारो भगवांस्तत्रास्ते ब्रह्मवित्तमः।

सर्वेष्वेतेषु शैलेषु त्वान्येषु मुनीश्वराः॥६०॥

सरांसि विमला नद्यो देवानामालयानि च।

सिद्धलिङ्गानि पुण्यानि मुनिभिः स्थापितानि च॥६१॥

उसके पूर्व दिशा में कुछ दक्षिण की ओर ब्रह्मज्ञानियों में श्रेष्ठ भगवान् सनत्कुमार रहते हैं। हे मुनीश्वरो! इन सभी शैलों तथा अन्य स्थानों में भी अनेक सरोवर, विमल जलयुक्त नदियाँ तथा देवालय और मुनियों द्वारा स्थापित पवित्र सिद्ध लिङ्ग है।

तानि चायतानान्याशु संख्यातुं नैव शक्यते।

एष संक्षेपतः प्रोक्तो जम्बूद्वीपस्य विस्तरः।

न शक्यो विस्तराद्भक्तुं मया सर्वशतैरपि॥६२॥

उन भवनों की गणना मैं शीघ्र नहीं कर सकता। यह जम्बूद्वीप का विस्तार संक्षेप में कहा गया है, मेरे द्वारा सैकड़ों वर्षों में भी इसका वर्णन करना संभव नहीं है।

इति श्रीकूर्मपुराणे जम्बूद्वीपवर्णनं नाम

अष्टचत्वारिंशोऽध्यायः॥४८॥

एकोनपञ्चाशोऽध्यायः

(भुवनकोश विन्यास प्लक्षद्वीप वर्णन)

सूत उवाच

जम्बूद्वीपस्य विस्तारादिद्विगुणेन समन्ततः।

संवेष्टयित्वा क्षीरोदं प्लक्षद्वीपो व्यवस्थितः॥६३॥

जम्बूद्वीप के विस्तार से चारों तरफ से द्विगुणित और क्षीरसागर को वेष्टित करके प्लक्षद्वीप व्यवस्थित है।

प्लक्षद्वीपे च विप्रेन्द्रः सप्तासन्कुलपर्वताः।
सिद्धायुताः सुपर्वाणः सिद्धसङ्घनिषेविताः॥२॥

हे विप्रेन्द्र! उस प्लक्षद्वीप में सात कुलपर्वत हैं। वे सुन्दर पक्षयुक्त और सिद्धगणों के समूह से सेवित हैं।

गोमेदः प्रथमस्तेषां द्वितीयश्चन्द्र उच्यते।
नारदो दुन्दुभिश्चैव मणिमान्मेघनिस्वनः॥३॥
वैप्राजः सप्तमस्तेषां ब्रह्मणोऽत्यन्तवस्त्वधः।

उनमें प्रथम गोमेद पर्वत है, दूसरे का नाम चन्द्र है, क्रमशः तीसरा नारद, चतुर्थ दुन्दुभि, पंचम मणिमान्, छठम मेघनिस्वन और सातवाँ वैप्राज नामक कुलपर्वत है जो ब्रह्मा को अत्यन्त प्रिय है।

तत्र देवर्षिगणध्वजैः सिद्धैश्च भगवानजः॥४॥
उपास्यते स विभ्रत्प्रा साक्षी सर्वस्य विश्वदक्।
तेषु पुण्या जनपदा आश्रयो व्याश्रयो न च॥५॥

वहाँ देव, ऋषि, गन्धर्व तथा सिद्धगण वे विश्वात्मा ब्रह्मा सबके साक्षी और विश्वद्रष्टा भगवान् ब्रह्मा की उपासना करते हैं। उन पर्वतों पर पवित्र जनपद हैं। वहाँ आधि-व्याधि कुछ नहीं है।

न तत्र पापकर्तारः पुरुषा वै कश्चन।
तेषां नद्यश्च सप्तैव वर्षाणां तु समुद्रगाः॥६॥
तासु ब्रह्मर्षयो नित्यं पितामहमुपासते।
अनुतप्ताशिखे चैव विषापा त्रिदिवा कृता॥७॥
अमृता सुकृता चैव नामतः परिकीर्तिताः।
क्षुद्रनद्यस्तु विख्याताः सरांसि च बहून्वपि॥८॥

वहाँ पाप करने वाले पुरुष होते ही नहीं हैं। उन वर्षपर्वतों की समुद्रगामिनी सात नदियाँ हैं। उन नदियों में ब्रह्मर्षिगण नित्य पितामह की उपासना करते हैं। वे नदियाँ अनुतप्ता, शिखा, विषापा, त्रिदिवा, कृता। अमृता, सुकृता— इन नामों से प्रसिद्ध हैं। छोटी नदियाँ और बहुत से सरोवर भी वहाँ विख्यात हैं।

न चैतेषु युगावस्था पुरुषा वै चिरायुषः।
आर्यकाः कुरुराश्चैव विदेहा भाविनस्तथा॥९॥
ब्रह्मक्षत्रियविद्वृत्सुद्रास्तस्मिन्द्वीपे प्रकीर्तिताः।
इज्यते भगवानीशो वर्षैस्तत्र निवासिभिः॥१०॥

उन स्थानों में युगावस्था (सत्य, त्रेता, द्वापर, कलि) नहीं है और सभी मनुष्य दीर्घायु होते हैं उस द्वीप में आर्यक, कुरुर, विदेह तथा भाविन् क्रमशः ब्राह्मण, क्षत्रिय, वैश्य

और शूद्र बताये गये हैं। वहाँ के निवासियों द्वारा भगवान् ईश की उपासना की जाती है।

तेषाञ्च सोमसाम्राज्यं सारूप्यं मुनिपुङ्गवाः।
सर्वे धर्मरता नित्यं सर्वे मुदितमानसाः॥११॥
पञ्चवर्षसहस्राणि जीवन्ति च निरामयाः।

हे मुनिश्रेष्ठो! उन्हें सोम साम्राज्य (सोम-सायुज्य) तथा सोमसारूप्य प्राप्त होता है। सब लोग धर्मपरायण एवं सदा प्रसन्नचित्त रहते हैं और वे रोगरहित होकर पाँच हजार वर्ष तक जीवित रहते हैं।

प्लक्षद्वीपप्रमाणं तु द्विगुणेन समन्ततः॥१२॥
सर्वेष्टैश्चैश्वरसाम्बोधिं शाल्पलिः संव्यवस्थितः।
सप्त वर्षाणि तत्रापि समैव कुलपर्वताः॥१३॥

प्लक्षद्वीप से दुगुना विस्तार वाला शाल्पलिद्वीप चारों ओर से ईश्वरस के सागर को वेष्टित करके अवस्थित है। वहाँ भी सात वर्ष और सात ही कुलपर्वत हैं।

ऋज्वायताः सुपर्वाणः सप्त नद्यश्च सुव्रताः।
कुमुदशान्त्रदशैव तृतीयश्च बलाहकः॥१४॥
द्रोणः कंसस्तु महिषः ककुत्स्थान् सप्तमस्तथा।
योनी तोया वितृष्णा च चन्द्रा शुक्ला विमोचनी॥१५॥
निवृत्तिश्चेति ता नद्यः स्मृताः पापहरा नृणाम्।
न तेषु विद्यते लोभः क्रोधो वा द्विजसत्तमाः॥१६॥

हे सुव्रतो! वे पर्वत सौधे फैले हुए तथा सुन्दर पर्वत वाले और सात नदियों से युक्त हैं। वे सात पर्वत हैं— कुमुद, अन्नद, तीसरा बलाहक, द्रोण, कंस, महिष और सप्तम ककुत्स्थान्। और सात नदियों के नाम हैं — योनी, तोया, वितृष्णा, चन्द्रा, शुक्ला, विमोचना और निवृत्ति। ये नदियाँ स्मरण करने से मनुष्यों के पापों को हरने वाली हैं। हे द्विजश्रेष्ठो! उन वर्षों में लोभ अथवा क्रोध नहीं होता।

न चैवास्ति युगावस्था जना जीवन्वयनामयाः।
यजन्ति सततं तत्र वर्षां वायुं सनातनम्॥१७॥

वहाँ (चार) युग की व्यवस्था भी नहीं है। लोग रोगरहित जीवन यापन करते हैं। वहाँ की सभी वर्ण वाले सनातन वायुदेव की सतत पूजा करते हैं।

तेषां तत्साधनं युक्तं सारूप्यञ्च सलोकता।
कफिला ब्राह्मणाः प्रोक्ते राजान्क्षारुणास्तथा॥१८॥
पीता वैश्याः स्मृताः कृष्णा द्वीपेऽस्मिन् वृषला द्विजाः।

अतएव उन्हें वायुदेव का सायुज्य, सारूप्य और सालोक्यरूप मुक्ति प्राप्त होती है। उस द्वीप में ब्राह्मण का वर्ण कपिल और क्षत्रिय का लाल कहा गया है। हे द्विजे! वहाँ वैश्य का वर्ण पीता एवं शूद्र का वर्ण कृष्ण बताया है।

शाल्मलस्य तु विस्तारादिद्विगुणेन समन्ततः॥१९॥

संवेष्ट्य तु सुरोदायिं कुशद्वीपो व्यवस्थितः।

विद्रुमस्यैव होमस्य द्युतिमान् पुष्पांस्तथा॥२०॥

कुशेशयो हरिश्चैव मन्दरः सप्त पर्वताः।

शाल्मलिद्वीप से विस्तार में दुगुना कुशद्वीप है जो चारों तरफ से सुरासमुद्र को घेरकर स्थित है। वहाँ सात कुलपर्वतों के नाम हैं— विद्रुम, होम, द्युतिमान्, पुष्पवान्, कुशेशय, हरि और मन्दर।

धृतपापा शिवा चैव पवित्रा संमिता तथा॥२१॥

तथा विद्युत्प्रभा रामा महानद्यश्च सप्त वै।

अन्यश्च शतशो विप्रा नद्यो मणिजलाः शुभाः॥२२॥

वहाँ धृतपापा, शिवा, पवित्रा, संमिता, विद्युत्प्रभा, रामा और मही— ये सात नदियाँ हैं। हे विप्रो! इनके अतिरिक्त सैकड़ों मणियों के समान स्वच्छ जल वाली पवित्र नदियाँ हैं।

तासु ब्रह्माण्मीशानं देवाद्याः पर्युपासते।

ब्राह्मणा इविणो विप्राः क्षत्रियाः शुष्मिणस्तथा॥२३॥

वैश्यास्तोभासु मन्देहाः शूद्रास्तत्र प्रकीर्तिताः।

हे विप्रो! वहाँ रहने वाले देव आदि ब्रह्मा की ईश्वररूप में उपासना करते हैं। उस द्वीप में ब्राह्मणों को द्रविण, क्षत्रियों को शुष्मन्, वैश्यों को स्तोभ तथा शूद्रों को मन्देह नाम से जाना जाता है।

नरोऽपि ज्ञानसम्पन्ना मैत्र्यादिगुणसंयुताः॥२४॥

यथोक्तकारिणः सर्वे सर्वे भूतहिते रताः।

यजन्ति यज्ञैर्विद्वैर्ब्रह्माणं परमेष्ठिनम्॥२५॥

वहाँ के सभी लोग ज्ञानसम्पन्न और मैत्री आदि गुणों से युक्त हैं। वे सभी शास्त्रविहित कर्म करने वाले और सभी प्राणियों के हित में निरत तथा विविध यज्ञों द्वारा परमेशी ब्रह्म की उपासना करते हैं।

तेषाम्ब्र ब्रह्मसायुज्यं सारूप्यञ्च सलोक्यता।

कुशद्वीपस्य विस्तारादिद्विगुणेन समन्ततः॥२६॥

क्रौञ्चद्वीपः स्थितो विप्रा वेष्टयित्वा घृतोदधिम्।

उन्हें ब्रह्मा का सायुज्य, सारूप्य तथा सालोक्यता प्राप्त होती है। कुशद्वीप से द्विगुण विस्तार वाला क्रौञ्चद्वीप चारों ओर से घृतसागर को वेष्टित करके अवस्थित है।

क्रौञ्चो वामनकस्यैव तृतीयश्चाधिकारिकः॥२७॥

देवाव्यञ्ज विवेदश्च पुण्डरीकस्तथैव च।

नाम्ना च सप्तमः प्रोक्तः पर्वतो दुन्दुभिस्वनः॥२८॥

गौरी कुमुद्वती चैव सन्ध्या रात्रिर्मनोजवा।

कोभिश्च पुण्डरीकक्षा नद्यः प्राथान्यतः स्मृताः॥२९॥

वहाँ भी सात कुलपर्वत हैं जो क्रौञ्च, वामनक, आधिकारिक, देवाव्य, विवेद, पुण्डरीक और सातवाँ दुन्दुभिस्वन नाम से कहा गया है। गौरी, कुमुद्वती, सन्ध्या, रात्रि, मनोजवा, कोभि और पुण्डरीकाक्ष— ये सात नदियाँ प्रधानतः कही गई हैं।

पुष्कलाः पुष्करा धन्यास्तिथ्या वर्णाः क्रमेण वै।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव द्विजोत्तमाः॥३०॥

हे द्विजश्रेष्ठो! वहाँ पुष्कल, पुष्कर, धन्य और तिथ्य—इन नामों से क्रमशः प्रसिद्ध ब्राह्मण, क्षत्रिय, वैश्य और शूद्र हैं।

अर्चयन्ति महादेवं यज्ञदानश्रमादिभिः।

घृतोपवासैर्विद्विषैर्होमैश्च पितृतर्पणैः॥३१॥

तेषां वै रुद्रसायुज्यं सारूप्यं चातिदुर्लभम्।

सलोक्यता च सामीप्यं जायते तत्रसादतः॥३२॥

वे यज्ञ, दान, शान्ति, व्रत, उपवास, विविध होम तथा पितृतर्पण आदि द्वारा महादेव की अर्चना करते हैं। उन्हें महादेव की कृपा से रुद्र का सायुज्य, अतिदुर्लभ सारूप्य, सालोक्य तथा सामीप्य प्राप्त होता है।

क्रौञ्चद्वीपस्य विस्तारादिद्विगुणेन समन्ततः।

शाकद्वीपः स्थितो विप्रा आवेष्ट्य दधिसागरम्॥३३॥

हे विप्रो! क्रौञ्चद्वीप से द्विगुण विस्तार वाला शाकद्वीप है जो चारों तरफ से दधिसागर को घेरकर स्थित है।

उदयो रैवतस्यैव श्यामकाहगिरिस्तथा।

आम्बिकेयस्तथा रम्यः केसरी चेति पर्वताः॥३४॥

सुकुमारी कुमारी च नलिनी वेणुका तथा।

इक्षुका धेनुका चैव गभस्तिश्चेति निम्नगाः॥३५॥

उसके सात कुलपर्वत हैं— उदय, रैवत, श्यामक, अहगिरि, आम्बिकेय, रम्य तथा केसी। और सात नदियाँ हैं— सुकुमारी, कुमारी, नलिनी, वेणुका, इक्षुका, धेनुका तथा गभस्ति।

आसां पिबन्तः सलिलं जीवन्ति तत्र मानवाः।
अनामयश्चाशोकश्च रागद्वेषविवर्जिताः॥३६॥
मृगश्च भगवश्चैव मानसा मन्दगास्तथा।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रश्चात्र क्रमेण तु॥३७॥

वहाँ के मानव इन नदियों का जब पीकर जीवित रहते हैं।
वे अनामय, शोकरहित तथा रागद्वेष से वर्जित हैं। मृग,
मगध, मानस तथा मन्दक नाम से क्रमशः वहाँ ब्राह्मण,
क्षत्रिय, वैश्य एवं शूद्र कहलाते हैं।

यजन्ति सततं देवं सर्वलोकैकसाक्षिणम्।
व्रतोपवासैर्विधैर्देवदेवं दिवाकरम्॥३८॥
तेषां वै सूर्यसायुज्यं सामीप्यञ्च सरूपता।
सलोकता च विप्रेन्द्रा जायन्ते तत्रसादतः॥३९॥

वे सब समस्त लोकों के एकमात्र साक्षी, देवाधिदेव सूर्य
की अनेक प्रकार के व्रतों और उपवासों द्वारा यजन करते हैं।
विप्रेन्द्रो! सूर्यदेव की कृपा से उन लोगों को सूर्य का
सायुज्य, सामीप्य, सारूप्य तथा सालोक्यरूप मुक्ति होती है।

शाकद्वीपं समावृत्य क्षीरोदः सागरः स्थितः।
श्वेतेद्वीपञ्च तन्मध्ये नारायणपरायणाः॥४०॥
तत्र पुण्या जनपदा नानाधर्मसम्पन्निताः।
श्वेतास्तत्र नरा नित्यं जायन्ते विष्णुतपराः॥४१॥

शाकद्वीप को आवृत करके क्षीरसागर स्थित है। उसके
मध्य में श्वेतद्वीप है, जहाँ के लोग नारायणपरायण हैं। वहाँ
अनेक प्रकार के आश्रमों से युक्त पवित्र जनपद हैं। वहाँ के
मनुष्य श्वेतवर्ण के एवं विष्णु की भक्ति में तत्पर रहने वाले
हैं।

नाथयो व्याधयस्तत्र जरामृत्युभयं न च।
क्रोधलोभविनिर्मुक्ता मायामात्सर्यवर्जिताः॥४२॥

न तो वहाँ आधि और व्याधि अर्थात् मानसिक या
शारीरिक कष्ट हैं और वृद्धावस्था तथा मृत्यु का भय भी नहीं
होता। वहाँ के लोग क्रोध तथा लोभ से मुक्त एवं माया और
मात्सर्य से वर्जित हैं।

नित्यपुष्टा निरातङ्गा नित्यानन्दश्च भोगिनः।
नारायणसभाः सर्वे नारायणपरायणाः॥४३॥

वे सदा स्वस्थ, भयरहित, नित्य आनन्दी तथा भोग करने
वाले होते हैं। नारायण में परायण रहने वाले वे सभी
नारायण के तुल्य होते हैं।

केचिद्भ्यानपरा नित्यं योगिनः संयतेन्द्रियाः।

केचिज्जपन्ति तप्यन्ति केचिद्भिज्ञानिनोऽपरे॥४४॥

कुछ ध्यानपरायण, कुछ नित्य योगी तथा जितेन्द्रिय होते
हैं। कुछ जप करते हैं, कुछ तप करते हैं तो कुछ
ज्ञानपरायण रहते हैं।

अन्ये निर्बीजयोगेन ब्रह्मभावेन भाविताः।
ध्यायन्ति तत्परं ब्रह्म वासुदेवं सनातनम्॥४५॥

दूसरे लोग निर्बीजयोग द्वारा ब्रह्मभाव से भावित होकर
सनातन, वासुदेव, परब्रह्म का ध्यान करते हैं।

एकान्तिनो निरालम्बा महाभागवताः परे।
पश्यन्ति तत्परे ब्रह्म विष्णुवाख्यं तमसः परम्॥४६॥
सर्वे चतुर्भुजाकाराः शंखचक्रगदाधराः।
सुपीतवाससः सर्वे श्रीवत्साङ्कितकक्षसः॥४७॥

कोई एकान्तप्रिय, निरालम्ब तो अन्य भगवत्परायण होते
हैं। वे तमोगुण से परे विष्णु नामक परब्रह्म को देखते हैं। वे
सभी चतुर्भुज, शंख-चक्र-गदाधारी, पीताम्बर पहनने वाले
और श्रीवत्स से अंकित वस्त्रःस्थल वाले हैं।

अन्ये महेश्वरपरास्त्रिपुण्ड्रङ्कितमस्तकाः।
सुयोगान्द्रुतिकरणा महागरुडवाहनाः॥४८॥
सर्वे शक्तिसमायुक्ता नित्यानन्दश्च निर्मलाः।
वसन्ति तत्र पुष्ट्या विष्णोरन्तरधारिणः॥४९॥

कुछ अन्य शिवपरायण, त्रिपुण्ड्र से अङ्कित मस्तक वाले,
सुयोग से ऐश्वर्यसम्पन्न शरीर वाले तथा महान् गरुडवाहन
होते हैं। सभी शक्तिसमायुक्त, नित्यानन्द, निर्मल तथा विष्णु
के हृदय विचरण करने वाले वहाँ निवास करते हैं।

तत्र नारायणस्यान्यदुर्गमं दुरतिक्रमम्।
नारायणं नाम पुरं प्रासादैरुपशोभितम्॥५०॥

वहाँ नारायण का अन्य दुर्गम, अतिक्रमण करने के
अयोग्य तथा अनेक प्रासादों से उपशोभित नारायण नामक
नगर है।

हेमप्राकारसंयुक्तं स्फटिकैर्मण्डपैर्धृतम्।
प्रभासहस्रकलिलं दुरार्घ्यं सुशोभनम्॥५१॥

उसमें सोने की चारदीवारी है और स्फटिकमणि के
मण्डप हैं। वह सहस्र प्रभाओं से युक्त, अधर्षणीय एवं
अत्यन्त सुन्दर है।

हर्षप्रासादसंयुक्तं महाद्वालसमाकुलम्।
हेमगोपुरसाहस्रैर्नारलोपशोभितैः॥५२॥

शुभास्तरणसंयुक्तैर्विचित्रैः समलंकृतम्।

नन्दनैर्विक्रिधाकारैः स्रवन्तीप्सुशोभितम्॥५३॥

वह ऊँचे-ऊँचे महलों से युक्त, बड़ी-बड़ी अट्टालिकाओं से व्याप्त, नाना प्रकार के रत्नों से शोभित, शुभ आस्तरणों से संयुक्त, विचित्र आनन्ददायक विविध आकारों निर्मित हजारों सोने के गोपुरों (नगरद्वारों) से वह अलंकृत था और नदियों से भी वह शोभित था।

सरोभिः सर्वतो युक्तं वीणावेणुनिनादितम्।
पताकाधिर्विचित्राभिरनेकाप्सुशोभितम्॥५४॥

वह चारों ओर सरोवरों से युक्त, वीणा और वंशी की ध्वनि से निनादित तथा अनेक विचित्र पताकाओं से शोभित था।

वीथिभिः सर्वतो युक्तं सोपानै रत्नभूषितैः।
नदीशतसहस्राब्धं दिव्यगाननिनादितम्॥५५॥

वह चारों तरफ गलियों तथा रत्नभूषित सोपानों से युक्त था। सहस्रों नदियों से परिपूर्ण और दिव्य-गानों से निनादित होता रहता था।

हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम्।
चतुर्द्वारमनौपम्यगम्यं देवविद्विषाम्॥५६॥

वह हंस और बत्तखों से आकीर्ण तथा चक्रवाक आदि पक्षियों से शोभित था। उसके चारों चारों द्वार अनुपम और देवशत्रुओं द्वारा अगम्य थे।

तत्र तत्राप्यरः संघैर्नृत्यद्विरूपशोभितम्।
नानागीतविधानैर्ज्ञेयैर्वानामपि दुर्लभैः॥५७॥

नानाविलाससम्पन्नैः कामुकैरतिकोमलैः।

प्रभूतचन्द्रवदनैर्नूपुरारावसंयुतैः॥५८॥

ईषत्स्मितैः सुविम्बोष्ठैर्बालमुग्धमृगेक्षणैः।

अश्लेषविभवोपेतैस्तनुमध्यविभूषितैः॥५९॥

उस नगर में इधर-उधर नृत्य करती अप्सरायें दिखाई देती थीं। वे देवताओं के लिए भी दुर्लभ अनेक प्रकार के गीत-विधानों को जानती थीं। वे अनेक विलासों से सम्पन्न, कामुक, अत्यन्त कोमल, पूर्ण चन्द्रमा के समान मुख वाली तथा नूपुरों की ध्वनि से युक्त थीं। वे मन्द मुस्कान युक्त, सुन्दर सुडोल होठों से युक्त, बालक और मुग्ध मृगों के समान आँखों वाली थीं। वे सम्पूर्ण वैभवसम्पन्न थीं और उनके शरीर का मध्य भाग (कमर) पतला था।

सुराजहंसचलनैः सुवेषैर्भ्रुरस्वनैः।

संलापालापकुशलैर्दिव्याभरणाभूषितैः॥६०॥

स्तनभारविनम्रैश्च मधुघूर्णितलोचनैः।

नानावर्णविविचित्रांगैर्नानाभोगरतिप्रियैः॥६१॥

वे अप्सरायें राजहंस के समान सुन्दर गति वाली, सुन्दर वेश-भूषा और मधुर स्वर-युक्त थीं। वार्तालाप में और आलाप करने में कुशल थीं तथा दिव्य आभूषणों से सुसज्जित थीं। स्तनों के भार से विनम्र, मद-विह्वल नेत्रों से युक्त, नाना वर्णों से विचित्र अङ्गों वाली तथा विविधभोग एवं रति क्रीड़ा प्रिय थीं।

उत्फुल्लकुसुमोद्यानैस्तद्भूतशतशोभितम्।

असंख्येयगुणं शुद्धमसंख्यैस्त्रिदशैरपि॥६२॥

वह नगर खिले हुए पुष्पों के उद्यान और उसमें रहने वाले सैकड़ों प्राणियों से शोभित था। वह असंख्य गुणों से युक्त तथा असंख्य देवों से भी पवित्र था।

श्रीभक्त्यवित्रं देवस्य श्रीपतेरमितौजसः।

तस्य मध्येऽतितेजस्कमुद्यत्पाकारतोरणम्॥६३॥

स्थानं तद्दृष्ट्वा देव्यं योगिनां सिद्धिदायकम्।

तन्मध्ये भगवानेकः पुण्डरीकदलद्युतिः॥६४॥

शेतेऽश्लेषजगत्सूतिः श्लेषाहिशयने हरिः।

विचिन्त्यमानो योगीन्द्रैः सनन्दनपुरोगमैः॥६५॥

अमित तेजस्वी श्रीपति विष्णुदेव का वह नगर शोभायुक्त एवं पवित्र है। उसके मध्य में अतितेजस्वी उन्नत प्राकार तोरण युक्त है। यह योगियों का सिद्धिदायक विष्णु का दिव्य स्थान है। उसके मध्य में कमलदल के समान कान्ति वाले, अश्लेष जगत् के जन्मदाता, एकाकी भगवान् विष्णु शेषनाग की शय्या पर विराजमान हैं। वे सनन्दन आदि योगीन्द्रगण द्वारा ध्यान किये जाते हैं।

स्वात्मानन्दामृतं पीत्वा पुरस्तात्तमसः परः।

पीतवासा विशालक्षो महामायो महाभुजः॥६६॥

वे पीताम्बरधारी, विशालाक्ष, महामाया युक्त, विशाल भुजाओं वाले हरि आत्मानन्दरूप अमृत पान करके तम से भी परे अवस्थित हैं।

क्षीरोदकन्यया नित्यं गृहीतचरणद्वयः।

सा च देवी जगद्धन्वा पादमूले हरिप्रिवा॥६७॥

क्षीरसागर की कन्या लक्ष्मी उनके दोनों चरणों की नित्य सेवा करती हैं। वह जगद्धन्वा देवी भगवान् के पादमूल में रहती हैं और विष्णु की अत्यन्त प्रिय हैं।

समास्ते तन्मना नित्यं पीत्वा नारायणामृतम्।

न तत्रार्थार्थिका यान्ति न च देवान्तरालयाः॥६८॥

वैकुण्ठं नाम तत्स्थानं त्रिदशैरपि वन्दितम्।

न मे प्रभवति प्रज्ञा कृत्स्नशास्त्रनिरूपणे॥६९॥

वह देवी नित्य नारायणरूप अमृत का पान करके तन्मना होकर रहती हैं। उस स्थान में अधार्मिक नहीं जाते हैं और अन्य देवालय भी वहाँ नहीं हैं। उस स्थान का नाम वैकुण्ठ है। देवों द्वारा भी यह वन्दित है। सम्पूर्ण शास्त्र के निरूपण में मेरी बुद्धि समर्थ नहीं है।

एतावच्छ्रव्यते यत्कुं नारायणपुरं हि तत्।

स एव परमं ब्रह्म वासुदेवः सनातनः॥७०॥

ज्ञेते नारायणः श्रीमान्मायया मोहयञ्जगत्॥७१॥

केवल इतना ही कहा जा सकता है कि यह नारायण का पुर है। वही परब्रह्म, सनातन, वासुदेव, श्रीमान् नारायण माया से जगत् को मोहित करके शयन कर रहे हैं।

नारायणादिदं जातं तस्मिन्नेव व्यवस्थितम्।

तमाश्रयति कालान्ते स एव परमा गतिः॥७२॥

यह समस्त जगत् नारायण से ही उत्पन्न है और उन्हीं में अवस्थित है। प्रलयकाल में उसी के आश्रित होता है। वे ही (संसार की) परम गति हैं।

इति श्रीकर्मपुराणे पूर्वभागे भुवनविन्यास

एकोनपञ्चाशोऽध्यायः॥४९॥

पञ्चाशोऽध्यायः

(भुवनकोश विन्यास- पुष्करद्वीप वर्णन)

सूत उवाच

शाकद्वीपस्य विस्तारादिद्विगुणेन व्यवस्थितः।

क्षीरार्णवं समाश्रित्य द्वीपं पुष्करसंज्ञितम्॥१॥

सूत बोले— शाकद्वीप की अपेक्षा दुगुना विस्तृत पुष्कर नामक द्वीप है, जो क्षीरसमुद्र को आश्रित करके अवस्थित है।

एक एवात्र विप्रेन्द्राः पर्वतो मानसोत्तरः।

योजनानां सहस्राणि चोर्ध्वं पञ्चाशदुच्चिताः॥२॥

तावदेव च विस्तीर्णः सर्वतः पारिमण्डलः।

स एव द्वीष्णार्द्धेन मानसोत्तरसंस्थितः॥३॥

विप्रेन्द्रो! यहाँ पर मानसोत्तर नामक एक ही कुलपर्वत है। इसका विस्तार हजार योजन और ऊँचाई पांच सौ योजन है।

उतना ही विस्तार वाला चारो दिशाओं में उसका परिमण्डल ही है। वही द्वीप आधे भाग से मानसोत्तर नाम से संस्थित है।

एक एव महाभागः सन्निवेशो द्विधा कृतः।

तस्मिन्द्वीपे स्मृतौ द्वौ तु पुण्यौ जनपदौ शुभौ॥४॥

हे महाभाग! एक ही संस्थान दो भागों में विभक्त हुआ है। उस द्वीप में दो पवित्र एवं शुभ जनपद बताये गये हैं।

अपरो मानसस्याथ पर्वतस्यानुमण्डलौ।

महावीतं स्मृतं वर्षं धातकीखण्डमेव च॥५॥

स्वादूदकेनोदधिना पुष्करः परिवारितः।

तस्मिन्द्वीपे महावृक्षो न्यशोषोऽमरपूजितः॥६॥

वे दोनों मानस पर्वत के अनुमण्डल हैं। वहाँ दो वर्ष हैं— महावीत तथा धातकीखण्ड। यह द्वीप स्वादिष्ट जल वाले समुद्र से परिवेष्टित है। उस द्वीप में देवों से पूजित एक महान् वटवृक्ष है।

तस्मिन्निवसति ब्रह्मा विश्वात्मा विश्वभावनः।

तत्रैव मुनिशार्दूल शिवनारायणालयः॥७॥

वसत्यत्र महादेवो हरोऽर्द्ध हरिरव्ययः।

वहाँ विश्वभावन, विश्वात्मा ब्रह्मा वास करते हैं। मुनिश्रेष्ठ! वहाँ पर शिवनारायण का मन्दिर है। वहाँ अर्धमूर्तिरूप में महादेव हर और आधे में अविनाशी हरि निवास करते हैं।

सम्पूज्यमानो ब्रह्माद्यैः कुमारार्द्यैश्च योगिभिः॥८॥

गन्धर्वैः किन्नरैर्षक्षैरीश्वरैः कृष्णपिङ्गलः।

स्वस्थासत्रत्र प्रजाः सर्वा ब्राह्मणाः श्रतशस्त्रिणः॥९॥

निरामया विशोकश्च रागद्वेषविवर्जिताः।

सत्यानुते न तत्रास्ता नोत्तमावममध्यमाः॥१०॥

ब्रह्मा आदि देवगण तथा सनत्कुमार आदि योगियों द्वारा वे पूजित हैं। गन्धर्व, किन्नर तथा यक्ष भी उन कृष्णपिङ्गल ईश्वर की पूजा करते हैं। वहाँ सभी प्रजायें स्वस्थ हैं। ब्राह्मण लोग शतशः कान्तियुक्त हैं। नीरोग, शोकरहित तथा राग-द्वेष से वर्जित हैं। वहाँ सत्य, मिथ्या, उत्तम, अधम और मध्यम (का भेद) नहीं है।

न वर्णाश्रमधर्मश्च न नद्यो न च पर्वताः।

परेण पुष्करेणाथ समावृत्य स्थितो महान्॥११॥

स्वादूदकसमुद्रस्तु समन्तादिद्वजसत्तमः।

परेण तस्य महती दृश्यते लोकसंस्थितिः॥१२॥

वहाँ न वर्णाश्रम धर्म हैं, न नदियाँ और न पर्वत ही हैं। द्विजश्रेष्ठो! महान् स्वादिष्ठ जल वाला समुद्र चारों ओर से पुष्करद्वीप को आवृत करके स्थित है। उससे परे वहाँ महती लोकस्थिति दिखाई पड़ती है।

काञ्चनी द्विगुणा भूमिः सर्वत्रैकशिलोपमा।

तस्याः परेण शैलस्तु मर्यादा भानुमण्डलः॥ १३॥

उससे दुगुनी सुवर्णमयी भूमि है जो एक शिलाखण्ड के समान चारों ओर स्थित है। उससे परे मर्यादापर्वत भानुमंडल है।

प्रकाश्याप्रकाशश्च लोकालोकः स उच्यते।

योजनानां सहस्राणि दश तस्योच्छ्रयः स्मृतः॥ १४॥

कुछ भाग में प्रकाश और कुछ में प्रकाश न रहने के कारण यह लोकालोक नाम से विख्यात है। उसकी ऊँचाई दस हजार योजन की है।

तावनेव च विस्तारो लोकालोकमहागिरेः।

समावृत्य तु तं शैलं सर्वतो वै समस्थितम्॥ १५॥

तमञ्जाण्डकटाहेन समन्तात्परिवेष्टितम्।

एते सप्त महालोकाः पातालाः सम्प्रकीर्तिताः॥ १६॥

लोकालोक महागिरि का विस्तार भी उतना ही है। चारों ओर अण्डकटाह से परिवेष्टित अन्धकार इस पर्वत को सब ओर से आवृत किये हुए है। ये सात महालोक और पातालों का वर्णन कर दिया है।

ब्रह्माण्डांशेषविस्तारः संक्षेपेण मयोदितः।

अण्डानामौदृशानां तु कोट्यो ज्ञेयाः सहस्रशः॥ १७॥

सर्वगन्वात्प्रधानस्य कारणस्याव्ययात्मनः।

अण्डेष्वेतेषु सर्वेषु भुवनानि चतुर्हः॥ १८॥

ब्रह्माण्ड के संपूर्ण विस्तार का संक्षेप में मैंने वर्णन कर दिया। प्रधान, कारणरूप अव्ययात्मा के सर्वव्यापक होने से ऐसे ब्रह्माण्डों की संख्या हजारों करोड़ों में है, ऐसा जानना चाहिए। इन ब्रह्माण्डों के चौदह भुवन विद्यमान हैं।

तत्र तत्र चतुर्वक्त्रा रुद्रा नारायणादयः।

दशोत्तरमथैकैकमण्डावरणसप्तकम्॥ १९॥

समन्तात्संस्थितं विप्रास्तत्र यान्ति मनीषिणः।

उन ब्रह्माण्डों में चतुर्मुख ब्रह्मा, रुद्र और नारायण आदि रहते हैं। हे विप्रो! यहाँ सात आवरण ब्रह्माण्ड को चारों ओर से आवृत करके स्थित हैं। इनमें एक-एक आवरण पूर्व-पूर्व

का अपेक्षा दस गुणा अधिक का है। हे विप्रो! वहाँ ज्ञानी लोग जाते हैं।

अनन्तपेकमव्यक्तमनादिनिधनं महत्॥ २०॥

अतीत्य वन्ति सर्वं जगत्प्रकृतिरक्षरम्।

अनन्तत्वमनन्तस्य यतः संख्या न विद्यते॥ २१॥

अनन्त, एक, अव्यक्त, जन्ममृत्युरहित, महत्, जगत् की प्रकृतिरूप, अक्षर— इन सब को अतिक्रमण करके विद्यमान है। अनन्त होने के कारण अनन्त की संख्या नहीं है।

तदव्यक्तमिदं ज्ञेयं तद्ब्रह्म परमं ब्रुवम्।

अनन्त एष सर्वत्र सर्वस्थानेषु पठ्यते॥ २२॥

उस निश्चल परम ब्रह्म को अव्यक्त जानना चाहिए। यही ब्रह्म सभी स्थानों में अनन्त नाम से कहा जाती है।

तस्य पूर्वं मयाप्युक्तं यत्नमाहात्म्यमुत्तमम्।

गतः स एष सर्वत्र सर्वस्थानेषु पूज्यते॥ २३॥

भूमौ रसातलै चैव आकाशे पवनेऽनले।

अण्वेषु च सर्वेषु दिवि चैव न संशयः॥ २४॥

उनका जो उत्तम माहात्म्य पहले भी मैंने वर्णित किया है, वही सर्वत्र व्याप्त सभी स्थानों में पूजित होता है। वही भूमि, पाताल, आकाश, वायु, अग्नि, स्वर्ग तथा सभी समुद्रों में विद्यमान है, इसमें संशय नहीं।

तथा तमसि तत्त्वे वाग्धेषु एव महाद्युतिः।

अनेकथा विभक्ताङ्गः क्रीडते पुरुषोत्तमः॥ २५॥

उसी प्रकार वह महाद्युतिमान् परब्रह्म अन्धकार एवं (प्रकाशरूप) तत्त्व में भी विद्यमान है। वह पुरुषोत्तम अनेक प्रकार से अपनेरूप को विभक्त करके क्रीड़ा करता है।

महेश्वरः परोऽव्यक्तादण्डमव्यक्तसम्भवम्।

अण्डाद्ब्रह्मा समुत्पन्नस्तेन सृष्टिमिदं जगत्॥ २६॥

वे महेश्वर अव्यक्त से परे हैं। अण्ड अव्यक्त से उत्पन्न हैं। अण्ड से ब्रह्मा उत्पन्न हुए। उन्हीं के द्वारा यह जगत् की उत्पत्ति हुई।

इति श्रीकूर्मपुराणे पूर्वभागे भुवनकोशवर्णनं नाम

पञ्चाशोऽध्यायः॥५०॥

एकपञ्चाशोऽध्यायः

(मन्वन्तरकीर्तन में विष्णु का माहात्म्य)

ऋषय ऊचुः

अतीतानागतानोह यानि मन्वन्तराणि वै।

तानि त्वं कथय्यास्मभ्यं व्यासश्च द्वारे युगे॥ १॥

ऋषिगण बोले— जो मन्वन्तर बीत चुके हैं और जो आगे आने वाले हैं, उन्हें और द्वार युग में जो व्यास हुए हैं, उनके विषय में आप हमें बताइए।

वेदशाखाप्रणयिनो देवदेवस्य धीमतः।

धर्मार्यानां प्रवक्तारो हीशानस्व कलौ युगे॥ २॥

क्रियन्तो देवदेवस्य शिष्याः कलियुगेऽपि वै।

एतत्सर्वं सभासेन सूत वक्तुमिहार्हसि॥ ३॥

हे सूत! वे व्यास वेदों की शाखाओं के प्रणेता हैं। कलियुग में देवाधिदेव, धीमान्, ईश्वर के धर्म हेतु जितने अवतार हुए तथा कलियुग में उन देवाधिदेव के कितने शिष्य हुए हैं? यह सब हमें आप संक्षेप में बताने की कृपा करें।

सूत उवाच

मनुः स्वायम्भुवः पूर्वं ततः स्वारोचिषो मतः।

उत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा॥ ४॥

षष्ठेते मनवोऽतीताः साम्प्रतं तु रवेः सुतः।

वैवस्वतोऽयं सप्तैतत्सप्तमं वर्तते परम्॥ ५॥

सूत ने कहा— सर्वप्रथम स्वायम्भुव मनु हुए। उनके पश्चात् स्वारोचिष, उत्तम, तामस, रैवत तथा चाक्षुष हुए। ये छः मनु बीत चुके हैं, सम्प्रति सूर्य के पुत्र सप्तम वैवस्वत मनु का यह सप्तम मन्वन्तर चल रहा है।

स्वायम्भुवं तु कश्चित् कल्पादावन्तरं मया।

अत ऊर्ध्वं निबोधस्व मनोः स्वारोचिषस्य तु॥ ६॥

कल्प के प्रारम्भ में हुए स्वायम्भुव मन्वन्तर को मैं बताना दिया है। अब इसके अनन्तर स्वारोचिष मनु का मन्वन्तर समझ लो।

पारावतश्च तुषिता देवाः स्वारोचिषेऽन्तरे।

विपश्चिन्नाय देवेन्द्रो बभूवासुरमर्दनः॥ ७॥

उर्जस्तम्भस्तथा प्राणो दान्तोऽथ ऋषमस्तथा।

तिमिरश्चर्वरीवाञ्छ सप्त सप्तर्षयोऽभवन्॥ ८॥

स्वारोचिष मन्वन्तर में पारावत तथा तुषित नामक देवता हुए तथा असुरों का मर्दन करने वाले विपश्चित् नामक इन्द्र हुए। उसमें ऊर्ज, स्तम्भ, प्राण, दान्त, ऋषभ, तिमिर तथा अर्वरीवान् नाम से सप्तर्षि प्रसिद्ध हुए।

चैत्रकिम्पुरुषाद्यास्तु सुताः स्वारोचिषस्य तु।

द्वितीयमेतदाख्यातमन्तरं शृणु चोत्तमम्॥ ९॥

स्वारोचिष के चैत्र और किम्पुरुष आदि पुत्र हुए। यह द्वितीय मन्वन्तर कहा गया, अब उत्तम मनु के विषय में सुनो।

तृतीयेऽप्यन्तरे चैव उत्तमो नाम वै मनुः।

सुशान्तिस्तत्र देवेन्द्रो बभूवामित्रकर्षणः॥ १०॥

सुधामानस्तथा सत्यः शिवश्चाथ प्रतर्दनः।

वशवर्तिनः पञ्चैते गणा द्वादशकाः स्मृताः॥ ११॥

तृतीय मन्वन्तर में भी उत्तम नाम के मनु हुए। वहीं पर शत्रुविनाशक सुशान्ति नामक देवेन्द्र हुए थे। सुधामा, सत्य, शिव, प्रतर्दन तथा वशवर्ती— नामक देव हुए। ये सभी पाँच द्वादशक नाम के गणसमुदाय के रूप में हुए थे, ऐसा कहा जाता है।

रजोगात्रोर्ध्वबाहुश्च सवन्ध्यानघस्तथा।

सुतपाः शक्र इत्येते सप्त सप्तर्षयोऽभवन्॥ १२॥

तामसस्यान्तरे देवाः सुरापाहरयस्तथा।

सत्यश्च सुधियश्चैव सप्तविंशतिका गणाः॥ १३॥

शिविरिन्द्रस्तथैवासीच्छतयज्ञोपलक्षणः।

बभूव शंकरे भक्तो महादेवाब्जिने रतः॥ १४॥

रजस्, गात्र, ऊर्ध्वबाहु, सवन्, अनघ, सुतपस् और शक्र— ये सात सप्तर्षि हुए। तामस मन्वन्तर में सुरापा हरि, सत्य और सुधी— नाम वाले सत्ताईस गणदेवता हुए। सौ यज्ञ करने वाले शिवि नामक इन्द्र हुए। वे शक्र के भक्त तथा महादेव की पूजा में निरत रहते थे।

ज्योतिर्धाम पृथक्कल्पश्चैत्रोऽग्निवसनस्तथा।

पीवरस्त्वृषयो ह्येते सप्त तत्रापि चान्तरे॥ १५॥

उस मन्वन्तर में भी ज्योतिर्धाम, पृथक्, कल्प, चैत्र, अग्नि, वसन तथा पीवर नामक सप्तर्षि हुए।

1. यहाँ मूल में सुरापासहरा पाठ मिलता है, जो उचित नहीं जान पड़ता। क्योंकि ये ही श्लोक वामन पुराण के तृतीय अध्याय में उद्धृत हैं, अतः हमने वही पाठ रखा है।

पञ्चमे चापि विप्रेन्द्रो रैवतो नाम नामतः।
मनुर्विष्णुश्च तत्रेन्द्रो बभूवासुरमर्दनः॥ १६॥
अमिता भूतयस्तत्र वैकुण्ठश्च सुरोत्तमाः।
एते देवगणास्तत्र चतुर्दश चतुर्दश॥ १७॥

हे विप्रेन्द्रो! पञ्चम मन्वन्तर में रैवत नामक मनु तथा असुरविनाशक विष्णु नामक इन्द्र हुए। अमित, भूति, और वैकुण्ठ नामक सुरश्रेष्ठ चौदह-चौदह की संख्या में गणदेवता हुए।

हिरण्यरोमा वेदश्रीरूर्ध्वबाहुस्तथैव च।
वेदबाहुः सुबाहुश्च सपर्जन्यो महामुनिः॥ १८॥
एते सप्तर्षयो विप्रास्तत्रासन् रैवतेऽन्तरे।

हे विप्रो! हिरण्यरोमा, वेदश्री, ऊर्ध्वबाहु, वेदबाहु, सुबाहु, सपर्जन्य और महामुनि नाम से प्रसिद्ध ये सप्तर्षि रैवत मन्वन्तर में हुए थे।

स्वारोचिषश्चोत्तमश्च तामसौ रैवतस्तथा॥ १९॥
प्रियव्रताञ्चिता होते चत्वारो मनवः स्मृताः।
षष्ठे मन्वन्तरे चापि चाक्षुषस्तु मनुर्द्विजाः॥ २०॥

स्वारोचिष, उत्तम, तामस, रैवत— ये चार मनु प्रियव्रत के वंशज कहे गये हैं। हे द्विजगण! चाक्षुष नामक मनु छठे मन्वन्तर में हुए थे।

मनोजवस्तथैवेन्द्रो देवाञ्छैव निबोधत।
आद्याः प्रभूतभाव्याश्च प्रथनाश्च दिवोकसः॥ २१॥
महानुभावा लेख्याश्च पञ्च देवगणाः स्मृताः।
विरजाश्च हविष्मन्सोमो मनुसमः स्मृतः॥ २२॥
अविनामा सविष्णुश्च सप्तासृषयः शुभाः।

विवस्वतः सुतो विप्राः श्राद्धदेवो महाद्युतिः॥ २३॥
उसी प्रकार मनोजव नामक इन्द्र हुए तथा अब देवगणों को भी जान लो। आद्य, प्रभूत, भाव्य, प्रथम और लेख्य— ये पाँच महानुभाव देवगण कहे गये हैं। विरज, हविष्मान् सोम, मनु, सम, अविनामा और सविष्णु— ये कल्याणकारी सात ऋषि हुए हैं। हे विप्रो! विवस्वान् के पुत्र महाकान्तिमान् श्राद्धदेव हुए थे।

मनुः संवर्तनो विप्राः साम्प्रतं सप्तमेऽन्तरे।
आदित्या वसवो रुद्रा देवास्तत्र मरुद्गणाः॥ २४॥

हे विप्रो! सम्प्रति सातवें मन्वन्तर में वही मनु हैं और वहाँ आदित्य, वसु, रुद्र मरुद्गण देवता हैं।

पुरन्दरस्तथैवेन्द्रो बभूव परवीरहा।

वसिष्ठः कश्यपश्चात्रिर्जमदग्निश्च गौतमः॥ २५॥

विश्वामित्रो भरद्वाजः सप्त सप्तर्षयोऽभवन्।
उस मन्वन्तर में शत्रुवीरों का नाश करने वाले पुरन्दर इन्द्र हैं। वसिष्ठ, कश्यप, अत्रि, जमदग्नि, गौतम, विश्वामित्र तथा भरद्वाज— ये सात सप्तर्षि हुए हैं।

विष्णुश्चक्रिन्नौपम्या सत्त्वोद्विक्ता स्थिता स्थितौ॥ २६॥

तदंशभूता राजानः सर्वे च त्रिदिवोकसः।
स्वायम्भुवेऽन्तरे पूर्वं प्रकृत्यां मानसः सुतः॥ २७॥

रुचेः प्रजापतेर्जज्ञे तदंशोनाभवद्विद्वजाः।

ततः पुनरसौ देवः प्राप्ते स्वारोचिषेऽन्तरे॥ २८॥

तुषितायां समुत्पन्नस्तुषितैः सह दैवतैः।

इसमें विष्णु की अनुपम, सत्त्वगुणाश्रयी शक्ति रक्षा के लिए अवस्थित है। सभी देवगण और राजागण उसी के अंश से उत्पन्न हैं। हे द्विजो! स्वायम्भुव मन्वन्तर में पूर्व काल में प्रकृति के गर्भ से रुचि नामक प्रजापति का एक मानस पुत्र हुआ। अनन्तर वे ही देव पुनः स्वारोचिष मन्वन्तर उपस्थित होने पर तुषित देवताओं के साथ तुषिता में उत्पन्न हुए।

उत्तमे त्वन्तरे विष्णुः सत्यैः सह सुरोत्तमः॥ २९॥

सत्यायामभवत्सत्यः सत्यरूपो जनार्दनः।

उत्तम नामक मनु के संवत्सर में सत्यस्वरूप देवश्रेष्ठ जनार्दन विष्णु सत्य नामक देवों के साथ सत्या के गर्भ से सत्य नाम से उत्पन्न हुए।

तामसस्यान्तरे चैव सम्प्राप्ते पुनरेव हि॥ ३०॥

हर्यायां हरिभिर्देवैर्हरिरेवाभवद्वरिः।

तामस मन्वन्तर प्राप्त होने पर पुनः हरि (विष्णु) ने (मनुपत्नी) हर्या के गर्भ से हरि नाम से जन्म ग्रहण किया।

रैवतेऽप्यन्तरे चैव सङ्कल्पान्मानसो हरिः॥ ३१॥

सम्भूतो मानसैः सार्द्धं देवैः सह महाद्युतिः।

रैवत मनु के काल में भी संकल्प से ही मानसदेवों के साथ महातेजस्वी हरि मानस नाम से उत्पन्न हुए।

चाक्षुषेऽप्यन्तरे चैव वैकुण्ठः पुरुषोत्तमः॥ ३२॥

विकुण्ठायामसौ जज्ञे वैकुण्ठैर्देवतैः सह।

मन्वन्तरे च सम्प्राप्ते तत्रा वैवस्वतेऽन्तरे॥ ३३॥

वामनः कश्यपाद्द्विष्णुरदित्यां सम्बभूव ह।

इसके बाद चाक्षुष मन्वन्तर में भी पुरुषोत्तम विष्णु वैकुण्ठ देवताओं के साथ विकुण्ठ से वैकुण्ठ नाम से उत्पन्न हुए। उसी प्रकार वैवस्वत मन्वन्तर के प्राप्त होने पर विष्णु कश्यप से अदिति में वामनरूप में उत्पन्न हुए।

त्रिभिः क्रमैरिषाल्लोकाञ्जित्वा येन महात्मना॥३४॥

पुरन्दराय त्रैलोक्यं दत्तं निहतकण्ठकम्।

इत्येतास्तनवस्तस्य सप्तमन्वन्तरेषु वै॥३५॥

उन महात्मा वामन ने तीन पाद से इन तीन लोकों को जीतकर इन्द्र को निष्कण्ठक त्रैलोक्य का राज्य दे दिया था। इस प्रकार सात मन्वन्तरों में विष्णु का ही शरीर सात रूपों में प्रकट हुआ।

सप्त दैवाभवन्विप्रा याभिः संरक्षिताः प्रजाः।

यस्माद्विष्णुमिदं कृत्स्नं वामनेन महात्मना॥३६॥

तस्मात्सर्वैः स्मृतो नूनं देवैः सर्वेषुदैत्यहा।

एष सर्वं सृजत्यादौ पाति इन्नि च केशवः॥३७॥

हे विप्रो! उन्हींके द्वारा प्रजाएँ संरक्षित हुईं। महात्मा वामन ने इस सम्पूर्ण विश्व को नाप लिया था। इसलिए सभी देवों द्वारा सब काल में दैत्यसंहारक वामन का ही स्मरण करते हैं। ये केशव ही सर्वप्रथम प्राणियों की सृष्टि करते हैं, फिर पालन और संहार करते हैं।

भूतान्तरात्मा भगवान्नारायण इति श्रुतिः।

एकांशेन जगत्सर्वं व्याप्य नारायणः स्थितः॥३८॥

भगवान् नारायण समस्त भूतों को आत्मा में रहते हैं। वे नारायण अपने एक अंश से सम्पूर्ण जगत् को व्याप्त करके स्थित हैं।

चतुर्धा संस्थितो व्यापी सगुणो निर्गुणोऽपि च।

एका भगवतो मूर्तिर्ज्ञानरूपा शिवामला॥३९॥

ये निर्गुण भी सगुणरूप में चार रूपों में संस्थित होकर व्यापक हैं। भगवान् की एक मूर्ति ज्ञानरूप, कल्याणरूप एवं निर्मल है।

वासुदेवाभिधाना सा गुणातीता मुनिष्कला।

द्वितीया कालसंज्ञान्या तामसी शिवसंज्ञिता॥४०॥

निहन्त्री सकलस्वान्ते वैष्णवी परमा तनुः।

सत्त्वोद्भक्ता तृतीयान्या प्रद्युम्नेति च संज्ञिता॥४१॥

वासुदेव नाम की वह मूर्ति गुणातीत और अत्यन्त शुद्ध है। उनकी दूसरी मूर्ति कालसंज्ञक तथा अन्य तामसी मूर्ति शिवसंज्ञक है। वह अन्त में सबका संहार करती है। वैष्णवी मूर्ति परम श्रेष्ठ है। सत्त्वगुणमयी अन्य जो तीसरी मूर्ति है वह प्रद्युम्नसंज्ञक है।

जगत्संस्थापयेद्विश्वं सा विष्णोः प्रकृतिर्ध्रुवा।

ध्रुव्या वासुदेवस्य मूर्तिर्विष्णोः संज्ञिता॥४२॥

राजसी सानिरुद्धस्य पुरुषसृष्टिकारिता।

यः स्वपितृखिलं हत्वा प्रद्युम्नेन सह प्रभुः॥४३॥

वह विष्णु को निहल प्रकृति है और वही समस्त विश्व को संस्थापन करती है। वासुदेव की चौथी मूर्ति 'ब्रह्मा' नाम से कही जाती है। वह अनिरुद्ध की पुरुषसृष्टिकर्तृ राजसी मूर्ति है, जो प्रभु सबका संहार करके प्रद्युम्न के साथ सोते हैं।

नारायणाख्यो ब्रह्मासौ प्रजासर्गं करोति सः।

वासौ नारायणतनुः प्रद्युम्नाख्या शुभा स्मृता॥४४॥

तथा सम्पोहयेद्विश्वं सदेवासुरमानुषम्।

ततः सैव जगन्मूर्तिः प्रकृतिः परिकीर्तिता॥४५॥

वे नारायणसंज्ञक ब्रह्मा प्रजा की सृष्टि करते हैं। जो वह नारायण की शुभ मूर्ति प्रद्युम्न नाम से प्रसिद्ध है, वह देव, दानव, मनुष्य सहित विश्व को संमोहित करती है। इसलिए वही जगन्मूर्ति प्रकृति कही गई है।

वासुदेवो ह्यनन्तात्मा केवलो निर्गुणो हरिः।

प्रधानं पुरुषं कालः सत्त्वत्रयमनुत्तमम्॥४६॥

वासुदेवात्मकं नित्यमेतद्विज्ञाय मुच्यते।

वासुदेव हरि तो केवल निर्गुण और अनन्तात्मा हैं। इसी प्रकार प्रधान (प्रकृति) पुरुष और काल— ये तीनों ही सर्वोत्तम तत्त्व हैं। ये भी वासुदेवस्वरूप ही हैं अतः नित्य हैं। इन सब को जो विशेषरूप से जान लेता है, वह मुक्त हो जाता है।

एकञ्चेदं चतुष्पादं चतुर्धा पुनरच्युतः॥४७॥

विभेद वासुदेवोऽसौ प्रद्युम्नो भगवान् हरिः।

कृष्णद्वैपायनो व्यासो विष्णुर्नारायणः स्वयम्॥४८॥

अवातरत्स सम्पूर्णं स्वेच्छया भगवान् हरिः।

अनाद्यन्तं परं ब्रह्म न देवा ऋषयो विदुः॥४९॥

एकोऽयं वेद भगवान् व्यासो नारायणः प्रभुः।

प्रद्युम्नस्वरूप भगवान् वासुदेव हरि जो अच्युत (अस्थलित) हैं, स्वयं एक होते हुए भी चतुष्पादात्मक अपने स्वरूप को चार रूपों (वासुदेव, संकर्षण, प्रद्युम्न और अनिरुद्ध) में विभक्त किया। विष्णु नारायण स्वयं हरि ही स्वेच्छा से कृष्णद्वैपायन व्यासरूप में अवतरित हुए। अनाद्यन्त परब्रह्म को ऋषि या देवता कोई भी नहीं जानते हैं। एकमात्र नारायण, प्रभु भगवान् व्यास ही जानते हैं।

इत्येतद्विष्णुमाहात्म्यं कथितं मुनिसत्तमाः।
एतत्सत्यं पुनः सत्यमेवं ज्ञात्वा न मुह्यति॥५०॥

मुनिश्रेष्ठो! इस प्रकार मैंने विष्णु का माहात्म्य बता दिया। यह सत्य है, पुनः सत्य है, ऐसा जान लेने पर व्यक्ति मोह नहीं होता।

इति श्रीकूर्मपुराणे पूर्वभागे मन्वन्तरकीर्त्तने विष्णुमाहात्म्यं
नामैकपञ्चाशोऽध्यायः॥५१॥

द्विपञ्चाशोऽध्यायः

(वेदशाखाप्रणयन)

सूत उवाच

अस्मिन्मन्वन्तरे पूर्वं वर्तमाने महान् प्रभुः।
द्वापरे प्रथमे व्यासो मनुः स्वायम्भुवो मतः॥१॥
विभेद बहुधा वेदं नियोगादङ्गहणः प्रभोः।
द्वितीयं द्वापरे चैव वेदव्यासः प्रजापतिः॥२॥

सूतजी बोले— इस वर्तमान मन्वन्तर से पूर्व प्रथम द्वापर युग में महान् प्रभु स्वायम्भुव मनु व्यास माने गये हैं। प्रभु ब्रह्मा के नियोग से उन्होंने वेद को अनेक भागों में विभक्त किया था। द्वितीय द्वापर युग में प्रजापति वेदव्यास हुए।

तृतीये चोशना व्यासस्तुर्वे स्यादबुहस्पतिः।
सविता पञ्चमे व्यासः षष्ठे मृत्युः प्रकीर्तितः॥३॥
सप्तमे च त्रैवेन्द्रो वसिष्ठश्चाष्टमे मतः।
सारस्वतश्च नवमे त्रिधामा दशमे मतः॥४॥

तीसरे द्वापर में शुक व्यास हुए और चौथे में बृहस्पति। पाँचवें में सूर्य व्यास हुए और छठें में मृत्यु व्यासरूप में प्रसिद्ध हुए। सप्तम द्वापर में इन्द्र व्यास हुए और आठवें में वसिष्ठ। नवम द्वापर में सारस्वत और दशम में त्रिधामा व्यास हुए।

एकादशे तु ऋषभः सुतेजा द्वादशे स्मृतः।
त्रयोदशे त्वा धर्मः सुचक्षुस्तु चतुर्दशे॥५॥
त्रय्यारुणिः पञ्चदशे षोडशे तु धनञ्जयः।
कृतञ्जयः सप्तदशे अष्टादशे ऋतञ्जयः॥६॥
ततो व्यासो भरद्वाजस्तस्मादूर्ध्वं तु गौतमः।
वाचश्रवाञ्छकृविशे तस्मात्पारायणः परः॥७॥

ग्यारहवें में ऋषभ नामक व्यास हुए और द्वादश में सुतेजा हुए। तेरहवें में धर्म और चौदहवें में सुचक्षु हुए।

पन्द्रहवें में त्रय्यारुणि और सोलहवें में धनञ्जय व्यास हुए। सत्रहवें में कृतञ्जय तथा अठारहवें में ऋतञ्जय व्यास हुए। तदनन्तर (उत्तीसवें) भरद्वाज व्यास हुए। उसके पश्चात् गौतम व्यास हुए। इक्कीसवें में वाचश्रवा और तत्पश्चात् (बाइसवें संवत्सर में) नारायण हुए।

तृणविन्दुस्त्रयोविंशे वाल्मीकिस्तपरः स्मृतः।
पञ्चविंशे तथा प्राप्ते यस्मिन्चै द्वापरे द्विजाः॥८॥
पराशरसुतो व्यासः कृष्णद्वैपायनोऽभवत्।
(सप्तविंशे तथा व्यासो जातूकर्णो महामुनिः।)
स एव सर्ववेदानां पुराणानां प्रदर्शकः॥९॥

तृणविन्दु तेइसवें द्वापर युग में हुए। तत्पश्चात् (चौबीसवें) वाल्मीकि व्यास कहे गये। हे द्विजो! पचीसवें द्वापर के आने पर शक्ति की उत्पत्ति हुई। इसके बाद पराशर छब्बीसवें द्वापर में तथा सत्ताईसवें द्वापर में जातूकर्ण नामक व्यास हुए। अट्ठाइसवें पराशरपुत्र कृष्णद्वैपायन व्यास हुए। वे ही समस्त वेदों तथा पुराणों के प्रदर्शक हुए।

पाराशर्यो महायोगी कृष्णद्वैपायनो हरिः।
आराध्य देवमीशानं दृष्ट्वा स्तुत्वा त्रिलोचनम्॥१०॥
तत्रसादादसौ व्यासं वेदानामकरोत्प्रभुः॥११॥

पराशर-पुत्र व्यास महायोगी हैं। वे कृष्णद्वैपायन नाम से प्रसिद्ध स्वयं हरि हैं। उन्होंने त्रिलोचन ईशानदेव शङ्कर की आराधना करके उनके प्रत्यक्ष दर्शन किये और स्तुति करके उन्हीं की कृपा से प्रभु ने वेदों का विभाजन किया।

अथ शिष्यान् स जग्राह चतुरो वेदपारगान्।
जैमिनिञ्च सुमन्तुञ्च वैशम्पायनमेव च॥१२॥
पैलं तेषां चतुर्थञ्च पञ्चमं मां महामुनिः।
ऋग्वेदपाठकं पैलं जग्राह स महामुनिः॥१३॥

अनन्तर उन्होंने वेद-पारंगत चार शिष्यों को वे वेदविभाग ग्रहण कराये अर्थात् उन्हें पढाया। वे चार— जैमिनि, सुमन्तु, वैशम्पायन और चतुर्थ पैल को (एक-एक वेद पढाया)। महामुनि ने पञ्चम शिष्य मुञ्ज सूत को (पुराण पढाकर) तैयार किया। उन महामुनि पैल नामक शिष्य को ऋग्वेद पढने वाले के रूप में स्वीकार किया।

यजुर्वेदप्रवक्तारं वैशम्पायनमेव च।
जैमिनिं सामवेदस्य पाठकं सोऽन्वपद्यत॥१४॥
तत्रैवाथर्ववेदस्य सुमन्तुमुषिसत्तमम्।
इतिहासपुराणानि प्रवक्तुं मामयोजयत्॥१५॥

वैशम्पायन को यजुर्वेद का प्रवक्ता तथा जैमिनि को सामवेद का पाठक बनाया। उसी प्रकार अथर्ववेद का प्रवक्ता ऋषिश्रेष्ठ सुमन्तु को बनाया और इतिहास पुराणों का प्रवचन करने के लिए मुझे नियुक्त किया।

एक आसीद्यजुर्वेदस्तं चतुर्द्धा प्रकल्पयत्।
चतुर्होत्रमभूत्तस्मिन्नेन यज्ञमथाकरोत्॥ १६॥

यजुर्वेद एक था। उसे चार भागों में विभक्त किया। उसमें चतुर्होत्र नामक यज्ञ का विधान हुआ, वह यज्ञ भी वेदव्यास द्वारा किया गया।

आध्वर्यवं यजूभिः स्यादग्निहोत्रं द्विजोत्तमाः।
औद्व्रात्रं सामभिश्छन्दे ब्रह्मत्वञ्चाप्यध्वर्यभिः॥ १७॥

हे द्विजश्रेष्ठो! यजुर्मन्त्रों से आध्वर्यव अग्निहोत्र सम्पन्न हुआ। साममन्त्रों से उदाता का कर्म और तथा अथर्वमन्त्रों से ब्रह्म के कर्म को कल्पित किया।

ततः सत्रे च उद्द्युत्य ऋग्वेदं कृतवान् प्रभुः।
यजूषि तु यजुर्वेदं सामवेदं तु सामभिः॥ १८॥

तदनन्तर प्रभु व्यास ने यज्ञ में ऋचाओं को उद्घृत करके ऋग्वेद की रचना की। यजुर्मन्त्रों को उद्घृत करके यजुर्वेद और साममन्त्रों द्वारा सामवेद का प्रणयन किया।

एकविंशतिभेदेन ऋग्वेदं कृतवान् पुरा।
शाखानान्तु श्लोत्रैव यजुर्वेदमवाकरोत्॥ १९॥

सामवेदं सहस्रेण शाखानां प्रविभेद सः।
अथर्वाणमथो वेदं विभेद कुशकेतनः॥ २०॥

भेदैरष्टादशैर्व्यासः पुराणं कृतवान् प्रभुः।
सोऽयमेकश्चतुष्पादो वेदः पूर्वं पुरातनः॥ २१॥

ओंकारो ब्रह्मणो जातः सर्वदोषविशोधनः।

प्राचीन काल में ऋग्वेद को इकौस भागों में बाँटा और यजुर्वेद को सौ शाखाओं में विभक्त किया। पुनः कुशरूपी घर वाले व्यास ने सामवेद को सहस्र शाखाओं में विभक्त किया और अथर्ववेद को भी (नौ शाखाओं में) विभक्त किया। व्यास ने अठारह प्रकार के पुराणों की रचना की। इस प्रकार पूर्वकाल में एक ही पुरातन वेद था, जिसे चार पादों में विभक्त किया गया। ओंकार ब्रह्म-परमात्मा से उत्पन्न हुआ है, अतएव सर्वदोषों का शुद्धिकारक है।

वेदविद्योऽथ भगवान्वासुदेवः सनातनः॥ २२॥
स गीयते परो वेदैर्यो वेदैर्न स वेदवित्।
एतत्परतरं ब्रह्म ज्योतिरानन्दमुत्तमम्॥ २३॥

वेदवाक्योदितं तत्त्वं वासुदेवः परम्पदम्।
वेदविद्यामिमं वेत्ति वेदं वेदपरो मुनिः॥ २४॥

सनातन भगवान् वासुदेव तो वेदों के द्वारा ही ज्ञेय हैं। उन्हीं परम पुरुष का गान वेदों द्वारा किया जाता है। जो इस वेद विद्या को जानता है, वही वेदवित् है और वही परम तत्त्व को जानता है। वे भगवान् वासुदेव परात्पर, ब्रह्म, ज्योतिरूप और आनन्दस्वरूप हैं और वेदवाक्यों द्वारा कथित परम पदरूप हैं। वेदपरायण मुनि इन्हें वेद द्वारा ज्ञेय और वेदस्वरूप जानते हैं।

अवेदं परमं वेत्ति वेदनिःश्वासकृत्परः।
स वेदवेद्यो भगवान्वेदमूर्तिमहेश्वरः॥ २५॥

वेद में निष्ठावान् पुरुष परमेश्वररूप होकर परम श्रेष्ठ अवेद्य तत्त्व को जान लेता है। वे वेदमूर्ति भगवान् महेश्वर वेदों से ही जानने योग्य हैं।

स एव वेद्यो वेदश्च तपेवाश्रित्य मुच्यते।
इत्येतदक्षरं वेदमोक्षरं वेदमव्ययम्॥
अवेदश्च विजानाति पाराशर्यो महामुनिः॥ २६॥

वही वेद है, जो जानने योग्य है। उसी का आश्रय लेकर प्राणी मुक्त होता है। इसी प्रकार अक्षर अविनाशी ओंकार तत्त्व भी जानने योग्य और अव्यय वेदस्वरूप है। पाराशर पुत्र महामुनि व्यास इसे वेदरहित (परमात्मरूप में) विशेष रूप से जानते हैं।

इति श्रीकूर्मपुराणे वेदशाखाप्रणयनं नाम
द्वापञ्चाशोऽध्यायः॥ ५२॥

त्रिपञ्चाशोऽध्यायः

(महादेव के अवतारों का वर्णन)

सूत उवाच

वेदव्यासावताराणि द्वापरे कथितानि तु।
महादेवावताराणि कली शृणुत सुव्रताः॥ १॥

सूत बोले— हे सुव्रतो! द्वापरयुग में वेदव्यास के अवतारों के संबन्ध में कहा गया, अब कलियुग में महादेव के अवतारों के विषय में सुनो।

आद्ये कलियुगे श्वेतो देवदेवो महाद्युतिः।
नाम्ना हिताय विप्राणामभूद्देवस्वतेऽन्तरे॥ २॥

हिमवच्छिखरे रम्ये सकले पर्वतोत्तमे।

तस्य शिष्याः प्रशिष्याश्च बभूवुर्मितप्रभाः॥३॥

वैवस्वत मन्वन्तर में ब्राह्मणों के कल्याणार्थ प्रथम कलियुग में देवाधिदेव, महाद्युतिमान् श्वेत (शिव) पर्वतश्रेष्ठ रमणीय हिमालय के शिखर पर उत्पन्न हुए। उनके अति तेजस्वी अनेक शिष्य और प्रशिष्य हुए।

श्वेतः श्वेतशिखरैव श्वेतास्यः श्वेतलोहितः।

चत्वारस्ते महात्मानो ब्राह्मणा वेदपारगाः॥४॥

उनमें श्वेत, श्वेतशिख, श्वेतास्य और श्वेतलोहित— ये चार ब्राह्मण महात्मा वेद के पारगामी विद्वान् थे।

सुतारो मदनश्चैव सुहोत्रः कङ्कणस्तथा।

लोकाक्षिस्त्वथ योगीन्द्रो जैगीषव्योऽथ सप्तमे॥५॥

उसी प्रकार (द्वितीय से लेकर षष्ठ कलियुग पर्यन्त क्रमशः) सुतार, मदन, सुहोत्र, कङ्कण, लोकाक्षि तथा योगीन्द्र— ये महादेव के अवतार हुए। सप्तम कलियुग में जैगीषव्य महादेव के अवतार हुए।

अष्टमे दधिवाहः स्यान्नवमे ऋषभः प्रभुः।

भृगुस्तु दशमे प्रोक्तास्तस्मादुत्रः पुरः स्मृतः॥६॥

द्वादशेऽत्रिसमाख्यातो वाली वाद्य त्रयोदशे।

चतुर्दशे गौतमस्तु वेददर्शी ततः परः॥७॥

आठवें कलियुग में दधिवाह और नवम कलियुग में प्रभु ऋषभ हुए। दशम में भृगु कहे गये और एकादश में उग्र हुए। द्वादश में अत्रि नाम से विख्यात हुए, त्रयोदश में वाली, चतुर्दश में गौतम और पञ्चदश में वेददर्शी हुए।

गोकर्णश्चाभवत्तस्माद् गुहावासः शिखण्डभृक्।

यजमाल्यदृहासश्च दारुको लाङ्गली तथा॥८॥

सोलहवें कलियुग में गोकर्ण और सत्रहवें में गुहावासी शिखण्डभृक्, अठारहवें में यजमाली, उन्नीसवें में अट्टहास, बीसवें में दारुक और इक्कीसवें में लाङ्गली हुए।

महायामो मुनिः श्ली डिण्डमुण्डीश्वरः स्वयम्।

सहिष्णुः सोमशर्मा च नकुलीश्वर एव च॥९॥

(आगे क्रमशः) महायाम, मुनि, श्ली, स्वयं डिण्डमुण्डीश्वर, सहिष्णु, सोमशर्मा और अट्टाइसवें कलियुग में नकुलीश्वर महादेव के अवतार हुए।

(वैवस्वतेऽन्तरे शम्भोरवतारात्त्रिशूलिनः।

अष्टाविंशतिराख्याता ह्यने कलियुगे प्रभोः।

तीर्थकायावतारे स्यादेवेशो नकुलीश्वरः॥)

तत्र देवाधिदेवस्य चत्वारः सुतपोधनाः।

शिष्या बभूवुश्चान्येषां प्रत्येकं मुनिपुङ्गवाः॥१०॥

प्रसन्नमनसो दान्ता ऐश्वर्यं भक्तिमास्थिताः।

ऋमेण तान्प्रवक्ष्यामि योगिनो योगवित्तमान्॥११॥

(वैवस्वत मन्वन्तर में प्रभु, त्रिशूली, शम्भु के अष्टादश अवतार कहे गये। अन्तिम कलियुग में कायावतारतीर्थ में देवेश्वर, नकुलीश्वर महादेव के अवतार होंगे।) वहाँ देवाधिदेव के महातपस्वी चार शिष्य होंगे। उनमें से प्रत्येक के मुनिश्रेष्ठ शिष्य होंगे। वे सब प्रसन्नचित्त, इन्द्रियनिग्रही और ईश्वर में भक्तिपरायण होंगे। उन योगियों एवं अत्यन्त योगवेत्ताओं को मैं क्रमशः बताऊँगा।

(श्वेतःश्वेतशिखरैव श्वेतास्यः श्वेतलोहितः)।

दुन्दुभिः शतरूपश्च ऋचीकः केतुमांस्तथा।

विशोकश्च विकेशश्च विशाखः शापनाशनः॥१२॥

सुमुखो दुर्मुखश्चैव दुर्दमो दुरतिक्रमः।

सनकः सनातनश्चैव तथैव च सनन्दनः॥१३॥

दाल्भ्यश्च महायोगी धर्मात्मानो महौजसः।

सुधामा विरजाश्चैव शंखवाण्यज एव च॥१४॥

इनके नाम हैं— (श्वेत, श्वेतशिख, श्वेतास्य, श्वेतलोहित), दुन्दुभि, शतरूप, ऋचीक, केतुमान्, विशोक, विकेश, विशाल, शापनाशन, सुमुख, दुर्मुख, दुर्दम, दुरतिक्रम, सनक, सनातन तथा सनन्दन, महायोगी, धर्मात्मा एवं अत्यन्त, तेजस्वी दाल्भ्य, सुधामा विरजा, शंखवाण्यज।

सारस्वतस्तथा मोषो धनवाहः सुवाहनः।

कपिलश्चासुरिश्चैव बोधुः पञ्चशिखो मुनिः॥१५॥

पराशरश्च गर्भश्च भार्गवश्चाङ्गिरास्तथा।

धलवन्धुर्निरामित्रः केतुपुङ्गुस्तापोधनाः॥१६॥

लम्बोदरश्च लम्बश्च विक्रोशो लम्बकः शुकः।

सर्वज्ञः समबुद्धिश्च साध्यासाध्यस्तथैव च॥१७॥

सुधामा काश्यपश्चाथ वसिष्ठो वरिजास्तथा।

अत्रिरूपता चैव श्रवणोऽथ सुवैद्यकः॥१८॥

कुणिश्च कुणिवाहुश्च कुशरीरः कुनेत्रकः।

कश्यपो ह्युशनां चैव ध्यवनोऽथ बृहस्पतिः॥१९॥

उद्यास्यो वापदेवश्च महाकालो महानिलिः।

वाजप्रवाः सुकेशश्च श्यावश्चः सुफवीश्वरः॥२०॥

हिरण्यनाभः कौशिल्योऽकाक्षः कुबुधिस्तथा।

सुमन्तवर्चसो विद्वान् कवचः कुषिकन्धरः॥२१॥

प्लक्षो दर्वायणिश्चैव केतुमान् गौतमस्तथा।

भल्लाची मधुपिंग्गु श्वेतकेतुस्तपोधनः॥ २२॥
 उषिधा बृहद्रक्ष देवलः कविरेव च।
 शालहोत्राग्निवेश्यस्तु युवनाश्रः शरद्वसुः॥ २३॥
 छगलः कुण्डकर्णश्च कुन्तश्चैव प्रवाहकः।
 उलूको विद्युत्क्षैव शार्दको ह्यभलायनः॥ २४॥
 अक्षपादः कुमारश्च ह्यलूको वसुवाहनः।
 कुणिकक्षैव गर्गश्च मित्रको रुश्रेव च॥ २५॥

सारस्वत, मोघ, धनवाह, सुवाहन, कपिल, आसुरि, वोढु, मुनि पञ्चशिख, पराशर, गर्ग, भार्गव, अङ्गिरा, चलबन्धु, निरामित्र तथा केतुशृङ्ग ये सब तपस्या के धनी थे, इनके अतिरिक्त लम्बोदर, लम्ब, विक्रोश, लम्बक, शुक, सर्वज्ञ, समबुद्धि, साध्य और असाध्य, सुधामा, काश्यप, वंसिष्ठ, वरिजा, अत्रि, उग्र, श्रवण, सुवैद्यक, कुणि, कुणिवाहु, कुशरीर, कुनेत्रक, कश्यप, उशना, च्यवन और बृहस्पति, उघास्य, वामदेव, महाकाल, महानिलि, वाजश्रवा, सुकेश, श्यावाश, सुपथीश्वर, हिरण्यनाभ, कौशिल्य, अकाशु, कुधुभिध, सुमन्तवर्चस्, विद्वान्, कबन्ध, कुषिकन्ध, प्लक्ष, दर्वायणि, केतुमान्, गौतम, भल्लाची, मधुपिंग, तपोधन और श्वेतकेतु, उषिधा, बृहद्रक्ष, देवल, कवि, शालहोत्र, अग्निवेश्य, युवनाश्र और शरद्वसु, छगल, कुण्डकर्ण, कुन्त, प्रवाहक, उलूक, विद्युत्, शार्दक, आशलायन, अक्षपाद, कुमार, उलूक, वसुवाहन, कुणिक, गर्ग, मित्रक और रुह।

शिष्या एते महात्मानः सर्वावर्तेषु योगिनाम्।
 विमला ब्रह्मभूषिष्ठा ज्ञानयोगपरायणाः॥ २६॥
 कुर्वन्ति चावताराणि ब्राह्मणानां द्विताय च।
 योगेश्वराणामादेशाद्देहसंस्थापनाय वै॥ २७॥

योगियों की संघी परम्पराओं में ये महात्मा शिष्य बताये हैं। ये निर्मल, ब्रह्मभूत तथा ज्ञानयोगपरायण होंगे। ये ब्राह्मणों के कल्याणार्थ और वेदों की स्थापना हेतु योगेश्वरों के आदेश से अवतार ग्रहण करते हैं।

ये ब्राह्मणाः संस्मरन्ति नमस्यन्ति च सर्वदा।
 तर्पयन्त्यर्घ्यन्त्येतान् ब्रह्मविद्यामवाप्नुयुः॥ २८॥

जो ब्राह्मण इनका स्मरण करते हैं और सदा नमस्कार करते हैं तथा जो इनका तर्पण करते हैं और अर्चना करते हैं, वे ब्रह्मविद्या को प्राप्त करते हैं।

इदं वैवस्वतं प्रोक्तमन्तरं विस्तरेण तु।
 भविष्यति च सावर्णो दक्षसावर्ण एव च॥ २९॥

इस वैवस्वत मन्वन्तर मैंने विस्तारपूर्वक वर्णन कर दिया, इसके बाद सावर्ण और दक्षसावर्ण मन्वन्तर होंगे।

दशमो ब्रह्मसावर्णो धर्म एकादशः स्मृतः।
 द्वादशो रुद्रसावर्णो रोच्यनामा त्रयोदशः॥ ३०॥

तदनन्तर ब्रह्मसावर्ण दसवाँ और धर्मसावर्ण ग्यारहवाँ बताया गया है। बारहवाँ रुद्रसावर्ण और तेरहवाँ रोच्य नामक मन्वन्तर होगा।

भौत्यश्चतुर्दशः प्रोक्तो भविष्या मनवः क्रमात्।
 अयं वः कथितो ह्यंशः पूर्वो नारायणेः॥ ३१॥
 भूतैर्भव्यैर्वर्तमानैराख्यानैरुपबृंहितः।

चौदहवाँ मन्वन्तर भौत्य होगा। इन सबके क्रम से मनु होंगे। भूत, भविष्य और वर्तमान आख्यानों से वृद्धि को प्राप्त और नारायण द्वारा कथित इस पूर्व भाग का वर्णन मैंने कर दिया।

यः पठेच्छृणुवाद्वापि श्रावयेद्वा द्विजोत्तमान्॥ ३२॥
 सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते।

जो व्यक्ति इसका पाठ करेगा या सुनेगा या द्विजश्रेष्ठों को सुनायेगा, वह समस्त पापों से मुक्त होकर ब्रह्मलोक में पूजित होगा।

पठेद्देवालये स्नात्वा नदीतीरेषु चैव हि॥ ३३॥
 नारायणं नमस्कृत्य भावेन पुरुषोत्तमम्।
 नमो देवाधिदेवाय देवानां परमात्मने।
 पुरुषाय पुराणाय विष्णवे प्रभविष्णवे॥ ३४॥

पुरुषोत्तम नारायण को श्रद्धापूर्वक नमस्कार करके नदी-तट पर स्नान करके देवालय में इसका पाठ करना चाहिए। देवों के देवाधिदेव, परमात्मा, पुराणपुरुष, सर्वनियन्ता विष्णु को नमस्कार है।

इति श्रीकूर्मपुराणे पूर्वार्द्धे त्रिपञ्चाशोऽध्यायः॥ ५३॥

॥ इति कूर्मपुराणे पूर्वार्द्धे समाप्तम् ॥

॥श्रीगणेशाय नमः॥

॥अथ कूर्मपुराणे उत्तरार्द्धे प्रारभ्यते॥

प्रथमोऽध्यायः

(ईश्वर-गीता)

ऋषय ऊचुः

भवता कवितः सम्यक् सर्गः स्वायम्भुवः प्रभो॥

ब्रह्माण्डस्यादिविस्तारो मन्वन्तरविनिश्चयः॥१॥

तत्रेश्वरेश्वरो देवो वर्णिभिर्धर्मतत्परैः।

ज्ञानयोगारतैर्नित्यमारुह्यः कवितस्त्वया॥२॥

तत्त्वज्ञानेशेषसंसारदुःखनाशमनुत्तमम्।

ज्ञानं ब्रह्मैकविषयं तेन पश्येम तत्परम्॥३॥

ऋषियों ने कहा— हे प्रभु! आपने स्वायम्भुव मनु की सृष्टि का कथन सम्यक् प्रकार से कर दिया। ब्रह्माण्ड के प्रारम्भ का विस्तार और मन्वन्तर का निर्णय भी बताया गया है। उसमें धर्मतत्पर, ज्ञानयोग में निरत ब्रह्मचारियों के द्वारा नित्य आराध्य सर्वेश्वर देव का वर्णन भी आपने किया। साथ ही सम्पूर्ण संसार के दुःखनाशक परमोत्तम तत्त्व को भी आपने बताया। इसके द्वारा हम परम ब्रह्मात्मैक्यज्ञान देख रहे हैं।

त्वं हि नारायणः साक्षात् कृष्णद्वैपायनात्प्रभो।

अवाप्ताखिलविज्ञानस्तत्त्वां पृच्छामहे पुनः॥४॥

हे प्रभो! आप साक्षात् नारायण हैं। आप कृष्णद्वैपायन से अखिल विज्ञान को प्राप्त कर चुके हैं, अतः आपसे हम पुनः पृछना चाहते हैं।

श्रुत्वा मुनीनां तद्वाक्यं कृष्णद्वैपायनात्प्रभुः।

सूतः पौराणिकः श्रुत्वा भाषितुं ह्युपचक्रमे॥५॥

मुनियों के ये वचन सुनकर पौराणिक प्रभु सूतजी ने श्रीकृष्णद्वैपायन से सुने हुए वृत्तान्त को कहना प्रारम्भ कर दिया।

तथास्मिन्नन्तरे व्यासः कृष्णद्वैपायनः स्वयम्।

आजगाम मुनिश्रेष्ठा यत्र सत्रं समासते॥६॥

तं दृष्ट्वा वेदविद्वांसं कालमेघसमुद्यतिम्।

व्यासं कमलपत्राक्षं प्रणेमुर्द्विजपुङ्गवाः॥७॥

हे मुनिश्रेष्ठो! इस मध्य श्रीकृष्णद्वैपायन व्यास स्वयं वहाँ आ पहुँचे जहाँ यज्ञ किया जा रहा था। उन वेदों के विद्वान् तथा कालमेघ के समान कान्ति वाले कमलनयन व्यास जी को देखकर द्विजश्रेष्ठों ने उन्हें प्रणाम किया।

पपात दण्डवद्भूमौ दृष्ट्वासौ लोमहर्षणः।

प्रणम्य शिरसा भूमौ प्राञ्जलिर्विशगोऽभवत्॥८॥

उनको देखकर वे लोमहर्षण भूमि पर दण्डवत् गिर गये और शिर झुकाकर प्रणाम करके हाथ जोड़कर भूमि पर स्थित हो गये।

पृष्ट्वास्तेऽनामयं विप्राः शौनकाद्या महामुनिम्।

समासृत्यासनं तस्मै तद्योग्यं समकल्पयन्॥९॥

शौनक आदि ब्राह्मणों ने महामुनि से कुशलक्षेम पूछा और उनके समीप आकर उनके योग्य आसन की व्यवस्था की।

अथैतानब्रवीद्वाक्यं पराशरसुतः प्रभुः।

कच्चिन्न हनिस्तपसः स्वाध्यायस्य श्रुतस्य च॥१०॥

अनन्तर पराशर पुत्र प्रभु व्यास ने उन सबसे कहा— आप लोगों के तप, स्वाध्याय और शास्त्र चर्चा की कुछ हानि तो नहीं हो रही है?

तच्छ सूतः स्वगुरुं प्रणम्याह महामुनिम्।

ज्ञानं तद्ब्रह्मविषयं मुनीनां वक्तुमर्हसि॥११॥

इसके बाद सूत ने महामुनि अपने गुरु को प्रणाम करके कहा— मुनियों के लिए आप वह ब्रह्मविषयक ज्ञान बताने की कृपा करें।

इमे हि मुनयः ज्ञानास्तापसा धर्मतत्परः।

शुश्रूषा जायते चैषां वक्तुमर्हसि तत्त्वतः॥१२॥

ज्ञानं विमुक्तिर्दिव्यं यन्मे साक्षात्त्वयोदितम्।

मुनीनां व्याहृतं पूर्वं विष्णुना कूर्मरूपिणा॥१३॥

ये मुनिगण शान्त तपस्वी तथा धर्मपरायण हैं। इन्हें श्रवण करने की इच्छा है। अतएव आप तत्त्वतः कहने योग्य हैं। वह मुक्तिप्रदायक दिव्य ज्ञान जिसे आपने साक्षात् मुझे बताया था और जिसे पूर्वकाल में कूर्मरूपधारी विष्णु ने मुनियों के लिए कहा था।

श्रुत्वा सूतस्य वचनं मुनिः सत्यवतीसुतः।
प्रणम्य शिरसा रुरं वचः प्राह सुखावहम्॥१४॥

सत्यवती पुत्र मुनि व्यास ने सूत के वचन सुनकर रुद्रदेव को प्रणाम करके सुखकारक वचन कहे।

व्यास उवाच

क्षये देवो महादेवः पृष्ठो योगीश्वरैः पुरा।
सनत्कुमारप्रमुखैः स स्वयं सपभाषत॥१५॥

व्यास जी ने कहा— मैं वही कहूँगा जो पुराकाल में सनत्कुमार प्रभृति योगीश्वरों द्वारा पूछे जाने पर महादेव ने स्वयं कहा था।

सनत्कुमारः सनकस्तथैव च सनन्दनः।
आङ्गिरा रुद्रसहितो भृगुः परमधर्मवित्॥१६॥
कणादः कपिलो गर्गो वामदेवो महामुनिः।
शुक्रो वसिष्ठो भगवान् सर्वं संयतमानसाः॥१७॥
परस्परं विचार्यन्ति संयमाविष्टचेतसः।
तप्तवन्तस्तपो घोरं पुण्ये बदरिकाश्रमे॥१८॥

सनत्कुमार, सनक, सनन्दन, अंगिरा, रुद्र सहित परम धार्मिक भृगु कणाद, कपिल, गर्ग, महामुनि वामदेव, शुक्र, भगवान् वसिष्ठ आदि संयत चित्त वाले सभी मुनियों ने परस्पर विचार करके पुण्य बदरिकाश्रम में घोर तप किया था।

अपश्यंस्ते महायोगमृषिधर्मसुतं मुनिम्।
नारायणमनाद्यन्तं नरेण सहितं तदा॥१९॥

तब उन्होंने महायोगी, ऋषिधर्म के पुत्र, मुनि, अनादि और अन्त से रहित नारायण को नर के साथ देखा।

संस्तूय विविधैः स्तोत्रैः सर्ववेदसमुद्भवैः।
प्रणोमूर्धन्नि संयुक्ता योगिनो योगवित्तमम्॥२०॥

भक्तिसंयुक्त उन योगियों ने सभी वेदों से उत्पन्न विविध स्तोत्र वाक्यों द्वारा स्तुति करके परम योगवेत्ता नारायण को प्रणाम किया।

विज्ञाय वाञ्छितं तेषां भगवानपि सर्ववित्।
प्राह गम्भीरया वाचा किमर्थं तप्यते तपः॥२१॥

उनका इच्छित जानकर सर्वज्ञ भगवान् ने भी गंभीर वाणी में पूछा— आप लोग तप क्यों कर रहे हैं।

अद्भुवन् हृष्टमनसो विघ्नात्पानं सनातनम्।
सक्षात्नारायणं देवमागतं सिद्धिसूचकम्॥२२॥

वयं संयममापन्नाः सर्वे वै ब्रह्मवादिनः।

भयनमेकं शरणं प्रपन्नाः पुरुषोत्तमम्॥२३॥

प्रसन्न मन वाले मुनियों ने वहाँ पधारें सिद्धिसूचक विश्वात्मा सनातन साक्षात् नारायण देव से कहा— हम सभी ब्रह्मवादी ऋषि संयमी होकर एकमात्र आप पुरुषोत्तम की शरण में आये हैं।

त्वं वेत्सि परमं गुह्यं सर्वन्तु भगवानृषिः।
नारायणः स्वयं साक्षात्पुराणोऽव्यक्तपुरुषः॥२४॥
न ह्यन्यो विद्यते वेत्ता त्वापृते परमेश्वरम्।
स त्वमस्माकमचलं संशयं छेतुमर्हसि॥२५॥

आप सम्पूर्ण परम गुह्य तत्त्व को जानते हैं। आप स्वयं भगवान् ऋषि नारायण साक्षात् पुरातन अव्यक्त पुरुष हैं। आप परमेश्वर के अतिरिक्त अन्य कोई तत्त्ववेत्ता नहीं है। इसलिए आप ही हमारे अचल संशय को दूर करने में समर्थ हैं।

किं कारणमिदं कृत्स्नं को नु संसरते सदा।
कश्चिदात्मा च का मुक्तिः संसारः किन्निमित्तकः॥२६॥
कः संसार इतीशानः को वा सर्वं प्रपश्यति।
किं तत्परतरं ब्रह्म सर्वं नो वक्तुमर्हसि॥२७॥

इस सम्पूर्ण जगत् का कारण कौन है? कौन इसमें सदा संसरण करता है? आत्मा कौन है? मुक्ति क्या है? संसार का निमित्त क्या है? संसार का अधीश्वर कौन है? कौन सबको देखता है? उससे परतर ब्रह्म क्या है? हमें यह सब आप बताने की कृपा करें।

एवमुक्त्वा तु मुनयः प्रापश्यन् पुरुषोत्तमम्।
विहाय तापसं वेधं संस्थितं स्वेन तेजसा॥२८॥
विघ्नाजपानं विमलं प्रभामण्डलमण्डितम्।
श्रीवत्सवक्षसं देवं तप्तजाम्बूनदप्रभम्॥२९॥

ऐसा कहकर मुनिगण पुरुषश्रेष्ठ नारायण को देखने लगे जो तापस वेध को छोड़कर अपने तेज से संस्थित थे, जो अपने प्रभामण्डल से मण्डित होकर विमल प्रतीत हो रहे थे। उनके वक्षःस्थल पर श्रीवत्स का चिह्न था और जिनकी आभा तपे हुए सोने के समान थी।

शङ्खचक्रगदापाणिं शार्ङ्गहस्तं श्रिया वृत्तम्।
न दृष्टस्तत्क्षणादेव नरस्तस्यैव तेजसा॥३०॥

उनके हाथों में शंख, चक्र, गदा और धनुष धारण किया हुआ था। वे लक्ष्मी से युक्त थे और उस समय उनके तेज से नर नहीं दिखाई पड़े।

तदन्तरे महादेवः शशाङ्कितशेखरः।

प्रसादाभिमुखो रुद्रः प्रदुरासीन्महेश्वरः॥ ३१॥

इसी मध्य चंद्र से अंकित ललाट वाले महेश्वर रुद्र प्रसन्न मुख होकर प्रादुर्भूत हुए।

निरीक्ष्य ते जगन्नाथं त्रिनेत्रं चन्द्रभूषणम्।

तुष्टुवुर्हृष्टमनसो भक्त्या तं परमेश्वरम्॥ ३२॥

जगन्नाथ, त्रिनेत्रधारी, चन्द्रभूषण, उन परमेश्वर को देखकर प्रसन्न मन वाले मुनियों ने भक्तिपूर्वक उनकी स्तुति की।

जयेश्वर महादेव जय भूतपते शिव।

जयाशेषमुनीज्ञान तपसाऽभिप्रपूजित॥ ३३॥

ईश्वर महादेव आपकी जय हो। हे भूतपति शिव! आपकी जय हो। अशेष मुनि ईशान की जय हो। तप से अभिपूजित आपकी जय हो।

सहस्रमूर्ते विश्वात्मन् जगद्वन्प्रवर्तक।

जयानन्त जगत्प्रन्मन्नाणसंहारकारक॥ ३४॥

हे सहस्रमूर्ते! हे विश्वात्मन्! संसाररूपी यंत्र के प्रवर्तक आपकी जय हो। जगत् की उत्पत्ति, रक्षा और संहार करने वाले हे अनन्त! आपकी जय हो।

सहस्रचरणेशान ज्ञम्भो योगीन्द्रवन्दित।

जयाम्बिकापते देव नमस्ते परमेश्वर॥ ३५॥

हे सहस्रचरण, हे ईशान, हे शंभु, हे योगीन्द्रगणवन्दित! आपकी जय हो। अम्बिकापति देव की जय हो। हे परमेश्वर! आपको नमस्कार है।

संस्तुतो भगवानीश्रुयाम्बको भक्तवत्सलः।

समात्सिङ्घ्य हृषीकेशं ग्राह गम्भीरया गिरा॥ ३६॥

किमर्थं पुण्डरीकाक्ष मुनीन्द्रा ब्रह्मवादिनः।

इमं समागता देशं किन्तु कार्यं यथाच्युत॥ ३७॥

इस प्रकार भक्तवत्सल भगवान् ईश पूजित होकर हृषीकेश को आत्सिङ्घन करके गंभीर वाणी में बोले— हे पुण्डरीकाक्ष! ये ब्रह्मवादी मुनीन्द्रगण इस स्थान में क्यों आये हैं? हे अच्युत! मुझ से क्या कार्य है?

आकर्ण्य तस्य तद्वाक्यं देवदेवो जनार्दनः।

ग्राह देवो महादेवं प्रसादाभिमुखं स्थितम्॥ ३८॥

उनका यह वाक्य सुनकर देवदेव जनार्दन प्रसन्नाभिमुख होकर स्थित महादेव से बोले—

इमे हि मुनयो देव तापसाः क्षीणकल्पयाः।

अध्यागतानां शरणं सम्यग्दर्शनकाङ्क्षिणाम्॥ ३९॥

हे देव! ये ऋषिगण तपस्वी और क्षीण पाप वाले हैं। आप सम्यक् दर्शन की अभिलाषा वाले अतिथियों की शरण (रक्षक) हैं।

यदि प्रसन्नो भगवान्मुनीनां भावितात्पनाम्।

सन्नित्वा मम तज्ज्ञानं दिव्यं वक्तुमिहार्हसि॥ ४०॥

त्वं हि वेत्सि स्वमात्मानं न ह्यन्यो विद्यते शिवा।

वद त्वमात्मनात्मानं मुनीन्द्रेभ्यः प्रदर्शय॥ ४१॥

यदि आप भगवान् भावितात्मा इन मुनियों पर प्रसन्न हैं, तो मेरे समक्ष ही इन्हें दिव्य ज्ञान बताने की कृपा करें। हे शिव! अपने विषय में आप ही जानते हैं, अन्य कोई भी विद्यमान नहीं है। अतएव आप स्वयं ही कहें और मुनियों को आत्मविषयक (ज्ञान का) प्रदर्शन करें।

एवमुक्त्वा हृषीकेशः प्रोवाच मुनिपुङ्गवान्।

प्रदर्शयन्योगसिद्धिं निरीक्ष्य वृषभध्वजम्॥ ४२॥

इतना कहकर जनार्दन ने वृषभध्वज शिव की ओर देखते हुए और योगसिद्धि का प्रदर्शन करते हुए उन मुनिश्रेष्ठों से कहा।

सन्दर्शान्महेशस्य शंकरस्याथ शूलिनः।

कृतार्थं स्वघमात्मानं ज्ञातुमर्हस्य तत्त्वतः॥ ४३॥

आप मुनिगण शूलपाणि महेश शंकर के दर्शन से स्वयं पूर्णतः कृतकृत्य मानने योग्य हो।

द्रष्टुमर्हस्य देवेशं प्रत्यक्षं पुरतः स्थितम्।

ममैव सन्नियाने स यथावद्भक्तुमीश्वरः॥ ४४॥

अब आप सब सामने स्थित देवेश को प्रत्यक्ष देखने में समर्थ हैं। वे ईश्वर मेरे सम्मुख ही यथावत् कहने के लिए उपस्थित हैं।

निशाम्य विष्णोर्वचनं प्रणम्य वृषभध्वजम्।

सनत्कुमारप्रमुखाः पृच्छन्ति स्म महेश्वरम्॥ ४५॥

भगवान् विष्णु के वचन सुनकर सनत्कुमार आदि ऋषियों ने वृषभध्वज महेश्वर को प्रणाम करके पूछा।

अतस्मिन्नन्तरे दिव्यभासनं विमलं शिवम्।

किमप्यचिन्त्यं गगनादीश्वरार्थं समुद्वभौ॥ ४६॥

इसी समय में एक दिव्य, विमल, पवित्र आसन जो कुछ अचिन्त्य था, आकाश मार्ग से ईश्वर के लिए समुपस्थित हुआ।

तत्रासमाद् योगात्मा विष्णुना सह विश्वकृत्।
तेजसा पुरषविश्वं भाति देवो महेश्वरः॥४७॥

उस पर योगात्मा विश्वकर्ता (शिव) विष्णु के साथ विराजमान हुए। उस समय महेश्वर देव अपने तेज से संपूर्ण विश्व को व्याप्त करते हुए से प्रतीत हो रहे थे।

ततो देवाधिदेवेशं शंकरं ब्रह्मवादिनः।
विभ्राजमानं विमले तस्मिन्दशुरासने॥४८॥

तदनन्तर ब्रह्मवादी मुनियों ने उस विमल आसन पर सुशोभित देवेश्वर देवाधिपति शंकर को देखा।

तपासनस्थं भूतानामीशं ददृशिरे क्लिप्त।
यदन्तरा सर्वमेतद्यतोऽभिप्रपिदं जगत्॥४९॥

उस आसन पर विराजमान प्राणियों के नियन्ता शिव को देखा, जिनके मध्य यह सब कुछ था, क्योंकि यह जगत् उनसे अभिन्न है।

वासुदेवमीशानमीशं ददृशिरे परम्।
प्रोवाच पृष्टो भगवान्मुनीनां परमेश्वरः॥५०॥

वासुदेव के साथ (विराजमान) परम ईश ईशान को वहाँ देखा। तब मुनियों के द्वारा पूछे जाने पर भगवान् परमेश्वर बोले—

निरीक्ष्य पुण्डरीकाक्षं स्वात्मयोगमनुत्तमम्।
तच्छृणुष्वं यथान्यायमुच्यमानं मयानघाः॥५१॥
प्रज्ञान्तमनसः सर्वे विशुद्धं ज्ञानमैश्वरम्।

हे निष्पाप मुनियो! आप सब पुण्डरीकाक्ष का दर्शन करके प्रशान्त मन से मेरे द्वारा कहे जाने वाले उत्तम आत्मयोग रूपी विशुद्ध ईश्वरीय ज्ञान को यथावत् श्रवण करें।

इति श्रीकूर्मपुराणे उवराट् ईश्वरगीतासुषनिपत्यु ब्रह्मविद्यायां
योगशास्त्रे ऋषिध्याससंवादे प्रथमोऽध्यायः॥१॥

द्वितीयोऽध्यायः (ईश्वर-गीता)

ईश्वर उवाच

अवाच्यमेतद्भिज्ज्ञानं मम गुह्यं सनातनम्।
यन्न देवा विजानन्ति यतनोऽपि द्विजातयः॥१॥

ईश्वर ने कहा— यह मेरा गोपनीय और सनातन विज्ञान वस्तुतः कहने योग्य नहीं है। इसे द्विजातिगण या देवगण प्रयत्न करने पर भी नहीं जान पाते हैं।

इदं ज्ञानं समाश्रित्य ब्राह्मीभूता द्विजोत्तमाः।
न संसारं प्रपद्यन्ते पूर्वोऽपि ब्रह्मवादिनः॥२॥

हे द्वजगण! इस ज्ञान का आश्रय लेकर पहले के ब्रह्मवादी भी ब्राह्मी स्थिति को प्राप्त कर पुनः संसार को प्राप्त नहीं करते हैं।

गुह्याद्गुह्यतमं साक्षाद् गोपनीयं प्रयत्नतः।
क्ष्ये भक्तिमतामह युष्माकं ब्रह्मवादिनाम्॥३॥

यह ज्ञान अत्यन्त गूढ से भी गूढतम है। इसकी प्रयत्नपूर्वक रक्षा की जानी चाहिए। मैं आज आप भक्तियुक्त ब्रह्मवादियों के समक्ष कहूँगा।

आत्मायं केवलः स्वच्छः शुद्धः सूक्ष्मः सनातनः।
अस्ति सर्वान्तरः साक्षाद्यिन्मात्रस्तमसः परः॥४॥

सोऽन्तर्यामी स पुरुषः स प्राणः स महेश्वरः।
स कालोऽत्र तदव्यक्तं स च वेद इति श्रुतिः॥५॥

यह आत्मा केवल, स्वच्छ, शुद्ध, सूक्ष्म और सनातन है। यह सर्वान्तर में स्थित, साक्षात् मात्र चित्स्वरूप और तम से परे है। वही अन्तर्यामी, वही पुरुष, वही प्राण, वही महेश्वर, वही काल, वही अव्यक्त और वही वेद है— ऐसा श्रुतिवचन है।

अस्माद्द्विजायते विश्वमत्रैव प्रविलीयते।
स मायी मायया बद्धः करोति विविधास्तनूः॥६॥

इसी से यह जगत् उत्पन्न होता है और उसी में (अन्त में) लीन हो जाता है। वह मायावी अपनी माया से बद्ध होकर अनेक शरीरों का निर्माण करता है।

न द्वाप्ययं संसरति न संसारमयः प्रभुः।
नायं पृथ्वी न सलिलं न तेजः पवनो नभः॥७॥

न प्राणो न मनोऽव्यक्तं न शब्दः स्पर्श एव वा
न रूपरसगन्धश्च नाहं कर्ता न वागपि॥८॥

यह ईश्वर न तो संसरण करता है और न यह संसारमय ही है। यह न तो पृथ्वी, न जल, न तेज, न वायु, न आकाश है। यह न प्राण, न मन, न अव्यक्त, न शब्द और स्पर्श ही है। यह न रूप, रस और गन्ध है। मैं कर्ता और वाणी भी नहीं हूँ।

न पाणिपादौ नो पादुर्न चोपस्थं द्विजोत्तमाः।
न च कर्ता न भोक्ता वा न च प्रकृतिपूरुषौ॥९॥

न भावा नैव च प्राणा न चैव परमार्थतः।
यथा प्रकाशतमसोः सन्वन्धो नोपपद्यते॥१०॥

तद्दैव्यं न सम्बन्धः प्रपञ्चपरमात्मनोः।

छायातपौ यथा लोके परस्परविलक्षणौ॥ ११॥

तद्वत्प्रपञ्चपुरुषो विभिन्नो परमार्थतः।

तथात्मा मलिनः सृष्टो विकारी स्यात्स्वरूपतः॥ १२॥

हे द्विजोत्तमो! यह हाथ, पाद, पायु, उपस्थ कुछ भी नहीं है। न वह कर्ता, न भोक्ता और नहीं प्रकृति और पुरुष ही है। यह परमार्थतः न माया है, न पंचप्राण है। जैसे प्रकाश और अन्धकार का सम्बन्ध उपपन्न नहीं होता है, उसी प्रकार परमार्थरूप से प्रपञ्च और पुरुष भिन्न-भिन्न हैं। उसी प्रकार यह आत्मा भी मलिन होकर स्वरूपतः सृष्ट और विकारी हो जाता है।

न हि तस्य भवेन्मुक्तिर्जन्मान्तराज्ञैरपि

पश्यन्ति मुनयो मुक्ताः स्वात्मानं परमार्थतः॥ १३॥

उसकी मुक्ति सैकड़ों जन्मान्तरों में भी नहीं होती। मुनिगण ही परमार्थरूप में मुक्त होकर आत्मा का दर्शन करते हैं।

विकारहीनं निर्द्वन्द्वमानन्दात्मानमव्ययम्।

अहं कर्ता सुखी दुःखी कृशःस्थूलैति या मतिः॥ १४॥

सा चाहङ्कारकर्तृत्वादात्मन्यारोपिता जनैः।

वदन्ति वेदविद्वांसः साक्षिणं प्रकृतेः परम्॥ १५॥

भोक्तापरमेश्वरं बुद्धं सर्वत्र समवस्थितम्।

तस्मादज्ञानमूलो हि संसारः सर्वदिहिनाम्॥ १६॥

यह आत्मा विकारशून्य, निर्द्वन्द्व, आनन्दमय, अविनाशी है। मैं कर्ता हूँ, मैं सुखी-दुःखी, कृश-स्थूल हूँ— इस प्रकार की जो बुद्धि होती है, वह मनुष्यों द्वारा आत्मा में आरोपित और अहंकार के कारण होती है। वेदज्ञ विद्वान् साक्षी आत्मा को प्रकृते पर बताते हैं। अतः समस्त देहधारियों के लिए यह संसार ही अज्ञान का मूल कारण है।

अज्ञानादन्यथाज्ञानात्तत्त्वं प्रकृतिसङ्गतम्।

नित्योज्योति स्वयं ज्योतिः सर्वगः पुरुषः परः॥ १७॥

अहंकाराधिवेकेन कर्ताहमिति मन्यते।

पश्यन्ति ऋषयोऽव्यक्तं नित्यं सदसदात्मकम्॥ १८॥

अज्ञान से अथवा अन्यथा ज्ञान से यह नित्य जागरूक, स्वयंज्योति, सर्वगामो, परम पुरुषरूप तत्त्व जब प्रकृति से संगत होता है, तब अहंकार से उत्पन्न अदिवेक के कारण वह अपने को कर्ता आदि मानने लगता है। ऋषिगण उस सदसद्रूप नित्य अव्यक्त को देखते हैं।

प्रधानं पुरुषं बुद्ध्वा कारणं ब्रह्मवादिनः।

तेनायं सङ्गतः स्वात्मा कूटस्थोऽपि निरञ्जनः॥ १९॥

स्वात्मानमेश्वरं ब्रह्म नावबुद्ध्वेव तत्त्वतः।

अनात्मन्यात्मविज्ञानं तस्माद्दुःखं तथैतद्वत्॥ २०॥

ब्रह्मवादी प्रधान-पुरुष को ही कारणरूप मानते हैं, तभी वह कूटस्थ, निरञ्जन आत्मा भी उससे संगत होता है और वह स्वात्मीरूप, अविनाशी ब्रह्म को तत्त्वतः जान नहीं पाते हैं। वे अनात्म में आत्मा का चिन्तन करते हैं जिससे दुःख और अन्य दोषों उत्पन्न होते हैं।

रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः॥

कर्माण्यस्य महान्दोषः पुण्यापुण्यमिति स्थितिः॥ २१॥

राग-द्वेषादि सभी दोष भ्रान्ति से उत्पन्न होने वाले हैं। इसके कर्म महान् दोष हैं, जिनकी पुण्य और पापरूप में स्थिति है।

तद्गुणादेव सर्वेषां सर्वदेहसमुद्भवः।

नित्यं सर्वत्र गुह्यात्मा कूटस्थो दोषवर्जितः॥ २२॥

एकः सन्निष्ठो जगत्प्राणायामात् न स्वभावतः।

तस्मादद्वैतमेवाहुर्मुनयः परमार्थतः॥ २३॥

उसी के वश में होने के कारण सब में इन सब शरीरों का प्रादुर्भाव होता है। नित्य, सर्वव्यापक, कूटस्थ और दोषरहित गुह्यात्मा अकेला अपनी माया शक्ति के द्वारा संस्थित रहता है, स्वभावतः नहीं। इसीलिए, ऋषिगण परमार्थरूप में इसे अद्वैत ही कहते हैं।

भेदोऽव्यक्तस्वभावेन सा च मायात्मसंश्रया।

यथा च धूमसम्पर्कात्प्राकाशो मलिनो भवेत्॥ २४॥

अन्तःकरणजैर्भावैरात्मा तद्ब्रह्म लिप्यते।

अव्यक्त के स्वभाव से यह भेद होता है और वह माया आत्मा से संसक्त है। जिस प्रकार धूम के संपर्क से आकाश मलिन नहीं होता है, उसी प्रकार अन्तःकरण से उत्पन्न भावों से यह आत्मा लिप्त नहीं होता।

यथा स्वप्नभया भाति केवलः स्फटिकोपलैः॥ २५॥

उपाधिहीनो विमलस्तथैवात्मा प्रकाशतो।

ज्ञानस्वरूपमेवाहुर्जगदेतद्विद्यक्षणाः॥ २६॥

जैसे स्फटिक का पत्थर केवल अपनी आभा से चमकता है, उसी तरह उपाधिरहित निर्मल आत्मा स्वयं प्रकाशमान होता है। ज्ञानी पुरुष इस जगत् को ज्ञानस्वरूप ही मानते हैं।

अर्धस्वरूपमेवान्ये पश्यन्त्यन्ये कुदृष्टयः।

कूटस्थो निर्गुणो व्यापी चैतन्वात्मा स्वभावतः॥२७॥

दृश्यते ह्यर्धरूपेण पुरुषैर्ज्ञानदृष्टिभिः।

अन्य कुदृष्टि वाले इसे अर्धस्वरूप ही देखते हैं।

स्वभावतः कूटस्थ, निर्गुण, सर्वव्यापक और चैतन्य आत्मा ज्ञानदृष्टि वाले पुरुषों द्वारा अर्धरूप में देखा जाता है।

यथा स लक्ष्यते रक्तः केवलं स्फटिको जनैः॥२८॥

रत्निकाद्युपधानेन तद्दृश्यते मपूरुषः।

तस्मादात्माक्षरः शुद्धो नित्यः सर्वत्रगोऽव्ययः॥२९॥

जिस प्रकार स्फटिक पत्थर रत्निका आदि को उपाधि (लालिमा) के कारण लोगों द्वारा लाल देखा जाता है, उसी प्रकार परम पुरुष परमात्मा भी स्वोपाधिकत्वेन अर्धरूप प्रतीत होता है। इसलिए, आत्मा अक्षर, शुद्ध, नित्य, सर्वव्यापक और अविनाशी है।

उपासितव्यो मनव्यः श्रोतव्यञ्च मुमुक्षुभिः।

यदा मनसि चैतन्यं भाति सर्वत्र सर्वदा॥३०॥

योगिनः श्रद्धावानस्य तदा सम्पद्यते स्वयम्।

मुमुक्षु जनों को उस आत्मा का ध्यान, मनन और श्रवण करना चाहिए। जब मन में सदा सब ओर से चैतन्य का भास होता है, तब श्रद्धायुक्त योगी का स्वयं ज्ञानसम्पन्न हो जाता है।

यदा सर्वाणि भूतानि स्वात्मन्येवाधिपश्यति॥३१॥

सर्वभूतेषु चात्मानं ब्रह्म सम्पद्यते तदा।

यदा सर्वाणि भूतानि समाधिस्थो न पश्यति॥३२॥

एकीभूतः परेणासौ तदा भवति केवलम्।

जब वह (साधक) समस्त भूतों को अपनी आत्मा में ही देखता है और सब भूतों में स्वयं को देखता है, तब वह ब्रह्मत्व को प्राप्त हो जाता है। जब योगी समाधिस्य होकर समस्त भूतों को नहीं देखता है और परमात्मा से एकीभूत हो जाता है जब वह केवल (अनन्य) हो जाता है।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः॥३३॥

तदासावयतीभूतः क्षेमं गच्छति पण्डितः।

जब उसके हृदय में स्थित सभी कामनाएँ छूट जाती हैं तब वह अमृतत्व को प्राप्त ज्ञानो कल्याण को ओर जाता है।

यदा भूतपृथग्भावमेकस्वप्नपश्यति॥३४॥

तत एव च विस्तारं ब्रह्म सम्पद्यते सदा।

जब मनुष्य सम्पूर्ण भूतों के पृथक्त्व को एक में ही स्थित देखता है तब उसे व्यापक ब्रह्म की प्राप्ति होती है।

यदा पश्यति चात्मानं केवलं परमार्थतः॥३५॥

मायामात्रं तदा सर्वं जगद्भवति निर्वृतः॥३६॥

और जब आत्मा को केवल परमार्थरूप में देखता है, तब सम्पूर्ण जगत् मायामात्र दिखाई देता है और वह मुक्त होता है।

यदा जन्मजरादुःखव्याधीनामेकमेवजम्।

केवलं ब्रह्मविज्ञानं जायतेऽसौ तदा शिवः॥३७॥

जब जन्म, जरा, दुःख और रोगों का एकमात्र औषधरूप ब्रह्मज्ञान उत्पन्न होता है तब वह शिव हो जाता है।

यथा नदीनदा लोके सागरेणैकतां ययुः।

दृष्ट्वात्माक्षरेणासौ निष्कलेनैकतां व्रजेत्॥३८॥

संसार में जैसे नदी और नद सागर में जाकर एकत्व को प्राप्त होते हैं, उसी प्रकार यह आत्मा भी शुद्ध अक्षर ब्रह्म से मिलकर एकता को प्राप्त हो जाता है।

तस्माद्भिज्ञानमेवास्ति न प्रपञ्चो न संस्थितिः।

अज्ञानेनावृतं लोके विज्ञानं तेन मुह्यति॥३९॥

इस कारण विज्ञान ही है, प्रपञ्च या संस्थिति नहीं है। लोक में विज्ञान अज्ञान से आवृत है, इसलिए सब मोहित होते हैं।

विज्ञानं निर्मलं सूक्ष्मं निर्विकल्पं तदव्ययम्।

अज्ञानभित्तरत्सर्वं विज्ञानमिति तन्मतम्॥४०॥

विज्ञान (ब्रह्म) निर्मल, सूक्ष्म, निर्विकल्प और अविनाशी है और उससे भिन्न सब अज्ञान है। इसीलिए उसे विज्ञान कहा गया है।

एतद्दः कथितं साङ्ख्यं भाषितं ज्ञानमुत्तमम्।

सर्ववेदान्तसारं हि योगस्तत्रैकचित्तता॥४१॥

मैंने आप लोगों को यह उत्तम सांख्यज्ञान बता दिया। यही समस्त वेदान्त का सार है और उसमें एकचित्त होना योग है।

योगात्संज्ञायते ज्ञानं ज्ञानाद्योगः प्रवर्तते।

योगज्ञानाभिमुक्तस्य नावाप्यं विद्यते क्वचित्॥४२॥

योग से ज्ञान उत्पन्न होता है और ज्ञान से योग प्रवृत्त होता है। योग और ज्ञान से युक्त पुरुष के लिए कुछ भी अप्राप्य नहीं रहता।

बदेव योगिनो यान्ति सांख्यैस्तदतिगम्यते।

एकं सांख्यञ्च योगञ्चः यः पश्यति स तत्त्ववित्॥४३॥

योगी जन जिसे प्राप्त करते हैं सांख्यवेत्ता भी उसका अनुगमन और योग को जो एकरूप देखता है, वही तत्त्ववेत्ता है।

अन्ये हि योगिनो विप्रा ह्यैश्वर्यासक्तचेतसः।

मज्जन्ति तत्र तत्रैव ये चान्ये कुण्ठबुद्धयः॥४४॥

हे विप्रो! दूसरे योगी जो ऐश्वर्य में आसक्त चित्त हुए और दूसरे कुंठित बुद्धि वाले भी उसी में मग्न रहते हैं।

यत्तत्सर्वमतं दिव्यमैश्वर्यममलं महत्।

ज्ञानयोगाभियुक्तस्तु देहान्ते तदवाप्नुयात्॥४५॥

और जो सर्वसम्पन्न दिव्य निर्मल महान् ऐश्वर्य है, उसे ज्ञानयोग से सम्पन्न शरीरान्त होने पर प्राप्त करता है।

एष आत्पाहमव्यक्तो मायावी परमेश्वरः।

कीर्तितः सर्ववेदेषु सर्वात्मा सर्वतोमुखः॥४६॥

सर्वरूपः सर्वरसः सर्वगन्धोऽजरोऽमरः।

सर्वतः पाणिपादोऽहमन्तर्यामी सनातनः॥४७॥

यह अव्यक्त आत्मा मैं हूँ। सभी वेदों में वही मायावी, परमेश्वर, सर्वात्मा, सर्वतोमुख, सर्वरूप, सर्वरस, सर्वगन्ध, अजर, अमर, सर्वत्र विस्तृत हाथ-पैर वाला कहा गया है, मैं ही अन्तर्यामी और सनातन हूँ।

अपाणिपादो जवगो ग्रहीता हृदि संस्थितः।

अच्छरुरपि पश्यामि तथाऽकर्णः शृणोम्यहम्॥४८॥

हाथ-पैर न होने पर भी मैं तीव्र गति से चलता हूँ और हृदय में संस्थित होकर सबको ग्रहण करता हूँ। नेत्ररहित भी मैं देखता हूँ और कानरहित होने पर भी सुनता हूँ।

वेदाहं सर्वमेवेदं न मां जानाति कश्चन।

प्राहूर्महान्तं पुरुषं मामेकं तत्त्वदर्शिनः॥४९॥

मैं इस सबको जानता हूँ पर कोई मुझे नहीं जानता है। तत्त्वदर्शी मुझे ही एक और महान् कहते हैं।

पश्यन्ति ऋषयो हेतुमात्मनः सूक्ष्मदर्शिनः।

निर्गुणामलरूपस्य यदैश्वर्यमनुत्तमम्॥५०॥

निर्गुण और शुद्धात्मा के हेतुभूत जो सर्वोत्तम ऐश्वर्य है, उसे सूक्ष्मद्रष्टा ऋषिगण देखते हैं।

यत्र देवा विजानन्ति मोहिता मम मायया।

वक्ष्ये समाहिता यूयं शृणुष्वं ब्रह्मवादिनः॥५१॥

उसे मेरी माया से मोहित हुए देवगण भी नहीं जानते हैं। उसे मैं कहूँगा, आप ब्रह्मवादी समाहित चित्त होकर सुनो।

नाहं प्रज्ञस्तः सर्वस्य मायातीतः स्वभावतः।

प्रेरयामि तवापीदं कारणं सूरयो विदुः॥५२॥

मैं सबके लिए प्रशंसायोग्य नहीं हूँ और स्वभावतः माया से परे हूँ। फिर भी प्रेरित करता हूँ। इसके कारण को विद्वान् ही जानते हैं।

यतो गुह्यतमं देहं सर्वगं तत्त्वदर्शिनः।

प्रविष्टा मम सायुज्यं लभन्ते योगिनोऽव्ययम्॥५३॥

इसी कारण तत्त्वदर्शी योगीजन मेरे सर्वगामी, गुह्यतम शरीर में प्रविष्ट होकर मेरे अविनाशो सायुज्य (मोक्ष) को प्राप्त करते हैं।

ये हि मायापतिक्रान्ता मम या विश्वरूपिणी।

लभन्ते परमं शुद्धं निर्वाणं ते मया सह॥५४॥

जो मेरी विश्वरूपा माया को अतिक्रिमत कर लेते हैं, वे मेरे साथ परम शुद्ध निर्वाण को प्राप्त करते हैं।

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि।

प्रसादान्मम योगीन्द्रा एतद्देदानुशासनम्॥५५॥

सैकड़ों, करोड़ों कल्प में भी उनकी बार-बार आवृत्ति (पुनरावृत्ति) नहीं होती। हे योगीन्द्रगण! यही मेरी कृपा से ही ऐसा होता है और यही वेद का अनुशासन है।

तत्पुत्रशिष्ययोगिभ्यो दातव्यं ब्रह्मवादिभिः।

मदुक्तमेतद्विज्ञानं सांख्यं योगसमाश्रयम्॥५६॥

इसलिए ब्रह्मवादी लोग मेरे द्वारा कहे गए इस सांख्ययोग पूरित विज्ञान को अपने पुत्रों, शिष्यों तथा योगियों को प्रदान करना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्धे ईश्वरगीतासुपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे ऋषिव्याससंवादे द्वितीयोऽध्यायः॥२॥

तृतीयोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

अव्यक्तादभवत्कालः प्रधानं पुरुषः परः।

तेभ्यः सर्वमिदं जातं तस्माद्ब्रह्ममयं जगत्॥ १॥

ईश्वर ने कहा— अव्यक्त से काल, प्रधान और परम पुरुष हुए। उनसे यह सारा विश्व उत्पन्न हुआ, इसी कारण यह जगत् ब्रह्ममय है।

सर्वतः पाणिपादान्तं सर्वतोऽक्षिशरोमुखम्।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥ २॥

सर्वत्र हाथ-पैर वाला, सर्वत्र आँखे, शिर और मुख वाला और सर्वत्र कान वाला यह (अव्यक्त) लोक में सबको आवृत करके स्थित है।

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।

सर्वाधारं सदानन्दमव्यक्तं द्वैतवर्जितम्॥ ३॥

वह समस्त इन्द्रियों के गुणों का आभास कराता है, तथापि सभी इन्द्रियों से रहित है। वह सबका आधारभूत सदा आनन्द स्वरूप, अव्यक्त और द्वैतवर्जित है।

सर्वोपमानरहितं प्रमाणातीतगोचरम्।

निर्विकल्पं निराभासं सर्वावासं परामृतम्॥ ४॥

अभिन्नं भिन्नसंस्थानं शश्वतं ध्रुवमव्ययम्।

निर्गुणं परमं ज्योतिस्तज्ज्ञानं सूरयो विदुः॥ ५॥

यह सभी उपमानों से रहित, प्रमाणों से अतीत, अगोचर, निर्विकल्प, निराभास, सबका निवास स्थान, परम अमृत है, वह अभिन्न है और भिन्न संस्थान वाला भी है। वह शाश्वत, ध्रुव, अविनाशी, निर्गुण और परम ज्योतिःस्वरूप है, उस ब्रह्म के यथार्थ ज्ञान को विद्वान् ही जानते हैं।

स आत्मा सर्वभूतानां स बाह्याभ्यन्तरः परः।

सोऽहं सर्वत्रगः शान्तो ज्ञानात्मा परमेश्वरः॥ ६॥

मया ततमिदं विश्वं जगत्स्थावरजङ्गमम्।

मत्स्थानि सर्वभूतानि यस्तं वेदविदो विदुः॥ ७॥

वह समस्त प्राणियों का आत्मा तथा बाह्य और आभ्यन्तर में स्थित और (सबसे) पर है। वही मैं सर्वत्रगामी, शान्त, ज्ञानात्मा और परमेश्वर हूँ। मेरे द्वारा ही इस स्थावर-जंगमरूप विश्व का विस्तार है। समस्त प्राणी मुझ में स्थित हैं, इस बात को वेदवेत्ता ही जानते हैं।

प्रधानं पुरुषश्चैव तद्वस्तु समुदाहृतम्।

तयोरेनादिरुद्दिष्टः कालः संयोगजः परः॥ ८॥

प्रधान और पुरुष को इसकी वस्तु कहा गया है और जो परम काल अनादिरूप में उद्दिष्ट है, वह उन दोनों के संयोग से उत्पन्न है।

त्रयमेतदनाद्यन्तमव्यक्ते समवस्थितम्।

तदात्मकं तदव्यक्तस्यात्तदुपं मामकं विदुः॥ ९॥

इसलिए ये तीनों तत्त्व अव्यक्त में अनादि और अनन्तरूप में अवस्थित है। इसी स्वरूपवाला और उससे भिन्न जो रूप है, वह मेरा है ऐसा (विद्वान्) जानते हैं।

महदाद्यं विशेषान्तं सम्भ्रसूतेऽखिलं जगत्।

सा सा प्रकृतिरुद्दिष्टा पोहिनी सर्वदेहिनाम्॥ १०॥

महदादि से लेकर विशेषपर्यन्त अखिल जगत् को जो उत्पन्न करती है, वह प्रकृति कही गई है, जो सभी देहधारियों को मोहित करने वाली है।

पुरुषः प्रकृतिस्थो वैभुक्ते यः प्राकृतान् गुणान्।

अहङ्कारविमुक्तत्वाद्योच्यते पञ्चविंशतः॥ ११॥

प्रकृति में ही स्थित रहता हुआ पुरुष प्राकृत गुणों का भोग करता है। परन्तु अहंकार से विमुक्त होने से उसे पञ्चीसवां तत्त्व कहते हैं।

आद्यो विकारः प्रकृतेर्महानिति च कथ्यते।

विज्ञानशक्तिविज्ञानात् द्वहङ्कारस्तदुत्थितः॥ १२॥

प्रकृति का प्रथम विकार महत् कहा जाता है। विज्ञाना की शक्ति के कारण अहंकार की उत्पत्ति हुई है।

एक एव महानात्मा सोऽहङ्कारोऽभिधीयते।

स जीवः सोऽन्तरात्मेति गीयते तत्त्वचिन्तकैः॥ १३॥

जो एक महत् आत्मा है, वही अहंकार कहा जाता है। तत्त्ववेत्ता उसे जीव और अन्तरात्मा भी कहा करते हैं।

तेन वेदयते सर्वं सुखं दुःखञ्च जन्मसु।

स विज्ञानात्मकस्तस्य मनः स्यादुपकारकम्॥ १४॥

उसके द्वारा जन्मों में जो कुछ भी सुख और दुःख भोगा जाता है, उसका वह बोध कराता है। वह विज्ञानस्वरूप और उसका मन उपकारक होता है।

तेनापि तन्मयस्तस्मात् संसारः पुण्यस्य तु।

च चाविवेकः प्रकृतौ संगत्कालेन सोऽभवत्॥ १५॥

1. देखें- ईश्वरकृष्णरचित सांख्यकारिका ३

उसी के कारण उसके द्वारा भी पुरुष का संसार तन्मय होता है। वह अविविकी प्रकृति और काल के संयोग से उत्पन्न होता है।

कालः सृजति भूतानि कालः संहरते प्रजाः।

सर्वे कालस्य वशमा न कालः कस्यचिद्भजे॥ १६॥

वही काल सब प्राणियों का सृजन करता है और वही प्रजा का संहार भी करता है। अतएव सभी काल के वश में है किन्तु काल किसी के वश में नहीं है।

सोऽन्तरा सर्वमेवेदं नियच्छति सनातनः।

प्रोच्यते भगवान्प्राणः सर्वज्ञः पुरुषोत्तमः॥ १७॥

सर्वेन्द्रियेष्वः परमं मन आहुर्मनीषिणः।

मनसश्चाप्यहङ्कारमहङ्कारान्महान्परः॥ १८॥

वही सनातन काल यह सब कुछ प्रदान करता है। इसीलिए उसे भगवान्, प्राण, सर्वज्ञ और पुरुषोत्तम कहा गया है। मनीषीगण सभी इन्द्रियों से श्रेष्ठ मन को मानते हैं। उस मन से भी श्रेष्ठ अहंकार और अहंकार से श्रेष्ठ महत् होता है।

महतः परमव्यक्तमव्यक्तात्पुरुषः परः।

पुरुषाद्भगवान् प्राणस्तस्य सर्वमिदं जगत्॥ १९॥

महत् से परे अव्यक्त और अव्यक्त से परे पुरुष है। उस पुरुष से भी भगवान् प्राणमय काल श्रेष्ठ है। उसी का यह सम्पूर्ण जगत् है।

प्राणात्परतरं व्योम व्योमातीतोऽग्निरीश्वरः।

सोऽहं ब्रह्माव्ययः ज्ञानो मायातीतमिदं जगत्॥ २०॥

प्राण की अपेक्षा आकाश परतर है। आकाश से भी अतीत ईश्वररूप अग्नि है। वही मैं परम शान्त, अव्यय, ब्रह्म हूँ एवं यह जगत् मायातीत है।

नास्ति मत्तः परं भूतं मास्र विज्ञाय मुच्यते।

नित्यं नास्तीति जगति भूतं स्वावरजङ्गमम्॥ २१॥

मुझसे बड़कर कोई प्राणी नहीं है। मुझे यथार्थतः जानकर जीवमुक्त हो जाता है। जगत् में स्थावर जंगमात्मक प्राणीसमूह भी नित्य नहीं है।

ऋते मामेवमव्यक्तं व्योमरूपं महेश्वरम्।

सोऽहं सृजामि सकलं संहारामि सदा जगत्॥ २२॥

एकमात्र मुझ अव्यक्त व्योमरूप महेश्वर को छोड़कर कुछ भी नित्य नहीं है। अतएव मैं सम्पूर्ण जगत् का सृजन करता हूँ तथा सदा उसका संहार करता रहता हूँ।

मायी मायामयो देवः कालेन सह सङ्गतः।

सत्सन्निधावेष कालः करोति सकलं जगत्॥ २३॥

मायावी और मायामय देव काल के साथ संगत होता है। वही काल भेरे सन्निध्य से सम्पूर्ण जगत् की रचना करता है। वही अन्तरात्मा नियोजन भी करता है। वही वेद का अनुशासन (शिक्षा) है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे ऋषिष्यासंवादे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

वक्ष्ये समाहिता यूयं शृणुष्वं ब्रह्मवादिनः।

माहात्म्यं देवदेवस्य येन सर्वं प्रवर्तते॥ १॥

ईश्वर ने कहा— हे ब्रह्मवादियो! आप सब समाहित चित होकर उन देवाधिदेव का माहात्म्य सुनो जिससे यह सब कुछ प्रवृत्त होता है।

नाहं तपोभिर्विखिर्न दानेन न चेज्यया।

शक्यो हि पुरुषैर्जातुभूते भक्तिमनुत्तमाम्॥ २॥

अनेक प्रकार के तप, दान अथवा यज्ञों द्वारा मुझे जानना शक्य नहीं है। उत्तमोत्तम भक्ति के बिना पुरुष मुझे नहीं जान सकते हैं।

अहं हि सर्वभूतानामन्तस्तिष्ठामि सर्वतः।

मां सर्वसाक्षिणं लोको न जानाति मुनीश्वरः॥ ३॥

मैं ही सब भूतों के अन्दर सब ओर से विराजमान हूँ। हे मुनीश्वरो! मुझ सर्वसाक्षी को यह संसार नहीं जानता है।

यस्यान्तरा सर्वमिदं यो हि सर्वान्तकः परः।

सोऽहं धाता विधाता च कालोऽग्निर्विष्णुतोमुखः॥ ४॥

जिसके भीतर यह सब कुछ है और जो सबके भीतर रहने वाला है। वही मैं धाता-विधाता, कालरूप, अग्निस्वरूप और विष्णुतोमुख हूँ।

न मां पश्यन्ति पुनयः सर्वे पितृदिवोकसः।

ब्रह्मा च मनवः शक्रो ये चान्ये प्रथितौजसः॥ ५॥

सभी मुनीगण, पितृगण, देवता, ब्रह्मा, सम्स्त मनु, इन्द्र और जो अन्य प्रसिद्ध तेज वाले हैं वे भी मुझे नहीं देख सकते हैं।

गृणन्ति सततं वेदा मामेकं परमेश्वरम्।
यजन्ति विविधैर्ज्ञैर्ब्राह्मणा वैदिकैर्मखैः॥ ६॥

समस्त वेद एकमात्र मुझ परमेश्वर की सदा स्तुति करते हैं और ब्राह्मण लोग विविध वैदिक यज्ञों द्वारा मेरा यजन करते हैं।

सर्वे लोका न पश्यन्ति ब्रह्मा लोकपितामहः।
ध्यायन्ति योगिनो देवं भूताधिपतिमीश्वरम्॥ ७॥

समस्त लोक और लोक पितामह ब्रह्मा भी मुझे नहीं देख पाते। योगीजन सम्पूर्ण भूतों के अधिपति देवस्वरूप मुझ ईश्वर का ध्यान करते हैं।

अहं हि सर्वहविषां भोक्ता चैव फलप्रदः।
सर्देवतनुर्भूत्वा सर्वात्मा सर्वसंस्तुतः॥ ८॥

मैं ही सम्पूर्ण हवि का भोक्ता और फल देने वाला हूँ। मैं ही सभी देवों का शरीर धारण कर सर्वात्मा और सर्वत्र व्याप्त हूँ।

मां पश्यन्तीह विद्वांसो धार्मिको वेदवादिनः।
तेषां सन्निहितो नित्यं ये मां नित्यमुपासते॥ ९॥

मुझको वेदवादी धार्मिक विद्वान् ही देख पाते हैं। जो मेरी नित्य उपासना करते हैं मैं सदा उनके समीप रहता हूँ।

ब्राह्मणाः क्षत्रिया वैश्या धार्मिका मामुपासते।
तेषां ददामि तत्स्थानमानन्दं परमम्पदम्॥ १०॥

ब्राह्मण, क्षत्रिय, वैश्य आदि जो भी धर्मयुक्त होकर मेरी उपासना करते हैं उन्हें मैं आनन्दमय परमपद प्रदान करता हूँ।

अन्येऽपि ये स्वधर्मस्था शूद्राद्या नीचजातयः।
भक्तिमनः प्रपुच्यन्ते कालेनापि हि सद्भक्ताः॥ ११॥

दूसरे भी नीच जाति के शूद्र आदि लोग अपने धर्म में स्थित रहकर भक्तिमान् होकर काल के द्वारा सात्त्विक्य प्राप्त कर मुक्त हो जाते हैं।

मदत्ता न विनश्यन्ति मदत्ता वीतकल्मषाः।
आदावेव प्रतिज्ञातं न मे भक्तः प्रणश्यति॥ १२॥

मेरे भक्त विनाश को प्राप्त नहीं होते, मेरे भक्त पापमुक्त हो जाते हैं। प्रारम्भ में ही मेरे द्वारा यह प्रतिज्ञात है कि मेरे भक्त का नाश नहीं होगा।

यो वै निन्दति तं मूढो देवदेवं स निन्दति।
यो हि पूजयते भक्त्या स पूजयति मां सदा॥ १३॥

जो मुझ मेरे उस भक्त की निन्दा करता है वह देवाधिदेव की ही निन्दा करता है। जो उसका भक्तिपूर्वक आदर करता है वह सदा मुझे ही पूजता है।

पत्रं पुष्यं फलं तोयं मदाराधनकारणात्।
यो मे ददाति नित्यं स च भक्तः प्रियो मया॥ १४॥

जो मेरी आराधना के उद्देश्य से नियमपूर्वक पत्र, पुष्प, फल और जल समर्पित करता है वह भक्त मेरा प्रिय है।

अहं हि जगत्तापदी ब्रह्माणं परमेष्ठिनम्।
विदधौ दत्तवान्देवानशेषानात्मनिःसुतान्॥ १५॥

इस जगत् के प्रारम्भ में परमेशी ब्रह्मा को मैंने ही बनाया और आत्मनिःसृत समस्त वेदों को उन्हें प्रदान किया।

अहमेव हि सर्वेषां योगिनां गुरुव्ययः।
धार्मिकाणां च गोताहं निहन्ता वेदविद्विषाम्॥ १६॥

मैं ही सभी योगियों का अविनाशी गुरु, धार्मिकों का रक्षक और वेदों से द्वेष करने वाले व्यक्तियों को मारने वाला हूँ।

अहं हि सर्वसंसारान्मोचको योगिनामिह।
संसारहेतुरेवाहं सर्वसंसारवर्जितः॥ १७॥

मैं ही योगियों को संसार से मुक्त कराने वाला हूँ। मैं ही संसार का कारण हूँ और सम्पूर्ण संसार से भिन्न हूँ।

अहमेव हि संहर्ता संघष्टा परिपालकः।
माया वै मामिका शक्तिर्माया लोकविमोहिनी॥ १८॥

मैं ही संहारकर्ता, सृष्टिकर्ता और परिपालक हूँ। यह माया मेरी ही शक्ति है। यह जगत् को मोहित करती है।

ममैव च परा शक्तिर्या सा विद्येति गीयते।
नाशयामि च तां मायां योगिनां हृदि संस्थितः॥ १९॥

मेरी जो पराशक्ति है उसे विद्या नाम से पुकारते हैं। मैं योगियों के हृदय में स्थित होकर उस माया को नष्ट करता हूँ।

अहं हि सर्वशक्तानां प्रवर्तकनिवर्तकः।
आधारभूतः सर्वासं निधानममृतस्य च॥ २०॥

मैं ही समस्त शक्तियों का प्रवर्तक और निवर्तक हूँ। मैं ही सबका आधारभूत और अमृत का निधान हूँ।

एका सर्वान्तरा शक्तिः करोति विविधं जगत्।
(नाहं प्रेरियता विप्राः परमं योगमाश्रिताः)।
आस्थाय ब्रह्मणो रूपं मन्ययी मदधिष्ठिता॥ २१॥

वह मेरी ही सबके भीतर रहने वाली एक शक्ति, इस विचित्र जगत् का निर्माण करती है। (हे परम योग के आश्रित ब्राह्मणों! मैं प्रेरणा देने वाला नहीं हूँ)

अन्या च शक्तिर्विपुला संस्थापयति मे जगत्।

भूत्वा नारायणोऽनन्तो जगन्नाथो जगन्मयः॥ २२॥

वह ब्रह्मा का रूप धारण करके मुझमें ही अधिष्ठित है। मेरी दूसरी विपुला शक्ति अनन्त, नारायण, जगन्नाथ, जगन्मय नारायण का रूप धारण करके जगत् को संस्थापित करती है।

तृतीया महती शक्तिर्निहति सकलं जगत्।

तामसी मे समाख्याता कालाख्या स्वरूपिणी॥ २३॥

मेरी तृतीय महान् शक्ति सम्पूर्ण जगत् का विनाश करती है जो कालरूपा, रुद्ररूपिणी, महती, तामसी कही गई है।

ध्यानेन मां प्रपश्यन्ति केचिज्जानेन चापरे।

अपरे भक्तियोगेन कर्मयोगेन चापरे॥ २४॥

कोई मुझे ध्यान द्वारा देखते हैं, तो कुछ ज्ञान से, अन्य कुछ भक्तियोग द्वारा तो अनेक कर्मयोग द्वारा देखते हैं।

सर्वेषामेव भक्तानामिष्टः प्रियतमो मम।

यो हि ज्ञानेन मां नित्यमाराधयति नान्यथा॥ २५॥

परंतु इन सब भक्तों में ज्ञान के द्वारा जो नित्य उपासना करता है वह मेरा सबसे इष्ट और प्रियतम भक्त है।

अन्ये च हरये भक्ता मदाराधनकारिणः।

तेऽपि मां प्राप्नुवन्त्येव नावर्तन्ते च वै पुनः॥ २६॥

मेरी आराधना में संयुक्त जो हरये भक्त हैं वे भी मुझे ही प्राप्त करते हैं और पुनः संसार में लौटते नहीं हैं।

मया ततमिदं कृत्स्नं प्रधानपुरुषात्मकम्।

मय्येव संस्थितं चित्तं मया सम्प्रेयते जगत्॥ २७॥

प्रकृति और पुरुषरूप इस सम्पूर्ण जगत् का मैंने ही विस्तार किया है। मुझमें ही यह चित्त संस्थित है और मेरे ही द्वारा यह जगत् संप्रेरित है।

नाहं प्रेरयिता विश्वाः परमं योगमास्थितः।

प्रेरयामि जगत्कृत्स्नमेतद्यो वेद सोऽमृतः॥ २८॥

हे विप्रो! मैं प्रेरक नहीं हूँ। मैं परमयोग का आश्रय लेकर इस सम्पूर्ण जगत् को प्रेरित करता हूँ। इस बात को जो जानता है वह मुक्त हो जाता है।

पश्याम्यशेषमेवेदं वर्तमानं स्वभावतः।

करोति कालो भगवान्महायोगेश्वरः स्वयम्॥ २९॥

मैं स्वभावतः विद्यामान इस सारे संसार को देखता हूँ। महायोगेश्वर भगवान् काल स्वयं इसकी रचना करते हैं।

योऽहं सम्प्रोच्यते योगी मायी शास्त्रेषु सूरिभिः।

योगीश्वरोऽसौ भगवान्महायोगेश्वरः स्वयम्॥ ३०॥

विद्वानों द्वारा शास्त्रों में मुझे योगी और मायावी कहा गया है। वही योगीश्वर और महान् योगेश्वर स्वयं भगवान् है

महत्त्वं सर्वसत्त्वानां वरत्वात् परमेष्ठिनः।

प्रोच्यते भगवान् ब्रह्मा महाब्रह्ममयोऽमलः॥ ३१॥

परमेशी की श्रेष्ठता के कारण सभी प्राणियों का महत्त्व है। वे भगवान् ब्रह्मा, महान्, ब्रह्ममय और निर्मल कहे जाते हैं।

यो मामेवं विजानाति महायोगेश्वरेश्वरम्।

सोऽविकल्पेन योगेन युज्यते नात्र संशयः॥ ३२॥

इस प्रकार जो मुझे महायोगेश्वर को भलीभाँति जानता है, वह निर्विकल्प योग से युक्त हो जाता है। इसमें सन्देह नहीं।

सोऽहं प्रेरयिता देवः परमानन्दमाश्रितः।

नृत्वापि योगी सततं यस्तद्वेद स योगवित्॥ ३३॥

वही मैं देव प्रेरक होकर परमानन्द का आश्रय ग्रहण कर, योगी बनकर नृत्य करता हूँ। जो इस बात को जानता है वही योगवेत्ता है।

इति गुह्यतमं ज्ञानं सर्ववेदेषु निश्चितम्।

प्रसन्नचेतसे देयं धार्मिकायाहितामये॥ ३४॥

इस प्रकार यह सर्वथा गोपनीय ज्ञान सभी वेदों में निश्चित किया हुआ है। यह प्रसन्न चित्त, धार्मिक और आहिताग्नि के लिए देना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे ऋषिष्यासंवादे चतुर्विंशोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः

(ईश्वर-गीता)

व्यास उवाच

एतावदुक्त्वा भगवान्योगिनां परमेश्वरः।

नर्तत परमं भावमैश्वरं सम्प्रदर्शयन्॥ १॥

व्यास जी बोले— इतना कहकर योगियों के परमेश्वर भगवान् अपने ईश्वरीय भाव को प्रदर्शित करते हुए नृत्य करने लगे।

तं ते ददशुरीशानं तेजसां परमं निश्चिम्।
नृत्यमानं महादेवं विष्णुना गगनेऽमले॥ २॥

समस्त तेजों के परमनिधि उन ईशान महादेव को निर्मल आकाश में विष्णु के साथ नृत्य मुद्रा में उन ऋषियों ने देखा।

यं विदुर्योगतत्त्वज्ञा योगिनो यतमानसाः।
तमीशं सर्वभूतानामाकाशे ददशुः किला॥ ३॥

जिसे योगवेत्ता तथा संयत मन वाले योगी ही जान पाते हैं। उन भूतादिपति शिव को आकाश में सबने देखा।

यस्य मायामयं सर्वं येनेदं प्रेयते जगत्।
नृत्यमानः स्वयं विप्रैर्विश्लेषः खलु दृश्यते॥ ४॥

यह मायामय सम्पूर्ण जगत् जिसके द्वारा प्रेरित है उन्हीं स्वयं विश्वेश्वर को विप्रों ने साक्षात् नृत्य करते हुए देखा।

यत्पादपंकजं स्मृत्वा पुरुषोऽज्ञानजं भयम्।
जहाति नृत्यमानं तं भूतेशं ददशुः किला॥ ५॥

जिनके चरण-कमल का स्मरण करके पुरुष अज्ञान-जनित भय से मुक्त हो जाता है उस भूतपति को उन्हीं ने नाचते हुए देखा।

केचिन्निद्राजितश्लासाः शान्ता भक्तिसमन्विताः।
ज्योतिर्मयं प्रपश्यन्ति स योगी दृश्यते किला॥ ६॥

कुछ लोग निद्रा को और प्राणवायु को जितने वाले, शांत और भक्तियुक्त जिस ज्योतिर्मय को देखते हैं वह योगी सबको दिखाई दे रहे थे।

योऽज्ञानान्मोघयेत् क्षिप्रं प्रसन्नो भक्तवत्सलः।
तमेवं मोचनं रुद्रमाकाशे ददशुः परम्॥ ७॥

जो भक्त वत्सल अतिप्रसन्न होकर अज्ञान से मुक्ति दिलाते हैं। उस मुक्ति प्रदाता परमरुद्र को आकाश में सबने देखा।

सहस्रशिरसं देवं सहस्रचरणाकृतिम्।
सहस्रबाहुं जटिलं चन्द्रार्द्धकृतशेखरम्॥ ८॥

वे सहस्र शिर वाले, सहस्र चरण की आकृति वाले, हजार भुजाओं से सुशोभित, जटाधारी और अर्धचन्द्र से शोभित ललाट वाले थे।

वसानं चर्म वैयाघ्रं शूलासक्तमहाकरम्।
दण्डपाणिं त्रयीनेत्रं सूर्यसोपाम्निलोचनम्॥ ९॥

वे व्याघ्रचर्मधारी, त्रिशूलधारी, दण्डपाणि तथा तीन नेत्रों से युक्त सूर्य, चन्द्र और अग्नि के समान नेत्र वाले थे ऐसे शिव को देखा।

ब्रह्माण्डं तेजसा स्वेन सर्वमावृत्य घृष्टितम्।
दंष्ट्राकपालं दुर्द्धर्षं सूर्यकोटिसमप्रभम्॥ १०॥
सृजन्तमलनज्वालं दहनमखिलं जगत्।
नृत्यन्तं ददशुर्देवं विश्वकर्माणामीश्वरम्॥ ११॥

जो अपने तेज से सम्पूर्ण ब्रह्मांड को समावृत करके अधिष्ठित है। जिनकी भयानक दंष्ट्रा है जो अत्यन्त दुर्द्धर्ष और करोड़ों सूर्य के समान प्रभा वाले हैं। जो अग्नि की ज्वालाओं की सृष्टि करने वाले और सम्पूर्ण जगत् को दग्ध करने वाले उस विश्वकर्मा ईश्वर को सबने नृत्य करते हुए देखा।

महादेवं महायोगं देवानामपि दैवतम्।
पशूनां पतिमीशानमानन्दं ज्योतिरव्ययम्॥ १२॥
पिनाकिनं विशालाक्षं भेषजं भवरोगिणाम्।
कालात्मानं कालकालं देवदेवं महेश्वरम्॥ १३॥

जो महादेव, महायोगी और देवों के भी देव, पशुओं के पति, ईशान, आनन्दस्वरूप, ज्योतिस्वरूप, अविनाशी, पिनाकधारी, विशाल नेत्र वाले, संसार के रोगियों के औषधस्वरूप, कालात्मा, महाकाल, देवों के भी देव महान् ईश्वर हैं।

उमापतिं विशालाक्षं योगानन्दमयं परम्।
ज्ञानवैराग्यनिलयं ज्ञानयोगं सनातनम्॥ १४॥

जो उमा के पति, विशाल नेत्र धारी, परम योगानन्दमय, ज्ञान और वैराग्य के निलय, ज्ञानयोगसम्पन्न और सनातन है (उस प्रभु को नृत्य करते हुए देखा।)

श्लाघ्यैश्वर्यविभवं धर्माधारं दुरासदम्।
महेन्द्रोपेन्द्रनमितं महर्षिगणवन्दितम्॥ १५॥
योगिनां हृदि तिष्ठन्तं योगमायासमावृतम्।
क्षणैव जगत्तो योनिं नारायणमनामयम्॥ १६॥
ईश्वरेणैक्यमापन्नमपश्यन् ब्रह्मवादिनः।
दृष्ट्वा तदैश्वरं रूपं रुद्रं नारायणात्मकम्।
कृतार्थं येनिरे संतः स्वात्मानं ब्रह्मवादिनः॥ १७॥

जो श्लाघ्य ऐश्वर्य के वैभव से युक्त, धर्म के आधार स्वरूप, दुष्प्राप्य, महेन्द्र और उपेन्द्र द्वारा प्रार्थित, महर्षिगण द्वारा वन्दित, योगियों के हृदय में निवास करने वाले और योगमाया से समावृत हैं। जो क्षणभर में ही जगत् की सृष्टि करने वाले अनामय नारायण स्वरूप हैं, ऐसे ईश्वर के साथ ब्रह्मवादियों ने ऐक्यभाव को प्राप्त करते हुए उन्हें देखा। उस समय ब्रह्मवादियों ने उस नारायणात्मक ऐश्वर्यमय रुद्ररूप को देखकर अपने को कृतार्थ माना।

सनत्कुमारःसनको भृगुश्च

सनातनश्चैव सनन्दनश्च।

रैभ्योऽङ्गिरा वामदेवोऽथ शुक्रो

महर्षिरत्रिःकपिलो मरीचिः॥ १८॥

दृष्ट्वा रुद्रं जगदीशितारं

ते पशुनाभाश्रितवामभागम्।

ध्यात्वा हृदिस्थं प्रणिपत्य भूर्धा

कृताञ्जलिं स्वेषु शिरःसु भूयः॥ १९॥

सनत्कुमार, सनक, भृगु, सनातन, सनन्दन, रैभ्य, अंगिरा, वामदेव, शुक्र, महर्षि अत्रि, कपिल, मरीचि आदि मुनिगण विष्णु के आश्रित वामभाग वाले भगवान् रुद्र को देखकर, हृदय में उनका ध्यान करते हुए मस्तक झुकाकर प्रणाम करके पुनः अपने दोनों हाथों को जोड़कर शिर पर लगाकर खड़े हो गये।

ओङ्कारमुच्चार्य विलोक्य देव-

मन्तःशरीरं निहितं गुहायाम्।

समस्तुवन् ब्रह्मपर्यैर्वचोभि-

रानन्दपूर्णाहितमानसा वै॥ २०॥

ओंकार का उच्चारण करके और शरीररूपी गुहा में निहित उन देव का ध्यान करके, वे सब वेदमय वचनों से और आनन्दपूर्ण मन युक्त होकर देवेश्वर की स्तुति करने लगे।

मुनय ऊचुः

त्वामेकमीशं पुरुषं पुराणं प्राणेश्वरं रुद्रमनन्तयोगम्।

नमाम सर्वे हृदि सन्निविष्टं प्रचेतसं ब्रह्ममयं पवित्रम्॥ २१॥

मुनिगण बोले— आप ही ईश्वर, पुराणपुरुष, अनन्तयोग, प्राणेश्वर रुद्र हैं। हम सबके हृदय में संनिविष्ट, प्रचेतस, ब्रह्ममय और परम पवित्र आपको हम नमन करते हैं।

पश्यन्ति त्वां मुनयो ब्रह्मयोनिं

दान्ताः शान्ता विमलं रुक्मवर्णम्।

ध्यात्वात्मस्वप्रचलं स्वे शरीरे

कविं परेभ्यः परमं परम्॥ २२॥

आप ब्रह्मयोनि, अत्यन्त विमल और सुवर्णमय कान्तिमान् हैं। अपने शरीर में आत्मरूप से प्रचलित, कवि, पर से भी परतर, परमरूप आपका ध्यान करके, शांति और दान्त चित्त वाले मुनिगण आपको देखते हैं।

त्वत्तः प्रसूता जगत्तः प्रसूतिः

सर्वानुभूस्त्वं परमाणुभूतः।

अणोरणीयान्महतो महीयां-

स्त्वामेव सर्वं प्रवदन्ति सन्तः॥ २३॥

आपसे ही इस जगत् की उत्पत्ति हुई है। आप सबके द्वारा अनुभूत हैं और परमाणुस्वरूप हैं। आप अणु से भी अणुतर और महान् से भी महानतम हैं। ऐसा ही संतजन कहा करते हैं।

हिरण्यगर्भो जगदन्तरात्मा

त्वत्तोऽस्ति जातः पुरुषः पुराणः।

सञ्जायमानो भक्ता निसृष्टो

यथाविधानं सकलं स सद्यः॥ २४॥

यह हिरण्यगर्भ जगत् का अन्तरात्मा, पुराणपुरुष आपसे ही उत्पन्न है। आप के द्वारा समुत्पन्न होकर ही उसने यथाविधि शीघ्र ही समस्त जगत् की सृष्टि की थी।

त्वत्तो वेदाः सकलाः संप्रसूता-

स्त्वय्येवान्ते संस्थितिं ते लभन्ते।

पश्यामस्त्वाङ्गगतो हेतुभूतं

नृत्यन्तं स्वे हृदये सन्निविष्टम्॥ २५॥

आपसे ही यह समस्त वेद प्रसूत हुए हैं और अन्तिम समय में आप में ही यह लीन हो जाते हैं। हम सभी जगत् के हेतुभूत, अपने हृदय में सन्निविष्ट, आपको नृत्य करते हुए देख रहे हैं।

त्वयैवेदं भ्राम्यते ब्रह्मचक्रं

मायावी त्वं जगतापेकनाथः।

नमामस्त्वां शरणं संप्रपन्न

योगात्मानं नृत्यन्तं दिव्यनृत्यम्॥ २६॥

आपके द्वारा ही यह ब्रह्मचक्र भ्रमित हो रहा है। आप ही मायावी और जगत् के एकमात्र स्वामी हैं। हम आपकी शरणागति को प्राप्त हैं। आप योगात्मा दिव्य नृत्य करने वाले को हम प्रणाम करते हैं।

पश्यामस्त्वां परमाकाशमब्धे

नृत्यन्तं ते महिमानं स्मरणः।

सर्वात्मानं बहुधा सन्निविष्टं

ब्रह्मानन्दं चानुभूयानुभूया॥ २७॥

परमाकाश के मध्य नृत्य करते हुए हम आपको देख रहे हैं और आपकी महिमा का स्मरण करते हैं। सभी आत्माओं में अनेक प्रकार से सन्निविष्ट और ब्रह्मानन्द का बार-बार अनुभव कराने वाले हैं।

ओङ्कारस्ते वाचको मुक्तिबीजं
त्वमक्षरं प्रकृतौ गूढरूपम्।

तत्त्वां सत्यं प्रवदन्तीह सतः

स्वयम्भवं भवतो यत्प्रभावम्॥ २८॥

आपका वाचक ओंकार हैं जो मुक्ति का बीज स्वरूप है। आप ही अक्षर और प्रकृति में गूढरूप से संस्थित हैं। संत लोग आपको ही सत्यस्वरूप कहा करते हैं। आपका जो प्रभाव है, वह स्वयं प्रभ है।

सुवन्ति त्वां सततं सर्ववेदा

नमन्ति त्वामुषयः क्षीणदोषाः।

शान्नात्मानः सत्यसन्धं वरिष्ठं

विशन्ति त्वां यतयो ब्रह्मनिष्ठाः॥ २९॥

समस्त वेद निरन्तर आपको स्तुति करते हैं। निष्पाप मुनिगण आपको नमन करते हैं। शांतचित्त वाले ब्रह्मनिष्ठ योगीजन, सत्यसन्ध और वरिष्ठ आप में ही प्रवेश करते हैं।

ध्रुवो नाशो नादिमान्विष्णुरूपो

ब्रह्मा विष्णुः परमेष्ठी वरिष्ठः।

स्वात्मानन्दमनुभूय विशन्ते

स्वयं ज्योतिरचला नित्यमुक्ताः॥ ३०॥

आप पृथ्वी के नाशक, अनादिमान्, विश्वरूप, ब्रह्मा, विष्णु और श्रेष्ठ परमेष्ठी हैं। नित्यमुक्त अविचल ज्योति स्वयं स्वात्मानन्द का अनुभव करके प्रवेश कर जाती है।

एको रुद्रस्त्वं करोषीह विश्वं

त्वं पालयस्यखिलं विश्वरूपम्।

त्वामेवान्ते निलयं विन्दतीदं

नमामस्त्वां शरणं संप्रपन्नाः॥ ३१॥

आप अकेले रुद्र ही इस विश्व को रचते हैं। आप ही अखिल विश्वरूप का पालन भी करते हैं। यही विश्व अन्तकाल में आप में ही लय को प्राप्त होता है। हम आपकी शरणागत होकर प्रणाम करते हैं।

एको वेदो बहुशाखो ह्यनन्त-

स्वामेवैकं बोधयत्येकरूपम्।

वन्द्यं त्वां ये शरणं संप्रपन्ना

मायामेतां ते तरन्तीह विप्राः॥ ३२॥

एक ही वेद बहुशाखायुक्त और अनन्त है और एक

स्वरूप वाले आपको एक ही बोध कराता है। हे विप्रो! ऐसे वन्दनीय आपकी शरण को प्राप्त, संसार में इस मोहमाया से तर जाते हैं।

त्वामेकमाहुः कविमेकरुद्रं ब्रह्मं गुणन्तं हरिमग्निमीशम्।

रुद्रं नित्यमनिलं चैकितानं धातारमादित्यमनेकरूपम्॥ ३३॥

आपको ही कवि, एकरुद्र, ब्रह्म का गुणगान करने वाला, हरि, अग्नि, ईश, रुद्र, नित्य, अनिल, चैकितान, धाता, आदित्य और अनेक रूप वाला कहते हैं।

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम्।

त्वमव्ययः शाश्वतधर्मगोसा

सनातनस्त्वं पुरुषोत्तमोऽसि॥ ३४॥

आप ही परम अविनाशी, जानने योग्य और इस विश्व का परम निधान हैं। आप ही अव्यय, शाश्वत धर्म के रक्षक, सनातन और पुरुषोत्तम हैं।

त्वमेव विष्णुस्तुराननस्त्वं त्वमेव रुद्रो भगवानपीशः।

त्वं विश्वनाथः प्रकृतिः प्रतिष्ठा सर्वेश्वरस्त्वं परमेश्वरोऽसि॥

आप ही विष्णु और चतुरानन ब्रह्मा हैं। आप ही रुद्र भगवान् ईश हैं। आप ही विश्व के नाथ, प्रकृति, प्रतिष्ठा, सर्वेश्वर और परमेश्वर हैं।

त्वामेकमाहुः पुरुषं पुराणमादित्यवर्णं तमसः परस्तात्।

चिन्मात्रमव्यक्तमनन्तरूपं खं ब्रह्म शून्यं प्रकृतिर्गुणाच्छु॥ ३६॥

आप एक को ही पुराण पुरुष, आदित्यवर्ण, तम से पर, चिन्मात्र, अव्यक्त, अनन्तरूप, आकाशरूप, ब्रह्म, शून्य, प्रकृति और गुण कहते हैं।

यदन्तरा सर्वमिदं विभाति यदव्ययं निर्मलमेकरूपम्।

किमप्यचिन्त्यं तव रूपमेतत्तदन्तरा यत्प्रतिभाति तत्त्वम्॥ ३७॥

जिसके भीतर यह संपूर्ण जगत् भासमान है, जो अव्यय, निर्मल, एकरूप है, आप का ऐसा स्वरूप कुछ अचिन्त्य है, जिसके भीतर यह तत्त्व प्रतिभासित हो रहा है।

योगेश्वरं भद्रमनन्तशक्तिं

परायणं ब्रह्मतनुं पुराणम्।

नमाम सर्वे शरणार्थिनस्त्वां

प्रसीदभूताधिपते महेश॥ ३८॥

आप योगेश्वर, भद्र, अनन्तशक्तिसम्पन्न, परायण, पुराण ब्रह्मतनु हैं, हम सब शरणार्थी आपको नमन करते हैं। हे भूताधिपति महेश! प्रसन्न हों।

त्वत्पादपद्मस्मरणादशेष-

संसारबीजं निलयं प्रयाति।

मनो नियम्य प्रणिधाय कायं

प्रसादयामो वधमेकमीशम्॥३९॥

आपके पादपंकज के स्मरणमात्र से ही संपूर्ण संसार का बीज निलय को प्राप्त होता है अर्थात् नष्ट हो जाता है। हम सब अपने मन को नियमित करके प्रणिधानपूर्वक एक ही ईश्वर को प्रसन्न करते हैं अर्थात् उनकी स्तुति करते हैं।

नमो भवायान्न भवोद्भवाय

कालाय सर्वाय हराय तुभ्यम्।

नमोऽस्तु रुद्राय कपर्दिने ते

नमोऽम्नये देव नमः शिवाय॥४०॥

भव, भव के उद्भव, कालस्वरूप, सर्वरूप महादेव को नमस्कार है। आप कपर्दी रुद्र के लिए प्रणाम है। हे देव! अग्निस्वरूप, शिवस्वरूप आपके लिए नमस्कार है।

ततः स भगवान्नीतः कपर्दी वृषवाहनः।

संहृत्य परमं रूपं प्रकृतिस्रवोऽभवद्भवः॥४१॥

इसके बाद कपर्दी वृषवाहन भगवान् शिव, अत्यन्त प्रसन्न होकर परम रूप को समेटकर अपने सामान्य रूप में स्थित हो गये।

ते भवं भूतभव्येशं पूर्ववत्समवस्थितम्।

दृष्ट्वा नारायणं देवं विस्मितं वाक्यमब्रुवन्॥४२॥

भगवन् भूतभव्येश गोवृषाङ्कितशासन।

दृष्ट्वा ते परमं रूपं निवृत्ताः स्मः सनातन॥४३॥

उन सब ने भूतभव्येश शिव को पूर्व के समान अवस्थित और विस्मय को प्राप्त नारायण देव को देखकर यह वाक्य कहा— हे भगवन्! हे भूतभव्येश! हे गोवृषाङ्कितशासन! हे सनातन! हम सब आपके इस परम रूप को देखकर निवृत्त (कृतकृत्य) हो गये हैं।

भवत्प्रसादादमले परस्मिन्परमेश्वरे।

अस्माकं जायते भक्तिस्त्वय्येवाव्यभिचारिणी॥४४॥

आपकी कृपा से निर्मल परब्रह्म परमेश्वर आप में हमारी अटूट भक्ति उत्पन्न हो गई है।

इदानीं श्रोतुमिच्छामो माहात्म्यं तव शङ्कर।

भूयोऽपि चैवं यन्नित्यं याञ्छात्म्यं परमेश्विनः॥४५॥

हे शङ्कर! सम्प्रति हम आपके माहात्म्य को सुनने की इच्छा करते हैं तथा पुनः आप परमेश्वरी का नित्य और यथार्थ स्वरूप का भी श्रवण करना चाहते हैं।

स तेषां वाक्यमाकर्ण्य योगिनां योगसिद्धिदः।

प्राह गम्भीरया वाचा समालोक्य च माधवम्॥४६॥

योगसिद्धिप्रदाता शिवजी ने उन योगियों की बात सुनकर माधव की ओर देखकर गंभीर वाणी में कहा।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिक्तसु ब्रह्मविद्यायां
योगशास्त्रे ऋषिर्व्याससंवादे पंचमोऽध्यायः॥५॥

षष्ठोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

शृणुध्वमुषवः सर्वे यथावत्परमेष्ठिनः।

क्ष्यामीज्ञस्य माहात्म्यं यत्तद्देवदिवो विदुः॥१॥

ईश्वर ने कहा— हे ऋषिवृन्द! आप सब लोग श्रवण कीजिए। मैं यथावत् परमेश्वरी ईश का माहात्म्य कहता हूँ जिसको वेदों के ज्ञाता ही जानते हैं।

सर्वलोकैकनिर्माता सर्वलोकैकरक्षिता।

सर्वलोकैकसंहर्ता सर्वात्माह सनातनः॥२॥

सर्वेषामेव वस्तुनामन्तर्यामी महेश्वरः।

मध्ये चान्तः स्थितं सर्वं नाहं सर्वत्र संस्थितः॥३॥

एक मैं ही समस्त लोकों का निर्माता हूँ। सब लोकों की रक्षा करने वाला भी मैं ही एक हूँ तथा सम्पूर्ण लोकों का संहारकर्ता भी मैं हूँ। मैं ही सर्वात्मा और सनातन हूँ। मैं महेश्वर समस्त वस्तुओं का अन्तर्यामी हूँ। मध्य में और अन्त में, सब कुछ मुझ में स्थित है और मैं सर्वत्र संस्थित नहीं हूँ।

भवद्विरद्भुतं दृष्टं यत्स्वरूपञ्च मामकम्।

ममैषा तुपमा विश्रा माया वै दर्शिता मया॥४॥

सर्वेषामेव भावानामन्तरं समवस्थितः।

प्रेरयामि जगत्कृत्स्नं क्रियाशक्तिरियं मया॥५॥

मयेदं चेष्टते विश्वं तद्द्वै भावानुवर्ति मे।

सोऽहं कालो जगत्कृत्स्नं प्रेरयामि कलात्मकम्॥६॥

आप लोगों ने जो यह मेरा परम अद्भुत स्वरूप देखा है। हे विप्रगण! यह भी मेरी ही उपमा माया है जिसे मैंने प्रदर्शित किया है। मैं सब पदार्थों के भीतर समवस्थित हूँ और मैं सम्पूर्ण जगत् को प्रेरित किया करता हूँ— यही मेरी क्रियाशक्ति है। मेरे द्वारा ही यह विश्व चेष्टवान् है और मेरे

भाव का अनुवर्ती है। वही मैं काल इस कलात्मक संपूर्ण जगत् को प्रेरित करता रहता हूँ।

एकांशेन जगत्कृत्स्नं करोमि मुनिपुंगवाः।

संहाराम्येकरूपेण स्थितावस्था मयैव तु॥७॥

हे मुनिश्रेष्ठो! मैं अपने एक अंश से इस सम्पूर्ण जगत् को बनाता हूँ और अन्य एक रूप से इसका संहार करता हूँ। इसकी स्थिति की अवस्था भी मेरी ही है।

आदिमध्यान्तनिर्मुक्तो मायातत्त्वप्रवर्तकः।

क्षोभयामि च सर्गादौ प्रधानपुरुषावुभौ॥८॥

ताभ्यां सञ्जायते विश्वं संयुक्ताभ्यां परस्परम्।

महदादिक्रमेणैव मम तेजो विजृम्भते॥९॥

मैं आदि और मध्य से निर्मुक्त तथा मायातत्त्व का प्रवर्तक हूँ। सर्ग के प्रारंभ में इन प्रधान और पुरुष दोनों को क्षोभित करता हूँ। उन दोनों के परस्पर संयुक्त होने पर यह विश्व समुत्पन्न होता है। महदादि के क्रम से मेरा ही तेज विजृम्भित हुआ करता है।

यो हि सर्वजगत्साक्षी कालचक्रप्रवर्तकः।

हिरण्यगर्भो मार्तण्डः सोऽपि महेशम्भवः॥१०॥

तस्मै दिव्यं स्वमैश्वर्यं ज्ञानयोगं सनातनम्।

दत्तवानात्मवान्चेदान् कल्पादौ चतुरो द्विजाः॥११॥

स मन्त्रियोगतो देवो ब्रह्मा मद्भावावहितः।

दिव्यं तन्मापकैश्वर्यं सर्वदावगतः स्वयम्॥१२॥

जो इस समस्त जगत् का साक्षी और कालचक्र का प्रवर्तक यह हिरण्यगर्भ मार्तण्ड है, वह भी मेरे ही देह से उत्पन्न है। हे द्विजो! उसके लिये मैंने अपना दिव्य ऐश्वर्य, सनातन ज्ञानयोग और आत्मस्वरूप चार वेदों को कल्प के आदि में प्रदान किया था। मेरे नियोग से देव ब्रह्मा स्वयं मेरे भाव से भावित होकर मेरे दिव्य ऐश्वर्य से सर्वदा अवगत हैं।

स सर्वलोकनिर्माता मन्त्रियोगेन सर्ववित्।

भूत्वा चतुर्मुखः सर्गं सृजत्येवात्मसंभवः॥१३॥

योऽपि नारायणोऽनन्तो लोकानां प्रभवोऽव्ययः।

मयैव च परा मूर्तिः करोति परिपालनम्॥१४॥

मेरी आज्ञा से ही सर्वज्ञाता होकर यह सब लोकों का निर्माता, आत्मसम्भव, चतुर्मुख ब्रह्मा इस सर्ग का सृजन किया करते हैं। और जो यह अनन्त नारायण, संपूर्ण लोकों का उत्पत्तिस्थल और अव्यय है, यह भी मेरी ही परा मूर्ति है जो परिपालन किया करती है।

योऽन्तकः सर्वभूतानां रुद्रः कालात्मकः प्रभुः।

मदाज्ञयासौ सततं संहरिष्यति मे तनुः॥१५॥

हव्यं वहति देवानां कव्यं कव्याग्निनामपि।

पाकञ्च कुर्वते वह्निः सोऽपि मच्छत्किनोदितः॥१६॥

भुक्तमाहारजातञ्च पचते तदहर्निशम्।

वैश्वानरोऽग्निर्भगवानीश्वरस्य नियोगतः॥१७॥

जो समस्त प्राणियों का अन्तक (विनाशक) है, वह कालात्मक प्रभु रुद्र भी मेरी आज्ञा से निरन्तर संहार करेगा। वह मेरा ही शरीर है। वह देवों के लिये समर्पित हव्य को वहन किया करता है और जो कव्य (होमान्त शेष) का भक्षण करने वालों का कव्य वहन करता है तथा जो वह्नि पाचन क्रिया करता है, वह भी मेरी ही शक्ति से प्रेरित हुआ करता है। ईश्वर के नियोग से भगवान् वैश्वानर प्राणियों द्वारा खाये गये आहार को अहर्निश पचाते हैं।

योऽपि सर्वाभिसां योनिर्वरुणो देवपुंगवः।

सोऽपि सञ्जीवयेत्कृत्स्नमीश्वरस्य नियोगतः॥१८॥

योऽन्तस्तिष्ठति भूतानां वहिर्देवः प्रभञ्जनः।

मदाज्ञयासौ भूतानां शरीराणि विधर्ति हि॥१९॥

जो सम्पूर्ण जलों का उत्पत्ति का स्थान देवों में श्रेष्ठ वरुण है वह भी ईश्वर के ही नियोग से सबको सञ्जीवित किया करते हैं। जो प्राणियों के अन्दर और बाहर स्थित रहता है वह प्रभञ्जन (वायुदेव) भी मेरी ही आज्ञा से भूतों के शरीरों का धरण किया करता है।

योऽपि सञ्जीवने नृणां देवानाममृतकारः।

सोमः स मन्त्रियोगेन नोदितः किल वर्तते॥२०॥

यः स्वभासा जगत्कृत्स्नं प्रभासयति सर्वज्ञः।

सूर्यो वृष्टिं वितनुते स्वोन्नेणैव स्वयंभुवः॥२१॥

जो मनुष्यों के लिए संजीवनरूप और देवों के लिए अमृत का भंडार है, वह सोम भी मेरे ही नियोग से प्रेरित हुआ वर्तमान है। जो अपनी दीप्ति से सम्पूर्ण जगत् को सब ओर से प्रकाशित करता है, वह सूर्य भी स्वयम्भू के अपने उल्लवण से ही वृष्टि का विस्तार किया करता है।

योऽप्यवशेषजगच्छस्ता शक्रः सर्वापरेश्वरः।

यज्वनां फलदो देवो वर्तते स मदाज्ञया॥२२॥

जो भी संपूर्ण जगत् के शासक, सकल देवों के अधीश्वर तथा यज्ञकर्ता के लिए फल देने वाले इन्द्र हैं, वे भी मेरी आज्ञा से वर्तित हो रहे हैं।

यः प्रशास्ता ह्यसाधूनां वर्तते नियमादिह।
यमो वैवस्वतो देवो देवदेवनियोगतः॥ २३॥

जो असाधु (असत्कर्म वाले) पुरुषों के प्रशासक वैवस्वत देव यमराज हैं, वे भी मुझ देवाधिदेव के नियोग से नियमपूर्वक शासन करते हैं।

योऽपि सर्वधनाध्यक्षो धनानां सम्प्रदायकः।
सोऽपीश्वरनियोगेन कुबेरो वर्तते सदा॥ २४॥

यः सर्वरक्षसां नावस्तामसानां फलप्रदः।
मन्त्रियोगादसौ देवो वर्तते निर्ऋतिः सदा॥ २५॥

जो समस्त धनों का अधिपति और धनों का सम्प्रदायक है, वह कुबेर भी मुझ ईश्वर के नियोग से प्रवर्तमान है। जो सभी राक्षसों का स्वामी तथा तामसजनों के फलदाता है, वह निर्ऋतिदेव भी सदा मेरे नियोग से ही वर्तमान है।

वेतालगणभूतानां स्वामी भोगफलप्रदः।
ईशानः किल भक्तानां सोऽपि तिष्ठेन्मदाज्ञया॥ २६॥

जो वेतालगण और भूतों के स्वामी एवं भक्तों का भोगफल प्रदाता है, वह ईशान देव भी मेरी आज्ञा के अधीन रहता है।

यो वामदेवोऽङ्गिरसः शिष्यो रुद्रगणाग्रणीः।
रक्षको योगिनां नित्यं वर्ततेऽसौ मदाज्ञया॥ २७॥

रुद्रगणों में अग्रणी, अंगिरा के शिष्य और योगियों के रक्षक जो वामदेव है वह भी मेरी आज्ञा से ही प्रवर्तित है।

यश्च सर्वजगत्पूज्यो वर्तते विघ्ननायकः।
विनायको धर्मरतः सोऽपि मद्बचनात्किल॥ २८॥

जो सम्पूर्ण संसार के लिए पूज्य, धर्मपरायण, विघ्नों का नायक, विनायक (गणेश) हैं, वे भी मेरे वचन से प्रेरित हैं।

योऽपि ब्रह्मविदां श्रेष्ठो देवसेनापतिः प्रभुः।
स्कन्दोऽसौ वर्तते नित्यं स्वयम्भूर्विधिनोदितः॥ २९॥

जो ब्रह्मवेत्ताओं श्रेष्ठ, देवताओं के सेनापति, स्वयम्भू, प्रभु स्कन्द कार्तिकेय भी विधि द्वारा प्रेरित होकर ही अधिष्ठित है।

ये च प्रजानां पतयो मरीच्याद्या महर्षयः।
सृजन्ति विविधं लोकं परस्वैव नियोगतः॥ ३०॥

या च श्रीः सर्वभूतानां ददाति विपुलां त्रियम्।
पत्नी नारायणस्यासौ वर्तते मद्नुग्रहात्॥ ३१॥

जो प्रजाओं के स्वामी मरीचि आदि महर्षिगण हैं, वे भी परात्पर की आज्ञा से ही विविध लोकों की रचना करते हैं। और जो नारायण की पत्नी लक्ष्मी समस्त प्राणियों को विपुल

धन-सम्पत्ति प्रदान करती है, वह भी मेरे अनुग्रह से ही वर्तमान है।

वाचं ददाति विपुलां वा च देवी सरस्वती।
सापीश्वरनियोगेन नोदितां संप्रवर्तति॥ ३२॥

जो देवी सरस्वती विपुल वाणी प्रदान करती है, वह भी ईश्वर के नियोग से प्रेरित होकर प्रवर्तित है।

याशेषपुरुषान् घोरान्नरकात्तारयिष्यति।
सावित्री संस्मृता चापि मदाज्ञानुविद्यायिनी॥ ३३॥

जो सम्यक् प्रकार से स्मरण करने पर समस्त नरसमूह को घोर नरक से तार देती है, वह सावित्री भी मेरी आज्ञा की अनुवर्तिनी है।

पार्वती परमा देवी ब्रह्मविद्याप्रदायिनी।
चापि ध्याता विश्लेषेण सापि मद्बचनानुगा॥ ३४॥

जो ब्रह्मविद्या को प्रदान करने वाली और विशेष रूप से ध्यान करने योग्य है, वह श्रेष्ठ देवी पार्वती भी मेरे वचन का अनुगमन करती है।

योऽनन्तमहिमानन्तः शेषोऽशेषामरप्रभुः।
दधाति शिरसा लोकं सोऽपि देवनियोगतः॥ ३५॥

जो अनन्त महिमाशाली, अनन्त नामधारी, समस्त देवों के प्रभु शेष (नाग) अपने सिर से इस लोक को धारण करते हैं, वे भी मुझ देव के नियोग से ही करते हैं।

योऽग्निः संवर्तको नित्यं बडवारूपसंस्थितः।
पिवत्येच्छिलमम्भोधिमीश्वरस्य नियोगतः॥ ३६॥

जो अग्नि नित्य संवर्तक और बडवारूप में अवस्थित होकर संपूर्ण समुद्र का पान करती है, वह भी महेश्वर के आदेश से ही है।

ये चतुर्दश लोकेऽस्मिन्मनवः प्रथितौजसः।
पालयन्ति प्रजाः सर्वास्तेऽपि तस्य नियोगतः॥ ३७॥

जो इस लोक में प्रथित तेज वाले चौदह मनु हैं, वे भी ईश्वर के नियोग से समस्त प्रजाओं का पालन करते हैं।

आदित्या वसवो रुद्रा मरुच्छ त्वाश्विनौ।
अन्यच्छ देवताः सर्वाः शास्त्रेणैव विनिर्मिताः॥ ३८॥

गन्धर्वा गरुडाद्याश्च सिद्धाः साध्यश्च चारणाः।
यक्षरक्षःपिशाचश्च स्थिताः सृष्टाः स्वयंभुवा॥ ३९॥

आदित्य, वसु, रुद्र, मरुत्, दोनों अश्विनीकुमार तथा अन्य सभी देवता (मेरे) शास्त्र से ही नियमित हैं। गन्धर्व, गरुड,

सिद्ध, सन्ध्या, चारण, यक्ष, राक्षस, पिशाच आदि सभी स्वयंभू द्वारा सृष्ट हैं।

कलाकाष्ठानिभेषाञ्च मुहूर्ता दिवसाः क्षमाः।
ऋतवः पक्षमासञ्च स्थिताः शास्त्रे प्रजापतेः॥४०॥
युगमन्वन्तराण्येव मम तिष्ठन्ति शासने।
परञ्चैव परार्द्धाञ्च कालभेदास्तथापरे॥४१॥
चतुर्विधानि भूतानि स्थावराणि चराणि च।
नियोगादेव वर्तन्ते देवस्य परमात्मनः॥४२॥

कला, काष्ठा, निमेष, मुहूर्त, दिवस, क्षमा, ऋतु, पक्ष-
मास— ये सब प्रजापति के शास्त्र (अनुशासन) में स्थित हैं।
युग और मन्वन्तर भी मेरे ही शासन में स्थित रहा करते हैं।
परा-परार्द्ध तथा अन्य कालभेद और चार प्रकार के चराचर
प्राणी भी परमात्मा देव के ही नियोग से वर्तमान रहा करते
हैं।

पातालानि च सर्वाणि भुवनानि च शासनात्।
ब्रह्माण्डानि च वर्तन्ते सर्वाण्येव स्वयंभुवः॥४३॥
अतीतान्यप्यसंख्यानि ब्रह्माण्डानि मयाज्ञया।
प्रवृत्तानि पदार्थाधिः सहितानि समन्ततः॥४४॥

समस्त पाताल लोक और सभी भुवन तथा सम्पूर्ण
ब्रह्माण्ड— ये सभी स्वयंभू के शासन से ही प्रवर्तित हैं। जो
सब ओर से अनेक पदार्थों के समूहों के सहित असंख्य
अतीत ब्रह्माण्ड भी मेरी ही आज्ञा से प्रवृत्त हुए थे।

ब्रह्माण्डानि भविष्यन्ति सह चात्पथिरात्मगैः।
करिष्यन्ति सदैवाज्ञा परस्य परमात्मनः॥४५॥
भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
भूतादिरादिप्रकृतिर्नियोगे मम वर्तते॥४६॥

अन्य भी बहुत से ब्रह्माण्ड आत्मगत वस्तु समूह से
आत्माओं के साथ भविष्य में भी होंगे। वे सभी परात्पर
परमेश्वर की आज्ञा का ही सदा पालन करेंगे। भूमि, जल,
वायु, आकाश, अनल, मन, बुद्धि, भूतादि और प्रकृति मेरे
ही नियोग में वर्तमान रहते हैं।

याशेषजगतां योनिर्मोहिनी सर्वदेहिनाम्।
माया विवर्तते नित्यं सापीश्वरनियोगतः॥४७॥
यो वै देहभूता देवः पुरुषः पठ्यते परः।
आत्मासौ वर्तते नित्यमेश्वरस्य नियोगतः॥४८॥

जो सम्पूर्ण लोकों की योनि अर्थात् उद्भव स्थल है और
सभी देहधारियों को मोहित करने वाली है, वह माया भी

नित्य ही ईश्वर के नियोग से प्रवर्तमान है। जो यह देहधारियों
का देव पर पुरुष के नाम से ही कहा जाता है वह आत्मा
नित्य ही ईश्वर के नियोग से वर्तमान रहा करता है।

विष्वय मोहकलिलं यथा पश्यति तत्पदम्।
सापि बुद्धिर्भेदज्ञस्य नियोगवशवर्तिनी॥४९॥

जिसके द्वारा मोहजनित भ्रम के अपसारण से परम पद
का दर्शन होता है, वह श्रेष्ठ बुद्धि भी मेरी आज्ञानुवर्तिनी है।

बहुनात्र किमुक्तेन मम शक्त्यात्मकं जगत्।
मयैव प्रेर्यते कृत्स्नं मयैव प्रलयं ब्रजेत्॥५०॥

अधिक कहने से क्या? यह सम्पूर्ण जगत् मेरी शक्ति का
स्वरूप है। सम्पूर्ण जगत् मेरे द्वारा ही प्रेरित होता है और मेरे
द्वारा ही लय को प्राप्त होता है।

अहं हि भगवानीज्ञः स्वयं ज्योतिः सनातनः।
परमात्मा परं ब्रह्म मतो ह्यन्यो न विद्यते॥५१॥

मैं ही भगवान्, ईश्वर, स्वयंज्योति, सनातन, परमात्मा
और परब्रह्म हूँ। मुझसे भिन्न कुछ भी नहीं है।

इत्येकपरमं ज्ञानं युष्माकं कथितं मया।
ज्ञात्वा विमुच्यते जन्तुर्जन्मसंसारबन्धनात्॥५२॥

यही परमज्ञान है, जिसे मैंने आप लोगों को कह दिया है।
इसको जानकर प्राणी जन्मादिरूप संसार-बन्धन से मुक्त हो
जाता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिब्याससंवादे षष्ठोऽध्यायः॥६॥

सप्तमोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

शृणुष्वमृषयः सर्वे प्रभावं परमेष्ठिनः।
यं ज्ञात्वा पुरुषो मुक्तो न संसारे फलेषुनः॥१॥

महादेव बोले— आप सब परमेष्ठी के प्रभाव को श्रवण
करें, जिसे जानकर पुरुष मुक्त होकर पुनः संसार में नहीं
गिरता।

परात्परतरं ब्रह्म शशक्तं द्रुवमव्ययम्।

नित्यानन्दं निर्विकल्पं तद्धाम परमं मम॥ २॥

जो पर से भी परतर, शाश्वत, ध्रुव, अव्यय, सदानन्दरूप और निर्विकल्प है, वही मेरा परम धाम है।

अहं ब्रह्मविदां ब्रह्मा स्वयंपूर्विष्ठतोमुखः।

मायाविनामहं देवः पुराणो हरिरव्ययः॥ ३॥

मैं ब्रह्मवेत्ताओं का ब्रह्मा, स्वयंभू, विश्वतोमुख, मायावियों के लिए देवस्वरूप, पुराण पुरुष हरि और अव्यय हूँ।

योगिनामस्यहं शम्भुः स्त्रीणां देवी गिरीन्द्रजा।

आदित्यानामहं विष्णुर्वसूनामस्मि पावकः॥ ४॥

रुद्राणां शङ्खच्छाहं गरुडः पततामहम्।

ऐरावतो गजेन्द्राणां रामः शस्त्रभृतामहम्॥ ५॥

योगियों में मैं हो शम्भु हूँ, स्त्रियों में देवी पार्वती, आदित्यों में विष्णु और वसुओं में पावक हूँ। मैं ही रुद्रों में शंकर, पक्षियों में गरुड, गजेन्द्रों में ऐरावत तथा शस्त्रधारियों में परशुराम हूँ।

ऋषीणां च वसिष्ठोऽहं देवानाम् शतक्रतुः।

शिल्पिनां विश्वकर्माहं प्रह्लादः सुरविद्विषाम्॥ ६॥

मुनीनामप्यहं व्यासो गणानाम् विनायकः।

वीराणां वीरभद्रोऽहं सिद्धानां कपिलो मुनिः॥ ७॥

ऋषियों में वसिष्ठ, देवताओं में इन्द्र, शिल्पियों में विश्वकर्मा और सुरदेवियों में प्रह्लाद हूँ। मुनियों में मैं व्यास, गणों में गणेश, वीरों में वीरभद्र और सिद्धों में कपिल मुनि हूँ।

पर्वतानामहं मेरुर्नक्षत्राणाञ्च चन्द्रमाः।

वज्रं प्रहरणानाम् व्रतानां सत्यमस्यहम्॥ ८॥

अनतो भोगिनां देवः सेनानीनाञ्च पावकः।

आश्रमाणां गृहस्थोऽहमीश्वराणां महेश्वरः॥ ९॥

मैं पर्वतों में सुमेरु, नक्षत्रों में चन्द्रमा, आयुधों में वज्र और व्रतों में सत्य हूँ। नागों में अनन्त शेष, सेनापतियों में कार्तिकेय, आश्रमों में गृहस्थ आश्रम और ईश्वरों में महेश्वर हूँ।

महाकल्पञ्च कल्पानां युगानां कृतमस्यहम्।

कुबेरः सर्वयक्षाणां तृणानाम् वीर्यः॥ १०॥

प्रजापतीनां दक्षोऽहं निर्ऋतिः सर्वरक्षसाम्।

वायुर्वलक्तामस्मि द्वीपानां पुष्कोऽस्यहम्॥ ११॥

मैं हो कल्पों में महाकल्प और युगों में सत्ययुग हूँ। सभी यक्षों में कुबेर और तृणों में वीर्य (सता) हूँ। प्रजापतियों में दक्ष, समस्त राक्षसों में निर्ऋति, बलवानों में वायु और द्वीपों में पुष्कर हूँ।

मृगेन्द्राणाञ्च सिंहोऽहं यन्त्राणां धनुरेव च।

वेदानां सामवेदोऽहं यजुषां शतरुद्रियम्॥ १२॥

सावित्री सर्वजप्यानां गुह्यानां प्रणवोऽस्यहम्।

सूक्तानां पौरुषं सूक्तं ज्येष्ठसाम च सामसु॥ १३॥

सर्ववेदार्थविदुषां मनुः स्वायम्भुवोऽस्यहम्।

ब्रह्मवर्तस्तु देशानां क्षेत्राणामविमुक्तकम्॥ १४॥

मृगेन्द्रों में सिंह, यन्त्रों में धनु, वेदों में सामवेद और यजुर्मन्त्रों में शतरुद्रिय मैं ही हूँ। जपनीय सब मंत्रों में सावित्री और गुह्य मन्त्रों में ओंकार स्वरूप मैं ही हूँ। सूक्तों में पुरुषसूक्त और सामों में ज्येष्ठसाम हूँ। संपूर्ण वेदार्थों के ज्ञाताओं में स्वायम्भुव मनु मैं ही हूँ देशों में ब्रह्मवर्त और क्षेत्रों में अविमुक्त क्षेत्र हूँ।

विद्यानामात्मविद्याहं ज्ञानानामेश्वरं परम्।

भूतानामस्यहं व्योम तत्त्वानां मृत्युरेव च॥ १५॥

पाशानामस्यहं माया कालः कलयतामहम्।

गतीनां मुक्तिरेवाहं परेषां परमेश्वरः॥ १६॥

यद्यान्यदपि लोकोऽस्मिन् सत्त्वं तेजोबलाधिकम्।

तत्सर्वं प्रतिज्ञानीध्वं मम तेजोविकृम्भितम्॥ १७॥

विद्याओं में आत्मविद्या, ज्ञानों में परम ईश्वरीय ज्ञान, महाभूतों में व्योम और तत्त्वों में मृत्यु स्वरूप मैं ही हूँ। पाशों (बन्धन) में मैं माया हूँ और विनाशशीलों में कालरूप हूँ। गतियों में मुक्ति और परों (श्रेष्ठों) में परमेश्वर हूँ। इस लोक में दूसरा जो कोई भी प्राणी तेज एवं बल में अधिक है, उन सब को मेरे ही तेज से विकसित समझो।

आत्मानः पशवः प्रोक्ताः सर्वे संसारवर्तिनः।

तेषां पतिरहं देवः स्मृतः पशुपतिर्बुधैः॥ १८॥

संसारवर्ती सभी आत्माएँ पशु नाम से कही गयी हैं। मैं देव ही उन सबका पति हूँ, अतएव विद्वानों द्वारा मुझे पशुपति कहा गया है।

मायापाशेन बध्नामि पशुनेतान् स्वलीलया।

मामेव मोचकं प्राहुः पशूनां वेदवादिनः॥ १९॥

मायापाशेन बध्नानां मोचकोऽन्यो न विद्यते।

1. रामः परशुरामः जमदग्निपुत्रः।

2. अग्निपुत्रः कार्तिकेयः।

पापुते परमात्मानं भूताधिपतिमव्ययम्॥ २०॥

मैं अपनी लीला से इन पशुओं को मायापाश में बाँधता हूँ और वेदवादी विद्वान् इन पशुओं को बन्धन से मुक्त करने वाला भी मुझे ही कहते हैं। माया के बन्धन से बँधे हुए जीवों को छुड़ाने वाला भूताधिपति, अविनाशी मुझ परमात्मा के अतिरिक्त अन्य कोई नहीं है।

चतुर्विंशतितत्त्वानि माया कर्म गुणा इति।

एते पाशाः पशुपतेः क्लेशाश्च^१ पशुबन्धनाः॥ २१॥

चौबीस तत्त्व, माया, कर्म और गुण— ये सभी पशुपति के पाश क्लेशदायक और जीव को बाँधने वाले हैं।

मनो बुद्धिरहङ्कारः खानिलाम्निजलानि भूः।

एताः प्रकृतयस्त्वष्ट्री विकाराश्च तथापरे॥ २२॥

श्रोत्रं त्वक् चक्षुषी जिह्वा घ्राणश्चैव तु पञ्चमम्।
पायूपस्थं करौ पादौ वाक् चैव दशमी मता॥ २३॥

शब्दः स्पर्शश्च रूपश्च रसो गन्धस्तथैव च।

त्रयोविंशतिरेतानि तत्त्वानि प्राकृतानि च॥ २४॥

मन, बुद्धि, अहंकार, आकाश, वायु, अग्नि, जल और पृथ्वी ये आठ प्रकृतियाँ कही गई हैं। अन्य सब विकार हैं। श्रोत्र, त्वचा, नेत्र, जिह्वा और पाँचवाँ नाक, गुदा, लिंग हाथ, पैर और दशम वाक्, तथा शब्द, स्पर्श, रूप, रस, गन्ध— इस प्रकार ये तेईस तत्त्व प्रकृति के हैं।

चतुर्विंशकमव्यक्तं प्रधानं गुणलक्षणम्।

अनादिमव्यन्धनं कारणं जगतः परम्॥ २५॥

चौबीसवाँ तत्त्व गुणलक्षण वाला अव्यक्त प्रधान है। यही मध्य और अन्त से रहित तथा जगत् का मुख्य कारण है।

सत्त्वं रजस्तमश्चेति गुणत्रयमुदाहृतम्।

साम्यावस्थितिमेतेषामव्यक्तां प्रकृतिं विदुः॥ २६॥

सत्त्व, रज और तम— ये तीन गुण कहे गये हैं। इन तीनों की साम्यावस्था को ही अव्यक्त प्रकृति कहा जाता है।

सत्त्वं ज्ञानं तमो ज्ञानं राजसं समुदाहृतम्।

गुणानां बुद्धिवैषम्याद्द्वैषम्यं कवयो विदुः॥ २७॥

सत्त्वज्ञान, तमोज्ञान और राजस ज्ञान— ये तीनों ज्ञान बुद्धि की विषमता के कारण होते हैं, ऐसा विद्वान् कहते हैं।

धर्माधर्माविति प्रोक्तौ पाशाौ द्वौ कर्मसंज्ञितौ।

मव्यर्पितानि कर्माणि न बन्ध्या विमुक्तये॥ २८॥

धर्म और अधर्म— ये दो कर्मसंज्ञक पाश कहे गये हैं। मुझ में अर्पित किये गये कर्म बन्धन के लिए न होकर मुक्ति के लिए होते हैं।

अविद्यामस्मितां रागं द्वेषं चाभिनिवेशनम्।

क्लेशाश्चाख्यांस्तानं स्वयं प्राह पाशानाम्पनिबन्धनात्॥ २९॥

अविद्या, अस्मिता, राग, द्वेष और अभिनिवेश— ये पाँचों पाशों को आत्म के बन्धन होने के कारण क्लेश नाम से कहा गया है।

एतेषामेव पाशानां मायाकारणमुच्यते।

मूलप्रकृतिरव्यक्ता सा शक्तिर्मयि तिष्ठति॥ ३०॥

इन सब पाशों का कारण माया ही कहा गया है। वह माया मेरी अव्यक्त मूल प्रकृति के रूप में मुझमें ही अवस्थित है।

स एव मूलप्रकृतिः प्रधानं पुरुषोऽपि च।

विकारा महदादीनि देवदेवः सनातनः॥ ३१॥

वही मूल प्रकृति है, जो प्रधान और पुरुष भी है। महत् आदि सब विकार कहे गये हैं और देवाधिदेव सनातन हैं।

स एव बन्धः स च बन्धकर्ता

स एव पाशः पशुभृत्स एव।

स वेद सर्वं न च तस्य वेत्ता

तमाहुराद्यं पुरुषं पुराणम्॥ ३२॥

वही (सनातन) स्वयं बन्धरूप है। वही बन्धनकर्ता है। वही पाश है और वही पशुभृत् है। वह सब कुछ जानता है, उसको जानने वाला कोई नहीं है। उसे ही आदि पुराण पुरुष कहते हैं।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे सप्तमोऽध्यायः॥७॥

अष्टमोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

अन्यद्गुह्यतमं ज्ञानं वक्ष्ये ब्राह्मणपुङ्गवाः।

येनासौ तरते जन्तुर्धोरं संसारसागरम्॥ १॥

ईश्वर बोले — हे ब्राह्मणश्रेष्ठो! अब मैं अत्यन्त गोपनीय ज्ञान को कहूँगा जिससे जीव इस घोर संसार सागर से तर जाते हैं।

1. अविद्यामस्मितारागद्वेषाभिनिवेशाः क्लेशाः (योगसूत्र)

2. सांख्यकारिका ३

अयं ब्रह्मा तमः शान्तः शश्वतो निर्मलोऽव्ययः।

एकाकी भगवानुक्तः केवलः परमेश्वरः॥२॥

यह भगवान् ब्रह्मा तमःस्वरूप, शान्त,, शाश्वत, निर्मल, अविनाशी, एकाकी, केवल और परमेश्वर कहे गये हैं।

मम योनिर्महद्ब्रह्म तत्र गर्भं द्याम्बहम्।

मूलमायाभिधानं तं ततो जातमिदं जगत्॥३॥

जो महद्ब्रह्म है, वह मेरा योनि है। मैं उसमें गर्भ को धारण करता हूँ। वह मूलमाया नाम से प्रसिद्ध है। उसीसे यह जगत् उत्पन्न होता है।

प्रधानं पुरुषो ह्यात्मा महद्भूतादिरेव च।

तन्मात्राणि मनोभूतानीन्द्रियाणि च जज्ञिरे॥४॥

उससे प्रधान, पुरुष, महान् आत्मा, भूतादि, पञ्च तन्मात्रा एवं इन्द्रियों उत्पन्न हुई हैं।

ततोऽण्डमभवद्भ्रममर्ककोटिसमग्रभम्।

तस्मिञ्जज्ञे महाब्रह्मा मच्छक्त्या घोषबृंहितः॥५॥

उससे करोड़ों सूर्य के समान प्रभायुक्त सुवर्ण अण्ड उत्पन्न हुआ और मेरी शक्ति द्वारा परिवर्धित महाब्रह्मा उससे उत्पन्न हुआ।

ये चान्ये बहवो जीवास्तन्मयाः सर्व एव ते।

न मां पश्यन्ति पितरं मायया मम मोहिताः॥६॥

ये जो अन्य बहुत से जीव हैं, वे सब तन्मय हैं। वे मेरी माया से मोहित होकर मुझ पिता को नहीं देखते हैं।

यासु योनिषु ताः सर्वाः सम्भवन्तीह मूर्तयः।

तां मातरं परां योनिं मामेव पितरं विदुः॥७॥

इस संसार में ये सब मूर्तियाँ जिन योनियों से उत्पन्न होती हैं, उस परायोनि को माता और मुझे ही पिता जानो।

यो मामेव विजानाति कीर्त्तिनं पितरं प्रभुम्।

स वीरः सर्वलोकेषु न मोहमधिगच्छति॥८॥

जो मुझे बीजरूप प्रभु को पितारूप में जानता है, वह वीर पुरुष सभी लोकों में मोह को प्राप्त नहीं होता।

ईशानः सर्वविद्यानां भूतानां परमेश्वरः।

ओङ्कारमूर्तिर्भगवानहं ब्रह्मा प्रजापतिः॥९॥

मैं ही समस्त विद्याओं का ईश्वर, सब भूतों का परमेश्वर, ओंकारस्वरूप, भगवान्, ब्रह्मा और प्रजापति हूँ।

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥१०॥

समस्त भूतों में समान भाव से अवस्थित मुझ परमेश्वर को जो मनुष्य इस विनाशशील जगत् में अविनाशरूप में देखता है, वही यथार्थतः मुझे देखता (जानता) है।

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्।

न हिनस्तात्पनात्पानं ततो याति पराङ्गतिम्॥११॥

जो व्यक्ति सर्वत्र ईश्वर को समानभाव से अवस्थित देखता है, वह अपने से अपनी हिंसा नहीं करता है, जिससे परम गति को प्राप्त होता है।

विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम्।

प्रधानविनियोगज्ञः परं ब्रह्माधिगच्छति॥१२॥

सात सूक्ष्म पदार्थों तथा षडङ्ग महेश्वर को जानकर जो व्यक्ति प्रधान के विनियोग को समझ लेता है, वह परब्रह्म को प्राप्त करता है।

सर्वज्ञता तृप्तिरनादिबोधः

स्वच्छन्दता नित्यमलुप्तशक्तिः।

अनन्तशक्तिश्च विभोर्विदित्वा

षडादुरङ्गानि महेश्वरस्य॥१३॥

सर्वज्ञता, तृप्ति, अनादिबोध, स्वच्छन्दता, नित्य अलुप्तशक्ति और अनन्तशक्ति— ये विभु महेश्वर के छः अङ्ग कहे गये हैं जो जानने योग्य हैं।

तन्मात्राणि मन आत्मा च तानि

सूक्ष्माण्याहुः सप्त तत्त्वात्मकानि।

या सा हेतुः प्रकृतिः सा प्रधानं

बन्धः प्रोक्तो विनयेनापि तेन॥१४॥

पाँच तन्मात्र-मन और आत्मा ये ही परम सूक्ष्म सात तत्त्व कहे जाते हैं। इन सबका जो कारण है वही प्रकृति है और उसने इसी को विनय से प्रधान बन्ध कहा है।

या सा शक्तिः प्रकृतौ लीनरूपा

वेदेषुक्ता कारणं ब्रह्मयोनिः।

तस्या एकः परमेष्ठी पुरस्ता-

न्महेश्वरः पुरुषः सत्यरूपः॥१५॥

जो वह शक्ति प्रकृति में ही विलीनरूपा है, वेदों में उसी को कारण ब्रह्मयोनि कहा गया है। उसका एक परमेष्ठी, पुरस्तात्, महेश्वर पुरुष वाला सत्यरूप है।

ब्रह्मा योगी परमात्मा महीयान्

व्योमध्यापी वेदवेद्यः पुराणः।

एको रूद्रो मृत्युमव्यक्तमेकं

बीजं विश्वं देव एकः स एवा॥ १६॥

वह ब्रह्मा, योगी, महीयान्, परमात्मा, ज्योम में व्यापक, वेदों के द्वारा ही जानने के योग्य और पुराण है। वह एक ही रुद्र, अव्यक्त, मृत्यु है, जिसका विश्वरूप एक बीज है, किन्तु वह देव एक ही है।

तमेवैकं प्राहुरन्येऽप्येनकं

त्वापेवात्मा केचिदन्यं तमाहुः।

अणोरणीयान्महतो महीयान्

महादेवः प्रोच्यते विश्वरूपः॥ १७॥

उसी एक को अन्य लोग अनेक कहा करते हैं— तुमको ही आत्मा और कुछ उसे अन्य कहते हैं। वही अणु से भी बहुत ही अपुतर और महान् से भी परम महान् है। वही महादेव विश्वरूप कहे जाते हैं।

एवं हि यो वेद गुहाज्ञयं परं

प्रभुं पुराणं पुरुषं विश्वरूपम्।

हिरण्यमयं बुद्धिमतां पराङ्गतिं

स बुद्धिमान् बुद्धिमतीत्य तिष्ठति॥ १८॥

इस प्रकार जो (हृदयरूपी) गुहा में शयन करने वाले, परम प्रभु, पुराण पुरुष, विश्वरूप, हिरण्यमय तथा बुद्धिमानों की परांगति को जानता है, वही वस्तुतः बुद्धिमान् है और वह बुद्धि का अतिक्रमण करके स्थित रहता है।

इति श्रीकूर्मपुराणे उतरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिवाक्यसंवादे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः

(ईश्वर-गीता)

ऋषय ऊचुः

निष्कलो निर्मलो नित्यो निष्क्रियः परमेश्वरः।

तन्नो वद महादेव विश्वरूपः कथं भवान्॥ १॥

ऋषियों ने पूछा— निष्कल, निर्मल, नित्य, निष्क्रिय और परमेश्वर हे महादेव! आप विश्वरूप कैसे हुए यह बताने की कृपा करें?

ईश्वर उवाच

नाहं विश्वो न विश्वञ्च मामृते विद्यते द्विजाः।

माया निमित्तमात्रास्ति सा चात्पनि मयाश्रिता॥ २॥

अनादिनिश्चिना शक्तिर्माया व्यक्तिःसमाश्रया।

तन्निमित्तः प्रपन्नोऽयमव्यक्तःज्जायते खलु॥ ३॥

ईश्वर ने कहा— हे द्विजगण! मैं स्वयं विश्व नहीं हूँ और मेरे बिना यह विश्व भी विद्यमान नहीं रहता। इसका निमित्त मात्र माया ही है और वह माया आत्मा में मेरे द्वारा ही आश्रित रहती है। यह आदि-अन्त से रहित शक्तिरूपा माया व्यक्ति का आश्रय ग्रहण करती है। उसीका निमित्त यह प्रपन्न है जो उस अव्यक्त से समुत्पन्न हुआ करता है।

अव्यक्तं कारणं प्राहुरानन्दं ज्योतिरक्षरम्।

अहमेव परं ब्रह्म मतो ह्यन्यत्र विद्यते॥ ४॥

तस्मान्मे विश्वरूपत्वं निश्चितं ब्रह्मवादिभिः।

एकत्वे च पृथक्त्वे च प्रोक्तमेतन्निरदर्शनम्॥ ५॥

इस एक अव्यक्त को ही सबका कारण कहा जाता है। मैं ही आनन्दमय, ज्योतिस्विरूप और परब्रह्म हूँ— मुझसे अन्य कोई भी नहीं है। इसी कारण मेरा विश्वरूप होना ब्रह्मवादियों ने निश्चित किया है। मेरे एकरूप होने और भिन्नरूप होने में यही एक निदर्शन है।

अहं तत्परमं ब्रह्म परमात्मा सनातनः।

अकारणं द्विजाः प्रोक्ता न दोषो ह्यात्मनस्तथा॥ ६॥

अनन्ताः शक्तयोऽव्यक्ता मायया संस्थिता ध्रुवाः।

तस्मिन्दिवि स्थितं नित्यमव्यक्तं भाति केवलम्॥ ७॥

मैं ही वह सनातन परम ब्रह्म परमात्मा हूँ। हे द्विजो! जो बिना कारण का कहा गया है, उसमें आत्मा का कोई भी दोष नहीं है। अनन्त शक्तियाँ हैं जो अव्यक्त हैं और माया के द्वारा संस्थित हैं तथा ध्रुव हैं। उस दिव लोक में स्थित नित्य अव्यक्त ही केवल प्रतिभासित होता है।

अभिन्नं वक्ष्यते भिन्नं ब्रह्माव्यक्तं सनातनम्।

एकया मायया युक्तमनादिनिश्चिनं ध्रुवम्॥ ८॥

पुंसोऽन्याभूद्यथा भूतिरन्यथा न तिरोहितम्।

अनादि मध्यं तिष्ठन्तं चेष्टते विद्यया क्लृप्ता॥ ९॥

अभिन्न ही भिन्न कहा जाता है। ब्रह्म अव्यक्त और सनातन है। वह एक माया से युक्त, आदि तथा अन्त से रहित निश्चल है। पुरुष को जिस तरह अन्या भूति है और अन्य से तिरोहित नहीं है वह अनादि मध्य से स्थित विद्या के द्वारा चेष्टा किया करता है।

तदेतत्परमव्यक्तं प्रभामण्डलमण्डितम्।

तदक्षरं परं ज्योतिस्तद्विष्णोः परमं पदम्॥ १०॥

यह परम, अव्यक्त और प्रभामण्डल से मण्डित है। वही अक्षर, परम ज्योतिरूप और उस विष्णु का परम पद है।

तत्र सर्वमिदं प्रोतमोतं चैवाखिलं जगत्।
तदेवेदं जगत्कृत्स्नं तद्विज्ञाय विमुच्यते॥ ११॥

यतो वाचो निवर्तन्ते अप्राप्यं मनसा सह।

आनन्दं ब्रह्मणो विद्वान् बिभेति न कुतश्चन॥ १२॥

वहाँ पर उसमें यह सम्पूर्ण जगत् ओत-प्रोत है अर्थात् बाहर भीतर सर्वत्र ही विद्यमान है। वही यह समस्त जगत् इसका भली भाँति ज्ञान करके विमुक्त हो जाया करता है। जहाँ पर वाणी मन के साथ वहाँ न पहुँचकर निवृत्त हो जाती है, वह ब्रह्म आनन्दमय स्वरूप है। विद्वान् पुरुष कहीं भी भयभीत नहीं होता है।

वेदाहमेतं पुरुषं महान्त-

मादित्यवर्णं तपसः परस्तात्।

तं विज्ञाय परिमुच्येत विद्वान्

नित्यानन्दी भवति ब्रह्मभूतः॥ १३॥

अस्मात्परं नापरमस्ति किञ्चित्

यज्ज्योतिषां ज्योतिरेकं दिविस्वम्।

तदेवात्मानं मन्यमानोऽथ विद्वान्-

नात्मानन्दी भवति ब्रह्मभूतः॥ १४॥

मैं उस महान् पुरुष को जानता हूँ जो सूर्य के समान वर्ण वाला और तम से परे है। उसे भली-भाँति जानकर विद्वान् संपूर्णरूप से मुक्त हो जाता है और नित्य ही आनन्दमय ब्रह्मभूत अर्थात् ब्रह्मस्वरूप हो जाया करता है। इससे परे दूसरा कोई भी नहीं है, जो दुलोक में स्थित सभी ज्योतियों का एक ही ज्योतिरूप है। उसी को आत्मा मानने वाला विद्वान् आनन्द से युक्त और ब्रह्ममय हो जाया करता है।

तदव्ययं कलिलं गूढदेहं

ब्रह्मानन्दमभृतं विष्णुधाम।

वदन्त्येवं ब्राह्मणा ब्रह्मनिष्ठा

यत्र गत्वा न निवर्तन्ते भूयः॥ १५॥

हिरण्मये परमाकाशतत्त्वे

यद्दे दिवि विप्रतिभालीव तेजः।

तद्विज्ञाने परिपश्यन्ति धीरा

विभ्राजमानं विमलं व्योमधाय॥ १६॥

वही अविनाशी, कलिल, गूढ़ देह वाला, अमृतस्वरूप, ब्रह्मानन्द और विश्व का धाम है— ऐसा ब्रह्मनिष्ठ ब्राह्मण

कहते हैं। वह ऐसा स्थान है जहाँ पर एक बार पहुँच कर यह जीवात्मा पुनः इस संसार में लौट कर नहीं आता है अर्थात् जन्म नहीं लेता है। हिरण्मय परमाकाशतत्त्व में जो दिवलोक में प्रकाशमान होता है, उसके विज्ञान में धीर पुरुष विभ्राजमान-विमल व्योम के धाम को देखा करते हैं।

ततः परं परिपश्यन्ति धीरा

आत्मन्यात्मानमनुभूय साक्षात्।

स्वयं प्रभुः परमेष्ठी महीवान्

ब्रह्मानन्दी भगवानोऽथ एषः॥ १७॥

एको देवः सर्वभूतेषु गूढः

सर्वव्यापी सर्वभूतान्तरात्मा।

तमेवैकं येऽनुपश्यन्ति धीरा-

स्तेषां शान्तिः शम्भती नेतरेषाम्॥ १८॥

इसके अनन्तर धीर पुरुष साक्षात् आत्मा में आत्मा का अनुभव करके परम तत्त्व को देखा करते हैं। यही भगवान् ईश स्वयं प्रभु, परमेष्ठी, महीवान्, ब्रह्मानन्दी है। यह एक ही देव समस्त भूतों में व्याप्त है और सब प्राणियों में गूढ़ है तथा समस्त भूतों का अन्तरात्मा है। उसी एक को जो धीर भली-भाँति देख लेते हैं अर्थात् उसका ठीक ज्ञान प्राप्त कर लेते हैं, उन्हीं को शाश्वत शान्ति प्राप्त होती है अन्य जनों को नहीं।

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः।

सर्वव्यापी स भगवान्नास्मादन्यन्न विद्यते॥ १९॥

इत्येतदैश्वरं ज्ञानमुक्तं वो मुनिपुंगवाः।

गोपनीयं विशेषेण योगिनापि दुर्लभम्॥ २०॥

सभी ओर मुख, शिर और ग्रीवा वाला, समस्त भूतों की हृदय-गुहा में वास करने वाला, सर्वत्र व्यापक रहने वाला वह भगवान् है। इससे अन्य कोई नहीं है। हे मुनिश्रेष्ठो! यह हमने आपको ईश्वरीय ज्ञान बता दिया है। यह योगिजनों के लिए भी अत्यन्त दुर्लभ है अतः विशेषरूप से गोपनीय है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां

अधिनारदसंवादे नवमोऽध्यायः॥ १॥

दशमोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

अलिङ्गमेकमव्यक्तलिङ्गं ब्रह्मेति निश्चितम्।
स्वयं ज्योतिः परं तत्त्वं पूर्वं व्योम्नि व्यवस्थितम्॥१॥
अव्यक्तं कारणं यत्तदक्षरं परमं पदम्।
निर्गुणं सिद्धिविज्ञानं तद्वै पश्यन्ति सूरयः॥२॥

ईश्वर ने कहा— अलिङ्ग, एक, अव्यक्त लिङ्ग, ब्रह्म — इस नाम से निश्चित स्वयंज्योतिरूप, परम तत्त्व और परम व्योम में व्यवस्थित है, जो अव्यक्त कारण है वह अक्षर और परम पद है, वह गुणों से रहित है। इस सिद्धि के विज्ञान को विद्वान् ही देखा करते हैं अर्थात् जानते हैं।

तत्रिष्ट स्वान्तसङ्कल्पा नित्यं तद्वाचभाविताः।
पश्यन्ति तत्परं ब्रह्म यत्तत्स्तिगमिति श्रुतिः॥३॥
अन्यथा न हि मां ब्रह्म शक्यं वै मुनिपुङ्गवाः।
नहि तद्विद्यते ज्ञानं येन तज्ज्ञावते परम्॥४॥

जिनके अन्तःकरण में संकल्प नष्ट हो गये हैं और नित्य ही उसी की भावना से भावित रहा करते हैं वे ही उसी परब्रह्म को देखते हैं क्योंकि यही उसका लिङ्ग है— ऐसा श्रुति ने प्रतिपादन किया है। हे मुनिपुङ्गवो! अन्यथा मुझको नहीं देखा जा सकता है अर्थात् अन्य कोई भी साधन नहीं है जिसके द्वारा मुझे कोई ज्ञान सके। ऐसा और कोई भी ज्ञान नहीं है जिसके द्वारा वह परब्रह्म जाना जा सकता है।

एत त्परमं स्थानं केवलं कवयो विदुः।
अज्ञानतिमिरं ज्ञानं यस्मान्मायामयं जगत्॥५॥
यज्ज्ञानं निर्मलं शुद्धं निर्विकल्पं निरञ्जनम्।
मयात्मासौ तदैवेनमिति प्राहुर्विपश्चितः॥६॥
येऽप्यनेकं प्रमिपश्यन्ति तत्परं परमं पदम्।
आश्रिताः परमां निष्ठां युद्ध्यैक्यं तत्त्वमव्ययम्॥७॥

वही एकमात्र परम पद है, ऐसा विद्वान् लोग जानते हैं। अज्ञान रूपी तिमिर से पूर्ण ज्ञान है जिससे यह मायामय जगत् होता है। जो ज्ञान निर्मल, शुद्ध, निर्विकल्प और निरञ्जन है वही मेरी आत्मा है, ऐसा विद्वान् लोग कहते हैं। जो उसके अनेक रूप को देखते हैं, वह भी परम पद है।

उस अविनाशी तत्त्व को जानकर वे परम निष्ठा को आश्रित कर लेते हैं।

ये पुनः परमं तत्त्वमेकं वानेकमीश्वरम्।
भवत्या मां सम्प्रपश्यन्ति विज्ञेयास्ते तदात्मकाः॥८॥
साक्षादेवं प्रपश्यन्ति स्वात्मानं परमेश्वरम्।
नित्यानन्दं निर्विकल्पं सत्यरूपमिति स्थितिः॥९॥
भजने परमानन्दं सर्वगं जगदात्मकम्।
स्वात्मन्यवस्थिताः शान्ताः परे व्यक्तापरस्य तु॥१०॥

जो लोग पुनः उस परम तत्त्व को एक अथवा अनेक ईश्वररूप में मुझको देखते हैं वे तत्त्वरूप वाले ही जानने चाहिए। इस प्रकार वे अपने आत्मा परमेश्वर का साक्षात् दर्शन करते हैं। वह नित्यानन्दमय, निर्विकल्प और सत्यरूप स्थित है। वे अपनी ही आत्मा में अवस्थित परम शान्तभाव वाले, परमानन्द स्वरूप, सर्वत्र गमनशील और इस जगत् के आत्मरूप की उपासना करते हैं और दूसरे लोग अव्यक्त पर का भजन करते हैं।

एषा विमुक्तिः परमा मम सायुज्यमुत्तमम्।
निर्वाणं ब्रह्मणा चैक्यं कैवल्यं कवयो विदुः॥११॥
तस्मादनदिमध्वान्तं वस्त्वेकं परमं शिवम्।
स ईश्वरो महादेवस्तं विज्ञाय प्रमुष्यते॥१२॥

यह परम मुक्ति है और मेरा उत्तम सायुज्य है। ब्रह्म के साथ एकता ही निर्वाण है जिसको ऋषिगण कैवल्य कहा करते हैं। इसलिए आदि मध्य और अंत से रहित परम शिव एक ही वस्तु है। वही ईश्वर महादेव है जिनका विशेष ज्ञान प्राप्त करके जीव मुक्त हो जाया करता है।

न तत्र सूर्यः प्रतिभातीह चन्द्रो
नक्षत्राणां गणो नोत विद्युत्।
तद्भासितं ह्यखिलं भाति विश्व-
मतीव भासममलं तद्विभाति॥१३॥
विश्वोदितं निष्कलं निर्विकल्पं
शुद्धं बृहत्परमं यद्विभाति।
अत्रान्तरे ब्रह्मविदोऽथ नित्यं
पश्यन्ति तत्त्वमघलं यत्स ईशः॥१४॥

वहाँ पर सूर्य प्रकाश नहीं करता है न चन्द्रमा ही है। नक्षत्रों का समुदाय भी नहीं है और न विद्युत् ही है। उसी के भासित होने पर यह संपूर्ण विश्व भासित होता है और उसकी भासमानता अतीव अमल है। इसी तरह वह दीप्ति

युक्त भासित हुआ करता है। विश्व में उदित या जिससे यह विश्व उदित हुआ है— निष्कल, निर्विकल्प, शुद्ध, बृहत् और परम विभासित होता है। इसी के मध्य ब्रह्मवेत्ता इस अचल नित्यतत्त्व को देखते हैं, वही ईश है।

नित्यानन्दममृतं सत्यरूपं

शुद्धं वदन्ति पुरुषं सर्ववेदाः।

प्राणानिति प्राणविनेशितारं

ध्यायन्ति वेदैरिति निश्चिताख्याः॥ १५॥

न भूमिरापो न मनो न वह्निः

प्राणोऽनिलो गगनं नोत् बुद्धिः।

न चेतनोऽन्यत्परमाकाशमध्ये

विधाति देवः शिव एक केवलः॥ १६॥

सभी वेद उसे नित्यानन्दस्वरूप, अमृतमय, सत्यरूप, शुद्ध पुरुष कहा करते हैं। प्रणव में विशिष्टा को प्राणान्— इस तरह ध्यान किया करते हैं। इस प्रकार वेदों द्वारा सत्य अर्थ का निश्चय किया है, वह परमाकाश-हृदयगुहा में स्थित चेतनरूप में विराजमान है। वह भूमि, जल, मन, अग्नि, प्राण, वायु, गगन, बुद्धि और अन्य कोई भी इस परमाकाश के मध्य में प्रकाशमान नहीं होता है केवल एक देव शिव ही प्रकाशित होते हैं।

इत्येतदुक्तं परमं रहस्यं

ज्ञानञ्चेदं सर्ववेदेषु गीतम्।

जानाति योगी विजनेऽर्थं देशे

युञ्जीत योगं प्रयतो ह्यजस्रम्॥ १७॥

यह परम रहस्य ज्ञान मैंने आपको कह दिया है जो कि समस्त वेदों में गाया गया है। जो कोई योगी निरन्तर संयतचित होकर योगयुक्त रहता है, वही एकान्त देश में इसका ज्ञान प्राप्त किया करता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे ऋषिनारदसंवादे दशमोऽध्यायः॥ १०॥

एकादशोऽध्यायः

(ईश्वर-गीता)

ईश्वर उवाच

अतः परं प्रवक्ष्यामि योगं परमदुर्लभम्।

धेनात्मानं प्रपश्यन्ति भानुमन्तामिवेश्वरम्॥ १॥

योगाग्निर्दहते क्षिप्रमशेषं पापपञ्चरम्।

प्रसन्नं जायते ज्ञानं साक्षात्त्रिवाणसिद्धिदम्॥ २॥

ईश्वर ने कहा— इसके अनन्तर मैं परम दुर्लभ योग का वर्णन करता हूँ, जिसके द्वारा ईश्वररूप आत्मा को सूर्य की भाँति देखा करते हैं। योग की अग्नि समग्र पापसमुदाय को शीघ्र ही दग्ध कर देती है और तब साक्षात् मोक्ष की सिद्धि देने वाला प्रसन्न निर्मल ज्ञान उत्पन्न हो जाता है।

योगात्संजायते ज्ञानं ज्ञानाद्योगः प्रवर्तते।

योगज्ञानाभियुक्तस्य प्रसीदति महेश्वरः॥ ३॥

एककालं द्विकालं वा त्रिकालं नित्यमेव च।

ये युञ्जन्ति महायोगं ते विज्ञेया महेश्वराः॥ ४॥

योग से ज्ञान की उत्पत्ति होती है और ज्ञान से ही योग प्रवृत्त हुआ करता है। योग और ज्ञान से अभियुक्त होने पर महेश्वर प्रसन्न होते हैं। जो कोई एक काल में, दो कालों में अथवा तीनों कालों में सदा महायोग का अध्यास किया करते हैं उनको महेश्वर ही जानना चाहिए।

योगस्तु द्विविधो ज्ञेयोऽहोभावः प्रथमो मतः।

अपरस्तु महायोगः सर्वयोगोत्तमोत्तमः॥ ५॥

शून्यं सर्वनिराभासं स्वरूपं यत्र चिन्त्यते।

अभावयोगः स प्रोक्तो येनात्मानं प्रपश्यति॥ ६॥

यत्र पश्यति चात्मानं नित्यानन्दं निरञ्जनम्।

मदैक्यं स मया योगो भाषितः परमः स्वयम्॥ ७॥

यह योग दो प्रकार का जानना चाहिए। प्रथम योग तो अभावरूप ही माना जाता है और दूसरा समस्त योगों में उत्तमोत्तम महायोग है। जहाँ शून्य और निराभास का चिन्तन किया जाता है, अभाव योग वह कहा गया है। जिसके द्वारा आत्मा को देख लेता है, जिसमें नित्यानन्द, निरञ्जन आत्मा को देखता है, वह मेरे साथ ऐक्य है। इस प्रकार मैंने परम योग का स्वयं वर्णन किया है।

ये चान्ये योगिनां योगाः श्रूयन्ते ग्रन्थविस्तरे।

सर्वे ते ब्रह्मयोगस्य कलां नार्हन्ति षोडशीम्॥ ८॥

यत्र साक्षात्प्रपश्यन्ति विमुक्ता विश्वमीश्वरम्।

सर्वेषामेव योगानां स योगः परमो मतः॥ ९॥

सहस्रशोऽथ बहुशो ये चेश्वरबहिष्कृताः।

न ते पश्यन्ति मामेकं योगिनो यतमानसाः॥ १०॥

जो योगियों के अन्य योग ग्रन्थों में विस्तारपूर्वक सुने जाते हैं वे सब ब्रह्मयोग की सोलहवीं कला की भी योग्यता

प्राप्त नहीं करते। जिसमें विमुक्त लोग विज्ञात्मा ईश्वर को साक्षात् देखा करते हैं, वह योग सभी योगों में परम श्रेष्ठ माना गया है। सहस्रों और बहुत से जो ईश्वर के द्वारा बहिष्कृत संयतचित्त वाले योगीजन हैं, वे एक मुझ को नहीं देखते हैं अर्थात् मुझको स्थिर चित्त वाले योगीजन ही देखा करते हैं।

प्राणायामस्तथा ध्यानं प्रत्याहारोऽथ धारणा।

समाधिश्च मुनिश्रेष्ठा यमश्च नियमासने॥ ११॥

मय्येकचित्ता योगः प्रत्यन्तरनियोगतः।

तत्साधनानि चान्यानि युष्माकं कथितानि तु॥ १२॥

हे मुनिश्रेष्ठो! प्राणायाम, ध्यान, प्रत्याहार, धारणा और समाधि, यम, नियम और आसन— यह योग कहा जाता है। प्रत्यन्तर नियोग से अर्थात् अन्य में से वृत्तियों का निरोध करने से यह योग साध्य होता है। इसके सिद्ध करने के अन्य साधन होते हैं जो मैंने आपको बता दिये हैं।

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ।

यमाः संक्षेपतः प्रोक्ताश्चित्तशुद्धिप्रदा नृणाम्॥ १३॥

अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, परिग्रह— ये यम संक्षेप में बता दिये गये हैं। ये मनुष्यों के चित्त को शुद्धि प्रदान करने वाले हैं।

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा।

अक्लेशजननं प्रोक्ता त्वहिंसा परमर्षिभिः॥ १४॥

कर्म से, मन से, वचन से समस्त प्राणियों में सदा किसी प्रकार का क्लेश उत्पन्न न करना ही परम ऋषियों द्वारा अहिंसा कही गई है।

अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम्।

विधिना या भवेद्द्विंसा त्वर्हिंसैव प्रकीर्तिता॥ १५॥

सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम्।

यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः॥ १६॥

अहिंसा से परम धर्म अन्य कोई नहीं है और अहिंसा से बढ़कर कोई सुख नहीं है। (यज्ञादि में) जो हिंसा शास्त्रोक्त विधिपूर्वक होती है उसे अहिंसा ही कहा गया है। सत्य से सब कुछ प्राप्त होता है। सत्य में सब प्रतिष्ठित है। द्विजातियों

के द्वारा यथार्थ कथन का जो व्यवहार है, उसी को सत्य कहा गया है।

परद्रव्यापहरणं चौर्यादथ बलेन वा।

स्तेयं तस्यानाधरणादस्तेयं धर्मसाधनम्॥ १७॥

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा।

सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते॥ १८॥

पराये द्रव्य का अपहरण चोरी से अथवा बलपूर्वक किया गया हो, वह स्तेय (चोरी) है। उसका आचरण न करना ही अस्तेय है। वही धर्म का साधन है। कर्म, मन और वचन से सर्वदा सभी अवस्थाओं में सर्वत्र मैथुन का परित्याग ही ब्रह्मचर्य कहा जाता है।

द्रव्याणामप्यनादानमापद्यपि त्वेच्छया।

अपरिग्रहमित्याहुस्तं प्रयत्नेन पालयेत्॥ १९॥

तपःस्वाध्यायसन्तोषो शौचमीश्वरपूजनम्।

समासात्रिविधाः प्रोक्ता योगसिद्धिप्रदायिनः॥ २०॥

आपत्ति के समय में भी इच्छापूर्वक द्रव्यों को जो ग्रहण नहीं करता है, उसे ही अपरिग्रह कहा जाता है। उसका प्रयत्नपूर्वक पालन करना चाहिए। तप, स्वाध्याय, सन्तोष, शौच, ईश्वर का अर्चन— ये ही संक्षेप से नियम कहे गये हैं इन नियमों का पालन योग की सिद्धि प्रदान करने वाला है।

उपवासपराकादिकृच्छ्रचान्द्रायणादिभिः।

शरीरशोषणं प्राहुस्तापसास्तप उत्तमम्॥ २१॥

पराक आदि व्रत-उपवास तथा कृच्छ्र-चान्द्रायण आदि के द्वारा जो शरीर-शोषण किया जाता है, उसी को तपस्वी उत्तम तप कहते हैं।

वेदान्तशतक्रीयप्रणवादिजपं बुधाः।

सत्वसिद्धिकरं पुंसां स्वाध्यायं परिचक्षते॥ २२॥

स्वाध्यायस्य त्रयो भेदा वाचिकोपांशुमानसाः।

उत्तरोत्तरवैशिष्ट्यं प्राहुर्वेदार्थवेदिनः॥ २३॥

वेदान्त, शतरुद्रिय और प्रणव आदि के जप को विद्वान् लोग तप कहते हैं। स्वाध्याय पुरुषों को सत्व सिद्धि प्रदान करने वाला कहा जाता है। स्वाध्याय के भी तीन भेद हैं— वाचिक, उपांशु और मानस। इन तीनों की उत्तरोत्तर विशेषता है, ऐसा वेदज्ञ कहते हैं।

1. यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि

(योग. सू. २.२९)

2. अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः। (योग. सू. २.३०)

3. शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः।

(योग. सू. २.३२)

यः शब्दबोधजननः परेषां शृण्वतां स्फुटम्।
स्वाध्यायो वाचिकः प्रोक्त उपांशोश्च लक्षणम्॥ २४॥
ओष्ठयोः स्पन्दमात्रेण परस्याशब्दबोधकम्।
उपांशुरेष निर्दिष्टः साध्वसौ वाचिकाज्जपात्॥ २५॥

जो दूसरे सुनने वालों को शब्द का स्पष्ट बोध कराने वाला होता है उसी को वाचिक स्वाध्याय कहा गया है। अब उपांशु का लक्षण बताते हैं। दोनों होठों के स्पन्दन मात्र से दूसरे का अशब्द का बोध कराता है, यही उपांशु जप कहा गया है। यह वाचिक जप से साधु जप होता है।

यत्पदाक्षरसङ्ख्या परिस्पन्दनवर्जितम्।
चिन्तनं सर्वशब्दानां मानसं तज्जपं विदुः॥ २६॥

जो पद और अक्षरों की संगति से परिस्पन्दन रहित मन्त्र के सब शब्दों का चिन्तन ही मानस जप कहा जाता है।

यदृच्छालाभतो कित्तं अस्मिं पुंसो भवेदिति।
प्राणस्त्वमृषयः प्राहुः संतोषं सुखलक्षणम्॥ २७॥

पुरुष को यदृच्छापूर्वक जो धन मिल जाता है और उसे ही वह पर्याप्त मान लेता है, ऋषियों ने उसी को संतोष और सुख का श्रेष्ठ लक्षण कहा है।

बाह्यमाध्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तमाः।
मृज्जलाभ्यां स्मृतं बाह्यं मनः शुद्धिरवान्तरम्॥ २८॥
स्तुतिस्मरणपूजाभिर्वाङ्मनःकायकर्मभिः।
मुनिच्छला शिवे भक्तिरेतदीशस्य पूजनम्॥ २९॥
यमाद्य नियमाः प्रोक्ताः प्राणायामं निबोधता।
प्राणः स्वदेहजो वायुरायामस्तत्रिरोधनम्॥ ३०॥
उत्तमाद्यमध्यत्वात्त्रिधायं प्रतिपादितः।
य एव द्विविधः प्रोक्तः सगर्भोऽगर्भ एव च॥ ३१॥

हे द्विजोत्तमो! बाह्य और आध्यन्तर दो प्रकार का शौच कहा गया है। मिट्टी और जल से जो शुद्धि है वह बाह्य शौच है और आन्तरिक शौच मन की शुद्धि से हुआ करता है। वाणी, मन और शरीर के कर्मों से स्तुति-स्मरण और पूजा के द्वारा जो सुनिश्चित भक्ति शिव में होती है, इसी को ईश का पूजन कहा जाता है। यम और नियम पहले ही बता चुके हैं। अब प्राणायाम को जान लो। प्राण अपनी देह से उत्पन्न वायु का नाम है। उसका आयाम अर्थात् निरोध करना ही प्राणायाम है, जो उत्तम, मध्यम और अधम तीन प्रकार से प्रतिपादित है। वह भी फिर दो प्रकार का कहा गया है— एक सगर्भ और दूसरा अगर्भ।

मात्राद्वादशको मन्दश्चतुर्विंशतिमात्रकः।
मध्यमः प्राणसंरोधः षट्त्रिंशन्मात्रिकोऽन्तकः॥ ३२॥
यः स्वेदकम्पनोच्छ्वासजनकस्तु यथाक्रमम्।
संयोगश्च मनुष्याणामानन्दाद्योत्तमोत्तमः॥ ३३॥
सुनप्यख्यं हि तं योगं सगर्भविजयं युवाः।
एतद्वै योगिनां प्राहुः प्राणायामस्य लक्षणम्॥ ३४॥
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।
त्रिजपिदायतप्राणः प्राणायामोऽथ नामतः॥ ३५॥

द्वादश मात्राओं वाला अर्थात् उतने कालपर्यन्त का प्राणायाम मन्द होता है। चौबीस मात्राओं से युक्त मध्यम है और छत्तीस मात्राओं वाला उत्तम होता है। जो क्रम से स्वेद, कम्पन, उच्छ्वास को उत्पन्न करने वाला होता है तथा मनुष्यों का आनन्द से संयोग होता है वह उत्तमोत्तम होता है। उस सुनफ नाम वाले योग को ही ज्ञानी जन सगर्भ विजय कहते हैं। यह योगियों के ही प्राणायाम का लक्षण कहा गया है। व्याहृतियों (भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम्) के सहित प्रणव (ॐकार) से युक्त तथा सिर से समन्वित गायत्री मन्त्र का आयत प्राण होकर तीन बार जप करे। इसी का नाम प्राणायाम कहा गया है।

रेचकः पूरकश्चैव प्राणायामोऽथ कुम्भकः।
प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसैः॥ ३६॥
रेचको बाह्यनिष्ठासः पूरकस्तत्रिरोधनः।
साम्येन संस्थितिर्था सा कुम्भकः परिगीयते॥ ३७॥

रेचक पूरक और कुम्भक— ये तीन प्रकार के प्राणायाम को संयतचित्त वाले योगियों ने समस्त शास्त्रों में कहा है। बाह्य निष्ठास को ही रेचक कहते हैं और उसका निरोध कर लेना ही पूरक होता है। साम्यावस्था में जो संस्थिति है, उसे ही कुम्भक कहा जाता है।

इन्द्रियाणां विचरतां विषयेषु स्वभावतः।
निग्रहः प्रोच्यते सद्भिः प्रत्याहारस्तु सत्तमाः॥ ३८॥
हृत्पुण्डरीके नाभ्यां वा मूर्ध्नि पर्वसु मस्तके।
एवमादिषु देशेषु धारणा चित्तबन्धनम्॥ ३९॥
देशावस्थितिमालम्ब्य ऊर्ध्वं वा वृत्तिसन्ततिः।
प्रत्यन्तरैरसृष्टा या तद्दधानं सूरयो विदुः॥ ४०॥
एकाकारः समाधिः स्वादेशालम्ब्यनवर्जितः।
प्रत्ययो ह्यर्थमात्रेण योगशासनमुत्तमम्॥ ४१॥
धारणा द्वादशायामा ध्यानं द्वादश धारणाः।
ध्यानं द्वादशकं यावत्समाधिरभिधीयते॥ ४२॥

हे मुनिश्रेष्ठो! स्वभावतः विषयों में विचरण करने वाली इन्द्रियों को निग्रह करने को साधु पुरुषों ने 'प्रत्याहार' कहा है। हृदयकमल, नाभि, मूर्धा, पर्व, मस्तक आदि स्थानों में बैठकर चित्त को एकाग्र करना धारणा है। स्थानविशेष का आलम्बनपूर्वक ऊपर की ओर जो चित्तवृत्तियों की एकतानता रहती है, तथा जो प्रत्यन्तों से असम्बद्ध रहती है, उसे विद्वान् लोग ध्यान कहा करते हैं। किसी स्थानविशेष के आलम्बन से रहित एकाकार होना ही समाधि है। उसका वस्तुमात्र से सम्बन्ध रहता है। यही उत्तम योग का उपदेश है। बारह प्राणायामपर्यन्त धारणा, द्वादश धारणापर्यन्त ध्यान और द्वादश ध्यानपर्यन्त समाधि कही गई है।

आसनं स्वस्तिकं प्रोक्तं षट्पदार्द्धासनं त्वा।

साधनानाञ्च सर्वेषामेतत्साधनमुत्तमम्॥४३॥

उर्वोरुपरि विप्रेन्द्राः कृत्वा पादतले उभे।

समासीनात्मनः षट्पदमेतदासनमुत्तमम्॥४४॥

उभे कृत्वा पादतले जानूर्वोरन्तरेण हि।

समासीनात्मनः प्रोक्तपासनं स्वस्तिकं परम्॥४५॥

एकं पादमथैकस्मिन्विष्टमथोरसि सत्तमाः।

आसीनार्द्धासनमिदं योगसाधनमुत्तमम्॥४६॥

आसन तीन प्रकार के कहे हैं— स्वस्तिक, षट्पद और अर्द्धासन। समस्त साधनों में यह अति उत्तम साधन होता है। हे विप्रेन्द्रो! दोनों पैरों को जाँघों के ऊपर रखकर स्वयं समासीन होना षट्पासन है, जो उत्तम आसन कहा गया है। दोनों पादतलों को जानु और ऊरु के भीतर करके समासीनात्मा पुरुष का जो आसन है, वह परम स्वस्तिक कहा गया है। एक पाद को विष्टम्बन करके उसमें रखे— ऐसी स्थिति को अर्द्धासन कहते हैं। यह योग साधन के लिये उत्तम आसन है।

अदेशकाले योगस्य दर्शनं न हि विद्यते।

अन्यभ्यासे जले वापि शुक्लपर्णचये तथा॥४७॥

जन्तुव्यासे श्मशाने च जीर्णगोष्ठे चतुष्पथे।

सशब्दे सञ्चये वापि चैत्यवल्मीकसञ्चये॥४८॥

अशुभे दुर्जनाक्रान्ते मशकादिसमन्विते।

नाचरेद्देहवाधे वा दीर्घनस्यादिसंभवे॥४९॥

अदेश काल में योग का दर्शन नहीं होता है। अग्नि के समीप में— जल में तथा शुष्क पत्तों के समूह के जन्तु व्यास में, श्मशान में, जीर्ण गोष्ठ में, चतुष्पथ में, सशब्द में, सञ्चय में, चैत्य और वल्मीक सञ्चय में, अशुभ, दुर्जनक्रान्त और मशक आदि समन्वित स्थल में नहीं करना चाहिए। देह की बाधा में दीर्घनस्य आदि के होने पर भी योग का साधन नहीं करना चाहिए।

सुगुप्ते सुशुभे देशे गुहायां पर्वतस्य वा।

नद्यास्तीरे पुण्यदेशे देवतायतने तथा॥५०॥

गृहे वा सुशुभे देशे निर्वर्जिते जन्तुवर्जिते।

युञ्जीत योग सत्तमात्मानं तत्परायणः॥५१॥

नमस्कृत्याद्य योगीन्द्राच्छिष्याञ्छैव विनायकम्।

गुरुञ्छैव च मां योगी युञ्जीत सुसमाहितः॥५२॥

किसी भी भली भाँति रक्षित, शुभ, निर्वर्जित, पर्वत की गुफा, नदी का तट, पुण्यस्थल, देवायतन, गृह, जन्तुवर्जित स्थान में आत्मा में तत्परायण होकर सतत योग का अभ्यास करना चाहिए। वह योगी शिष्यों, विनायक, गुरु और मुझको नमन करके सुसमाहित होकर योगाभ्यास करें।

आसनं स्वस्तिकं बद्ध्वा षट्पदार्द्धमवापि वा।

नासिकाग्रे समां हृष्टिमीषदुन्मीलितेक्षणः॥५३॥

कृत्वाथ निर्भयः शान्तस्त्यक्त्वा मायामयं जगत्।

स्वात्मन्येव स्थितं देवं चिन्तयेत्परमेश्वरम्॥५४॥

स्वस्तिक, षट्पद या अर्द्धासन को बाँध कर नासिका के अग्रभाग में एकटक दृष्टि करे, नेत्र थोड़े खुले होने चाहिए। निर्भय और शान्त होकर तथा इस मायामय जगत् का त्याग कर अपनी आत्मा में अवस्थित देव परमेश्वर का चिन्तन करना चाहिए।

शिखाग्रे द्वादशांगुल्ये कल्पयित्वाथ पङ्कजम्।

धर्मकन्दसमुद्भूतं ज्ञानेनालं सुशोभनम्॥५५॥

ऐश्वर्याद्दलं श्रेतं परं वैराग्यकर्णिकम्।

चिन्तयेत्परमं कोशं कर्णिकायां हिरण्यमयम्॥५६॥

शिखा के अग्रभाग में द्वादश अंगुल वाले एक पङ्कज की कल्पना करे जोकि धर्मकन्द से समुद्भूत हो और ज्ञानरूपी नाल से सुशोभित हो। उसमें ऐश्वर्य के आठ दल और वैराग्यरूपी परमोत्तर कर्णिका है। उस कर्णिका में हिरण्यमय परम कोश का चिन्तन करना चाहिए।

1. स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः (यो. सू. २.५४)

2. देशबन्धश्चित्तस्य धारणा। तत्र प्रत्ययैकतानता ध्यानम्। तदेवायंमात्रनिर्भासं स्वरूपशून्यमिव समाधिः॥ (यो. सू. ३.१-३)

सर्वशक्तिमयं सद्भाद्यं प्राहुर्दिव्यमव्ययम्।
 ओङ्कारवाच्यमव्यक्तं रश्मिज्वालासमाकुलम्॥५७॥
 चिन्तयेत्त्र विमलं परं ज्योतिर्यदक्षरम्।
 तस्मिज्ज्योतिषि विन्यस्य स्वानन्दं भय भेदतः॥५८॥
 ध्यायीत कोशमध्यस्थमीशं परमकारणम्।
 तदात्मा सर्वगो भूत्वा न किञ्चिदपि चिन्तयेत्॥५९॥

वह सर्व-शक्तियों से साक्षात् परिपूर्ण है जिसको दिव्य और अव्यय कहते हैं। वह ओङ्कार से वाच्य-अव्यक्त तथा रश्मियों की ज्वाला से समाकुल है। वही पर जो अक्षर, विमल—पर ज्योति है, उसका ही चिन्तन करना चाहिए। उस ज्योति में मेरे भेद से स्वानन्द का विन्यास करके कोश के मध्य में स्थित परम कारण ईश का ध्यान करे। तदात्मा और सर्वगामी होकर अन्य कुछ भी चिन्तन न करें।

एतद्गुह्यतमं ज्ञानं ध्यानान्तरमबोध्यते।
 चिन्तयित्वा तु पूर्वोक्तं हृदये पद्यमुत्तमम्॥६०॥
 आत्मानमथ कांतारं तत्रानलसमत्विविषम्।
 मध्ये वह्निशिखाकारं पुरुषं पञ्चविंशकम्॥६१॥
 चिन्तयेत्परमात्मानं तन्मध्ये गगनं परम्।
 ओङ्कारवोदितं तत्त्वं शाश्वतं शिवमुच्यते॥६२॥
 अव्यक्तं प्रकृतौ लीनं परं ज्योतिरनुत्तमम्।
 तदन्तः परमं तत्त्वमात्माधारं निरञ्जनम्॥६३॥

यह परम गोपनीय ज्ञान है। अब ध्यानान्तर कहा जाता है। पूर्वोक्त हृदय में उत्तम पद्य का चिन्तन करके आत्मा को—अनल के तुल्य कान्ति वाले वन को मध्य में वह्नि की शिखा के आकार वाले पंचविंशक पुरुष परमात्मा का चिन्तन करे। उस मध्य में परमाकाश है। ओङ्कार से वोदित शाश्वत तत्त्व शिव कहे जाते हैं। अव्यक्त प्रकृति में लीन है जो उत्तम परम ज्योति है, उसके मध्य में आत्मा का आधार निरञ्जन परमतत्त्व विद्यमान है।

ध्यायीत तन्मयो नित्यमेकरूपं महेश्वरम्।
 विशोध्य सर्वतत्त्वानि प्रणवेनाश्रया पुनः॥६४॥
 संस्थाप्य मयि चात्मानं निर्मले परमे पदे।
 प्लावयित्वात्मनो देहं तेनैव ज्ञानधारिणा॥६५॥
 मदात्मा मन्मना भस्म गृहीत्वा त्वग्निहोत्रिकम्।
 तेनोद्भूलितसर्वाङ्गमग्निरादित्यमन्त्रतः॥६६॥

इस प्रकार तन्मय होकर नित्य ही एकरूप वाले महेश्वर का ध्यान करना चाहिए। समस्त तत्त्वों का विशेष शोधन

करके अथवा पुनः प्रणव के द्वारा निर्मल परम पद एक में अपनी आत्मा को संस्थापित करके और आत्मा के देह को उसी ज्ञान के वारि से आप्लावित करके मुझ में ही मन लगाने वाला होकर—मदात्मरूप होकर अग्निहोत्र की भस्म को ग्रहण करे। उस भस्म से अपने सब अङ्गों को अग्नि या आदित्य मन्त्र से धूलित करना चाहिए।

चिन्तयेत्स्वात्मनीशानं परं ज्योतिःस्वरूपिणाम्।
 एष पाशुपतो योगः पशुपाशविमुक्तये॥६७॥
 सर्ववेदान्तमार्गोऽयमत्याश्रयमिति श्रुतिः।
 एतत्परतरं गुह्यं मत्सायुज्यप्रदायकम्॥६८॥
 द्विजातीनां तु कथितं भक्तानां ब्रह्मचारिणाम्।
 ब्रह्मचर्यमहिंसा च क्षमा शौचं तपो दमः॥६९॥
 सन्तोषः सत्यमास्तिक्यं व्रताङ्गानि विशेषतः।
 एकेनाप्यथ हीनेन व्रतमस्य तु लुप्यते॥७०॥

पुनः अपनी आत्मा में परम ज्योतिस्वरूप ईशान का चिन्तन करे। यही जीव के बन्धन की विमुक्ति के लिये पाशुपत योग है। यह समस्त वेदान्त का मार्ग है यह अत्याश्रम (सभी अवस्थाओं में उत्तम) है, ऐसा श्रुतिवचन है। यह परतर और परम गोपनीय है यही मेरा सायुज्य प्रदान करने वाला है। इसे द्विजाति ब्रह्मचारी एवं भक्त है उनके लिये कहा गया है। ब्रह्मचर्य अहिंसा, क्षमा, शौच, दम, तप सन्तोष, सत्य, आस्तिकता—ये विशेषरूप में व्रत के अङ्ग होते हैं। इनमें एक के भी नष्ट होने से इसका व्रत लुप्त हो जाता है।

तस्मादात्मगुणोपेतो मद्द्वयं वोढुमर्हति।
 वीतरागभयक्रोधा मन्यया मामुपाश्रिताः॥७१॥
 बहवोऽनेन योगेन पूता मद्भावयोगतः।
 ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्॥७२॥

इसीलिये आत्मगुणों से युक्त मनुष्य ही मेरे व्रत का वहन करने में समर्थ है। राग-भय और क्रोध को छोड़ देने वाले मुझ में ही मन लगाने वाले मेरा आश्रय ग्रहण करके इस योग से बहुत से मेरी भावना से युक्त होकर मुझको जो भी जिस भावना से प्रसन्न होकर जिस भावना से मेरी शरण में आते हैं, मैं भी उसी को उसी भाव से भजता हूँ।

ज्ञानयोगेन मां तस्माद्यजेत परमेश्वरम्।
 अथवा भक्तियोगेन वैराग्येण परेण तु॥७३॥
 घेतसा बोधयुक्तेन पूजयेन्मां सदा शुचिः।
 सर्वकर्माणि संन्यस्य भिक्षाशी निष्परिग्रहः॥७४॥

इस लिये मुझ परमेश्वर का ज्ञानयोग से अथवा भक्तियोग से तथा परम वैराग्य से यजन करे। सदा पवित्र होकर बोधयुक्त चित्त से ही मेरा पूजन करें। अन्य समस्त कर्मों का त्याग करके निष्परिग्रह होकर भिक्षाटन से निर्वाह करे।

प्राप्नोति मम सायुज्यं गुह्यमेतन्मघोदितम्।

अद्वेष्टा सर्वभूतानां मैत्रीकरण एव च॥७५॥

निर्ममो निरहङ्कारो यो मद्भक्तः स मे प्रियः।

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः॥७६॥

वह व्यक्ति मेरे द्वारा कथित परम गोपनीय मेरे सायुज्य प्राप्त करता है। समस्त भूतों से कभी भी द्वेष न करने वाला तथा मैत्री भाव रखने वाला, ममता से हीन, अहङ्कार से रहित जो मेरा भक्त होता है वही मुझे प्रिय है। संयत आत्मा वाला और दृढ़ निश्चयी योगी निरन्तर सन्तुष्ट होता है।

मर्ष्यर्पितमनोबुद्धिर्बो मद्भक्तः स मे प्रियः।

यस्मान्नोद्विज्जे लोको लोकान्नोद्विज्जे च यः॥७७॥

जो मुझमें ही मन और बुद्धि को अर्पित कर देता है वही मेरा प्रिय भक्त है। जिससे कोई भी लोक उद्विग्न नहीं होता और जो स्वयं भी लोक से उद्वेग प्राप्त नहीं करता।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स हि मे प्रियः।

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः॥७८॥

सर्वारम्भपरित्यागी भक्तिमान्यः स मे प्रियः।

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्॥७९॥

हर्ष, अमर्ष, भय और उद्वेग से जो मुक्त होता है वही मेरा प्रिय भक्त है। जो किसी भी पदार्थ या व्यक्ति की अपेक्षा न करे, पवित्र, दक्ष, उदासीन और समस्त व्यथाओं से दूर रहता है एवं सब तरह के आरम्भों का त्याग करने वाला होता है और मेरी भक्ति से युक्त हो वही मेरा प्रिय हुआ करता है। जिसके लिए अपनी निन्दा और स्तुति दोनों ही समान हों, मौन व्रत रखने वाला हो, तथा जो कुछ भी प्राप्त हो उसी से सन्तोष करने वाला हो वही मेरा प्रिय भक्त है।

अनिकेतः स्थिरमतिर्मद्भक्तो मामुपैष्यति।

सर्वकर्माण्यपि सदा कुर्वाणो मत्परायणः॥८०॥

मत्प्रसादादवाप्नोति श्लाघतं परमं पदम्।

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः॥८१॥

निराशीर्निर्ममो भूत्वा मामेकं शरणं व्रजेत्।

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः॥८२॥

अनिकेत (स्वगृहासक्ति से रहित), स्थिरमति से युक्त जो मेरा भक्त है वही मुझे प्राप्त करेगा। सभी कर्मों को भी करता

हुआ जो मुझ में ही परायण रहता है और निराशी-निर्मम होकर एक मेरी ही शरण में आता है। सब कर्मों के फलों में आसक्ति को छोड़कर नित्य ही तृप्त रहता है तथा चित्त से सब कर्मों को मुझको ही समर्पित करके मुझ में ही तत्पर रहता है, वह मेरी कृपा से परम शाश्वत पद को प्राप्त कर लेता है।

कर्मण्यपि प्रवृत्तोऽपि कर्मणा तेन बुध्यते।

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः॥८३॥

शारीरं केवलं कर्म कुर्वन्नाप्नोति तत्पदम्।

यदृच्छालाभतृप्तस्य हृन्दातीतस्य चैव हि॥८४॥

कर्म में प्रवृत्त रहता हुआ भी उस कर्म से बोध युक्त रहता है और निराशी-चित्त और आत्मा को संयत रखने वाला समस्त परिग्रह का त्याग करने वाला, मेरा भक्त होता है। यदृच्छा लाभ से तृप्त होने वाला, हृन्नों से परे अर्थात् सुख-दुःखादि में समभाव रखने वाला केवल शरीर-सम्बन्धी कर्म करता हुआ भी मेरा स्थान प्राप्त करता है।

कुर्वतो मत्प्रसादात् कर्म संसारनाशनम्।

मन्मना मन्त्रमस्कारो मन्त्राब्जी मत्परायणः॥८५॥

मामुपास्यति योगीशो ज्ञात्वा मां परमेश्वरम्।

मामेवाहुः परं ज्योतिर्वोष्यन्तः परस्परम्॥८६॥

कथयन्त्यश्च मां नित्यं मम सायुज्यमामुपुः।

वह केवल मेरी प्रसन्नता के लिये ही संसार के नाश के हेतु कर्मों को करता हुआ— मुझ में ही परायण होकर, मुझे ही नमन करता हुआ और मेरा ही यजन करता हुआ योगीश्वर मुझे परमेश्वर जानकर मेरी ही उपासना करता है। वे सब मुझे ही परम ज्योति कहते हैं और परस्पर मेरा ही बोध कराते हैं। जो सदा मेरे बारे में ही कहते हैं, वे मेरे सायुज्य को प्राप्त करते हैं।

एवं नित्याभियुक्तानां मायेयं कर्म सात्वगम्॥८७॥

नाशयामि तपः कृत्स्नं ज्ञानदीपेन भास्वता।

इस प्रकार जो मुझ में ही नित्य संयुक्त और मेरे कर्मों में निरन्तर संलग्न होते हैं, उन पर यह मेरी माया कुछ भी प्रभाव नहीं करती है। मैं भासमान ज्ञानदीप के द्वारा समस्त अज्ञानरूप अंधकार को नष्ट कर देता हूँ।

मद्बुद्धयो मां सततं पूजयन्तीह ये जनाः॥८८॥

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।

ये चान्ये भोगकर्माणां यजन्ते ह्यन्यदेवताः॥८९॥

तेषां तदन्तं विज्ञेयं देवतानुगतं फलम्।
 ये चान्ये देवताभक्ताः पूजयन्तीह देवताः॥१०॥
 मद्भावनासमायुक्ता मुच्यन्ते तेऽपि मानवाः।
 तस्माद्भिन्धुरानन्यास्त्यक्त्वा देवानशेषतः॥११॥
 मामेव संश्रयेदीशं स याति परमं पदम्।

मेरे ही अन्दर बुद्धि रखने वाले जो मनुष्य यहाँ पर निरन्तर मेरी पूजा किया करते हैं उन नित्य अभियुक्त मेरे भक्तों के योगक्षेम (जीवन-निर्वाह) को मैं वहन करता हूँ। अन्य जो भोग के कर्मों में प्रयोजन रखते हैं अर्थात् इच्छित भोगों के लिए अन्य देवों का यजन किया करते हैं, उनका वैसा ही अन्त समझना चाहिए। उनको उसी देवता के ही अनुरूप फल मिलता है। परन्तु जो लोग अन्य देवों के भक्त होते हैं और यहाँ पर देवताओं का पूजन किया करते हैं किन्तु मेरी भावना से समायुक्त होते हैं तो वे मनुष्य भी मुक्त हो जाया करते हैं। इसीलिये विनश्वर अन्य देवों का सदा त्याग करके जो मेरा ही आश्रय ग्रहण करता है, वह परम पद को पा लेता है।

त्यक्त्वा पुत्रादिषु स्नेह निःशोको निष्परिग्रहः॥१२॥
 यजेद्यामरणात्लिङ्गं विरक्तः परमेश्वरम्।
 येऽर्चयन्ति सदा लिङ्गं त्यक्त्वा भोगानशेषतः॥१३॥
 एकेन जन्मना तेषां ददामि परमं पदम्।
 परात्मनः सदा लिङ्गं केवलं रजतप्रभम्॥१४॥
 ज्ञानात्मकं सर्वगतं योगिनां हृदि संस्थितम्।
 ये चान्ये नियता भक्ता भावयित्वा विद्यानतः॥१५॥
 यत्र क्वचन तल्लिंगमर्चयन्ति महेश्वरम्।
 जले वा वह्निमध्ये वा व्योम्नि सूर्योऽप्यव्यायतः॥१६॥
 रत्नादी भावयित्वेशमर्चयेत्लिंगमेश्वरम्।
 सर्वलिङ्गमयं ह्येतत्सर्वं लिङ्गे प्रतिष्ठितम्॥१७॥
 तस्मात्लिंगेऽर्चयेदीशं यत्र क्वचन शश्वतम्।
 अग्नौ क्रियावतामप्सु व्योम्नि सूर्य मनीषिणाम्॥१८॥

अपने पुत्रादि में स्नेह को त्याग कर शोक से रहित होकर, परिग्रहशून्य होकर मरणपर्यन्त परम विरक्त हो परमेश्वर के लिङ्ग का यजन करे। जो सदा समस्त भोगों का परित्याग करके मेरे लिङ्ग की पूजा किया करते हैं उनको मैं एक ही जन्म में परम पद प्रदान करता हूँ। उस परमात्मा का लिङ्ग सदा रजत की प्रभावाला है। यह ज्ञानस्वरूप होने से, सर्वव्यापक और योगियों के हृदय में समवस्थित है। जो अन्य नियत भक्त विधिपूर्वक भावना करके महेश्वर के उस

लिङ्ग का जहाँ-कहाँ भी यजन किया करते हैं। जल में, अग्नि के मध्य, वायु, व्योम-सूर्य में तथा अन्य भी किसी में रत्नादि में ईश्वरीय लिङ्ग की भावना करके उसका अर्चन करना चाहिए। यह सब कुछ लिङ्गमय ही है अर्थात् यह सब लिङ्ग में ही प्रतिष्ठित है। इसलिये ईश अर्चन लिङ्ग में ही करना चाहिए। जहाँ कहीं भी हो यह शश्वत है। यह (यज्ञादि) क्रिया सम्पादन करने वालों के लिए अग्नि में और मनीषियों के लिए जल, व्योम और सूर्य में विद्यमान है।

काष्ठादिष्वेव मूर्खाणां हृदि लिङ्गानु योगिनाम्।
 यद्यनुत्पन्नविज्ञानो विरक्तः प्रीतिसंयुतः॥१९॥
 यावज्जीवं जपेद्युक्तः प्रणवं ब्रह्मणो यपुः।
 अथा शतश्लोचं जपेदामरणादिद्वजः॥२००॥

मूर्खों का लिङ्ग काष्ठा (दिरा) आदि में होता है और योगियों का लिङ्ग हृदय में रहता है। यदि विज्ञान के उत्पन्न न होने पर भी विरक्त हुआ प्रीति से संयुक्त है, तो उस द्विज को जीवनपर्यन्त परमात्मा के शरीररूप प्रणव (ॐ) का जप करना चाहिए अथवा मरणपर्यन्त शतरुद्रीय (वेद) का जप करना चाहिए।

एकाकी यतचित्तात्मा स याति परमं पदम्।
 वसेद्यामरणाद्विप्रा वाराणस्यां समाहितः॥२०१॥
 सोऽपीश्वरप्रसादेन याति तत्परमम्पदम्।
 तत्रोत्क्रमणकाले हि सर्वेषामेव देहिनाम्॥२०२॥
 ददाति परमं ज्ञानं येन मुच्येत वयनात्।

जो एकाकी, संयत-चित्तात्मा है, वही परम धाम को प्राप्त होता है। हे विप्रो! मरणपर्यन्त वाराणसी में समाहित होकर वास करता है, वह भी ईश्वर के प्रसाद से परम पद को प्राप्त करता है। क्योंकि वहाँ पर उत्क्रमण (मृत्यु) के समय समस्त देहधारियों को वे श्रेष्ठ ज्ञान प्रदान करते हैं जिसके द्वारा वह (संसाररूप) बन्धन से मुक्त हो जाता है।

वर्णाश्रमविधिं कृत्स्नं कुर्वाणो मत्परायणः॥२०३॥
 तेनैव जन्मना ज्ञानं लब्ध्वा याति शिवं पदम्।
 येऽपि तत्र वसन्तीह नीचा वै पापयोनयः॥२०४॥
 सर्वे नरानि संसारपीश्वरानुब्रह्माद् द्विजाः।
 किन्तु विघ्ना भविष्यन्ति पापोपहतचेतसाम्॥२०५॥

वर्णाश्रम धर्म का शास्त्रविहित सम्पादन करते हुए जो मुझमें ही परायण (एकाग्रचित्त) रहता है, वह उसी जन्म से ज्ञान प्राप्त करके शिवपद को प्राप्त कर लेता है। जो भी नीच

तथा पाप योनि वाले लोग वहाँ पर निवास करते हैं, हे द्विजगण! वे सभी ईश्वर के अनुग्रह से इस संसार को तर जाते हैं किन्तु जो पापों से उपहत चित्त वाले (नीच) हैं, उनके लिए विघ्नकारक होंगे।

धर्मान्समाश्रयेत्तस्मान्मुक्तये सततं द्विजाः।

एतद्ग्रहस्य वेदानां न देवं बस्य कस्यचित्॥ १०६॥

धार्मिकायैव दातव्यं भक्त्याय ब्रह्मचारिणे।

हे द्विजगण! इसलिये मुक्ति के लिये निरन्तर धर्मों का समाश्रय करना चाहिए। यह वेदों का परम रहस्य है। इसे जिस किसी को नहीं देना चाहिए। जो धार्मिक हो, भक्त हो और ब्रह्मचारी हो, उसी को यह विज्ञान देना चाहिए।

व्यास उवाच

इत्येतदुक्त्वा भगवान् श्मश्रुतो योगमुत्तमम्॥ १०७॥

व्याजहार समासीनं नारायणमनामयम्।

पर्यैतद्भाषितं ज्ञानं हितार्थं ब्रह्मवादिनाम्॥ १०८॥

दातव्यं ज्ञानचित्तेभ्यः शिष्येभ्यो भवता शिवम्।

उक्तैवमर्थं योगीन्द्रान्ब्रवीद्भगवान्जः॥ १०९॥

व्यासजी बोले— इतना कहकर सर्वोत्तम आत्मयोग अथवा रहस्य ज्ञान का उपदेश शाश्वत भगवान् शंकर ने अपने पास आसीन सनातन नारायण को कहा था। वही यह ज्ञान ब्रह्मवादियों के हित-सम्पादन के लिये मैंने कहा है। यह शिवस्वरूप कल्याणकारी ज्ञान ज्ञानचित्त वाले शिष्यों को भी देने योग्य है। इतना कह कर भगवान् अज योगीन्द्रों से बोले।

हिताय सर्वभक्तानां द्विजातीनां द्विजोत्तमाः।

भवन्तोऽपि हि मज्जानं शिष्याणां विधिपूर्वकम्॥ ११०॥

उपदेश्यन्ति भक्तानां सर्वेषां वचनान्यम।

अयं नारायणो योऽसावीश्वरो नात्र संशयः॥ १११॥

नान्तरं ये प्रपश्यन्ति तेषां देयमिदं परम्।

ममैषा परमां मूर्तिर्नारायणसमाह्वया॥ ११२॥

हे उत्तम ब्राह्मणो! समस्त द्विजातियों (ब्राह्मण, क्षत्रिय, वैश्य) के भक्तों के हित के लिये आप लोग मेरे इस ज्ञान को मेरे वचन से विधिपूर्वक शिष्यों को और सब भक्तों को प्रदान करेंगे। यह नारायण साक्षात् ईश्वर हैं— इसमें जरा भी संशय नहीं है। जो इनमें कोई अन्तर नहीं देखते हैं, उनको ही यह ज्ञान देना चाहिए। यह नारायण नाम वाली मेरी ही अन्य परमा मूर्ति है।

सर्वभूतात्मभूतस्था शान्ता चक्षुरसंस्थिता।

येऽन्यथा मां प्रपश्यन्ति लोके भेददृशो जनाः॥ ११३॥

न ते मुक्तिं प्रपश्यन्ति जायन्ते च पुनः पुनः।

ये त्वेन विष्णुमव्यक्तं माञ्च देवं महेश्वरम्॥ ११४॥

एकीभावेन पश्यन्ति न तेषां पुनरुद्वेगः।

तस्मादनादिनिधनं विष्णुमात्मानमव्ययम्॥ ११५॥

मामेव सम्प्रपश्यध्वं पूजयध्वं तथैव च।

यह मूर्ति समस्त भूतों की आत्मा में शान्त और अक्षर-अविनाशीरूप से संस्थित है, फिर भी जो इस लोक में भेददृष्टि वाले होकर अन्यथा देखते हैं, अर्थात् हम दोनों के स्वरूप को भिन्न-भिन्न मानते हैं, वे कभी भी मुक्ति का दर्शन नहीं करते हैं और बारम्बार इस संसार में जन्म लिया करते हैं। जो अव्यक्त इन विष्णुदेव को और महेश्वरदेव मुझको एकीभाव से ही देखते हैं, उनका संसार में पुनर्जन्म नहीं होता। इसीलिये अनादि निधन-अव्ययात्मा भगवान् विष्णुस्वरूप मुझको ही भलीभाँति देखो और उसी भावना से पूजन करो।

येऽन्यथा सम्प्रपश्यन्ति मत्त्वं देवतान्तरम्॥ ११६॥

ये यान्ति नरकान् घोरान्नाहं तेषु व्यवस्थितः।

मूर्खं वा पण्डितं वापि ब्राह्मणं वा मदस्रयम्॥ ११७॥

मोक्षयामि श्रपाकं वा न नारायणनिन्दकम्।

जो लोग मुझे अन्य देवता मानकर अन्य प्रकार से ही देखा करते हैं, वे परम घोर नरकों को प्राप्त करते हैं। उनमें मैं स्थित नहीं रहता हूँ। मेरा आश्रय ग्रहण करने वाला मूर्ख हो अथवा पण्डित या ब्राह्मण अथवा नारायण की निन्दा न करने वाला चण्डाल भी हो, तो उसे मैं मुक्त कर देता हूँ।

तस्मादेव महायोगी मद्भक्तैः पुरुषोत्तमः॥ ११८॥

अर्चनीयो नमस्कार्यो मत्प्रीतिजननाय वै।

एवमुक्त्वा वासुदेवमालिङ्ग्य स पिनाकशूक्॥ ११९॥

अन्तर्हितोऽभवत्तेषां सर्वेषामेव पश्यताम्।

इसीलिये यह महायोगी पुरुषोत्तम प्रभु मेरे भक्तों के द्वारा अर्चना करने के योग्य हैं। इनका अर्चन करना चाहिए— और मेरी ही प्रीति को उत्पन्न करने के लिये इनको प्रणाम करना चाहिए। इतना कहकर उन पिनाकधारी प्रभु शिव ने भगवान् वासुदेव का आलिङ्गन किया और वे भगवान् महेश्वर उन सबके देखते हुए अन्तर्धान हो गये।

नारायणोऽपि भगवांस्तापसं वेषमुत्तमम्॥ १२०॥

जग्राह योगिनः सर्वास्त्यक्त्वा वै परमं वपुः।

ज्ञातं भवद्विरमलं प्रसादात्परमेष्ठिनः॥ १२१॥

साक्षाद्देवमहेशस्य ज्ञानं संसारनाशनम्।

गच्छध्वं विज्वराः सर्वे विज्ञानं परमेष्ठिनः॥ १२२॥

भगवान् नारायण ने भी योगियों के परम शरीर को त्यागकर उत्तम तापस का वेष ग्रहण कर लिया और उनसे कहा— आप सब लोगों ने परमेष्ठी—परमात्मा महेश्वर के प्रसाद से निर्मल ज्ञान प्राप्त कर लिया है। साक्षात् देव महेश का यह ज्ञान संसार का नाश करने वाला है। इसलिये सब संताप रहित होकर परमेष्ठी के इस विज्ञान को ग्रहण करो।

प्रवर्तपथं शिष्येभ्यो धार्मिकेभ्यो मुनीश्वराः।

इदं भक्ताय ज्ञानाय धार्मिकायाहिताग्नये॥ १२३॥

विज्ञानमैश्वरं देयं ब्राह्मणाय विशेषतः।

एवमुक्त्वा स विश्वात्मा योगिनां योगवित्तमः॥ १२४॥

नारायणो महायोगी जगामादर्शनं स्वयम्।

हे मुनीश्वरो! यह ऐश्वरीय विज्ञान शिष्य, भक्त, ज्ञान, धार्मिक, आहिताग्नि और विशेषरूप से ब्राह्मण को ही देना चाहिए। इतना कह कर योगियों के उत्तम योग के ज्ञाता विश्वात्मा महायोगी नारायण स्वयं भी अदर्शन को प्राप्त हो गये।

ऋषयस्तेऽपि देवेशं नमस्कृत्य महेश्वरम्॥ १२५॥

नारायणञ्च भूतादिं स्वानि स्थानानि लेभिरे।

सनत्कुमारो भगवान् संवर्ताय महामुनिः॥ १२६॥

दत्तवानैश्वरं ज्ञानं सोऽपि सत्यत्वमायचौ।

उन समस्त ऋषि भी देवेश महेश्वर को और प्राणियों के आदिस्वरूप नारायण को नमस्कार करके अपने-अपने स्थानों को चले गये थे। महामुनि भगवान् सनत्कुमार ने अपने शिष्य सम्बन्ध के लिये यह ईश्वरीय ज्ञान प्रदान किया था, उसने भी अपने शिष्य सत्यव्रत को दिया था।

सनन्दनोऽपि योगीन्द्रः पुलहाय महर्षवे॥ १२७॥

प्रददौ गौतमायश्च पुलहोऽपि प्रजापतिः।

अङ्गिरा वेदविदुषे भारद्वाजाय दत्तवान्॥ १२८॥

योगीन्द्र सनन्दन ने भी महर्षि पुलह के लिये यह ज्ञान प्रदान किया था। पुलह प्रजापति ने भी गौतम को दिया था। फिर अङ्गिरा ने वेदों के महान् विद्वान् भरद्वाज को प्रदान किया था।

जैगीषव्याय कपिलस्तथा पञ्चशिखाय च।

पराशरोऽपि सनकात्पिता मे सर्वतत्त्वदृक्॥ १२९॥

लेभे तत्परमं ज्ञानं तस्माद्वाल्मीकिरात्मवान्।

ममोवाच पुरा देवः सतीदेहमवाङ्मजः॥ १३०॥

वामदेवो महायोगी रुद्रः कालपिनाकयुक्।

नारायणोऽपि भगवान्देवकीतनयो हरिः॥ १३१॥

अर्जुनाय स्वयं साक्षाद्देवानिदमुत्तमम्।

यदाहं लब्धवान्द्राह्यामदेवादानुत्तमम्॥ १३२॥

विशेषाद् गिरिशे भक्तिस्तस्मादारम्भ मेऽभवत्।

शरण्यं गिरिशं रुद्रं प्रपन्नोऽहं विशेषतः॥ १३३॥

कपिल ने जैगीषव्य तथा पञ्चशिख को दिया था। सभी तत्त्वों के द्रष्टा मेरे पिता पराशर मुनि ने इसे सनक से प्राप्त किया था। उनसे उस परम ज्ञान को वाल्मीकि ने प्राप्त किया था। पहले सती के देह से उत्पन्न महायोगी वामदेव ने मुझे (व्यास को) कहा था। वे वामदेव महायोगी कालपिनाक को धारण करने वाले रुद्र हैं और नारायण भगवान् भी देवकी के पुत्र हरि हैं। उन्होंने साक्षात् स्वयं इस उत्तम योग को अर्जुन के लिये दिया था। जब मैंने यह उत्तम ज्ञान वामदेव रुद्र से प्राप्त किया था, तभी से विशेषरूप से गिरिश में मेरी भक्ति आरम्भ हुई थी। मैं विशेषरूप से शरण्य, गिरीश रुद्रदेव की शरण में हूँ।

भूतेशं गिरीशं स्थाणुं देवदेवं त्रिशूलिनम्।

भवन्नोऽपि हि तं देवं शम्भुं गोवृषवाहनम्॥ १३४॥

प्रपद्यन्तां सपत्नीकाः सपुत्राः शरणं शिवम्।

वर्तध्वं तत्रसादेन कर्मयोगेन शंकरम्॥ १३५॥

आप सब भी उन भूतेश, स्थाणु, देवदेव, त्रिशूली, गोवृषवाहन वाले शिव की शरण में सपत्नीक एवं पुत्रों सहित प्राप्त हों और उनके प्रसाद से कर्मयोग द्वारा उन शंकर को सेवा में तत्पर हों।

पूजयध्वं महादेवं गोपतिं व्यालभूषणम्।

एवमुक्ते पुनस्ते तु शौनकाद्या महेश्वरम्॥ १३६॥

प्रणेमुः शश्वत्तं स्थाणुं व्यासं सत्यवतीसुतम्।

अशुवन् हृष्टमनसः कृष्णद्वैपायनं प्रभुम्॥ १३७॥

उस सर्पमाला के आभूषण वाले, गोपति, महादेव की पूजा करो। ऐसा कहने पर पुनः शौनकादि ऋषियों ने उस नित्य, स्थाणु, महेश्वर को प्रणाम किया और वे प्रसन्न होकर सत्यवतीपुत्र कृष्णद्वैपायन प्रभु व्यासजी से बोले।

साक्षादेवं हृषीकेशं शिवं लोकमहेश्वरम्।
भवत्प्रसादादचला शरण्ये गोवृषध्वजे॥ १३८॥
इदानीं जायते भक्तिर्या देवैरपि दुर्लभा।
कथयस्व मुनिश्रेष्ठ कर्मयोगमनुत्तमम्॥ १३९॥
येनासौ भगवानीशः समाराध्यो मुमुक्षुभिः।
त्वत्सन्निधावेव सूतः शृणोतु भगवद्भवः॥ १४०॥

वे शिव साक्षात् देव, हृषीकेश और लोकों के महान् ईश्वर हैं। आप के ही प्रसाद से उन शरण्य, गोवृषध्वज में हमारी अचल भक्ति उत्पन्न हुई है, जो देवताओं द्वारा भी दुर्लभ है। हे मुनिश्रेष्ठ! अत्युत्तम कर्मयोग के विषय में कहें, जिसके द्वारा मुमुक्षुओं द्वारा भगवान् ईश आराधन-योग्य हैं। आपके सान्निध्य में ये सूतजी भी इन भगवद्भवनों को सुनें।

तद्ब्रवाच्छिललोकानां रक्षणं धर्मसंग्रहम्।
यदुक्तं देवदेवेन विष्णुना कूर्मरूपिणा॥ १४१॥
पृष्टेन मुनिभिः सर्वं शक्रेणाभूतमन्येन।

उसी प्रकार समस्त लोकों के रक्षणस्वरूप धर्मसंग्रह को भी कहें, जिसे इन्द्र के द्वारा अमृतमंथन के समय मुनियों के द्वारा पूछे जाने पर कूर्मरूपधारी देवदेव विष्णु ने कहा था।

श्रुत्वा सत्यवतीसुनुः कर्मयोगं सनातनम्॥ १४२॥
मुनीनां भाषितं कृत्स्नं प्रोवाच सुसमाहितः।
य इमं पठते नित्यं संवादं कृत्तिवाससः॥ १४३॥
सनत्कुमारप्रमुखैः सर्वपापैः प्रमुच्यते।
श्रावयेद्वा द्विजान् शृद्धान् ब्रह्मचर्यपरायणान्॥ १४४॥

सत्यवती पुत्र (व्यास) ने यह सब सुनकर मुनियों द्वारा कथित उस सनातन कर्मयोग को संपूर्णरूप से समाहित चित्त होकर कहा। कृत्तिवास के इस संवाद का जो नित्य पाठ करता है अथवा जो ब्रह्मचर्यपरायण पवित्र ब्राह्मणों को सुनाता है, वह भी उन सनत्कुमार आदि मुनियों सहित समस्त पापों से मुक्त हो जाता है।

यो वा विचारयेदर्थं स याति परमां गतिम्।
यश्चैतच्छृणुयात्त्रित्यं धक्तियुक्तो दुर्बलतः॥ १४५॥
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते।
तस्मात्सर्वप्रयत्नेन पठितव्यो मनीषिभिः॥ १४६॥
श्रोतव्यं श्रानुमन्तव्यो विशेषाद्ब्राह्मणैः सदा॥ १४७॥

अथवा जो इसके अर्थ का भलीभाँति विचार करता है, वह परम गति को प्राप्त होता है। जो दुर्बलतः भक्तियुक्त होकर इसका नित्य श्रवण करता है, वह समस्त पापों से मुक्त होकर ब्रह्मलोक में पूजित होता है। अतः मनोषियों को

सब प्रकार से प्रयत्नपूर्वक इसका पाठ करना चाहिए और विशेषरूप से ब्राह्मणों को सदा इसे सुनना और मनन करना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ईश्वरगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे अष्टाध्यायसंवादे एकादशोऽध्यायः॥ ११॥

द्वादशोऽध्यायः

(व्यासगीता)

व्यास उवाच

शृणुष्वप्रथमः सर्वे शक्यमाणं सनातनम्।
कर्मयोगं ब्राह्मणानामात्यन्तिकफलप्रदम्॥ १॥
आम्नायसिद्धमखिलं ब्राह्मणानां प्रदर्शितम्।
ऋषीणां शृण्वतां पूर्वं मनुराह प्रजापतिः॥ २॥

व्यास जी ने कहा— मैं ब्राह्मणों के आत्यन्तिक फल को प्रदान करने वाले सनातन कर्मयोग को कहता हूँ जिसे आप सब ऋषिगण श्रवण करें। यह वेदों द्वारा सम्पूर्णरूप से सिद्ध है और ब्राह्मणों द्वारा ही प्रदर्शित किया है। इसे श्रवणकर्ता ऋषियों के समक्ष पहले प्रजापति मनु ने कहा था।

सर्वपापहरं पुण्यमृषिसङ्घैर्निषेवितम्।
समाहितस्थियो यूयं शृणुष्वं गदतो मम॥ ३॥
कृतोपनयनो वेदानधीवीत द्विजोत्तमः।
गर्भाष्टमेऽष्टमे वाद्ये स्वसूत्रोक्तविधानतः॥ ४॥

यह समस्त पापों को हरने वाला, परम पुण्यमय और ऋषि समुदायों के द्वारा निषेवित है। मैं इसे कहता हूँ, इसलिए समाहितवृद्धि होकर आप सब इसका श्रवण करें। हे द्विजोत्तमो! गर्भ से आठवें वर्ष में अथवा जन्म से आठवें वर्ष में अपने (गृह्य)सूत्रोक्त विधि के अनुसार ही उपनयन संस्कार सम्पन्न होकर वेदों का अध्ययन करना चाहिए।

दण्डो च मेखला सूत्री कृष्णाजिन्धरो मुनिः।
भिक्षाचारी ब्रह्मचारी स्वश्रमे निवसन् सुखम्॥ ५॥
कार्पासमुपवीतार्थं निर्मितं ब्रह्मणा पुरा।
ब्राह्मणानां त्रिवृत्सूत्रं कौशं वा वस्त्रमेव वा॥ ६॥

दण्डधारी, मेखला पहनने वाला, सूत्र (यज्ञोपवीत) को कृष्णमृग्वर्म को धारण करने वाला मुनि ब्रह्मचारी होकर भिक्षाचरण करे और अपने आश्रम में सुख पूर्वक निवास करे। पहले ब्रह्मा ने यज्ञोपवीत के लिये कपास का निर्माण

किया था। ब्राह्मणों का सूत्र तीन आवृत्ति हो, वह कुश का बना हो अथवा वस्त्र ही हो।

सदोऽप्यवीतो घैव स्यात्सदा बद्धशिखो द्विजः।

अन्यथा यत्कृतं कर्म तद्भवत्ययथाकृतम्॥७॥

ब्राह्मचारी को सदा उपवीत (जनोंई) धारी ही होना चाहिए और सर्वदा उसकी शिखा भी बँधी हुई रहनी चाहिए। इसके अभाव में जो भी वह कर्म करता है, वह सब अयथाकृत अर्थात् निष्फल ही होता है।

वसेदविकृतं वासः कार्पासं वा कषायकम्।

तदेव परिधानीयं शुक्लपच्छिद्रमुत्तमम्॥८॥

सूती या रेशमी वस्त्र अविकृतरूप अर्थात् बिना कटा हुआ उत्तम कोटि का, छिद्र रहित और स्वच्छ ही धारण करना चाहिए।

उत्तरन्तु समाख्यातं वासः कृष्णाजिनं शुभम्।

अभावे दिव्यमजिनं रौरवं वा क्विधीयते॥९॥

ब्राह्मणों के लिए कृष्णवर्ण का मृगचर्म उत्तम उत्तरीय माना गया है। उसके अभाव में उत्कृष्ट कोटि के रुग्मृगचर्म के उत्तरीय का भी विधान है।

उद्धृत्य दक्षिणं बाहुं सव्ये बाहौ समर्पितम्।

उपवीतं भवेन्नित्यं निवीतं कण्ठसञ्जने॥१०॥

सव्यं बाहुं समुद्धृत्य दक्षिणे तु वृत्तं द्विजाः।

प्राचीनावीतमित्युक्तं पैत्रे कर्मणि योजयेत्॥११॥

दाहिना हाथ ऊपर उठाकर वाम बाहुभाग (कन्धे) पर समर्पित 'उपवीत' होता है। नित्य कण्ठहार के रूप में धारण सूत्र 'निवीत' होता है। हे द्विजगण! वाम बाहु को समुद्धृत करके दक्षिण बाहु में धारण किया गया 'प्राचीनावीत' नाम से कहा गया है जिसे पैत्र्य कर्म में ही धारण करना चाहिए।

अग्न्यागारे गवां गोष्ठे होमे जप्ये तथैव च।

स्वाध्याये भोजने नित्यं ब्राह्मणानाञ्च सन्निधौ॥१२॥

उपासने गुरुणाञ्च सन्ययोः साधुसंगमे।

उपवीती भवेन्नित्यं विधिरेव सनातनः॥१३॥

अग्निशाला, गौशाला, हवन, जप, स्वाध्याय, भोजन, ब्राह्मणों के सान्निध्य, गुरुओं की उपासना और सन्ध्या के समय तथा साधुओं के सान्निध्य में सदा यज्ञोपवीत धारण करने वाला होना चाहिए। यही सनातन विधि है।

मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्वा विप्रस्य मेखला।

कुशेन निर्मिता विप्रा ऋषिदैकेन वा त्रिभिः॥१४॥

प्रत्येक ब्राह्मण को मूँज से बनी हुई, त्रिगुणित, सम और चिकनी मेखला बनानी चाहिए। मूँज के न रहने पर कुश की एक या तीन गाँठें वाली मेखला बनानी चाहिए।

धारयेद्द्वैत्वपालाशो दण्डी केशानाकौ द्विजः।

यज्ञार्हं वृक्षजं वायु सौम्यमद्रणमेव च॥१५॥

ब्राह्मण केश के अग्रभाग तक लम्बा, सुन्दर तथा छेद रहित बेल या पलाश अथवा यज्ञ में प्रयुक्त होने वाले किसी भी वृक्ष का दण्ड धारण कर सकता है।

सायं प्रातर्द्विजः संख्यामुपासीत समाहितः।

कामात्सोभाद्भयान्मोहात्त्यक्तवैनां पतितो भवेत्॥१६॥

ब्राह्मण को प्रतिदिन एकाग्रचित्त होकर प्रातः और सांध्य वन्दन करना चाहिए। काम, लोभ, भय तथा मोहवशा सन्ध्या वन्दन न करने से वह पतित होता है।

अग्निकार्यं ततः कुर्यात्सावभ्रातर्यथाविधिः।

स्नात्वा सन्तर्पयेद्देवानृषीन् पितृगणांस्तथा॥१७॥

प्रातः तथा सन्ध्या के समय यथाविधि अग्निहोत्र करना चाहिए। (प्रातःकाल) स्नान के अनन्तर देवता, ऋषि और पितरों का तर्पण करना चाहिए।

देवताध्यर्चनं कुर्यात्पुण्यैः पत्रेण चाम्बुना।

अभिवादनशीलः स्यान्नित्यं वृद्धेषु धर्मतः॥१८॥

असावहं धो नामेति सम्यक् प्रणतिपूर्वकम्।

आयुरारोग्यसात्रिणं द्रव्यादिपरिवर्जितम्॥१९॥

इसके बाद पत्र, पुष्प और जल से देवताओं की पूजा करें। धर्म के अनुसार नित्य गुरुजनों को प्रणाम करना चाहिए। द्रव्यादि को छोड़कर केवल आयु और आरोग्य को कामना के साथ भलीभाँति प्रणाम करते हुए कहे— 'मैं अमुक नाम वाला ब्राह्मण (आपको प्रणाम करता हूँ)।

आयुष्मान् भव सौम्येति वाच्यो विप्रोऽभिवादाने।

अकाराद्यास्य नाम्नोऽने वाच्यः पूर्वाक्षरप्लुतः॥२०॥

अभिवादन करने पर उस ब्राह्मण को 'हे सौम्य! आयुष्मान् भव अर्थात् दीर्घायु हो— ऐसा वाक्य प्रणाम करने वाले ब्राह्मण को कहना चाहिए। उसके नाम के अन्त में स्थित अकारादि स्वर वर्ण का अन्यथा अन्तिम वर्ण के ठीक पहले स्थित स्वर वर्ण का संक्षेप में उच्चारण करना चाहिए।

न कुर्यादोऽभिवादस्य द्विजः प्रत्यभिवादनम्।

नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः॥२१॥

जो द्विज अभिवादन करने वाले का प्रत्यभिवादन नहीं करता है, ऐसा द्विज विद्वान् के द्वारा कभी भी अभिवादन योग्य नहीं होता; क्योंकि वह शूद्र के समान ही है।

विन्यस्तषाणिना कार्यमुपसंग्रहणं गुरोः।

सव्येन सव्यः स्मष्टव्यो दक्षिणेन तु दक्षिणः॥२२॥

लौकिकं वैदिकञ्चापि तवाद्यात्मिकमेव वा।

आददीत यतो ज्ञानं तं पूर्वमभिवादयेत्॥२३॥

हाथों को चरणों में विन्यस्त करके ही गुरु का उपस्पर्शन करना चाहिए। वाम कर से वाम चरण का और दक्षिण कर से दक्षिण चरण का स्पर्श करें। लौकिक तथा वैदिक एवं आध्यात्मिक ज्ञान जिससे भी ग्रहण करे, उसका सर्वप्रथम अभिवादन करे।

नोदकं धारयेद्वैश्यं पुष्याणि समिधं तवा।

एवंविधानि चान्यानि च देवाद्येषु कर्मसु॥२४॥

शाहणं कुशलं पृच्छेत्क्षत्रवन्धुमनामयम्।

वैश्यं क्षेमं सप्तागत्य शूद्रमारोग्यमेव च॥२५॥

देवादि कर्मों में (बासी) जल, भिक्षा, पुष्प, समिधा तथा इस प्रकार के अन्य बासी पदार्थों को ग्रहण नहीं करना चाहिए (अपितु ताजे द्रव्य ही लेने चाहिए)। (रास्ते में मिलने पर) ब्राह्मण से कुशल पूछना चाहिए। क्षत्रिय बन्धु से अनामय, वैश्य से क्षेम-कुशल और शूद्र से मिलने पर भी आरोग्य पूछना चाहिए।

उपाध्यायः पिता ज्येष्ठो भ्राता चैव महीपतिः।

मातुलः श्वशुरश्चैव मातामहपितामहौ॥२६॥

वर्णज्येष्ठः पितृव्यश्च सर्वे ते गुरवः स्मृताः।

माता मातामही गुर्वी पितुर्मातुश्च सोदराः॥२७॥

श्वश्रुः पितामही ज्येष्ठा भ्रातृजाया गुरुस्त्रियः।

इत्युक्तो गुरुवर्गोऽयं मातृतः पितृतस्तथा॥२८॥

उपाध्याय, पिता, ज्येष्ठ भ्राता, राजा, मामा, श्वशुर, मातामह, पितामह वर्ण में ज्येष्ठ और पितृव्य— ये सभी गुरुजन कहे गये हैं। माता, मातामही, गुरुपत्नी, पिता और माता की सोदरा भगिनी, सास पितामही, ज्येष्ठ भ्रातृजाया ये सभी गुरु (ज्येष्ठ अतएव पूज्य) स्त्रियां ही होती हैं। यह माता और पिता के पक्ष से ज्येष्ठ-वर्ग बताया गया है।

अनुवर्तनमेतेषां मनोवाक्यायकर्मभिः।

गुरुं दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलिः॥२९॥

नैतरूपविशेषेऽर्हं विवदेतार्थकारणात्।

जीवितार्थमपि द्वेषाद् गुरुभिर्नैव भाषणम्॥३०॥

इस उपयुक्त गुरुवर्ग का सदा अनुवर्तन मन, वाणी और शरीर से करना चाहिए। गुरु को देखकर कृताञ्जलि होकर अभिवादन करते हुए खड़ा हो जाना चाहिए। उनके साथ बैठना नहीं चाहिए। अपने जीवन निर्वाह हेतु तथा द्वेषभावना के कारण गुरु के सामने कुछ नहीं बोलना चाहिए।

उदितोऽपि गुणैरन्यैर्गुरुद्वेषी पतत्यधः।

गुरुणामपि सर्वेषां पूज्याः पञ्च विशेषतः॥३१॥

तेषामाद्यास्त्रयः श्रेष्ठास्तेषां माता सुपूजिता।

यो भावयति या सुते येन विद्योपदिश्यते॥३२॥

ज्येष्ठो भ्राता च भर्ता च पञ्चैते गुरवः स्मृताः।

गुरु से द्वेष करने वाला व्यक्ति, दूसरे अनेक गुणों से सम्पन्न होने पर भी नरक में गिरता है। इन सभी प्रकार के गुरुओं में भी पाँच विशेष प्रकार से पूजनीय होते हैं— उनमें भी प्रथम तीन सर्वाधिक श्रेष्ठ होते हैं और उनमें भी माता को सबसे अधिक पूज्या कहा गया है। उत्पादक (पिता), प्रसूता (माता), विद्या का उपदेशक अर्थात् गुरु, बड़ा भाई और पति— इनको उपयुक्त पाँच गुरुओं में गिना गया है।

आत्मनः सर्वयत्नेन प्राणत्यागेन वा पुनः॥३३॥

पूजनीया विशेषेण पञ्चैते भूतिमिच्छता।

ऐश्वर्य को चाहने वाले व्यक्ति को अत्यन्त यत्नपूर्वक अथवा प्राण त्याग करके भी उपयुक्त पाँच गुरुओं की पूजा करनी चाहिए।

वावत्पिता च माता च द्व्येतेर्निर्विकारिणौ॥३४॥

तावत्सर्वं परित्यज्य पुत्रः स्वात् तत्परायणः।

जब तक माता और पिता दोनों निर्विकारी हों अर्थात् जब तक दोनों में निर्देष भाव बना रहे, तब तक प्रत्येक पुत्र को चाहिए कि वह अपना सब कुछ त्याग कर उनकी सेवा करने में तत्पर रहे।

पिता माता च सुप्रीतौ स्यातां पुत्रगुणैर्वदि॥३५॥

स पुत्रः सकलं धर्ममाप्नुयात्तेन कर्मणा।

यदि पुत्र के गुणों से माता-पिता बहुत सन्तुष्ट हों, तो माता-पिता की सेवारूपी कर्म से ही वह पुत्र समग्र धर्म को प्राप्त कर लेता है।

नास्ति मातृसमो देवो नास्ति तातसमो गुरुः॥३६॥

तयोः प्रत्युपकारो हि न कश्चन विद्यते।

संसार में माता के समान कोई देव नहीं है और पिता के समान गुरु नहीं है। इनके उपकार का बदला किसी भी रूप में नहीं चुकाया जा सकता।

तयोर्नित्यं त्रिवं कुर्यात्कर्मणा मनसा गिरा॥ ३७॥

न ताभ्यामननुज्ञातो धर्ममन्यं समाचरेत्।

वर्ज्यं कृत्वा मुक्तिफलं नित्यं नैमित्तिकं तथा॥ ३८॥

अतएव इनका नित्य ही मन, वाणी और कर्म के द्वारा सर्वदा प्रिय करना चाहिए। उनकी आज्ञा न मिलने पर मोक्षसाधक तथा नित्य या नैमित्तिक कर्म को छोड़कर अन्य धर्म का आचरण नहीं करना चाहिए।

धर्मसारः समुद्दिष्टः प्रेत्यानन्तफलप्रदः।

सध्यगारब्धं वक्तारं विमृष्टस्तदनुज्ञया॥ ३९॥

शिष्यो विद्याफलं भुङ्क्ते प्रेत्य वा पूज्यते दिवि।

यो भ्रातरं पितृसमं ज्येष्ठं मुखोऽवमन्यते॥ ४०॥

तेन दोषेण स प्रेत्य निरयं घोरमुच्छति।

पुंसां कर्त्तवि तिम्रेत पूज्यो भर्ता च सर्वदा॥ ४१॥

यही धर्म का सार कहा गया है जो मृत्यु के पश्चात् फल प्रदान करने वाला है। वक्ता की भलीभाँति आराधना करके उसकी अनुज्ञा से विस्तृत हुआ शिष्य विद्या का फल भोगता है और मृत्यु के बाद वह स्वर्ग लोक में पूजा जाता है। जो मुख पिता के तुल्य बड़े भाई की अवमानना करता है, वह इसी दोष से मरणोपरान्त परम घोर नरक को प्राप्त करता है। पुरुषों के मार्ग में पूज्य भर्ता सर्वदा स्थित रहा करता है।

अपि मातरि लोकेऽस्मिन्नुपकाराद्धि गौरवम्।

ने नरा भर्तृपिण्डार्थं स्वान्प्राणान् सन्वजन्ति हि॥ ४२॥

तेषामथक्षयोल्लोकान् प्रोवाच भगवान्मनुः।

इस माता के लोक में उपकार से ही गौरव होता है, जो मनुष्य भर्तृपिण्ड के लिये अपने प्राणों का त्याग कर देते हैं। उन लोगों के लिये भगवान् मनु ने अक्षय लोकों की प्राप्ति कही है।

मातुलांश्च पितृव्यांश्च शशुरानृत्विजो गुरुन्॥ ४३॥

असावहमिति वृषुः प्रत्युत्थाय यवीयसः।

अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत्॥ ४४॥

भो भवत्पूर्वकत्वेन अभिभाषेत धर्मवित्।

मामा, चाचा, शशुर, ऋषि और गुरु वर्ग से यह मैं हूँ, ऐसा ही बोलना चाहिए चाहे वे युवा ही हो। जो दीक्षित ब्राह्मण हो वह भले ही युवा क्यों न हो उसे नाम लेकर नहीं

बुलाना चाहिए। धर्मविता उसे (भवत्) आप शब्द के साथ अभिभाषण करे।

अभिवाद्यञ्च पूज्यञ्च शिरसा वन्द एव च॥ ४५॥

ब्राह्मणः क्षत्रियाद्यैश्च श्रीकामैः सादरं सदा।

नाभिवाद्यास्तु विप्रेण क्षत्रियाद्याः कथञ्चन॥ ४६॥

ज्ञानकर्मगुणोपेता ये यजन्ति बहुश्रुताः।

ब्राह्मणः सर्ववर्णानां स्वस्ति कुर्यादिति श्रुतिः॥ ४७॥

सम्पत्ति की कामना रखने वाले क्षत्रिय आदि के लिए ब्राह्मण सदा आदर के सहित अभिवादन योग्य, पूज्य, और सिर झुकाकर वन्दन करने योग्य होता है। परन्तु उत्तम ब्राह्मण के द्वारा क्षत्रियादि किसी भी रूप में अभिवादन योग्य नहीं होते चाहे वे ज्ञान, कर्म और गुणों से युक्त या विद्वान् तथा नित्य यजन करते हों। ब्राह्मण सभी वर्णों के प्रति तुम्हारा कल्याण हो— ऐसा कहे। यह श्रुति वचन है।

सर्वर्षेषु सर्ववर्णानां काव्यमेवाभिवादनम्॥

गुरुग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः॥ ४८॥

पतिरेवः गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः।

विद्या कर्म तपो वन्युर्विक्तं भवति पञ्चमम्॥ ४९॥

समान वर्ण के सभी लोगों को अपने सर्वर्षों का अभिवादन करना ही चाहिए। द्विजातियों का गुरु अग्नि है और सब वर्णों का गुरु ब्राह्मण होता है। स्त्रियों का गुरु एक उसका पति ही होता है। अभ्यागत जो होता है वह सबका गुरु होता है। विद्या, कर्म, तप, बन्धु और धन पाँचवा होता है।

मान्यस्थानानि पञ्चाहुः पूर्व पूर्व गुरुतरात्।

एतानि त्रिषु वर्णेषु धृयांसि बल्वन्ति च॥ ५०॥

यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः।

ये पाँच ही मान्य-स्थान कहे गये हैं और इनमें उत्तर-उत्तर की अपेक्षा पूर्व-पूर्व गुरु (श्रेष्ठ) होता है। ये सभी (ब्राह्मणादि) तीनों वर्णों में अधिक होने पर प्रभावशाली हुआ करते हैं। जिन में ये होते हैं, वह सम्माननीय होता है। इसी प्रकार दशमी को प्राप्त (नव्वे वर्ष की) आयु वाला शूद्र भी सम्मान योग्य कहा गया है।

पन्था देवो ब्राह्मणाय स्त्रियै राज्ञे ह्यचक्षुषे॥ ५१॥

वृद्धाय भारपुम्नाय रोगिणे दुर्बलाय च।

यदि मार्ग में सामने ब्राह्मण, स्त्री, राजा, अन्धा, वृद्ध, भारवाहक, रोगी और दुर्बल आ जाए तो उसके लिए रास्ता छोड़ देना चाहिए।

भिक्षामाहृत्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम्॥५२॥

निवेद्य गुरवेऽश्नीयाद्वाग्यतस्तदनुज्ञया।

प्रतिदिन यज्ञपूर्वक सज्जनों के घर से भिक्षा को ग्रहण करके गुरु के सामने समर्पित करें, फिर उनकी आज्ञा से मौन होकर भोजन करना चाहिए।

भक्तपूर्व चरेद्देश्यमुपनीतो द्विजोत्तमः॥५३॥

भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम्।

यज्ञोपवीती ब्राह्मण ब्रह्मचारी 'भवत्' शब्द पहले लगाकर भिक्षा याचना करें (अर्थात् 'भवति भिक्षां देहि' ऐसा कहेंगे)। यज्ञोपवीती क्षत्रिय वाक्य के बीच में 'भवत्' शब्द लगाकर भिक्षा याचना करेंगे (अर्थात् 'भिक्षां भवति देहि' कहेंगे) और यज्ञोपवीती वैश्य अन्त में 'भवत्' शब्द का उच्चारण कर भिक्षा याचना करें (अर्थात् 'भिक्षां देहि भवति')।

मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम्॥५४॥

भिक्षेत भिक्षां प्रथमं वा चैनं न विमानयेत्।

माता, बहन, माता की सगी बहन (मौसी) अथवा ऐसी स्त्री जो ब्रह्मचारी को (खाली हाथ लौटाकर) अपमानित करने वाली न हो, इन सबसे पहले भिक्षा याचना करनी चाहिए।

स्वजातीयगृहेष्वेव सार्ववर्णिकमेव वा॥५५॥

भैक्ष्यस्य चरणं युक्तं पत्न्यादिषु वर्जितम्।

अपनी जाति के लोगों के घर से ही भिक्षा मांगकर लानी चाहिए अथवा अपने से उच्चवर्ण के लोगों से भिक्षा मांगी जा सकती है। परन्तु पतित व्यक्तियों के यहां से भिक्षा ग्रहण वर्जित है।

वेदयज्ञैरहीनानां प्रपन्नानां स्वकर्मसु॥५६॥

ब्रह्मचारी हरेद्भैक्ष्यं गृहेभ्यः प्रयतोऽन्वहम्।

वेदों के ज्ञाता, यज्ञादि सम्पन्न करने वाले और अपने वर्णानुकूल कर्मों का सम्पादन करने वाले लोगों से ही ब्रह्मचारी को प्रतिदिन यज्ञ से भिक्षाचरण करना चाहिए।

गुरोः कुले न भिक्षेत न ज्ञातिकुलवसुषु॥५७॥

अलाभे त्वन्वगेहानां पूर्वं पूर्वं विवर्जयेत्।

गुरु के कुल से, अपने सगे सम्बन्धियों के कुल (मामा आदि) और मित्र के परिवार से ब्रह्मचारी को भिक्षा नहीं मांगनी चाहिए। अन्य गृहस्थ से भिक्षा न मिलने पर उपरोक्त

पूर्व-पूर्व कुलों को छोड़ देना चाहिए अर्थात् परवर्ती बन्धु-बांधव, मामा आदि के परिवार से भिक्षा माँग लेना चाहिए।

सर्वं वा विचरेद्दशमं पूर्वोक्तानामसम्भवे॥५८॥

नियम्य प्रयतो वाचं दिशस्त्वनवलोकयन्।

यदि पूर्वोक्त सभी गृहों से भिक्षा मिलना संभव न हो, तो यज्ञपूर्वक वाणी को नियन्त्रित करके, इधर-उधर दूसरी दिशा में दृष्टि न डालनी चाहिए।

समाहृत्य तु तद्भैक्ष्यं पचेदन्नममायया॥५९॥

भुञ्जीत प्रयतो नित्यं वाग्यतोऽनन्वमानसः।

उपर्युक्त भिक्षाचार से प्राप्त (कच्चे) अन्नादि का संग्रह करके उसे सावधानीपूर्वक पकाना चाहिए। तत्पश्चात् वाणी को नियन्त्रित करके एकाग्रचित होकर खाना चाहिए।

भैक्ष्येण वर्तयेन्नित्यमेकात्रादी भवेदन्नती॥६०॥

भैक्ष्येण वृत्तिनो वृत्तिरुपावाससमा स्मृता।

ब्रह्मचारी नित्य भिक्षा से जीवन निर्वाह करे और किसी एक व्यक्ति का अन्न नहीं ग्रहण करना चाहिए, (प्रतिदिन भिन्न-भिन्न व्यक्ति के घर से भिक्षा संग्रह करनी चाहिए)। इसलिए ब्रह्मचारी को भिक्षा द्वारा जीवन-निर्वाह की विधि को उपवास के समान माना गया है।

पूजयेदशनं नित्यमद्याधैतदकुत्सयन्॥६१॥

दृष्ट्वा इत्येत्प्रसीदेद्य ततो भुञ्जीत वाग्यतः॥६२॥

अन्न का (प्राणधारक देवरूप में मानकर) प्रतिदिन पूजन करें और आदरपूर्वक, बिना तिरस्कार के (अर्थात् यह अच्छा नहीं, वह अच्छा नहीं यह कहे बिना) उसे ग्रहण करना चाहिए। अन्न को देखते ही पहले स्वस्थ और प्रसन्न होकर, फिर वाणी को नियन्त्रित कर भोजन करना चाहिए।

अनारोग्यमनायुष्यमस्वर्ग्यज्ञातिभोजनम्।

अपुण्यं लोकविद्विष्टं तस्मान्नपरिवर्जयेत्॥६३॥

प्राड्मुखोऽन्नानि भुञ्जीत सूर्वाभिमुख एव वा।

नाद्यादुदक्ष्मुखो नित्यं विशिरेष सनातनः॥६४॥

प्रक्षाल्य पाणिपादौ च भुञ्जानो द्विरुपसृजेत्।

शुचौ देशे सपासीनो भुक्त्वा च द्विरुपसृजेत्॥६५॥

अधिक मात्रा में भोजन करना आरोग्य से रहित, आयु को न बढ़ाने वाला, स्वर्गीय सुख न देने वाला, अपुण्य करने वाला तथा सभी लोकों में तिरस्कृत होता है, अतः उसका परित्याग कर देना चाहिए। पूर्व की ओर मुख करके अथवा सूर्य के सम्मुख होकर ही अन्न ग्रहण करे। उत्तर की ओर

मुख करके कभी भोजन न करे— यही सनातन काल से चला आ रहा नियम है। दोनों हाथ और पैर धोकर भोजन करने से पूर्व दो बार आचमन करे। किसी पवित्र स्थान में बैठकर ही भोजन करे और पुनः दो बार आचमन करे।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिष्यामसंवादे द्वादशोऽध्यायः॥१२॥

त्रयोदशोऽध्यायः

(व्यासगीता-आचमन आदि कर्मयोग)

व्यास उवाच

भुक्त्वा पीत्वा च सुत्वा च स्नात्वा रथ्योपसर्पणे।
ओष्ठौ विलोमकौ स्पृष्ट्वा वासो विपरिधाय च॥१॥
रेतोमूत्रपुरीषाणामुत्सर्गेऽयुक्तभाषणे।
घ्रीवित्वाध्ययनारम्भे कास्त्रासागमे तथा॥२॥
चत्वरं वा श्मशानं वा समागम्य द्विजोत्तमः।
सन्ध्ययोरुभयोस्तद्द्विदाधानोऽप्याद्यमेतुनः॥३॥

व्यासजी बोले— भोजन करके, पानी पीकर, निद्रा से उठकर, स्नान करने पर, राह चलते समय, रोमविहीन होंठों का स्पर्श करने पर, वस्त्र पहनने पर, तीर्य-मूत्र-मल का त्याग करने पर, असंगत वार्तालाप करने या थूकने के बाद, अध्ययन से पहले खाँसी आने या सांस छोड़ने पर, आंगन या श्मशान को पार करने पर तथा दोनों संध्या समय ब्राह्मणों को पहले एक बार आचमन किए रहने पर भी, पुनः आचमन करना चाहिए।

चण्डालम्लेच्छसंभाषे स्त्रीशूद्रोच्छिष्टमाषणे।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यञ्चापि तवाविषमः॥४॥

चाण्डाल और म्लेच्छ से बात करने पर, स्त्री-शूद्र अथवा उच्छिष्ट व्यक्ति के साथ बातचीत करने, उच्छिष्ट पुरुष का या वैसे ही उच्छिष्ट भोजन स्पर्श करने पर आचमन करना चाहिए।

आचामेदश्रुपाते वा लोहितस्य तथैव च।
भोजने सन्ध्ययोः स्नात्वा त्यागे मूत्रपुरीषयोः॥५॥
आचान्तोऽप्याद्यमेत्सुप्त्वा सकृत्सकृदथाध्ययः।
अग्नेर्गवामशालाम्भे स्पृष्ट्वा प्रयतमेव च॥६॥

अश्रु या रक्त प्रवाहित होने पर, भोजन, संध्यावन्दन, स्नान करने और मल-मूत्र त्यागने पर, पहले आचमन किया

हो, तब भी आचमन करना चाहिए। निद्रा के पश्चात् या अन्यान्य कारणों के लिए एक-एक बार आचमन अथवा अग्नि, गाय या पवित्र वस्तु (गंगाजल) का स्पर्श करना चाहिए।

स्त्रीणांमथ्यत्ननः स्पर्शं नीवीं वा परिधाय च।
उपस्पृशेज्जलञ्चान्तस्तृणं वा भूमिमेव च॥७॥

स्त्री का शरीर, उसका कटिवन्धन या वस्त्र छू लेने से शुद्धि के लिए जल, भौगा हुआ तृण या पृथ्वी का स्पर्श करना चाहिए।

केशानां चात्पनः स्पर्शं वाससोऽक्षालितस्य च।
अनुष्णाभिरफेनाभिर्विशुद्धाद्दिष्ट्य वाग्न्यतः॥८॥
शौचेप्सुः सर्वदाचापेदासीनः प्रागुदङ्मुखः।

अपने ही केशों का स्पर्श तथा बिना धुले हुए वस्त्र का स्पर्श करके अनुष्ण (गरम न हो) फेन से रहित विशुद्ध जल से मौन होकर जलस्पर्श करे। इस प्रकार बाह्यशुद्धि की इच्छा रखने वाले को पूर्व या उत्तर की ओर मुख करके बैठकर आचमन सर्वदा करना चाहिए।

शिरः प्रावृत्य कण्ठं वा मुक्तकच्छशिखोऽपि वा॥९॥
अकृत्वा पादयोः शौचपाचान्तोऽप्यशुचिर्भवेत्।
सोपानत्को जलस्यो वा नेष्णीवी चाचमेदुवः॥१०॥

शिर को ढँककर अथवा कण्ठ को वस्त्र से ढँककर, कमरबंध और शिखा को खोल कर तथा पैरों को शुद्ध किये बिना आचमन करने वाला पुरुष अपवित्र ही होता है। जूते पहने हुए, जल में स्थित होकर और पगड़ी पहने हुए बुद्धिमान पुरुष को कभी आचमन नहीं करना चाहिए।

न चैवं वर्षधाराभिर्हस्तोच्छिष्टे तथा बुधः।
नैकहस्तापितजलैर्विना सूत्रेण वा पुनः॥११॥
न पादुकासनस्यो वा बहिर्जानुकोरोऽपि वा।
विदशुद्रादिकरामुत्तैर्न नेच्छिष्टैस्तथैव च॥१२॥
न चैवाङ्गुलिभिः शस्तं प्रकुर्वन्नन्वधानसः।

उसी प्रकार ज्ञानी पुरुष को वर्षा की धाराओं से आचमन नहीं करना चाहिए। हाथ के उच्छिष्ट होने पर, एक ही हाथ से अर्पित जल से, यज्ञोपवीत के न होने से, पादुकासन (खड़ाऊँ) पर स्थित होकर, जानुओं के बाहर हाथों को रखते हुए, वैश्य और शूद्र आदि के हाथों से छोड़े हुए तथा उच्छिष्ट जल से आचमन नहीं करना चाहिए। आचमन के समय अङ्गुलियों से आवाज नहीं करनी चाहिए तथा

अन्यमनस्क होकर (एकाग्रताशून्य होकर) कभी आचमन नहीं करना चाहिए।

न वर्णरसदुष्टाभिर्न चैवाप्रचुरोदकेः॥१३॥

न पाणिभूमिभिर्वा न वहिष्कञ्च एव वा।

जो जल (स्वाभाविक) वर्ण और रस (स्वाद) से दूषित हो या बहुत ही थोड़ा हो तथा जिसमें हाथ डालकर क्षुभित कर दिया गया हो, उससे बगल से बाहर हाथ रखकर भी आचमन नहीं करना चाहिए।

हृद्ग्राभिः पूयते विप्रः कण्ठग्राभिः क्षत्रियः शुचिः॥१४

प्राशिताभिस्त्वा वैश्यः स्त्रीशुद्धौ स्पर्शतोऽम्भसः।

ब्राह्मण हृदय तक पहुँचने वाले आचमन के जल से पवित्र हो जाता है और कण्ठ तक जाने वाले जल से क्षत्रिय की शुद्धि हो जाती है। वैश्य तो प्राशित (मुख में डाले) जल से ही शुद्ध हो जाता है तथा स्त्री और शुद्ध जल के स्पर्श मात्र से ही शुद्धि को प्राप्त कर लेते हैं।

अङ्गुष्ठमूलरेखायां तीर्थं ब्राह्मिनिहोच्यते॥१५॥

प्रदेशिन्यश्च यन्मूलं पितृतीर्थमनुत्तमम्।

कनिष्ठा मूलतः पञ्चात्राजापत्यं प्रचक्षते॥१६॥

अङ्गुल्यग्रे स्मृतं दैवं तद्देवार्थं प्रकीर्तितम्।

मूलं वा देवामादिष्टमानेयं फल्यतः स्मृतम्॥१७॥

अङ्गुष्ठ के मूल की रेखा में ब्रह्मतीर्थ कहा जाता है। अङ्गुष्ठ से प्रदेशिनी अङ्गुलि के मध्य का भाग उत्तम पितृतीर्थ कहा गया है। कनिष्ठा के मूल से पीछे प्राजापत्य तीर्थ कहा जाता है। अङ्गुलि के अग्रभाग में दैवतीर्थ है, जो देवों के लिये प्रसिद्ध है। अथवा (अङ्गुलि के) मूलभाग में दैव आदिष्ट है और मध्य में आग्नेय कहा गया है।

तदेव सौमिकं तीर्थमेवं ज्ञात्वा न मुह्यति।

ब्राह्मेणैव तु तीर्थेन द्विजो नित्यमुपसृशेत्॥१८॥

कायेन वाद्य दैवेन चाद्याचान्ते शुचिर्भवेत्।

त्रिराचामेदपः पूर्वं ब्राह्मणः प्रथमस्ततः॥१९॥

वही सौमिक (सोम) तीर्थ है, ऐसा जानकर मनुष्य कभी भी मोह को प्राप्त नहीं होता। ब्राह्मण को ब्राह्मतीर्थ से ही नित्य उपस्पर्शन करना चाहिए। काय (प्राजापत्य) तीर्थ अथवा दैवतीर्थ से भी उसी भाँति आचमन करने पर शुद्ध हो जाता है। ब्राह्मण को सब से पहले संयत होकर तीन बार आचमन करना चाहिए।

संवृताङ्गुष्ठमूलेन पुच्छं वै समुपसृशेत्।

अङ्गुष्ठानामिकाभ्यान्तु सृशेत्त्रैवद्वयं ततः॥२०॥

तर्जन्यङ्गुष्ठयोगेन सृशेत्प्रासापुटद्वयम्।

कनिष्ठाङ्गुष्ठयोगेन श्रवणे समुपसृशेत्॥२१॥

संवृत अङ्गुष्ठ के मूलभाग से मुख का स्पर्श करना चाहिए। अनन्तर अङ्गुष्ठ और अनामिका से दोनों नेत्रों का स्पर्श करना चाहिए। तर्जनी और अङ्गुष्ठ के योग से दोनों नासिका के छिद्रों का स्पर्श करे और कनिष्ठिका और अङ्गुष्ठ के योग से दोनों कानों का स्पर्श करे।

सर्वाङ्गुलीभिर्बाहू च हृदयन्तु तलेन न वा।

नाभिः शिख्य सर्वाभिरङ्गुष्ठेनाथ वा द्वयम्॥२२॥

सभी अङ्गुलियों से दोनों भुजाओं, हथेली से हृदय तथा अङ्गुठे या सारी अङ्गुलियों से नाभि और सिर का स्पर्श करें।

त्रिः प्राशनीयात्तदम्भस्तु सुप्रीतास्तेन देवताः।

ब्रह्मा विष्णुमहेश्च भवन्तीत्यनुशुश्रुम्॥२३॥

हमने यह सुना है कि जल का तीन बार आचमन करने से ब्रह्मा, विष्णु और महेश्वर—तीनों देव प्रसन्न होते हैं।

गंगा च यमुना चैव प्रीयेते परिमार्ज्जनात्।

संसृष्टयोर्लोचनयोः प्रीयेते शशिभास्करौ॥२४॥

परिमार्जन (मुखप्रक्षालन) करने से गंगा और यमुना प्रसन्न होती हैं। तथा दोनों नेत्रों का स्पर्श करने से चन्द्रमा और सूर्य प्रसन्न होते हैं।

नासत्त्वदसौ प्रीयेते सृष्टे नासापुटद्वये।

श्रोत्रयोः सृष्टयोस्तद्वृथीयेते चानितानलौ॥२५॥

नासापुटों का स्पर्श करने से अश्विनीकुमार प्रसन्न होते हैं। उसी प्रकार कानों के स्पर्श से वायु और अग्नि प्रसन्न होते हैं।

संसृष्टे हृदयेवास्व प्रीयन्ते सर्वदेवताः।

मूर्ध्नि संस्पर्शनादेव प्रीतस्तु पुरुषो भवेत्॥२६॥

हृदय के स्पर्श से सारे देवता प्रसन्न होते हैं और सिर पर स्पर्श करने से परम पुरुषरूप विष्णु प्रसन्न होते हैं।

नोच्छिष्टं कुर्वति नित्यं विप्रुषोऽङ्गं नयन्ति वाः।

दन्तान्ताईन्तलन्नेषु जिह्वोष्ठैरशुचिर्भवेत्॥२७॥

(आचमन करते समय) शरीर पर गिरने वाली अत्यन्त सूक्ष्म जल की बूँदों से अङ्ग जूट नहीं होता। दाँतों में लगी हुई वस्तु, दाँतों के समान मानी जाती है, परन्तु जिह्वा और ओष्ठ के स्पर्श से वह अपवित्र हो जाती है।

सृजन्ति विन्दवः पाटी य आचामयतः परान्।

भूमिकास्ते समाज्ञेया न तैरप्रयतो भवेत्॥२८॥

दूसरे व्यक्ति को आचमन कराते समय, यदि जल की वृद्धि देने वाले के पैरों पर गिर पड़े, तो उन जलकणों को विशुद्ध भूमि का जल के समान ही मानना चाहिए, उससे वह अपवित्र नहीं होता।

मधुपर्कं च सोमे च ताम्बूलस्य च भक्षणे।

फले मूलेक्षुदण्डे च न दोषं ब्राह्म वै मनुः॥ २९॥

सोमरस और मधुपर्क (दही-घी-मिश्रित मधु) का पान करने तथा ताम्बूल (पान), फल-मूल और इक्षुदण्ड का भक्षण करने में मनु ने कोई दोष नहीं माना है।

प्रचुराभ्रोदपानेषु यद्युच्छिष्टो भवेदिहजः।

भूमौ निक्षिप्य तद्रव्यमाचम्याभ्युक्षिपेततः॥ ३०॥

परन्तु प्रभूत अन्न और जलपान कर लेने से यदि ब्राह्मण उच्छिष्ट हो जाय, तो उसे वे सभी द्रव्य भूमि पर रखकर आचमन कर लेना चाहिए। परन्तु आचमन के बाद फिर उन्हें ग्रहण नहीं करना चाहिए।

तैजसं वा समादाय यद्युच्छिष्टो भवेदिहजः।

भूमौ निक्षिप्य तद्रव्यमाचम्याह्वित्ये तु तत्॥ ३१॥

यदि तैजस् (गर्म घृत, सुवर्ण आदि) पदार्थ हाथ में लेकर ब्राह्मण जूट हो जाय, तो उस वस्तु को भूमि पर रख कर पहले आचमन करके तत्पश्चात् उसे जल द्वारा ही सिद्धि कर लेना चाहिए।

यद्यमन्नं समादाय भवेदुच्छेषणान्वितः।

अन्याथैव तद्रव्यमाचान्तः शुचितामियात्॥ ३२॥

वस्त्रादिषु विकल्पः स्यान्न स्पृष्टा चैवमेव हि।

यदि तदतिरिक्त किसी अन्य को ग्रहण कर कोई उच्छिष्ट हो जाय, तो उस द्रव्य को (भूमि पर) बिना रखे ही आचमन कर लेने पर पवित्र हो जाता है। परन्तु वस्त्र आदि में विकल्प होता है। इस प्रकार से स्पर्श न करके ही होता है अर्थात् शुद्धि के लिए वस्त्र को अलग कर देना चाहिए।

अरण्येऽनुदके रात्रौ चौरव्याघ्राकुले पथि॥ ३३॥

कृत्वा मूत्रं पुरीषं वा द्रव्यहस्तो न दुष्यति।

निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः॥ ३४॥

अह्नि कुर्याच्छकृन्मूत्रं रात्रौ चेहक्षिणामुखः।

अन्तर्द्वाय महीं काष्ठैः पत्रैर्लोष्टैस्तृणेन वा॥ ३५॥

प्रावृत्य च शिरः कुर्याद्विष्णुमूत्रस्य विसर्जनम्।

अरण्य में, बिना जल वाले स्थान में, रात्रि में, चौर तथा व्याघ्र से समाकुलित मार्ग में, मूत्र तथा मल को करके भी

जो हाथ में द्रव्य रखता है, वह दूषित नहीं होता। दक्षिण कर्ण में ब्रह्मसूत्र (यज्ञोपवीत) को रखकर उत्तर की ओर मुख करके दिन में मल और मूत्र का त्याग करना चाहिए और रात्रि में दक्षिणाभिमुख होकर त्याग करना चाहिए। उस भूमि को काष्ठ, पत्ते, डेले और तृणों से ढँक दें। शिर को वस्त्र से लपेटकर ही मल-मूत्र का विसर्जन करना चाहिए।

छायाकूपनदीगोष्ठचैत्यान्तःपथि भस्मसु॥ ३६॥

अग्नी वेश्म श्मशाने च विष्णुत्रे न समाचरेत्।

न गोपथे न कृष्टे वा महावृक्षे न शाह्वले॥ ३७॥

न तिष्ठन्वा न निर्वासा न च पर्वतमस्तके।

न जीर्णदिवायतने न वल्मीके समाचरेत्॥ ३८॥

छाया, कूप, नदी, गोष्ठ, चैत्य के अन्दर, मार्ग, भस्म, अग्निवेश्म, श्मशान में कभी भी मल-मूत्र का त्याग नहीं करना चाहिए। गोपथ में, जुती हुई भूमि में, महावृक्ष के नीचे, हरी घास वाली जमान पर, खाड़े होकर या निर्वस्त्र होकर, पर्वत की चोटी पर, जीर्ण देवता के आयतन में, वल्मीक में कभी भी मल-मूत्र का त्याग नहीं करना चाहिए।

न ससत्त्वेषु गर्तेषु नागच्छन्वा समाचरेत्।

तुषाङ्गारकपालेषु राजमार्गे तथैव च॥ ३९॥

न क्षेत्रे विपले चापि न तीर्थे न घनुष्ये।

नोद्याने न समीपे वा नोषेरे न परासुघौ॥ ४०॥

जीवों से युक्त गर्तों में, चलते हुए, तुषाङ्गार (छिलकों के अंगोरों पर) कपाल (मिट्टी के बर्तनों) में तथा राजमार्गों, स्वच्छ क्षेत्र में, तीर्थ में, चौराहे पर, उद्यान में, ऊपर भूमि में तथा परम अपवित्र स्थल में भी मल-मूत्र का त्याग नहीं करना चाहिए।

न सोपानत्पादुको वा गन्ता यानान्तरिक्षणः।

न चैर्वाभिमुखं स्त्रीणां गुरुब्राह्मणयोर्न च॥ ४१॥

जूतें पहने हुए तथा पादुका पहने हुए गमन करने वाला, यान में अन्तरिक्ष गामी होकर, स्त्रियों के सामने और गुरुब्राह्मणों के समक्ष भी मल-मूत्र का उत्सर्ग नहीं करे।

न देवदेवालययोर्नद्यापि कदाचन।

नदीं ज्योतीषि वीक्षित्वा न वार्याभिमुखोऽथ वा।

प्रत्यादित्यं प्रत्यन्तं प्रतिसोमं तथैव च॥ ४२॥

देवता, मन्दिर तथा नदी के भी सामने, ग्रह-नक्षत्रों को या इधर-उधर देखते हुए, वायु के बहाव के सामने तथा अग्नि-चन्द्रमा या सूर्य की ओर मुख करके मल-मूत्र का कभी भी त्याग न करें।

आहृत्य मृत्तिकां कृत्वात्लेपगन्धापकर्षणात्।
कुर्वाद्यतन्द्रितः शौचं विशुद्धैःद्वन्द्वैः॥४३॥

लेप और दुर्गन्ध को दूर करने के लिए आलस्य त्यागकर नदी तट से लाई गई मिट्टी और उठार गए शुद्ध जल से शौच करना चाहिए।

नाहरेन्मृत्तिकां विप्रः पांशुलान्न च कर्हमान्।
न मार्गान्नोपरादेशाच्छौचोच्छिष्टास्तथैव च॥४४॥

ब्राह्मण को चाहिए कि वह धूल, कीचड़, मार्ग, ऊपर भूमि और दूसरे के शौच से बची हुई मिट्टी को कभी भी ग्रहण न करें।

न देवायतनात्कृपाद्दामादन्तर्जलात्तथा।
उपस्पृशेत्ततो नित्यं पूर्वोक्तिं विधानतः॥४५॥

मन्दिर, कुँआ, गाँव या जल के भीतर से शौच के लिए मिट्टी नहीं लेनी चाहिए। शौच के अनन्तर पूर्वोक्त विधि से प्रतिदिन आचमन करना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासूचनित्सु ब्रह्मविद्यायां
योगशास्त्रे ऋषिव्याससंवादे त्रयोदशोऽध्यायः॥१३॥

चतुर्दशोऽध्यायः

(व्यासगीता-शिष्यब्रह्मचारी के धर्म)

व्यास उवाच

एवं दण्डादिभिर्वृत्तः शौचाचारसमन्वितः।
आहृतोऽध्ययनं कुर्वाद्दीक्षमाणो गुरोर्मुखम्॥१॥

व्यासजी बोले— पूर्वोक्त (पलाश)दण्डादि धारण करने वाले और शौचादि नियमों से युक्त ब्रह्मचारी को गुरु के द्वारा बुलाए जाने पर उनके मुख की ओर देखते हुए अर्थात् गुरु के सामने बैठकर अध्ययन करना चाहिए।

नित्यमुद्धतपाणिः स्यात्सन्ध्याचारसमन्वितः।
आस्यतामिति चोक्तः सत्रासीताभिमुखं गुरोः॥२॥

सन्ध्या-वन्दन करने वाले, सदाचारी ब्रह्मचारी को दाहिना हाथ (उत्तरीय वस्त्र से) ऊपर उठाकर गुरु के द्वारा 'बैठ जाओ' ऐसा आदेश मिलने पर उनकी ओर अभिमुख होकर बैठना चाहिए।

प्रतिश्रवणसम्भाषे शयानो न समाचरेत्।
आसीनो न च तिष्ठन्वा उतिष्ठन्वा पराङ्मुखः॥३॥

लेटकर, बैठकर, भोजन करते हुए, दूर खड़े रहकर या पीछे की ओर मुँह करके (गुरु की) आज्ञा का ग्रहण या उनसे वार्तालाप नहीं करना चाहिए।

न च शय्यासनञ्चास्य सर्वदा गुरुसन्निधौ।
गुरोश्च चक्षुर्विषये न यथेष्टासनो भवेत्॥४॥

शिष्य का आसन तथा उसकी शय्या, सदैव गुरु के स्थान के बराबर नहीं होनी चाहिए अर्थात् उनसे नीची होनी चाहिए तथा गुरु की आँखों के सामने उसे अपनी इच्छानुसार हाथ-पैर फैलाकर नहीं बैठना चाहिए।

नोदाहरेदस्य नाम परोक्षपि केवलम्।
न चैवास्यानुकुर्वति गतिभाषितचेष्टितम्॥५॥

गुरु के परोक्ष में केवल उनके नाम का (उपाधि आदि से रहित) उच्चारण नहीं करना चाहिए और न ही उनके चलने-बोलने आदि विभिन्न चेष्टाओं का अनुकरण करना चाहिए।

गुरोर्यत्र प्रतीवादो निन्दा चापि प्रवर्तते।
कर्णो तत्र पिशातव्यौ गन्तव्यं वा ततोऽन्यतः॥६॥

जहाँ गुरु का विरोध या निन्दा हो रही हो, वहाँ शिष्य को अपने दोनों कान (होशों से) ढँक लेने चाहिए या उस स्थान से अन्यत्र चला जाना चाहिए।

दूरस्थो नार्हयेदेनं न कृद्धो नान्तिके स्त्रियाः।
न चैवास्योत्तरं ब्रूयात् स्थिते नासीत सन्निधौ॥७॥

दूर खड़े होकर या क्रोधित अवस्था में अथवा स्त्री के समीप गुरु की पूजा नहीं करनी चाहिए। उनकी बातों का प्रत्युत्तर नहीं देना चाहिए और यदि वे खड़े हों तो उनके समक्ष शिष्य को बैठना नहीं चाहिए।

उदकुम्भं कुशान् पुष्पं समिधोऽस्याहरेत्सदा।
मार्जनं लेपनं नित्यमङ्गनां वा समाचरेत्॥८॥

नास्य निर्मात्स्य शयनं पादुकोपान्नावपि।
आक्रमेदासनं छायायासन्दीं वा कदाचन॥९॥

(गुरु के लिये) सर्वदा जलकलश, कुशाये, पुष्प और समिधाओं का आहरण करना चाहिए। उनके अंगों का मार्जन (स्नान आदि), लेपन (चन्दन) नित्य करे। गुरु के निर्मात्स्य (गुरु की माला आदि) पर शयन न करे और इनकी पादुका तथा जूतों, आसन और छाया आदि का भी लंघन न करे और कभी भी उनके आसन पर न बैठे।

साधयेहन्काष्ठादीनं कृत्यञ्चास्मै निवेदयेत्।
अनापृच्छ्य न गन्तव्यं भवेत्त्रिषहिते रतः॥१०॥

न पादौ सारयेदस्य सन्निधाने कदाचना।

(गुरु के लिये) दन्तकाष्ठ (दाँतुन) आदि का प्रबन्ध करें और जो भी कृत्य हो उन्हीं को समर्पित कर दें। गुरु से बिना पूछे ब्रह्मचारी शिष्य को कहीं भी नहीं जाना चाहिए और सदा गुरुदेव के प्रिय कार्य तथा हित में लगा रहना चाहिए। उनके सन्निधान में कभी भी अपने पैरों को नहीं फैलाना चाहिए।

जुष्माहास्यादिकञ्चैव कण्ठप्रवरणं तथा॥ ११॥

वर्जयेत्सन्निधौ नित्यमशास्त्रोत्तमं वचः।

यथाकालमधीयीत यावन्न विमना गुरुः॥ १२॥

जैभाई, हास्यादि तथा कण्ठ का आच्छादन (गले में हार आदि पहनना) और ताली बजाना या उच्चस्वर से बोलना नित्य ही गुरु की सन्निधि में वर्जित रखना चाहिए। उस समय तक अध्ययन करता रहे, जब तक गुरुदेव थक न जायें।

आसीताथ गुरोरुक्ते फलके वा समाहितः।

आसने शयने याने नेकस्तिष्ठेत्कदाचना॥ १३॥

धावन्तमनुधावेत्तं गच्छन्तञ्जानुगच्छति।

गुरु के कहने पर ही समाहित होकर फलक (काष्ठासन) पर बैठे। आसन, शयन और यान में कभी भी एक साथ नहीं बैठना चाहिए। गुरुदेव के दौड़ने पर, स्वयं भी उनके पीछे दौड़े और उनके चलने पर शिष्य को फीछे चलना चाहिए।

गोऽश्लोष्टयानप्रासादप्रस्तरेषु कटेषु च॥ १४॥

आसीत गुरुणा सार्द्धं शिलाफलकनौषु च।

जितेन्द्रियः स्यात्सततं वश्यात्माऽक्रोधनः शुचिः॥ १५॥

प्रयुञ्जीत सदा वाचं मयुरां हितभाषिणीम्।

चैल, अष्ट, या ऊँट की सवारी, प्रासाद, प्रस्तर तथा चटाई पर अथवा शिलाखण्ड और नाव में गुरु के साथ बैठ सकता है। ब्रह्मचारी को निरन्तर जितेन्द्रिय, मन को वश में रखने वाला, शुचि और क्रोध रहित होना चाहिए। सर्वदा हितकारी और मधुर वाणी का प्रयोग करे।

गन्धमाल्यं रसं भव्यं शुक्लं प्राणिविहिंसनम्॥ १६॥

अभ्यङ्गञ्जाङ्गनोपानच्छत्रधारणमेव च।

कामं लोभं भयं निद्रां गीतवादिन्नर्तनम्॥ १७॥

द्यूतं जनपरीवादं स्त्रीप्रेक्षालम्बनं तथा।

परोपघातं पैशुन्यं प्रयत्नेन विवर्जयेत्॥ १८॥

ब्रह्मचारी को यत्रपूर्वक गन्ध, माल्य, भव्य सुगन्धित रस, प्राणियों की हिंसा, अभ्यङ्ग (मालिश) अङ्गन, उपानत्, छत्र

धारण, काम, क्रोध, लोभ, भय, निद्रा, गीत, वादित्र, नृत्य, द्यूत, जनों की निन्दा, स्त्री को देखना, आलम्बन, दूसरों पर उपघात, पैशुन्य— इन सब का परिवर्जन कर देना चाहिए।

उदकुम्भं सुमनसो गोशकृन्मुक्तिकां कुशान्।

आहरोद्यावदर्धानि भैक्ष्यञ्जाहरञ्जरेत्॥ १९॥

गुरु के लिए उनकी आवश्यकतानुसार जल का घड़ा, फूल, गोबर, मिट्टी और कुश आदि लाने चाहिए और प्रतिदिन भिक्षाटन भी करना चाहिए।

कृतञ्च लवणं सर्वं वर्ज्यं पर्युषितञ्च यत्।

अनृत्यदर्शो सततं भवेद् गीतादिनिस्पृहः॥ २०॥

लवणयुक्त सब प्रकार की रसोई का त्याग करना चाहिए और बासो रसोई का भी त्याग करना चाहिए। कभी भी नृत्य न देखें और गायन आदि के प्रति उदासीन रहना चाहिए अर्थात् न तो गीत गाने और सुनने नहीं चाहिए।

नादित्यं वै समीक्षेत न चरेद्दन्त्यावनम्।

एकान्तमशुचिस्त्रीभिः शूद्रात्पैरभिभाषणम्॥ २१॥

ब्रह्मचारी को सूर्य के सामने देखना नहीं चाहिए और न ही (अधिक) दौत साफ करने चाहिए। एकान्त में बैठकर अपवित्र स्त्री, शूद्र और चाण्डालादि के साथ वार्तालाप भी नहीं करना चाहिए।

गुरुप्रियार्थं सर्वं हि प्रयुञ्जीत न क्रमतः।

मलापकर्षणं स्नानमाचरैद् वै कथञ्चन॥ २२॥

गुरु को जो प्रिय लगे वैसे सब कार्यों में प्रवृत्त रहना चाहिए। अपनी इच्छा से कोई कार्य न करे। ब्रह्मचारी को खूब मल-मल कर स्नान नहीं निकालना चाहिए (केवल शरीर पवित्र करने हेतु स्नान करना चाहिए)।

न कुर्यान्मानसं विप्रो गुरोस्त्वागं कदाचना।

मोहाद्वा यदि वा लोभात् त्यक्त्वेनं पतितो भवेत्॥ २३॥

ब्राह्मण को गुरुजनों को छोड़ने की बात मन में कदापि नहीं लानी चाहिए। लोभ या मोहवश गुरु का त्याग करने से पतित होना पड़ता है।

लौकिकं वैदिकञ्चापि त्वय्यात्मिकमेव च।

आददीत यतो ज्ञानं न तं द्रुष्टेत्कदाचना॥ २४॥

ब्राह्मण ने जिस गुरु से लौकिक, वैदिक और आध्यात्मिक ज्ञान ग्रहण किया हो, उस आचार्य के प्रति द्रोह कभी नहीं करना चाहिए।

गुरोरप्यवलितस्य कार्याकार्यमज्ञानतः।

उत्पथं प्रतिपन्नस्य मनुस्थ्यागं समद्ववीत्॥ २५॥

परन्तु यदि वह गुरु अहंकारी, कर्तव्य और अकर्तव्य को न जानने वाला, कुमार्गगामी हो तो, उस का भी त्याग कर देना चाहिए, ऐसा मनु ने कहा है।

गुरोर्गुरौ सन्निरहिते गुरुत्वद्वक्तिमाधरेत्।

न घातिस्सुष्टो गुरुणा स्वान् गुरुत्वमिवादेवेत्॥ २६॥

अपने विद्यागुरु के भी गुरु जब उपस्थित हों, तो गुरु के समान ही उनकी भक्ति करनी चाहिए तथा (गुरुगृह में रहते हुए) उनकी आज्ञा के बिना अपने पूज्यजनों का अभिवादन न करे।

विद्यागुरुष्वेतेदेव नित्या वृत्तिः स्वयोनिसु।

प्रतिषेधस्तु घाघर्माद्विदितं घोषदिज्ञास्त्वपि॥ २७॥

इसी प्रकार अपने कुल में अधर्म का प्रतिषेध करने वालों में और हितकारी उपदेश देने वालों में भी सदा गुरु के समान ही वर्तन करना चाहिए।

श्रेयस्तु गुरुत्वद्वृत्तिं नित्यमेव समाचरेत्।

गुरुपुत्रेषु दारेषु गुरोश्चैव स्ववयुषु॥ २८॥

सदा हित चाहने वाले गुरु के पुत्रों, गुरु की पत्नियों और अपने बन्धुओं के प्रति भी अपने गुरु के समान ही आचरण करना चाहिए।

बालः संमानयन्मान्यान् शिष्यो वा यज्ञकर्मणि।

अध्यापयन् गुरुमुतो गुरुत्वन्मानमर्हति॥ २९॥

उत्सादनं वै गात्राणां स्नापनोच्छिष्टभोजने।

न कुर्याद्गुरुपुत्रस्य पादयोः शौचमेव च॥ ३०॥

मान्य व्यक्तियों का सम्मान करने वाला बालक या यज्ञकर्म में संयुक्त शिष्य और अध्यापन करता हुआ गुरु का पुत्र भी गुरु के समान ही सम्मान के योग्य होता है। परन्तु (यह ध्यान रहे कि) उस गुरुपुत्र के शरीर की मालिश करना, स्नान कराना, उसका उच्छिष्ट भोजन करना, पादप्रक्षालन करना आदि नहीं करना चाहिए।

गुरुत्वपरिपूज्याञ्च सवर्णा गुरुयोषितः।

असवर्णास्तु सम्पूज्याः प्रत्युत्थानाभिवादनैः॥ ३१॥

गुरु की जो पत्नियाँ समान वर्ण की हों तो वे गुरु के तुल्य ही पूजनीय होती हैं। किन्तु गुरु की असवर्णा पत्नियाँ उठकर तथा केवल नमस्कार कर अभिवादन के योग्य होती हैं।

अभ्यङ्गनं स्नापनञ्च गात्रोत्सादनमेव च।

गुरुपत्न्या न कार्याणि केशानाञ्च प्रसाधनम्॥ ३२॥

गुरु पत्नी के शरीर में उबटन लगाना, स्नान कराना, शरीर की मालिश करना और केश प्रसाधन करना निषिद्ध है।

गुरुपत्नी तु युवती नाभिवाद्येह पादयोः।

कुर्वीत वन्दनं भूमावसावहमिति ब्रुवन्॥ ३३॥

यदि गुरुपत्नी युवावस्था की हो, तो उसका चरणस्पर्श कर प्रणाम नहीं करना चाहिए, अपितु 'मैं' अमुक नाम वाला आपका अभिवादन करता हूँ', ऐसा कहकर केवल भूमि पर दंडवत् प्रणाम कर लेना चाहिए।

विप्रोष्य पादग्रहणमन्वहं चाभिवादनम्।

गुरुदारेषु सर्वेषु सतां धर्ममनुस्मरन्॥ ३४॥

परन्तु यदि शिष्य बहुत समय बाद प्रवास से लौटता है, तो सज्जनों के आचार-व्यवहार का स्मरण कर सभी गुरुपत्नियों का चरणस्पर्शपूर्वक अभिवादन करे।

मातृष्वसा मातुलानी श्वश्रूणाञ्च पितृष्वसा।

संपूज्या गुरुपत्नी च समस्ता गुरुभार्यसाः॥ ३५॥

माँसो, मामी, सास और बुआ (पिता की बहन), गुरुपत्नी के समान पूजनीय होती हैं क्योंकि ये सभी गुरुपत्नी के समान ही हैं।

प्रातुर्भार्या च संग्राह्या सवर्णाहन्यहन्यपि।

विप्रस्य नूपसंग्राह्या ज्ञातिसम्बन्धियोषितः॥ ३६॥

पितुर्भगिन्या मातुञ्च ज्यायस्यां च स्वसर्षपि।

मातृवद्वृत्तिमातिष्ठेन्माता ताभ्यो गरीवसी॥ ३७॥

भाई की पत्नी जो सवर्णा हो, प्रतिदिन उसका भी अभिवादन करना चाहिए। विप्र की ज्ञाति-सम्बन्धी स्त्रियों का भी अभिवादन करना चाहिए। पिता तथा माता की बहन और अपनी बड़ी बहन का भी माता के समान ही आदर करना चाहिए किन्तु इन सबमें माता सब से अधिक गौरवयुक्त (श्रेष्ठ) होती है।

एवमाचारसंपन्नमात्मवन्तमदाम्बिकम्।

वेदमहापयेद्धर्मं पुराणाङ्गानि नित्यशः॥ ३८॥

इस प्रकार के सदाचारों से सम्पन्न, जितेन्द्रिय और अदाम्बिक (दंभ न करने वाले) को वेद का अध्यापन कराना चाहिए और नित्य ही धर्म, पुराण तथा छः अङ्गों को पढ़ाना चाहिए।

संवत्सरोषिते शिष्ये गुरुज्ञानमनिर्दिशन्।

हरते दुष्कृतं तस्य शिष्यस्य वसतो गुरुः॥३९॥

जो शिष्य एक वर्ष तक गुरु के यहाँ (विद्याध्ययन के लिए) उनके पास रहता है, फिर भी शिष्य को गुरुज्ञान का निर्देश (उपदेश) प्राप्त नहीं होता, तो उस शिष्य के दुष्कृत (पाप) गुरु हरण कर लेते हैं अर्थात् उनमें आ जाते हैं।

आचार्यपुत्रः शुश्रूषांनदो धार्मिकः शुचिः।

सूक्तार्थदोऽरसः सद्युः स्वाध्याय्यादेश्वर्मतः॥४०॥

कृतज्ञश्च तयाद्रोहो मेधावी तूपकृन्नरः।

आसः प्रियोऽथ विधिवत् षडध्याय्या द्विजातयः॥४१॥

एतेषु ब्रह्मणो दानमन्त्र च यथोदितान्।

आचम्य संयतो नित्यमधीयीत शुद्धमुखः॥४२॥

आचार्य का पुत्र, शुश्रूषा करने वाला, ज्ञानदाता, धार्मिक, शुचि, वैदिक-सूक्तों का अर्थ देने वाला, अरसिक, सज्जन, दशलक्षणयुक्त धर्मानुसार स्वाध्याय करने वाला तथा कृतज्ञ, अद्रोही, मेधावी, उपकारी, आस, प्रिय — ये छः द्विजातियों विधिवत् अध्यापन के योग्य हैं। इनको वेदाध्यापनरूप दान देना चाहिए और अन्यत्र कहे हुएओं को भी अध्यापित करें। आचमन करके, संयत होकर तथा उत्तर की ओर मुख करके नित्य ही अध्ययन करना चाहिए।

उपसंगृह्य तत्पादौ वीक्षमाणो गुरोर्मुखम्।

अधीष्व भो इति दूयाद्विरामस्त्विति नारभेत्॥४३॥

गुरु के चरणों में बैठकर उनके मुख को देखता हुआ 'अध्ययन करो' ऐसा बोलना चाहिए। और (गुरु के द्वारा) 'विराम हो' ऐसा कहने पर आरम्भ नहीं करना चाहिए।

अनुकूलं समासीनः पवित्रैश्चैव पावितः।

प्राणायामैस्त्रिभिः पूतस्तत ओङ्कारमर्हति॥४४॥

जैसे अनुकूल हो, उस ढंग से समासीन होकर, पवित्र कुशों द्वारा पवित्र हुआ, तीन बार प्राणायाम करके शुद्ध होकर वह ओङ्कार का उच्चारण के योग्य होता है।

ब्राह्मणः प्रणवं कुर्यादने च विधिवद्द्विजः।

कुर्यादध्ययनं नित्यं ब्रह्माञ्जलिकरस्त्रिजः॥४५॥

हे ब्राह्मणो! वेदाध्ययन के अन्त में भी द्विजों को विधिवत् ओङ्कार का उच्चारण करना चाहिए तथा नित्य ब्रह्माञ्जलि (अध्ययन के समय गुरु के सामने विनयसूचक दोनों हाथ जोड़कर बैठने की स्थिति) बाँधकर वेदाध्ययन करना चाहिए।

सर्वेषामेव भूतानां वेदश्छुः सनातनम्।

अधीयीताप्ययं नित्यं ब्राह्मण्याख्यवतेऽन्यथा॥४६॥

सभी प्राणियों के लिए वेद सनातन चक्षुस्वरूप है, इसीलिए प्रतिदिन वेदाध्ययन करना चाहिए, अन्यथा (वेदाध्ययन न करने से) ब्राह्मणत्व से च्युत हो जाता है।

योऽधीयीत ऋचो नित्यं क्षीराहुत्या सदेवताः।

प्रीणाति तर्पयन्त्येन कामैस्तृप्ताः सदैव हि॥४७॥

जो नित्य ऋग्वेद की ऋचाओं का अध्ययन करता है और दूध की आहुति देकर देवताओं को प्रसन्न करता है। इससे तृप्त हुए देवता सभी कामनाओं की पूर्ति कर उसे सन्तुष्ट कर देते हैं।

यजुष्यधीते नियतं दग्ना प्रीणाति देवताः।

सामान्यधीते प्रीणाति घृताहुतिभिरन्वहम्॥४८॥

प्रतिदिन यजुर्वेद का अध्ययन करने वाला दधिरूप आहुति से देवताओं को प्रसन्न करता है तथा सामवेद का अध्ययन करने वाला घृताहुति देकर प्रतिदिन देवों को प्रसन्न करता है।

अथर्वाङ्गिरसो नित्यं मध्वां प्रीणाति देवताः।

वेदाङ्गानि पुराणानि मांसैश्च तर्पयेत्पुरान्॥४९॥

प्रतिदिन अथर्ववेद का अध्ययन करने वाला मधु और वेदाङ्ग तथा पुराण का अध्ययन करने वाला विविध पदार्थों से देवताओं को प्रसन्न करते हैं।

अपां समीपे नियतो नैतिकं विधिमाश्रितः।

गायत्रीमप्यधीयीत गत्वारण्यं समाहितः॥५०॥

द्विज को अरण्य में जाकर पूर्णरूप से एकाग्रचित्त होते हुए किसी जलाशय के समीप संयतचित्त से नैतिक-विधि का आश्रय लेकर गायत्री का भी अध्ययन (जप) करें।

सहस्रपरमां देवीं शतमध्वां दशावराम्।

गायत्रीं वै जपेत्रित्यं जपयज्ञः प्रकीर्तितः॥५१॥

एक हजार बार गायत्री मंत्र का जप सर्वोत्तम माना गया है, सौ मन्त्र का जप मध्यम है और दश बार जप करना अवर है। (परन्तु किसी भी रूप में) गायत्री का नित्य जप करना चाहिए, यही जप यज्ञ कहा गया है।

गायत्रीश्चैव वेदांस्तु तुलयातोलयत्प्रभुः।

एकच्छतुरो वेदान् गायत्रीञ्च तथैकतः॥५२॥

ओङ्कारमादितः कृत्वा व्याहृतीस्तदनन्तरम्।

ततोऽधीयीत सावित्रीमेकाग्रः श्रद्धयाचितः॥५३॥

एक बार प्रभु ने गायत्री मन्त्र और समस्त वेदों को तुला में रखकर तोला था। एक ओर पलड़े में चारों वेद थे और दूसरी ओर केवल एक गायत्री मन्त्र ही था (दोनों का वजन बराबर था, अतः दोनों का महत्त्व भी समान है)। सर्वप्रथम ओङ्कार को रखकर अनन्तर व्याहृतियाँ (भू, भुवः, स्वः) करनी चाहिए। इसके पश्चात् सावित्री है उसका एकाग्र चित्त होकर तथा श्रद्धा से युक्त होकर जप करना चाहिए।

पुराकल्पे समुत्पन्ना भूर्भुवः स्वः सनातनाः।
महाव्याहृतवस्तिष्ठः सर्वाः शुभनिर्वहणाः॥५४॥
प्रधानं पुरुषः कालो विष्णुर्ब्रह्मा महेश्वरः।
सत्त्वं रजस्तपस्तिष्ठः क्रमादव्याहृतयः स्मृताः॥५५॥
ओङ्कारस्तत्परं ब्रह्म सावित्री स्यात्तदक्षरम्।
एष मन्त्रो महायोगः सारत्सार उदाहृतः॥५६॥

पूर्वकल्प में (सृष्टि के प्रारंभ में) 'भूः भुवः स्वः' समुत्पन्न हुईं ये सनातन तीनों महाव्याहृतियाँ हैं। क्रम से ही ये व्याहृतियाँ कही गई हैं। ये सभी शुभ को निर्वहण करने वाली हैं। प्रधान, पुरुष काल, ब्रह्मा, विष्णु, महेश्वर, सत्त्व, रज, तम— ये क्रमशः तीन-तीन व्याहृतियाँ कही गई हैं। ओङ्कार उससे भी परब्रह्म है तथा सावित्री उसका अक्षर है। यह मन्त्र महायोग है, जो उत्तम साररूप कहा गया है।

योऽधीतेऽहन्यहन्येतां सावित्री वेदमत्तारम्।
विज्ञायाथ ब्रह्मचारी स याति परमां गतिम्॥५७॥
गायत्री वेदजननी गायत्री लोकपावनी।
न गायत्र्याः परं जाप्यमेतद्भिन्नाय मुच्यते॥५८॥

सावित्री वेद माता है, जो पुरुष दिन-प्रतिदिन उसका अध्ययन किया करता है और जो ब्रह्मचारी इसके अर्थ को जानकर इसका जप करता है, वह परम गति को प्राप्त होता है। यह गायत्री वेदों की जननी और लोकों को पावन करने वाली है। गायत्री से परम अन्य कोई जप नहीं है— ऐसा जो जान लेता है, वह (पुरुष) मुक्त हो जाता है।

श्रावणस्य तु मासस्य पौर्णमास्यां द्विजोत्तमाः।
आषाढ्यां प्रोष्ठपद्यां वा वेदोपाकरणं स्मृतम्॥५९॥
उत्सृज्य श्रावणगरं मासान्विश्रोर्वर्षञ्जमानम्।
अधीयत शुचौ देशे ब्रह्मचारी समाहितः॥६०॥
पुष्ये तु छन्दसां कुर्वाद्ब्रह्मसर्जनं द्विजाः।

हे द्विजोत्तमो! श्रावणमास की, आषाढ की अथवा भाद्रपद की पूर्णमासी में वेद का उपाकरण (वेदाध्ययन की साधन

क्रिया) कहा गया है। हे विप्र! उस तिथि से आगे के पाँच मासों तक ग्राम-नगर को त्याग कर किसी पवित्र स्थान में ब्रह्मचारी को एकाग्रचित्त होकर वेदाध्ययन करना चाहिए। पुष्य नक्षत्र में छन्दों का बाहरी भाग में उत्सर्जनरूप वैदिक कर्म करना चाहिए।

माघशुक्लस्य वा प्राप्ते पूर्वाह्ने प्रथमेऽहनि॥६१॥
छन्दसां प्रीणनं कुर्यात् स्वेषु ऋक्षेषु वै द्विजाः।
वेदाङ्गानि पुराणानि कृष्णपक्षे च मानवः॥६२॥
इषान्त्रित्यमनभ्यायान्भोयानो विवर्जयेत्।
अध्यापनं च कुर्वाणो ह्यनध्यायान्विवर्जयेत्॥६३॥

हे द्विजगण! माघ शुक्ल के प्राप्त होने पर प्रथम दिन में पूर्वाह्न में छन्दों का स्वाध्याय करना चाहिए। अपने ही नक्षत्रों में वेदाङ्ग तथा पुराणों का मनुष्य को कृष्णपक्ष में स्वाध्याय करना चाहिए। इन सबको नित्य करता रहे परन्तु अध्ययन करने वाल अयोग्य काल को छोड़ दें और अध्यापन कराने वाले भी अनध्याय के दिनों को वर्जित करें।

कर्णश्रवेऽनित्ये रात्रौ दिवापांशुसमूहने।
विद्युत्स्तनितवर्षेषु महोत्कानाञ्च संप्लवेः॥६४॥
आकालिकमनभ्यायमेतेष्वह प्रजापतिः।

जिस समय रात्रि में हवा चलने की आवाज दोनों कानों से सुनाई पड़े और जब दिन में हवा के साथ धूल उड़ती हो, बिजली की चमक तथा बादलों की गड़गड़ाहट के साथ पानी बरसता हो या कहीं उल्कापात आदि उपद्रव होते हों, तो उसे आकालिक अध्ययन (अर्थात् प्रारम्भ होने से लेकर दूसरे दिन उसी समय तक अध्ययन वर्जित) जानें— ऐसा प्रजापति ने कहा है।

निघति भूमिचलने ज्योतिषाञ्चोपसर्जने॥६५॥
एतानाकालिकाविविद्यादन्ध्यायानुतावपि।

उसी प्रकार आकाश में गड़गड़ाहट हो, भूकम्प हो रहा हो, या आकाश से तारे गिर रहे हों— इस पूरे काल को किसी भी ऋतु में अनध्याय हेतु आकालिक मानना चाहिए।

प्रादुष्कृतेष्वग्निषु तु विद्युत्स्तनितनिस्वने॥६६॥
सज्योतिः स्यादन्ध्यायमनृतौ चात्र दर्शने।
नित्यानभ्याय एव स्याद्ग्रामेषु नगरेषु च॥६७॥

जिस समय होमानि प्रज्वलित हो तथा बादलों की गड़गड़ाहट के साथ बिजली चमकती हो, तो भी अनध्याय करे और दिन रहते हुए भी आकाश में तारे दिखाई दें या

(नर्षा) ऋतु के बिना भी आकाश में बादल दिखाई दे रहे हों, तो भी ग्राम या नगरों में अनध्याय होता है।

धर्मनेपुण्यकामानां पूतिगन्धेन नित्यज्ञः।

अन्तःशवगते ग्रामे वृषलस्य च सन्नियौ॥६८॥

धर्म में निपुणता चाहने वालों को आसपास दुर्गन्धमय वातावरण होने पर अनध्याय रखना चाहिए। यदि गाँव में कोई शव पड़ा हो, तथा शूद्रजाति के पुरुष के समीप भी सदा अनध्याय रखना चाहिए।

अनध्यायो भुज्यमाने सपत्वाये जनस्य च।

उदके मध्यरात्रे च विष्णुभूत्रे च विकर्जयेत्॥६९॥

उच्छिष्टः श्राद्धभुक् चैव मनसापि न चिन्तयेत्।

प्रतिग्रह द्विवो विद्वानेकोद्दिष्टस्य केतनम्॥७०॥

त्र्यहं न कीर्तयेद्ब्रह्म राज्ञो राहोश्च सूतके।

यदि लोगों का समूह भोजन करता हो, तो अनध्याय रखना चाहिए। उसी प्रकार जल में, मध्यरात्रि में, विद्या और मूत्र के त्याग करते समय (वेदाध्ययन) अध्ययन वर्जित रखें। उच्छिष्ट और (पितृनिमित्त) श्राद्ध में भोजन करने वाले द्विज को मन से भी (वेद का) चिन्तन नहीं करना चाहिए। विद्वान् द्विज को एकोद्दिष्ट का निर्मंत्रण प्रतिग्रहण करके राजा और राहु के सूतक में तीन दिन तक वेदाध्ययन या स्वाध्याय नहीं करना चाहिए।

यावदेकोऽनुद्दिष्टस्य स्नेहो लेप्यः तिष्ठति॥७१॥

विप्रस्य विपुले देहे तावद्ब्रह्म न कीर्तयेत्।

विप्र के विशाल देह में जब तक एकोद्दिष्टश्राद्ध के निमित्त किया हुआ भोजन थोड़ी सी भी चौकनाहट या गन्ध की स्थिति रखता हो, तब तक ब्रह्म (वेद) का कीर्तन (अध्ययन) नहीं करना चाहिए।

शयानः प्रौढपादश्च कृत्वा वै चावसिक्थकाम्॥७२॥

नाडीयोतामिधं जम्बा सूतकाद्यत्रपेव च।

नीहारे बाणपाते च सख्ययोरुभयोरपि॥७३॥

सोते हुए, पैर ऊँचे रखकर (आसनयुक्त) होकर वेदाभ्यास न करें। जानुओं को वस्त्र से बाँधकर, मांस खाकर तथा सूतकादि के अन्न को खाकर, कुहरा छा जाने पर, बाण गिरने के समय और दोनों सध्या काल में अध्ययन नहीं करना चाहिए।

अमावास्यां चतुर्दश्यां पौर्णमास्यष्टमीषु च।

उपाकर्षणि चोत्सर्गे त्रिरात्रं क्षपणं स्मृतम्॥७४॥

अमावास्या, चतुर्दशी, पूर्णमासी तथा अष्टमी तिथियों में, उपाकर्म संस्कार के समय और उत्सर्ग क्रिया के समय तीन रात्रि तक क्षपण (अनध्याय) कहा गया है।

अष्टकासु त्र्यहोरात्रपृत्वन्तासु च रात्रिषु।

मार्गशीर्षे तथा पौषे माघमासे तत्रैव च॥७५॥

तिम्ब्रोऽष्टकाः समाख्याताः कृष्णपक्षे तु सूरिषिः।

श्लेष्यातकस्य छायायां शाल्पलेर्मधुकस्य च॥७६॥

कदाचिदपि नाध्येयं कोविदारकपित्थयोः।

समानविष्टे च मृते तथा सव्रह्मचारिणि॥७७॥

अष्टका नामक श्राद्ध करम में एक रात-दिन का अनध्याय रहता है। ऋतु की अन्तिम रात्रियों में अनध्याय रखना चाहिए। मार्गशीर्ष, पौष, माघ मास के कृष्णपक्ष में विद्वानों ने तीन अष्टका (श्राद्ध) कही हैं (उस समय अनध्याय रखना चाहिए)। श्लेष्यातक,¹ शाल्मलि² और मधुक³ की छाया में तथा कोविदार⁴ और कपित्थ⁵ की छाया में कभी भी अध्ययन नहीं करना चाहिए। किसी समान विद्या वाले साहध्यायी (सहपाठी) की मृत्यु हो जाने पर तथा ब्रह्मचारी की मृत्यु होने पर भी अनध्याय होता है।

आचार्ये संस्थिते वापि त्रिरात्रं क्षपणं स्मृतम्।

छिद्राप्येतानि विप्रानां येऽनध्यायाः प्रकीर्तिताः॥७८॥

हिसन्नि राक्षसास्तेषु तस्मादेतान्विसर्जयेत्।

नैत्यिके नास्त्यनध्यायः सन्धयोपासन एव च॥७९॥

आचार्य की मृत्यु होने पर भी तीन रात्रि का अनध्याय कहा गया है। जो उपर अनध्याय कहे गये हैं, वे विप्रों के बारे में छिद्र हैं। इनमें राक्षस प्रहार कर सकते हैं। इसीलिये इनका त्याग कर देना चाहिए। नित्य होने वाले कर्म में और सन्धयोपासन में कभी भी अनध्याय नहीं होता है।

उपाकर्षणि कर्षान्ते होममन्त्रेषु चैव हि।

एकामृचमयैकं वा यजुः सामात्र वा पुनः॥८०॥

अष्टकाद्यास्त्वधीयत मास्ते चातिवायति।

अनध्यायस्तु नाद्देवु नेतिहासपुराणयोः॥८१॥

न धर्मज्ञात्स्वध्वनेषु पर्वाप्येतानि वर्जयेत्।

एष धर्मः समासेन कीर्तितो ब्रह्मचारिणाप्॥८२॥

1. Cordia myxa Roxb. (Sebasten)

2. Bombax malabaricum (Silk cottan tree)

3. Bassia latifolia

4. Bauhinia variageta (Mountain Ebony)

5. Acacia catechu

ब्रह्मणाभिहितः पूर्वपृषीणां भवितात्मनाम्।

उपाकर्म के समय कर्म के अंत में तथा होम के मन्त्रों में अनध्याय नहीं होता। अष्टका श्राद्ध में तथा वायु के वेगपूर्वक चलने पर ऋग्वेद, यजुर्वेद अथवा सामवेद का एक मंत्र, पढ़ा जा सकता है। वेदाङ्गों में तथा इतिहास-पुराणों में तथा अन्य धर्मशास्त्रों में अनध्याय नहीं होता है परन्तु पर्वों के दिन इनका अध्ययन वर्जित रखना चाहिए। ब्रह्मचारियों के इस धर्म को मैंने संक्षेप में कहा है। इसे पहले ब्रह्मजी ने शुद्धात्मा ऋषियों से कहा था।

योऽन्यत्र कुस्त्रे यत्नमनधीत्य श्रुतिं द्विजाः॥८३॥

स संभूढो न सम्पाष्यो वेदबाह्यो द्विजातिभिः।

न वेदपाठमात्रेण सन्नुष्टो वै द्विजोत्तमाः॥८४॥

एवमाधारहीनस्तु पङ्के गौरिव सीदति।

योऽधीत्य विधिवद्भेदं वेदाद्यं न विचारयेत्॥८५॥

स चाग्न्यः शुद्रकल्पस्तु पदार्थं न प्रपद्यते।

हे द्विजो! जो वेदाध्ययन न करके अन्यत्र (अन्य शास्त्रों में ज्ञान प्राप्ति का) यत्न किया करता है, वह अतिशय मूढ होता है, उस वेदाह्य व्यक्ति के साथ ब्राह्मणों को बातचीत भी नहीं करनी चाहिए। और भी हे ब्राह्मणो! केवल वेदपाठमात्र से संतुष्ट नहीं होना चाहिए। यदि वेदाध्यायी ब्राह्मण वेदोक्त सदाचारों का पालन नहीं करता है, तो वह कीचड़ में फंसी हुई गौ के समान दुःखी होता है। जो विधिपूर्वक वेदाध्ययन करके भी वेद के अर्थ पर विचार नहीं करता, उसका संपूर्ण वंश शूद्रतुल्य माना जाता है और वह दान लेने की योग्यता नहीं रखता है।

यदि चात्यनिकं वासं कर्तुमिच्छति वै गुरौ॥८६॥

युक्तः परिधरेदेनमाशरीराभिघातनात्।

गत्वा वनं वा विधिवज्जुहुयाज्जातवेदसम्॥८७॥

अध्यसेत्स तदा नित्यं ब्रह्मनिष्ठः समाहितः।

सावित्रीं शतश्लोकीं वेदाङ्गानि विश्लेषतः।

अध्यसेत्सततं युक्तो धस्मस्नानपरायणः॥८८॥

यदि कोई द्विज मरणपर्यन्त गुरुगृह में ही वास करने की इच्छा करता हो, तो उस निष्ठवान् ब्रह्मचारी को आजोवन एकाग्रचित्त होकर गुरु की सेवा करनी चाहिए। अथवा वन में जाकर विधिपूर्वक अग्नि में हवन करते हुए प्रतिदिन ब्रह्म-परमात्मा में निष्ठवान् और एकाग्रचित्त होकर वेदाध्यास करना चाहिए और पूरे मनोयोग से गायत्री, शतरुद्रीय और

वेदाङ्ग का विशेषरूप से अभ्यास करते हुए भस्म लगाकर ही स्नान परायण रहना चाहिए।

एतद्विधानं परमं पुराणं

वेदागमे सम्बन्धिहेरितञ्च।

पुरा महर्षिप्रवरानुपृष्टः

स्वायम्भुवो यन्मुराह देवः॥८९॥

वेदज्ञान की प्राप्ति में पूर्वोक्त यह उत्कृष्ट विधान पुरातन है, जिसे मैंने आप लोगों को सम्यक् बता दिया है। प्राचीन काल में देव स्वायम्भुव मनु ने श्रेष्ठ ऋषियों द्वारा पूछे जाने पर यह बताया था।

एवमिष्ट्वरसमर्पितान्तरो योऽनुतिष्ठति विधिं विद्यानवित्।

मोहजालमपहाय सोऽमृतं याति तत्पदमनामयं शिवम्॥९०॥

ईश्वर में आत्मसमर्पण कर उपर्युक्त प्रकार से विधि विधानों का ज्ञाता जो मनुष्य इस उस क्रिया के अनुसार ही आचरण करता है, वह संसार के माया-मोह को त्याग कर निरामय (समग्र रोगों या दोषों से रहित), परम-कल्याणकारी मोक्ष को प्राप्त करता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतामूपनिषत्सु

ब्रह्मचारिधर्मनिरूपणं नाम चतुर्दशोऽध्यायः॥१४॥

पञ्चदशोऽध्यायः

(व्यासगीता-ब्रह्मचारियों के गार्हस्थ्यधर्म)

व्यास उवाच

वेदं वेदौ तथा वेदान्विन्याद्वा चतुरो द्विजाः।

अधीत्य चाभिगम्याद्यं ततः स्नायाद्द्विजोत्तमाः॥१॥

श्रीव्यासदेव ने कहा— हे द्विजगण! हरकोई द्विज को एक वेद, दो वेद अथवा चारों ही वेदों को प्राप्त करना चाहिए। इन वेदों का अध्ययन करके और इनके अर्थ को जानकर पुनः ब्रह्मचारी को (स्वाध्याय का समाप्ति सूचक) स्नान करना चाहिए।

गुरवे तु धनं दत्त्वा स्नायीत तदनुज्ञया।

धीर्णव्रतोऽथ युक्तात्मा स शक्तः स्नातुमर्हति॥२॥

इसके बाद अपने गुरु देव को (दक्षिणानिमित्त) धन देकर उनकी आज्ञा से ही स्नान करना चाहिए। जिसने (ब्रह्मचर्य) व्रत का अनुष्ठान किया है, वह युक्तात्मा होकर शक्तिसम्पन्न होता है और स्नान (समावर्तन) करने की योग्यता को प्राप्त करता है।

वैषाखीं धारयेद्वाष्टिमन्तर्वासं तथोत्तरम्।
यज्ञोपवीतद्वितयं सोदकञ्च कमण्डलुम्॥ ३॥

इसके पश्चात् उसे बाँस का दण्ड धारण करना चाहिए। उसके बाद अन्तर्वास (कौपीन) और उत्तरीय (धोती आदि) वस्त्र, दो यज्ञोपवीत और जल के सहित एक कमण्डलु धारण करना चाहिए।

छत्रं शोष्णीषममलं पादुके चाप्युपानहौ।
रौक्मे च कुण्डले वेदं व्युत्केशनखः शुचिः॥ ४॥
स्वाध्याये नित्ययुक्तः स्वाह्निर्याज्यं न धारयेत्।
अन्यत्र काञ्चनाद्विप्रः न रक्तां विभृयात्स्वजम्॥ ५॥

इसके अतिरिक्त एक छत्र, स्वच्छ पगड़ी, पादुका और सुवर्ण के दो कुण्डल धारण करने चाहिए। वेद उसके पास हो। केश तथा नख काटकर पवित्र बनें। स्वाध्याय में नित्य ही युक्त रहे तथा बाहरी भाग में पुष्पमाला को धारण न करें। विप्र को सुवर्ण की माला के अतिरिक्त अन्य रक्तवर्ण की पुष्पमाला धारण नहीं करनी चाहिए।

शुक्लाम्बरधरो नित्यं सुगन्धः प्रियदर्शनः।
न जीर्णमलवद्भासा भवेद्द्वै वैभवे सति॥ ६॥
न रक्तमुत्पण्डान्धान्यभूतं वासो न कुण्डिकाम्।
नोपानहौ स्रजं वाद्य पादुके न प्रयोजयेत्॥ ७॥

वह श्वेत वस्त्र धारण करने वाला हो, नित्य सुगन्ध से युक्त और लोगों के लिए प्रियदर्शी हो। वैभवयुक्त होने पर फटे और मैले वस्त्र कभी धारण न करें। अत्यधिक गाढ़े लाल रंग का और दूसरे का पहना हुआ वस्त्र तथा कुण्डिका (पात्र), जूता, माला और पादुका का भी प्रयोग न करें।

उपवीतकरान् दर्भान्तथा कृष्णाजिनानि च।
नापसव्यं परीदव्याद्भासो न विकृतञ्च यत्॥ ८॥

यज्ञोपवीतरूप में निर्मित कुशाओं को तथा मृगचर्म को अपसव्य अर्थात् उलट (दाहिने कन्धे पर) धारण नहीं करना चाहिए और विकृत वेषभूषा भी पहननी नहीं चाहिए।

आहरेद्विधिवहारान् सदृशानात्मनः शुभान्।
रूपलक्षणसंचुक्तानयोनिदोषविवर्जितान्॥ ९॥
अमातृगोत्रप्रभवामसमानवर्षिगोत्रजाम्॥
आहरेदद्वाहणो भार्या शीलशौचसमन्विताम्॥ १०॥

इसके बाद वह रूपलक्षण से सम्पन्न तथा योनि या गर्भाशय के दोष से रहित अपने ही समान (वर्णवाली) शुभ स्त्री के साथ विधिपूर्वक (गुरु की आज्ञा से) विवाह करे।

वह स्त्री माता के गोत्र में उत्पन्न हुई न हो तथा ऋषि गोत्र भी समान न हो। इस प्रकार ब्राह्मण को शील गुण और पवित्रता से युक्त भार्या से विवाह करना चाहिए।

ऋतुकालभिगामी स्याद्वायत्पुत्रोऽभिजायेतो।
वर्जयेत्प्रतिषिद्धानि दिनानि तु प्रयत्नतः॥ ११॥

जब तक उससे पुत्र की उत्पत्ति हो, तब तक ही ऋतुकाल में स्त्री के साथ अभिगमन करना चाहिए। (परन्तु) उसमें भी निषिद्ध दिनों का प्रयत्नपूर्वक त्याग करना चाहिए।

षष्ट्यष्टमी पञ्चदशीं द्वादशीं च चतुर्दशीम्।
ब्रह्मचारी भवेन्नित्यं ब्राह्मणः संवतेन्द्रियः॥ १२॥

वे दिन हैं— षष्ठी, अष्टमी, द्वादशी, चतुर्दशी, पूर्णिमा तथा अमावास्या। ब्राह्मण संवतेन्द्रिय होकर सदा (उन दिनों में) ब्रह्मचर्य का पालन करना चाहिए।

आद्यीतावसथ्याग्निं जुहायाज्जातवेदसम्।
व्रतानि स्नातको नित्यं पावनानि च पालयेत्॥ १३॥

(गृहस्थ बना वह) स्नातक आवसथ्य अग्नि को स्थापित करके उसमें नित्य होम करे और पवित्र व्रतों का पालन करे।

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्त्रितः।
अकुर्वाणः फलत्याप्तु नरकान्वाति भीषणान्॥ १४॥

वेदों द्वारा निर्दिष्ट अपने कर्मों को आलस्य त्यागकर सदा करते रहना चाहिए। यदि वे इन कर्मों को नहीं करते हैं, तो शीघ्र ही (मृत्यु पश्चात्) भीषण नरकों में गिर जाते हैं।

अभ्यसेत्प्रयतो वेदं महायज्ञञ्च भावयेत्।
कुर्याद् गृहाणि कर्माणि सन्ध्योपासनमेव च॥ १५॥

उसे प्रयत्नपूर्वक वेदों का अभ्यास करते रहना चाहिए और महायज्ञों का भी सम्पादन करे। इसी प्रकार अन्य गृहसूत्रोक्त कर्मों को तथा सध्योपासना आदि नित्य कर्म भी करता रहे।

सख्यं समाधिकैः कुर्यादर्थयेदीश्वरं सदा।
दैयतान्यधिगच्छेत कुर्याद्भार्याविभूषणम्॥ १६॥

वह अपने समान या अधिक श्रेष्ठ व्यक्ति से साथ मित्रता करे और सदा ईश्वर की पूजा करे। देवों में भक्तिभाव रखे और पत्नी को आभूषण से सुसज्जित करे।

न धर्मं छ्यापयेद्विद्वान् न पापं गृहयेदपि।
कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पनम्॥ १७॥

न धर्म को छ्यापयेद्विद्वान् न पापं गृहयेदपि। कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पनम्॥ १७॥

अपने द्वारा संपादित धर्म को किसी से न कहे और अपने पाप को भी न छिपाये। अपने आत्महित को करे और सदा प्राणियों पर दया रखे।

वयसः कर्मणोऽर्धस्य श्रुतस्याभिजनस्य च।
वेदवाम्बुद्धिसारूप्यमाचरोद्दिहरेत्सदा॥ १८॥

वह सदा अपनी आयु, कर्म, सम्पत्ति, शास्त्रज्ञान और कुल की मर्यादा के अनुसार वेद, वाणी और बुद्धि को एकरूप करके आचरण करे और सदा जीवन यापन करे।

श्रुतिस्मृत्युदितः सम्यक् साधुभिर्धृष्ट सेवितः।
तपाचारं निषेधेत् नेहेतान्यत्र कर्हिचित्॥ १९॥

श्रुति (वेद) और स्मृति (धर्मशास्त्र) द्वारा अनुमोदित तथा साधु पुरुषों द्वारा सेवित आचारों का ही सेवन करना चाहिए, इसके अतिरिक्त दूसरों के आचार-विचार का सेवन कभी न करे।

येनास्य पितरो याता येन याताः पितामहाः।
तेन यायात्सतां मार्गं तेन गच्छन् तरिष्यति॥ २०॥

(क्योंकि कहा भी है कि) जिस (शास्त्रोक्त) मार्ग से माता-पिता गये हों और जिस मार्ग से दादा आदि गये हों, सखनों के उस मार्ग पर ही जाना चाहिए। उस मार्ग से जाते हुए वह संसार से तर जायेगा अर्थात् मुक्त हो जाता है।

नित्यं स्वाध्यायशीलः स्यान्नित्यं यज्ञोपवीतवान्।
सत्यवादी जितक्रोधो ब्रह्मपूजाय कल्पते॥ २१॥

नित्य स्वाध्यायशील हो और सदा यज्ञोपवीत धारण करना चाहिए। जो सत्यवादी है तथा जिसने क्रोध को जीत लिया है, वह ब्रह्मरूप होने की योग्यता रखता है।

सन्ध्यास्नानपरो नित्यं ब्रह्मयज्ञपरायणः।

अनसूयो मुदुर्दान्तो गृहस्थः प्रेत्य वद्धते॥ २२॥

नित्य सन्ध्या-स्नान करने वाला, ब्रह्मयज्ञ का अनुष्ठान करने वाला, ईर्ष्या न करने वाला, मृदु-स्वभाव वाला और जितेन्द्रिय गृहस्थ परलोक में अभ्युदय प्राप्त करता है।

वीतरागपयक्रोधो लोभमोहविवर्जितः।

सावित्रीजापनिरतः श्राद्धकृन्मुख्ये गृही॥ २३॥

राग, भय और क्रोध से रहित तथा लोभ-मोह से वर्जित, गायत्री का जप करने में तत्पर तथा श्राद्ध करने वाला गृहस्थ मुक्त हो जाता है।

मातापित्रोर्हिते युक्तो गोब्राह्मणहिते रतः।

दान्तो यज्जा देवभक्तो ब्रह्मलोके महीयते॥ २४॥

जो माता-पिता का हित करने में तत्पर, गौ तथा ब्राह्मण का हित लगा रहता है, दाता, यजनशील, देवों में भक्ति रखने वाला है, वह ब्रह्मलोक में प्रतिष्ठित होता है।

त्रिवर्गसेवी सततं देवतानाम् पूजनम्।

कुर्यादहरहर्नित्यं नमस्येत् प्रयतः सुरान्॥ २५॥

गृहस्थ को सतत त्रिवर्ग (धर्म, अर्थ और काम) का सेवन करना चाहिए और प्रतिदिन नियमपूर्वक देवताओं को नमस्कार करे।

विचारशीलः सततं क्षमायुक्तो दयालुकः।

गृहस्थस्तु समाख्यातो न गृहेण गृही भवेत्॥ २६॥

जो पुरुष सदा विचारशील, क्षमावान् और दयालु होता हो वही गृहस्थ कहा जाता है, केवल घर बनाकर उसमें रहने मात्र से गृहस्थ नहीं हो जाता।

क्षमा दया च विज्ञानं सत्यं चैव दमः शमः।

अध्यात्मनिरतज्ञानमेतद्ब्राह्मणलक्षणम्॥ २७॥

एतस्मान्न प्रमाद्येत् विशेषेण द्विजोत्तमाः।

यथाशक्ति चरेत्कर्म निन्दितानि विवर्जयेत्॥ २८॥

क्षमा, दया, अनुभवपूर्वक ज्ञान, सत्य, दम (बाह्येन्द्रियों को वश करना), शम (अभ्यन्तर-इन्द्रियों को वश करना) और अध्यात्मज्ञान में निरत होना ही ब्राह्मण का लक्षण है। श्रेष्ठ ब्राह्मणों को इनसे प्रमाद नहीं करना चाहिए और यथाशक्ति कर्म करना चाहिए और जो निन्दित कर्म हैं, उनका त्याग करना चाहिए।

विषय मोहकलिलं लब्ध्वा योगमनुत्तमम्।

गृहस्थो मुच्यते वन्यान्नात्र कार्या विचारणा॥ २९॥

मोहरूप पाप को धोकर और उत्तम योग को प्राप्त कर गृहस्थ बन्धन से मुक्त हो जाता है, इस विषय में कोई विचार (तर्क) नहीं करना चाहिए।

विगर्हीतिक्रमाक्षेपार्हिसाबन्धव्यात्मनाम्।

अन्यमन्यसमुत्थानां दोषाणां मर्षणं क्षमा॥ ३०॥

क्रोधवश दूसरे के द्वारा की गई निन्दा, अनादर, दोषारोपण, हिंसा, बन्धन और ताडनरूप दोषों को सहन करना ही क्षमा है।

स्वदुःखेष्विव कारुण्यं परदुःखेषु सौहृदात्।

दयेति मुनयः प्राहुः साक्षाद्धर्मस्य सधनम्॥ ३१॥

1. विभागशील पाठ मानने से अर्थ होगा— अपनी संपत्ति का शास्त्रोक्त विधि से विभाग करने वाला।

स्वयं को जो दुःख होता है, वैसा ही दूसरों के दुःख में सौहार्दवश करुणा प्रकट करना ही दया है, ऐसा मुनियों ने कहा है। यही (दया) साक्षात् धर्म का साधन है।

चतुर्दशानां विद्यानां धारणं हि यथार्थतः।

विज्ञानमिति तद्विद्याद्यत्र धर्मो विवर्द्धते॥ ३२॥

चौदह विद्याओं (चार वेद, छः वेदाङ्ग, पुराण, न्यायशास्त्र, मीमांसा और धर्मशास्त्र) को यथार्थरूप से धारण करना ही विज्ञान जानना चाहिए। इसके द्वारा धर्म की वृद्धि होती है।

अधीत्य विधिवद्देवानर्चयैवोपलभ्य तु।

धर्मकार्यान्निवृत्तश्चेन्न तद्विज्ञानमिच्छते॥ ३३॥

विधिपूर्वक वेदों का अध्ययन करके तथा उसके अर्थ को जानकर भी जो धर्मकार्यों से विमुख रहता है, उसका वह ज्ञान विज्ञान इच्छा करने योग्य नहीं है।

सत्येन लोकाञ्जयति सत्यं तत्परमं पदम्।

यथाभूतप्रवादं तु सत्यमाहुर्मनीषिणः॥ ३४॥

वह सत्य से ही लोकों को जीत लेता है, वही सत्य परम पद है। जो जैसा है, उसका उसी रूप में वर्णन करना सत्य है, ऐसा मनीषियों ने कहा है।

दमः शरीरोपरमः शमः प्रज्ञाप्रसादजः।

अध्यात्मपक्षरं विद्याद्यत्र गत्वा न शोचति॥ ३५॥

शरीर का उपरम (चेष्टाओं की विश्रान्ति या इन्द्रियनिग्रह) दम है और शम (मन का निग्रह) बुद्धि को प्रसन्नता से उत्पन्न होता है तथा अध्यात्म को ही अविनाशी परमतत्व जानना चाहिए, जहां जाकर मनुष्य शोक नहीं करता।

यथा स देवो भगवान्विद्यया वेद्यते परः।

साक्षाद्देवो महादेवस्तज्ज्ञानमिति कीर्तितम्॥ ३६॥

जिस विद्या के द्वारा परम देव भगवान् साक्षात् महादेव का ज्ञान होता है, वही (वस्तुतः) 'ज्ञान' कहा जाता है।

तत्रिष्टस्तत्परो विद्यात्रित्यमक्रोधनः शुचिः।

महायज्ञपरो विद्वान् लभते तदनुत्तमम्॥ ३७॥

उनमें सदा निष्ठा रखने वाला, तत्परायण, क्रोध न करने वाला, पवित्र और महायज्ञपरायण विद्वान् ही उस उत्तम ज्ञान को प्राप्त करता है।

धर्मस्यायतनं यत्नाच्छरीरं प्रतिपालयेत्।

न च देहं विना स्त्रो विद्यते पुल्लैः परः॥ ३८॥

धर्म के आयतनरूप उस शरीर का यत्नपूर्वक पालन करना चाहिए। बिना देह के मनुष्य परमात्मा रुद्र को नहीं जान सकते।

नित्यधर्मार्थकामेषु युज्येत नियतो द्विजः।

न धर्मवर्जितं काममर्थं वा मनसा स्मरेत्॥ ३९॥

संयतचित्त होकर सदा द्विज को धर्म, अर्थ और काम में संयुक्त रहना चाहिए। परन्तु धर्म से रहित काम या अर्थ का कदापि मन से भी स्मरण न करे।

सीदन्नपि हि धर्मेण न त्वधर्मं समाचरेत्।

धर्मो हि भगवान्देवो गतिः सर्वेषु जन्तुषु॥ ४०॥

धर्माचरण करते हुए कभी दुःख भी उठाना पड़े तो भी अधर्म को ग्रहण न करें। धर्म ही देवस्वरूप भगवान् और सब प्राणियों के लिए गतिरूप है।

भूतानां प्रियकारी स्यान्न परद्रोहकर्मधीः।

न वेददेवतानिन्दां कुर्यात्तच्छ न संवदेत्॥ ४१॥

प्राणियों का सदा प्रिय करने वाला होना चाहिए और दूसरों के प्रति द्रोहबुद्धि वाला नहीं होना चाहिए। वेद तथा देवताओं की निन्दा नहीं करनी चाहिए और निन्दा करने वालों के साथ बोलना भी नहीं चाहिए।

यस्त्विमं नियतं विप्रो धर्माध्यायं पठेच्छुचिः।

अध्यापयेच्छ्रावयेद्वा ब्रह्मलोके महीयते॥ ४२॥

जो विप्र नियमपूर्वक पवित्र होकर इस धर्माध्याय को पढ़ता है, (दूसरे को) पढ़ाता है अथवा सुनाता है, वह ब्रह्मलोक में पूजित होता है।

इति श्रीकर्मपुराणे उत्तरार्द्धे व्यासपीतामृपनिवत्सु ब्रह्मविद्यायां योगशास्त्रे ऋषिष्याससंवादे ब्रह्मचारिणां गार्हस्थ्यधर्मनिरूपणं नाम षष्ठदशोऽध्यायः॥ १५॥

षोडशोऽध्यायः

(गार्हस्थ्यधर्म-निरूपण)

व्यास उवाच

न हिंस्यात्सर्वभूतानि नानृतं वा वदेत्क्वचित्।

नाहितं नाप्रियं ब्रूयान्न स्तेनः स्यात्कव्यञ्चन॥ १॥

व्यास बोले— किसी भी प्राणी को हिंसा न करें और कभी भी असत्य न बोले। अहितकारी और अप्रिय लगने वाला भी न बोले और कभी भी चोरी न करें।

1. विद्यात्र भवेत्तदनुत्तमम्' पाठ मिलता है, जो अनुचित जान पड़ता है।

तृणं वा यदि वा शाकं मूदं वा जलमेव वा।

परस्यापहरञ्जन्तुरनरकं प्रतिपद्यते॥ २॥

कोई भी व्यक्ति दूसरे की घास, शाक, मिट्टी तथा जल को चुराता है तो वह प्राणो नरक को प्राप्त करता है।

न राज्ञः प्रतिगृह्णीयात् शूद्रात्पतितादपि।

नान्यस्माद्याचकत्वञ्च निन्दिताहूर्जवेद्बुधः॥ ३॥

(कोई भी ब्राह्मण) राजा से दान ग्रहण न करें तथा शूद्र और (वर्णाश्रमधर्म से) पतित व्यक्ति से भी न लें। अन्य निन्दित व्यक्तियों से भी बुद्धिमान् पुरुष को याचना नहीं करनी चाहिए।

नित्यं याचनको न स्यात्पुनस्तत्रैव याचयेत्।

प्राणानपहरत्येष याचकस्तस्य दुर्मतिः॥ ४॥

प्रतिदिन दान मांगने वाला नहीं होना चाहिए और एक ही व्यक्ति से बार-बार नहीं मांगना चाहिए। ऐसी दुर्बुद्धि वाला याचक दाता के प्राणों को ही हर लेता है।

न देवद्रव्यहारी स्याद्विशेषेण द्विजोत्तमः।

ब्रह्मस्वं वा नापहरेदापद्यपि कदाचन॥ ५॥

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते।

देवस्वं चापि यत्नेन सदा परिहरेत्ततः॥ ६॥

विशेषरूप से श्रेष्ठ ब्राह्मण को देवताओं के निमित्त रखे द्रव्य को नहीं चुराना चाहिए। ब्राह्मण के धन को तो आपत्तिकाल में भी चुराना नहीं चाहिए; क्योंकि विष को ही विष नहीं कहा जाता, अपितु ब्राह्मण की सम्पत्ति या द्रव्य ही विष कहलाता है। इसी कारण देवद्रव्य का भी यत्रपूर्वक सदा त्याग कर देना चाहिए।

पुष्ये शाकोदके काष्ठे तथा मूले तृणे फले।

अदत्तादानमस्तेषं मनुः प्राह प्रजापतिः॥ ७॥

पुष्य, शाक, जल, काष्ठ तथा तृण, मूल और फल को बिना दिये हुए जो ग्रहण नहीं करता है, वह अस्तेय है, (बिना दिये ले लेना चोरी है) ऐसा प्रजापति मनु ने कहा है।

ब्रह्मिष्ठव्यानि पुण्याणि देवार्चनविधौ द्विजाः।

नैकस्मादेव नियतमननुज्ञाय केवलम्॥ ८॥

द्विज देवताओं की पूजा के लिए पुष्य ग्रहण कर सकते हैं परन्तु उन पुष्यों को भी प्रतिदिन केवल एक ही स्थान से बिना (स्वामी की) अनुमति के ग्रहण नहीं करना चाहिए।

तृणं काष्ठं फलं पुष्यं प्रकाशं वै हरेद्बुधः।

धर्मार्थं केवलं ब्राह्मं ह्यन्यथा पतितो भवेत्॥ ९॥

उसी प्रकार विद्वान् पुरुष को चाहिए कि तृण, काष्ठ, फल और पुष्य को प्रकटरूप में अर्थात् किसी की मौजूदगी (या मालिक की अनुमति से) केवल धर्मकार्य के लिए ग्रहण करे, अन्यथा वह नरक में गिरता है अथवा नीतिमार्ग से पतित हुआ माना जाता है।

तिलमुद्गायवादीनां मुष्टिर्ब्राह्मा पवि स्थितैः।

क्षुधार्तैर्नान्यथा विप्रा धर्मविन्दिरिति स्थितिः॥ १०॥

(फिर भी) हे विप्रो! धर्मवेत्ताओं ने यह मर्यादा स्थित की है कि मार्ग में चलते समय (कभी) भूख से पीड़ित होने पर मुद्गीभर तिल, मूँग और जौ (मालिक से बिना पूछे) ग्रहण किया जा सकता है, अन्यथा नहीं।

न धर्मस्यापदेहेन पापं कृत्वा व्रतं चरेत्।

व्रतेन पापं प्रच्छाद्य कुर्वन् स्त्रीशूद्रलम्बनम्॥ ११॥

प्रेत्येह चेदृशो विप्रो गृह्णीत ब्रह्मवादिभिः।

छन्दना चरितं यद्य व्रतं रक्षसि गच्छति॥ १२॥

वैसे ही धर्म के बहाने से (जानबूझ कर) पाप करके (प्रायश्चित्तरूप) व्रतादि का अनुष्ठान भी नहीं करना चाहिए। व्रत के द्वारा पाप को छिपाकर वह ब्राह्मण स्त्री या शूद्र का जन्म लेकर इस लोक में भी ब्रह्मवादियों द्वारा निन्दित होता है। छद्मरूप (कपट) से किया हुआ उसका व्रत का फल राक्षसों को जाता है अर्थात् राक्षस ही उसका भोग करते हैं।

अलिङ्गी लिङ्गिचेपेन यो वृत्तिमुपजीवति।

स लिङ्गिनां हरेदेनस्तिर्यग्योनी च जायते॥ १३॥

जो अलिङ्गी अर्थात् साधु-संन्यासी के विशेष चिह्नों से रहित होते हुए भी जो (ढोंगपूर्वक) लिङ्गी अर्थात् साधु-संन्यासी के वेष को धारण करके उससे अपनी आजीविका चलाता है, वह लिङ्गधारियों के पापों को स्वयं हर लेता है (उसका भागी बनता है) और (अगले जन्म में) पक्षियों की योनि में उत्पन्न होता है।

वैडालव्रतिनः पापा लोके धर्मविनाशकाः।

सद्यः पतन्ति पापेन कर्मणस्तस्य तत्फलम्॥ १४॥

1. वैडालव्रती से तात्पर्य है— बिल्ली के समान व्रतधारी। बिल्ली चूहे को पकड़कर खाने लिए ध्यानमग्न होकर चुपचाप बैठी रहती है और अपने पापाचार का भाव प्रकट होने नहीं देती, वैसे ही दुराचारी का भी व्रत होता है।

जो इस लोक में बैडाल के समान ब्रत रखने वाले पापाचारी हैं, वे (पाखण्डी) धर्म के विनाशक होते हैं और शीघ्र ही पाप से (नरक में) गिर जाते हैं। उसके कर्मों का यही फल है।

पाखण्डिनो विकर्मस्थान्वापाचारान्स्तथैव च।
पञ्चरात्रान् पाशुपतान् वाङ्मात्रेणापि नार्चयेत्॥ १५॥

पाखण्डी (ढोंगी), (शास्त्र) विपरीत कर्म करने वाले, वामाचारी (विपरीत आचरण करने वाले), पाञ्चरात्रसिद्धान्ती और पाशुपत मत के अनुयायी को वाणीमात्र से भी सत्कार नहीं देना चाहिए।

वेदनिन्दारतान् मर्त्यान्देवनिन्दारतांस्तथा।
द्विजनिन्दारतांश्चैव मनसापि न चिन्तयेत्॥ १६॥
याजनं योनिसम्बन्धं सहवासञ्च भाषणम्।
कुर्वाणः पतते जन्तुस्तस्माद्यत्नेन कर्त्रयेत्॥ १७॥

वेद की निन्दा में तत्पर तथा देवों की निन्दा में आनन्द रखने वाले और ब्राह्मणों की निन्दा में आसक्त मनुष्यों का मन से भी चिन्तन नहीं करना चाहिए। इनका यज्ञ कराने, उनसे विवाह-संबन्ध रखने, उनके साथ वास करने और उनसे वार्तालाप करने से भी प्राणी पतित हो जाता है। इसलिए यत्नपूर्वक इनका त्याग करना चाहिए अर्थात् उनके साथ सभी व्यवहार त्याग देने चाहिए।

देवश्रोहाद्गुरुश्रोहः कोटिकोटिगुणाधिकः।
ज्ञानापवादो नास्तिव्यं तस्मात्कोटिगुणाधिकम्॥ १८॥

देवद्रोह करने से गुरुद्रोह करना करोडो गुना अधिक (दोषपूर्ण) है। ज्ञान की निन्दा करना और नास्तिकता उससे भी करोड गुना अधिक खराब है।

गोभिष्छ दैवतैर्विप्रैः कृष्या राजोपसेवया।
कुलान्यकुलतां यान्ति यानि हीनानि धर्मतः॥ १९॥

गौ-बैल द्वारा और देवताओं या ब्राह्मणों के निमित्त कृषिकर्म करने तथा राजा की सेवा द्वारा (जीविकोपार्जक व्यक्ति के) सारे कुल अकुलता को प्राप्त हो जाते हैं और ये सब धर्म से भी हीनता को प्राप्त होते हैं।

कुविवाहैः क्रियालोपैर्वेदान्ययनेन च।
कुलान्यकुलतां यान्ति ब्राह्मणातिरूपेण च॥ २०॥

निन्दा से विवाह करने से, धार्मिक क्रियाओं का लोप होने से और वेदों के अनध्याय से तथा ब्राह्मणों का अपमान

करने से भी (दोषयुक्त होकर) सभी उच्च कुल निम्नता को प्राप्त होते हैं।

अनृतात्पारदायां च त्वाऽभक्ष्यस्य भक्षणात्।
अश्रीतधर्माचरणक्षिप्रं नश्यति वै कुलम्॥ २१॥

असत्य भाषण करने से, दूसरे की स्त्री से सम्बन्ध रखने से, अभक्ष्य (मांसादि) पदार्थों का भक्षण करने से तथा अवैदिक धर्म का आचरण करने से निक्षय ही कुल शीघ्र नष्ट हो जाता है।

अश्रोत्रियेषु वै दानाद्वृषलेषु तथैव च।
विहिताचारहीनेषु क्षिप्रं नश्यति वै कुलम्॥ २२॥

उसी प्रकार अश्रोत्रियों को, शूद्रों को तथा शास्त्रविहित आचारों से हीन पुरुषों को दान देने से (उच्च जाति का) कुल भी अवश्य नष्ट हो जाता है।

नाथार्थिकैर्वृत्ते श्रमे न व्याधिवहूले भृशम्।
न शूद्रराज्ये निवसेन्न पाखण्डजनैर्वृत्ते॥ २३॥

अधार्मिकों से व्याप्त तथा अनेक प्रकार की व्याधियों से अत्यन्त संकुल ग्राम में और पाखण्डी लोगों से घिरे हुए शूद्र के राज्य में निवास नहीं करना चाहिए।

हिमवद्विष्वयोर्मध्ये पूर्वपश्चिमयोः शुभम्।
मुक्त्वा समुद्रवोर्दोशं नान्यत्र निवसेद्द्विजः॥ २४॥

कृष्णो वा यत्र धरति भृगो नित्यं स्वभावतः।
पुण्यञ्च विश्रुता नद्यस्तत्र वा निवसेद्द्विजः॥ २५॥

हिमवान् और विंध्याचल के मध्य का शुभ प्रदेश और पूर्व तथा पश्चिम के उत्तम समुद्री भागों को छोड़कर अन्यत्र कहीं पर भी द्विज को वास नहीं करना चाहिए अथवा उस स्थान पर जहाँ कृष्णभृगु स्वच्छन्दतापूर्वक विचरते हों तथा जहाँ प्रसिद्ध पवित्र नदियाँ बहती हों, वहीं पर द्विज को निवास करना चाहिए।

अर्द्धकोशाद्भदीकृतं वर्जयित्वा द्विजोत्तमः।
नान्यत्र निवसेत्पुण्यां नान्यत्राप्राप्तत्रिवी॥ २६॥

अथवा प्रत्येक उत्तम द्विज को किसी भी नदी के किनारे आधा मील पवित्र प्रदेश को छोड़कर अन्यत्र कहीं भी निवास नहीं करना चाहिए और निम्नवर्णों के ग्राम के समीप भी निवास नहीं करना चाहिए।

न संवसेद्य पतितैर्न घण्डालैर्न पुक्कसैः।
न मूर्खैर्नावलिस्तैश्च नान्यैर्नान्यावसायिभिः॥ २७॥

उसी प्रकार धर्म से पतित लोगों के साथ, चांडालों के साथ, पुक्कस जाति के लोगों के साथ, मूर्खों के साथ, घमंडियों के साथ, निम्न जाति के लोगों के साथ तथा उनके साथ रहने वालों के साथ भी (द्विज को) निवास नहीं करना चाहिए।

एकशय्यासनं पंक्तिर्भाण्डपक्वान्नमिश्रणम्।
याजनाध्यापनं योनिस्तथैव सहभोजनम्॥ २८॥
सहाध्यायस्तु दशमः सहयाजनमेव च।
एकादशैते निर्दिष्टा दोषाः साङ्कर्यसंज्ञिताः॥ २९॥

(उन लोगों के साथ) एक शय्या पर सोना और बैठना, एक पंक्ति में भोजन करना, उनके बर्तनों में खाना, पके हुए अन्न को मिश्रित करना, उनका यज्ञ करना, उनको पढ़ाना, उनके साथ विवाहादि करना, एक साथ भोजन करना, एक साथ पढ़ना और एक साथ यज्ञ करना— ये एकादश दोष सांकर्य नाम वाले कहे गये हैं अर्थात् वर्णसंकरता के कारण होने वाले दोष हैं।

समीपे वा व्यवस्थानात्पापं संक्रमते नृणाम्।
तस्मात्सर्वप्रयत्नेन संकरं वर्जयेद्बुधः॥ ३०॥
एकपंक्त्युपविष्टा ये न स्पृशन्ति परस्परम्।
भस्मना कृतपर्यादा न तेषां संकरो भवेत्॥ ३१॥

(इतना ही नहीं) ऐसे लोगों के समीप उठने-बैठने से भी उनका पाप संक्रमित हो जाता है, इसलिए बुद्धिमान् को सब प्रकार से प्रयत्नपूर्वक वर्णसंकरों का त्याग करना चाहिए। परन्तु कुछ लोग जो उनके साथ एक पंक्ति में बैठे हों और परस्पर एक-दूसरे को स्पर्श न करते हों तथा भस्म द्वारा (रेखा से) जिसने सोमा बाँध दी हो, उनको सांकर्य दोष नहीं लगता।

अग्निना भस्मना चैव सलिलेन विशेषतः।
द्वारेण स्तम्भमार्गेण षड्भिः पंक्तिर्विभिद्यते॥ ३२॥

इस प्रकार अग्नि से, भस्म से, विशेषतः जल के प्रोक्षण से, द्वार खड़ा कर देने से, स्तम्भ लगा देने से तथा मार्ग में

अवरोध खड़ा कर देने से— इन छः प्रकार की क्रियाओं से पंक्ति का भेदन हो जाता है।

न कुर्याद्दुःखवैराणि विवादं चैव पैशुनम्।
परक्षेत्रे गां चरन्तीं न चाक्षति कस्यचित्॥ ३३॥

किसी से भी अकारण शत्रुता, झगडा और चुगलखोरी नहीं करनी चाहिए। दूसरे के खेत में चरती हुई गौ के बारे में किसी को नहीं कहना चाहिए।

न संवसेत्सूतकिना न कञ्चिन्मर्मणि स्पृशेत्।
न सूर्यपरिवेषं वा नेन्द्रचार्यं शवाग्निं कम्॥ ३४॥
परस्मै कथयेद्द्विद्विज्जशिनं वा कदाचन।
न कुर्याद्दुग्धिः साईं विरोधं वा कदाचन॥ ३५॥

किसी भी सूतकी के साथ नहीं सोना चाहिए। किसी को भी मर्मस्थान में स्पर्श न करें। सूर्य के चारों ओर का मंडल, इन्द्रधनुष, चिताग्नि तथा चन्द्र-मंडल को देखकर भी विद्वान् पुरुष दूसरे से न कहें। बहुत से लोगों के साथ और बन्धु-बान्धवों के साथ कभी भी विरोध नहीं करना चाहिए।

आत्मनः प्रतिकूलानां परेषां न समाचरेत्।
तिथिं पक्षस्य न सूयाक्षत्राणि विनिर्दिशेत्॥ ३६॥

जो कुछ अपने प्रतिकूल हो अथवा स्वयं को अच्छी न लगती हो, वैसा आचरण दूसरों के लिए भी नहीं करना चाहिए। कोई भी पक्ष की तिथि को न बतावे और नक्षत्रों के विषय में भी निर्देश न करे।

नोदकयामभिधाषेत नाशुचिं वा द्विजोत्तमः।
न देवगुरुविप्राणां दीयमानं तु वारयेत्॥ ३७॥

श्रेष्ठ द्विज रजस्वला स्त्री से बात न करे और अपवित्र व्यक्ति के सामने भी वार्तालाप न करे। यदि देवता, गुरु या विप्रों के निमित्त कुछ दिया जा रहा हो तो उसको रोकना नहीं चाहिए।

न चात्मानं प्रशंसेद्वा परनिन्दाञ्च वर्जयेत्।
वेदनिन्दां देवनिन्दां प्रयत्नेन विवर्जयेत्॥ ३८॥

अपनी प्रशंसा कभी न करे और दूसरों की निन्दा का त्याग करें। उसी प्रकार वेदनिन्दा तथा देवनिन्दा का भी यत्नपूर्वक त्याग करना चाहिए।

यस्तु देवानृषीन् विप्रान् वेदान्वा निन्दति द्विजः।
न तस्य निष्कृतिर्दृष्टा शास्त्रेष्विह मुनीश्वराः॥ ३९॥

निन्दयेद्दे गुरु-देवान् वेदं वा सोपबृंहणम्।

1. एक अधम जाति। मनु के अनुसार शूद्रा में उत्पन्न निषाद को सन्तान को पुक्कस कहा जाता है— जात्रो निषादाच्छूद्रायां जात्या भवति पुक्कसः (मनु० १०.१८)

कल्पकोटिशतं सात्रं रौरवे पच्यते नरः॥४०॥

क्योंकि हे मुनीश्वरो! जो द्विज देवों, ऋषियों, विप्रों अथवा वेदों की निन्दा करता है, उनके लिए शास्त्रों में इस लोक में कोई प्रायश्चित्त नहीं देखा गया है। और भी जो गुरुओं, देवों तथा उपबंहण (अंग) सहित वेद को निन्दा करता है, वह सौ करोड़ कल्पों से भी अधिक समय तक रौरव नामक नरक में पकाया जाता है अर्थात् कष्ट भोगता है।

तूष्णीमासीत निन्दायां न ब्रूयात्किञ्चिदुत्तरम्।

कर्णौ पिषाय गन्तव्यं न चैतान्नखलोकयेत्॥४१॥

उसी प्रकार इन सबको जहाँ निन्दा हो रही हो, वहाँ सुनने वाला चुप रहे और कोई भी उत्तर न दे तथा दोनों कान बंद करके कहीं अन्यत्र चला जाना चाहिए और निन्दा करने वालों को देखना भी नहीं चाहिए।

वर्जयेद्देहं रहस्यञ्च परेषां गृह्येद्बुधः।

विवादं स्वजनैः सार्द्धं न कुर्याद्देहं कदाचन॥४२॥

बुद्धिमान् पुरुष दूसरों के रहस्य को किसी के सामने प्रकट न करे। अपने बन्धुओं के साथ कभी भी विवाद नहीं करना चाहिए।

न पापं पापिनं ब्रूयादपापं वा द्विजोत्तमाः।

स तेन तुल्यदोषः स्यान्मिथ्यादिदोषवान् भवेत्॥४३॥

हे द्विजोत्तमो! पापी को उसके पाप के विषय में न कहें और वैसे ही अपापी को भी पापी न कहें। ऐसा करने वाला वह पुरुष उसके समान ही दोषयुक्त होता है अर्थात् जो पापी को दोष लगता है, वही उसको भी लगता है और (अपापी को पापी कहने से) मिथ्यादि दोषयुक्त भी वह हो जाता है अर्थात् झूठ आरोप लगाने से वह उस दोष का भी भागी होता है।

यानि मिथ्याभिज्ञस्तानां पतन्त्यश्रूणि रोदनात्।

तानि पुत्रान् पशून् घ्नन्ति तेषां मिथ्याभिज्ञं सिनाम्॥४४॥

उसी प्रकार जिन पर यह मिथ्या आरोप किया गया हो, (इस दुःख के कारण) रोने से, उनके जितने औंस गिरते हैं, उतने ही संख्या में उन मिथ्या आरोप करने वालों के पुत्रों और पशुओं का हनन होता है।

ब्रह्महत्यासुरापाने स्तेयगुर्वङ्गचागमे।

दृष्टं विशोषनं सद्भिर्नास्ति मिथ्याभिज्ञंसने॥४५॥

ब्रह्महत्या, सुरापान, चोरी तथा गुरुपत्नी के साथ व्यभिचार करने वाले पापी को शुद्ध करने वाला प्रायश्चित्त

सजनों द्वारा (शास्त्र में) देखा गया है, परन्तु मिथ्यारोपी के लिए कोई प्रायश्चित्त नहीं है।

नेक्षेतोद्यन्तमादित्यं शशिनञ्चानिमित्ततः।

नास्तं यातं न वदिरिखं नोपसृष्टं न मध्यगम्॥४६॥

बिना निमित्त के किसी भी पुरुष को उदित होता हुआ सूर्य और चन्द्र को नहीं देखना चाहिए। वैसे ही अस्त होते हुए, जल में प्रतिबिम्बित, ग्रहण से उपसृष्ट और आकाश के मध्य में स्थित सूर्य और चन्द्र को नहीं देखना चाहिए।

विरोहितं वाससा वा न दर्शान्तरगाग्निनाम्।

न नग्नां स्त्रियमीक्षेत पुंस्यं वा कदाचन॥४७॥

न च मूत्रं पुरीषं वा न च संसृष्टमैथुनम्।

नाशुचिः सूर्यसोपादीन् ब्रह्मनालोकयेद्बुधः॥४८॥

उसी प्रकार वस्त्र से ढँके हुए अथवा दर्पण के भीतर प्रतिबिम्बित सूर्य और चन्द्र को कभी नहीं देखना चाहिए। नग्न स्त्री अथवा पुरुष को कभी भी न देखें। वैसे ही (अपने या अन्य के) मूत्र या विष्टा को नहीं देखना चाहिए तथा मैथुनासक्त किसी भी मिथुन को नहीं देखना चाहिए। उसी प्रकार बुद्धिमान् पुरुष को अपनी अपवित्र अवस्था में सूर्य-चन्द्रादि किसी भी ग्रह को नहीं देखना चाहिए।

पतितव्यङ्ग्यचण्डालानुच्छिष्टान्नावलोकयेत्।

नाभिभाषेत च परमुच्छिष्टो वावगर्वितः॥४९॥

उसी प्रकार पतित, विकलाङ्ग, चाण्डाल तथा अशुद्ध लोगों को नहीं देखना चाहिए। अथवा स्वयं उच्छिष्ट हो और मुख ढँककर बैठ हो, तब उसे किसी से वार्तालाप नहीं करना चाहिए।

न स्पृशेत्प्रेतसंस्पर्शं न क्रुद्धस्य गुरोर्मुखम्।

न तैलोदकयोस्त्रयां न पत्नीं भोजने सति।

निपुक्तवन्धानां वा नोन्मत्तं मत्तमेव वा॥५०॥

जिसने मृतशरीर का स्पर्श किया हो, उसे स्पर्श न करें और क्रुद्ध हुए गुरुजन के मुख को, तेल या जल में अपनी छाया को, भोजन करते समय पत्नी को, अयोग्य ढँग से बंधे हुए गाय-बैल को, उन्मत्त एवं मदमत्त व्यक्ति को नहीं देखना चाहिए।

नाश्वीयात् धार्यया सार्द्धं नैनामीक्षेत मेहनोम्।

शुवर्ती जृम्भमाणां वा नासनस्थां यथामुखम्॥५१॥

अपनी धार्या के साथ कभी भोजन न करे। वह जब पेशाब कर रही हो, छींक कर रही हो, जम्हाई ले रही हो या

सुखपूर्वक आसन पर बैठी हो, तो उस अवस्था में भी उसे न देखें।

नोदके चात्मनो रूपं शुभं वाशुभमेव वा।

न लङ्घयेच्च मूत्रं वा नाधितिष्ठेत्कदाचन॥५२॥

अपना रूप शुभ हो अथवा अशुभ, उसे जल में नहीं देखना चाहिए। किसी के भी मूत्र को कभी लॉंघे नहीं और न उसके ऊपर खड़ा रहे।

न शूद्राद्य मत्तिन्दद्यात्कृशरं पाचसं दधि।

नोच्छिष्टं वा घृतमथु न च कृष्णाजिनं हविः॥५३॥

कोई भी द्विज शूद्र जाति के मनुष्य को सदबुद्धि (उपदेश) प्रदान न करे (क्योंकि उसके लिए वह योग्य ही नहीं है)। उसे कृशर (खीचड़ी), खीर, दही तथा अपवित्र घृत या मधु भी न दे। उसी तरह उसे कृष्णमृगचर्म और हविष्यान्न भी न दें।

न चैवास्मै व्रतं दद्यान्न च धर्मं वदेद्बुधः।

न च क्रोधवशङ्गच्छेद्वेषं रागञ्च वञ्चयेत्॥५४॥

लोभं दम्भं तथा यत्नादसूयां ज्ञानकुत्सनम्।

मानं मोहं तथा क्रोधं द्वेषञ्च परिवर्जयेत्॥५५॥

कोई भी विद्वान् उस शूद्र को व्रत धारण न करावे और धर्म का उपदेश भी न दे। उसके सामने क्रोध के वशीभूत न हो और द्वेष तथा राग को भी त्याग दे। लोभ, धमण्ड, असूया (दूसरों के गुणों में दोषारोपण करना), ज्ञान की निन्दा, मान, मोह, क्रोध तथा द्वेष को यत्नपूर्वक त्याग देना चाहिए।

न कुर्यात्कस्यचित्पीडां सुतं शिष्यञ्च ताडयेत्।

न हीनानुपमेवेत न च तीक्ष्णमतीन् क्वचित्॥५६॥

किसी भी व्यक्ति को पीडित न करे (परंतु हित की दृष्टि से) अपने पुत्र और शिष्य को प्रताडित किया जा सकता है। कभी भी हीन व्यक्ति का आश्रय ग्रहण न करे और वैसे ही तीखी बुद्धि वाले का भी आश्रय न ले।

नान्मानञ्चावमन्येत दैन्यं यत्नेन वञ्चयेत्।

न' विशिष्टानसत्कुर्यात्प्राप्तानं संसयेद्बुधः॥५७॥

बुद्धिमान् पुरुष को अपनी अवमानना नहीं करनी चाहिए और दोनभाव को भी प्रयत्नपूर्वक त्याग देना चाहिए। अपने

से उतम व्यक्तियों का अनादर नहीं करना चाहिए और स्वयं को संशयग्रस्त नहीं होना चाहिए।

न नखैर्विलिखेद्दुर्मि गां च संवेज्ञयेन्न हि।

न नदीषु नदीं ब्रूयात्पर्वते न च पर्वतान्॥५८॥

नखों से भूमि को कूतरना नहीं चाहिए और गाय पर सवारी नहीं करनी चाहिए। नदी में स्थित रहते हुए (अन्य) नदी के विषय में कुछ न कहे और पर्वत में विचरते हुए (दूसरे) पर्वतों के विषय में चर्चा न करे।

आ वसेत्तेन वैवापि न त्यजेत्सहवाचिनम्।

नावगाहेदपो नग्ने वह्निह्यपि न्नजेत्पदा॥५९॥

आवास और भोजन के समय अपने साथ रहने वाले साथी को कभी छोड़ना नहीं चाहिए। जल में नग्न होकर स्नान न करे तथा अग्नि पर पैर रखकर कभी न चले।

शिश्रोऽभ्यङ्गावशिष्टेन तैलेनाङ्गं न लेपयेत्।

न झस्त्रसर्पैः क्रोडेत न स्वानि खानि च स्पृशेत्॥६०॥

शिर पर मालिस करने के बाद बचे हुए तेल से दूसरे अङ्गों पर लेप न करें। शस्त्र और सर्प से छिलवाड न करे और अपनी इन्द्रियों को भी स्पर्श न करें।

रोमाणि च रहस्यानि नाशिष्टेन सह व्रजेत्।

न पाणिपादावमौ च चाफलानि समाश्रयेत्॥६१॥

अपने गुप्तस्थानों के रोमों को स्पर्श न करे तथा असभ्य व्यक्ति के साथ गमन न करे। अग्नि में हाथ-पैर डालने की चपलता ग्रहण न करे।

न शिश्नोदरयोर्नित्यं न च श्रवणयोः क्वचित्।

न चाङ्गनखवाद वै कुर्यात्प्राञ्जलिना पिबेत्॥६२॥

उसी प्रकार लिङ्ग, उदर और कानों की चपलता भी कभी न करे। अपने किसी अंग या नख को नहीं बजाना चाहिए तथा अञ्जलि करके जलादि पीना नहीं चाहिए।

नापिहृन्वाञ्जलं पद्भ्यां पाणिना वा कदाचन।

न ज्ञातयेदिष्टकाभिः फलानि सफलानि च॥६३॥

कभी भी अपने हाथ या पैरों से जल को आहत नहीं करना चाहिए। ईट-पत्थर लेकर फलों को नहीं तोड़ना चाहिए और फलों से भी फलों को नहीं तोड़ना चाहिए।

न म्लेच्छभाषणं शिष्णेप्राकर्षेच्च पदासनम्।

न भेदनमधिस्फोटं छेदनं वा क्लिखेत्नम्॥६४॥

कुर्याद्द्विर्मदनं धीमाननाकस्मादेव निष्कलम्।

नोत्सङ्गे भक्षयेद्भक्ष्यान् वृथावेष्टाञ्च नाधरेत्॥६५॥

1. वन्यं यात्राविव्रानकुत्सनम्। इति पाठः

2. न चाशिष्यं न. इति पाठः।

म्लेच्छ लोगों को भाषा को सोखना नहीं चाहिए और पैर से आसन को खींचना नहीं चाहिए। बुद्धिमान् को अकस्मात् व्यर्थ ही नाखूनों से चौरना, बजाना, उससे काटना या कूतरना आदि नहीं करना चाहिए और व्यर्थ ही अंगों का मर्दन नहीं करना चाहिए। भक्ष्य पदार्थों को अपनी गोद में रखकर नहीं खाना चाहिए और व्यर्थ चेष्टाएँ भी नहीं करनी चाहिए।

न नृत्येदृश्या गायेत्र वादित्राणि वादयेत्।
न संहताभ्यां पाणिभ्यां कण्डूयेदात्मनः शिरः॥६६॥

उसी प्रकार (बिना प्रयोजन के) नृत्य और गायन नहीं करना चाहिए तथा वाद्य-यन्त्र भी नहीं बजाने चाहिए। अपने शिर को दोनों हाथों से खुजलाना नहीं चाहिए।

न लौकिकैः स्वर्देवांस्तोषयेद्रेषजैरिपि।
नाक्षैः क्रीडेन्न धावेत् नाप्सु विण्मूत्रमाचरेत्॥६७॥

लौकिक स्तोत्रों द्वारा देवों की स्तुति नहीं करनी चाहिए और औपधियों से भी उन्हें सन्तुष्ट करने का प्रयत्न न करे। पाशों से जूआ नहीं खेलना चाहिए और जलाशय में मल-मूत्र का त्याग नहीं करना चाहिए।

नेच्छिष्टः संविश्रेष्ठित्वं न नमनः स्नानमाचरेत्।
न गच्छेन्न पठेद्वापि न चैव स्वशिरः स्पृशेत्॥६८॥

अपवित्र होकर कभी सोना नहीं चाहिए और निर्वस्त्र होकर स्नान नहीं करना चाहिए। उसी अवस्था में न चले, न पड़े और न अपने शिर को स्पर्श करे।

न दत्तैर्नखरोमाणि छिन्द्यात्सुप्तं न बोधयेत्।
न बालात्तपमासेवेत् प्रेक्ष्युमं विवर्जयेत्॥६९॥

दाँतों से नाखून और रोएँ न काटे। सोये हुए को जगाना नहीं चाहिए। प्रातःकालीन सूर्य की धूप का सेवन न करे और शवाग्नि के धूरें का त्याग कर देना चाहिए।

नैकः सुप्याच्चूयग्रहे स्वयं नोपानहौ हरेत्।
नाकारणाद्वा निष्ठीवेन्न वाहुभ्यां नदीं तरेत्॥७०॥

सूने घर में अकेले सोना नहीं चाहिए और स्वयं अपने जूतों को उठकर नहीं ले जाना चाहिए। अकारण धुकते नहीं रहना चाहिए तथा मात्र भुजाओं के बल से नदी को पार नहीं करना चाहिए।

न पादक्षालनं कुर्यात्पादेनैव कदाचन।
नाग्नी प्रतापयेत्पादौ न कांस्ये धावयेद्बुधः॥७१॥

कभी भी अपने पैरों से पैरों को धोना नहीं चाहिए। विद्वान् पुरुष को दोनों पैर अग्नि में तपाने नहीं चाहिए और कांस्य पात्र में भी पाँव धोने नहीं चाहिए।

नातिप्रसारयेद्देवं ब्राह्मणान् गाभ्यापि वा।
वाच्यमिगुस्त्रविप्रान्वा सूर्यं वा शशिनं प्रति॥७२॥
देवताओं, ब्राह्मणों तथा गौओं, वायु, अग्नि, गुरु, विप्र तथा सूर्य और चन्द्रमा को तिरस्कृत नहीं करना चाहिए।

अशुद्धशयनं यानं स्वाध्यायं स्नानभोजनम्।
वह्निर्निक्रमणश्चैव न कुर्वीत कथञ्चन॥७३॥

अशुद्ध स्थिति में शयन करना, यात्रा करना, स्वाध्याय करना, स्नान और भोजन करना तथा घर से बाहर जाना आदि कभी भी नहीं करना चाहिए।

स्वप्नपथ्ययनं यानमुच्यते भोजनं गतिम्।
उभयोः सख्ययोर्नित्यं मध्याह्ने तु विवर्जयेत्॥७४॥

दोनों सभ्या काल में तथा मध्याह्न में सोना, अध्ययन करना, वाहन पर चढ़ना, भोजन करना और मल-मूत्र का त्याग करना आदि का त्याग कर देना चाहिए।

न स्पृशेत्पाणिनेच्छिष्टो विप्रो गोब्राह्मणान्तान्।
न चैवात्रं पदा वापि न देवप्रतिमां स्पृशेत्॥७५॥

द्विज अपवित्र होने पर अपने हाथों से गौ, ब्राह्मण और अग्नि का स्पर्श न करे तथा कोई भी अपने पैरों से अन्न तथा देवप्रतिमा का स्पर्श न करे।

नाशुद्धोऽग्निं परिचरेन्न देवान् कीर्तयेदपीनम्।
नावगाहेदगाध्याप्सु धारयेन्नग्निमेकतः॥७६॥

अपवित्र होने पर अग्नि की परिचर्या, देवों तथा ऋषियों का कीर्तन न करे। गहरे जल में स्नानार्थ प्रवेश न करे तथा अपने किसी भी एक भाग में अग्नि को धारण न करे।

न वामहस्तेनोद्धृत्य पिबेद्दक्षत्रेण वा जलम्।
नोत्तरेदनुपस्पृश्य नाप्सु रेतः समुत्सृजेत्॥७७॥

अपने बाँये हाथ को उठकर मुख से जल को नहीं पीना चाहिए। जल का उपस्पर्श करके ही उसमें प्रवेश करे और जल में वीर्य का त्याग न करे।

अभेष्यलिसमन्यद्वा लोहितं वा विषाणि वा।
व्यतिक्रमेन्न स्रवन्तीं नाप्सु मैथुनमाचरेत्॥७८॥

अपवित्र वस्तु से लिप्त किसी पदार्थ का, खून का, विष का तथा नदी का अतिक्रमण कभी न करे और कभी भी जलाशय आदि में मैथुन न करे।

चैत्रं वृक्षं न वै छिन्द्यान्नाप्सु शीवनमुत्सृजेत्।
नास्थिभस्मकपालानि न केशान्न च कण्टकान्।
ओषांगारकरीषं वा नादित्थेत्कदाचन॥७९॥

चैत्र (यज्ञस्थान) या चौराहे के वृक्ष को कभी न काटे
और पानी में कभी धूकना नहीं चाहिए। जल में कभी भी
अस्थि, भस्म, कपाल, केश, काँटे, धान के छिलके, अंगार
और गोबर नहीं डालना चाहिए।

न चार्नि लघयेद्धीमान्नोपदध्याद्यः क्वचित्।
न चैनं पादतः कुर्यान्मुखेन न धमेद्भुयः॥८०॥

बुद्धिमान् पुरुष कभी भी अग्नि को लॉंघे नहीं और उसे
अपने पास भी न रखे। उसी प्रकार अपने पैरों की तरफ
अग्नि को न रखे और मुख से अग्नि को फूँकना भी नहीं
चाहिए।

न कूपमवरोहेत नाच्छोताशुचिः क्वचित्।
अग्नी न प्रक्षिपेदग्निं नाद्रिः प्रशमयेत्स्वाम्॥८१॥

अपवित्र व्यक्ति को कुर्छे के ऊपर चढ़ना चाहिए और न
कभी उस में मुँह डालकर देखना चाहिए। अग्नि में अग्नि
का प्रक्षेप न करे और जल से उसे बुझाना भी नहीं चाहिए।

सुहृन्मरणमार्तिं वा न स्वयं श्रावयेत्परान्।
अपण्यमथ पण्यं वा विक्रये न प्रयोजयेत्॥८२॥

किसी को भी अपने मित्र की मृत्यु अथवा उसके दुःख
का समाचार स्वयं दूसरों को सुनाना नहीं चाहिए। जो विक्रय
के अशोग्य हों और जो छल-कपट द्वारा प्राप्त हों, ऐसे
पदार्थों का प्रयोग नहीं करना चाहिए।

न वह्निं मुखनिष्ठासैर्ज्वालयेन्नाशुचिर्बुधः।
पुण्यस्नानोदकस्नाने सीमानं वा कृषेत्र तु॥८३॥

उसी प्रकार बुद्धिमान् पुरुष अपवित्र अवस्था में अग्नि को
अपने मुख से फूँक देकर प्रज्वलित न करे। ऐसी अवस्था में
तीर्थस्थान के पवित्र जल में स्नान न करे तथा उसकी सीमा
पर्यन्त भूमि को भी न जोते।

न भिन्द्यात्पूर्वसमयं सत्योपेतं कदाचन।
परस्परं पशून् व्यालान् पक्षिणो नावबोधयेत्॥८४॥

इसी प्रकार सत्य से युक्त पूर्व प्रतिज्ञ नियम को तोड़ना
नहीं चाहिए तथा परस्पर पशुओं को, सर्पों को और पक्षियों
को लड़ाने के लिए प्रेरित नहीं करना चाहिए।

परवाथां न कुर्वीत जलपानायनादिभिः।
कारयित्वा सुकर्माणि कारुन् पश्यान्न वर्जयेत्।

सायं प्रातर्गृहद्वारान् भिक्षार्थं नावघाटयेत्॥८५॥

जल, वायु और धूप द्वारा दूसरे को बाधा नहीं पहुँचानी
चाहिए। अच्छे काम करा लेने के बाद बाद में कारीगरों को
(पारिश्रमिक दिये बिना) छोड़ नहीं देना चाहिए। उसी
प्रकार सायं तथा प्रातः काल भिक्षा के उद्देश्य से आने वालों
के लिए घर के द्वार बन्द नहीं कर देने चाहिए।

बहिर्पाल्यं बहिर्गन्धं भार्यया सह भोजनम्।

विगृह्यवादं कुड्दारप्रवेशं च विवर्जयेत्॥८६॥

उसी प्रकार बाहर की कोई दूसरे अनजाने व्यक्ति की
माला धारण न करे। बाहर के गन्ध-चन्दन आदि, पत्नी के
साथ भोजन करना, विग्रहपूर्वक विवाद और कुत्सित द्वार से
प्रवेश आदि का त्याग कर देना चाहिए।

न खादन् ब्राह्मणस्तिष्ठेन्न जल्पन्न हसन् बुधः।

स्वमग्निं नैव हस्तेन स्पृशेन्नाप्सु चिरं वसेत्॥८७॥

किसी भी विद्वान् ब्राह्मण को खाते हुए खाड़ा नहीं होना
चाहिए और हँसते हुए बोलना नहीं चाहिए। अपने हाथ से
अपनी अग्नि का स्पर्श नहीं करना चाहिए और देर तक पानी
के भीतर नहीं रहना चाहिए।

न पक्षकेणोपधमेन्न शूर्पेण न पाणिना।

मुखैर्नैव धमेदग्निं मुखादग्निर्जायत॥८८॥

अग्नि को पंखे से, सूप से या हाथ से (हवा देकर)
प्रज्वलित नहीं करना चाहिए। मुख से (फूँकनी द्वारा) अग्नि
को जलाना चाहिए क्योंकि (परमात्मा के) मुख से ही अग्नि
की उत्पत्ति हुई है।

परस्त्रियं न भाषेत नायाज्यं योजयेद् द्विजः।

नैकधरेत् सभां विप्रसमवायं च वर्जयेत्।

देवताघतनं गच्छेत्कदाचिन्नाप्रदक्षिणम्॥८९॥

न वीजयेद्वा वस्त्रेण न देवायतने स्वपेत्।

द्विज को परस्त्री के साथ बात नहीं करनी चाहिए और जो
यज्ञ कराने के लिए योग्य न हो, उसके यज्ञादि नहीं कराने
चाहिए। ब्राह्मण को सभा में अकेले नहीं जाना चाहिए तथा
मण्डली का भी त्याग कर देना चाहिए अर्थात् एक-दो
व्यक्तियों के साथ ही जाना चाहिए। देवालय में बायीं ओर
से कभी भी प्रवेश नहीं करना चाहिए अथवा बिना प्रदक्षिणा
के देवमन्दिर में नहीं जाना चाहिए। किसी भी वस्त्र से हवा
नहीं करनी चाहिए और देवमन्दिर में सोना नहीं चाहिए।

नैकोऽध्वानं प्रपद्येत नार्यामिकाजनैः सह॥९०॥

न व्याधिदूषितैर्वापि न शूद्रैः पतितैर्न वा।

नोपानद्वर्जितोऽध्वानं जलादिरहितस्त्वा॥ ११॥

मार्ग में कभी भी अकेले, अधार्मिक जनों के साथ, रोगग्रस्त मनुष्यों, शूद्रों और पतितों के साथ नहीं जाना चाहिए। बिना जूता पहने तथा बिना जल लिये हुए भी यात्रा नहीं करनी चाहिए।

न रात्रौ वारिणा सार्द्धं न विना च कमण्डलुम्।
नाग्निगोब्राह्मणादीनामन्तरेण वृजेत्क्वचित्॥ १२॥

रात्रि में, शत्रु के साथ और बिना कमण्डलु लिए तथा अग्नि, गौ अथवा ब्राह्मण आदि को साथ लिये बिना कहीं नहीं जाना चाहिए।

निवत्स्यन्तीं न वनितापतिक्राभेद् द्विजोत्तमाः।
न निन्देद्योगिनः सिद्धान् गुणिनो वा यतींस्तथा॥ १३॥

हे श्रेष्ठ ब्राह्मणो! अच्छे आचरण वाली नम्र स्वभाव की स्त्री का तिरस्कार न करें। उसी प्रकार योगियों, सिद्धों और गुणवान् संन्यासियों की भी निन्दा न करे।

देवतायत्ने प्राज्ञो न देवानां च सन्निधौ।
नाक्रामेत्कामतश्छायां ब्राह्मणानां गवामपि॥ १४॥

बुद्धिमान् पुरुष को देवमन्दिर में या देवमूर्तियों के सामने ब्राह्मणों को तथा गौओं की परछाई को जानबूझकर नहीं लौंघना चाहिए।

स्वां तु नाक्रमयेच्छायां पतिताद्यैर्न रोगिभिः।
नाङ्गारभस्मकेशादिव्यधितिलेकदाघना॥ १५॥

उसी प्रकार पतित आदि नीच लोगों से अथवा रोगियों से अपनी छाया को लौंघने नहीं देना चाहिए और कभी भी अंगार, भस्म, केश आदि पर खड़े नहीं होना चाहिए।

वर्जयेन्मार्जनीरेणु स्नानवस्त्रघटोदकम्।
न भक्षयेदभक्ष्याणि नापेयञ्चापिबेदिद्भिजाः॥ १६॥

हे द्विजो! झाड़ू की धूल, स्नान किया हुआ वस्त्र और उस घड़े के जल का त्याग कर देना चाहिए अर्थात् उस जल को पुनः काम में नहीं लाना चाहिए। उसी प्रकार अभक्ष्य पदार्थों का भक्षण नहीं करना चाहिए और अपेय पदार्थों को पीना भी नहीं चाहिए।

इति श्रीकूर्मपुराणे अनुराद्धे गार्हस्थ्यधर्मनिरूपणं नाम
षोडशोऽध्यायः॥ १६॥

सप्तदशोऽध्यायः

(भक्ष्याभक्ष्यनिर्णय)

व्यास उवाच

नाद्याच्छूद्रस्य विप्रोऽन्नं मोहाद्वा यदि वान्यतः।
स शूद्रयोर्नि व्रजति यस्तु भुङ्क्ते ह्यनापदि॥ १॥

ब्राह्मण को शूद्र का अन्न नहीं खाना चाहिए। आपात्काल को छोड़कर जो मोहवश या अन्य प्रयोजन से शूद्र का अन्न खाता है, वह शूद्रयोनि को ही प्राप्त होता है।

षण्मासान्यो द्विजो भुङ्क्ते शुद्रस्यान्नं विगर्हितम्।
जीवन्नेव भवेच्छूद्रो मृत एवाभिजायते॥ २॥

जो द्विज छः मास तक निरन्तर शूद्र का निन्दित आहार ग्रहण करता है, वह जीवित अवस्था में ही शूद्र हो जाता है और मरणोपरान्त भी उसी योनि को प्राप्त होता है (या ज्ञान-योनि में जाता है)।

ब्राह्मणक्षत्रियविशां शूद्रस्य च मुनीश्वराः।
यस्यान्नेनोदरस्थेन मृतस्तद्योनिमाप्नुयात्॥ ३॥

हे मुनीश्वरो! ब्राह्मण, क्षत्रिय, वैश्य और शूद्र में से जिसका भी अन्न उदर में स्थित रहता है, मृत्यु के पश्चात् वह उसी योनि को प्राप्त करता है।

नटाग्रं नर्तकाग्रञ्च तक्ष्णोऽन्नं चर्मकारिणः।
गणाग्रं गणिकाग्रञ्च षडग्रानि च वर्जयेत्॥ ४॥

नट (अथवा राजा), नर्तक, बहई, चर्मकार (मोची) किसी जनसमूह का और वेश्या का अन्न— इन छः प्रकार के अन्नों का त्याग करना चाहिए।

चक्रोपजीविरजकतस्करव्यजिनां तथा।
गन्धर्वलोहकाराग्रं सूतकाग्रञ्च वर्जयेत्॥ ५॥

उसी प्रकार चक्रोपजीवि अर्थात् चक्र निर्माण करके आजीविका चलाने वाला या तैली, कपड़े रंगने वाला या धोबी, चोर, मद्यविक्रेयी, गायक, लुहार तथा सूतक के अन्न का भी त्याग करना चाहिए।

कुलालघित्रकर्माग्रं वाधुषिः पतितस्य चा।
सुवर्णकारशैलूषव्याध्वबद्धानुरस्य च॥ ६॥

चिकित्सकस्य धैवाग्रं पुंश्रुत्या दण्डकस्य चा।
स्तेननास्तिकयोरन्नं देवतानिन्दकस्य च॥ ७॥

सोमविक्रयिणाश्चाग्रं श्रुपाकस्य विशेषतः।

उसी प्रकार कुम्हार, चित्रकार, व्याज लेने वाले, पतित (धर्माचरण से रहित) सुनार, नर, व्याध, कैदी, रोगी, चिकित्सक, व्यभिचारिणी स्त्री, पाखण्डी, चोर, नास्तिक, देवनिन्दा करने वाला, सोम बेचने वाले तथा श्वाक-चाण्डाल के अन्न का विशेषरूप से त्याग कर देना चाहिए।

भार्याजितस्य चैवान्नं वस्य चोपपतिगृहि॥८॥

उच्छिष्टस्य कदर्वस्य तथैवोच्छिष्टभोजिनः।

जो स्त्री का वंशगामी हो और जिसके घर में पत्नी का प्रेमी (जार पुरुष) रहता हो, जो अपवित्र रहता हो, जो कंजूस हो और जो सदा उच्छिष्ट अन्न खाने वाला हो, उसके अन्न को भी त्याग दे।

अपंक्त्यन्नं संघात्रं शस्त्रजीवस्य चैव हि॥९॥

कस्तीवसन्त्यासिन्ध्यान्नं मत्तोन्मत्तस्य चैव हि।

भीतस्य रुदितस्यान्नमवकृष्टं परिग्रहम्॥१०॥

पंक्ति (अपनी विरादरी) से बाहर हुए व्यक्ति का अन्न, समुदाय विशेष का अन्न, जो मनुष्य शस्त्रजीवि हो, नपुंसक हो, संन्यासी हो, शराबी, उन्मत्त और भयभीत हो, जो रोते रहता हो, जो तिरस्कृत हुआ हो और जिस पर झोंका गया हो, ऐसे अन्न को ग्रहण नहीं करना चाहिए।

ब्रह्मद्विषः पापरुचेः श्राद्धात्रं सूतकस्य च।

वृथापाकस्य चैवान्नं शठात्रं चतुरस्य च॥११॥

ब्रह्मदेशी का, पापासक्त का, श्राद्ध का और सूतक का अन्न नहीं खाना चाहिए। देवों को त्यागकर अपने निमित्त पकाया हुआ, धूर्त और चतुर व्यक्ति का अन्न भी नहीं खाना चाहिए।

अप्रजानानु नारीणां धृत्कस्य तथैव च।

कारुकात्रं विशेषेण शस्त्रविक्रयिणस्तथा॥१२॥

शौण्ड्यान्नं घातिकान्तं च मिषजापन्नमेव च।

विद्वज्जननस्यान्नं परिवेत्रन्नमेव च॥१३॥

पुनर्भुवो विशेषेण तथैव दिधिषूपतेः।

अवज्ञातं चावधूतं सरोपं विस्मयान्ति तम्॥१४॥

गुरोरपि न भोक्तव्यमन्नं संस्कारवर्जितम्।

दुष्कृतं हि मनुष्यस्य सर्वमन्ने व्यवस्थितम्॥१५॥

यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम्।

सन्तानहीन नारी, नौकर, शिल्पी और विशेषतः शस्त्र विक्रेता का अन्न नहीं खाना चाहिए। सुरा बेचने वाले का अन्न, भाट-चारण तथा वैश्य का अन्न, विद्वलित्की का अन्न,

परिवेत्ता-ज्येष्ठ भाई के अविवाहित रहने पर जिसने विवाह कर लिया हो उसका अन्न, दो बार विवाहिता स्त्री या ऐसी स्त्री के पति का अन्न विशेषरूप से त्याग्य है। जो अन्न अवज्ञात-अनजाना हो या अवज्ञा-तिरस्कारपूर्ण हो, जो अवधूत हुआ हो, जो क्रोधपूर्वक दिया गया हो, जो सन्देहयुक्त हो तथा गुरु के द्वारा दिया गया संस्कारहीन अन्न भी ग्रहण नहीं करना चाहिए। मनुष्य का जो कुछ पापकर्म होता है, वह उसके अन्न में ही रहता है। इस कारण जो मनुष्य जिसका अन्न खाता है वस्तुतः वह उस अन्न विक्रेता के पाप का ही भक्षण करता है।

आर्द्रिकः कुलमिच्छ स्वगोपालस्य नापितः॥१६॥

कुशीलवः कुम्भकारः क्षेत्रकर्मक एव च।

एते शूद्रेषु भोज्यान्नं दत्त्वा स्वल्पं पणं युवैः।

इन शूद्रों में जो आर्द्रिक (जो शूद्र द्विजाति के यहाँ खेत का आधा भाग लेकर खेती करता है) कुलमित्र (जो कुल में परम्परागत चला आ रहा हो, दाश नामक शूद्र) जो अपनी गौओं का पालन करने वाला हो और जो नापित हो, जो कुशीलव नाम से प्रसिद्ध शूद्र जाति में यश फैलाने वाले नट हों, चारण या भाट हों अथवा गायकरूप से प्रसिद्ध हों, कुम्हार जाति के हों, क्षेत्रकर्मक अर्थात् खेतों में काम करने वाले हों— ऐसे शूद्र जाति के लोगों को थोड़ा बहुत धन देकर बुद्धिमान् पुरुष उनका अन्न ग्रहण कर सकते हैं।

पायसं स्नेहपक्वं यत् गोरसं चैव सक्तवः॥१७॥

पिण्याकं चैव तैलं व शूद्राद्ग्राह्यं तथैव च।

दूध से निर्मित तथा भी में पकाई हुई वस्तुएं, दूध, सत्तू, पिण्याक (तिल या सरसों की खली या गन्धद्रव्य) और तेल आदि शूद्र से लिये जा सकते हैं।

वृन्ताकं जालिका' शाकं कुसुम्भाश्मन्तकं तथा॥१८॥

प्लताण्डुं लसुनं सूक्तं निर्यासं चैव वर्जयेत्।

उन्नाकं विश्वराहस्य शैलं पीयूषमेव च॥१९॥

विलयं सुमुखञ्चैव कवकानि च वर्जयेत्।

बैंगन, नालिकासाग, कुसुम्भ (पुष्पविशेष) अश्मन्तक (अम्लोटक) प्याज, लहसून, सूक्त (कांजी) और निर्यास अर्थात् किसी भी वृक्ष का गोंद आदि- ये सब अभक्ष्य होने

1. जालिका के स्थान पर 'नालिका' पाठ मिलता है। यह तालाब में होता है, जो डंठलमात्र रहता है।

से नहीं लेने चाहिए। उसी प्रकार मशरूम, जंगली सूअर, लसोडा (बहुवार)¹, पीयूष-ताजी व्यापी हुई गौ का दूध विलय और सुमुख नामक खाद्य पदार्थ तथा कुकुरमुत्ते का त्याग करना चाहिए।

गृञ्जनं किंशुकं चैव कुक्कुटं च तथैव च॥ २०॥

उदुम्बरमलाशुं च जम्ब्या फाति वै द्विजः।

कृषा कृशरसंयावं पायसापूपमेव च॥ २१॥

अनुपाकृतमांसं च देवान्नानि हवींषि च।

यवागूं मातुलिङ्गञ्च मत्स्यानप्यनुपाकृतान्॥ २२॥

नीपं कपित्थं प्लक्षं च प्रयत्नेन विवर्जयेत्।

गाजर, पलाश, कुकुट, गूलर (Fig tree) लौकी खाने से द्विज पतित हो जाता है। कृशर (तिल का चावल से निर्मित पदार्थ) संयाव (हलूआ) खीर, मालपुआ, असंस्कारित मांस, देवों को अर्पित अन्न, हविष, यवागु (जौ की खीर) मातुलिङ्ग, मन्त्रों द्वारा असंस्कृत मत्स्यादि, नीम-कदम्ब, कपित्थ, कोठफल और पीपल के फलों का त्याग करना चाहिए।

पिण्याकं चोद्धतस्नेहं दिवाधानास्तथैव च॥ २३॥

रात्रौ च तिलसम्बद्धं प्रयत्नेन दधि त्यजेत्।

नाशनीयात्पयसा तक्रं न बीजान्युपजीवयेत्॥ २४॥

क्रियादुष्टं भावदुष्टमसत्संगं विवर्जयेत्।

दिन में घृतादि रहित द्रव्य या तिल को खली या उससे युक्त धान्य और रात्रि में तिल मिश्रित दही का सावधानी से त्याग कर देना चाहिए। इसी प्रकार बीज वाले द्रव्यों का आजोविका के साधनरूप में उपयोग नहीं करना चाहिए। मनुष्य आदि को क्रिया से दूषित अथवा भाव से दूषित द्रव्य का भी त्याग करना चाहिए उसी प्रकार दुर्जनों के संग का भी विशेषरूप से संग नहीं करना चाहिए।

केशकीटावपन्नं च स्वभूर्लेखं च नित्यज्ञः॥ २५॥

श्राघ्रातं च पुनः सिद्धं चण्डालावेक्षितं तथा।

उदक्यथा च पतितैर्गवा घाघ्रातमेव च॥ २६॥

अनर्चितं पर्युषितं पर्याघ्रातं च नित्यज्ञः।

काककुक्कुटसंस्पृष्टं कृपिषिष्ठैव संयुतम्॥ २७॥

मनुष्यैरथवा घ्रातं कुष्ठिना स्पृष्टमेव च।

यदि अन्न में बाल और कीड़े हों तथा नाखून या रक्त आदि से युक्त हो तो उसे निश्चित ही छोड़ देना चाहिए। जिस द्रव्य को कुत्ते ने सूँघ लिया हो, जो फिर से पकाया गया हो, जिस पर चाण्डाल की नजर पड़ी हो, उसे भी छोड़ देना चाहिए। उसी प्रकार जिस पदार्थ पर किसी अशुद्ध स्त्री की दृष्टि पड़ जाये, जिसे पतित व्यक्ति ने सूँघ लिया हो अथवा देख लिया हो, जिसका सत्कार न किया गया हो, जो बासी हो गया हो, जिस पर सदाभ्रान्ति बनी हुई हो, जिस द्रव्य को कौए ने तथा मुर्गे ने स्पर्श किया हो, जिसमें कीड़ा लग गया हो और जिस द्रव्य को मनुष्यों ने सूँघ लिया हो अथवा जिसे किसी कोढ़ी व्यक्ति ने स्पर्श किया हो उसे अवश्य ही त्याग देना चाहिए।

न रजस्वलाया दत्तं न पुंछल्या सरोषकम्॥ २८॥

मलवद्वाससा चापि परयाचोपयोजयेत्।

विवत्सायञ्छ गोः क्षीरमौष्टं वा निर्दशस्य च॥ २९॥

आविकं सन्धिनीक्षीरमपेयं मनुरद्भवीत्।

जो वस्तु किसी रजस्वला स्त्री ने दी हो उसका प्रयोग न करें उसी प्रकार किसी व्यभिचारिणी स्त्री द्वारा दी गयी और रोष के साथ दी गयी वस्तु का भी उपयोग नहीं करना चाहिए। जिस वस्तु को मलीन बख पहने हुए किसी दूसरे को स्त्री ने दिया हो उसका भी उपयोग नहीं करना चाहिए। भगवान् मनु ने ऐसा भी कहा है कि बिना बछड़े की गौ का दूध पीने योग्य नहीं होता। ऊँटनी का दूध भी न पियें।

बलाकं हंसदात्यहं कलविङ्कं शुक्रं तथा॥ ३०॥

तथा कुररकल्लूरं जालपादञ्च कोकिलम्।

चाषाञ्च खञ्जरीटाञ्च श्येनं गृञ्जं तथैव च॥ ३१॥

उलूकं चक्रवाकञ्च भासं पारावतं तथा।

कपोतं टिट्टिमञ्चैव ग्रामकुक्कुटमेव च॥ ३२॥

सिंह व्याघ्रञ्च मार्जारं श्वानं कुक्कुरमेव च।

शृगालं परकटं चैव गर्दभञ्च न भक्षयेत्।

यदि कोई मांसाहारी हो उसे भी बगुला, हंस, चातक, जल कौआ, चिड़िया, तोता, कुरर, सुखा हुआ मांस, जिन पक्षियों के नाखून आपस में जुड़े हुए हो कोयल नीलकंठ, कंजन, बाज, गिद्ध, उलू, चक्रवाक, भास पक्षी, कबूतर, पंडूक, टिटहरी, ग्राम्य मुर्गा, सिंह, बाघ, बिल्ली, कुत्ता, प्रामीण सूअर, सियार, बन्दर और गधे का मांस नहीं खाना चाहिए।

1. Cordia myza.

2. गृञ्जनं गाजरं प्रोक्तं तथा नारङ्गवर्णकम् (भा०नि० शाकवर्ग)

3. पलाशः किंशुकः पर्णो... (भा०नि० शाकवर्ग)

न भक्षयेत्सर्वमृगाप्रान्यान्यनघरान् द्विजान्॥ ३३॥

जलेघरान् स्थलघरान् प्राणिञ्छेति धारणा।

उसी प्रकार सभी जाति के मृग और अन्य जो भी जंगली पक्षियों का मांस, जलचर तथा स्थलचर प्राणियों का मांस कभी नहीं खाना चाहिए ऐसा शास्त्रीय नियम है।

गोधा कूर्मः शशः श्ववित् सल्लकी चेति सत्तमाः॥ ३४

भक्ष्याः पञ्चनखा नित्यं मनुराह प्रजापतिः।

और भी मनु कहते हैं कि गोह, कलुआ, खरगोश, गेंडा और शाही जैसे पाँच नख वाले प्राणियों का मांस नहीं खाना चाहिए।

मत्स्यान् सप्तल्लकान् भुञ्जीयान्मांसं रौरवमेव च॥ ३५॥

निवेश्य देवताभ्यस्तु ब्राह्मणेभ्यस्तु नान्यथा।

परन्तु जो मछलियाँ शल्क नाम के चमड़े से युक्त हो उसका मांस और रुरु नाम के मृगों का मांस देवताओं को तथा ब्राह्मणों को अर्पित करने के बाद ही खा सकते हैं परन्तु अन्य प्रकार से उन्हें नहीं खाना चाहिए।

मयूरनित्तिरञ्जैव कपिञ्जलकमेव च॥ ३६॥

वार्ध्वाणिसं द्वीपिनञ्च भक्ष्यानाह प्रजापतिः।

मयूर, तित्तिर, श्वेत तित्तिर या चातक, गेंडा अथवा इस नाम का एक प्रकार का पक्षी, चिड़िया इन सब को प्रजापति मनु ने भक्ष्य बताया है।

राजीवान् सिंहतुण्डाञ्च तथा पाठीनरोहितौ॥ ३७॥

मत्स्येष्वेते सपुद्गिष्टा भक्षणीया मुनीश्वराः।

प्रोक्षितं भक्षयेदेषां मांसञ्च द्विजकाम्यया॥ ३८॥

यथाविधि नियुक्तं च प्राणानामपि छात्यये।

भक्षयेदेव मांसानि शेषभोजी न लिप्यते॥ ३९॥

औषधार्थमशक्तौ वा नियोगाद्यं न कारयेत्।

उसी प्रकार हे मुनीश्वरो! मत्स्य, सिंह के समान मुख वाला मत्स्य, पाठीन नामक मत्स्य तथा रोहित मत्स्य इतने मत्स्यों को भक्षण करने योग्य कहा गया है। परन्तु इन ऊपर कहे हुए प्राणियों का मांस मन्त्रों द्वारा या अभिमन्त्रित जल से सिंचित हो तभी द्विज वर्ण को अपनी इच्छा होने पर विधि के अनुसार देवों को अर्पित करने के बाद अथवा प्राण संकट में आ गये हों, तभी खाना चाहिए। वस्तुतः कोई भी मांस भक्ष्य नहीं होता फिर भी देवों को अर्पित करने के बाद अवशिष्ट प्रसादरूप में ही जो मनुष्य उसे खाता है उसे पाप नहीं लगता अथवा जो मनुष्य औषधरूप में, अशक्ति होने

पर अथवा किसी की विशेष प्रेरणा से अथवा यज्ञ के निमित्त उसे खाता है, वह भी पाप से लिप्त नहीं होता।

आमन्त्रितस्तु यः श्राद्धे देवे वा मांसमुत्सृजेत्।

यावन्ति पशुरोमाणि तावतो नरकान् व्रजेत्॥ ४०॥

अपेयं वाष्पपेयञ्च तत्रैवात्सृज्यमेव च।

द्विजातीनामनालोच्यं नित्यं मद्यपिति स्थितिः॥ ४१॥

जिसे श्राद्धरूप पितृकर्म में आमन्त्रित किया गया हो अथवा किसी देवकर्म में आमन्त्रित किया हो फिर भी जो मनुष्य उस समय उस नैवेद्यरूप मांस का त्याग करता है तो वह जिस पशु का मांस परोसा गया हो, उसके जितने रोम होते हैं, उतने ही काल तक वह नरक में जाता है।

तस्मात्सर्वप्रयत्नेन मद्यं निन्द्यञ्च वर्जयेत्।

पीत्वा पतितः कर्मभ्यो न सम्भाष्यो भवेद्दिहृजैः॥ ४२॥

भक्षयित्वा ह्यभक्ष्याणि पीत्वापेयान्यपि द्विजः।

नाधिकारी भवेत्तावद्यत्तत्र व्रजत्यथः॥ ४३॥

तस्मात्परिहरेन्नित्यमभक्ष्याणि प्रवल्ततः।

अपेयानि च विप्रा वै तत्रा घेष्टाति रौरवम्॥ ४४॥

उसी प्रकार जो वस्तु दान देने अयोग्य हो, जो पीने योग्य न हो और जो स्पर्श करने योग्य न हो तो वह ब्राह्मण आदि को भी देखने के लिए अयोग्य होती है। क्योंकि वे सभी वस्तुएँ मदिरा के समान हैं अथवा द्विज को मदिरा आदि देना योग्य नहीं है। वैसे ही पीने, स्पर्श करने तथा देखने योग्य भी नहीं है ऐसे मर्यादा है। इस कारण सावधानीपूर्वक मदिरा का त्याग कर देना चाहिए। जो विप्र इन अभक्ष्यों तथा अपेयों को ग्रहण करता है वह रौरव नामक नरक में जाता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे भक्ष्याभ्यनिर्णये व्यासगीतासु

सप्तदशोऽध्यायः॥ १०॥

अष्टादशोऽध्यायः

(ब्राह्मणों के नित्यकर्तव्यकर्म)

ऋषय ऊचुः

अहन्यहनि कर्तव्यं ब्राह्मणानां महामुने।

तदाद्यश्वाखिलं कर्म येन मुच्येत बन्धनात्॥ १॥

ऋषियों ने कहा— हे महामुनि! ब्राह्मणों के प्रतिदिन के करने योग्य सभी नित्य कर्मों के विषय में कहिए, जिसे करने से वह संसार-बंधन से मुक्त हो जाता है।

व्यास उवाच

वक्ष्ये समाहिता यूयं शृणुष्व गदतो मम।

अहन्यहनि कर्तव्यं ब्राह्मणानां क्रमाद्विधिम्॥२॥

व्यासजी बोले— ब्राह्मणों को जो कर्म प्रतिदिन करने योग्य है, उसकी विधि मैं यथाक्रम से कहता हूँ, आप सब एकाग्रचित्त होकर श्रवण करें।

ब्राह्मे मुहूर्ते तुल्यद्य धर्ममर्षञ्च चिन्तयेत्।

कायक्लेशञ्च यन्मूलं ध्यायेत मनसेश्वरम्॥३॥

प्रत्येक ब्राह्मण को प्रातः ब्राह्म मुहूर्त (सूर्योदय से पूर्व) में उठकर धर्म और अर्थ का चिन्तन करना चाहिए तथा उसके मूलरूप कायक्लेशों पर भी विचार करें और मन से ईश्वर का ध्यान करता रहे।

उषःकाले च सम्प्राप्ते कृत्वा चावश्यकं बुधः।

स्नायान्नदीषु शुद्धामु शौचं कृत्वा यथाविधि॥४॥

प्रातः स्नानेन पूयन्ते येऽपि पापकृतो जनाः।

तस्मात्सर्वप्रथमेन प्रातः स्नानं समाचरेत्॥५॥

इसके बाद प्रातःकाल हो जाने पर विद्वान् को आवश्यक शौचादि कर्म करके पवित्र नदियों में यथाविधि स्नान करना चाहिए। इस प्रकार प्रातः काल में स्नान करने से पापाचारी मनुष्य भी पवित्र हो जाते हैं। इसलिए सब प्रकार के प्रयत्न से प्रातः काल का स्नान करना चाहिए।

प्रातः स्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्।

ऋषीणामृषिता नित्यं प्रातः स्नानान्न संशयः॥६॥

विद्वान् लोग इस प्रातःकालीन स्नान की प्रशंसा करते हैं, क्योंकि यह दृष्ट (प्रत्यक्ष शुभ) और अदृष्ट (पुण्य आदि) दोनों प्रकार का फल देने वाला है। नित्य प्रातः स्नान से ही ऋषियों का भी ऋषित्व स्थायी है, इसमें कोई संशय नहीं है।

मुखे सुप्तस्य सततं लाला याः संस्रवन्ति हि।

ततो नैवाचरेत्कर्म अकृत्वा स्नानमादितेः॥७॥

सोये हुए व्यक्ति के मुख से जो निरन्तर लार बहती है, उसकी मलिनता को प्रातःकालीन स्नान से दूर किये बिना किसी भी कर्म का अनुष्ठान वस्तुतः करना ही नहीं चाहिए।

अलक्ष्मको जलं किञ्चित् दुःस्वप्नं दुर्विचिन्तितम्।

प्रातः स्नानेन पापानि पूयन्ते नात्र संशयः॥८॥

उस प्रातः कालीन स्नान से दरिद्रता, जलदोष, दुःस्वप्न, और खराब विचार नष्ट होते हैं और सारे पाप भी धूल जाते हैं, इसमें सन्देह नहीं है।

अतः स्नानं विना पुंसां प्रभातं कर्म संस्मृतम्।

होमे जप्ये विशेषेण तस्मात्स्नानं समाचरेत्॥९॥

अतः प्रातः स्नान किये बिना मनुष्यों का कोई भी कर्म करने में पवित्रता नहीं मानी जाती, होम और जप करने में तो विशेष आवश्यक है। इसलिए प्रातःकाल स्नान करना ही चाहिए।

अशक्तावशिरस्कं वा स्नानमस्य विधीयते।

आद्रेण वाससा वाद्य मार्ज्जनं कापिलं स्मृतम्॥१०॥

(रुग्णावस्था में) स्नान करने में असमर्थ होने पर शिर पर बिना पानी डाले स्नान किया जा सकता है अथवा गीले वस्त्र से शरीर पोंछकर भी पवित्र होना कहा गया है।

आयत्ये वै समुत्पन्ने स्नानमेव समाचरेत्।

ब्रह्मादीनामथाशक्तौ स्नानान्याहुर्मनीषिणः॥११॥

असहाय (असमर्थ) होने पर भी (किसी भी विधि से) स्नान करना चाहिए। इसलिए अशक्त होने पर विद्वानों ने ब्रह्मादि स्नानों की विधि कही है।

ब्राह्मणाम्नेयमुद्दिष्टं वायव्यं दिव्यमेव च।

वारुणं यौगिकं यद्य षोढा स्नानं समासतः॥१२॥

ब्राह्मं तु मार्ज्जनं मन्त्रैः कुशैः सोदकविन्दुभिः।

आग्नेयं भस्मना पादमस्तकदेह्यूलनम्॥१३॥

गवां हि रजसा प्रोक्तं वायव्यं स्नानमुत्तमम्।

यत्तु सातपथ्येण स्नानं तद्दिव्यमुच्यते॥१४॥

वारुणञ्चावगाइस्तु मानसं स्वात्मवेदनम्।

योगिनां स्नानमाख्यातं योगे विश्रान्तिचिन्तनम्॥१५॥

आत्मतीर्थमिति ख्यातं सेवितं ब्रह्मवादिभिः।

मनःशुद्धिकरं पुंसां नित्यं तत्स्नानमाचरेत्॥१६॥

शक्तश्चेद्धारुणं विद्वान् प्राजापत्यं तथैव च।

ब्राह्म, आग्नेय, वायव्य, दिव्य, वारुण और यौगिक ये छः प्रकार के स्नान संक्षेपतः कहे गये हैं। कुशों को लेकर जलविन्दुओं से मन्त्रपूर्वक मार्जन करना 'ब्राह्म' स्नान है। भस्म द्वारा मस्तक से लेकर पाँव तक शरीर को लिप्त करना 'आग्नेय' स्नान है। गोधूलि से सर्वाङ्ग लेप करना उत्तम 'वायव्य' स्नान कहा गया है और जो सूर्य के आतप के साथ वर्षा के जल से किया जाने वाला स्नान 'दिव्य' स्नान कहा जाता है। जलाशय के अन्दर स्नान करना 'वारुण' स्नान है। इसी प्रकार अपने मन को आत्मा में निवेदित करना योगियों का यौगिक स्नान कहा गया है। इस योग में सम्पूर्ण

विश्व का आत्म-चिन्तन होता है। यही आत्मतीर्थ नाम से कहा गया है, जो ब्रह्मवादियों द्वारा सेवित है। यह स्नान मनुष्यों के मन को नित्य शुद्ध करने वाला होता है, अतः इसे अवश्य करना चाहिए। परन्तु जो विद्वान् समर्थ हो, उसे वारुण स्नान या पाजापत्य स्नान करना चाहिए।

प्रक्षाल्य दन्तकाष्ठं वै भक्षयित्वा विधान्तः॥ १७॥

आचम्य प्रयतो नित्यं स्नानं प्रातः समाचरेत्।

मध्याह्नलिसमस्थौल्यं द्वादशांगुलसम्मितम्॥ १८॥

सत्वर्चं दन्तकाष्ठं स्यात्तदप्रेण तु धारयेत्।

दातुन को अच्छी तरह धोकर विधिपूर्वक उसको चबाना चाहिए। फिर आचमन करके मुख स्वच्छ करके नित्य प्रातः स्नान करना चाहिए। दातुन भी मध्यम उंगली के तुल्य स्थूल और बारह अंगुल जितना लम्बा तथा छाल से युक्त होना चाहिए। उसके अग्रभाग से दन्तधावन करना चाहिए।

क्षीरवृक्षसमुद्भूतं मालतीसम्भवं शुभम्।

अपामार्गञ्च बिल्वञ्च करवीरं विशेषतः॥ १९॥

वह दातुन बरगद आदि क्षीरवृक्ष का हो, मालती का हो, अपामार्ग या बिल्व का हो। कनेर का विशेषरूप से उत्तम है।

वर्जयित्वा निन्दितानि गृहीत्वैकं च्योदितम्।

परिहृत्य दिनं पापं भक्षयेद्देवि विधानवित्॥ २०॥

अन्य निन्दित वृक्षों को छोड़कर यथाविधि एक दातुन लेकर प्रातःकाल कर लेना चाहिए। दिन निकल जाने के बाद जो दातुन करता है, वह पाप को ही खाता है, ऐसा विधिज्ञ जन कहते हैं।

नोत्पाटयेद्दन्तकाष्ठं नाहुल्यप्रेण धारयेत्।

प्रक्षाल्य भक्त्या तज्जङ्घाच्छुचौ देशे समाहितः॥ २१॥

उस दन्तकाष्ठ को कहीं से उखाड़ना नहीं चाहिए और उंगलियों के अग्रभाग से भी उसे पकड़ना नहीं चाहिए। उसे करने के बाद धोकर, तोड़कर किसी पवित्र स्थान में छोड़ देना चाहिए।

स्नात्वा सन्तर्पयेद्देवानुधीन् पितृगणांस्तथा।

आचम्य मन्त्रविश्रित्य पुनराचम्य चाग्न्यतः॥ २२॥

इसके बाद स्नान करके, आचमन करके मन्त्रवेत्ता को देवताओं, ऋषियों तथा पितरों को तर्पण करना चाहिए और पुनः आचमन कर मौन धारण कर लेना चाहिए।

सम्पार्य मन्त्रैरात्मानं कुशैः सोदकबिन्दुभिः।

आपोहिष्टाव्याहृतिभिः सावित्र्या वारुणैः शुभैः॥ २३॥

ओङ्कारव्याहृतियुतां गायत्रीं वेदमातरम्।

जपत्वा जलाञ्जलिं दद्याद् भास्करं प्रति तन्मनाः॥ २४॥

फिर मन्त्रोच्चारणपूर्वक अपने शरीर पर कुशाओं से जलबिन्दुओं द्वारा मार्जन करके 'आपोहिष्ठा' इस मंत्र और गायत्री तथा वरुणदेव की शुभ व्याहृतियों सहित ओङ्कार-व्याहृतियुक्त वेदमाता गायत्री का जप करके सूर्य के प्रति मन लगाकर जलाञ्जलि देनी चाहिए।

प्राक्कल्पेषु ततः स्थित्वा दर्पेषु सुसमाहितः।

प्राणायामत्रयं कृत्वा ध्यायेत्सन्ध्यामितः स्मृतिः॥ २५॥

पहले से बिछाई हुई कुशासनो पर एकाग्रचित्त से बैठकर तीन प्रकार से प्राणायाम करके सध्या-ध्यान करना चाहिए, ऐसा स्मृतिवचन है।

या च सन्ध्या जगत्स्मृतिर्मायातीता हि निष्कला।

ऐश्वरी केवला शक्तिस्तत्त्ववयसमुद्भवा॥ २६॥

वह सन्ध्या जगत् को उत्पन्न करने वाली होने से माया से रहित और कलातीत है। वही परिपूर्ण केवल ऐश्वरी शक्ति है, जो तीनों तत्त्वों (ब्रह्मा-विष्णु-महेश) से उत्पन्न है।

ध्यात्वाकर्ममण्डलगतं सावित्रीं वै जपेदुद्यः।

प्राड्मुखः सततं विप्रः सन्धयोपासनमाचरेत्॥ २७॥

विद्वान् ब्राह्मण को चाहिए कि सूर्यमण्डल में स्थित सावित्री का जप करे और सदा पूर्व का ओर मुख करके ही सन्धयोपासना करे।

सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु।

यदन्त्यकुले किञ्चित् तस्य फलमाप्नुयात्॥ २८॥

अन्यचेतसः शान्ता ब्राह्मणा वेदपारगाः।

उपास्य विधिवत् सन्ध्यां प्राप्ताः पूर्वोऽपरां गतिम्॥ २९॥

सन्ध्या न करने वाला सदा अपवित्र ही होता है और सभी कार्यों में अयोग्य माना जाता है। सन्धयोपासना के अतिरिक्त जो अन्य कर्म करता है, उसका उसे फल ही नहीं मिलता है। ऐसा जानकर अन्यत्र चित्त को न लगाते हुए वेद के पारगाभी ब्राह्मण शान्त होकर विधिवत् सन्धयोपासना कर्म करके परम गति को प्राप्त हुए हैं।

1. Ficus Indicus.

2. Jasminum grandiflorum.

3. Achyranthes aspera.

4. Nerium odorum soland.

योऽन्यत्र कुस्ते यत्नं धर्मकार्ये द्विजोत्तमः।

विहाय सन्ध्याप्रणतिं स याति नरकायुतम्॥ ३०॥

तस्मात्सर्वप्रयत्नेन सन्ध्यापासनामाचरेत्।

उपासितो भवेत्तेन देवो योगतनुः परः॥ ३१॥

जो द्विजोत्तम सन्ध्यापासना को छोड़कर अन्य किसी धर्मकार्य में प्रयत्न करता है, वह हजारों नरकों को प्राप्त होता है। इसलिए सब प्रकार से प्रयत्नपूर्वक सन्ध्यापासना करनी चाहिए। ऐसा करने से योगशरीरधारी परम देव ही उपासित होते हैं।

सहस्रपरमां नित्यं शतमध्यां दशावराणाम्।

सावित्रीं वै जपेद्विद्वान् प्राङ्मुखः प्रयतः स्थितः॥ ३२॥

विद्वान् पुरुष को प्रयत्नपूर्वक पूर्व को ओर खड़े होकर नित्य उत्तमरूप से एक हजार, मध्यमरूप से एक सौ और निम्नरूप से दस सावित्री मन्त्र का जप करना चाहिए।

अश्वपतिष्टेदादित्यमुद्यनं वै समाहितः।

मन्त्रैस्तु विविधैः सौरै ऋग्यजुःसामसम्भवेः॥ ३३॥

इसके बाद सावधान होकर उगते हुए सूर्य का उपस्थान और आराधन भी ऋग्वेद, यजुर्वेद और सामवेद के सूर्यपरक विविध मंत्रों से करना चाहिए।

उपस्थाय महायोगं देवदेवं दिवाकरम्।

कुर्वीत प्रणतिं भूमौ मूर्ध्ना तेनैव मन्त्रतः॥ ३४॥

इस प्रकार महायोगी देवदेव दिवाकर का उपस्थान करके भूमि पर मस्तक रखकर उन्हीं के मंत्रों द्वारा प्रणामपूर्वक प्रार्थना करनी चाहिए।

ओद्बुद्धोताय च शान्ताय कारणत्रयहेतवे।

निवेदयामि चात्मानं नमस्ते विश्वरूपिणे॥ ३५॥

खद्योतस्वरूप, शान्तस्वरूप और तीनों कारणों के हेतुरूप आपको मैं आत्मनिवेदन करता हूँ। विश्वरूप आपको नमस्कार है।

नमस्ते घृणिने तुभ्यं सूर्याय ब्रह्मरूपिणे।

त्वमेव ब्रह्म परममापोज्योतीरसोऽमृतम्।

भूर्भुवः स्वस्त्वमोङ्कारः शर्वो रुद्रः सनातनः॥ ३६॥

प्रकाशस्वरूप, ब्रह्मस्वरूप आप सूर्य को नमस्कार है। आप ही परब्रह्म, जल, ज्योति, रस और अमृतस्वरूप हो। भूः, भुवः, स्वः, व्याहृति, ओंकार, शर्व और सनातन रुद्र हैं।

पुरुषः सन्महोऽन्तस्थं प्रणामामि कपर्दिनम्।

त्वमेव विश्वं बहुधा जात यज्जायते च यत्।

नमो रुद्राय सूर्याय त्वामहं शरणं गतः॥ ३७॥

आप ही परम पुरुष होकर प्राणियों के भीतर रहने वाले महान् तेजरूप हो। जटाधारी शिवस्वरूप आपको प्रणाम है। आप ही विश्वरूप हैं, जो बहुधा उत्पन्न हुआ है और होता रहता है। रुद्ररूप सूर्य को नमस्कार है, मैं आपकी शरण में आया हूँ।

प्रचेतसे नमस्तुभ्यं नमो मीढुष्टमाय च।

नमो नमस्ते रुद्राय त्वामहं शरणं गतः।

हिरण्यवाहवे तुभ्यं हिरण्यपतये नमः॥ ३८॥

प्रचेतस् वरुणरूप आपको नमस्कार है और मीढुष्टमरूप आपको नमस्कार है। रुद्ररूप आपको बार बार नमस्कार है, मैं आपकी शरण में आया हूँ। हिरण्यवाह और हिरण्यपति आपको नमस्कार है।

अम्बिकापतये तुभ्यमुमायाः पतये नमः।

नमोऽस्तु नीलश्रीवाय नमस्तुभ्यं पिनाकिने॥ ३९॥

विलोहिताय भार्गाय सहस्राक्षाय ते नमः।

तमोऽपहाय ते नित्यमादित्याय नमोऽस्तु ते॥ ४०॥

अम्बिकापति, पार्वतीपति, नीलश्रीव, पिनाकपाणि आपको नमस्कार है। विशेष लाल रंग वाले, भर्ग तथा सहस्राक्ष आपको नमस्कार है। नित्य अंधकार को नष्ट करने वाले आदित्यरूप आपको नमस्कार है।

नमस्ते वज्रहस्ताय त्र्यम्बकाय नमो नमः।

प्रपद्ये त्वां विरूपाक्षं महान्तं परमेश्वरम्॥ ४१॥

हिरण्यये गृहे गुप्तमात्मानं सर्वदिहिनाम्।

नमस्यामि परं ज्योतिर्ब्रह्माणं त्वां परामृतम्॥ ४२॥

हाथ में वज्र धारण करने वाले और त्रिनेत्रधारी आपको नमस्कार है। आप विरूपाक्ष तथा महान् परमेश्वर की शरण में जाता हूँ। सर्वप्राणियों के अन्तःकरणरूप सुवर्णमय गृह में गुप्त आत्मरूप में विराजमान परम ज्योतिस्वरूप, ब्रह्मारूप, परम अमृतस्वरूप आपको नमस्कार करता हूँ।

विश्वं पशुपतिं भीमं नरनारीशरीरिणम्।

नमः सूर्याय रुद्राय भास्वते परमेष्ठिने॥ ४३॥

उग्राय सर्वतक्षाय त्वां प्रपद्ये सदैव हि।

विश्वमय, पशुपतिरूप, भीम और अर्धनारीश्वररूप, रुद्रस्वरूप, परमेष्ठिरूप प्रकाशमान सूर्य को नमस्कार है। उग्ररूप होने से सब का भक्षण करने वाले आपकी शरण में आता हूँ।

एतद्दे सूर्यहृदयं जप्त्वा सत्वमनुत्तमम् ॥४४॥
 प्रातःकालेऽथ मध्याह्ने नमस्कुर्याद्दिवाकरम्।
 इदं पुत्राय शिष्याय धार्मिकाय द्विजातये ॥४५॥
 प्रदेयं सूर्यहृदयं ब्रह्मणा तु प्रदर्शितम्।

इस सर्वोत्तम सूर्यहृदय स्तोत्र का मन में पाठ करके प्रातःकाल अथवा मध्याह्न काल में सूर्य को नमस्कार करें। ब्रह्मा द्वारा बताया गये इस सूर्यहृदय स्तोत्र को अपने पुत्र, शिष्य तथा द्विजाति के धार्मिक पुरुष को अवश्य देना चाहिए।

सर्वपापप्रक्षमनं वेदसारसमुद्भवम्।
 ब्राह्मणानां हितं पुण्यमृषिसंघैर्निषेकितम् ॥४६॥

यह स्तोत्र समस्त पापों को शान्त करने वाला, वेदों के साररूप में उत्पन्न, ब्राह्मणों के लिए हितकारी, पुण्यमय और ऋषियों के समुदाय द्वारा सुसेवित है।

अथागम्य गृहं विप्रः समाचम्य यथाविधि।
 प्रज्वाल्य वह्निं विश्विक्ञ्जुहुयाज्जातवेदसम् ॥४७॥

इसके बाद ब्राह्मण को अपने घर आकर विधिपूर्वक आचमन करके अग्नि को प्रज्वलित करके यथाविधि उसमें होम करना चाहिए।

ऋत्विक् पुत्रोऽथ पत्नी वा शिष्यो वापि सहोदरः।
 प्राप्यानुज्ञां विशेषेण ह्यध्वर्युर्वा यथाविधि ॥४८॥
 पवित्रपाणिः पूतत्वा शुक्लाम्बरधरः शुचिः।
 अनन्यमनसा नित्यं जुहुयात्संयतेन्द्रियः ॥४९॥

ऋत्विक्, पुत्र, पत्नी, शिष्य, सहोदर अथवा अध्वर्यु भी विशेष अनुज्ञा प्राप्त करके विधिपूर्वक पवित्री हाथ में धारण कर पवित्रात्मा होकर, श्वेत वस्त्र धारण करके, पवित्र होकर इन्द्रियों को संयत करके अनन्यचित्त से नित्य होम कर सकते हैं।

विना दर्भेण यत्कर्म विना सूत्रेण वा पुनः।
 राक्षसं तद्भवेत्सर्वं नामुत्रेह फलप्रदम् ॥५०॥

विना कुश के और विना यज्ञोपवीत के जो कर्म किया जाता है, वह सब राक्षस के लिए होता है। उसका फल न तो इस लोक में मिलता है न परलोक में।

दैवतानि नमस्कुर्यादुपहारान्निषेदेद्येत्।
 दद्यात्पुष्पादिकं तेषां वृद्धांश्चैवाभियादयेत् ॥५१॥

प्रत्येक द्विज को चाहिए कि वह देवताओं को नमस्कार करे और उन्हें नैवेद्यादि अर्पित करे। बाद में पुष्पाञ्जलि अर्पित करे तथा अपने से बड़े लोगों का अभिवादन करे।

गुरुंश्चैवाप्युपासीत हितञ्चास्य समाचरेत्।
 वेदाभ्यासं ततः कुर्यात्प्रयत्नाच्छक्तितो द्विजः ॥५२॥

उसी तरह गुरु की भी सेवा करे तथा उनके हित के लिए आचरण करे। तदनन्तर द्विज को अपनी शक्ति के अनुसार वेदाभ्यास करना चाहिए।

जपेदध्यापयेच्छिष्यान्धारवेद्दे विचारयेत्।
 अवेक्ष्य तच्च ज्ञास्त्राणि धर्मादीनि द्विजोत्तमाः ॥५३॥

श्रेष्ठ ब्राह्मणों को धर्मशास्त्रों का अवलोकन करते हुए जप करना चाहिए तथा शिष्यों को उसका अध्यापन कराना चाहिए, उसे कण्ठस्थ करावे और उन पर विचार-विमर्श करना चाहिए।

वैदिकांश्चैव निगमान्वेदांगानि च सर्वशः।
 उपेयादीश्वरं वाच योगक्षेमप्रसिद्धये ॥५४॥
 सद्यथेद्विद्विद्यानर्थान् कुटुम्भार्थं ततो द्विजः।
 ततो मद्याह्नसमये स्नानार्थं मृदमाहरेत् ॥५५॥

इसके अतिरिक्त वेदशास्त्र, आगम और सभी वेदांगों का स्वाध्याय करें और अपने जीवन के सुन्दर निर्माण हेतु ईश्वर की शरण में जाय। द्विज को चाहिए कि वह अपने परिवार के लिए विविध पदार्थों का संपादन करे। इसके बाद मध्याह्न काल में स्नान के लिए मिट्टी का संग्रह करे।

पुष्पाञ्जतान् कुशतिलान् गोशकृच्चुद्धमेव वा।
 नदीषु देवखतेषु तडागेषु सरस्सु च।
 स्नानं समाचरेन्नित्यं गर्तप्रसवणेषु च ॥५६॥

पुष्प, आक्षत, कुश, तिल तथा पवित्र गाय का गोबर भी लाना चाहिए। सदा नदियों, जलाशयों, तालाबों, सरोवरों, स्वाभाविक गर्त से प्रवाहित झरनों आदि में स्नान करना चाहिए।

परकीयनिपानेषु न स्नायाद्दे कदाचन।
 पञ्चपिण्डान्समुद्गत्य स्नायाद्वा सम्भवे पुनः ॥५७॥
 मृदैकया शिरः क्षाल्यं द्वाभ्यां नाभेस्तलोपरि।
 अधस्तु तिसृभिः कार्यः पादौ षड्भिस्तथैव च ॥५८॥

दूसरों के जलाशयों में कभी भी स्नान नहीं करना चाहिए। यदि सार्वजनिक जलाशय उपलब्ध न हों, तो दूसरे के जलाशय में से पाँच पिण्डों को निकालकर फिर उसमें स्नान करना चाहिए। सबसे पहले मिट्टी से शिर को, फिर दो बार नाभि और उसके ऊपरी भाग को धोये। उसी तरह तीन बार नाभि से नीचे का भाग और पैरों को छः बार प्रक्षालित करे।

पुस्तिका च समुद्दिष्टा सार्द्धाद्यलकमात्रिका।

गोमयस्य प्रमाणस्तु तेनाङ्गं लेपयेत्पुनः॥५९॥

लेपयित्वा तीरसंख्यं तल्लिलङ्गैरेव मन्त्रतः।

प्रक्षाल्याद्यभ्य विधिवत्ततः स्नायात्समाहितः॥६०॥

मिट्टी गोली होनी चाहिए और उसका प्रमाण एक आँवले के बराबर बताया गया है। पुनः उतने ही प्रमाण का गोबर लेकर शरीर पर लेप करना चाहिए। (जलाशयादि के) तट पर रखे हुए उस गोबर से उस उस अंग से संबंधित मंत्र से उस उस अंग पर लेप करने के बाद पुनः उसे धोकर विधिवत् आचमन करके एकाग्रचित होकर स्नान करना चाहिए।

अभिषन्ध्य जलं मन्त्रैस्तल्लिलङ्गैर्वासृजैः शुभैः।

भावपूतस्तदव्यक्तं धारयेद्विष्णुमव्ययम्॥६१॥

उस समय तत्सम्बन्धी वरुण देवता के शुभ मंत्रों से जल को अभिमंत्रित करके पुनः पवित्र भावों से युक्त होकर अव्यक्त, अविनाशी विष्णु का ध्यान करना चाहिए।

आपो नारायणोद्भूतास्ता एवास्यायनं पुनः।

तस्मान्नारायणं देवं स्नानकाले स्मरेद्बुधः॥६२॥

प्रेक्ष्य सोङ्कारमादित्यं त्रिनिर्मज्जेज्जलाशये॥६३॥

आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित्॥६४॥

ये जल नारायण से ही समुद्भूत हैं और ये ही जल उनका भी आश्रयस्थान है। इसलिए स्नान के समय विद्वान् पुरुष को नारायण देव का अवश्य स्मरण करना चाहिए। ओम् का उच्चारण करते हुए सूर्य का ओर देखकर जलाशय में तीन बार डूबकी लगानी चाहिए। इसके बाद मन्त्रवेत्ता को निम्न मंत्र के द्वारा एक बार आचमन किया होने पर भी पुनः आचमन करना चाहिए।

अन्तश्चरसि भूतेषु गुहायां विष्टतोमुखः।

त्वं यज्ञस्त्वं वषट्कार आपो ज्योतीरसोऽमृतम्॥६५॥

हे विश्वतोमुख! आप प्राणिमात्र के अन्तःकरणरूप गुफा में विचरण करते हैं। आप ही यज्ञ, वषट्कार, जल, ज्योति, रस और अमृतस्वरूप हैं।

द्रुपदां वा त्रिरभ्यस्येद्ब्रह्माहृतिं प्रणवाञ्चित्ताम्।

सावित्रीं वा जपेद्विद्वान्वा चैवाधमर्षणम्॥६६॥

अथवा तीन बार 'द्रुपदा' मंत्र का उच्चारण करना चाहिए तथा ओंकार सहित व्याहृतियों का पाठ करना चाहिए अथवा प्रणव सहित गायत्री का जप करे। इस प्रकार विद्वान् को अधमर्षण सूक्त का भी जप करना चाहिए।

ततः सम्मार्जनं कुर्यात् आपोहिष्ठा मयो भुवः।

इदमापः प्रवहतो व्याहृतिभिस्तथैव च॥६७॥

तथाभिषन्ध्य ततोयमापो हिष्ठादिभिस्त्रिकैः।

अन्तर्जलगतो मनो जपेन्निरघमर्षणम्॥६८॥

इसके पश्चात् 'आपोहिष्ठा मयो भुवः' और 'इदमापः प्रवहतो' मंत्र और व्याहृतियों से सम्मार्जन करना चाहिए। उस प्रकार 'आपो हिष्ठा' आदि तीन मंत्रों से जल को अभिमंत्रित करके जल के अन्दर डूबकी लगाते हुए अधमर्षण मंत्र का तीन बार जप करना चाहिए।

द्रुपदां वाच सावित्रीं तद्विष्णोः परमं पदम्।

आवर्तयेच्च प्रणवं देवं वा संस्मरेद्धरिम्॥६९॥

उसी प्रकार द्रुपदा और सावित्री का भी पाठ करना चाहिए क्यों कि यह विष्णु का ही परम पद है। अथवा ओंकार का बार-बार जप करना चाहिए या भगवान् विष्णु का स्मरण करते रहना चाहिए।

द्रुपदादिव यो मन्त्रो यजुर्वेदे प्रतिष्ठितः।

अन्तर्जले त्रिरावर्त्य सर्वपापैः प्रमुच्यते॥७०॥

यजुर्वेद में प्रतिष्ठित द्रुपदादि मंत्र को जल के भीतर रहते हुए जो तीन बार आवृत्ति करता है वह समस्त पापों से मुक्त हो जाता है।

अथः पाणौ समादाय जप्त्वा वै मार्जनि कृते।

विन्यस्य मूर्ध्नि ततोयं मुच्यते सर्वपातकैः॥७१॥

शरीर की शुद्धि करने के बाद अथेली में जल लेकर मन्त्र का जप करते हुए उस जल को सिर पर डालने से समस्त पापों से मुक्त हो जाता है।

यथाशुभेषुः क्रतुराद् सर्वपापापनोदनः।

तथाधमर्षणं प्रोक्तं सर्वपापापनोदनम्॥७२॥

जैसे यज्ञों में सर्वश्रेष्ठ अक्षमेघ यज्ञ समस्त पापों का नाश करना वाला होता है वैसे ही अधमर्षण सूक्त सम्पूर्ण पापों को दूर करता है।

अवोपतिष्ठेदादित्यपूर्वं पुण्याक्षतान्चितम्।

प्रक्षिप्यात्लोकयोदेव मूर्ध्वं यस्तमसः परः॥७३॥

इसके अनन्तर पुष्य और अश्वत युक्त जल को ऊपर की ओर छिड़क कर अन्धकार से रहित उदित होने वाले सूर्य को ऊपर की ओर मुँह करके देखना चाहिए।

उदुत्वं चित्रमित्येते तच्चक्षुरिति मन्त्रतः।

हसः सुचिषदन्तेन सावित्र्या सविशेषतः॥७४॥

अन्वेष्टु वैदिकैर्मन्त्रैः सौरैः पापप्रणाशनैः।
सावित्रीं वै जपेत्स्रज्जपयज्ञः स वै स्मृतः॥७५॥

'उदृत्य' 'चित्रं' तद्यक्षुः, हंसः 'शुचिपत्', इन वैदिक मन्त्रों से सूर्योपस्थान करना चाहिए। तत्पश्चात् सावित्री मन्त्र जपना चाहिए, सावित्री जप को ही जपयज्ञ कहा गया है।

विविधानि पवित्राणि गुह्यविद्यास्तथैव च।
शतरुद्रीयं शिरसं सौरान्मन्त्रांश्च सर्वतः॥७६॥

इस के अतिरिक्त पवित्र, विविध मन्त्र और गुप्त विद्याएँ शतरुद्रीय और अधर्वशिरस् स्तोत्र और अपनी इच्छा अनुसार अन्य सूर्य सम्बन्धी मन्त्रों का भी यथाशक्ति पाठ करना चाहिए।

प्राक्कूलेषु सपासीनः कुशेषु प्राङ्मुखः शुचिः।
तिष्ठन् वीक्ष्यमाणोऽर्कं जप्यं कुर्वन्त् समाहितः॥७७॥

जलाशय के पूर्व दिशा की ओर कुशासन पर बैठकर पूर्व की ओर मुख करके शुद्ध और एकाग्रचित्त होकर सूर्य की ओर देखते हुए जप करना चाहिए।

स्फटिकेन्द्राक्षरुद्राक्षैः पुत्रजीवसमुद्भवैः।
कर्तव्या लक्ष्माला स्यादुत्तरादुत्तमा स्मृता॥७८॥

जप करते समय स्फटिक की माला इन्द्राक्ष, रुद्राक्ष या पुत्रजीव औषधि विशेष से उत्पन्न बीजों की माला लेकर जप करना चाहिए। इसमें यदि रुद्राक्ष की माला हो तो उत्तरोत्तर श्रेष्ठ मानी गई है।

जपकाले न भाषेत व्यंगं न प्रक्षयेद्बुधः।
न कंपयेच्छिरो ब्रीचां दन्तान्नैव प्रकाशयेत्॥७९॥

जिस समय जप किया जा रहा हो उस समय बुद्धिमान मनुष्य को कुछ भी बोलना नहीं चाहिए। दूसरी ओर देखना नहीं चाहिए, सिर तथा गर्दन कम्पाना नहीं चाहिए और दाँत भी नहीं निकालने चाहिए।

गुह्यका राक्षसा सिद्धा हरन्ति प्रसभं यतः।
एकान्तेषु शुची देशे तस्माज्जप्यं समाचरेत्॥८०॥

जप करते समय एकान्त और पवित्र स्थान में बैठ कर ही जप करना चाहिए अन्यथा गुह्यक, राक्षस और सिद्धगण उस जप के फल को बलपूर्वक हरण कर लेते हैं।

चण्डालाज्ञौचपतितान् शृणु चैव पुनर्जपेत्।
तैरेव भाषणं कृत्वा स्नात्वा चैव पुनर्जपेत्॥८१॥

उस समय चाण्डाल, पतित और अपवित्र अर्थात् सूतकी व्यक्ति को देख लेने पर आचमन करके पुनः जप करना

चाहिए। ऐसे नीच लोगों के साथ यदि बातचीत हो जाए तो स्नान करके ही पुनः जप करना चाहिए।

आचम्य प्रकृतो नित्यं जपेदशुचिदर्शने।
सौरान्मन्वान् शक्तितो वै पावमानीस्तु कामतः॥८२॥

प्रतिदिन नियमानुसार आचमन करके अपनी शक्ति के अनुसार स्वाध्याय भी करना चाहिए और अपवित्र व्यक्ति को देख लेने पर सूर्य के मन्त्र अथवा पावमानी मन्त्र का जप करना चाहिए।

यदि स्यात् क्लिन्नवासा वै वारिमद्यं गतोऽपि वा।
अन्यथा तु शुची भूम्यां दर्भेषु सुसमाहितः॥८३॥

यदि गीले वस्त्र पहनकर जप करना हो तो उसे जल के भीतर रह कर ही जप करना चाहिए अन्यथा सूखा वस्त्र पहनकर पवित्र भूमि पर कुशासन पर एकाग्रचित्त से जप करना चाहिए।

प्रदक्षिणं समावृत्य नमस्कृत्य ततः क्षितौ।
आचम्य च यथाशास्त्रं भक्त्या स्वाध्यायमाचरेत्॥८४॥

इसके पश्चात् सूर्य की परिक्रमा करके भूमि को नमस्कार करके आचमन करने के बाद शास्त्र विधि के अनुसार स्वाध्याय करना चाहिए।

ततः सन्तर्पयेद्देवानृषीन् पितृगणास्तथा।
आदावोङ्कारपुचार्यं नामाने तर्पयामि वः॥८५॥

इसके अनन्तर देवताओं, ऋषियों तथा पित्रों का तर्पण करना चाहिए, उस समय हाथ में जल लेकर ॐ का उच्चारण करते हुए नाम के अन्त में 'तर्पयामि वः' अर्थात् मैं आपको तृप्त करता हूँ— ऐसा कहना चाहिए।

देवान् ब्रह्मर्षिर्ष्वेव तर्पयेदक्षतोदकैः।
तिलोदकैः पितृन् भक्त्या स्वसूत्रोक्तविधानतः॥८६॥

उस समय अपनी शाखा के गृह्यसूत्र में बताया हुए नियम के अनुसार ही देवताओं तथा ऋषियों को अक्षतयुक्त जल से तथा पितरों को तिल युक्त जल से भक्तिपूर्वक तर्पण करना चाहिए।

अन्वारब्धेन सव्येन पाणिना दक्षिणेन तु।
देवर्षीस्तर्पयेद्दोमानुदकाञ्जलिभिः पितृन्।
यज्ञोपवीती देवानां निवीती ऋषितर्पणे॥८७॥
प्राचीनावीती पित्र्ये तु स्वैन तीर्थेन भावितः।

बुद्धिमान पुरुष को चाहिए कि वह देवों को तथा ऋषियों को बाँय तथा दाहिने हाथ की अंजलि में जल लेकर तर्पण

करें। उसी प्रकार देवों को तर्पण करते समय द्विज को तर्पणरूप कर्म में यज्ञोपवीत धारण करना चाहिए। ऋषियों के तर्पण में यज्ञोपवीत को माला के रूप में और पितरों के तर्पण में दक्षिण की ओर यज्ञोपवीत धारण करना चाहिए और अपने तीर्थ स्थान के द्वारा भक्ति भाव से युक्त होना चाहिए।

निष्पीड्य स्नानवस्त्रं तु समाचम्य च वाग्वतः।

स्वैर्मन्त्रैरर्चयेद्देवान् पुष्यैः पत्रैरवापुषिः॥८८॥

तदनन्तर भीने वस्त्रों को निचोड़ कर आचमन करके, वाणी को संयमित रखते हुए, देवताओं का तत्संबन्धित मन्त्रों द्वारा पुष्य, पत्र और जल से पूजन करना चाहिए।

ब्रह्माणं शङ्करं सूर्यं तत्रैव मधुसूदनम्।

अन्यांश्चाभिमतां देवान् भक्त्याचारो नरोत्तमः॥८९॥

हे नरोत्तम! ब्रह्मा, शिव, सूर्य, मधुसूदन-विष्णु एवं अन्यान्य अभीष्ट देवताओं को भक्तिभाव से पूजना चाहिए।

प्रदद्याद्भ्य पुष्पाणि सूक्तेन पौरुषेण तु।

आपो वै देवताः सर्वास्तेन सम्पक् समर्चिताः॥९०॥

अथवा पुरुषसूक्त के मन्त्रों से स्तुति करते हुए पुष्प और जल प्रदान करना चाहिए। ऐसा करने से सभी देवता भलोभाँति पूजित हो जाते हैं।

ध्यात्वा प्रणवपूर्वे देवतानि समाहितः।

नमस्कारेण पुष्पाणि विन्यसेद्दे पृथक् पृथक्॥९१॥

समाहितचित्त होकर ॐ का उच्चारण करने के पश्चात्, सभी देवताओं का ध्यान करके पृथक्-पृथक् रूप से सभी देवताओं को नमस्कारपूर्वक पुष्प अर्पित करने चाहिए।

विष्णोराराधनत्पुण्यं विद्यते कर्म वैदिकम्।

तस्मादनादिभ्यानां नित्यमाराधयेद्भरिम्॥९२॥

विष्णु की आराधना के अतिरिक्त अन्य कोई भी पुण्य प्रदान करने वाला वैदिक कर्म नहीं है, इसलिए आदि, मध्य और अन्त रहित विष्णु की नित्य आराधना करनी चाहिए।

तद्विष्णोरिति मन्त्रेण सूक्तेन सुसमाहितोः।

न ताभ्यां सदृशो मन्त्रो वेदेष्टुक्तस्तुर्वर्षिणः।

तदात्मा तन्मनाः शान्तस्तद्विष्णोरिति मन्त्रतः॥९३॥

अथवा देवमीशानं भगवन्तं सनातनम्।

आराधयेन्महादेवं भावपूतो महेश्वरम्॥९४॥

उस समय 'तद्विष्णोः' इस मन्त्र से और पुरुषसूक्त से समाहितचित्त होकर मंत्र जपना चाहिए क्योंकि इनके समान मन्त्र चारों वेदों में भी नहीं है। अतः तन्मय होकर विष्णु में चित्त लगाकर, शान्त भाव से, 'तद्विष्णोः' मन्त्र का पाठ करना चाहिए। अथवा सनातन, महादेव, ईशानदेव, भगवान् शंकर की भक्तिभाव से आराधना करनी चाहिए।

मन्त्रेण रुद्रगावत्र्या प्रणवेनाथ वा पुनः।

ईशानेनाथवा रुद्रैस्त्वाम्बकेन समाहितः॥९५॥

पुष्यैः पत्रैरवादिर्वा चन्दनाद्यैर्महेश्वरम्।

उक्त्वा नमः शिवायेति मन्त्रेणानेन वा जपेत्॥९६॥

एकाग्रचित्त होकर रुद्रगायत्री, प्रणव, ईशान, शतरुद्रिय और त्र्यम्बक मन्त्र का उच्चारण करके पुष्प, वित्त्वपत्र अथवा चन्दनादियुक्त केवल जल से 'नमः शिवाय' मन्त्र से उसका जप करते हुए भगवान् शङ्कर की पूजा करनी चाहिए।

नमस्कुर्वान्महादेवं त मृत्युञ्जयमीश्वरम्।

निवेदयीत स्वात्मानं यो ब्रह्माणमितीश्वरम्॥९७॥

तदनन्तर मृत्युञ्जय, देवेश्वर महादेव को नमस्कार करके 'यो ब्रह्माणं' आदि मन्त्र का पाठ करते हुए, ईश्वर के प्रति आत्म-समर्पण करना चाहिए।

प्रदक्षिणं द्विजः कुर्यात्पञ्च वर्षाणि वै बुधः।

ध्यायीत देवमीशानं व्योममध्यगतं शिवम्॥९८॥

विद्वान् ब्राह्मण को पाँच वर्षों तक प्रदक्षिणा करनी चाहिए और आकाश के मध्यस्थित ईशानदेव, भगवान् शिव का ध्यान करना चाहिए।

अथावलोक्तयेदर्कं हंसः शुचिषदित्यूचा।

कुर्वन् पंच महायज्ञान् गृहं गत्वा समाहितः॥९९॥

देवयज्ञं पितृयज्ञं भूतयज्ञं तत्रैव वा

मानुष्यं ब्रह्मयज्ञं च पंचयज्ञान् प्रचक्षते॥१००॥

'हंसः शुचिषत्' ऋक् स्तुति द्वारा सूर्य का दर्शन करना चाहिए। तदनन्तर घर जाकर एकाग्रचित्त से पंच महायज्ञ करने चाहिए। वे पंचयज्ञ हैं— देवयज्ञ, पितृयज्ञ, भूतयज्ञ, मनुष्ययज्ञ तथा ब्रह्मयज्ञ।

यदि स्यात्तर्पणादर्वाक् ब्रह्मयज्ञः कृतो न हि।

कृत्वा मनुष्ययज्ञं वै ततः स्वाध्यायमाचरेत्॥१०१॥

यदि तर्पण से पूर्व ब्रह्मयज्ञ न किया जाय तो मनुष्ययज्ञ (अतिथि सेवा) सम्पन्न करने के उपरान्त वेदाध्ययनरूप स्वाध्याय (ब्रह्मयज्ञ) करना चाहिए।

अग्नेः पश्चिमतो देशे भूतयज्ञान एव च।

कुशपुञ्जे समासीनः कुशपाणिः समाहितः॥ १०२॥

समाहित होकर कुशपुञ्ज पर बैठकर तथा हाथ में कुशा धारण करके अग्नि के पश्चिम भाग में भूतयज्ञ (पशु आदि को अन्न देना) सम्पन्न करना चाहिए।

शालाम्नी लौकिके वाव जले भूम्यामथापि वा।

वैश्वदेव्य कर्तव्यो देवयज्ञः स वै स्मृतः॥ १०३॥

यज्ञशाला की अग्नि, लौकिकाग्नि, जल या भूमि में वैश्वदेव होम करना चाहिए, उसे देवयज्ञ कहा जाता है।

यदि स्याल्लौकिके ष्ठे ततोऽन्नं तत्र हृत्येत।

शालाम्नी तत्पचेदन्नं विश्विरेष सनातनः॥ १०४॥

यदि लौकिकाग्नि में भोजन पकाया गया हो तो लौकिकाग्नि में और शालाग्नि में बनाया गया हो तो शालाग्नि में ही वैश्वदेव होम करना चाहिए, यही सनातन विधान है।

देवेभ्यश्च हुतादन्नाच्छेषाद्भूतबलिं हरेत्।

भूतयज्ञः स विज्ञेयो भूतिदः सर्वदेहिनाम्॥ १०५॥

वैश्वदेव होम से बचे हुए अन्न से भूतबलि कर्म करना चाहिए। यह भूतयज्ञ समस्त प्राणियों को ऐश्वर्य प्रदान करने जानना चाहिए।

श्वप्यश्च श्वपचेभ्यश्च पतितदिभ्य एव च।

दद्याद्भूपौबहिःशत्रं पक्षिभ्यो द्विजसत्तमाः॥ १०६॥

हे द्विजश्रेष्ठो! पतित, चाण्डाल, कुङ्कुर और पक्षियों को वह अन्न घर से बाहर भूमि पर देना चाहिए।

सायञ्जानस्य सिद्धस्य पत्न्यमन्नं बलिं हरेत्।

भूतयज्ञस्त्वयं नित्यं सायम्प्रातर्वैधाविधिः॥ १०७॥

सायंकाल पके हुए अन्न से बिना मन्त्र बोले ही पत्नी बलि प्रदान करे तथा प्रतिदिन प्रातः और सायंकाल विधिपूर्वक भूतयज्ञ करे।

एकन्तु भोजयेद्द्विप्रं पितृनुहिश्य सन्ततम्।

नित्यश्राद्धं तदुच्छिष्टं पितृयज्ञो गतिप्रदः॥ १०८॥

पितरों के निमित्त प्रतिदिन एक ब्राह्मण को भोजन कराना चाहिए। यही नित्यश्राद्ध कहा गया है और यही गतिप्रद पितृयज्ञ है।

उद्वृत्य वा यथाशक्ति किञ्चिदन्नं समाहितः।

वेदतत्त्वाव्यविदुषे द्विजायैवोपपादयेत्॥ १०९॥

वेद के तत्त्वार्थ को जानने वाले किसी श्रेष्ठ ब्राह्मण को यथाशक्ति थोड़ा सा अन्न लेकर सावधानीपूर्वक दान करना चाहिए।

पूजयेदतिथिं नित्यं नमस्वेदध्वेद्विभूम्।

मनोवाक्कर्मभिः शान्तं स्वागतं स्वगृहं गतः॥ ११०॥

उसी प्रकार घर पर आए हुए शान्त स्वभाव वाले अतिथि की मन, वचन और कर्म से सदा पूजा करनी चाहिए तथा नमस्कार और यथाशक्ति आदर सत्कार भी करना चाहिए।

अन्वारब्धेन सव्येन पाणिना दक्षिणेन तु।

हन्तकारमथाग्रं वा भिक्षां वा शक्तितो द्विजः॥ १११॥

दद्यादतिथये नित्यं कुष्येत परमेश्वरम्।

बाएँ हाथ से थामकर, दाहिने हाथ से अतिथियों को प्रतिदिन अपने सामर्थ्य के अनुसार हन्तकार, अग्र या भिक्षा करनी चाहिए। अतिथि को सदा परमेश्वररूप ही मानना चाहिए।

भिक्षामाहुर्ग्रासमात्रामन्नं तत्त्याद्यतुर्गुणम्॥ ११२॥

पुष्कलं हन्तकारन्तु तद्यदुर्गुणमुच्यते।

एक ग्रास के बराबर अन्न देना भिक्षा कहलाती है, उसका चौगुना अन्न होता है और अन्न का चौगुना पुष्कल अन्न हन्तकार कहलाता है।

गोदोहकालमात्रं वै प्रतीक्ष्यो ह्यतिथिः स्वयम्॥ ११३॥

अभ्यागतान्यथाशक्ति पूजयेदतिथीन्सदा।

गो-दोहन के समय तक ही किसी अतिथि की भिक्षा के लिए प्रतीक्षा करनी चाहिए। स्वयं अतिथि को भी उतने ही काल तक रुकना चाहिए। आए हुए अतिथियों की सदैव अपनी शक्ति के अनुसार पूजा करनी चाहिए।

भिक्षां वै भिक्षवे दद्याद्विधिवद्ब्रह्मचारिणे।

दद्यादन्नं यथाशक्ति ह्यर्षिभ्यो लोभवर्जितः॥ ११४॥

भिक्षु और ब्रह्मचारी को विधिवत् भिक्षा देनी चाहिए और लोभवर्जित होकर यथाशक्ति याचकों को अन्न देना चाहिए।

सर्वेषामप्यलाभे हि त्वन्नं गोभ्यो निवेदयेत्।

भुञ्जीत बहुभिः सार्द्धं वाग्यतोऽन्नमकुत्सयन्॥ ११५॥

यदि ये सभी (याचक) न मिले अर्थात् घर पर न आवे तो, वह अन्न गाय को ही दे देना चाहिए। तत्पश्चात् बहुत से लोगों के साथ अर्थात् परिजनों के साथ मौन होकर अन्न की निन्दा न करते हुए भोजन करना चाहिए।

अकृत्वा तु द्विजः पञ्च महायज्ञान् द्विजोत्तमाः।
भुञ्जीत चेत्स भूढात्वा तिर्यग्योनिं स गच्छति॥ ११६॥

हे उत्तम ब्राह्मणो! परन्तु यदि कोई द्विज पंच महायज्ञ किए बिना अन्न ग्रहण करता है, तो वह दुर्बद्ध युक्त मनुष्य पक्षी-योनि में जन्म ग्रहण करता है।

वेदाभ्यासोऽन्वहं शक्यता महायज्ञः क्रियाक्षया।
नाशयन्त्याशु पापानि देवताभ्यर्चनं तवा॥ ११७॥

पंच महायज्ञ करने में असमर्थ होने पर प्रतिदिन शक्ति के अनुसार वेदाभ्यास तथा देवताओं का पूजन करना चाहिए। ऐसा करने से सभी पाप शीघ्र नष्ट हो जाते हैं।

यो मोहादथवाज्ञानादकृत्वा देवताभ्यर्चनम्।
भुङ्क्ते स याति नरकं सूकरं नात्र संशयः॥ ११८॥

जो मोहवश अथवा अज्ञानवश, देवपूजन किए बिना भोजन करता है, वह मरणोपरान्त नरक में जाता है और सूकर योनि में जन्म लेता है, इसमें कोई सन्देह नहीं।

तस्मात्सर्वप्रयत्नेन कृत्वा कर्माणि वै द्विजाः।
भुञ्जीत स्वजनैः सार्द्धं स याति परमां गतिम्॥ ११९॥

अतः सभी प्रकार से यत्नपूर्वक जो ब्राह्मण विधिपूर्वक कर्म संपादित करके सगे-सम्बन्धियों के साथ बैठकर भोजन करता है, वह परम गति को प्राप्त करता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु ब्राह्मणानां
नित्यकर्माद्यकर्मनिरूपणं नाम अष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः

(ब्राह्मणों के नित्यकर्मों में भोजनादिप्रकार)

व्यास उवाच

प्राङ्मुखोऽन्नानि भुञ्जीत सूर्याभिमुख एव वा।
आसीनः स्वासने शुद्धे भूम्यां पादौ न्धाय च॥ १॥

व्यास बोले— शुद्ध और अपने ही आसन पर बैठकर पैरों को भूमि पर रखकर, पूर्व दिशा की ओर अथवा सूर्य की तरफ मुँह करके अन्न ग्रहण करना चाहिए।

आयुष्यं प्राङ्मुखो भुङ्क्ते यज्ञस्यं दक्षिणामुखः।
श्रिय प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते ह्यदक्ष्मुखः॥ २॥

दोर्बायु की कामना करने वालों को पूर्व दिशा की ओर, यज्ञ की इच्छा रखने वाले को दक्षिण दिशा की ओर,

सम्पत्ति की कामना करने वालों को पूर्व दिशा की ओर सत्य-फल की प्राप्ति की इच्छा रखने वालों को उत्तर दिशा की ओर मुख करके भोजन करना चाहिए।

पञ्चाङ्गो भोजनं कुर्याद्भूमौ पात्रं न्धाय च।
उपवासेन तत्तुल्यं मनुराह प्रजापतिः॥ ३॥

पाँचों अङ्गों को धोकर और भोजन के पात्र को भूमि पर रखकर भोजन करना चाहिए। प्रजापति मनु ने ऐसे भोजन को उपवास के तुल्य कहा है (माना है)।

उपलित्से शुचौ देशे पादौ प्रक्षाल्य वै करौ।
आचम्यान्नानोऽक्रोधः पञ्चाङ्गो भोजनं चरेत्॥ ४॥

दोनों पैर, दोनों हाथ और मुख— ये पाँच अङ्ग धोकर, गोबर से लिपे हुए स्वच्छ स्थान पर बैठकर, आचमन करके, क्रोध रहित अवस्था में भोजन करना चाहिए।

महाव्याहृतिभिस्त्वन्नं पश्चिद्योदकेन तु।
अमृतोपस्तरणमसौत्थापोऽज्ञानक्रियाञ्चरेत्॥ ५॥

महाव्याहृति का पाठ करते हुए, अन्न को जल से चारों ओर से परिधि बनाकर 'अमृतोपस्तरणमसि' मन्त्र का पाठ करके, जल की आचमनरूप अपाशन क्रिया करनी चाहिए।

स्वाहाप्रणवसंयुक्तां प्राणायामाहृतिं ततः।
अपानाय ततो भुक्त्वा व्यानाय तदनन्तरम्॥ ६॥

उदानाय ततः कुर्यात्समानायेति पञ्चमम्।
विज्ञाय तत्त्वभेदेषां जुहुयादत्पनि द्विजः॥ ७॥

उसके बाद ॐ के साथ (पंच) प्राणादि आहृति करनी चाहिए अर्थात् "ॐ प्राणाय स्वाहा" कहकर प्राणाहृति, "ॐ अपानाय स्वाहा" कहकर अपानाहृति, "ॐ व्यानाय स्वाहा" कहकर व्यानाहृति, "ॐ उदानाय स्वाहा" कहकर उदानाहृति और अन्त में "ॐ समानाय स्वाहा" कहकर पाँचवीं आहृति देनी चाहिए। इन आहृतियों का तत्त्वज्ञान कर लेने के बाद ही ब्राह्मण को स्वयं आत्मा में आहृति प्रदान करनी चाहिए।

शेषमन्नं यथाकामं भुञ्जीत व्यञ्जनैर्धृतम्।
ध्यात्वा तन्मनसा देवानात्मानं वै प्रजापतिम्॥ ८॥

इसके बाद शेष अन्न को व्यंजनों के साथ, अपनी इच्छानुसार देवता, आत्मा और प्रजापति का मन से ध्यान करके भोजन करना चाहिए।

अमृतापिधानपसीत्युपरिष्ठादपः पिबेत्।

1. यह जलरूप आसन अमृतस्वरूप विछौना है।

आचान्तः पुनराचामेदयंगौरति मन्त्रतः॥१॥

भोजनोपरान्त 'अमृतापिधानमसि' मन्त्रोच्चारणपूर्वक जल पीना चाहिए। उसके उपरान्त 'अयं गौः' मन्त्र से पुनः आचमन करना चाहिए।

दुपदां वा त्रिरावर्त्य सर्वपापप्रणाशनीम्।

प्राणानां ग्रन्थिरसीत्यालभेदुदरं ततः॥१०॥

सर्वपापनाशक 'दुपदा' मन्त्र की तीन बार आवृत्ति करके फिर 'प्राणानां ग्रन्थिरसि' मन्त्र से उदर को स्पर्श करना चाहिए।

आचम्यांगुष्ठमात्रेण पादांगुष्ठेन दक्षिणे।

निखावयेद्धस्तजलपूर्वहस्तः समाहितः॥११॥

कृतानुमन्त्रणं कुर्यात्सन्ध्यावामिति मन्त्रतः।

अध्याक्षरेण स्वात्मानं योजयेद्ब्राह्मणेति हि॥१२॥

अंगुष्ठमात्र जल से आचमन करके, उसे दक्षिणपाद के अंगूठे पर गिराना चाहिए, फिर एकाग्रचित्त होकर हाथों को ऊपर उठाना चाहिए। तब 'सन्ध्यायां' इस मन्त्र से पूर्वकृत का अनुस्मरण करना चाहिए। इसके अनन्तर 'ब्राह्मण' इस मन्त्र से अपनी आत्मा को अक्षर-ब्रह्म के साथ जोड़ना चाहिए।

सर्वेणामेव योगानामात्मयोगः स्मृतः परः।

योऽनेन विधिना कुर्यात्स कविर्ब्राह्मणः स्वयम्॥१३॥

सभी योगों में आत्मयोग को श्रेष्ठ माना गया है। जो उपर्युक्त विधि के अनुसार आत्म का संयोजन करता है, वह विद्वान् स्वयं ब्रह्मस्वरूप हो जाता है।

यज्ञोपवीती भुञ्जीत स्रग्गन्धालंकृतः शुचिः।

सायम्प्रातर्नान्तरा वै सन्ध्यायान्तु विशेषतः॥१४॥

यज्ञोपवीत धारण करके, पवित्र होकर चन्दनादि गन्ध से अलंकृत होकर और माला धारण करके भोजन करना चाहिए और वह भी सायं और प्रातः भोजन करें अन्य समय में भोजन नहीं करना चाहिए। विशेषकर सन्ध्याकाल में तो भोजन अवश्य नहीं करना चाहिए।

नाद्यात्सूर्यग्रहात्पूर्वं प्रतिसायं शशिश्रहात्।

ग्रहकाले न चाशनीयास्तनत्वाशनीयाद्भिमुक्तये॥१५॥

उसी प्रकार सूर्यग्रहण से पूर्व कुछ समय पहले भोजन नहीं करना चाहिए और चन्द्रग्रहण से पूर्व भी सायंकाल में भोजन न करें। ग्रहण काल में भी भोजन न करें, परन्तु ग्रहण

समाप्ति के अनन्तर स्नान करने के पश्चात् भोजन करना चाहिए।

मुक्ते शशिनि चाशनीयाद्यदि न स्यान्महानिशा।

अमुक्तयोरस्तगयोरद्याद्दृष्ट्वा परेऽहनि॥१६॥

चन्द्रग्रहण छूट जाने पर यदि वह मध्यरात्रि का समय न हो, तो भोजन किया जा सकता है अर्थात् मध्यरात्रि के समय भोजन नहीं करना चाहिए। यदि ग्रहण से मुक्त हुए बिना ही चन्द्र अथवा सूर्य अस्त हो जाते हैं तो दूसरे दिन ग्रहण से मुक्त हुए चन्द्र अथवा सूर्य के दर्शन करने के बाद ही भोजन करना चाहिए।

नाशनीयात्प्रेक्षमाणानामप्रदाय च दुर्पतिः।

यज्ञावशिष्टमद्याह्न न कुन्धो नान्यमानसः॥१७॥

भोजन के समय जो (भूखा व्यक्ति) हमारी ओर देख रहा हो, उसे बिना दिए भोजन नहीं करना चाहिए। ऐसा न करने वाला अर्थात् भोजन बिना दिए स्वयं खाने वाला दुर्बुद्धि माना जाता है अथवा पञ्चमहायज्ञ करने के उपरान्त ही जो अन्न शेष रहता है उसे ही खाना चाहिए और क्रोधयुक्त और अन्यमनस्क होकर नहीं खाना चाहिए।

आत्मार्थं भोजनं यस्य रत्नैर्ब्रह्मैव मैथुनम्।

वृत्त्यर्थं यस्य चास्त्रोतं निष्फलं तस्या जीवितम्॥१८॥

जो मनुष्य केवल अपनी तृप्ति के लिए ही भोजन पकाता है, जो मैथुन केवल रति के लिए ही अर्थात् सन्तान प्राप्ति के उद्देश्य से रहित मात्र आनन्द के लिए ही करता है और जो धन कमाने के लिए ही अध्ययन करता है उसका जीवन व्यर्थ ही होता है।

यद्भुङ्क्ते वेष्टितशिरा यव भुङ्क्ते हृद्भुङ्क्तेः।

सोपान्तकश्च यो भुङ्क्ते सर्वं विद्यात्तदासुरम्॥१९॥

जो मनुष्य अपने मस्तक को ढँक कर (पगड़ी या टोपी पहनकर) उत्तर दिशा की ओर मुख करके, सीढ़ी पर बैठ कर भोजन करता है, वह सब उसका भोजन राक्षसों के लिए ही जानना चाहिए।

नार्द्धरात्रे न मद्याह्ने नाजीर्णे नार्द्धवस्त्रयुक्।

न च भिन्नासनगतो न वानसंस्वितोऽपि वा॥२०॥

आधी रात को, मद्याह्नकाल में, अजीर्ण (बदहजमी) के समय, गीले कपड़े पहनकर, टूटे हुए आसन पर तथा किसी भी वाहन पर बैठे हुए भोजन नहीं करना चाहिए।

न धिन्नधाजने चैव न भूष्यां न च पाणिषु।
नेच्छिष्टो घृतमादद्यात् न मूर्द्धानं स्पृशेदपि॥ २१॥

किसी टूटे हुए पात्र में, भूमि पर अथवा हाथ में अन्न रखकर भोजन नहीं करना चाहिए। भोजन करते समय जूठे हाथों से खो नहीं लेना चाहिए और उस समय सिर में स्पर्श भी नहीं करना चाहिए।

न ब्रह्म कीर्तयेद्यापि न निःश्रेष्ठं न भार्यया।
नान्यकारे न सन्ध्यायां न च देवालयदिषु॥ २२॥

भोजन करते समय वेद का उच्चारण न करें और परोसा हुआ अन्न पूरा का पूरा न खा जाय अर्थात् कुछ बचा कर रखें। अपनी पत्नी के साथ अन्धेरे में, सन्ध्याकाल में और देवालय आदि में भोजन नहीं करना चाहिए।

नैकवस्त्रस्तु भुञ्जीत न यानशयनस्थितः।
न पादुकार्निगतोऽथ न हसन्विलपन्नपि॥ २३॥

भुक्त्वा वै सुखमास्थाय तदन्नं परिणामयेत्।
इतिहासपुराणाभ्यां वेदार्थानुपवृंहयेत्॥ २४॥

एक वस्त्र धारण कर (बिना उपवस्त्र के) वाहन में बैठकर या सोते हुए, खड़ाऊँ पहन कर, हँसते हुए या विलाप करते हुए भोजन नहीं करना चाहिए। भोजन के बाद सुखपूर्वक बैठकर जब तक अन्न ठोक से पचने की स्थिति में न आ जाय तब तक विश्राम करें और इतिहास तथा पुराणों द्वारा वेदों के अर्थ का मनन करें।

ततः सन्ध्यामुपासीत पूर्वोक्तविधिना शुचिः।
आसौनश्च जपेहेवीं गायत्री पश्चिमां प्रति॥ २५॥

इसके पश्चात् पवित्र होकर पूर्वोक्त विधि के अनुसार सन्ध्योपासना करें और पश्चिम की ओर मुख करके आसनस्थ होकर गायत्री मन्त्र का जप करें।

न तिष्ठति तु यः पूर्वाभास्ते सन्ध्यां तु पश्चिमाम्।
स शूद्रेण समो लोके सर्वकर्मविवर्जितः॥ २६॥

जो मनुष्य विधि-पूर्वक प्रातः और सायंकाल सन्ध्योपासना नहीं करता है, वह शूद्र के समान इस लोक में सभी कर्मों से अयोग्य बन जाता है।

हुत्वामि विधिवन्मन्त्रैर्भुक्त्वा यज्ञावशिष्टकम्।
सप्त्यवाम्बवजनः स्वपेच्छुष्कपदो निशि॥ २७॥

सायंकाल विधिवत् मन्त्रोच्चारणपूर्वक अग्नि में आहुति देकर यज्ञ से बचे हुए अन्न को भक्षण कर रात्रि में अपने सेवकों तथा यन्धु-यान्धवों के साथ सूखे पैर ही सो जाना चाहिए।

नोत्तराभिमुखः स्वप्यात्पश्चिमाभिमुखो न च।
न चाकाशे न नानो वा नाशुचिर्नासने क्वचित्॥ २८॥
न शीर्षायानु खट्वायां शून्यागारे न चैव हि।
नानुवंशे न पालाशे शयने वा कदाचन॥ २९॥

उत्तर या पश्चिम दिशा की ओर सिर करके नहीं सोना चाहिए, उसी प्रकार खुले स्थान में, वस्त्ररहित, अपवित्र स्थिति में किसी आसन पर नहीं सोना चाहिए। टूटी हुई खाट पर, सूने घर में बाँस और वंश परम्परा से प्राप्त या पलाश की बनी हुई चारपाई पर कभी भी नहीं सोना चाहिए।

इत्येतदखिलेनेोक्तमहन्यहनि वै मया।
ब्राह्मणानां कृत्यजातमपवर्गफलप्रदम्॥ ३०॥
नास्तिक्यादथवालस्याद्ब्राह्मणो न करोति यः।
स याति नरकान्धोरान् काकयोनीं च जायते॥ ३१॥

इस प्रकार मैंने ब्राह्मणों के लिए प्रतिदिन करने योग्य शास्त्रोक्त कर्म बता दिए हैं। वे सभी मोक्षरूप फल को देने वाले हैं। इन सब कर्मों को जो ब्राह्मण नास्तिकता के कारण या आलस्यवश नहीं करता है वह मृत्युके बाद घोर नरक में जाता है और काकयोनि में जन्म लेता है।

नान्यो विमुक्तये पश्चा मुक्त्वाभ्रमर्विधिं स्वकम्।
तस्मात्कर्माणि कुर्वन्ति तुष्टये परमेष्ठिनः॥ ३२॥

अपने-अपने आश्रमों में बताए गए नियमों का पालन करने के अतिरिक्त मुक्ति का दूसरा कोई अन्य रास्ता नहीं है (उपाय नहीं है)। इसलिए ईश्वर की सन्तुष्टि के लिए बताए गए कर्मों का यत्नपूर्वक पालन करना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु ब्राह्मणानां
नित्यकर्तव्यकर्मसु भोजनादिप्रकारवर्णनं
नामेकोनविंशोऽध्यायः॥ १९॥

विंशोऽध्यायः

(श्राद्धकल्प)

व्यास उवाच

अथ श्राद्धममावास्यां प्राप्य कार्यं द्विजोत्तमैः।
पिण्डान्वाहार्यकं भक्त्या भुक्तिमुक्तिफलप्रदम्॥ १॥

व्यासजी बोले— प्रत्येक श्रेष्ठ द्विज को अमावस्या के दिन भक्तिपूर्वक पिण्डदानसहित अन्वाहार्यक नामक श्राद्ध अवरय करना चाहिए, यह भोग और मोक्षरूपी फल देने वाला है।

पिण्डान्वाहार्यकं श्राद्धं क्षीणे राजनि शस्यते।

अपराद्धे द्विजातीनां प्रशस्तेनामिषेण च॥२॥

चन्द्रमा जय क्षीण होता है अर्थात् कृष्णपक्ष में, पिण्ड-दानयुक्त अन्वाहार्यक श्राद्ध करना श्रेष्ठ माना गया है। इसलिए सभी द्विजातियों को अपराद्ध के समय उत्तम प्रकार के आमिष या भोज्य पदार्थों द्वारा यह श्राद्ध करना चाहिए।

प्रतिपत्प्रभृति ह्यन्यास्तिवयः कृष्णपक्षके।

चतुर्दशीं वर्जयित्वा प्रशस्ता ह्युपरोषतः॥३॥

अमावास्याश्राद्धकस्तिस्त्रः पौषमासादिषु त्रिषु।

तिस्त्रस्तास्त्वष्टकाः पुण्या माघी पञ्चदशी तथा॥४॥

त्रयोदशी मघायुक्ता वर्षासु च विशेषतः।

शस्यपाकश्राद्धकालाः नित्याः प्रोक्ता दिने दिने॥५॥

प्रत्येक कृष्णपक्ष में प्रतिपदा से लेकर सभी तिथियों में केवल चतुर्दशी को छोड़कर उत्तरोत्तर सभी तिथियां प्रशस्त मानो गई हैं। पौषमास आदि तीनों मास को सभी अमावस्याएँ और तीनों अष्टकाएँ (सप्तमी, अष्टमी और नवमी ये तीन अष्टका कहलाती हैं) श्राद्ध के लिए उपयुक्त हैं। तीनों अष्टकाएँ और माघ मास की पूर्णिमा पुण्यदायी मानी गई है। उसी प्रकार वर्षा ऋतु की मघा नक्षत्र से युक्त त्रयोदशी तिथि तो विशेष उत्तम है।

नैमित्तिकन्तु कर्तव्यं ग्रहणे चन्द्रसूर्ययोः।

बान्धवानां विस्तरेण नारकी स्यादतोऽन्यथा॥६॥

चन्द्रग्रहण, सूर्यग्रहण के समय नैमित्तिक श्राद्ध करना चाहिए। उसी प्रकार बन्धु-बान्धवों के मरणोपरान्त यह श्राद्ध करना चाहिए अन्यथा (श्राद्ध न करने वाला) नरक को भोगेगा।

काम्याति चैव श्राद्धानि शस्यन्ते ग्रहणादिषु।

अयने विषुवे चैव व्यतीपाते त्वनन्तकम्॥७॥

इसी प्रकार ग्रहण आदि के समय किए जाने वाले सभी काम्य-श्राद्ध करना भी प्रशंसनीय माना गया है। दक्षिणायन, उत्तरायण के समय विषुव काल में तथा व्यतीपात होने पर जो श्राद्ध किया जाता है वह अनन्त पुण्यदायी होता है।

संक्रान्त्यापक्षयं श्राद्धं तथा जन्मदिनेष्वपि।

नक्षत्रेषु च सर्वेषु कार्यं काले विशेषतः॥८॥

स्वर्गञ्च लभते कृत्वा कृत्तिकासु द्विजोत्तमः।

अपत्यमथ रोहिण्यां सौम्ये तु ब्रह्मवर्चसम्॥९॥

रौद्राणां कर्मणां सिद्धिमाद्रायां शौर्यमेव च।

पुनर्वसौ तथा भूमिं त्रियं पुष्ये तथैव च॥१०॥

संक्रान्ति काल में तथा प्रत्येक जन्मदिन पर अक्षय-श्राद्ध करना चाहिए, उसी प्रकार सभी नक्षत्रों में भी विशेषकर काम्य-श्राद्ध करना चाहिए। प्रत्येक द्विज श्रेष्ठ को कृत्तिका नक्षत्र में श्राद्ध करने से स्वर्ग की प्राप्ति होती है, रोहिणी नक्षत्र में श्राद्ध करने से सन्तान की प्राप्ति होती है और मृगशिरा नक्षत्र में श्राद्ध करने से ब्रह्मतेज की प्राप्ति होती है। आर्द्रा नक्षत्र में श्राद्ध करके प्रत्येक व्यक्ति रौद्र कर्मों की सिद्धि और पराक्रम प्राप्त करता है। पुनर्वसु नक्षत्र में भूमि तथा पुष्य में लक्ष्मी प्राप्त होती है।

सर्वाङ्कामांस्तथा सार्धं पित्र्ये सौभाग्यमेव च।

अर्यण्ये तु धनं विन्देत् फाल्गुन्यां पापनाशनम्॥११॥

उसी प्रकार सर्प के 'आश्लेषा नक्षत्र' में श्राद्ध करने से मनुष्य सभी कामनाओं की पूर्ति कर लेता है और पितरों के मघा नक्षत्र में श्राद्ध करने में सौभाग्य प्राप्त करता है। पूर्वा फाल्गुनी नक्षत्र में श्राद्ध करने से धन प्राप्त करता है और उत्तरफाल्गुनी में समस्त पापों का नाश होता है।

ज्ञातिश्रेष्ठं तथा हस्ते चित्रायां च बहून् सुतान्।

वाणिज्यसिद्धिं स्वातौ तु विशाखासु सुवर्णकम्॥१२॥

हस्त नक्षत्र में किया गया श्राद्ध जातिबन्धुओं में श्रेष्ठता प्रदान करता है। चित्रा में अनेक पुत्रों की प्राप्ति होती है। स्वाति में श्राद्ध करने से व्यापार में लाभ होता है और विशाखा में किया गया श्राद्ध स्वर्णदायक होता है।

धैत्रे बहूनि मित्राणि राज्यं ज्ञात्के तथैव च।

मूले कृषिं लभेज्ज्ञानं सिद्धिमाप्ये समुद्रतः॥१३॥

सर्वान् कामान्यैश्चदेवे श्रेष्ठन्तु श्रवणे पुनः।

धनिष्ठायां तथा कामान्म्युपे च परम्बलम्॥१४॥

अनुराधा में श्राद्ध करने से अनेक मित्रों की प्राप्ति होती है और ज्येष्ठा नक्षत्र में राज्य की प्राप्ति होती है। मूल में कृषि लाभ होता है और पूर्वाषाढ में सभी कार्य सिद्ध हो जाते हैं। उत्तराषाढ में श्राद्ध करने से सभी कामनाएँ पूर्ण होती हैं। श्रवण नक्षत्र में श्रेष्ठता और धनिष्ठा में सभी इच्छाएँ पूर्ण होती हैं तथा शतभिषा नक्षत्र में श्राद्ध करने से तो श्रेष्ठ बल की प्राप्ति होती है।

अत्रैकपादे कुयं स्यादाहिवुध्ने गृहं शुभम्।

रेवत्याम्यहवो गावो ह्यग्निन्यानुरगांस्तथा।

याम्ये तु जीवितनु स्याद्यः श्राद्धं सम्प्रवच्छति॥१५॥

पूर्वभाद्रपद में श्राद्ध करने से कुप्य (सोने और चाँदी से भिन्न) धन की प्राप्ति होती है। उत्तराभाद्रपद नक्षत्र में उत्तम घर, रेवती में अनेक गाय, अश्विनी में अनेक अश्व और भरणी में श्राद्ध करने से दीर्घायु की प्राप्ति होती है।

आदित्यवारेऽन्वारोग्यं चन्द्रे सौभाग्यमेव च।
कुजे सर्वत्र विजयं सर्वान् कामान् बुधस्य तु॥ १६॥
विद्यापभीष्टान् गुरौ धनं वै भार्गवे पुनः।
शनेश्चैर लभेदायुः प्रतिपत्सु सुतान् ज्ञमान्॥ १७॥

उसी प्रकार रविवार को श्राद्ध करने से आरोग्य, सोमवार को करने से सौभाग्य, मंगल को करने से सर्वत्र विजय और बुधवार को करने से सभी कामनाएँ पूर्ण होती हैं। गुरुवार को किया गया श्राद्ध इच्छित विद्या को देता है। शुक्रवार को करने पर धन लाभ होता है। शनिवार को दीर्घायु और प्रतिपदा को करने से उत्तम पुत्र की प्राप्ति होती है।

कन्यका वै द्वितीयायां तृतीयायानु विन्दति।
पशून् क्षुद्रांश्चतुर्थ्यां वै पञ्चम्यां शोभनान् सुतान्॥ १८॥
षष्ठ्यां द्युतिं कृषिञ्चापि सप्तम्यां च धनं नरः।
अष्टम्यामपि वाणिज्यं लभते श्राद्धदः सदा॥ १९॥
स्यान्नवम्यामेकखुरं दशम्यां द्विखुरं वहु।
एकादश्यान्तथा रूप्यं ब्रह्मवर्चस्विनः सुतान्॥ २०॥

उसी प्रकार द्वितीया में श्राद्ध करने से उत्तम कन्या की प्राप्ति होती है, तृतीया में उत्तम ज्ञान, चतुर्थी में छोटे पशुओं की प्राप्ति तथा पञ्चमी में श्राद्ध करने से उत्तम पुत्रों की प्राप्ति होती है। षष्ठी में श्राद्ध करने वाला द्युति (तेज) और कृषि लाभ करता है। सप्तमी में मनुष्य धन प्राप्त करता है। अष्टमी में श्राद्ध करने वाला सदा वाणिज्य को प्राप्त करता है। नवमी में श्राद्ध करने से एक खुर वाले पशु, दशमी में दो खुर वाले पशु और एकादशी में श्राद्ध करने से बहुत सी चाँदी और ब्रह्मवर्चस्वी पुत्रों को प्राप्त करता है।

द्वादश्यां जातरूपं च रजतं कुप्यमेव च।
ज्ञातिश्रेष्ठ्यं त्रयोदश्यां चतुर्दश्यान् कुप्रजाः।
पञ्चदश्यां सर्वकामान् प्राप्नोति श्राद्धदः सदा॥ २१॥

द्वादशी में श्राद्ध करने से स्वर्ण, रजत तथा कुप्य नामक द्रव्य को प्राप्त करता है। त्रयोदशी में श्राद्ध करने वाला अपनी जाति में श्रेष्ठता को प्राप्त करता है परन्तु चतुर्दशी में श्राद्ध करने से कुसन्तान की प्राप्ति होती है। पञ्चदशी तिथि को श्राद्ध करने वाला सदा सभी कामनाओं को पा लेता है।

तस्माच्छ्राद्धं न कर्तव्यं चतुर्दश्यां द्विजातिभिः।
शस्त्रेण तु इतानानु श्राद्धं तत्र प्रकल्पयेत्॥ २२॥

इसलिए द्विजाति के लोगों को चतुर्दशी में श्राद्ध नहीं करना चाहिए, केवल शस्त्र द्वारा मारे गए व्यक्ति का ही श्राद्ध इस तिथि में करना चाहिए।

द्रव्यब्राह्मणसम्पत्ती न कालनियमः कृतः।
तस्माद्भोगापवर्गाश्चैव श्राद्धं कुर्यु द्विजातयः॥ २३॥

द्रव्य, ब्राह्मण और सम्पत्ति की प्राप्ति होने पर समय सम्बन्धी नियमों पर विचार किए बिना किसी भी दिन श्राद्ध किया जा सकता है। इसीलिए भोग मोक्ष के लिए द्विजातियों को (किसी भी समय) श्राद्ध करना चाहिए।

कर्मारम्भेषु सर्वेषु कुर्यादभ्युदये पुनः।
पुत्रजन्मादिषु श्राद्धं पार्वणं पर्वसु स्मृतम्॥ २४॥

सभी कार्य आरम्भ करने से पूर्व, उन्नति के निमित्त किए जाने वाले कार्य से पहले, पुत्र जन्म पर और पर्व के दिन पार्वण श्राद्ध करना चाहिए।

अहन्यहनि नित्यं स्यात्काम्यं नैमित्तिकं पुनः।
एकोद्दिष्टादि विज्ञेयं द्विवा श्राद्धनु पार्वणम्॥ २५॥

एतत्पञ्चविधं श्राद्धं मनुना परिकीर्तितम्।
यात्रायां षष्ठमाख्यातं तत्रयत्नेन पालयेत्॥ २६॥

प्रतिदिन किए जाने वाले श्राद्ध, नित्य श्राद्ध, काम्य श्राद्ध, नैमित्तिक श्राद्ध और पार्वण श्राद्ध— इन पाँच प्रकार के श्राद्धों को मनु ने बताया है। यात्रा के निमित्त अर्थात् तीर्थयात्रा के निमित्त किया जाने वाला श्राद्ध छठ श्राद्ध कहलाता है, इस श्राद्ध को यत्रपूर्वक करना चाहिए।

शुद्धये सप्तमं श्राद्धं ब्रह्मणा परिभाषितम्।
दैविकञ्चाष्टमं श्राद्धं यक्त्वा मुच्यते भयात्॥ २७॥

ब्रह्मा ने प्रार्थकित के समय किया जाने वाला श्राद्ध सप्तम कहा है तथा दैविक श्राद्ध को आठवाँ बताया है जिसको करने से भय से मुक्ति मिलती है।

सख्यां रात्रौ न कर्तव्यं राहोरन्यत्र दर्शनात्।
देशानानु विशेषेण भवेत्पुण्यमनन्तकम्॥ २८॥

सन्ध्या समय और रात को श्राद्ध नहीं करना चाहिए परन्तु राहु के दर्शन अर्थात् ग्रहण लग जाए तो श्राद्ध करना चाहिए। स्थान विशेषों में किए जाने वाले श्राद्ध अनन्त पुण्य फलदायक होते हैं।

गंगायामक्षयं श्राद्धं प्रयागेऽमरकण्टके।

गायन्ति पितरो गाथां नर्तयन्ति मनीषिणः॥ २९॥

गंगा किनारे प्रयाग तथा अमरकंटक क्षेत्र में जो श्राद्ध किया जाता है वह अक्षय फलदायी होता है। उस समय पितर गाथा का गान करते हैं और मनीषी उत्साहित होते हैं।

एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः।

तेषानु सम्प्रेतानां यद्येकोऽपि गयां व्रजेत्॥ ३०॥

गयां प्राप्यानुपगणेण यदि श्राद्धं समाचरेत्।

तारिताः पितरस्तेन स याति परमाद्भुतिम्॥ ३१॥

मनुष्य को अनेक शीलवान् और गुणवान् पुत्रों की इच्छा करनी चाहिए, क्योंकि उनमें से कोई एक भी गया तीर्थ में जाता है और वहां श्राद्ध करता है, तो वह अपने पितरों को तार देता है एवं स्वयं परम गति को प्राप्त करता है।

वाराहपर्वति चैव गयायां वे विशेषतः।

वाराणस्यां विशेषेण यत्र देवः स्वयं हरः॥ ३२॥

गंगाद्वारे प्रभासे तु विल्वके नीलपर्वति।

कुरुक्षेत्रे च कुब्जाग्रे भृगुतुंगे महालये॥ ३३॥

केदारे फल्गुतीर्थे च नैमिषारण्य एव च।

सरस्वत्या विशेषेण पुष्करे तु विशेषतः॥ ३४॥

नर्मदायां कुशावर्ते श्रीशैले भद्रकर्णिके।

वेत्रवत्यां विशाखायां गोदावर्यां विशेषतः॥ ३५॥

एवमादियु चान्येषु तीर्थेषु पुलिनेषु च।

नदीनाञ्चैव तीरेषु तुष्यन्ति पितरः सदा॥ ३६॥

यदि कोई वाराह पर्वत पर विशेषकर गया में और विशेषरूप से वाराणसी में जहां महादेव स्वयं विराजमान हैं, गंगाद्वार में, प्रभास क्षेत्र में, विल्वक तीर्थ में, नीलपर्वत पर, कुरुक्षेत्र में कुब्जाग्र क्षेत्र में, भृगुतुंग में, उसी प्रकार महालय, केदार, फल्गुतीर्थ, नैमिषारण्य, विशेषरूप से सरस्वती नदी या पुष्कर क्षेत्र, नर्मदा तट, कुशावर्त, श्रीशैल, भद्रकर्णक, वेत्रवती नदी पर, विषाशा के तट पर, तथा विशेषकर गोदावरी के तट पर और भी दूसरे तीर्थों में या नदियों के किनारे जो श्राद्ध करता है, तो पितृगण सर्वकाल प्रसन्न रहते हैं।

द्वीहिषिष्ठ्य यवैर्माषैरद्रिर्मूलफलेन वा।

श्यामाकैश्च सर्वैः काशैर्नीवारैश्च प्रियङ्गुभिः।

गोष्पुमैश्च तिलैर्मुद्गरैर्भासं प्रीणयते पितृन्॥ ३७॥

धान्य, यव, उडद, जल, कन्दमूल, फल, श्यामाक, उत्तम शातधान्य, नीवार, प्रियंगु, गोहू, तिल, मुद्ग आदि पदार्थों से

श्राद्ध करने पर पितर तृप्त होते हैं।

आग्रान् पाने रतानिक्षुन् मृद्दीकांश्च सदादिमान्।

विदग्धांश्च कुरण्डंश्च श्राद्धकाले प्रदापयेत्॥ ३८॥

लाजान्मधुयुतान् दद्यात्सक्तून् शर्करया सह।

दद्याच्छ्राद्धे प्रयत्नेन शृंगाटककशेरुकान्॥ ३९॥

श्राद्ध में आम, रक्त गन्ना, दाडिम सहित द्राक्षा, विदारीकंद, कुरण्ड फल अर्पित करना चाहिए। मधुयुक्त लाजा, शर्करा मिश्रित सक्तू, सिंघाडे तथा कसेरुक आदि पदार्थ प्रयत्नपूर्वक अर्पित करने चाहिए।

द्वौ मासौ मत्स्यमांसेन त्रीन्मासान् हरिणेन तु।

औरध्रेणाथ चतुरः शाकुनेनेह पञ्च तु।

पण्मासांश्छागमांसेन पार्श्वतिनेहं सप्त वै॥ ४०॥

अष्टावेणस्यमांसेन रौरवेण नवैव तु।

दशमासांस्तु तृष्यन्ति वराहमहिषामिषैः॥ ४१॥

शशकूर्मयोर्मासेन मासानेकादशैव तु।

संवत्सरन्तु गव्येन पयसा पायसेन तु।

वार्षीणसस्य मांसेन तुमिर्द्वादशवार्धिकी॥ ४२॥

कालशाकं महाशल्कः खड्गलोहामिषं मधु।

आनन्थायैव कल्पन्ते मुन्यज्ञानि च सर्वज्ञः॥ ४३॥

क्रीत्वा लब्ध्वा स्वयं वाथ मृतानाहृत्य वै द्विजः।

दद्याच्छ्राद्धे प्रयत्नेन तदस्यक्षयमुच्यते॥ ४४॥

पिप्पली रुचकञ्चैव तथा चैव मसूरकम्।

कृष्याण्डालावुवार्त्ताकभूतृणं सरसं तथा॥ ४५॥

कुसुम्भपिण्डमूलं वै तन्दुलीयकमेव च।

राजमाषांस्तथा क्षीरं माहिषाजं विवर्जयेत्॥ ४६॥

आढक्यः कोविदाराश्च पालक्या परिचास्तथा।

वर्जयेत्सप्तयत्नेन श्राद्धकाले द्विजोत्तमः॥ ४७॥

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पे

विंशोऽध्यायः॥ २०॥

1. श्राद्धकर्म में मनु ने भी इसी प्रकार का विधान बताया है।

देसैं- मनु० ३. २६७-७२

2. Convolvulus Paniculatus willd.

3. Scripus Kessoor.

4. उपर्युक्त इन श्लोकों में श्राद्ध क्रिया में विभिन्न मांसों को अर्पित करने का विधान बताया है, जो मांसाहारी आदिम जाति के लोगों को उद्देश्य करके लिखा गया है अतः यह सब के लिए अनुकरणीय नहीं है।

एकविंशोऽध्यायः

(श्राद्धकल्प)

व्यास उवाच

स्नात्वा यथोक्तं सन्तर्प्य पितृंश्चन्द्रक्षये द्विजः।

पिण्डान्वाहार्यकं श्राद्धं कुर्यात्सौम्यमनाः शुचिः॥१॥

द्विजवर्ण ब्राह्मणादि को चन्द्रक्षय (अमावास्या) के दिन यथोक्त प्रकार से स्नान करके, सौम्यमन और पवित्र होकर पितरों को तर्पण कर पिण्डदान सहित अन्वाहार्य श्राद्ध करना चाहिए।

पूर्वमेव समीक्षेत ब्राह्मणं वेदपारगम्।

तीर्थं तद्व्यक्तव्यानां प्रदानानाञ्च स स्मृतः॥२॥

उस समय पहले ही वेदपारग ब्राह्मण की परीक्षा कर लेनी चाहिए क्यों कि वही वेद-पारंगत ब्राह्मण ही हव्य और कव्य प्रदान करने का तीर्थ कहा जाता है।

ये सोमपा विरजसो धर्मज्ञाः शान्तचेतसः।

व्रतितो नियमस्वच्छ ऋतुकालाभिगामिनः॥३॥

पञ्चाग्निरप्यधीयानो यजुर्वेदविदेव वा

बह्वृचश्च त्रिसौपर्णास्त्रिमधुर्वा च योऽभवत्॥४॥

वे ब्राह्मण सोमपान करने वाला, रजोगुण से रहित, धर्मज्ञ, शान्तचित्त, व्रती, नियमनिष्ठ, ऋतुकाल में ही पत्नी के साथ सहवास करने वाला, पंचाग्नियुक्त, वेदाध्यायी, यजुर्वेद का ज्ञाता, ऋग्वेद की अनेक ऋचाओं को जानने वाला, सुपर्ण ऋषि द्वारा कथित व्रत करने वाला और मधु-शर्करा-दूध प्राशन करने वाला हो।

त्रिणाचिकेतच्छन्दोगो ज्येष्ठसामग एव वा

अथर्वशिरसोऽध्येता रुद्राध्यायी विशेषतः॥५॥

अग्निहोत्रपरतो विद्वान्यायविद्य षडङ्गवित्।

मन्त्रब्राह्मणविवैव यश्च स्याद्धर्मपाठकः॥६॥

वह नचिकेता के तीन व्रत करने वाला, छन्दों का गान करने वाला, ज्येष्ठ साम का गायक, तथा अथर्वशिरस् का अध्येता और विशेषतः रुद्राध्यायी का अध्येता हो। वह अग्निहोत्रपरायण, विद्वान्, न्यायविद्, छः वेदाङ्गों का ज्ञाता, मन्त्रवेत्ता तथा ब्राह्मणग्रन्थों का ज्ञाता, धर्म का पठन-पाठन करने वाला हो।

ऋषिव्रती ऋषीकश्च शान्तचेता जितेन्द्रियः।

ब्रह्मदेयानुसन्तानो गर्भशुद्धः सहस्रदः॥७॥

ऋषियों का व्रत करने वाला, ऋषिपत्नी से उत्पन्न, शान्तचित्त, जितेन्द्रिय, ब्राह्मणों को देय मंत्रादि की परम्परा निभाने वाला, गर्भावस्था से ही शुद्ध, हजारों के दान देने वाला हो।

चान्द्रायणव्रतचरः सत्यवादी पुराणवित्।

गुरुदेवाग्निपूजासु प्रसक्तो ज्ञानतत्परः॥८॥

विमुक्तः सर्वतो धीरो ब्रह्मभूतो द्विजोत्तमः।

महादेवार्धनरतो वैष्णवः पंक्तिपावनः॥९॥

चान्द्रायण व्रत करने वाला, सत्यवादी, पुराणवेत्ता, गुरु-अग्नि-देवादि के पूजन में प्रसक्त, ज्ञानतत्पर, विमुक्त, सर्व प्रकार से धीर, ब्रह्मस्वरूप, उत्तम ब्राह्मण, महादेव की पूजा में आसक्त वैष्णव जो पूरी ब्राह्मण पंक्ति को पवित्र करने वाला हो।

अहिंसानरतो नित्यमप्रतिग्रहणस्त्वा

सत्रो च दाननरतो विज्ञेयः पंक्तिपावनः॥१०॥

अहिंसा व्रत में संलग्न, सदा किसी के प्रतिग्रह से रहित, किसी का दान न लेने वाला, यज्ञादि करने वाला पंक्तिपावन होता है।

मातापित्रोर्हित युक्तः प्रातः स्नायो तथा द्विजः।

अध्यात्मविन्मुनिर्दान्तो विज्ञेयः पंक्तिपावनः॥११॥

माता-पिता के हित में संयुक्त, प्रातःकाल स्नान करने वाला, अध्यात्मशास्त्र का ज्ञाता, मुनि और दान्त-इन्द्रियों का दमन करने वाला पंक्तिपावन जाना जाता है।

ज्ञाननिष्ठो महायोगी वेदान्तार्थविचिन्तकः।

श्रद्धालुः श्राद्धनरतो ब्राह्मणः पंक्तिपावनः॥१२॥

ज्ञाननिष्ठ, महायोगी, वेदान्त के अर्थ का विशेष चिन्तक, श्रद्धालु, श्राद्धनरतो ब्राह्मण ही पंक्तिपावन होता है।

वेदविद्यारतः स्नातो ब्रह्मचर्यपरः सदा।

अथर्वणो मुमुक्षुश्च ब्राह्मणः पंक्तिपावनः॥१३॥

वेदविद्या में निरत, स्नातक, सदा ब्रह्मचर्यपरायण, अथर्व वेद का अध्ययन करने वाला, मुमुक्षु ब्राह्मण ही पंक्तिपावन होता है।

असमानप्रवरको ह्यसगोत्रसत्त्वैव वा

सम्बन्धशून्यो विज्ञेयो ब्राह्मणः पंक्तिपावनः॥१४॥

जिसकी श्रेष्ठता अन्य के समान न हो, उसका गोत्र भी असमान हो, जिसका किसीसे विशेष सम्बन्ध न हो, वही ब्राह्मण पंक्तिपावन जानना चाहिए।

भोजयेद्योगिनं शान्तं तत्त्वज्ञानरतं यतः।

अभावे नैष्ठिकं दान्तमुपकुर्वाणकं तथा॥ १५॥

तदलाभे गृहस्थं तु मुमुक्षुं सङ्गवर्जितम्।

सर्वालाभे सत्त्वकं वा गृहस्थमपि भोजयेत्॥ १६॥

क्योंकि योगी, शांत, तत्त्वज्ञानपरायण योगी को भोजन कराना चाहिए। यदि वह न मिले तो नैष्ठिक, दान्त, उपकुर्वाणक— बाल्यकाल से ही ब्रह्मचारी रहने की इच्छा वाला हो उसे कराये। वह भी यदि न मिले तो संगवर्जित मुमुक्षु गृहस्थ को और कोई भी न मिले तो किसी सुपात्र गृहस्थ साधक को भोजन कराना चाहिए।

प्रकृतेर्गुणतत्त्वज्ञो यस्याश्नाति यतिर्हविः।

फलं वेदान्तवित्तस्य सहस्रादतिरिच्यते॥ १७॥

प्रकृति के गुणों का रहस्य जानने वाला कोई यति या संन्यासी गृहस्थ का हविष्यान्न भोजन करता है, तो हजार वेदान्तवेत्ताओं को भोजन कराने से भी अधिक फलदायी होता है।

तस्माद्यत्नेन योगीन्द्रमीश्वरज्ञानतत्परम्।

भोजयेद्दहव्यकव्येषु अलाभादितरान्द्रिजान्॥ १८॥

इसलिए ईश्वर के ज्ञान में तत्पर रहने वाले उत्तम योगी को सबसे पहले हव्य-कव्य का भोजन कराना चाहिए, उसके न मिलने पर ही अन्य द्विजों को करा सकते हैं।

एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।

अनुकल्पस्त्वयं ज्ञेयः सदा सद्भिरनुष्ठितः॥ १९॥

देवबलि और पितृबलि का दान करने के लिए यही प्रथम कल्प-आचार है। इसके पीछे दूसरा भी अनुकल्प सज्जनों द्वारा निर्दिष्ट है।

मातामहं मातुलञ्च स्वश्रीयं श्वशुरं गुरुम्।

दोहित्रं विट्पतिं बन्धुमृत्विग्वाज्यौ च भोजयेत्॥ २०॥

न श्राद्धे भोजयेन्मित्रं धनैः कार्योऽस्य संग्रहः।

पैशाची दक्षिणाशा हि नेहाभुत्र फलप्रदा॥ २१॥

मातामह, मामा, वहन का पुत्र, ससुर, गुरु, पुत्री का पुत्र, वैश्यों का स्वामी, बन्धु या ऋत्विज तथा याज्ञिक ब्राह्मण को भी भोजन कराया जा सकता है।

कामं श्राद्धेऽर्चयेन्मित्रं नाभिरूपमपि त्वरिम्।

द्विषतां हि हरिर्मुक्तं भवति प्रेत्य निष्फलम्॥ २२॥

अपने मित्र का श्राद्ध में इच्छानुसार आदर सत्कार करना चाहिए परन्तु यदि कोई शत्रु अनुकूल भी क्यों न हो, उसे

आदर नहीं देना चाहिए। शत्रु को तो श्राद्ध में कराया हुआ भोजन भी परलोक में निष्फल जाता है।

ब्राह्मणो ह्यनधीयानस्तृणाग्निरिव ज्ञाम्यति।

तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते॥ २३॥

वेदशास्त्र के अध्ययन से रहित ब्राह्मण तृण की अग्नि के समान शांत होता है अर्थात् शीघ्र निस्तेज हो जाता है। उसे हव्य प्रदान नहीं करना चाहिए क्यों कि राख में होम नहीं किया जाता।

यद्योपरे बीजमुप्यवा न यत्ता लभते फलम्।

तवाऽनृषे हविर्दत्त्वा न दानात्लभते फलम्॥ २४॥

यावतो व्रसते पिण्डांहव्यकव्येष्वमन्नवित्।

तावतो व्रसते प्रेत्य दीमान् स्थूलांस्त्वयो गुडान्॥ २५॥

जैसे उपर (क्षारयुक्त) भूमि में बीज बोने पर कोई फल नहीं प्राप्त होता, उसी तरह वेदाध्ययनरहित पुरुष को भोजन कराने से दाता को कोई फल नहीं मिलता। इतना ही नहीं, मंत्र को न जानने वाला देव-पितृ कार्यों में जितने ग्रास अन्न ग्रहण करता है, मृत्यु के पश्चात् दाता उतने ही लोहे के गोलों को ग्रसता है।

अपि विद्याकुलैर्युक्ता हीनवृत्ता नराधमाः।

यत्रैते भुञ्जते हव्यं तद्भवेदामुरं द्विजाः॥ २६॥

जो अधम पुरुष हीन कर्म में प्रवृत्त हों, भले ही वे विद्यावान् और उच्च कुल के हों, वे जहां हव्य का भोजन करते हैं, वह सब आसुरी हो जाता है।

यस्य वेदश्च वेदी च विच्छिद्येते त्रिपुरुषम्।

स वै दुर्वाङ्गणो नार्हः श्राद्धादिषु कदाचन॥ २७॥

अपने तीन कुलों से जो ब्राह्मण वेद और अग्निहोत्र से दूर रहा होता है, ऐसा दुष्ट ब्राह्मण श्राद्धादि में कभी योग्य नहीं होता।

शूद्रप्रेयो भूतो राज्ञो वृषलानाञ्च याज्ञकः।

कथयन्धोपजीवी च षडेते ब्रह्मबन्धवः॥ २८॥

जो ब्राह्मण शूद्र का दास हो, राजा का सेवक रहा हो, अन्त्यजों का याज्ञक रहा हो, किसी का बध करके या अपहरण करके आजीविका चलाता हो— ये छः ब्रह्मबन्धु अर्थात् नीच ब्राह्मण कहे गये हैं।

दत्त्वानुयोगो द्रव्यार्थं पतितान्मनुरब्रवीत्।

वेदविक्रयिणो ह्येते श्राद्धादिषु विगर्हिताः॥ २९॥

और जिसने द्रव्य के लिए अपनी स्त्री को परपुरुष के साथ सहमति दी हो, उन्हें मनु ने पतित कहा है। धन लेकर वेदाध्यापन करने वाले भी श्राद्धादि में निन्दित हैं।

सुतविक्रयिणो ये तु परपूर्वासमुद्भवः।

असामान्यान् यजन्ते ये पतितास्ते प्रकीर्तिताः॥३०॥

जो पुत्र को बेचने वाले हों, जो पूर्व पुरुष को छोड़कर पुनः दूसरे से विवाहिता स्त्री से उत्पन्न हों, जो असमान व्यक्तियों का यजन करते हों, वे पतित कहे गये हैं।

असंस्कृताध्यापका ये भूत्वर्षेऽध्यापयन्ति ये।

अधीयन्ते तथा वेदान् पतितास्ते प्रकीर्तिताः॥३१॥

जो अध्यापक संस्कारहीन हों, जो धन के लिए अध्यापन करते हों, या वेतन के लिए वेद पढ़ाते हों, वे पतित कहे गये हैं।

वृद्धश्रावकनिर्ग्रन्थाः पञ्चरात्रविदो जनाः।

कापालिकाः पाशुपताः पाषण्डा ये च तद्विद्याः॥३२॥

यस्याश्नन्ति हवींष्यन्ते दुरात्मानस्तु तामसाः।

न तस्य तद्वेदेषु प्रेत्य चेह फलप्रदम्॥३३॥

अनपढ़ वृद्धश्रावक, पंचरात्र सिद्धान्त का ज्ञाता, कापालिक, पाशुपत मत वाले पाखंडी या उनके जैसे लोग जिनका हविष्यान्न खाते हैं, वे दुरात्मा तामसी होते हैं। उसका वह श्राद्ध इस लोक में तथा मरण पश्चात् परलोक में भी फलदायक नहीं होता।

अनाश्रमी द्विजो यः स्यादाश्रमी वा निरर्थकः।

मिथ्याश्रमी च ते विप्रा विज्ञेयाः पंक्तिदूषकाः॥३४॥

दुष्कर्मा कुनखी कुष्ठी शिञ्जो च श्यावदनकः।

विह्वलजनश्चैव स्तेनः क्लीबोऽथ नास्तिकः॥३५॥

मद्यपो वृषलीसक्तो वीरहा दिग्घिपूषतिः।

अगारदाही कुण्डाशी सोमविक्रयिणो द्विजाः॥३६॥

परिवेत्ता च हिंस्रश्च परिवर्तिर्निराकृतिः।

पौनर्भवः कुसीदश्च तथा नक्षत्रदर्शकः॥३७॥

गीतवादित्रशीलश्च व्याधितः काण एव च।

हीनाङ्गश्चातिरिक्ताङ्गो ह्रस्वकीर्णो तथैव च॥३८॥

अन्नदूषी कुण्डगोली अधिष्ठस्तोऽथ देवलः।

मित्रघ्नृक् पिशुनश्चैव नित्यं भार्यानुवर्तिताः॥३९॥

मातापित्रोर्गुरोस्त्यागी दारत्यागी तथैव च।

गोत्रस्पृक् भ्रष्टशैक्षश्च काण्डपृष्टतथैव च॥४०॥

अनपत्यः कृतसक्षी याचको रङ्गजीवकः।

समुद्रयायी कृतहा तथा समयभेदकः॥४१॥

वेदनिन्दारतश्चैव देवनिन्दापरस्तथा।

द्विजनिन्दारतश्चैव वर्ज्याः श्राद्धादिकर्मणि॥४२॥

जो कोई ब्राह्मण आश्रम धर्मरहित हो या उससे युक्त हो परन्तु निरर्थक-आचारशून्य हो, तथा जो मिथ्या आश्रमी हो, उनको पबध्रष्ट जानना चाहिए। चर्मरोगी, कुनखी, कुष्ठरोगी, काले-पीले दाँत वाला, प्रजननेन्द्रिय से विद्ध, चोर, नपुंसक, नास्तिक, मद्यपान करने वाला, शूद्रजाति की स्त्री में आसक, वीर पुरुष का हत्यारा, जो बड़ी बहन के अविवाहिता होने पर भी उसको छोटी बहन का पति हो, किसी का घर जलाने वाला, कुंड नामक वर्णसंकर का अन्न खाने वाला, सोमविक्रय करने वाला, बड़े भाई के रहते विवाह कर लिया हो, हिंसक वृत्ति वाला, स्वयं विवाह करके अविवाहित बड़े भाई का अनादर करने वाला, पुनः विवाहिता स्त्री से उत्पन्न, व्याजखोर, नक्षत्रदर्शक, गीतवादित्रपरायण, रोगी, काना, अङ्गहीन या अधिक अङ्गयुक्त, अवकीर्ण, अन्नदूषी, कुण्ड और गोलक वर्णसंकर से धिक्कारित, वेतन लेकर देवपूजा करने वाला, मित्रद्रोही, चुगलखोर, सदा स्त्री का अनुगामी, माता-पिता और गुरु को त्यागने वाला, स्त्रीत्यागी, गोत्र का उच्चार करने वाला, पवित्रता से भ्रष्ट, शस्त्रविक्रेता, संतानहीन, छोटी साक्षी करने वाला, याचक, रंग-रोगन करके आजीविका चलाने वाला, समुद्र में यात्रा करने वाला, कृतघ्न, वचन तोड़ने वाला, वेदनिन्दारत, देवनिन्दापरायण तथा द्विजनिन्दा करने वाला सदा श्राद्धकर्म में त्याज्य हैं।

कृतघ्नः पिशुनः क्रूरो नास्तिको वेदनिन्दकः।

मित्रघ्नृक् कुहकश्चैव विशेषात्पंक्तिदूषकः॥४३॥

सर्वे पुनरभोज्यान्ना न दानार्हाः स्वकर्मसु।

ब्रह्महा चाभिशास्ताश्च वर्जनीयाः प्रयत्नतः॥४४॥

इसमें भी जो कृतघ्न, चुगलखोर, क्रूर, नास्तिक, वेदनिन्दक, मित्रद्रोही और कपटी हैं, वह तो विशेषरूप से पंक्ति को दूषित करने वाला है। इन सबका अन्न खाने योग्य नहीं होता और वे अपने कर्मों में दान देने भी योग्य नहीं माने जा सकते। इसी प्रकार ब्रह्महत्या करने वाले और समाज में धिक्कार के योग्य हों, उनको भी प्रयत्नपूर्वक त्याग देना चाहिए।

शूद्रान्नरसपुष्टांगः सन्ध्योपासनवर्जितः।

महायज्ञविहीनश्च ब्राह्मणः पंक्तिदूषकः॥४५॥

अधीतनाशनश्चैव स्नानदानविवर्जितः।

तामसो राजसश्चैव ब्राह्मणः पंक्तिदूषकः॥४६॥

जिस द्विज का शरीर शुद्ध का अन्न खाकर पुष्ट हुआ हो, जो सन्ध्योपासनादि कर्म से रहित हो और जो पंच महायज्ञों को न करने वाला हो, वह पूरी पंक्ति को दूषित करने वाला होता है। जो अधीत विद्या का नाश करने वाला हो, जो स्नान तथा दान से रहित हो, जो तामस और राजस प्रकृति का हो, वह ब्राह्मण पूरी पंक्ति को जूषित करता है।

बहुनात्र किमुक्तेन विहितान् ये न कुर्वते।

निन्दितानाचरन्त्येते वर्ज्याः श्राद्धे प्रकल्पतः॥४७॥

इस विषय में बहुत क्या कहना? वस्तुतः जो शास्त्रविहित कर्म नहीं करता, और जो निन्दित कर्मों का आचरण करता है— इन सबको श्राद्ध कर्म में सावधानी से त्याग देना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पे

एकविंशोऽध्यायः॥ २१॥

द्वाविंशोऽध्यायः

(श्राद्धकल्प)

व्यास उवाच

गोमयेनोदकैर्भूमिं शोषयित्वा समाहितः।

सन्निमन्त्र्य द्विजान् सर्वान् साधुभिः सन्निमन्त्रयेत्॥ १॥

व्यासजी बोले— गाय के गोबर और जल से भूमि को शुद्ध करने के अनन्तर सावधान और एकाग्र चित्त होकर सभी ब्राह्मणों को सजनों द्वारा आमन्त्रित करना चाहिए।

श्लो भविष्यति ये श्राद्धं पूर्वेद्युरभिपूज्य च।

असम्भवे परेद्युर्वा यद्योक्तैर्लक्षणैर्युतान्॥ २॥

तस्य ते पितरः श्रुत्वा श्राद्धकालमुपस्थिताम्।

अन्योऽन्यं मनसा ध्यात्वा संपतन्ति मनोजवाः॥ ३॥

“मेरे यहाँ कल श्राद्ध होगा” ऐसा कहकर श्राद्ध के पहले दिन ब्राह्मणों का अभिवादन करना चाहिए और यदि ऐसा सम्भव न हो तो पूर्वोक्त लक्षणों से युक्त ब्राह्मणों को दूसरे दिन पूजा करें। श्राद्ध करने वाले व्यक्ति के पितृगण श्राद्ध का समय आ गया है, ऐसा सोच कर, मन के समान तीव्र गति से परस्पर एक-दूसरे का मन से ध्यान करके तत्काल ही श्राद्ध स्थल पर आ पहुँचते हैं।

तैर्ब्राह्मणैः सहाश्नन्ति पितरो ह्यन्तरिक्षगाः।

वायुभृतास्तु तिष्ठन्ति भुक्त्वा यान्ति परां गतिम्॥४॥

इसके बाद अन्तरिक्ष में रहने वाले वे पितर वायुस्वरूप होकर वहाँ उपस्थित रहते हैं और उन आमन्त्रित ब्राह्मणों के साथ भोजन करते हैं और भोजनोपरान्त वे परमश्रेष्ठ गति को प्राप्त करते हैं।

आमन्त्रितश्च ते विप्रः श्राद्धकाल उपस्थिते।

वसेर्पुर्नियताः सर्वे ब्रह्मचर्यपरायणाः॥५॥

उसी प्रकार आमन्त्रित वे ब्राह्मण भी श्राद्ध का समय उपस्थित होने पर नियमपूर्वक तथा ब्रह्मचर्यपरायण होकर वहाँ आ कर रहे।

अक्रोधनोऽत्परोऽमत्तः सत्यवादी समाहितः।

भारं मैथुनमध्वानं श्राद्धकृद्दर्जयेदुद्युवम्॥६॥

उस समय श्राद्ध करने वाले को क्रोधरहित, एकाग्रचित्त, और सत्यवादी होना चाहिए तथा भार उठाना, मैथुन करना और मार्ग में जाना (यात्रा करना) भी छोड़ देना चाहिए।

आमन्त्रितो ब्राह्मणो वै योऽन्यस्मै कुस्ते क्षणम्।

स याति नरकं घोरं सूकरत्वं प्रयाति च॥७॥

जो ब्राह्मण श्राद्ध में आमन्त्रित हो, वह यदि उस समय किसी अन्य को अपना समय देता है अथवा दूसरे के लिए कार्य करता है, तो वह घोर नरक में गिरता है और सूकर की योनि को प्राप्त होता है।

आमन्त्रयित्वा यो मोहादन्यं चामन्त्रयेद्विद्वजः।

स तस्मादधिकः पापी विष्ठाकीटोऽभिजायते॥८॥

जो व्यक्ति एक ब्राह्मण को निमन्त्रित करने के पश्चात् मोहवश किसी अन्य को आमन्त्रित करता है, उससे अधिक दूसरा कोई भी पापी नहीं होता। ऐसा व्यक्ति मरणोपरान्त विष्ठा का कीड़ा होता है।

श्राद्धे निमन्त्रितो विप्रो मैथुनं योऽधिगच्छति।

ब्रह्महत्यामवाप्नोति तिर्यग्योनीं विधीयते॥९॥

जो ब्राह्मण श्राद्ध में आमन्त्रित होने के बाद मैथुन कार्य करता है वह ब्रह्महत्या के पाप का भागी बनता है और पक्षी की जाति में जन्म लेता है।

निमन्त्रितस्तु यो विप्रो ह्यध्वानं याति दुर्मतिः।

भवन्ति पितरस्तस्य तन्मांसं पापभोजनाः॥१०॥

निमन्त्रितस्तु यः श्राद्धे कुर्याद्द्वै कलहं द्विजः।

भवन्ति पितरस्तस्य तन्मांसं भलभोजनाः॥११॥

जो ब्राह्मण श्राद्ध में निमन्त्रित है, फिर भी दुर्बुद्धि के कारण यात्रा करने चला जाता है, तो उसके पितृगण एक मास तक धूल खाने वाले होते हैं। श्राद्ध में निमन्त्रित ब्राह्मण किसी से झगड़ा करता है उसके पितर मल खाने वाले होते हैं।

तस्मान्निमन्त्रितः श्राद्धे नियतान्मा भवेद्विह्वलः।

अक्रोधनः शौचपरः कर्ता चैव जितेन्द्रियः॥ १२॥

निमन्त्रित ब्राह्मण को सावधानचित्त, क्रोधरहित और पवित्रता से युक्त होना चाहिए। उसे सदा जितेन्द्रिय रह कर सभी आचरणों का पालन करना चाहिए।

श्लोभूते दक्षिणां गत्वा दिशं दर्भान्समाहितः।

समूलानाहरोद्धारि दक्षिणाग्रान् सुनिर्मलान्॥ १३॥

श्राद्ध करने के लिए दूसरा दिन आ जाने पर श्राद्धकर्ता को दक्षिण दिशा में जाना चाहिए और सावधानीपूर्वक वहाँ से मूलसहित दक्षिणाग्र भाग वाले अतिशय निर्मल कुश और जल लाना चाहिए।

दक्षिणाग्रवर्णां सिन्धुं विभक्तं शुभलक्षणम्।

शुचि देशं विविक्तञ्च गोमयेनोपलेपयेत्॥ १४॥

फिर घर आकर दक्षिण दिशा में तैयार किया हुआ सिन्धु, ताजा, विभाजित, एवं शुभ लक्षणों से युक्त एक तरफ अलग पवित्र भूमि को गोबर से लीपना चाहिए।

नदीतीरेषु तीर्थेषु स्वभूमौ चैव नाम्बुषु।

विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा॥ १५॥

नदी तट, तीर्थ स्थान, अपनी भूमि, पर्वतों के पठार और निर्जन स्थान पर श्राद्ध करने से पितृगण सर्वकाल में प्रसन्न रहते हैं।

पारक्ये भूमिभागे तु पितृणां नैव निर्वपेत्।

स्वामिभिस्तद्विह्वयेत मोहाद्यत् क्रियते नरैः॥ १६॥

दूसरों के भूभाग में पितरों के लिए श्राद्ध अर्पण नहीं करना चाहिए। परायी भूमि पर मोहवश कुछ भी श्राद्ध आदि पितृकर्म किया जाता है, तो कदाचित् उस भूमि का स्वामी उसे नष्ट कर दे अथवा उसमें कोई विघ्न उपस्थित कर सकता है।

अटव्यः पर्वताः पुण्यास्तीर्थान्यायतनानि च।

सर्वाण्यस्वामिकान्याहुर्न ह्येतेषु परिग्रहः॥ १७॥

किसी भी जंगल, पर्वत, पवित्र तीर्थ तथा देवमन्दिरों में जो किसी के स्वामित्व में नहीं होते, इसलिए श्राद्ध आदि करने के लिए ये स्थान स्वीकार करने योग्य होते हैं।

तिलान्नविक्रितेत्तत्र सर्वतो बन्धवेदजम्।

असुरोपहतं श्राद्धं तिलैः शुष्यत्यजेन तु॥ १८॥

इस प्रकार जो श्राद्ध के उपयुक्त भूमि हो, वहाँ गाय के गोबर से शुद्ध करके चारों ओर तिलों को बिखेर देना चाहिए और बकरा बाँध देना चाहिए। क्योंकि जो प्रदेश असुरों द्वारा शुद्ध किये गये हों, वे तिल फैलाने और बकरा बाँधने से शुद्ध हो जाते हैं।

ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमध्यगम्।

चोष्यं पेयं संसृतं च यथाशक्ति प्रकल्पयेत्॥ १९॥

इसके बाद अनेक प्रकार से शुद्ध किए हुए तथा अनेक प्रकार के व्यञ्जनों से युक्त चूसने और पीने योग्य पदार्थों का अपनी सामर्थ्य के अनुसार संग्रह करना चाहिए।

ततो निवृत्ते मध्याह्ने लुसरोमनखान्दिजान्।

अवगम्य यथाभारं प्रयच्छेदन्तथावनम्॥ २०॥

आसद्यपिति संजल्पन्नासीरने पृथक् पृथक्।

तैलमध्यञ्जनं स्नानं स्नानीयञ्च पृथग्विधम्।

पात्रैरोदुम्बरीं ह्यहोहृष्यदेवत्वपूर्वकम्॥ २१॥

मध्याह्न समय बीत जाने पर जिन ब्राह्मणों ने शौर-कर्म कर लिया हो तथा नख आदि काट लिए हों, उन्हें नियम-पूर्वक दातुन आदि देना चाहिए। फिर उन्हें 'बैठिये' ऐसा कहकर अन्न में सबसे अलग-अलग आशीर्वाद ले। इसके बाद तेल की मालिश, स्नान आदि के लिए विभिन्न प्रकार के सुगन्धित चूर्ण, वस्त्र और स्नानोद्य जल, गूलर के पात्र में रखकर वैश्वदेव मन्त्र का पाठ करके ब्राह्मणों को देना चाहिए।

ततः स्नानान्निवृत्तेभ्यः प्रत्नुत्थाय कृताञ्जलिः।

पाठमाचमनीयं च संप्रयच्छेद्यथाक्रमम्॥ २२॥

इसके बाद स्नान से निवृत्त हो जाने पर उन ब्राह्मणों के सामने दोनों हाथ जोड़कर श्राद्धकर्ता क्रमशः पाद प्रक्षालन के लिए जल और आचमन के लिए भी जल अर्पित करे।

ये घात्र विश्वदेवानां द्विजाः पूर्वं निमन्त्रिताः।

प्रादुसुखान्यासनान्येषां त्रिदर्भापहतानि च॥ २३॥

जो ब्राह्मण विश्वदेव के लिए प्रतिनिधिरूप में आमन्त्रित किये जाते हैं उनके आसन पूर्व दिशा की ओर मुख करके बिलाने चाहिए और उन पर तीन कुशाएँ रखनी चाहिए।

1. उदुम्बरो जन्तुफलो यज्ञो हेमदुग्धकः। (भा.प्र.नि.)

दक्षिणामुखमुत्तानि पितृणामासनानि च।
दक्षिणाश्रेषु दर्भेषु प्रोक्षितानि तिलोदकैः॥ २४॥
तेषुपवेशयेदेतानासनं संस्पृशन्नपि।
आसम्बभिति सहात्म्यन्नासीरस्ते पृथक् पृथक्॥ २५॥

जो आसन दक्षिणामुख करके पितरों के लिए स्थापित किये गये हों, उन दक्षिणाश्रेषु दर्भों पर तिल युक्त जल से प्रोक्षण करना चाहिए फिर उन पर ब्राह्मणों को बैठाना चाहिए। उन आसनों को उस समय अपने हाथों से स्पर्श करते रहना चाहिए और 'इस पर बैठिए' ऐसा कहे जाने पर उन ब्राह्मणों को भी अलग-अलग आसनों पर बैठ जाना चाहिए।

द्वौ दैवे प्राङ्मुखौ पित्रे त्र्यङ्गोदङ्मुखोऽस्त्वथा।
एकेकं तत्र देवन्तु पितृमातामहेष्वपि॥ २६॥
सत्किञ्च देशकालौ च शौचं ब्राह्मणसम्पदम्।
पंचैतान्विस्तरो हन्ति तस्मात्प्रेहेत विस्तरम्॥ २७॥
अपि वा भोजयेदेकं ब्राह्मणं वेदपारगम्।
श्रुतशीलादिसम्पन्नमलक्षणविवर्जितम्॥ २८॥

उस समय देवकर्म में वहाँ दो ब्राह्मणों को पूर्व दिशा की ओर मुख करके और पितृकर्म में तीन ब्राह्मणों को उत्तर दिशा की ओर बैठाना चाहिए, क्योंकि वहाँ देवकर्म और पितामह, मातामह के उद्देश्य से भी एक-एक ही कर्म करना होता है। उसमें भी यही कारण होता है कि प्रत्येक श्राद्ध में सत्कार, देशकाल, ब्राह्मणभ्यन्तर पवित्रता और ब्राह्मणों की उपस्थिति— ये सब अधिक मात्रा में हो तो वह ऐसा विस्तार श्राद्धक्रिया के लिए नाश का कारण होता है। इसलिए विस्तार की इच्छा नहीं करनी चाहिए अथवा श्राद्ध में वेदज्ञ एक ही ब्राह्मण को भोजन कराना चाहिए, जो शास्त्रज्ञानी शौच, उत्तम स्वभाव वाला, कुलक्षण से रहित और सदाचार से युक्त हो।

उद्भृत्य पात्रे चात्रं तत्सर्वस्मात्प्रकृतास्ततः।
देवतायतने वासो निवेद्यान्मलवर्तयेत्॥ २९॥
प्राशयेदन्नं तदग्नौ तु दद्याद्दे ब्रह्मचारिणे।
तस्मादेकमपि श्रेष्ठं विद्वांसं भोजयेद्विह्वजम्॥ ३०॥
पिक्षुको ब्रह्मचारी वा भोजनार्थमुपस्थितः।
उपविष्टस्य यः श्राद्धे कामं तमपि भोजयेत्॥ ३१॥

श्राद्ध के समय जितने प्रकार के व्यञ्जन तैयार हों, उनमें से थोड़ा-थोड़ा अन्न एक पात्र में निकाल कर परोसकर उस नैवेद्य का धाल किसी देवमन्दिर में सर्वप्रथम भोजना चाहिए।

उसके बाद ही शेष अन्न का उपयोग दूसरे काम में करना चाहिए। (जैसा कि) उस शेष अन्न से थोड़ा अग्नि को, फिर किसी ब्रह्मचारी को, फिर उसमें से शेष अन्न में से किसी श्रेष्ठ विद्वान् ब्राह्मण को, भोजन कराना चाहिए। उस श्राद्ध के समय यदि कोई भिखारी अथवा संन्यासी या ब्रह्मचारी भोजन हेतु आ जाय और उस श्राद्ध में भोजन की इच्छा से वहाँ बैठ हो, तो उसे भी इच्छानुसार अवश्य ही भोजन कराना चाहिए।

अतिधिर्यस्य नाश्नाति न तच्छ्राद्धं प्रशस्यते।
तस्मात् प्रयत्नाच्छ्राद्धेषु पूज्या इतिथयो द्विजैः॥ ३२॥
आतिथ्यरहिते श्राद्धे भुङ्क्ते ये द्विजातयः।
काकयोनिं व्रजन्त्येते दाता चैव न संशयः॥ ३३॥

जिस श्राद्ध में किसी अतिथि के आ जाने पर उसे भोजन नहीं कराया जाता है तो वह श्राद्ध प्रशंसा योग्य नहीं होता। इस कारण द्विजों को श्राद्ध में प्रयत्नपूर्वक अतिथियों को भोजन और सत्कार देना चाहिए। यदि अतिथिसत्कार से रहित जिस श्राद्धकर्म में ब्राह्मणादि लोग भोजन करते हैं, वे काक-योनि में जन्म लेते हैं और भोजन देने वाला भी उस योनि को प्राप्त करता है, इसमें संशय नहीं है।

हीनाङ्गः पतितः कुक्षी व्रणयुक्तस्तु नास्तिकः।
कुक्कुटः शूकरश्चानौ कर्ष्याः श्राद्धेषु दूरतः॥ ३४॥
वीभत्सुमशुचिं नमं मत्तं धूर्तं रजस्वलाम्।
नीलकाषायवसनपाषण्डांश्च विवर्जयेत्॥ ३५॥

यदि कोई अतिथि अङ्गहीन, पतित, कुष्ठरोगी, धावयुक्त, चाण्डाल या नास्तिक हो अथवा वहाँ कुक्कुट, शूकर और कुत्ता आ जाए तो उस श्राद्धकर्म में उसे दूर से ही भगा देना चाहिए। उसी प्रकार वीभत्स, अपवित्र, नग्न, पागल, धूर्त, रजस्वला स्त्री, नीला या काषाय वस्त्रधारी कोई पाषण्डी आ पहुँचे, तो श्राद्ध के समय उसका त्याग कर देना चाहिए।

यत्तत्र क्रियते कर्म पैतृकं ब्राह्मणान्प्रति।
तत्सर्वमेव कर्तव्यं वैश्वदैवत्यपूर्वकम्॥ ३६॥
यद्योपविष्टान् सर्वास्तानलङ्घ्याद्विभूषणः।
स्रग्दापथिः शिरोवेष्टैर्घृण्णवासोऽनुलेपनैः॥ ३७॥
ततस्त्वावाहयेदेवान् ब्राह्मणानामनुज्ञया।
उदङ्मुखो यथान्यायं विश्वेदेवास इष्ट्वा॥ ३८॥

श्राद्ध में जो कोई कर्म ब्राह्मणों को लक्ष्य करके कराये जाते हैं वे सब वैश्वदेव की क्रिया के अनुसार ही होने चाहिए। श्राद्ध कर्म हेतु जो ब्राह्मण वहाँ आकर बैठे हों उन

सबको आभूषणों से अलंकृत करना चाहिए। माला, यज्ञोपवीत, सुगन्धित द्रव्य, फगड़ी आदि अर्पित करके उन्हें वस्त्र और चन्दनादि से अलंकृत करना चाहिए। इसके पश्चात् ब्राह्मणों से अनुमति लेकर उत्तर दिशा की ओर मुख करके देवों का भी आह्वान करना चाहिए। उस समय 'विश्वेदेवास' इस ऋचा का उच्चारण करके यथायोग्य देवों का आह्वान करना चाहिए।

हे पवित्रे गृहीत्वास्य भाजने क्षालिते पुनः।

शन्नो देवी जलं क्षिप्त्वा यवोऽसीति यवांसुव्या॥ ३९॥

या दिव्या इति मन्त्रेण हस्ते त्वर्धं विनिक्षिपेत्।

प्रदद्याद्गन्धमाल्यानि धूपदीनि च शक्तितः॥ ४०॥

दो पवित्री धारण कर 'शन्नो देवीः' इस मन्त्र का उच्चारण करके जल छिड़कना चाहिए और 'यवोऽसि' यह मन्त्र पढ़कर पात्र में जौ डालने चाहिए। उसके बाद 'या दिव्या' इस मन्त्र से हाथ में अर्घ्य लेकर अपने सामर्थ्यानुसार चन्दन, पुष्प तथा धूप आदि को अर्पित करना चाहिए।

अपसव्यं ततः कृत्वा पितृणां दक्षिणामुखः।

आवाहनं ततः कुर्यादुशन्तस्त्वेत्युचा युषः॥ ४१॥

आवाह्यं तदनुज्ञातो जपेदायन्तुनस्ततः।

शन्नो देव्योदकं पात्रे तिलोऽसीति तिलांसुव्या॥ ४२॥

तदनन्तर श्राद्ध करने वाला विद्वान् दक्षिणाभिमुख होकर यज्ञोपवीत को दाहिनी ओर धारण करके 'उशन्तस्त्वा' इस ऋचा से पितरों का आह्वान करे। आवाहन के अनन्तर ब्राह्मणों की अनुमति से 'आयन्तु नः' मन्त्र का जप करना चाहिए तथा 'शन्नोदेवी' मन्त्र द्वारा जल और 'तिलोऽसि' मन्त्र द्वारा तिलों को अर्घ्यपात्र में डालना चाहिए।

क्षिप्त्वा चार्धं यथापूर्वं दत्त्वा हस्तेषु वा पुनः।

संस्त्रवाञ्छ ततः सर्वान् पात्रे कुर्यात्समाहितः॥ ४३॥

पितृभ्यः स्थानमेतच्च न्युव्वपात्रं निधाययेत्।

अनौ करिष्यन्नादाय पृच्छेदन्नं घृतप्लुतम्।

कुरुष्वेत्यभ्यनुज्ञातो जुहुयादुपवीतवित्॥ ४४॥

पूर्वोक्त विधि के अनुसार अर्घ्य देकर फिर (पितृस्वरूप ब्राह्मणों के) हाथ में उसे अर्पित करना चाहिए। तदनन्तर एकाग्रचित्त होकर पात्र में सभी संस्त्रवां को स्थापित करे। तत्पश्चात् 'पितृभ्यः स्थानमसि' यह मन्त्र पढ़कर अर्घ्यपात्र को उलटा कर दे। फिर 'अनौ करिष्ये' ऐसा कहकर घी-मिश्रित अन्न को ग्रहण कर ब्राह्मणों से पूछे। तब ब्राह्मणों

द्वारा 'कुरुष्व' (होम करो) ऐसा कहने पर यज्ञोपवीत धारण करके होम प्रारम्भ करे।

यज्ञोपवीतिना होमः कर्तव्यः कुशपणिना।

प्राचीनावीतिना पित्र्यं वैश्वदेवं तु होमवित्॥ ४५॥

सदैव यज्ञोपवीत धारण करके और हाथ में कुशा लेकर ही होम करना चाहिए। होम की विधि को जानने वाला पितरों और वैश्वदेवों के निमित्त होम करते समय पूर्व की तरह अपसव्य होकर ही हवन करे।

दक्षिणं पातयेज्जानुं देवान् परिचरन्सदा।

पितृणां परिचर्यासु पातयेदितरं तथा॥ ४६॥

सोमाय वै पितृमते स्वधा नम इति युवन्।

अग्नये कव्यवाहनाय स्वधेति जुहुयात्ततः॥ ४७॥

देवताओं की परिचर्या करते हुए सदा दाहिने घुटने को भूमि पर गिरा ले और पितरों के प्रति सेवा अर्पित करते समय बायें घुटने को भूमि पर गिरा ले। तब होमक्रिया प्रारम्भ करते समय 'सोमाय पितृमते स्वधा' और 'अग्नये कव्यवाहाय स्वधा' ऐसा उच्चारण करते हुए पितरों के निमित्त होम करना चाहिए।

अग्न्यभावे तु विप्रस्य पाणाधेवोपपादयेत्।

महादेवान्तिके वाद्य गोष्ठे वा सुसमाहितः॥ ४८॥

यदि उस स्थान पर अग्नि का अभाव हो तो ब्राह्मण के हाथ में होमद्रव्य अर्पित करे अथवा सुसमाहित होकर शिवलिङ्ग के समीप या गोष्ठ (गायों के रहने के स्थान) में वह होमद्रव्य अर्पित करना चाहिए।

ततस्तैरभ्यनुज्ञातो गत्वा ये दक्षिणां दिशम्।

गोमयेनोपलिप्यन्व स्वानं कुर्यात्ससैकतम्॥ ४९॥

मण्डलं चतुरस्रं वा दक्षिणाप्रवर्णं शुभम्।

त्रिरुत्तिस्त्रिखेतस्य मध्यं दर्भेणैकेन चैव हि॥ ५०॥

इसके पश्चात् पितृस्वरूप ब्राह्मण से आज्ञा प्राप्त कर दक्षिण दिशा की ओर जाकर किसी (पवित्र) स्थान को गोबर से लीप कर, उस पर नदी की रेत डालनी चाहिए। वहाँ दक्षिण की तरफ चार कोण वाले मण्डल का निर्माण करना चाहिए और उस मण्डल के मध्य एक कुशा लेकर तीन बार रेखा खिंचनी चाहिए।

ततः संस्तीर्य तत्स्थाने दर्भान्वे दक्षिणाप्रगान्।

त्रीन् पिण्डान्निर्वपेत् तत्र हविःशेषात्समाहितः॥ ५१॥

उच्य पिण्डास्तु तद्वस्तं निर्मृज्यात्लेपभोजनान्।

तेषु दर्शेष्वथाचम्य त्रिराचम्य ज्ञनैरसून्।

तदन्नं तु नमस्कुर्याद्वित्नेव च मन्त्रवित्॥५२॥

उदकं निनयेच्छेषं ज्ञनैः पिण्डान्तिके पुनः।

अवजिघ्रेष्य तान् पिण्डान् यथा न्युष्या समाहितः॥५३॥

उस स्थान पर दक्षिणाग्र (दाहिनी ओर अणीदार) कुशों को बिछाकर उसके ऊपर अवशिष्ट हवि से तीन पिण्ड बनाकर समाहितचित्त होकर स्थापित करना चाहिए। पिण्डदान के पश्चात् उस पिण्डयुक्त हाथ को लेपभोजी पितरों को उद्दिष्ट करके कुशाओं से पोंछकर, तीन बार आचमन करके धीरे-धीरे श्वास छोड़ते हुए नन्त्रवेत्ता पुरुष को उस अन्न को तथा पितरों को नमस्कार करना चाहिए। इसके पश्चात् जो जल शेष रहा हो, उसे पिण्डों के समीप धीरे-धीरे गिराना चाहिए। फिर एकाग्रचित्त होकर स्थापित पिण्डों को क्रमशः सूँघना चाहिए।

अथ पिण्डाद्य शिष्टान्नं विधिवद्भोजयेदिहृजान्।

मांसान् पुषांश्च विविधाञ्चक्राद्दकल्पांस्तु शोभनान्॥५४॥

इसके अनन्तर पिण्डों से अवशिष्ट अन्न को तथा मांस, मालपुए तथा विविध प्रकार के श्राद्धोपयोगी अच्छे व्यंजनों को विधिवत् ब्राह्मणों को खिलाना चाहिए।

ततोऽन्नमुत्सृजेद्भुक्तेष्वग्रतो विकिरन्भुवि।

पृष्ट्वा तदन्नमित्येव तृप्तानाचामयेत्ततः॥५५॥

तत्पश्चात् ब्राह्मणों के भोजन कर लेने पर उनके आगे भूमि पर उनसे फूलकर अवशिष्ट अन्न को बिखेर दें। फिर तृप्त हुए उन ब्राह्मणों को आचमनादि करायें।

आचानाननुजानीयादमितो रम्यतामिति।

स्त्रयास्त्विति च ते द्यूयुर्ब्राह्मणास्तदनन्तरम्॥५६॥

आचमन करने के अनन्तर उनसे विश्राम करने के लिए कहें। उसके उत्तर में ब्राह्मणों को भी 'स्वधास्तु' ऐसा कहना चाहिए।

ततो भुक्तवतां तेषामन्नशेषं निवेदयेत्।

यथा द्यूयुस्ताया कुर्यादनुज्ञातस्तु तैर्हिजैः॥५७॥

ब्राह्मणों द्वारा भोजन कर लेने पर जो अन्न शेष रह गया हो, उसे सम्पूर्णरूप से उसे निवेदित कर देना चाहिए। फिर वे ब्राह्मण जैसा कहें उनकी आज्ञानुसार वैसा ही करें।

पित्रे स्वदितमित्येव वाच्यं गोष्ठेषु सुश्रितम्।

सम्पन्नमित्युच्यते देवे सेवितमित्यपि॥५८॥

पितरों को उद्दिष्ट करके श्राद्धकर्ता 'स्वदितम्' बोले, सामूहिक श्राद्ध के समय 'सुश्रितम्' कहे, मंगल-कर्म में 'सम्पन्नम्' और देवकर्म में 'सेवितम्' कहे।

विभृज्य ब्राह्मणान् तान्वै पितृपूर्वन्तु वाग्यतः।

दक्षिणादिश्रमाकांक्षन्वाद्येतेमान्वरान् पितृन्॥५९॥

पहले पितरों का विसर्जन करके पश्चात् ब्राह्मणों को विदा करे। फिर वाणी को संयमित करके दक्षिण दिशा की ओर पितरों की आकांक्षा करते हुए वाचना करें।

दातारो नोऽभिवर्द्धनां वेदाः सन्ततिरेव च।

श्रद्धा च नो मा विगमद्ब्रह्मदेवञ्च नोऽस्त्विति॥६०॥

हमारे दाताओं वेदों और सन्तान की अभिवृद्धि हो। हमारे भीतर से श्रद्धा न जाये। हमारे पास बहुत देय सामग्री हो।

पिण्डांस्तुगोऽजविप्रेभ्यो दद्यादग्नी जलेऽपि वा।

मध्यमन्तु ततः पिण्डमद्यात्पत्नी सुतार्थिनी॥६१॥

दान किये हुए पिण्डों को गाय, बकरी, ब्राह्मण को दे दें। अथवा अग्नि या जल में डाल दे। पुत्र चाहने वाली पत्नी को मध्यम पिण्ड स्वयं ग्रहण करना चाहिए।

प्रक्षाल्य हस्तावाचम्य ज्ञानिं शेषेण तोषयेत्।

सूपशाकफलानीक्ष्णन् पयो दधि घृतं मधु॥६२॥

फिर दोनों हाथ धोकर आचमन करे और बचे हुए अन्न से बन्धुओं को तृप्त करे। सूप, साग, फल, ईख, दूध, घी और मधु ब्राह्मणों को खिलाये।

अन्नञ्चैव यथाकामं विविधं भोज्यपेयकम्।

यद्यदिष्टं द्विजेन्द्राणां तत्सर्वं विनिवेदयेत्॥६३॥

ब्राह्मणों को यथेष्ट अन्न और विविध प्रकार के भोज्य और पेय पदार्थ देने चाहिए। इसके अतिरिक्त उन्हें जो इष्ट हो, वह सब कुछ देने चाहिए।

धान्यांस्तिलांश्च विविधान् शर्करा विविधान्शवा।

उष्णामन्नं द्विजातिभ्यो दातव्यं श्रेय इच्छता।

अन्यत्र फलमूलेभ्यो पानकेम्बस्तथैव च॥६४॥

विविध प्रकार के धान्य, तिल और विविध मिष्ठान्न (शर्करा) देने चाहिए और कल्याण चाहते हुए ब्राह्मणों को गरम भोजन कराना चाहिए, परन्तु अन्य फल-मूल और पेय पदार्थ शीतल ही देने चाहिए।

न भूमौ पातयेज्जानुं न कुप्येज्जानुं वदेत्।

मा पादेन स्पृशेदन्नं न चैवमव्ययनयेत्॥६५॥

उस समय घुटनों को भूमि पर न टिकाये, क्रोध न करे और असत्य भी नहीं बोलना चाहिए, पैरों से अन्न को छूना नहीं चाहिए और पैरों को हिलाना नहीं चाहिए।

क्रोधेनैव च यदमुक्तं यदमुक्तं त्वयथाविधि।
यानुधानां विलुप्यन्ति जल्पता चोपपादितम्॥६६॥

क्रोधपूर्वक जो खाया जाता है, या अविधिपूर्वक-अत्यन्त व्यस्तता के साथ और बातें करते हुए जो खाया जाता है, उसे राक्षस हर लेते हैं।

स्विन्नगात्रो न तिष्ठेत सन्निधौ च द्विजोत्तमाः।

न च पश्यते काकादीन् पक्षिणः प्रतिलोमगान्।
तदूपाः पितरस्तत्र समायान्ति बुभुक्षवः॥६७॥

शरीर पसीने से युक्त हो, तो ब्राह्मणों के समीप खड़ा नहीं होना चाहिए और श्राद्ध के समय आने वाले कौए-बाज आदि पक्षियों की ओर न तो देखना चाहिए और न ही उन्हें भगा देना चाहिए, क्योंकि भोजन की इच्छा से पितर उसी रूप में वहाँ आते हैं।

न दद्यात्तत्र हस्तेन प्रत्यक्षं लवणं तथा।

न घायसेन पात्रेण न चैवाश्रद्धया पुनः॥६८॥

सीधे ही हाथ में लेकर नमक को नहीं देना चाहिए। उसे लोहे के पात्र में रखकर भी नहीं परोसना चाहिए और बिना श्रद्धा के भी किसी को नहीं देना चाहिए।

काञ्चनेन तु पात्रेण राजतोदुम्बरेण वा।

दत्तमक्षयतां याति खड्गेन च विशेषतः॥६९॥

यदि वह सोने-चाँदी और उदुम्बर (गूलर) से निर्मित पात्र में दिया जाय तो अक्षय फल देने वाला होता है और यदि उसे खड्ग के उपर रखकर दिया जाय, तो विशेषरूप से अक्षय फल देता है।

पात्रे तु मुण्मये यो वै श्राद्धे वै भोजयेद्विजान्।

स याति नरकं घोरं भोक्ता चैव पुरोधसः॥७०॥

श्राद्ध के समय जो कोई ब्राह्मणों को मिट्टी के पात्र में भोजन कराता है, तो दाता, पुरोहित और भोजन करने वाला— ये तीनों घोर नरक में जाते हैं।

न पंक्त्यां विषमं दद्यान्न याचेत न दापयेत्।

वाचिता दापिता दाता नरकान्याति भीषणान्॥७१॥

एक पंक्ति में बैठकर भोजन करने वाले ब्राह्मणों को भोजन परोसने में भेदभाव नहीं करना चाहिए, किसी को

माँगना नहीं चाहिए तथा किसी को भोजन दिलाना भी नहीं चाहिए। क्यों कि माँगने वाला, देने वाला और दिलाने वाला— ये तीनों घोर नरक में जाते हैं।

भुञ्जीरन्नप्रतः श्रेष्ठं न बभूवुः प्राकृतान् गुणान्।

तावद्धि पितरोऽश्नन्ति वावन्नोक्ता हविर्गुणाः॥७२॥

सभी शिष्टजनों को भोज्य पदार्थों के प्राकृत गुणों का गान किए बिना मौन होकर भोजन करना चाहिए, क्योंकि पितर तभी तक भोजन करते हैं, जब तक हवि का गुणगान नहीं किया जाता।

नाग्रासनोपविष्टस्तु भुञ्जीत प्रथमं द्विजः।

बहूनां पश्यतां सोऽन्यः पंक्त्या हरति किल्बिषम्॥७३॥

जो कोई ब्राह्मण पहले से ही आसन पर उपविष्ट होकर सबसे पहले भोजन प्रारम्भ कर लेता है, वह अकेला बहुत लोगों के देखते हुए उस पंक्ति के सभी लोगों के पापों को ग्रहण कर लेता है।

न किञ्चिद्द्वयैच्छाद्धे नियुक्तस्तु द्विजोत्तमः।

न मांसस्य निषेधेन न चान्यस्यान्नभीक्षयेत्॥७४॥

श्राद्धकर्म में नियुक्त ब्राह्मण को कुछ भी छोड़ना नहीं चाहिए। मांस का निषेध करके दूसरे के अन्न को भी नहीं दिखाना चाहिए।

यो नाश्नति द्विजो मांसं नियुक्तः पितृकर्मणि।

स प्रेत्य पशुतां याति सम्भवानेकविंशतिम्॥७५॥

जो ब्राह्मण (मांसाहारी हो, और) श्राद्धकर्म में नियुक्त होकर मांस भक्षण नहीं खाता, वह इसीस जन्मों तक पशुओं की योनि में जन्म लेता है।

स्वाध्यायाच्छ्रावयेद्देवां धर्मशास्त्राणि चैव हि।

इतिहासपुराणानि श्राद्धकल्पान्छ शोभनान्॥७६॥

(श्राद्धकर्म में नियुक्त विद्वान्) ब्राह्मणों को धर्मशास्त्र, इतिहास, पुराण, और उत्तम श्राद्धकल्प ग्रन्थों को स्वाध्याय हेतु सुनाना चाहिए।

ततोऽन्नमुत्सृजेद्धोक्ता सप्राप्तो विकिरन्मुक्त्वा।

पृष्ठा स्वदितमित्येवं तप्तानावापयेत्ततः॥७७॥

तत्पश्चात्— अन्न उत्सर्ग कर भोजन किए हुए ब्राह्मणों के सामने भूमि पर उस अन्न को फैलाने के बाद 'स्वदित' (क्या आपने भोजन अच्छी प्रकार किया?) यह वाक्य पूछकर तप्त ब्राह्मणों को आचमन कराना चाहिए।

आचानाननुजानीयादभितो रम्यतामिति।

स्वधास्त्विति च तं द्यूवर्वाहणास्तदनन्तरम्॥७८॥

आचमन के पश्चात् शुद्ध हुए ब्राह्मणों को 'अभिरम्यताम्' अर्थात् अब आप जा सकते हैं' ऐसा कहकर अनुमति मिलने पर ब्राह्मणगण श्राद्धकर्ता यज्ञमान को 'स्वधास्तु' अर्थात् तुम्हारे पितर तृप्त हों' ऐसा कहें।

क्तो भुक्त्वतां तेषामन्नशेषं निवेदयेत्।

यथा द्यूवस्तथा कुर्यादनुज्ञातस्तु तैर्द्विजैः॥७९॥

इसके बाद भोजन कर लेने पर वहां शेष अन्न को ब्राह्मणों को निवेदित करे, फिर उनकी आज्ञा से वे जो कुछ करने के लिए कहें, वैसी व्यवस्था करनी चाहिए।

पित्र्ये स्वदित इत्येष वाक्यं गोष्ठेपु सूत्रितम्।

संपन्नमित्याभ्युदये दैवे रोचत इत्यपि॥८०॥

इस प्रकार यज्ञमान को पितृश्राद्ध में 'स्वदितं' (ठीक से भोजन किया है?), गोष्ठ में जाकर 'सूत्रितम्' (अच्छी व्यवस्था है?) आभ्युदयिक कर्म में 'सम्पन्नम्' (अच्छी प्रकार पूर्ण हुआ?) और देवश्राद्ध में 'रोचते' (अच्छी प्रकार पसंद आया?) ऐसा कहना चाहिए।

विभुज्य ब्राह्मणान् स्तुत्वा पितृपूर्वं तु वास्यतः।

दक्षिणां दिशमाकांशान्याचेतेमान् वरान्पितृन्॥८१॥

दातारो नोभिवर्द्धन्तां वेदाः संततिरेव च।

श्रद्धा च नो माव्यगमद्बहुदेयं च नोस्त्विति॥८२॥

(भोजनानन्तर) मौन रहकर पितृपूर्वक ब्राह्मणों को स्तुति करके उन्हें विदाई देने बाद दक्षिण दिशा की आकांक्षा करते हुए पितरों को सम्बोधित कर यह वह माँगना चाहिए— हमारे सभी दाता, वेद और सन्तान की अभिवृद्धि हो, हमारी श्रद्धा चली न जाय, हमारे पास दान देने के लिए प्रभूत सम्पत्ति हो।

पिडांस्तु गोजविप्रेथ्यो दद्यादग्नी जलेऽपि वा।

मध्यमं तु ततः पिंडमद्यात्फली सुतार्धिनी॥८३॥

श्राद्ध से बचे हुए पिण्डों को गाय, बकरी तथा ब्राह्मण को देना चाहिए अथवा जल में या अग्नि में डालना चाहिए। परन्तु एक मध्यम पिण्ड पुत्र की कामना करने वाली पत्नी को ही सेवन करना चाहिए।

प्रक्षाल्य हस्तावाचम्य ज्ञातौन् शेषेण भोजयेत्।

ज्ञातिष्वपि चतुर्थेषु स्वान् भृत्यान् भोजयेत्ततः॥८४॥

तत्पश्चात् दोनों हाथ धोकर, आचमन करके शेष भोजन-सामग्री से अपने सम्बन्धियों को खिलाकर संतुष्ट करना

चाहिए। सगे-संबन्धियों में भी चौथी पीढ़ि तक सब को संतुष्ट करे और अन्त में अपने सेवकों को भोजन कराना चाहिए।

प्ल्यात्स्वयञ्च पत्नीभिः शेषमन्नं समाचरेत्।

नोद्वासयेत् तदुच्छिष्टं वाक्त्रास्तङ्गतो रविः॥८५॥

इन सब के बाद बचा हुआ अन्न पत्नी के साथ बैठकर स्वयं खाना चाहिए और जब तक सूर्यास्त न हो जाय तब तक जूटे अन्न को उद्वासित नहीं करना चाहिए।

ब्रह्मचारी भवेतानु दम्पती रजनीनु ताम्।

दत्त्वा श्राद्धं तथा भुक्त्वा सेवते यस्तु मैथुनम्॥८६॥

महारौरवमासाद्य कीटयोर्नि व्रजेत्युनः॥८७॥

श्राद्ध की रात्रि में पति-पत्नी को ब्रह्मचारी रहना चाहिए। क्योंकि श्राद्ध करके तथा श्राद्ध का अन्न खाकर जो व्यक्ति मैथुन सेवन करता है, वह महारौरव नरक भोगकर पुनः कीटयोनि को प्राप्त करता है।

शुचिरक्रोधेनः शान्तः सत्यवादी समाहितः।

स्वाध्यायञ्च तथाध्यानं कर्त्ता भोक्त्वा च वर्जयेत्॥८८॥

उस श्राद्धकर्ता को और श्राद्ध में भोजन करने वाले को पवित्र, क्रोधरहित, शान्त और सत्यवादी होना चाहिए तथा एकाग्रचित्त होकर स्वाध्याय और यात्रा का भी त्याग करना चाहिए।

श्राद्धं भुक्त्वा परश्राद्धे भुङ्क्ते ये द्विजातयः।

महापातकभिस्तुल्या यान्ति ते नरकान् बहून्॥८९॥

जो ब्राह्मण एक श्राद्ध में भोजन करने के बाद दूसरे के श्राद्ध में जाकर भोजन करते हैं, वे ब्राह्मण महापापी के तुल्य अनेक नरकों को प्राप्त करते हैं।

एष वो विहितः सम्यक् श्राद्धकल्पः समासतः।

अनेन वर्द्धयेन्नित्यं ब्राह्मणोऽव्यसनान्वितः॥९०॥

इस प्रकार यह समस्त श्राद्धकल्प मैं संक्षेप में बता दिया। इसके द्वारा ब्राह्मण व्यसनरहित होकर नित्य वृद्धि प्राप्त करता है।

आमश्राद्धं यदा कुर्याद्विधिज्ञः श्रद्धवान्वितः।

तेनाग्नीकारणं कुर्यात्पिण्डांस्तेनैव निर्वपेत्॥९१॥

विधि-विधान को जानने वाला श्रद्धायुक्त होकर जब "आमश्राद्ध" करता है, उसे उसी प्रकार के आमन्न (कधे अन्न) से अग्निहोम और पिण्डदान भी करना चाहिए।

योऽनेन विधिना श्राद्धं कुर्याद्द्वै शान्तमानसः।

व्यपेतकल्पयो नित्यं यतीनां वर्त्तयेत्पदम्॥१२॥

जो व्यक्ति शान्तमन से इसी विधि के अनुसार श्राद्ध करता है, वह भी समस्त पापों से रहित होकर संन्यासियों द्वारा प्राप्त करने योग्य, नित्य पद को प्राप्त कर लेता है।

तस्मात्सर्वप्रयत्नेन श्राद्धं कुर्यादिहजोत्तमः।

आराधितो भवेदीशस्तेन सम्यक् सनातनः॥१३॥

इसलिए सभी प्रकार से यत्नपूर्वक उत्तम ब्राह्मण को श्राद्ध करना चाहिए। ऐसा करने से सनातन ईश्वर की ही सम्यक् आराधना हो जाती है।

अपि मूलैः फलैर्वापि प्रकुर्यात्त्रिर्वनो द्विवः।

तिलोदकैर्कतर्पित्वा पितृन् स्नात्वा समाहितः॥१४॥

निर्धन ब्राह्मण को भी स्नान करके, एकाग्रचित्त होकर तिलोदक से पितरों का तर्पण करके फल-मूल से अवश्य श्राद्ध करना चाहिए।

न जीवत्पितृको दद्याद्धोमानं वा विधीयते।

येषां वापि पिता दद्यात्तेषाञ्चैके प्रच्छते॥१५॥

पिता के जीवित रहने पर व्यक्ति को उस प्रकार श्राद्ध, पिण्डदान या तर्पण नहीं करना चाहिए। अथवा, वह होमकर्म कर सकता है। कुछ लोग ऐसा कहते हैं कि पिता जिनका श्राद्ध करता हो, पुत्र भी उनका श्राद्ध कर सकता है।

पितां पितामहञ्चैव तथैव प्रपितामहः।

यो यस्य प्रीयते तस्मै देयं नान्यस्य तेन तु॥१६॥

पिता, पितामह और प्रपितामह इनमें से जिनकी मृत्यु हो जाय, केवल उन्हीं के निमित्त श्राद्ध करना चाहिए, दूसरे किसी को उद्देश्य करके नहीं करना चाहिए।

भोजयेद्वापि जीवन्तं यथाकामनु भक्तितः।

न जीवन्तमतिक्रम्य ददाति प्रथतः शुचिः॥१७॥

यदि ये पिता आदि जीवित हों, तो इन्हें इच्छानुसार भक्तिपूर्वक पवित्र होकर भोजन कराना चाहिए। जीवित को छोड़कर केवल मृत व्यक्ति को उद्देश्य कर भोजन नहीं करना चाहिए।

द्व्यामुष्यार्थणिको दद्याद्द्विजक्षेत्रिकयोः समम्।

अधिकारी भवेत्सोऽथ नियोगोत्पादितो यदि॥१८॥

द्व्यामुष्याणिक (दूसरे भाई से दत्तकरूप में गृहीत दासभाग का अधिकारी) पुत्र भी अपने सगे पिता और

क्षेत्रिक में समानरूप से श्राद्धादि अर्पित कर सकता है। यदि वह नियोग विधि से उत्पन्न हुआ हो तो वह भी अधिकारी होता है।

अनियुक्तासुतो यश्च शुकृतो जायतेत्विह।

प्रदद्याद्बीजिने पिण्डं क्षेत्रिणे तु ततोऽन्यथा॥१९॥

द्वौ पिण्डी निर्वपिताभ्यां क्षेत्रिणे बीजिने तवा।

कीर्त्तयेदथचैवास्मिन् बीजिने क्षेत्रिणं ततः।

मृताहनि तु कर्त्तव्यमेकोद्दिष्टं विधानतः॥१००॥

परन्तु जो पुत्र नियोगविधि से रहित (उसके जीवनकाल में अपनी स्त्री में व्यभिचार से) उत्पन्न हुआ हो, वह केवल बीजी (मुख्य पिता) को ही एक पिण्डदान कर सकता है और यदि नियोगोत्पादित पुत्र हो, तो वह क्षेत्री को भी पिण्डदान कर सकता है। वह पहले बीजी और बाद में क्षेत्री का नामोच्चारण करके दो-दो पिण्डों का दान करेगा। मृत्यु की तिथि में तो विधि के अनुसार एकोद्दिष्ट श्राद्ध करना चाहिए।

अशौचे स्वे परिक्षीणे काम्यं वै कामतः पुनः।

पूर्वाह्ने चैव कर्त्तव्यं श्राद्धमभ्युदयार्थिना॥१०१॥

अपना मरण-सूतक पूरा हो जाने के बाद अपनी इच्छानुसार पुनः काम्यश्राद्ध करना चाहिए। अपनी उन्नति चाहने वाले व्यक्ति को पूर्वाह्न में ही श्राद्ध करना चाहिए।

देववत्सर्वमेव स्यान्नैव कार्यास्तिलैः क्रियाः।

दर्भश्च ऋजवः कार्या युग्मान्यै भोजयेदद्विजान्॥१०२॥

देवश्राद्ध की तरह ही इस श्राद्ध में सब कार्य होते हैं। इसमें तिलों से क्रिया नहीं करनी चाहिए और दर्भ भी सीधे रखने चाहिए तथा दो ब्राह्मणों को एक साथ भोजन कराना चाहिए।

नान्दीमुखास्तु पितरः प्रीयन्तामिति वाचयेत्।

मातृश्राद्धनु पूर्वं स्यात्पितृणां तदनन्तरम्॥१०३॥

ततो मातामहानानु वृद्धौ श्राद्धत्रयं स्मृतम्।

देवपूर्वं प्रदद्याद्द्वै न कुर्यादप्रदक्षिणम्॥१०४॥

'नान्दीमुखा पितर प्रसन्न हों' ऐसा ब्राह्मणों को कहना चाहिए। नान्दीमुख श्राद्ध में पहले मातृश्राद्ध और फिर पितृश्राद्ध होता है। इसके अनन्तर मातामहों का श्राद्ध होता है। ये तीन प्रकार के श्राद्ध करने चाहिए। इन तीनों श्राद्धों से पहले देवश्राद्ध करना चाहिए और प्रदक्षिणा किए बिना श्राद्ध नहीं करना चाहिए।

प्राङ्मुखो निर्वपेद्विद्वानुपवीतो समाहितः।

पूर्वं तु मातरः पूज्या भक्त्या वै सगणेश्वराः॥ १०५॥

विद्वान् पुरुष को एकाग्रचित्त होकर यज्ञोपवीत धारण करके पूर्व दिशा को ओर मुख करके पिण्डदान करना चाहिए। सर्वप्रथम गणेश्वरों सहित षोडश मातृकाओं की भक्तिभाव से पूजा करना चाहिए।

स्थण्डिलेषु विचित्रेषु प्रतिमासु द्विजातिषु।

पुष्पैर्बुधैश्च नैवेद्यैर्भूषणैरपि पूजयेत्॥ १०६॥

पूजयित्वा मातृगणं कुर्याच्छ्राद्धत्रयं द्विजः।

यह पूजन अनेक प्रकार के स्थण्डिलों में, प्रतिमाओं में और द्विजातियों में करना चाहिए। उसमें पुष्प, धूप, नैवेद्य और आभूषणों से पूजा करनी चाहिए। इस प्रकार मातृकाओं की पूजा करके ब्राह्मण को तीनों श्राद्ध सम्पन्न करने चाहिए।

अकृत्वा मातृयोगन्दु यः श्राद्धन्दु निवेशयेत्।

तस्य क्रोधसमाविष्टा हिंसां गच्छन्ति मातरः॥ १०७॥

जो ब्राह्मण इन षोडश मातृकाओं की पूजा किए बिना श्राद्ध करता है, तो मातृकाएँ उन पर क्रोधित होकर हिंसा करती हैं।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पो नाम

द्वाविंशोऽध्यायः॥ २२॥

त्रयोविंशोऽध्यायः

(अशौचविधि कथन)

व्यास उवाच

दशाहं प्राहुराशौचं सपिण्डेषु विधीयते।

मृतेषु वापि जातेषु ब्राह्मणानां द्विजोत्तमाः॥ १॥

व्यास बोले— हे ब्राह्मणश्रेष्ठो! मुनियों का कहना है कि किसी सगोत्रीय का जन्म हो या मृत्यु हो, तो ब्राह्मणों को दस दिन तक का सूतक कहा है।

नित्यानि चैव कर्माणि काम्यानि च विशेषतः।

न कुर्याद्विहितं किञ्चित्स्वाध्यायं मनसापि च॥ २॥

इस सूतकावस्था में नित्यकर्म, काम्यकर्म और अन्य कोई शास्त्रोक्त कर्म भी नहीं करने चाहिए तथा स्वाध्याय तो मन से भी नहीं करना चाहिए।

शुचीनक्रोधनान् भूम्यान् शालाम्नी भावयेद्विजान्।

शुष्काग्नेन फलैर्वापि वैतानान् जुहुयात्तथा॥ ३॥

ऐसी अवस्था में शालाग्नि में (प्रतिदिन) हवन के लिए पवित्र, क्रोधहीन और शान्तस्वभाव वाले ब्राह्मणों को नियुक्त करना चाहिए। उन ब्राह्मणों को सूखे अन्न और फलों से वैतान अग्नि में होम करना चाहिए।

न स्पृशेदुरिमानन्दे न च तेभ्यः समाहरेत्।

चतुर्थे पंचमे चाद्वि संस्पर्शः कथितो बुधैः॥ ४॥

अन्य लोग, सूतकी ब्राह्मणों का न तो स्पर्श करेंगे और नहीं उनके पास से कोई चीज मंगवायेंगे। विद्वानों का मत है कि चौथे या पाँचवें दिन उनका स्पर्श किया जा सकता है।

सूतके तु सपिण्डानां संस्पर्शो नैव दुष्यति।

सूतकं सूतिकां चैव कर्जयित्वा नृणां पुनः॥ ५॥

अशौच काल में सगोत्रीय जनों के स्पर्श से कोई दोष नहीं लगता है, केवल जिन्हें सूतक लगा हो, या जो सूतिका (जन्म देने वाली माता) हो, उन लोगों को स्पर्श करना वर्जित है।

अधीयानस्तथा वेदान् वेदविद्यं पिता भवेत्।

संस्पृश्याः सर्व एवैते स्नानान्मत्ता दशाहतः॥ ६॥

वेदाध्ययन करने वाले तथा वेदों को जानने वाला पिता, ये सब लोग स्नान के बाद स्पर्श करने योग्य हो जाते हैं, परन्तु दसवाँ दिन बीत जाने पर माता स्नान के बाद ही स्पर्श होती है।

दशाहं निर्गुणे प्रोक्तमाशौचं चातिनिर्गुणे।

एकद्वित्रिगुणैर्युक्तश्चतुर्लोकदिनेः शुचिः॥ ७॥

गुणहीन अथवा अतिनिर्गुण होने पर उस (पिता) के लिए दस दिन का ही सूतक कहा गया है। परन्तु यदि वह एक गुण, द्विगुण या त्रिगुण युक्त हो, तो क्रमशः चार दिन, तीन दिन और एक दिन बीत जाने पर शुद्धि मानी गयी है।

दशाह्लादपरं सम्यग्धीवीत जुहोति च।

चतुर्थे तस्य संस्पर्शं मनुः प्राह प्रजापतिः॥ ८॥

प्रजापति मनु ने कहा है— दसवे दिन के बाद वेदाध्ययन और हवनादि सम्यग् रूप से कर सकता है तथा (ऐसा गुणयुक्त होने पर) उसका चौथे दिन स्पर्श किया जा सकता है।

क्रियाहीनस्य मूर्खस्य महारोगिण एव च।

क्येष्टाचरणस्येह परणान्तमशौचकम्॥ ९॥

परन्तु जो कोई शास्त्रीय क्रियाओं से रहित, मूर्ख, महारोगी और अपनी इच्छानुसार आचरण करने वाले को जीवनभर सूतक रहता है।

त्रिरात्रं दशरात्रं वा ब्राह्मणानामशौचकम्।

प्राक्संस्कारान् त्रिरात्रं वै दशरात्रमतः परम्॥ १०॥

ब्राह्मणों का सूतक तीन या दस रात का होता है। परन्तु द्विजातीय संस्कारों से पूर्व तीन रात का और बाद में तो दस रात का सूतक होता है।

ऊनद्विवाधिके प्रेते मातापित्रोस्तदिष्यते।

(त्रिरात्रेण शुचिस्त्वन्यो यदि ह्यत्यन्तनिर्गुणः।

अदन्तजातमरणे पित्रोरेकाहमिष्यते।)

जातदन्ते त्रिरात्रं स्याद्यदि स्यातान्तु निर्गुणौ॥ ११॥

दो वर्ष से कम आयु के बालक को मृत्यु हो जाने पर उसके माता-पिता को वैसा ही सूतक लगता है। (उनसे अतिरिक्त दूसरे को अत्यन्त निर्गुण होने पर भी तीन रात्रि में शुद्धि हो जाती है और जो बालक के दौंत न निकले हों और मृत्यु हो जाय, तो माता-पिता को एक दिन का सूतक होता है) दौंत निकलने के बाद बालक को मृत्यु हो जाने पर अत्यन्त निर्गुण माता-पिता को तीन रात का सूतक होता है।

आदन्तजननात्सद्य आघृडादेकरात्रकम्।

त्रिरात्रमौपनयनात्सपिण्डानामशौचकम्॥ १२॥

दौंत निकलने तक ही बालक को मृत्यु हो जाय तो सगोत्रेय तत्काल स्नान करने से शुद्ध हो जाते हैं। चूड़ाकर्म संस्कार होने से पूर्व (मृत्यु हो जाने से) एक रात का और उपनयन से पूर्व मृत्यु हो जाने से तीन रात का सूतक सगोत्रियों को लगता है।

जातमात्रस्य बालस्य यदि स्यामरणं फिनुः।

मातुश्च सूतकं तत्स्यात्पितास्यात्स्पर्श्य एव च॥ १३॥

सद्यः शौचं सपिण्डानां कर्तव्यं सोदरस्य तु।

ऊर्ध्वं दशाहादेकाहं सोदरो यदि निर्गुणः॥ १४॥

जिस बालक को जन्म लेते ही मृत्यु हो जाती है, तो पिता-माता को सूतक लगता है। अथवा (स्नान के बाद) केवल पिता को स्पर्श काया जा सकता है। सपिण्डों और सहोदरों को सद्यः शुद्धि हो जाती है, परन्तु सहोदर यदि निर्गुण (उत्तम गुणों से रहित) हो तो दस दिन के बाद भी एक दिन का सूतक होता है।

स्तोर्ध्वं दन्तजननात्सपिण्डानामशौचकम्।

एकरात्रं निर्गुणानां चौडादूर्ध्वनिरात्रकम्॥ १५॥

जिस बालक को दौंत निकलने के बाद मृत्यु हो जाती है, तो एक रात का और चूड़ाकर्म के बाद मृत्यु होने पर तीन रात का निर्गुण सगोत्रियों को सूतक लगता है।

अदन्तजातमरणं सम्भवेद्यदि सत्तमाः।

एकरात्रं सपिण्डानां यदि तेऽत्यन्तनिर्गुणाः॥ १६॥

हे ब्रह्मणश्रेष्ठो! जिस बालक को दौंत निकलने से पूर्व ही मृत्यु हो जाय, तो अत्यन्त निर्गुण सगोत्रियों के लिए एक रात का सूतक माना गया है।

व्रतादेशात्सपिण्डानां गर्भस्त्रावात्स्वपाततः।

(सर्वेषामेव गुणिनामूर्ध्वन्तु विषमः पुनः।

अर्वाक् षण्मासतः स्त्रीणां यदि स्यादगर्भसंभवः।

तदा माससप्तमैस्तामामशौचं दिवसैः स्मृतम्।

तत ऊर्ध्वन्तु पतने स्त्रीणां द्वादशरात्रिकम्।

सद्यः शौचं सपिण्डानां गर्भस्त्रावाच्च बातुतः।)

गर्भच्युतादहोरात्रं सपिण्डेऽत्यन्तनिर्गुणे।

व्येष्टाचरणे ज्ञातौ त्रिरात्रमिति निष्ठयः॥ १७॥

स्वयं गर्भपात हो जाने पर सभी सगोत्रियों की व्रतादि करने से शुद्धि हो जाती है। यदि छः मास से पूर्व स्त्रियों का गर्भस्त्राव हो जाय, तो उन महीनों के बराबर के दिनों का सूतक लगेगा। यदि छः मास से अधिक समय के बाद पतन हो तो स्त्रियों को बारह रात तक सूतक लगता है। किसी धातु विशेष के कारण गर्भस्त्राव होता है, तो सपिण्डों की सद्यः शुद्धि हो जाती है। गर्भस्त्राव होने पर अत्यन्त निर्गुण सपिण्डों को एक दिन और एक रात का सूतक लगता है, परंतु कुलाचाररहित आचरण करने वाले जातिबन्धु को तो तीन रात का सूतक निश्चित हुआ है।

यदि स्यात्सूतके सूतिर्मरणे वा मृतिर्भवेत्।

शेषेणैव भवेच्चुद्धिरहःशेषे त्रिरात्रकम्॥ १८॥

यदि एक मरणाशौच (या जन्मसूतक) के चलते दूसरा मरणाशौच (या जननाशौच) आ जाय, तो पहले से चल रहे सूतक के जितने दिन शेष हों उतने ही दिनों में दोनों अशौच पूरे हो जाते हैं। परन्तु पहले वाले सूतक का एक ही दिन शेष हो और फिर कोई नया अशौच प्रारम्भ हो जाय, तो उसकी पुनः तीन रात्रि में शुद्धि होती है।

मरणोत्पत्तियोगेन मरणेन समाप्यते।

आद्यं वृद्धिमदाशौचं तदा पूर्वेण शुद्धयति॥ १९॥

अरण्येऽनुदके रात्री चौरव्याघ्राकुले पथि ।
कृत्वा मूत्रं पुरीषं वा द्रव्यहस्तो न दुष्यति ॥ ३३ ॥

निधाय दक्षिणे कर्णे ब्रह्मसूत्रमुदङ्मुखः ।
अङ्घ्रि कुर्याच्छकृन्मूत्रं रात्री चेद् दक्षिणामुखः ॥ ३४ ॥

अन्तर्धाय महीं काष्ठैः पत्रैर्लोष्ठतुणेन वा ।
प्रावृत्य च शिरः कुर्याद् विण्मूत्रस्य विसर्जनम् ॥ ३५ ॥
छायाकूपनदीगोष्ठचैत्याम्भःपथि भस्मसु ।
अग्नी चैव श्मशाने च विण्मूत्रे न समाचरेत् ॥ ३६ ॥

न गोमये न कृष्टे वा महावृक्षे न शाड्वले ।
न तिष्ठन् न निर्वासा न च पर्वतमस्तके ॥ ३७ ॥

न जीर्णदेवायतने न यत्मीके कदाचन ।
न ससत्त्वेषु गर्तेषु न गच्छन् वा समाचरेत् ॥ ३८ ॥

तुषाङ्गारकपालेषु राजमार्गे तथैव च ।
न क्षेत्रे न विले वापि न तीर्थे न चतुष्पथे ॥ ३९ ॥

नोद्यानोदसमीपे वा नोपरे न पराशुची ।
न सोपानत्पादुको वा छत्री वा नान्तरिक्षके ॥ ४० ॥

न चैवाभिमुखे स्त्रीणां गुरुब्राह्मणयोगीश्वराम् ।
न देवदेवालययोरपामपि कदाचन ॥ ४१ ॥

न ज्योतीषि निरीक्षन् वा न संख्याभिमुखोऽपि वा ।
प्रत्यादित्यं प्रत्यनलं प्रतिसोमं तथैव च ॥ ४२ ॥

उसका स्पर्श होनेपर आचमन करना चाहिये। उच्छिष्ट दशामें वस्त्रका स्पर्श होनेपर आचमन एवं वस्त्रका प्रोक्षण करना चाहिये। जंगलमें, जलहीन स्थानमें, रात्रिमें और चोर तथा व्याघ्र आदिसे आक्रान्त मार्गमें मल-मूत्र करनेपर भी व्यक्ति आचमन, प्रोक्षण आदि शुद्धिके अभावमें भी दूषित नहीं होता, साथ ही उसके हाथमें रखा हुआ द्रव्य भी अशुचि नहीं होता (पर शुद्धिका अवसर मिल जानेपर यथाशास्त्र शुद्धि आवश्यक है) ॥ ३३ ॥

दाहिने कानपर यज्ञोपवीत चढ़ाकर दिनमें उत्तरकी ओर मुख करके तथा रात्रिमें दक्षिणाभिमुख होकर मल-मूत्रका त्याग करना चाहिये। पृथ्वीको लकड़ी, पत्तों, डेलों अथवा घाससे ढककर तथा शिरको वस्त्रसे आवृतकर मल-मूत्रका त्याग करना चाहिये ॥ ३४-३५ ॥

छायामें, कूपमें या उसके अति समीप, नदीमें, गीशाला, चैत्य (गाँवके सीमाका वृक्षसमूह, ग्राम्य देवताका स्थान—टोला, डोह आदिपर), जल, मार्ग, भस्म, अग्नि तथा श्मशानमें मल-मूत्र नहीं करना चाहिये। गोबरमें, जुती हुई भूमिमें, महान् वृक्षके नीचे, हरी घाससे युक्त मैदानमें और पर्वतकी चोटीपर तथा खड़े होकर एवं नग्न होकर मल-मूत्रका त्याग नहीं करना चाहिये। न जीर्ण देवमन्दिरमें, न दीमककी बाँधीमें, न जीवोंसे युक्त गड्ढेमें और न चलते हुए मल-मूत्रका त्याग करना चाहिये। धान इत्यादिकी भूसी, जलते हुए अंगार, कपाल^१, राजमार्ग, खेत, गड्ढे, तीर्थ, चौराहे, उद्यान, जलके समीप, ऊसर भूमि और अत्यधिक अपवित्र स्थानमें मल-मूत्रका त्याग न करे। जूता या खड़ाऊँ पहने, छाता लिये, अन्तरिक्षमें (भूमि-आकाशके मध्यमें), स्त्री, गुरु, ब्राह्मण, गौके सामने, देवविग्रह तथा देवमन्दिर और जलके समीपमें तो कभी भी मल-मूत्रका विसर्जन न करे ॥ ३६-४१ ॥

नक्षत्रोंको देखते हुए, संध्याकालका समय आनेपर, सूर्य, अग्नि तथा चन्द्रमाकी ओर मुख करके मल-मूत्रका त्याग नहीं करना चाहिये ॥ ४२ ॥

१-कपालके ये अर्थ हैं—शिरकी अस्थि, घटके दोनों अर्धभाग, मिट्टीका मिश्रापात्र, यज्ञोप पुरोडासको पकानेके लिये मिट्टीका बना हुआ पात्रविशेष।

शुद्धपेक्षितो दशाहेन द्वादशाहेन भूमिपः।

वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्धयति॥ २९॥

(जन्म-मृत्यु के सूतक काल में) ब्राह्मण दस दिनों में शुद्ध हो जाता है। क्षत्रिय को बारह, वैश्य की पन्द्रह और शूद्र की एक मास में शुद्धि होती है।

क्षत्रविद्भृशुद्रदायादा वै स्युर्विप्रस्य बान्धवाः।

तेषामशौचे विप्रस्य दशाहाव्युद्धिरिष्यते॥ ३०॥

जो क्षत्रिय, वैश्य, शूद्र और विप्र के कुटुम्बीजन हों, उनके यहाँ सूतक हो जाने पर ब्राह्मण की शुद्धि दस दिन में ही अभीष्ट बताई गई है।

राजन्वैश्याख्येवं हीनवर्णासु योनिषु।

तमेव शौचं कुर्यातां विशुद्धार्थमसंशयम्॥ ३१॥

यदि हीनवर्ण की जाति में क्षत्रिय और वैश्यों का सम्बन्ध हो, उनकी मृत्यु हो जाय, तो अपने वर्ण के नियमानुसार ही सूतक लगेगा, इसी में उनकी शुद्धि निश्चित है।

सर्वे तृत्तरवर्णानामशौचं कुर्यादादाः।

तद्वर्णविधिदृष्टेन स्वनुशौचं स्वयोनिषु॥ ३२॥

सभी वर्णों के लोगों को अपने अपने उत्तर वर्ण वालों से सम्बन्ध होने पर, उनके अशौच काल को आदरपूर्वक उनके नियमों के अनुसार ही पालन करना चाहिए और अपने वर्ण के सपिण्डों के अशौच में अपने वर्ण के अनुकूल ही पालन करना योग्य है।

षड्वात्रं तु त्रिरात्रं स्यादेकरात्रं क्रमेण तु।

वैश्यक्षत्रियविप्राणां शूद्रेष्वशौचमेव च॥ ३३॥

शूद्र के यहाँ सूतक लगने पर वैश्यों को छः रात का क्षत्रियों को तीन रात का और ब्राह्मणों को एक रात का सूतक लगता है।

अर्द्धमासोऽथ षड्वात्रं त्रिरात्रं द्विजपुंगवाः।

शूद्रक्षत्रियविप्राणां वैश्यस्याशौचमेव च॥ ३४॥

हे ब्राह्मणश्रेष्ठो! वैश्य के यहाँ सूतक लगने से शूद्रों को आधे महीने (१५ दिन) का क्षत्रियों को छः रात और ब्राह्मणों को तीन रात का सूतक होता है।

षड्वात्रं वै दशाहम् विप्राणां वैश्यशूद्रयोः।

अशौचं क्षत्रिये श्रोत्रं क्रमेण द्विजपुङ्गवाः॥ ३५॥

क्षत्रिय के यहाँ सूतक लगने पर ब्राह्मणों को छः रात का तथा वैश्यों और शूद्रों को दस दिन का सूतक लगना कहा गया है।

शूद्रविद्वक्षत्रियाणानु ब्राह्मणस्य तथैव च।

दशरात्रेण शुद्धिः स्यादित्याह कमलापतिः॥ ३६॥

वैसे ही यदि ब्राह्मण को किसी शूद्र, वैश्य अथवा क्षत्रिय का सूतक लगता है, तो दस रात्रियों के बाद उसकी शुद्धि होती है, ऐसा स्वयं कमलापति ने कहा है।

असपिण्डं द्विजं प्रेतं विप्रो निर्हृत्य बन्धुवत्।

अशित्वा च सहोषित्वा दशरात्रेण शुद्धयति॥ ३७॥

यदि किसी असपिण्ड द्विज की मृत्यु हो जाय, और उसके शव को लेकर कोई ब्राह्मण, मित्रवत् अग्निसंस्कार करता है तथा उसके असपिण्डों के साथ भोजन ग्रहण करके उसी घर में निवास करता है, तो उस ब्राह्मण की शुद्धि दस रात्रियों के बाद होती है।

यद्यन्नमति तेषानु त्रिरात्रेण ततः शुचिः।

अन्नदंस्त्वन्नमहा तु न च तस्मिन् गृहे वसेत्॥ ३८॥

यदि वह ब्राह्मण, असपिण्ड द्विज के घर का केवल अन्न ग्रहण करता है, तो तीन रात के बाद शुद्धि होती है। यदि न अन्न ग्रहण करे और न उसके घर में निवास करे, तो उसी एक दिन में शुद्धि हो जाती है।

सोदकेऽथ तदेव स्यान्वालुरासेषु बन्धुषु।

दशाहेन शवस्पर्शां सपिण्डैश्चैव शुद्धयति॥ ३९॥

यदि समानोदकों और माता के आतबन्धुओं की मृत्यु होने पर जो अग्निसंस्कार करता है, तो उसकी तीन रात्रियों के बाद शुद्धि होती है और शव का स्पर्श करने वाले सपिण्डों की दस दिनों के बाद शुद्धि होती है।

यदि निर्हरति प्रेतं लोभादाक्रान्तमानसः।

दशाहेन द्विजः शुद्धयेद्द्वादशाहेन भूमिपः॥ ४०॥

अर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति।

षड्वात्रेणाथवा सर्वे त्रिरात्रेणाथवा पुनः॥ ४१॥

यदि कोई द्विजवर्ण मन में लोभ-लालच करके किसी का प्रेतकर्म करता है, तो ऐसा ब्राह्मण दस दिन के बाद शुद्ध होता है, क्षत्रिय बारह दिन, वैश्य आधे महीने और शूद्र एक महीने में शुद्ध होते हैं अथवा ये सभी द्विज प्रेतकर्म करने से छः या तीन रात्रियों के बाद भी शुद्ध हो जाते हैं।

अनाथश्चैव निर्हृत्य ब्राह्मणं धनवर्जितम्।

स्नात्वा सम्प्राश्य च घृतं शुभ्यन्ति ब्राह्मणादयः॥ ४२॥

किसी अनाथ और निर्धन ब्राह्मण का अग्निसंस्कार करने पर स्नान करके घी का सेवन कर लेने पर सभी द्विज शुद्ध हो जाते हैं।

अपरच्छेत् परं वर्णमपरच्छापरे यदि।

अशौचे संस्पृशेत्स्नेहात्तदाशौचेन शुद्ध्यति॥४३॥

यदि निम्न वर्ण वाला अपने से उच्च वर्ण के शव का अग्निसंस्कार करता है, अथवा वह अपने से निम्न वर्ण के मरण में प्रेतकर्म में साध देता है, या अशौच काल में उसका स्पर्श करता है, तो भी वह स्नेह के कारण (स्नान के बाद) शुद्ध हो जाता है।

प्रेतीभूतं द्विजं विप्रो ह्यनुगच्छेत कामतः।

स्नात्वा सचैलं स्पृष्ट्वा नि घृतं प्राश्य विशुद्ध्यति॥४४॥

किसी द्विजवर्ण की मृत्यु पर जो ब्राह्मण अपनी इच्छा से अग्निसंस्कार में उसके पीछे जाता है, वह वस्त्रसहित स्नान के बाद अग्नि को स्पर्श करके और घी पीकर शुद्ध होता है।

एकाहाक्षत्रिये शुद्धिर्वैश्ये स्याच्च ह्यधेन तु।

शूद्रे दिनत्रयं प्रोक्तं प्राणायामशतं पुनः॥४५॥

(शव का अनुगमन करने पर) क्षत्रिय एक दिन, वैश्य दो दिन और शूद्र तीन दिन के बाद शुद्ध होते हैं, और उन सब के लिए सौ बार प्राणायाम करना भी कहा गया है।

अनस्थिसञ्चिते शूद्रे रीति चेद्ब्राह्मणः स्वकैः।

त्रिरात्रं स्यात्था शौचमेकाहं त्वन्यथा स्मृतम्॥४६॥

यदि ब्राह्मण, शूद्र के यहाँ अस्थिसंचय से पूर्व विलाप करता है, तो उसे तीन रात का सूतक होता है, अन्यथा (अस्थिसंचय के बाद) एक दिन का सूतक होता है।

अस्थिसञ्चयनादवांगिकाहः क्षत्रवैश्ययोः।

अन्यथा चैव सज्योतिर्ब्राह्मणे स्नानमेव तु॥४७॥

अस्थिसंचय से पूर्व कोई क्षत्रिय या वैश्य, शूद्र के घर जाकर रुदन करें, तो एक दिन का और अस्थिसंचय के बाद सज्योति अशौच होता है। ब्राह्मण के अस्थिसंचय से पहले यदि वैश्य और शूद्र इस प्रकार रोए तो केवल स्नान कर लेने पर ही शुद्धि हो जाती है।

अनस्थिसञ्चिते विप्रो ब्राह्मणो रीति चेत्तदा।

स्नानेनैव भवेच्छुद्धिः सचैलेनात्र संशयः॥४८॥

ब्राह्मण के अस्थिसंचय से पहले यदि कोई दूसरा ब्राह्मण उसके घर जाकर रोता है तो वस्त्र पहनकर स्नान करने से ही उसकी शुद्धि हो जाती है, इसमें तनिक भी संशय नहीं है।

यस्तैः सहाशनं कुर्याच्छयनादीनि चैव हि।

वाच्यवो वापरो वापि स दशाहेन शुद्ध्यति॥४९॥

जो मनुष्य अशौची व्यक्तियों के साथ बैठकर भोजन और

शयनादि कार्य करता है, वह चाहे सम्बन्धी हो या न हो, उसकी दस दिन के बाद ही शुद्धि होती है।

यस्तेषां सममश्नाति सकृदेवापि कामतः।

तदाशौचे निवृत्तेऽसौ स्नानं कृत्वा विशुद्ध्यति॥५०॥

जो व्यक्ति अपनी इच्छा से मृत व्यक्ति के सम्बन्धियों के साथ एक बार भी भोजन कर लेता है, वह अशौच की निवृत्ति होने के बाद स्नान करके ही शुद्ध होता है।

यावत्तदन्नमश्नाति दुर्भिक्षाभिहतो नरः।

तावन्त्यहान्यशौचं स्यात्प्रायश्चित्तं तत्क्षरेत्॥५१॥

यदि दुर्भिक्ष से पीड़ित कोई मनुष्य जितने दिनों तक किसी अशौची का अन्न खाता है, उसे उतने दिनों का अशौच होगा और उसके बाद उसे प्रायश्चित्त भी करना पड़ेगा।

दाहाद्यशौचं कर्तव्यं द्विजानामग्निहोत्रिणाम्।

सपिण्डानाञ्च मरणो मरणादितरेषु च॥५२॥

अग्निहोत्री ब्राह्मणों की मृत्यु होने पर उनके अग्निसंस्कार होने तक ही सूतक रहता है। सपिण्डों के या अन्यो के जन्म और मृत्यु पर सूतक का पालन करता पड़ता है।

सपिण्डता च पुरुषे सप्तमे विनिवर्तते।

समानोदकभावस्तु जन्मनाम्नोरवेदने॥५३॥

सातवीं पीढ़ि के पुरुष के बाद सपिण्डता समाप्त हो जाती है तथा जब किसी पुरुष के जन्म या नाम की जानकारी न हो, तो समानोदकता (जलतर्पणक्रिया) रुक जाती है।

पिता पितामहश्चैव तथैव प्रपितामहः।

लेपभाजस्त्रयो ज्ञेयाः सापिण्ड्यं साप्तपौरुषम्॥५४॥

पिता, पितामह और प्रपितामह ये तीनों को लेपभोजी (पिण्ड ग्रहण करने वाले) जानना चाहिए और तीनों की सपिण्डता सात पीढ़ि तक होती है।

अप्रतानां तथा स्त्रीणां सापिण्ड्यं साप्तपौरुषम्।

तासानु भर्तृसापिण्ड्यं ग्राह देवः पितामहः॥५५॥

जो स्त्रियां अविवाहिता हों, उनकी सपिण्डता सात पीढ़ियों तक की है और विवाहिता कन्या की सपिण्डता पति के कुल में होती है, ऐसा देव पितामह ने कहा है।

ये चैकजाता बहवो भिन्नयोनय एव च।

भिन्नवर्णास्तु सापिण्ड्यं भवेत्तेषां त्रिपूरुषम्॥५६॥

जो एक ही व्यक्ति से अनेक भिन्न वर्ण की माताओं से उत्पन्न हैं, उन भिन्नवर्ण वाले पुत्रों की सपिण्डता तीन पीढ़ियों तक की होती है।

कारवः शिल्पिनो वैद्या दासीदासास्तथैव च।
दास्यारो नियमाथैव ब्रह्मविद्ब्रह्मचारिणौ।
सत्रिणो व्रतिनस्तावत्सद्यःशौचमुदाहृतम्॥५७॥
राजा चैवाभिषिक्तश्च अन्नसत्रिण एव च।

कारीगर, शिल्पी, वैद्य, दासी, दास, नियमपूर्वक दान करने वाले, ब्रह्मज्ञ, ब्रह्मचारी, यज्ञादि चलाने वाले और व्रतधारियों की, जो राजा हो, जिसका अभिषेक किया गया हो, जो अन्नसत्र चलाते हों, उनकी शुद्धि सद्यः कही गयी है।

यज्ञे विवाहकाले च दैवयागे तथैव च।
सद्यः शौचं समाख्यातं दुर्भिक्षे चाप्युपपन्नवे॥५८॥

अथवा यज्ञ में, विवाहकाल में, और देवपूजादि निमित्त यज्ञ में, दुर्भिक्ष के समय तथा किसी प्रकार के उपद्रव के समय सद्यःशौच कहा गया है।

डिम्बाहवहतानाञ्च सर्पादिपरणोऽपि च।
सद्यः शौचं समाख्यातं स्वज्ञातिपरणे तथा॥५९॥

भ्रूणहत्या होने पर, युद्ध में अथवा सर्पादि के काटने से (विजली से, ब्राह्मण से, राजा से और पक्षी से मृत्यु हो जाने पर) अपने बन्धुजनों की मृत्यु होने पर सद्यः शौच कहा गया है।

अग्निमस्तत्रापत्तने वीराध्वन्यध्वनाशके।
गोब्राह्मणार्थे संन्यस्ते सद्यःशौचं विधीयते॥६०॥

अग्नि या वायु के कारण मृत्यु होने पर, दुर्गम मार्ग में जाते हुए या अनशन करते हुए, गाय और ब्राह्मण के लिए मृत्यु होने पर और संन्यास धारण करने के बाद मृत्यु हो जाने से सद्यःशौच होता है।

नैष्ठिकानां वनस्थानां यतीनां ब्रह्मचारिणाम्।
नाशौचं कीर्त्यते सद्भिः पतिते च तथा मृते॥६१॥

जो जीवनपर्यन्त नैष्ठिक ब्रह्मचारी रहे हों, वानप्रस्थी तथा संन्यासी हों अथवा जो ब्रह्मचर्य अवस्था में हों, उनकी और पतित की मृत्यु हो जाने पर अशौच के नियम को सबनें ने नहीं बताया है।

पतितानां न दाहः स्थानान्नयेष्टिर्नास्थिसञ्चयः।
नाश्रुपातो न पिण्डो वा कार्यं श्राद्धादिकं क्वचित्॥६२॥

पतियों की मृत्यु हो जाने पर दाहसंस्कार, अन्त्येष्टि और अस्थिसंचय आदि कार्य नहीं किए जाते। इसके अतिरिक्त उसकी मृत्यु पर रोना, पिण्डदान और श्राद्धादि भी नहीं करने चाहिए।

व्यापादयेत्स्वात्मानं स्वयं योऽग्निविषादिभिः।
विहितं तस्य नाशौचं नाग्निर्नाप्युदकादिकम्॥६३॥

जो पुरुष स्वयं को अग्नि में जलाकर या विष खाकर अपने को नष्ट करता है, उसके लिए अशौच, अग्निसंस्कार या जलतर्पण आदि कार्यो का विधान नहीं है।

अथ किञ्चित्प्रमादेन प्रियतेऽग्निविषादिभिः।
तम्याशौचं विधातव्यं कार्यञ्चैवोदकादिकम्॥६४॥

यदि प्रमादवश, किसी की मृत्यु अग्नि या विष के द्वारा हो जाती है, तो उसके लिए श्राद्ध करना चाहिए तथा ऐसे मृतकों के लिए अशौच का विधान भी है।

जाते कुमारे तदहः कामं कुर्यात्प्रतिग्रहम्।
हिरण्यधान्यगोवाससिलञ्च गुडसर्पिषा॥६५॥
फलानि पुष्यं शाकञ्च लवणं काष्ठमेव च।
तत्रं दधि घृतं तैलमौषधं क्षीरमेव च।
अशौचिनो गृहाद् ब्राह्मं शुष्कान्नञ्चैव नित्यशः॥६६॥

पुत्र उत्पन्न होने पर (सूतक काल में), उस दिन सोना, वस्त्र, गाय, धान्य, तिल, अन्न, गुड़ और घी, इन सभी वस्तुओं का दान इच्छानुसार ले सकता है। उसी प्रकार सूतकी व्यक्ति के घर से प्रतिदिन फल, फूल, साग, नमक, लकड़ी, जल, दही, घी, तेल, औषधि, दूध और सूखा अन्न लिया जा सकता है।

आहितामिर्षधान्यायं दम्बव्यस्त्रिभिरग्निभिः।
अनाहितामिर्गृह्णेण लौकिकेनेतरो जनः॥६७॥

अग्निहोत्री ब्राह्मण का दाहसंस्कार, शास्त्रों के अनुसार, तीन प्रकार की अग्नि से करना चाहिए और जो अग्निहोत्री नहीं हैं, उनका गृह्यसूत्रोक्त (अग्नि) नियमों से तथा दूसरों को लौकिक विधान से दाहसंस्कार करना चाहिए।

देहाभावात्फलाशैस्तु कृत्वा प्रतिकर्ति पुनः।
दाहः कार्यो यथान्यायं सपिण्डः श्रद्धयान्वितैः॥६८॥

यदि किसी मृत व्यक्ति का देह न मिले, तो पल्लश से उसकी प्रतिमूर्ति बनाकर श्रद्धायुक्त आस्तिक जनों के द्वारा शास्त्रोक्तविधि से पिण्डदान सहित दाहसंस्कार होना चाहिए।

सकृत्सिद्धेदुदकं नापगोत्रेण वाग्यतः।
दशाहं वाग्यवाः श्राद्धं सर्वं चैवाहैवाससः॥६९॥

सभी सम्बन्धिजनों को निरन्तर दस दिनों तक, संयमित वाणी से (मृतक के) नाम और गोत्र का उच्चारण करते हुए गोले वस्त्र में, एक बार तर्पण करना चाहिए।

पिण्डं प्रतिदिनं दद्युः सायं प्रातर्यथाविधि।
 प्रेताय च गृहद्वारि चतुर्थे भोजयेद्विद्वान्॥७०॥
 द्वितीयेऽहनि कर्तव्यं क्षुरकर्म सवाग्यवैः।
 चतुर्थे वाग्यवैः सर्वैरस्त्रां सङ्गयनं भवेत्।
 पूर्वान्त्रयुक्त्वेद्भिप्रान् युग्मान् सुश्रद्धया शुचीन्॥७१॥
 पंचमे नवमे चैव तथैवैकादशेऽहनि।
 युग्मांश्च भोजयेद्भिप्रात्रवश्राद्धनु तद्विद्वजाः॥७२॥

प्रतिदिन प्रातः और सायंकाल घर के द्वार पर प्रेत के लिए पिण्डदान करना चाहिए। चौथे दिन ब्राह्मण को भोजन कराना चाहिए। दूसरे दिन सगे-सम्बन्धियों के साथ क्षौरकर्म और चौथे दिन अस्थिसंचय करना चाहिए। दो पवित्र ब्राह्मणों को पूर्वाभिमुख बैठकर श्रद्धापूर्वक भोजन कराना चाहिए। मृत्यु के पाँचवें, नौवें और ग्यारहवें दिन उसी प्रकार दो ब्राह्मण को भोजन कराना चाहिए। ब्राह्मण लोग इसी को नवश्राद्ध कहते हैं।

एकादशेऽहनि कुर्वीत प्रेतमुद्दिश्य भावतः।
 द्वादशे वाह्नि कर्तव्यं नवमेऽप्यथवाहनि।
 एकं पवित्रमेकोऽर्घ्यः पिण्डपात्रं तथैव च॥७३॥

प्रेत को उद्देश्य करके ग्यारहवें, बारहवें या नवें दिन श्राद्ध करना चाहिए। इस श्राद्ध में एक पवित्री, एक अर्घ्य और एक पिण्डपात्र होना चाहिए।

एवं मृताह्नि कर्तव्यं प्रतिमासनु वत्सरम्।
 सपिण्डीकरणं प्रोक्तं पूर्णं संवत्सरे पुनः॥७४॥

इस प्रकार प्रतिमास और प्रतिवर्ष, मृत्यु के दिन श्राद्ध करना चाहिए तथा इस प्रकार एक वर्ष पूर्ण हो जाने पर इसे सपिण्डीकरण कहा जाता है।

कुर्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः।
 प्रेतार्थे पितृपात्रेषु पात्रमासेचयेत्ततः॥७५॥

ब्राह्मणों को प्रेतादि के (मृतक, पितामह, प्रपितामह और वृद्धपितामह) चार पात्रों को तैयार करना चाहिए। इसके बाद पितरों के पात्रों में प्रेतार्थ अन्न रखकर उस पात्र को जल से सिंचित करें।

ये समाना इति द्वाभ्यां पिण्डानप्येवमेव हि।
 सपिण्डीकरणश्राद्धं देवपूर्वं विधीयते॥७६॥

'ये समानाः' इन दो मन्त्रों का उच्चारण कर पात्र में पिण्ड अर्पित किये जाते हैं। इस सपिण्डीकरण श्राद्ध से पूर्व देवश्राद्ध करना चाहिए।

पितृनावाहयेत्तत्र पुनः प्रेतं विनिर्दिशेत्।
 ये सपिण्डीकृताः प्रेता न तेषां स्युः प्रतिक्रियाः।
 यस्तु कुर्यात्पृथक् पिण्डं पितृहा सोऽभिजायते॥७७॥

तत्पश्चात् पितरों का आह्वान करना चाहिए। इसके बाद प्रेत का विशेष निर्देश करें। परन्तु जिन प्रेतों का सपिण्डीकरण श्राद्ध हो चुका हो, उनके निमित्त कोई भी अलग कार्य नहीं करना चाहिए और यदि कोई उनके लिए पृथक् पिण्डदान करता है, तो वह अपने पितरों की हत्या करने वाला होता है।

मृते पितरि वै पुत्रः पिण्डानन्दं समावसेत्।
 दद्यात्पात्रं सोदकुम्भं प्रत्यहं प्रेतधर्मतः॥७८॥

पिता की मृत्यु हो जाने पर पुत्र को एक वर्ष तक पिण्डदान करना चाहिए और पूरे वर्ष प्रेतधर्म का अनुसरण करते हुए प्रतिदिन जल के घड़े के साथ अन्न देना चाहिए।

पार्वणेन विधानेन सांवत्सरिकमिष्यते।
 प्रतिसंवत्सरं कुर्याद्विधिरेष सनातनः॥७९॥

सांवत्सरिक श्राद्ध भी पार्वणश्राद्ध की विधि के अनुसार होता है और वह प्रतिवर्ष करना चाहिए, यही सनातन विधि है।

मातापित्रोः मृतैः कार्यमिण्डदानादिकं च यत्।
 पत्नी कुर्यात्पुताभावे पत्न्यभावे तु सोदरः॥८०॥

मृत माता-पिता के पिण्डदानादि सारे कार्य पुत्र द्वारा होने चाहिए। यदि पुत्र न हों तो (पति के निमित्त) पत्नी को करना चाहिए और पत्नी के अभाव में सगे भाई को ये कार्य करने चाहिए।

अनेनैव विधानेन जीवः श्राद्धं समाचरेत्।
 कृत्वा दानादिकं सर्वं श्रद्धायुक्तः समाहितः॥८१॥

उपयुक्त विधि के अनुसार जीवित मनुष्य भी एकाग्रचित्त होकर, श्रद्धापूर्वक दानादि करके श्राद्ध कर सकता है।

एष वः कथितः सम्यग्गृहस्थानां क्रियाविधिः।
 स्त्रीणां भर्तृषु श्लश्रूषा धर्मो नान्य इहोच्यते॥८२॥

इस प्रकार गृहस्थों की क्रियाविधि मैंने सम्यक् रूप से आप लोगों को कह दी है। परन्तु स्त्रियों के लिए तो पतिसेवा के अतिरिक्त दूसरा कोई धर्म नहीं कहा गया है।

स्वधर्मतत्परा नित्यमीधरार्पितमानसाः।
 प्राप्नुवन्ति परं स्थानं यदुक्तं वेदवादिभिः॥८३॥

इस प्रकार जो अपने धर्म में तत्पर होकर सदैव ईश्वरार्पित मन वाले होते हैं, वे वेदज्ञ-विद्वानों द्वारा बताया गए श्रेष्ठ स्थान को प्राप्त करते हैं।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु श्राद्धकल्पे
त्रयोविंशोऽध्यायः ॥ २३ ॥

चतुर्विंशोऽध्यायः

(द्विजों के अग्निहोत्रादि कर्म)

व्यास उवाच

अग्निहोत्रं जुहुयात्सायम्प्रातर्थाविधि।

दर्शं चैव हि तस्यान्ते नवसस्ये त्वैव च ॥ १ ॥

इष्ट्वा चैव यथान्यायमृत्यन्ते च द्विजोऽध्वरः।

पशुना त्वयनस्यान्ते समाने सोऽग्निकर्मणः ॥ २ ॥

व्यास बोले— प्रत्येक ब्राह्मण को सायंकाल और प्रातः काल विधिपूर्वक अग्निहोत्र करना चाहिए। कृष्णपक्ष के अन्त में (अमावस्या में) दर्शयाग और शुक्लपक्ष के अन्त में (पूर्णिमा में) पौर्णमास याग करना चाहिए। नूतन धान के पकने पर 'नवशस्या याग के साथ ब्राह्मण को प्रत्येक ऋतु के अन्त में अग्निहोत्र करना चाहिए। उत्तरायण या दक्षिणायन में होने वाले तथा संवत्सर के अन्त में सोमयज्ञों के साथ अग्निहोत्र करना चाहिए।

नानिष्ट्वा नवस्येष्ट्वा पशुना वाग्निमान्द्विजः।

न चान्नमद्यन्मांसं वा दीर्घमायुर्जिजीविषुः ॥ ३ ॥

दीर्घायु प्राप्त करने की इच्छा वाले अग्निहोत्री ब्राह्मण को नवशस्येष्टि और पशु याग किए बिना अन्न या मांस भक्षण नहीं करना चाहिए।

नवेनात्रेन चानिष्ट्वा पशुहृद्येन चाग्नयः।

प्राणानेवानुमिच्छन्ति नवात्रामिपयर्द्धिनः ॥ ४ ॥

जो अग्निहोत्री ब्राह्मण नूतन धान्य द्वारा नवशस्येष्टि तथा पशुयाग न करके अन्न या मांस भक्षण करते हैं तो उस अग्निहोत्री की अग्नियाँ उस के प्राणों को ही खाने की इच्छा करती हैं।

सावित्रान्शान्तिहोमंश्च कुर्यात्पर्वसु नित्यशः।

पितृंश्चैवाष्टकाः सर्वे नित्यमन्वाष्टकासु च ॥ ५ ॥

वह अग्निहोत्री प्रत्येक पर्व पर सावित्र और शान्ति निमित्त होम करना चाहिए और सभी को 'अष्टका' श्राद्ध में, पितरों को सदा तृप्त करना चाहिए।

एष धर्मः परो नित्यमपधर्मोऽन्य उच्यते।

त्रयाणाभिह वर्णानां गृहस्थाश्रमवासिनाम् ॥ ६ ॥

यही उपर्युक्त धर्म सदा श्रेष्ठ है, इसके अतिरिक्त अन्य 'अपधर्म' कहा जाता है। यह ब्राह्मणादि तीनों वर्गों के गृहस्थों के लिए कहा है।

नास्तिक्यादयवाल्स्याद्योऽग्नीप्राथातुमिच्छति।

यजेत वा न यज्ञेन स याति नरकान् बहून् ॥ ७ ॥

जो नास्तिकता अथवा आलस्य के कारण अग्निहोत्र करने की इच्छा नहीं करता या यज्ञ द्वारा उनके देवों का पूजन नहीं करता उसे अनेकों नरक भोगने पड़ते हैं।

(तामिस्रमथ्यतामिस्रं महारौरवरौरवौ।

कुम्भीपाकं वैतरणीमसिपत्रवनं तथा।

अन्येश्च नरकान् घोरान् सम्प्राप्नोति सुदुर्मतिः।

अन्यजानां कुले विप्राः शूद्रयोनिं च जायते।)

तस्मात् सर्वप्रयत्नेन ब्राह्मणो हि विशेषतः।

आध्यायानि विशुद्धात्मा यजेत परमेश्वरम् ॥ ८ ॥

हे विप्रो! वह दुष्टबुद्धि व्यक्ति तामिस्र, अन्धतामिस्र, महारौरव, कुम्भीपाक, वैतरणी, असिपत्रवन तथा अन्य घोर नरकों को प्राप्त करता है और बाद में चाण्डालों के कुल में एवं शूद्रयोनि में उत्पन्न होता है। इसीलिए ब्राह्मण को सब प्रकार से यज्ञपूर्वक विशुद्धात्मा होकर अग्न्याधान करके, परमेश्वर की पूजा करनी चाहिए।

अग्निहोत्रात्परो धर्मो द्विजानां नेह विद्यते।

तस्मादाराधयेन्नित्यमग्निहोत्रेण शम्भतम् ॥ ९ ॥

इस लोक में ब्राह्मणों के लिए अग्निहोत्र से बढ़कर दूसरा कोई श्रेष्ठ धर्म नहीं है, अतः उन्हें निरन्तर अग्निहोत्र के द्वारा ईश्वर की आराधना करनी चाहिए।

यस्त्वाध्यावाग्निमांश्च स्यान्न यष्टुं देवमिच्छति।

स संभूढो न सम्भाव्यः किं पुनर्नास्तिको जनः ॥ १० ॥

जो पुरुष अग्निहोत्री होकर भी आलस्यवश देव का यजन नहीं करना चाहता, वह अतिशय मूढ़ व्यक्ति वार्तालाप के योग्य नहीं होता। फिर जो नास्तिक हो उसके विषय में तो कहना ही क्या? अर्थात् वह तो सदा ही सम्भावण के योग्य नहीं रहता।

यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये।

अधिकं वा भवेद्यस्य स सोमं पातुमर्हति ॥ ११ ॥

जिस व्यक्ति के पास तीन साल तक अपने आश्रितों का पेट भरने की सामग्री हो अथवा इससे अधिक हो, वही सोमपान के लिए योग्य होता है। अर्थात् उस उस धान्य से सोमयाग करना चाहिए।

एष वै सर्वयज्ञानां सोमः प्रथम इष्यते।
सोमेनारण्यवेदेवं सोमलोकमहेश्वरम्॥ १२॥

सभी यज्ञों में वह सोमयाग प्रथम—प्रधान अर्थात् अत्यन्त श्रेष्ठ जाना जाता है। इस सोमयज्ञ द्वारा सोमलोक (चन्द्रलोक) में स्थित महेश्वर देव की आराधना करनी चाहिए।

न सोमयागादधिको महेश्वरारण्यनाक्तः।
न सोमो विद्यते तस्मात्सोमेनाभ्यर्चयेत्परम्॥ १३॥

महेश्वर शिव की आराधना के लिए सोमयज्ञ में अधिक श्रेष्ठ या उसके समान कोई दूसरा यज्ञ नहीं होता, इसलिए इस सोमयाग द्वारा उस परमेश्वर की आराधना करनी चाहिए।

पितामहेन विप्राणामादाय विहितः पशुः।
धर्मो विमुक्तये साक्षाच्छ्रौतः स्मार्तौ भवेत्युनः॥ १४॥

आदिकाल में पितामह (ब्रह्मा) ने, ब्राह्मणों की साक्षात् मुक्ति के लिए जिस श्रेष्ठ धर्म का वर्णन किया था, वह पुनः श्रौत और स्मार्त भेद से दो प्रकार का हुआ है।

श्रौतस्त्रेताग्निसम्बन्धात् स्मार्तः पूर्वं मयोदितः।
श्रेयस्करतमः श्रौतस्तस्मात्श्रौतं समाचरेत्॥ १५॥

(उसमें प्रथम) श्रौतधर्म त्रेताग्नि से (दक्षिणाग्नि गार्हपत्य तथा आहवनीय) सम्बन्धित रहा है और दूसरे स्मार्त धर्म का वर्णन मैंने पहले ही कर दिया है। (उन दोनों में) श्रौत धर्म अधिक कल्याणकारी है, अतः उसका पालन अवश्य करना चाहिए।

उभावपि द्वितौ धर्मौ वेदवेदविनिःसृतौ।
शिष्टाचारस्तृतीयः स्याच्छ्रुतिस्मृत्योरभावतः॥ १६॥

ये दोनों ही धर्म वेद से ही उत्पन्न हुए हैं, (अतः) हितकारी हैं। श्रुति और स्मृति के अभाव में शिष्टयज्ञों के द्वारा किया गया आचरण (शिष्टाचार) तृतीय है।

धर्मैणाधिगतो यस्तु वेदः सपरिवृंहणः।
ते शिष्टा ब्राह्मणाः प्रोक्ताः नित्यमात्मगुणान्विताः॥ १७॥

जिनके द्वारा धर्मानुसार, विस्तृत वेदों को अत्मसात किया गया हो, ऐसे आत्मगुणों से युक्त ब्राह्मणों को शिष्ट कहा गया है।

तेषामभिमतो यः स्याद्येतसा नित्यमेव हि।
स धर्मः कथितः सद्भिर्नान्येषामिति धारणा॥ १८॥

ऐसे शिष्ट ब्राह्मणों द्वारा अभिमत नित्य चित्त से भी स्वीकार किया गया है, सज्जनों में वही शिष्टाचार धर्म कहा है दूसरों के द्वारा किया गया आचरण धर्म नहीं है, यही शास्त्र नियम है।

पुराणं धर्मशास्त्राणि वेदानामुपबृंहणम्।
एकस्माद्ब्रह्मविज्ञानं धर्मज्ञानं तदैकतः॥ १९॥

पुराण और धर्मशास्त्र वेदों का विस्तार करने वाले हैं। इनमें से एक (पुराण) से ब्रह्म या परमेश्वर का ज्ञान होता है, तथा और दूसरे से धर्म ज्ञान होता है।

धर्म जिज्ञासमानानां तत्रमाणातरं स्मृतम्।
धर्मशास्त्रं पुराणानि ब्रह्मज्ञानेतराश्रयम्॥ २०॥

इसलिए धर्म के जिज्ञासा करने वालों के लिए उत्कृष्ट प्रमाणरूप है और ब्रह्मज्ञानपरायणों के लिए पुराण श्रेष्ठ प्रमाण हैं।

नान्यतो जायते धर्मो ब्राह्मी विद्या च वैदिकी।
तस्माद्धर्मं पुराणं च श्रद्धातव्यं मनोषिभिः॥ २१॥

इन दोनों से भिन्न किसी अन्य मार्ग से, धर्म और वैदिक ब्रह्मविद्या की ज्ञान प्राप्ति नहीं हो सकती, इसीलिए विद्वानों को धर्मशास्त्र और पुराण के प्रति श्रद्धालु होना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतायु

द्विजानामग्निहोत्रादिकृत्यनिरूपणं नाम चतुर्विंशोऽध्यायः॥ २४॥

पञ्चविंशोऽध्यायः (द्विजातियों की वृत्ति)

व्यास उवाच

एष वोऽभिहितः कृत्स्नो गृहस्थाश्रमवासिनः।
द्विजातेः परमो धर्मो वर्तनानि निबोधत॥ १॥

व्यास बोले— इस प्रकार मैंने गृहस्थाश्रम में रहने वाले द्विजातियों के परम धर्म का पूर्णतः वर्णन कर दिया है, अब उनके आचरण के विषय में ध्यानपूर्वक सुनो।

1. मनीषी तथा बुद्धिमान् पुरुषों को धर्मशास्त्र और पुराणों में श्रद्धा रखनी चाहिए

द्विविधस्तु गृही ज्ञेयः साधकश्चाप्यसाधकः।

अध्यापनं याजनं च पूर्वस्याहुः प्रतिग्रहम्।

कुसोदकृषिवाणिज्यं प्रकुर्वन्तः स्वयं कृतम्॥ २॥

गृहस्थ साधक और असाधक दो प्रकार के होते हैं। इनमें से प्रथम साधक गृहस्थ के कर्म अध्यापन, यज्ञ और दान लेना कहा गया है। ये व्याजकर्म, कृषि और व्यापार भी कर सकते हैं अथवा दूसरों द्वारा करा सकते हैं।

ऋषेरभावे वाणिज्यं तदभावे कुसोदकम्।

आपत्कल्पस्त्वयं ज्ञेयः पूर्वोक्तो मुख्य इष्यते॥ ३॥

कृषि के अभाव में व्यापार और व्यापार के अभाव में व्याज लेने का कार्य किया जाना चाहिए। यह (व्याजकर्म) आपत्काल में ही मान्य हैं पूर्वोक्त (अध्यापन, याजन और दान) साधनों को ही प्रमुख्य जानना चाहिए।

स्वयं वा कर्षणाकुर्याद्वाणिज्यं वा कुसोदकम्।

कष्टा पापीयसी वृत्तिः कुसीदं तद्विवर्जयेत्॥ ४॥

अथवा स्वयं कृषि, व्यापार या सूदखोरी का काम स्वयं करना चाहिए। व्याजकर्म की जीविका अतिशय पापजनक होती है, इसीलिए सदा ही अवश्य त्याग करना चाहिए।

क्षत्रवृत्तिं परां प्राहुर्न स्वयं कर्षणं द्विजैः।

तस्मात्क्षत्रेण वर्तेत वर्ततेऽनापदि द्विजः॥ ५॥

विद्वानों ने ब्राह्मणों के लिए स्वयं कृषि कर्म करने की अपेक्षा, क्षत्रिय वृत्ति अपनाने को श्रेष्ठ माना है। इसलिए आपत्काल में, ब्राह्मण यदि क्षत्रिय वृत्ति को अपनाता है तो वह पतित नहीं होता।

तेन चावाप्यजीवस्तु वैश्यवृत्तिः कृषिं व्रजेत्।

न कर्ष्यन् कुर्वीत ब्राह्मणः कर्म कर्षणम्॥ ६॥

यदि ब्राह्मण क्षत्रिय वृत्ति नहीं ग्रहण कर पाता तो वैश्य ग्रहण कर लेना चाहिए, परन्तु स्वयं कृषि कार्य नहीं करना चाहिए।

सद्यत्लाभः पितृदेवान् ब्राह्मणांश्चापि पूजयेत्।

ते तृप्तास्तस्य तं दोषं शमयन्ति न संशयः॥ ७॥

लाभ होने से पितरों, देवताओं और ब्राह्मणों की पूजा करना चाहिए। इसमें कोई संशय नहीं कि ये लोग तृप्त होकर (कृषि कर्म के कारण उत्पन्न) सारे दोष नष्ट कर देते हैं।

देवेभ्यश्च पितृभ्यश्च दद्याद्भागनु विशकम्।

त्रिशदागं ब्राह्मणानां कृषिं कुर्वन्न दुष्यति॥ ८॥

उपार्जित वस्तु के बीसवें भाग से देवताओं और पितरों को एक भाग तथा बीसवें भाग से ब्राह्मणों को एक भाग देने से, कृषि कर्म में दोष नहीं लगता।

वाणिज्ये द्विगुणं दद्यात् कुसीदी त्रिगुणं पुनः।

कृषिपालान्न दोषेण युज्यते नात्र संशयः॥ ९॥

कृषि की तुलना में, व्यापार से हुए लाभ में दुगुना और सूदखोरी में तिगुना देना चाहिए। इसमें सन्देह नहीं कि इस प्रकार भाग देने से इन कार्यों में दोष नहीं लगता।

शिलोच्छं वाप्याददीत गृहस्थः साधकः पुनः।

विद्याशिल्पादयस्त्वन्वे बहवो वृत्तिहेतवः॥ १०॥

साधक गृहस्थ शिलोच्छ वृत्ति भी ग्रहण कर सकता है। उसके लिए विद्या शिल्पादि अन्य और भी बहुत से जीविकोपार्जन के साधन हैं।

असाधकस्तु यः प्रोक्तो गृहस्थान्नप्रसंस्थितः।

शिलोच्छे तस्य कश्चित् द्वे वृत्ती परमर्षिभिः॥ ११॥

असाधक गृहस्थों के लिए, ऋषियों ने, शिल और उच्छ जीविकायें बताई हैं।

अमृतेनाथवा जीवेन्मृतेनाप्यथवा यदि।

अयाचितं स्यादमृतं मृतं भैक्षन्तु याचितम्॥ १२॥

अथवा अमृत के द्वारा या आपत्काल में मृत के द्वारा जीविका निर्वाह कर सकते हैं। बिना माँगी हुई वस्तु अमृत और भिक्षा में प्राप्त वस्तु मृत होती है।

कुशूलधान्यको वा स्यात्कुम्भीधान्यक एव वा।

त्र्यह्निको वापि च भवेदधस्तनिक एव वा॥ १३॥

कुशूलधान्यक (संचित अन्न से तीन साल तक या उससे अधिक जीविका निर्वाह करने वाला) कुम्भीधान्यक (संचित अन्न से एक साल तक जीविका निर्वाह करने वाला) अथवा त्र्यह्निक (संचित अन्न से तीन दिन तक सपरिवार पेट भरने वाला) अथवा अधस्तनिक (आने वाले कल को पेट भरने के लिए जिसके पास अंशमात्र भी अन्न संचित न हो) होना चाहिए।

चतुर्णामपि वै तेषां द्विजानां गृहमेधिनाम्।

श्रेयान्तरः परो ज्ञेयो धर्मतो लोकजित्तमः॥ १४॥

कुशूलधान्यादि तीन प्रकार, संचयी और असंचयी एक प्रकार, ऐसे चार प्रकार के गृहस्थ ब्राह्मणों में, उत्तरोत्तर को श्रेष्ठ जानो। क्योंकि धर्मानुसार ये परलोक में श्रेष्ठ लोकजयी होते हैं।

षट्कर्मको भवेतेषां त्रिभिरन्यः प्रवर्तते।

द्वाभ्यामेकस्तुर्बस्तु ब्राह्मणत्रेण जीवति॥ १५॥

(बड़े परिवार वाले) गृहस्थ ब्राह्मण, छः जीविकाओं ऋत, अयाचित, भिक्षा, कृषि, व्यापार और सूदखोरी) के द्वारा, दूसरे (उससे छोटे परिवार वाले) ब्राह्मण तीन जीविकाओं (याजन, अध्यापन और दान) के द्वारा, तीसरे (उनसे भी छोटे परिवार वाले ब्राह्मण) प्रकार के ब्राह्मण दो कर्मों (अध्यापन और याजन) से तथा चौथे प्रकार के ब्राह्मण केवल एक (अध्यापन) जीविका के द्वारा अपने परिवार का पालन पोषण करेंगे।

वर्तयन्तु शिल्पोऽप्याभ्यामिहोत्रपरायणः।

इष्टिः पार्वायणान्ता याः केवला न निर्वपित्सदा॥ १६॥

शिल और उज्ज वृत्ति के द्वारा जीविकोपार्जन करने वाले ब्राह्मण, यदि घर से सम्पन्न होने वाले पुष्पकर्मों को करने में अक्षम हों, तो उसे केवल अग्निहोत्र पराजय होना चाहिए और पर्व तथा अयन के अन्त से सम्पन्न होने वाले यज्ञों को करना चाहिए।

न लोकवृत्तं वर्तेत वार्ताने वृत्तिहेतवे।

अजिह्मामशठां मुदां जीवेद्ब्राह्मणजीविकाम्॥ १७॥

जीविकोपार्जन के लिए लोकवृत्ति का अनुसरण नहीं करना चाहिए। जीविका का जो साधन अहंकार और छल से शून्य हो, सर हों, जिसमें लेशमात्र भी कुटिलता न हो और जो अत्यन्त शुद्ध हो गृहस्थ ब्राह्मण को वही जीविका अपनानी चाहिए।

याचित्वा चार्थसद्भ्योऽन्नं पितृदेवांस्तु तोषयेत्।

याचयेद्वा शुचीन्दानान् तेन तृष्येत् स्वयं ततः॥ १८॥

शिष्टजनों से अन्न माँगकर, पितरों को तृप्त करना चाहिए या पवित्र संन्यासियों को दान देना चाहिए, परन्तु उससे स्वयं अपना पेट नहीं भरना चाहिए।

यस्तु द्रव्यार्जनं कृत्वा गृहस्थस्तोषयेत् त्रु।

देवान्पितृस्तु विधिना शृणां योनिं ब्रह्मव्यथः॥ १९॥

जो व्यक्ति द्रव्य कमाकर परिवारजनों, देवताओं और पितरों को विधिपूर्वक सन्तुष्ट नहीं करता, वह कुकुरयोनि प्राप्त करता है।

धर्मद्वार्षश्च कामश्च श्रेयो मोक्षश्चतुष्टयम्।

धर्माद्विरुद्धः कामः स्वाद्ब्राह्मणानान्तु नेतरः॥ २०॥

धर्म, अर्थ, काम और मोक्ष में चारों श्रेयस्कर हैं। धर्म के अविरोधी काम का आश्रय लिया जा सकता है परन्तु धर्म विरोधी काम कभी भी पालनयोग्य नहीं होता।

योऽर्थो धर्माय नात्मार्यं सोऽर्थो नार्थस्तथेतरः।

तस्मादर्थं सप्तासाद्य दद्याद् जुहुयादिहृजः॥ २१॥

केवल धर्म के लिए संचित अर्थ ही अर्थ है और जो अर्थ अपने लिए संग्रह किया जाता है, वह अर्थ नहीं होता। अतः ब्राह्मण को अर्थ संचित कर सुपात्र को दान देना चाहिए या यज्ञ करना चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु द्विजालीनां वृत्तिनिरूपणं नाम षड्विंशोऽध्यायः॥ २५॥

षड्विंशोऽध्यायः

(दानधर्म कथन)

व्यास उवाच

अथातः सम्प्रवक्ष्यामि दानधर्ममनुत्तमम्।

ब्रह्मणाभिहितं पूर्वमृषीणां ब्रह्मवादिनाम्॥ १॥

व्यास बोले— पहले स्वयं ब्रह्मा ने ब्रह्मावादी ऋषियों के जिस अतिश्रेष्ठ दानधर्म को बताया था, अब मैं उसीको कहूँगा।

अर्धानामुचिते पात्रे श्रद्धया प्रतिपादनम्।

दानमित्यभिनिर्दिष्टं भुक्तिमुक्तिफलप्रदम्॥ २॥

सुपात्र में श्रद्धापूर्वक धन का प्रतिपादन ही 'दान' नाम से अभिहित है। यह भोग और मोक्ष— दोनों प्रकार का फल देने वाला है।

यद्ददाति विशिष्टेभ्यः शिष्टेभ्यः श्रद्धया युतः।

तद्विचित्रमहं मन्ये ज्ञेषं कस्यापि रक्षति॥ ३॥

जो कोई अपने धन का विशिष्ट सभ्यजनों को श्रद्धापूर्वक दान करता है, वही सच्चा धन मैं मानता हूँ। शेष धन को तो दूसरे किसी के लिए रक्षा करता है।

नित्यं नैमित्तिकं काम्यं त्रिविधं दानमुच्यते।

चतुर्थं विमलं प्रोक्तं सर्वदानोत्तमतमम्॥ ४॥

नित्य, नैमित्तिक और काम्य भेद से दान तीन प्रकार का कहा गया है। चौथे प्रकार का दान, निर्मल दान कहा जाता है, जो समस्त दानों की तुलना में श्रेष्ठ होता है।

अहन्यहनि यत्किञ्चिद्दीयतेऽनुपकारिणे।

अनुद्दिश्य फलं तस्माद्ब्राह्मणाय तु नित्यकम्॥५॥

फल की इच्छा न रखकर, प्रतिदिन किसी अनुपकारी (उपकार करने में असमर्थ) साधारण ब्राह्मण को दिया जाने वाला दान 'नित्य' दान कहलाता है।

यत्तु पापोपज्ञान्तर्यं दीयते विदुषां करे।

नैमित्तिकन्दुद्दिष्टं दानं सन्निरनुष्ठितम्॥६॥

अपने पाप का शमन करने के लिए जो दान पण्डितों के हाथों में दिया जाता है, वह नैमित्तिक दान कहा गया है और यह सज्जनों द्वारा अनुष्ठित भी है।

अपत्यविजयवैश्वर्यस्वर्गाद्यं यत्प्रदीयते।

दानं तत्काम्यमाख्यातमृषिभिर्धर्मचिन्तकैः॥७॥

सन्तान, विजय, ऐश्वर्य या स्वर्गादि की कामना से जो दान दिया जाता है, वह धर्मचिन्तक ऋषियों द्वारा 'काम्य' दान कहा गया है।

यदीश्वरप्रीणनार्थं ब्रह्मवित्सु प्रदीयते।

चेतसा धर्मयुक्तेन दानं तद्विमलं शिवम्॥८॥

ईश्वर को प्रसन्न करने के लिए, धर्मपरायण होकर वेदज्ञ ब्राह्मणों को जो दान दिया जाता है, वह मंगलकारी दान, विमल (निर्मल) दान के नाम से जाना जाता है।

दानार्थं निषेकेत पात्रमासाद्य शक्तितः।

उत्पत्स्यते हि तत्पात्रां यत्तारयति सर्वतः॥९॥

सुपात्र मिलने पर ही सामर्थ्यानुसार दानरूप धर्म की सेवा करनी चाहिए, क्योंकि ऐसा पात्र कदाचित् ही उपस्थित होता है, जो दाता को सभी प्रकार के पापों से मुक्ति दिलाने में समर्थ होता है।

कुटुम्बभक्तवसनाहेयं यदतिरिच्यते।

अन्यथा दीयते यद्धि न तद्दानं फलप्रदम्॥१०॥

कुटुम्ब का पेट भरने के बाद, जो बचे, उसका दान करना चाहिए। अन्यथा जो दान दिया जाता है, वह फलदायक नहीं होता।

श्रोत्रियाय कुलीनाय विनीताय तपस्विने।

व्रतस्थाय दरिद्राय यद्देयं भक्तिपूर्वकम्॥११॥

वेदज्ञ ब्राह्मण, कुलीन, विनीत, तपस्वी, ब्रह्मचारी और दरिद्रों को भक्तिभाव से दान देना चाहिए।

यस्तु दद्यान्महीम्भक्त्या ब्राह्मणायाद्विज्ञानये।

स याति परमं स्थानं यत्र गत्वा न श्लोचति॥१२॥

जो व्यक्ति भक्तिभाव से अग्निहोत्री ब्राह्मण को भूमि दान करता है, वह उस परम स्थान पर पहुँचता है, जहाँ जाकर व्यक्ति किसी प्रकार का दुःख नहीं भोगता।

इशुभिः सन्ततां भूमिं यखगोष्पुमशालिनीम्।

ददाति वेदविदुषे यः स भूयो न जायते॥१३॥

जो व्यक्ति गन्ने से आच्छादित, जौ और गेहूँ की फसलों से सुशोभित भूमि को वेदज्ञ ब्राह्मण के लिए दान करता है, वह सारे पापों से मुक्त हो जाता है।

गोचर्ममात्रामपि वा यो भूमिं सम्प्रयच्छति।

ब्राह्मणाय दरिद्राय सर्वपापैः प्रमुच्यते॥१४॥

भूमिदानात्परं दानं विद्यते नेह किञ्चन।

अन्नदानेन तुल्यं विद्यादानं ततोऽधिकम्॥१५॥

जो व्यक्ति गोचर्म जितनी भी भूमि, निर्धन ब्राह्मण को दान करता है, वह सारे पापों से मुक्त हो जाता है। क्योंकि इस भूमिदान से बढ़कर कोई श्रेष्ठ दान नहीं है। परन्तु अन्न दान भी भूमि दान के समान होता है, तथापि विद्यादान उससे भी अधिक फलदायक होता है।

यो ब्राह्मणाय शुचये धर्मशीलाय शीलिनो।

ददाति विद्यां विधिनां ब्रह्मलोके महीयते॥१६॥

जो व्यक्ति शान्त, पवित्र और धर्मशील ब्राह्मण को विधि पूर्वक विद्यादान करता है, वह ब्रह्मलोक में पूजित होता है।

दद्यादहरहस्वन्नं श्रद्धया ब्रह्मचारिणे।

सर्वपापविनिर्मुक्तो ब्राह्मणं स्थानमानुयात्॥१७॥

जो व्यक्ति नित्य प्रतिदिन श्रद्धापूर्वक ब्रह्मचारी ब्राह्मण को अन्न दान करता है, वह सभी पापों से मुक्त होकर, ब्रह्मलोक में जाता है।

गृहस्थायात्रदानेन फलं नाप्नोति मानवः।

आगमे चास्य दातव्यं दत्त्वाप्नोति परां गतिम्॥१८॥

गृहस्थ को भी (कच्चा) अन्न दान करने से मनुष्य को फल मिलता है। परन्तु उसके आने पर ही गृहस्थ को दान करना चाहिए। ऐसा दान देकर दाता श्रेष्ठ गति प्राप्त करता है।

वैशाखां पौर्णमास्यान् ब्राह्मणास्तत्र पञ्च वा।

उपोष्य विधिना ज्ञान्ताञ्जुचोऽव्यतथानसाः॥१९॥

पूजयित्वा तिलैः कृष्णैर्मधुना च विशेषतः।

गन्धादिभिः सपयस्व्यं वाचयेद्वा स्वयं वदेत्॥२०॥

प्रीयतां धर्मराजेति बहो मनसि वर्तते।

यावज्जीवं कृतम्यापं तक्षणादेव नश्यति॥ २१॥

वैशाख मास की पूर्णिमा के दिन उपवास रखकर शान्त, पवित्र और एकाग्रचित्त से सात या पाँच ब्राह्मणों को काले तिल और मधु से भली-भाँति पूजकर, गन्धादि द्रव्यों से आरती उतारकर, "हे धर्मराज! आप प्रसन्न हों," यह वाक्य स्वयं कहें और जो कुछ भी मन में कामना हो, वह भी कहे या उन ब्राह्मणों से बोलने को कहें। ऐसा करने से जीवन भर किये हुए सभी पाप क्षण में नष्ट हो जाते हैं।

कृष्णाजिने तिलान् दत्त्वा हिरण्यं मधुसर्पिणी।

ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम्॥ २२॥

जो व्यक्ति काले मृगचर्म में सोना, मधु और घी रखकर ब्राह्मण को दान देता है, वह सारे पापों से मुक्त हो जाता है।

कृताग्रमुदकुम्भञ्च वैशाख्याञ्च विशेषतः।

निर्हिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात्॥ २३॥

विशेषतः वैशाख मास में, धर्मराज को पका हुआ अन्न और जल से भरा हुआ घड़ा, ब्राह्मणों को दान देने से भय से मुक्ति मिलती है।

सुवर्णतिलपुक्तैस्तु ब्राह्मणान् सप्त पञ्च वा।

तर्पयेदुदपात्राणि ब्रह्महत्यां व्यपोहति॥ २४॥

सात या पाँच सुपात्र ब्राह्मणों को सोना और तिल के साथ जल भरे पात्र का दान करने से ब्रह्महत्या के पाप से छुटकारा मिल जाता है।

(माघमासे तु विप्रस्तु द्वादश्यां समुपोषितः।)

शुक्लाम्बरधरः कृष्णैस्तिलैर्हुत्वा हुताशनम्।

प्रदद्याद्ब्राह्मणेभ्यस्तु विप्रेभ्यः सुसमाहितः।

जन्मप्रभृति यत्पापं सर्वं तरति वै द्विजः॥ २५॥

अमावास्यापनुप्राप्य ब्राह्मणाय तपस्विने।

यत्किञ्चिदेवदेशं दद्याद्दोहिश्यं शङ्करम्॥ २६॥

प्रीयतामीश्वरः सोमो महादेवः सनातनः।

सप्तजन्मकृतं पापं तक्षणादेव नश्यति॥ २७॥

माघ की कृष्ण द्वादशी में उपवास कर, सफेद वस्त्र धारण करके आग में काले तिल से हवन करते हुए एकाग्रचित्त से ब्राह्मणों को तिल दान करने से, जीवन भर के सारे पापों से मुक्ति मिल जाती है। अमावस्या के दिन, 'उमा सहित ईश्वर सनातन महादेव प्रसन्न हों' यह कहकर देवदेवश भगवान् शंकर के नाम से तपस्वी ब्राह्मण को जो कुछ भी दान दिया जाता है, उसके द्वारा सात जन्मों में किए गए पाप उसी क्षण नष्ट हो जाते हैं।

यस्तु कृष्णचतुर्दश्यां स्नात्वा देवं पिनाकिनम्।

आराध्यवेदिद्वजमुखे न तस्यास्ति पुनर्भवः॥ २८॥

कृष्णाष्टम्यां विशेषेण धार्मिकाय द्विजातये।

स्नात्वाध्यर्च्यं यथान्यायं पादप्रक्षालनादिभिः॥ २९॥

प्रीयतां मे महादेवो दद्याद्दृढ्यं स्वकीयकम्।

सर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम्॥ ३०॥

जो व्यक्ति कृष्णचतुर्दशी के दिन स्नान करके, भगवान् शंकर की आराधना कर, ब्राह्मण को भोजन कराता है, उसका पुनर्जन्म नहीं होता। जो व्यक्ति कृष्णाष्टमी के दिन, स्नान करके, धार्मिक ब्राह्मणों को नियमानुसार पादप्रक्षालन आदि द्वारा विशेष रूप से उनकी पूजा करके, महादेव हमारे प्रति "प्रसन्न हों" यह कहकर अपनी वस्तु दान करता है, वह सभी पापों से मुक्त होकर, परम गति को प्राप्त करता है।

द्विजैः कृष्णचतुर्दश्यां कृष्णाष्टम्यां विशेषतः।

अमावास्यान्तु वै भक्तैः पूजनीयस्त्रिलोचनः॥ ३१॥

एकादश्यां निराहारो द्वादश्यां पुरुषोत्तमम्।

अर्धवेद्ब्राह्मणमुखे स गच्छेत्परमं पदम्॥ ३२॥

कृष्णाष्टमी, कृष्णचतुर्दशी और अमावस्या के दिन, भक्त ब्राह्मणों को विशेष रूप से भगवान् शिव को पूजा करनी चाहिए। इसी प्रकार एकादशी को उपवास करके, द्वादशी में पुरुषोत्तम विष्णु को पूजा करके ब्राह्मणों को भोजन करवाना चाहिए। ऐसा करने वाला परमगति को प्राप्त होता है।

एषां तिथिवैष्णवी स्याद्द्वादशी शुक्लपक्षके।

तस्यापाराध्यदेवं प्रयत्नेन जनार्दनम्॥ ३३॥

शुक्लपक्ष की द्वादशी तिथि ऐसे उपासकों की वैष्णवी तिथि होती है, इसीलिए इस तिथि में जनार्दन विष्णु की यत्नपूर्वक पूजा करनी चाहिए।

यत्किञ्चिदेवमीशानमुद्दिश्य ब्राह्मणे शुचौ।

दीयते विष्णवे वापि तदनन्तफलप्रदम्॥ ३४॥

इस तरह जिस किसी रूप में देव ईशान शंकर को उद्दिष्ट करके अथवा भगवान् विष्णु के नाम पर पवित्र ब्राह्मण को जो कुछ भी दान दिया जाता है, वह अनन्त फल देने वाला होता है।

यो हि यां देवतामिच्छेत्सपाराध्यितुन्नरः।

ब्राह्मणान् पूजयेद्द्विद्वान् स तस्यास्तोषहेतुतः॥ ३५॥

जो मनुष्य अपने जिस इष्टदेव की आराधना करना चाहता है, वह बुद्धिमान् उसे उस देवता को सन्तुष्टि हेतु ब्राह्मणों को पूजा करे।

द्विजानां वपुरास्थाय नित्यं तिष्ठन्ति देवताः।
पूज्यन्ते ब्राह्मणालाभे प्रतिमादिव्यपि स्वचित्॥ ३६॥
तस्मात्सर्वप्रयत्नेन तत्तत्फलमधीप्सुषिः।
द्विजेषु देवता नित्यं पूजनीया विशेषतः॥ ३७॥

ब्राह्मणों के शरीर का आश्रय लेकर सभी देवता नित्य वास करते हैं। कभी-कभी ब्राह्मण उपलब्ध न होने पर प्रतिमा आदि में भी देवताओं की पूजा की जाती है। इसीलिए सब प्रकार से तत्तत् फल के इच्छुक व्यक्तियों को, सदा ब्राह्मण में ही विशेष रूप से देवता की पूजा करनी चाहिए।

विभूतिकामः सत्तं पूजयेद्दे पुरन्दरम्।
ब्रह्मवर्चसकामस्तु ब्रह्माणं ब्रह्मकामुकः॥ ३८॥

ऐश्वर्य की कामना करने वाला सदा इन्द्र की पूजा करे और ब्रह्मवर्चस की कामना वाला या वेदज्ञान की कामना वाला ब्रह्मा की पूजा करे।

आरोग्यकामोऽथ रविं धेनुकामो हुताशनम्।
कर्मणां सिद्धिकामस्तु पूजयेद्दे विनायकम्॥ ३९॥

उसी प्रकार आरोग्य चाहने वाला सूर्य को, धेनु की कामना करने वाला अग्नि की और सभी कार्यों की सिद्धि चाहने वाला विनायक की पूजा करे।

भोगकामस्तु शशिनं बलकामः समीरणम्।
मुमुक्षुः सर्वसंसारत्रयत्वेनानर्घ्येद्धरिम्॥ ४०॥

भोगों की इच्छा करने वाला चन्द्रमा की, बलकामी वायु की और सम्पूर्ण संसार से मुक्ति की इच्छा करने वाला प्रयत्नपूर्वक विष्णु की पूजा करे।

यस्तु योगं तथा मोक्षमिच्छेत्तज्ज्ञानमैश्वरम्।
सोऽर्चयेद्दे विरूपाक्षं प्रयत्नेन महेश्वरम्॥ ४१॥

परन्तु जो योग, मोक्ष तथा ईश्वरीय ज्ञान की इच्छा करते हैं, उन्हें यत्नपूर्वक विरूपाक्ष महेश्वर की पूजा करना चाहिए।

ये वाञ्छन्ति महाभोगान् ज्ञानानि च महेश्वरम्।
ते पूजयन्ति भूतेशं केशवञ्चापि भोगिनः॥ ४२॥

जो महाभोग समूह को तथा विविध ज्ञान प्राप्ति की इच्छा रखते हैं, वे भोगी पुरुष भूतेश महादेव और केशव (विष्णु) की पूजा करते हैं।

वारिदस्तुतिमानोति सुखमक्षय्यमग्रदः।
तिलप्रदः प्रजामिष्टादीपदक्षुस्तमम्॥ ४३॥

जलदान करने से (प्याउ लगाने से) तृप्ति, अन्नदान से अक्षय सुख, तिलदान से अभीष्ट प्रजा (सन्तान) और दीपदान से उत्तम चक्षु प्राप्त होते हैं।

भूमिदः सर्वमानोति दीर्घमायुर्हिरण्यदः।
गृहदोऽश्याणि वेश्मानि ऋष्यदो रूपमुत्तमम्॥ ४४॥

भूमिदान करने वाला सब पा लेता है। स्वर्णदान करने से दीर्घायु, गृहदान करने से उत्तम गृह और चाँदी का दान करने वाला उत्तम रूप की प्राप्ति होती है।

वासोद्वन्द्वसालोक्यमग्निःसालोक्यमभ्यदः।
अनडुहः त्रियं पुष्टां गोदो ब्रह्मस्य विष्टपम्॥ ४५॥

वस्त्र दान करने से चन्द्रलोक में वास होता है। अश्वदान से श्रेष्ठ यान, बैलदान अतुल सम्पत्ति और गोदान करने वाला ब्रह्मलोक को प्राप्त करता है।

यानज्ञप्याप्रदो भार्यामैश्वर्यमभयप्रदः।
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसात्प्यताम्॥ ४६॥

वाहन या शय्यादान करने से सुन्दर स्त्री की प्राप्ति होती है। डरे हुए व्यक्ति को अभयदान देने से प्रभूत ऐश्वर्य मिलता है, धान का दान करने से शाश्वत सुख तथा वेद का दान करने से ब्रह्मतादात्म्य की प्राप्ति होती है।

धान्यान्यपि यथाशक्ति विप्रेषु प्रतिपादयेत्।
वेदवित्सु विशिष्टेषु प्रेत्य स्वर्गं समश्नुते॥ ४७॥

जो व्यक्ति अपनी शक्ति के अनुसार, वेदज्ञ विशिष्ट ब्राह्मणों को धान्य अर्पित करता है, वह मरणोपरान्त में स्वर्ग भोगता है।

गवां वा संप्रदानेन सर्वपापैः प्रमुच्यते।
इन्धनानां प्रदानेन दीप्ताग्निर्जायते नरः॥ ४८॥

गायों को दान करने से मनुष्य सभी पापों से मुक्त होता है। इन्धन का दान करने से दीप्ताग्नि उत्पन्न होती है (पाचनशक्ति बढ़ती है)।

फलमूलानि शाकानि भोज्यानि विविधानि च।
प्रदद्याद्ब्राह्मणेभ्यस्तु मुदा युक्तः स्वयम्भवेत्॥ ४९॥

जो ब्राह्मणों को फल, मूल, शाक तथा विविध प्रकार के भोज्य पदार्थ देता है, वह स्वयं प्रसन्नयुक्त रहता है।

औषधं स्नेहमाहारं रोगिणो रोगज्ञान्तये।
ददानो रोगरहितः सुखी दीर्घायुरेव च॥ ५०॥

औषधं स्नेहमाहारं रोगिणो रोगज्ञान्तये।
ददानो रोगरहितः सुखी दीर्घायुरेव च॥ ५०॥

जो व्यक्ति रोगी को रोग की शांति के लिए औषध, घृतादि युक्त आहार प्रदान करता है, वह निरोगी, सुखी और दीर्घायु होता है।

असिपत्रवनं मार्गं क्षुराघारासमन्वितम्।

तीव्रतापञ्च तरति क्षत्रोपानात्प्रदो नरः॥५१॥

जो व्यक्ति छाता और जूता दान करता है, वह उस्तरे के समान तेज धारवाले असिपत्रवन नामक नरक से और तीव्र ताप को पार कर लेता है।

वद्यदिष्टतमं लोके यद्यपि दयितं गृहे।

तत्तद् गुणवते देयनदेवाक्षयमिच्छता॥५२॥

इस लोक में जो कुछ भी अति प्रिय हो और जो अपने घर में प्रिय वस्तु हो, (उसे परलोक में) अक्षयरूप से चाहने वाला ये सब वस्तुएँ गुणवान् ब्राह्मण को दान करे।

अयने विषुवे चैव ग्रहणे चन्द्रसूर्ययोः।

संक्रान्त्यादियु कालेषु दत्तमिति चाक्षयम्॥५३॥

अयनकाल और विषुवसंक्रान्ति काल (जिसमें दिन-रात समान होते हैं), सूर्य और चन्द्र के ग्रहण में तथा संक्रान्त्यादि समय में दान की गई वस्तुएँ अक्षय फल प्रदान करती हैं।

प्रयागादियु तीर्थेषु पुण्येष्वायतनेषु च।

दत्त्वा चाक्षयमानोति नदीषु च वनेषु च॥५४॥

प्रयागादि तीर्थ, पवित्र मन्दिर, नदी या तालाब के किनारे सुपात्र को दिया गया दान अक्षय फलोत्पादक होता है।

दानधर्मत्परो धर्मो भूतानान्नेह विद्यते।

तस्माद्द्विप्राय दातव्यं श्रोत्रियाय द्विजातिभिः॥५५॥

इस लोक में प्राणियों के लिए दान धर्म से उत्तम दूसरा कोई धर्म नहीं है, इसीलिए द्विजातियों को वेदज्ञ ब्राह्मणों को दान देना चाहिए।

स्वर्गायुर्भुक्तिकापेन तथा पापोपशान्तये।

मुमुक्षुणा च दातव्यं ब्राह्मणेष्वस्तवान्वहम्॥५६॥

स्वर्ग, आयु और ऐश्वर्य की कामना वाला और मुमुक्षु को पापों के उपशमन हेतु प्रतिदिन ब्राह्मणों को दान देना चाहिए।

दीवमाननु यो मोहाद्गोविप्रमिसुरेषु च।

निवारयति पापात्पः तिर्यग्योनिं व्रजेतु सः॥५७॥

गौ, ब्राह्मण, अग्नि आदि देवों को दान देते समय जो व्यक्ति मोहवश उसे (दान-कर्म को) रोकता है, वह

पापात्मा मृत्यु के बाद पशुियों की योनि में जन्म लेता है।

यस्तु इव्यार्जनं कृत्वा नार्चयेद्ब्राह्मणान् मुरान्।

सर्वस्वमपहृत्यैनं राष्ट्राद्द्विप्रतिवासयेत्॥५८॥

जो व्यक्ति द्रव्य-संचय कर लेने पर उस से देवताओं और ब्राह्मणों का अर्चन नहीं करता, तो (राजा) उससे सर्वस्व छीनकर, राज्य से निष्कासित कर दे।

यस्तु दुर्भिक्षवेलायामग्राहं न प्रयच्छति।

प्रियमाणेषु सत्सेषु ब्राह्मणः स तु गर्हितः॥५९॥

तस्मान्न प्रतिगृह्णीयात्र वै देवञ्च तस्य हि।

अङ्कयित्वा स्वकाद्राष्ट्रात् राजा विप्रवासयेत्॥६०॥

जो व्यक्ति दुर्भिक्ष के समय (भूखमरी से) मृत्यु को प्राप्त हो रहे लोगों को अन्नदि दान नहीं करता, वह ब्राह्मण निन्दित होता है। ऐसे व्यक्ति से दान ग्रहण करना और उसे दान देना वर्जित है। ऐसे व्यक्तियों को (पापसूचक विद्वांसे) चिह्नित कर राजा अपने राज्य से निर्वासित कर दे।

यस्तु सद्गो ददातीह न द्रव्यं धर्मसाधनम्।

स पूर्वाभ्यधिकः पापी नरके पच्यते नरः॥६१॥

जो मनुष्य सज्जनों को धर्म प्राप्ति के साधनरूप द्रव्य का दान नहीं करता, वह तो पूर्वोक्त पापियों से भी अधिक पापी मृत्यु के पश्चात् नरक में दुःख भोगता है।

स्वाध्यायवन्तो ये विप्रा विद्यावन्तो जितेन्द्रियाः।

सत्यसंयमसंयुक्तास्तेष्वो दद्याद्द्विजोत्तमाः॥६२॥

हे द्विजोत्तमो! जो ब्राह्मण वेदाध्यायी हों, विद्यावान् और जितेन्द्रिय हों, सत्य और संयम से युक्त हों, उन्हीं को दान देना चाहिए।

सुभुक्तमपि विद्वांसं धार्मिकम्भोजयेद्द्विजम्।

न तु मूर्खमवृत्तस्व दशरात्रमुपोषितम्॥६३॥

यदि कोई सुभुक्त (सुसम्पन्न) ब्राह्मण विद्वान् और धार्मिक हो, तो उसे भी भोजन करना चाहिए। परन्तु अधार्मिक और मूर्ख ब्राह्मण यदि दस रात तक उपवासी हो, तो भी उसे भोजन नहीं करना चाहिए।

सन्निकृष्टमतिक्रम्य क्षोत्रियं यः प्रयच्छति।

स तेन कर्मणा पापी दहत्यासप्तमं कुलम्॥६४॥

जो व्यक्ति निकटस्थ श्रोत्रिय ब्राह्मण को छोड़कर अन्य ब्राह्मण को दान करता है, वह पापी इस पापकर्म से अपनी सात पीढ़ियों को भस्म करता है।

यदि स्यादधिको विप्रः शीलविद्यादिभिः स्वयम्।

तस्मै यत्नेन दातव्यमतिक्रम्यापि सन्निधिम्॥६५॥

यदि दूर-स्थित ब्राह्मण निकटस्थ ब्राह्मण से विद्या-शील-गुणों से उससे अधिक हो तो समीपस्थ ब्राह्मण को छोड़कर भी उसको यत्रपूर्वक दान देना चाहिए।

योऽर्चितं प्रति गृह्णाति ददात्यर्चितमेव वा।

तावुभौ गच्छतः स्वर्गं नरकन्तु विपर्यये॥६६॥

इसलिए जो पूजित से दान लेता है अथवा पूजित को दान देता है, वे दोनों ही स्वर्ग में जाते हैं, उसके विपरीत होने पर नरक की प्राप्ति होती है।

न वार्यपि प्रयच्छेत् नास्तिके हेतुकेऽपि च।

पाषण्डेषु च सर्वेषु नावेदविदि धर्मवित्॥६७॥

अतः धर्मवेत्ता को चाहिए कि वह नास्तिक, मिथ्या, तार्किक, पाषण्डो और वेदों के ज्ञान से रहित व्यक्ति को जल भी दान न करे।

अपुपञ्च हिरण्यञ्च गाम्भं पृथिवीं तिलान्।

अविद्वान्प्रतिगृह्णन्तो भस्मीभवति काष्ठवत्॥६८॥

यदि कोई अविद्वान् व्यक्ति मालपूआ, सुवर्ण, गाय, घोड़ा, भूमि और तिल का दान लेता है, तो वह लकड़ी की भाँति जलकर भस्म हो जाता है।

द्विजातिभ्यो धनं लिप्सेत्प्रशस्तेभ्यो द्विजोत्तमः।

अपि वा जातिमात्रेभ्यो न तु शूद्रात्कञ्चन॥६९॥

ब्राह्मणश्रेष्ठ को योग्य द्विजातियों से ही धन की इच्छा करनी चाहिए। अथवा क्षत्रिय और वैश्य से भी दान माँगा जा सकता है परन्तु शूद्र से कभी भी दान नहीं लेना चाहिए।

वृत्तिसङ्कोचमन्विच्छेत् नेहेत धनविस्तरम्।

धनलोभे प्रसक्तस्तु ब्राह्मण्यादेव हीयते॥७०॥

प्रत्येक ब्राह्मण को अपनी आजीविका संकुचित करने की इच्छा करनी चाहिए। धन संचय की इच्छा न करे। धन के लोभ में प्रसक्त होकर वह ब्राह्मणत्व से नष्ट हो जाता है।

वेदानधीत्य सकलान् यज्ञांश्चावाप्य सर्वज्ञः।

न तां गतिमवाप्नोति सहोचाद्यामवाप्नुयात्॥७१॥

संपूर्ण वेदों का अध्ययन करके और समस्त यज्ञ सम्पन्न करके भी मनुष्य उस गति को प्राप्त नहीं करता जो संकोचवृत्ति रखने वाले को प्राप्त होती है।

प्रतिग्रहरुचिर्न स्याद्यात्रार्थन्तु धनं हरेत्।

स्थित्यर्थादधिकं गृह्णन् ब्राह्मणो यात्यधोगतिम्॥७२॥

दान ग्रहण करने में रुचि नहीं होनी चाहिए, जीवन यात्रा के लिए ही धन संग्रह करना चाहिए। आवश्यकता से अधिक धन संग्रह करने वाला ब्राह्मण अधोगति को प्राप्त होता है।

यस्तु स्याद्याचको नित्यं न स स्वर्गस्य धात्रन्म।

उद्देजयति भूतानि यथा चौरस्तथैव सः॥७३॥

सदा याचना करने वाला स्वर्ग का पात्र (अधिकारी) नहीं होता। वह तो चोर की तरह दूसरे प्राणियों को उद्विग्न करता रहता है।

गुरुन् भृत्याद्योऽग्निहोर्वन् अर्चिष्यन्देवतातिथीन्।

सर्वतः प्रतिगृह्णीयात्तु तुष्येत्स्वयन्ततः॥७४॥

गुरुजनों और सेवकों के जीवन यापन हेतु अथवा देवता और अतिथियों की पूजा अर्चना के हेतु सभी वर्णों से दान ग्रहण किया जाता है। किन्तु उससे स्वयं तृप्त नहीं होना चाहिए।

एवं गृहस्थो युक्तत्वा देवतातिथिपूजकः।

वर्तमानः संयतात्मा याति तत्परमपदम्॥७५॥

इस प्रकार देवता और अतिथि की पूजा करने वाले संयतात्मा गृहस्थ सावधानचित्त से जीवन निर्वाह करता है वह परम पद को प्राप्त करता है।

पुत्रे निधाय वा सर्वं गत्वारण्यन्तु तत्त्वयित्।

एकाकी विचरोऽश्रित्यमुदासीनः समाहितः॥७६॥

अथवा अपने पुत्र पर सब कुछ छोड़कर, तत्त्वज्ञ-व्यक्ति, वन में जाकर, उदासीन और एकाग्रचित्त होकर, एकाकी विचरण करे।

एष वः कश्चितो धर्मो गृहस्थानां द्विजोत्तमः।

ज्ञात्वा तु तिष्ठेन्नियतं त्वानुष्ठापयेद्दिहजान्॥७७॥

हे द्विजोत्तमो! मैंने आप लोगों को सम्पूर्ण गृहस्थधर्म कहा है। इसे जानकर नियमनिष्ठ होकर इसका पालन करें और सभी ब्राह्मणों से ऐसा आचरण करने के लिए उपदेश करें।

इति देवमनादिमेकमीशं

गृह्यधर्मेण समर्थयेदजस्रम्।

तमतीत्य स सर्वभूतयोनिं

प्रकृतिं वै स परं न याति जन्म॥७८॥

इस प्रकार गृहस्थधर्म के अनुसार जो अनादि देव, एक ईशान को अभ्यर्चना करता है, वह समस्त भूतों की

योनिरूप पराप्रकृति-माया को पार करके पुनः जन्म ग्रहण नहीं करता।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु
षड्विंशोऽध्यायः॥ २६॥

सप्तविंशोऽध्यायः (वानप्रस्थ धर्म)

व्यास उवाच

एवं गृहश्रमे स्थित्वा द्वितीयं भागमायुषः।

वानप्रस्थाश्रमं गच्छेत्सदारः सान्निरेव वा॥ १॥

व्यास बोले— इस प्रकार, आयु के द्वितीय भाग (२५ से ५० वर्ष) को गृहस्थाश्रम में स्थित करके अग्नि और पत्नी को साथ रखकर (अग्रिम) वानप्रस्थाश्रम में जाना चाहिए।

निक्षिप्य भार्यां पुत्रेषु गच्छेद्द्वनमथापि वा।

दृष्ट्वापत्यस्य चापत्यं जर्जरीकृतविग्रहः॥ २॥

(वृद्धावस्था से) शरीर जर्जर होने पर पुत्रों के समीप भार्या को छोड़कर और अपने पुत्रों की सन्तान (नाती-पोते) को देखकर वनगमन करना चाहिए।

शुक्लपक्षस्य पूर्वाह्ने प्रज्ञप्ते चोत्तरायणे।

गत्वारण्यं नियमवांस्तपः कुर्यात्समाहितः॥ ३॥

उत्तरायण में शुक्लपक्ष में किसी शुभ दिन के पूर्वाह्न में वन जाकर नियमनिष्ठ और समाहित चित्त होकर तप करना चाहिए।

फलमूलानि पृतानि नित्यमाहारमाहरेत्।

यथाहारो भवेत्तेन पूजयेत्पितृदेवताः॥ ४॥

प्रतिदिन आहाररूप में पवित्र फल-मूलों का संग्रह करें और पहले उन्हीं फल एवं कन्दमूलों से देवताओं और पितरों की भी पूजा करें।

पूजयित्वातिथीत्रित्यं स्नात्वा चाभ्यर्चयेत्पुरान्।

गृहादादाय चाशनीयादष्टौ शासान् समाहितः॥ ५॥

प्रतिदिन स्नान करके अतिथियों की सेवा करके देवताओं की पूजा करें। तत्पश्चात् एकाग्रचित्त होकर घर से लाकर केवल आठ कौर छाये।

जटां वै विभूयात्रित्यं नखरोमाणि नोत्सृजेत्।

स्याध्यायं सर्वदा कुर्यान्नियच्छेद्वाचमन्वतः॥ ६॥

(ऐसे वानप्रस्थ्य जीवन में) नित्य जटा धारण करे, दाढ़ी और नाखून न काटे, सदा वेदाध्ययन करे और अन्य विषय में मौन रहे।

अग्निहोत्रञ्च जुहुयात्पञ्च यज्ञान् समाधरेत्।

मुन्यभ्रैर्विविधैर्वन्यैः शाकपूलफलेन वा॥ ७॥

उसे दोनों समय अग्निहोत्र और पंचयज्ञ का सम्पादन करना चाहिए। वे यज्ञादि मुनियों के अन्न और विविध वन्य— साग, मूल तथा फल से सम्पन्न करें।

चीरवासा भवेन्नित्यं स्नाति त्रिषवणं शुचिः।

सर्वभूतानुकम्पी स्यात् प्रतिग्रहविवर्जितः॥ ८॥

सदा वल्कल धारण करे। तीनों संध्याओं में स्नान करके पवित्र रहे और दान या प्रतिग्रह स्वीकार न करते हुए सभी प्राणियों के प्रति दयाभाव रखे।

स दर्शपौर्णमासेन यजेत नियतं द्विजः।

ऋक्षेष्वान्नयणे चैव चातुर्मास्यानि चाहरेत्॥ ९॥

वह द्विज नियमितरूप से दर्शयाग तथा पौर्णमास यज्ञ करे तथा नवशस्येष्टि (नूतन धान्य से होने वाला यज्ञ) और चातुर्मास्य याग भी सम्पादित करे।

उत्तरायणञ्च क्रमशो दक्षस्यायनमेव च।

वासन्तैः शारदैर्मध्यैर्मुञ्च्यत्रैः स्वयमाहृतैः॥ १०॥

वसन्त और शरद् ऋतु में उत्पन्न होने वाले अन्नों को स्वयं एकत्रित करके नियमानुसार उत्तरायण और दक्षिणायन यज्ञ सम्पन्न करे।

पुरोडाशांश्छरुद्धैव द्विविधं निर्वपेत्पृथक्।

देवताभ्यञ्च तद्दत्त्वा वन्यं भेद्यन्तं इविः॥ ११॥

पुरोडाश और चरु दोनों को पकाकर विधि अनुसार पृथक्-पृथक् तैयार करके, उस अतिशय पवित्र वनधान्य को देवताओं को समर्पित करने के पश्चात् स्वयं ग्रहण करे।

शेषं सपुपपुञ्जीत लवणञ्च स्वयं कृतम्।

वर्जयेन्मधुमांसानि भौमानि कवचानि च॥ १२॥

भूस्तृणं शिशुकञ्चैव श्लेष्मातकफलानि च।

न फालकृष्टमशनीयादुत्सृष्टमपि केनचित्॥ १३॥

भोजन में स्वयं तैयार किया हुआ नमक प्रयोग करना चाहिए। वानप्रस्थो को शहद, मांस, भूमि से उगने वाले कुकुरमुत्ते, भूस्तृण (नामक घास) और चकोतरा नहीं खाना चाहिए। हल से जोती हुई भूमि में उत्पन्न अन्नादि और किसी की त्यागी हुई वस्तु नहीं खानी चाहिए।

न ग्रामजातान्यार्तोऽपि पुष्पाणि च फलानि च।

श्रावणेनैव विधिना बह्विं परिचरेत्सदा॥ १४॥

भूख से पीड़ित होने पर वह गाँव में उत्पन्न फूल या फल ग्रहण न करे और श्रावणी विधि के अनुसार सदैव अग्नि की परिचर्या करे।

न द्रुहोत्सर्वभूतानि निर्द्वन्द्वो निर्भयो भवेत्।

न नक्तुष्टैवमशनीयात् रात्रौ ध्यानपरो भवेत्॥ १५॥

सभी प्राणियों के साथ द्रोह नहीं रखना चाहिए। सदैव राग-द्वेषादि द्वन्द्वों से मुक्त और निर्भय रहना चाहिए। रात्रि को भोजन न करे और सदा ध्यान तत्पर रहना चाहिए।

जितेन्द्रियो जितक्रोधस्तत्त्वज्ञानविचिन्तकः।

ब्रह्मचारी भवेन्नित्यं न पत्नीपि संभ्रयेत्॥ १६॥

जितेन्द्रिय, जितक्रोध और तत्त्वज्ञान में चिन्तन करते हुए नित्य ब्रह्मचर्य व्रत का पालन करे तथा पत्नी के साथ भी सहवास न करे।

यस्तु पत्न्या वनं गत्वा मैथुनं कामतच्छरेत्।

तद्व्रतं तस्य लुप्येत प्रायश्चिन्तीयते द्विजः॥ १७॥

जो व्यक्ति वन में जाकर कामासक्त होकर पत्नी के साथ समागम करता है, उसका व्रत भंग हो जाता है। ऐसे द्विज प्रायश्चित्त के योग्य होता है।

तत्र यो जायते गर्भो न संसृश्यो भवेदिद्विजः।

न च वेदेऽधिकारोऽस्य तद्व्रतोऽप्येवमेव हि॥ १८॥

उस वानप्रस्थाश्रम में जो उत्पन्न सन्तान हो, तो द्विज को उसका स्पर्श नहीं करना चाहिए। उस बालक का तथा उसके वंशजों का वेदाध्ययन में अधिकार नहीं रहता।

अथःशयीत नियतं सावित्रीजपतत्परः।

शरण्यः सर्वभूतानां संविभागरतः सदा॥ १९॥

नित्य भूमि पर सोना चाहिए। गायत्री का जप करने में सदा तत्पर रहना चाहिए। सभी प्राणियों को शरण देने का प्रयास करना चाहिए और सदैव (अतिथि आदि का) भाग देने में रत होना चाहिए।

परिवादं मृषावादं निद्रालस्यं विवर्जयेत्।

एकान्त्रिनिकेतः स्यात्प्रोक्षितां भूमिमाश्रयेत्॥ २०॥

किसी को निन्दा या वादविवाद, असत्य भाषण, निद्रा और आलस्य का त्याग करना चाहिए। एकान्त्रि होना, घर के बिना रहना और जलसिंचित स्वच्छ भूमि पर आश्रय लेना चाहिए।

मृगैः सह चरेद्वा यस्तैः सहैव च संविशेत्।

शिलायां वा शर्करायां शयीत सुसमाहितः॥ २१॥

वहाँ अरण्य में मृगों के साथ घूमना, उनके साथ सोना और पत्थर या रेतों पर एकाग्रचित्त होकर शयन करना चाहिए।

सद्यःप्रक्षालको वा स्यान्माससञ्चयकोऽपि वा।

षण्मासनिचयो वा स्यात् समानिचय एव च॥ २२॥

तत्काल वस्त्र धोकर पहनना चाहिए। एक मास तक खर्च करने योग्य फलादि संग्रह करे अथवा छः महीने या एक साल तक का नीवारादि अन्न संग्रह किया जा सकता है।

त्यजेदाश्वयुजे मासि संपन्न पूर्वचिन्तितम्।

जीर्णानि चैव वासांसि शाकमूलफलानि च॥ २३॥

आश्विन मास में उत्पन्न तथा पूर्व संचित नीवारादि से बचे हुए अंशों, जीर्ण वस्त्र और शाक-फल-मूलादि का त्याग करना चाहिए।

दनोलूखलिको वा स्यात्कापोतीं वृत्तिमाश्रयेत्।

अश्रमकुट्टो भवेद्वापि कालपक्वभुगेव च॥ २४॥

दाँतों को ही ओखली बनावे अर्थात् अन्नादि सब दाँतों से ही चबाकर खाना चाहिए। कपोत की तरह चुगकर खाना नहीं चाहिए अथवा पत्थर से चूर्ण बनाकर भोजन करना चाहिए। समय पर पकी हुई वस्तु खानी चाहिए।

नक्तं चान्नं समशनीयाहिवा चाहृत्य शक्तिः।

चतुर्थकालिको वा स्यात्स्याद्वा चाष्टमकालिकः॥ २५॥

दिन में अपने सामर्थ्यनुसार अन्नादि जुटाकर रात्रि को भोजन करना चाहिए अथवा चौथे काल में अर्थात् एक दिन उपवास रहकर दूसरे दिन रात को अथवा तीन दिन उपवास रहकर चौथे दिन रात को भोजन करना चाहिए।

चान्द्रायणविधानैर्वा शुक्ले कृष्णे च वर्तयेत्।

पक्षे पक्षे समशनीयादिद्विजाश्रान् कथितान् सकृन्॥ २६॥

शुक्ल और कृष्ण पक्ष में पृथक्-पृथक् चान्द्रायण व्रत की विधि के अनुसार भोजन करना चाहिए अथवा पूर्णिमा और अमावस्या के दिन उबाले हुए जौ के पिण्ड को खाना चाहिए।

पुष्पमूलफलैर्वापि केवलैर्वर्तयेत्सदा।

स्वाभाविकैः स्वयं शीर्षैर्विद्यानसम्पत्ते स्थितः॥ २७॥

अथवा वैद्यानस मुनियों के व्रत को आश्रय करके स्वाभाविक रूप से पक कर भूमि पर गिर हुए फल, मूल पुष्पादि से ही केवल निर्वाह करना चाहिए।

भूमौ वा परिवर्तत तिष्ठेद्वा प्रपदैर्दिनम्।
स्थानासनाभ्यां विहरेन्न क्वचिद्धैर्यमुत्सृजेत्॥ २८॥

भूमि पर लेटते रहे अथवा पंजों पर खड़े रहकर दिवस व्यतीत करे। थोड़ी देर खड़े रहे और थोड़ी देर बैठे। किसी भी समय धैर्य का त्याग न करें।

श्रीष्मे पंचतपास्तद्ब्रह्मर्षास्वभावकाशकः।
आईवासास्तु हेमन्ते ऋषयो वर्द्धवंस्तपः॥ २९॥

श्रीष्म ऋतु में पांच प्रकार की अग्नियों का सेवन करते हुए, वर्षाकाल में खुले आकाश में रहते हुए और हेमन्त (शीतकाल) में गीला वस्त्र पहनकर क्रमशः तपस्या में वृद्धि करनी चाहिए।

उपस्पृश्य त्रिषवणं पितृदेवांश्च तर्पयेत्।
एकपादेन तिष्ठेत मरीचीन्वा पिवेत्सदा॥ ३०॥

प्रतिदिन तीनों काल में स्नान करके पितरों और देवताओं को तर्पण करना चाहिए। एक पैर पर खड़ा रहे और सदा (सूर्य की) किरणों का मुख से सेवन करें।

पंचाग्निर्वृमषो वा स्यादुष्मपः सोमपोऽथवा।
पयः पिवेच्छुक्लपक्षे कृष्णपक्षे च गोमयम्॥ ३१॥

पंचाग्नि तप्त होकर गर्म धुआँ पीना चाहिए। ऊष्मपायी और सोमपायी होना चाहिए। शुक्लपक्ष में दूध और कृष्णपक्ष में गोबर का सेवन करना चाहिए।

शीर्षपर्णाशनो वा स्यात्कृद्भृवा वर्त्तयेत्सदा।
योगाभ्यासरतश्चैव रुद्राध्यायी भवेत्सदा॥ ३२॥

अथर्वशिरसोऽध्येता वेदान्ताभ्यासरतपरः।

यमान् सेवेत सततं नियमांश्च्यवतन्द्रितः॥ ३३॥

पेड़ से गिरे सूखे पत्तों को खाकर रहना चाहिए अथवा सदैव प्राजापत्यादि व्रत, योगाभ्यास, रुद्राध्याय का पाठ, अथर्ववेद के शिरोभाग का अध्ययन और वेदान्त के अभ्यास में लगा रहना चाहिए। सदा संयमी होकर यम-नियमों का सेवन करना चाहिए।

कृष्णाजिनः सोत्तरीयः शुक्लपक्षोपवीतवान्।
अथ घाम्नीन् समारोप्य स्वात्पनि ध्यानतत्परः॥ ३४॥
अनमिरनिकेतः स्यान्मुनिर्मोक्षपरो भवेत्।

उत्तरीय, काला मृगचर्म और श्वेत यज्ञोपवीत धारण करना चाहिए। अन्त में आत्मा में अग्नि को आरोपित करके ध्यानतत्पर रहना चाहिए। इस प्रकार अग्नि रहित तथा नियतस्थान रहित होकर मोक्ष के प्रति तत्पर होना चाहिए।

तापसेधेव विप्रेषु यात्रिकं भैक्ष्यमाहरेत्॥ ३५॥
गृहमेधेषु घान्थेषु द्विजेषु वनवासिषु।
श्रामादाहृत्य चाशनीवादाद्यौ श्रासान्वने वसन्॥ ३६॥
प्रतिगृह्य पुटेनैव पाणिना शकलेन वा।

अपनी जीवन यात्रा हेतु तपस्वी ब्राह्मणों के यहाँ से आवश्यक भिक्षा लानी चाहिए। अथवा यदि अन्य वनवासी गृहस्थ द्विजातियों से भी भिक्षा माँगी जा सकती है। यदि ऐसी भिक्षा भी न मिले तो किसी एक ग्राम से पत्ते के दोने, मिट्टी के बर्तन या अँजली में भिक्षा लाकर, वन में रहकर सिर्फ आठ कौर भोजन करना चाहिए।

विविद्यज्ञोपनिषद आत्मसंसिद्धये जपेत्॥ ३७॥
विद्याविज्ञेषान् सावित्रीं रुद्राध्यायं तथैव च।
महाप्रस्थानिकं वासौ कुर्वादनशनन्तु वा।
अग्निप्रवेशमन्यद्वा ब्रह्मार्पणविधौ स्थितः॥ ३८॥

आत्मशुद्धि के लिए विभिन्न उपनिषदों का पाठ करना चाहिए और विशेष विद्याएँ, सावित्री तथा रुद्राध्याय का पाठ भी करना चाहिए। तत्पश्चात् अन्त में शरीर को ईश्वरार्पण करने की विधि में स्थित होकर अर्थात् ब्रह्मार्पण होकर अनशन या अग्नि प्रवेशरूप महाप्रस्थानिक कार्य (मृत्यु का उपाय) या अन्य उपाय करना चाहिए।

येन सध्याग्निमाश्रमं शिवं संश्रयन्त्यशिवपुञ्जनाशनम्।
ते विशन्ति पदमैश्वरं पदं यान्ति यत्र गतमस्य संस्थिते॥ ३९॥

जो लोग इस (वानप्रस्थ) आश्रम में पापों के समूह का नाश करने वाले भगवान् शिव का आश्रम सम्यक् रूप से ग्रहण करते हैं वे उस ईश्वरीय पद को प्राप्त कर स्वर्ग में जाकर स्थित हो जाते हैं।

इति श्रीकूर्मपुराणे उपविभागे व्यासगीतासु वानप्रस्थाश्रमधर्मो
नाम सप्तविंशोऽध्यायः॥ २७॥

अष्टाविंशोऽध्यायः (संन्यासधर्म कथन)

व्यास उवाच

एवं वनाश्रमे स्थित्वा तृतीयं भागमायुषः।
चतुर्विंशोऽयुषो भागं संन्यासेन नयेत् क्रमात्॥ १॥

1. कुछ पुस्तकों में यह श्लोक नहीं मिलता है।

व्यासजी ने कहा— वानप्रस्थाश्रम में इस प्रकार रहते हुए, आयु का तीसरा भाग समाप्तकर आयु के चौथे भाग में संन्यास धर्म का पालन करना चाहिए।

अग्नीनात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत्।
योगाभ्यासरतः ज्ञान्तो ब्रह्मविद्यापरायणः॥२॥

योगाभ्यास में संलग्न रहने वाले शान्तचित्त, ब्रह्मविद्या-परायण ब्राह्मण को आत्मा में अग्नि की स्थापना कर प्रव्रज्या ग्रहण करनी चाहिए।

यदा मनसि सज्जातं वैतृष्णायं सर्ववस्तुषु।
तदा संन्यासमिच्छन्ति पतितः स्याद्विपर्यये॥३॥

जब मन में सब वस्तुओं के प्रति तृष्णा समाप्त हो जाए, तभी संन्यास लेना चाहिए। अन्यथा इसके विपरीत होने पर पतित होना पड़ता है।

प्राजापत्याग्निरुष्येष्टिमानेयोमथवा पुनः।
दान्तःपक्वकषायोऽसौ ब्रह्माश्रममुपाश्रयेत्॥४॥

सर्वप्रथम इन्द्रियों को वश में करके, प्राजापत्य या आग्नेय यज्ञ करना चाहिए। फिर कषाय— राग-द्वेषादि मल रहित होकर संन्यासाश्रम में प्रवेश करना चाहिए।

ज्ञानसंन्यासिनः केचिद्वेदसंन्यासिनः परे।
कर्मसंन्यासिनस्त्वन्ये विविधाः परिकीर्तिताः॥५॥

ज्ञान संन्यासी, वेद संन्यासी और कर्म संन्यासी के भेद से संन्यासी तीन प्रकार के कहे गये हैं।

यः सर्वसङ्गनिर्मुक्तो निर्द्वन्द्वैव निर्भयः।
प्रोच्यते ज्ञानसंन्यासी स्वात्मन्येवं व्यवस्थितः॥६॥

जिनको किसी विषय में आसक्ति न हो, द्वन्द्वों से मुक्त भयरहित और आत्मा के प्रति चिन्तनशील हो, वे ज्ञानसंन्यासी कहलाते हैं।

वेदमेवाभ्यसेन्नित्यं निर्द्वन्द्वो निष्परिग्रहः।
प्रोच्यते वेदसंन्यासी मुमुक्षुर्विजितेन्द्रियः॥७॥

जो द्वन्द्व और दान से मुक्त रहकर नित्य वेदाभ्यास करते हैं, मोक्षाभिलाषी और इन्द्रियों को जीतने वाले वे लोग वेदसंन्यासी कहलाते हैं।

यस्त्वग्नीनात्मसात्कृत्वा ब्रह्मार्पणपरो द्विजः।
स ज्ञेयः कर्मसंन्यासी महायज्ञपरायणः॥८॥

जो ब्राह्मण सभी अग्नियों को आत्मसात् करके ब्रह्म को सर्वस्व अर्पित कर देते हैं, महायज्ञ में परायण वे कर्मसंन्यासी के नाम से जाने जाते हैं।

प्रयाणापि चैतेषां ज्ञानी त्वभ्यधिको मतः।
न तस्य विद्यते कार्यं न लिङ्गं वा विपश्चितः॥९॥

इन तीन प्रकार के संन्यासियों में जो ज्ञानसंन्यासी कहे जाते हैं वे ही श्रेष्ठतम होते हैं। ऐसे संन्यासियों का कोई कर्म, चिह्न और परिचय नहीं होता।

निर्भयो निर्भयः ज्ञान्तो निर्द्वन्द्वो निष्परिग्रहः।
जीर्णकौपीनवासाः स्यान्नग्नो वा ध्यानतत्परः॥१०॥

इन्हें ममता रहित, निर्भय, शान्त, द्वन्द्व और दान से मुक्त रहकर, जीर्ण कौपीन या वस्त्र धारण करके अथवा नग्न होकर ध्यान में लीन होना चाहिए।

ब्रह्मचारी मितश्रासी श्रामात्वन्नं समाहरेत्।
अभ्यात्ममतिरासीत् निरपेक्षो निरामिषः॥११॥

ब्रह्मचारी को सीमित भोजन ग्रहण करना चाहिए और गाँव से अन्न संग्रह करके लाना चाहिए। सदैव ब्रह्मचिन्ता में लीन रहना, निःस्पृह होकर मन में किसी विषय की इच्छा नहीं रखनी चाहिए।

आत्मनैव सहायेन सुखाखीं विचरेदिह।
नाभिनन्देह मरणं नाभिनन्देत् जोषितम्॥१२॥

इस संसार में आत्मा की ही सहायता से (अर्थात् एकाकी) मोक्ष की इच्छा करते हुए विचरना चाहिए। न तो मृत्यु से प्रसन्न होना चाहिए और न जन्म प्राप्त करने से।

कालमेव प्रतीक्षेय निदेशम्भृतको यथा।
नाध्येतव्यं न वक्तव्यं श्रोतव्यं न कदाचन॥१३॥

एवं ज्ञात्वा परो योगी ब्रह्मभूयाद्य कल्पते।

जैसे सेवक स्वामी के आदेश की प्रतीक्षा करता रहता है, उसी प्रकार केवल काल या मृत्यु की प्रतीक्षा करनी चाहिए। वेदों का अध्ययन, उपदेश और श्रवण नहीं करना चाहिए— ऐसा ज्ञान रखकर तत्पर रहने वाले संन्यासी, ब्रह्मत्व प्राप्त करते हैं अर्थात् उन्हें मुक्ति मिल जाती है।

एकवासाधवा विद्वान् कौपीनाच्छादनस्तथा॥१४॥
मुण्डी शिखी वाद्य भवेत्त्रिदण्डी निष्परिग्रहः।

कषायवासाः सततस्थानयोगपरायणः॥१५॥

श्रामाने कृष्णमूले वा वसेद्देवालयेऽपि वा।

समः शत्रौ च मित्रे च तथा मानापमानयोः॥१६॥

विद्वान् संन्यासी एकाकी रहे या एकवस्त्री अथवा कौपीन धारण करे। मस्तक में मुंडन कराकर एक शिखा रखे। गृहत्यागी होकर त्रिदण्ड (वाक्, मन और कामरूपी दण्ड)

धारण करें। काषाय वस्त्र पहनकर, गाँव की सीमा पर किसी पेड़ के नीचे या मन्दिर में बैठकर, ध्यान या योग की साधना करें। शत्रु और मित्र, मान और अपमान में समभाव रखें।

भैक्ष्येण वर्तयेन्नित्यं कृपायादी भवेत्स्वचित्।

यस्तु मोहेन वान्यस्मादेकाप्रादी भवेद्वृत्तिः॥ १७॥

न तस्य निष्कृतिः काचिद्धर्मशास्त्रेषु कथ्यते।

जो संन्यासी मोहवश या किसी अन्य कारण से प्रतिदिन एक ही व्यक्ति से अन्न माँगकर भोजन करता है, उसके इस पाप का प्रायश्चित्त धर्मशास्त्र में कहीं नहीं है।

रागद्वेषविमुक्तात्पाः समलोष्टाश्मकाङ्गनः॥ १८॥

प्राणिहिंसानिवृत्तश्च पौनी स्यात्सर्वनिःस्पृहः।

हृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत्।

शास्त्रपूतां वदेद्वर्णां मनःपूतं समाचरेत्॥ १९॥

संन्यासी को रागद्वेष से विमुक्त होकर पत्थर के टुकड़े और स्वर्ण को एक समान समझना चाहिए। प्राणि-हिंसा से निवृत्त और निःस्पृह होकर, मौन धारण कर लेना चाहिए। मार्ग को देख देखकर पैर रखना और कपड़े से छानकर, जल पीना चाहिए। शास्त्रों से पवित्र की गई वाणी बोलना और मन को पवित्र करने वाले कार्यों को करना चाहिए।

नैकत्र निवसेद्देशे वर्षाभ्योऽन्यत्र भिक्षुकः।

स्नानशौचरतो नित्यं कमण्डलुकरः शुचिः॥ २०॥

बरसात को छोड़ अन्य ऋतुओं में भिक्षुक को एक ही स्थान पर निवास नहीं करना चाहिए। मात्र कमण्डल धारण करके, पवित्र रहकर सदैव स्नान और शुद्धता में प्रवृत्त रहना चाहिए।

ब्रह्मचर्यरतो नित्यं वनवासरतो भवेत्।

मोक्षशास्त्रेषु निरतो ब्रह्मचारी जितेन्द्रियः॥ २१॥

दम्भाहङ्कारनिर्मुक्तो निन्दापैशुन्यवर्जितः।

आत्मज्ञानगुणोपेतो यद्विमोक्षमवानुयात्॥ २२॥

सदा ब्रह्मचारी होकर वनवासी होना चाहिए। मोक्षशास्त्र में रत, ब्रह्मचारी इन्द्रियजित्, दम्भ तथा अहंकार से मुक्त, निन्दा और कुटिलता से परे, आत्मज्ञान के गुणों से युक्त संन्यासी मोक्ष प्राप्त करते हैं।

अभ्यसेत्सततं वेदं प्रणवाख्यं सनातनम्।

स्नात्वाद्यम्य विधानेन शुचिर्देवालयवादिषु॥ २३॥

विधिवत् स्नान और आचमन करके, पवित्र होकर, देवालयवादि में निरन्तर ज्ञानरूपी सनातन प्रणव का जप

करना चाहिए।

यज्ञोपवीती शान्तात्पा कुशपाणिः समाहितः।

घौतकाषायवसनो भस्मच्छत्रतनूरुहः॥ २४॥

अधियज्ञं ब्रह्म जपेदाविदैविकमेव वा।

आध्यात्मिकं च सततं वेदान्ताभिहितं च यत्॥ २५॥

यज्ञोपवीत धारण करके, कुशा हाथ में लेकर, आत्मा को शान्त करके, धुला हुआ भगवा वस्त्र पहनकर और देह के सारे रोमों को भस्म से ढँककर एकाग्रचित्त से, यज्ञ सम्बन्धी और देवता विषयक तथा अध्यात्म-सम्बन्धित वेदान्तशास्त्र कथित श्रुति-समूहों का निरन्तर पाठ करना चाहिए।

पुत्रेषु चाथ निवसन् ब्रह्मचारी यतिर्मुनिः।

वेदमेवाभ्यसेन्नित्यं स याति परमाङ्गतिम्॥ २६॥

जो ब्रह्मचारी और मौनव्रतावलम्बी संन्यासी पर्णशाला में रहकर प्रतिदिन वेदमन्त्रों का अभ्यास करता है, वह उत्कृष्ट गति प्राप्त करता है।

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं तपः परम्।

क्षमा दया च सन्तोषो व्रतान्यस्य विशेषतः॥ २७॥

अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, क्षमा, दया और सन्तोषादि व्रतों का विशेषरूप से पालन करना संन्यासी का कर्तव्य है।

वेदान्तज्ञाननिष्ठो वा पञ्चयज्ञान् समाहितः।

ज्ञानध्यानसमायुक्तो भिक्षार्थं नैव तेन हि॥ २८॥

संन्यासी को वेदान्तशास्त्र का ज्ञाता होना चाहिए अथवा भिक्षा में प्राप्त अन्न के द्वारा, ज्ञान और ध्यान युक्त होकर एकाग्र मन से पंचमहायज्ञ सम्पन्न करना चाहिए।

होममन्त्राङ्गपेत्रित्यं काले काले समाहितः।

स्वाध्यायञ्चान्वहं कुर्यात्सावित्रीं सख्ययोजयेत्॥ २९॥

तीनों काल में एकाग्रचित्त से हवन के मन्त्रों का पाठ करना चाहिए और प्रतिदिन वेदों का अध्ययन तथा दोनों संध्या में गायत्री का जप करना चाहिए।

ततो ध्यायीत तं देवमेकान्ते परमेश्वरम्।

एकान्ते वर्जयेन्नित्यं काम क्रोधं परिग्रहम्॥ ३०॥

तदनन्तर एकान्त में परमेश्वर का ध्यान करना चाहिए तथा काम, क्रोध और दान का पूर्णरूपेण त्याग करना चाहिए।

एकवासा द्विवासा वा शिखी यज्ञोपवीतवान्।

कमण्डलुकरो विद्वान् त्रिदण्डी याति तत्परम्॥ ३१॥

एक या दो वस्त्रधारी, शिखा और यज्ञोपवीतधारी, कमण्डलु और त्रिदण्ड धारण करने वाला विद्वान् संन्यासी ही परम पद प्राप्त करता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु
यत्किधर्मैः षष्टात्रिंशोऽध्यायः ॥ २८ ॥

एकोनत्रिंशोऽध्यायः (यत्किधर्म कथन)

व्यास उवाच

एवं स्वाश्रमनिष्ठानां यतीनां नियतश्रमनाम्।
भैक्ष्येण वर्तनं प्रोक्तं फलमूलैस्त्वापि वा ॥ १ ॥

व्यासजी बोले— इस प्रकार अपने आश्रम के प्रति निष्ठावान् और एकाग्रचित्त यतियों का जीवन निर्वाह भिक्षा में प्राप्त अन्न या फल-फूल से कहा गया है।

पुनः संन्यासी धर्म

एककालं घरेन्द्रेक्षं न प्रसज्येत विस्तरे।
भैक्ष्यप्रसक्तो हि यतिर्विषधेष्वपि सज्जति ॥ २ ॥

भिक्षा के लिए भी संन्यासी को एक समय गृहस्थ के यहाँ जाना चाहिए और अधिक लोगों के पास न जाय, क्योंकि भिक्षा के प्रति अधिक आसक्ति होने से विषय वस्तुओं के प्रति भी आसक्ति हो जाती है।

सप्तागारं छरेन्द्रेक्षमलाभे तु पुनश्चरेत्।
प्रक्षाल्य पात्रे भुञ्जीत अद्भिः प्रक्षालयेत्पुनः ॥ ३ ॥
अथवाऽन्यदुपादाय पात्रे भुञ्जीत नित्यशः।
भुक्त्वा तत्संपृजेत्पात्रं यात्रामात्रमलोलुपः ॥ ४ ॥

केवल सात घरों से ही भिक्षा माँगनी चाहिए। ऐसा करने पर भी यदि पूरी भिक्षा न मिले तो पुनः एक बार भिक्षा माँगो जा सकती है। पात्र को धोकर, उसमें भोजन करना चाहिए और भोजन के बाद पुनः धो लेना चाहिए अथवा नया पात्र लेकर उसमें भोजन करना चाहिए। परन्तु पात्र को धोकर काम चलाना हो तो लोभ किए बिना भोजन करना चाहिए।

विष्णुमे सन्नमुसले व्यङ्गारे भुक्तवज्जने।
वृत्ते शरावसम्पाते भिक्षां नित्यं यत्किश्चरेत् ॥ ५ ॥

गृहस्थ की रसोई से धुआँ बन्द हो जाए, ओखली और

मूसल का काम समाप्त हो जाए, अग्नि शांत हो जाए, घर के सारे लोग भोजन कर चुके हों, तब संन्यासी गोल शराव में भिक्षा लेने धूमना चाहिए।

गोदोहपात्रं तिष्ठेत कालभिक्षुराधोमुखः।
भिक्षेत्युक्त्वा सकृन्तूष्णीमशनीयाद्वाद्यतः शुचिः ॥ ६ ॥

'भिक्षा दो' इतना कहकर भिक्षुक गाय दुहने में लगने वाले समय तक, सिर झुका कर खड़ा रहे और मौन रहकर पवित्र भाव से एक बार भोजन करके सन्तुष्ट हो।

प्रक्षाल्य पाणी पादौ च समाधाम्य यथाविधि।
आदित्ये दर्शयित्वात्रं भुञ्जीत प्राङ्मुखः शुचिः ॥ ७ ॥

हाथ पैर धोकर, नियमानुसार आचमन करके सूर्य को अत्र दिखाकर, पूर्वाभिमुख और पवित्र होकर भोजन करना चाहिए।

हुत्वा प्राणाहुतीः पञ्च प्रासानष्टौ समाहितः।
आचम्य देवं ब्रह्माणं ध्यातीत परमेश्वरम् ॥ ८ ॥

पहले 'प्राणाय स्वाहा' मन्त्र का उच्चारण करके, पंच प्राणाहुतियाँ देकर, एकाग्रचित्त से आठ प्रास भोजन करें और बाद में आचमन करके, सर्वव्यापक देव परमेश्वर का ध्यान करना चाहिए।

अलाबुं दारुपात्रं च मृण्मयं वैणवं ततः।
यत्वार्येतानि पात्राणि मनुराह प्रजापतिः ॥ ९ ॥

प्रजापति मनु ने, संन्यासियों के लिए लौकी, लकड़ी, मिट्टी और बाँस से बने चार प्रकार के पात्र बतलाए हैं।

प्राघात्रे पररात्रे च मध्यरात्रे तथैव चा।
संख्यास्वन्निविशेषेण चिन्तयेन्नित्यमीश्वरम् ॥ १० ॥

रात्रि के प्रथम, मध्यम और अन्तिम प्रहर तथा संध्या समय अग्नि विशेष के द्वारा ईश्वर का चिन्तन करना चाहिए।

कृत्वा हृत्स्वन्नित्ये विश्वाख्यं विष्णुसम्भवम्।
आत्मानं सर्वभूतानां परस्तात्तमसः स्थितम् ॥ ११ ॥

सर्वस्यादारभूतानामानन्दं ज्योतिरव्ययम्।
प्रधानपुरुषातीतमाकाशकुहरं शिवम् ॥ १२ ॥

विश्वरूप फिर भी विश्व के कारण स्वरूप सर्वभूतात्मा, तमोगुण में विद्यमान फिर भी तमोगुणातीत, सभी प्राणियों के आधार, अव्यक्त, आनन्दमय, अनश्वर, प्रकृति पुरुष से परे, आकाशरूप, मंगलमय ज्योति का पहले हृदयकमल में ध्यान करना चाहिए।

तदन्तः सर्वभावानामीश्वरं ब्रह्मरूपिणम्।

ध्यायेदनादिमध्यान्तमानन्दादिगुणालयम्॥ १३॥

महान्तं पुरुषं ब्रह्म ब्रह्माणं सत्यमव्ययम्।

तरुणादित्यसंकाशं महेशं विश्वरूपिणम्॥ १४॥

तत्पश्चात् उस ज्योति के बीज सर्वलोकेश्वर ब्रह्मस्वरूप आदि, मध्य, अन्त रहित, आनन्दादि गुणों के आलयरूप, महापुरुष अनश्वर, सत्यस्वरूप, सर्वव्यापी, परम ब्रह्म, बालसूर्य के समान विश्वरूपी भगवान् महेश का ध्यान करना चाहिए।

ओङ्कारेणाथ चात्मानं संस्थाप्य परमात्मनि।

आकाशे देवमीशानं ध्यायीताकाशमध्यगम्॥ १५॥

आकाशरूप परमात्मा में ओंकार के द्वारा आत्मा को स्थापित करके आकाश के मध्य स्थित देव ईशान (अर्थात् शंकर भगवान्) का ध्यान करना चाहिए।

कारणं सर्वभावानामानन्दैकसमाश्रयम्।

पुराणं पुरुषं शुभ्रं ध्यायन्मुच्येत वन्दनात्॥ १६॥

सभी भावपदार्थों के कारण, आनन्दैकरूप, शुभ्र, पुराण पुरुष का ध्यान करने से, सांसारिक बन्धनों से मुक्त हो जाता है।

यद्वा गुहायां प्रकृतं जगत्संमोहनालये।

विचिन्त्य परमं व्योम सर्वभूतैककारणम्॥ १७॥

जीवनं सर्वभूतानां यत्र लोकः प्रलीयते।

आनन्दं ब्रह्मणः सूक्ष्मं यत्पश्यन्ति मुमुक्षवः॥ १८॥

तन्मध्ये निहितं ब्रह्म केवलं ज्ञानलक्षणम्।

अनन्तं सत्यमीशानं विचिन्त्यासीत संयतः॥ १९॥

अथवा संसार सम्मोहन के आलयरूपी मूलप्रकृतिरूप गुहा के मध्य स्थित, सभी प्राणियों के एकमात्र कारण, उनका जीवन, उनका लयस्थान— ब्रह्मानन्दस्वरूप और जिसे मोक्ष की कामना करने वाले लोग सूक्ष्मरूप से देख सकते हैं, ऐसे परम व्योमाकार का चिन्तन करके, उसके (व्योमाकार के) बीच स्थित केवल ज्ञानरूप, अनन्त, सत्य और सर्वेश्वर परब्रह्म का चिन्तन करते हुए एकाग्रचित्त होकर स्थित रहना चाहिए।

गुह्याद्गुह्यतमं ज्ञानं यतीनामेतदीरितम्।

योऽनुतिष्ठेन्महेष्टेन सोऽश्नुते योगमैश्वरम्॥ २०॥

मैंने, संन्यासियों के लिए, अत्यन्त गुह्यतम ज्ञान की बातें बताईं। जो व्यक्ति सदा इसका पालन करेगा वह ऐश्वर्य योग

प्राप्त करेगा।

तस्माद्ब्रह्मचरतो नित्यमात्मविद्यापरायणः।

ज्ञानं समाश्रयेद्ब्राह्मं येन मुच्येत वन्दनात्॥ २१॥

इसलिए ध्यानमग्न और सदा आत्मविद्या परायण होकर ब्रह्मसम्बन्धी ज्ञान का आश्रय करना चाहिए। ऐसा करने से मनुष्य बन्धनमुक्त हो जाता है।

गत्वा पृथक् स्वमात्मानं सर्वस्मादेव केवलम्।

आनन्दमजरं ज्ञानं ध्यायीत च पुनः परम्॥ २२॥

अपनी आत्मा को सब पदार्थों से भिन्न जानकर उसे अद्वितीय, आनन्दस्वरूप, जरारहित और श्रेष्ठज्ञानरूप में ध्यान करना चाहिए।

यस्माद्भवन्ति भूतानि यद्गत्वा नेह जायते।

स तस्मादीश्वरो देवः परस्मादोऽधितीष्ठति॥ २३॥

जिनसे ये भूत उत्पन्न होते हैं, जिसे पाकर लोक पुनः जन्म नहीं लेते, उनसे परे जो विद्यमान है, वही देवताओं के देवता ईश्वर हैं।

यदन्तरे तद्रमनं ज्ञाम्भवं शिवमुच्यते।

यदाहुस्तत्परो यः स्यात्स देवस्तु महेश्वरः॥ २४॥

जिसके अन्तःकरण में वह प्रसिद्ध आकाश स्थित है, वह शाक्त शिव कल्याणकारी कहे गये हैं और जो उससे परे कहा गया है, वही देव महेश्वर हैं।

व्रतानि यानि भिक्षुणां तथैवोपव्रतानि च।

एकैकान्तिरूपे तेषां प्रायश्चित्तं विधीयते॥ २५॥

भिक्षुओं के लिए जो भी व्रत या उपव्रत करणीय हैं, उनमें से किसका पालन न करने से कौन सा प्रायश्चित्त करना है, इस विषय में बताया जा रहा है।

उपेत्य तु स्त्रियं कामात्कृत्स्नसंयतमानसः।

प्राणायामसमायुक्तः कुर्यात्सान्तपनं शुचिः॥ २६॥

तत्क्षुरेत नियमात् कृच्छ्रं संयतमानसः।

पुनराश्रममागम्य चरेद्भिक्षुरतन्त्रितः॥ २७॥

संन्यासी होने पर भी काम के वशीभूत होकर जो स्त्री समागम करता है, तो एकाग्रचित्तता से शुद्ध होकर (पुनः पाप न हो, इसलिए) 'सान्तपन' नामक व्रत प्रायश्चित्तरूप में करना चाहिए। तत्पश्चात् एकाग्र मन से नियमानुसार कृच्छ्र व्रत भी करना चाहिए और पुनः आश्रम में प्रवेश कर भिक्षुक को सावधानी से विचरण करना चाहिए।

न नर्मयुक्तमनृतं हिनस्तीति मनीषिणः।

तथापि च न कर्तव्यं प्रसंगो ह्येष दारुणः॥ २८॥

परिहास में कहा गया असत्य मनुष्य का पुण्य नष्ट नहीं करता, ऐसा मनीषियों ने कहा है। किन्तु संन्यासी के लिए ऐसा असत्य भी वर्जित है, क्योंकि ऐसा मिथ्या प्रसंग परिणाम में दारुण कष्ट देता है।

एकरात्रोपवासश्च प्राणायामशतं तथा।

कर्तव्यं यतिना धर्मलिप्सुना वरमव्ययम्॥ २९॥

धर्मलोभी संन्यासियों को असत्य बोलने पर प्रायश्चित्तरूप में एक रात का उपवास और सौ बार प्राणायाम करना चाहिए।

गतेनापि न कार्यने न कार्यं स्तेयमन्यतः।

स्तेवादभ्यधिकः कश्चिन्नास्त्यधर्म इति स्मृतिः॥ ३०॥

अत्यन्त आपत्काल आ जाने पर संन्यासी दूसरे की वस्तु नहीं चुरायें। शास्त्रों में चोरी से बढ़कर अधर्म दूसरा और कोई नहीं है। ३०

हिंसा चैवा परा दिष्टा वा चात्मज्ञाननाशिका।

यदेतद्रविणं नाम प्राणा ह्येते बहिष्कराः॥ ३१॥

चोरो उत्कट हिंसा है, जो आत्मज्ञान की नाशक भी है। जो वस्तु धन के नाम से प्रख्यात है, वह मनुष्यों का बाह्य प्राण है।

स तस्य हरति प्राणान्यो यस्य हरते धनम्।

एवं कृत्वा सुदुष्टात्मा भिन्नवृत्तो व्रताहतः।

भूयो निर्वेदमापन्नश्चरेद्यान्द्रायणव्रतम्॥ ३२॥

विधिना ज्ञास्त्रदृष्टेन संबत्सरमिति श्रुतिः।

भूयो निर्वेदमापन्नश्चाद्दिशेक्षुरतन्द्रितः॥ ३३॥

जो जिसका धन चुराता है, वह मानों उसका प्राण हरण करता है। ऐसा करके वह दुष्टात्मा विहित आचार और व्रत से पतित हो जाता है। ऐसा कार्य करने के बाद पश्चात्ताप होने से संन्यासी शास्त्रों में बताए गए नियमों के अनुसार वर्षपर्यन्त चान्द्रायण व्रत करे। पश्चात्ताप होने के बाद भिक्षुक को सावधानी पूर्वक विचरण करना चाहिए।

अकस्मादेव हिंसानु यदि भिक्षुः समावरेत्।

कुर्यात्कृच्छ्रातिकृच्छ्रन्तु चांद्रायणमथापि वा॥ ३४॥

यदि संन्यासी अकस्मात् (अज्ञानतावश) हिंसा कर बैठे तो उसे कृच्छ्रातिकृच्छ्र या चान्द्रायण व्रत करना चाहिए।

स्क्रभमिद्रियदौर्बल्यात् स्त्रियं दृष्ट्वा यतिर्वदि।

तेन धारयितव्या वै प्राणायामास्तु षोडशः॥ ३५॥

दिवा स्क्रभे त्रिरात्रं स्यात्प्राणायामशतं तथा।

इन्द्रिय की दुर्बलता के कारण स्त्री को देखकर यदि संन्यासी का वीर्यपात हो जाए तो उसे सोलह बार प्राणायाम करना होगा। यदि वीर्यपात दिन में हो, तो तीन रात तक उपवास और सौ बार प्राणायाम करना चाहिए।

एकांते मधुमांसे च नवश्राद्धे तथैव च।

प्रत्यक्षलवणे प्रोक्तं प्राजापत्यं विशेषणम्॥ ३६॥

एकान्त में छुपकर मधु (शराब) और मांस खाने से तथा नवश्राद्ध में प्रत्यक्ष रूप से नमक खाने से शुद्धि के लिए प्राजापत्य व्रत करना चाहिए।

ध्याननिष्ठस्य सततं नश्यते सर्वपातकम्।

तस्मान्महेश्वरं ज्ञात्वा तद्ग्यानपरमो भवेत्॥ ३७॥

निरन्तर ध्याननिष्ठ संन्यासी के सारे पाप नष्ट हो जाते हैं, इसलिए महेश्वर को जानकर उनके ध्यान में मग्न रहना चाहिए।

यद्ब्रह्म परमं ज्योतिः प्रतिष्ठाक्षरमव्ययम्।

योऽन्तरा परमं ब्रह्म स विज्ञेयो महेश्वरः॥ ३८॥

जो ब्रह्म परम ज्योति के मध्य स्थित, अक्षर और अव्यय है, जो परम ब्रह्म के मध्य विद्यमान है उन्हें महेश्वर जानो।

एष देवो महादेवः केवलः परमः शिवः।

तदेवक्षरमर्हति तदादित्यांतरं परम्॥ ३९॥

ये देव महादेव केवल (अर्थात् अद्वितीय) श्रेष्ठ और कल्याणकारी हैं। प्रकाशमय परम ब्रह्म भी अक्षर, अद्वितीय और श्रेष्ठ है, इसलिए महादेव और परब्रह्म में कोई अन्तर नहीं है।

यस्मान्महीयसो देवः स्वधाम्नि ज्ञानसंस्थिते।

आत्मयोगाद्भवे तत्त्वे महादेवस्ततः स्मृतः॥ ४०॥

ज्ञान में स्थित होकर अपने धाम में आत्मयोगार्थ तत्त्व से पूजे जाने के कारण वह भगवान् महादेव कहे जाते हैं।

नान्यं देवं महादेवाद्यतिरिक्तं प्रपश्यति।

तमेवात्मानमात्मैति य स याति परमं पदम्॥ ४१॥

जो महादेव से अतिरिक्त किसी अन्य देव को नहीं देखता है, वही स्वयं आत्मरूप है, ऐसा जानकर परम पद को प्राप्त कर लेता है।

मन्वन्ते ये स्वमात्मानं विभिन्नं परमेश्वरात्।
न ते पश्यन्ति तं देवं कृत्वा तेषां परिश्रमः॥४२॥

जो व्यक्ति अपनी आत्मा को परमेश्वर से पृथक् समझता है, वह उस परम देवता को नहीं देख पाता। ऐसे व्यक्तियों का सारा परिश्रम व्यर्थ हो जाता है।

एकं ब्रह्म परं ब्रह्म ज्ञेयं तत्त्वमव्ययम्।
स देवस्तु महादेवो नैतद्विज्ञाय वाच्यते॥४३॥

अविनाशी, तत्त्वस्वरूप, परम ब्रह्म ही एकमात्र जानने योग्य है और वही देव (ब्रह्म) महादेव है। जो यह जान लेता है, उसे पुनः संसार के बन्धन में नहीं बँधता।

तस्माद्यजेत नियतं यतिः संयतमानसः।
ज्ञानयोगरतः शान्तो महादेवपरायणः॥४४॥

अतः संन्यासी को निरन्तर एकाग्रचित्त होकर ज्ञानयोग का अभ्यास करते हुए शान्त और महादेव परायण होकर यज्ञ करना चाहिए।

एष वः कथितो विप्रा यतीनामाश्रमः शुभः।
पितामहेन विभुना मुनीनां पूर्वभौरितम्॥४५॥

हे ब्राह्मणो! संन्यासियों का शुभ आश्रमधर्म, आप लोगों को बताया गया। भगवान् पितामह ब्रह्मा ने पहले यह मुनियों को बताया था।

नात्र शिष्यस्य योगिभ्यो दद्यादिदमनुत्तमम्।
ज्ञानं स्वयंपुना प्रोक्तं यत्किमर्थाय शिवम्॥४६॥

ब्रह्मा द्वारा बताए गए संन्यासी का शुभ आश्रमधर्म स्वरूप इस कल्याणकारी ज्ञान का उपदेश पुत्र शिष्य और योगियों को छोड़कर किसी और को नहीं देना चाहिए।

इति यतिनियमानामेतदुक्तं बन्धिनं,
पशुपतिपरितोषे यद्भवेदकहेतुः।

न भवति पुनरेषामुद्भवो वा विनाशः,
प्रणिहितमनसाये नित्यमेवाचरन्ति॥४७॥

संन्यासियों का नियम विधान कहा गया। इन नियमों का पालन करने वाले पर पशुपति महादेव बहुत प्रसन्न होते हैं। जो लोग एकाग्रचित्त से प्रतिदिन इन नियमों का पालन करते हैं, उनका पुनर्जन्म और मृत्यु नहीं होता।

इति श्रीकूर्मपुराणे उत्तरार्द्धे व्यासगीतासु यतिधर्मो
नार्यकोनत्रिंशोऽध्यायः॥२९॥

त्रिंशोऽध्यायः (प्रायश्चित्तविधि)

व्यास उवाच

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम्।
हिताय सर्वविप्राणां दोषाणामपनुत्तये॥१॥

व्यासजी बोले— अब मैं शुभ प्रायश्चित्त विधि को कहूँगा, जो ब्राह्मणों के हितकारी और पाप नाश का हेतु है।

अकृत्वा विहितं कर्म कृत्वा निन्दितमेव च।
दोषमाप्नोति पुरुषः प्रायश्चित्तं विशोधनम्॥२॥

शास्त्रों के बताए गए धर्मों का पालन न करने और शास्त्र निषिद्ध कर्मों का पालन करने से मनुष्यों को पाप लगता है। प्रायश्चित्त करने से उसकी शुद्धि हो जाती है।

प्रायश्चित्तमकृत्वा तु न तिष्ठेद्ब्राह्मणः क्वचित्।
यद्वृष्युर्ब्राह्मणाः शान्ता विद्वांसस्तत्समाचरेत्॥३॥

प्रायश्चित्त करने वाले ब्राह्मण को प्रायश्चित्त किए बिना क्षणमात्र भी नहीं बैठना चाहिए। शान्त और विद्वान् ब्राह्मण जैसा कहे वैसा ही करना चाहिए।

वेदार्थवित्तमः शान्तो धर्मकापोऽग्निमान्द्विजः।
स एव स्यात्परो धर्मो यमे कोऽपि व्यवस्यति॥४॥

श्रेष्ठ, वेदार्थविद, शान्त, धर्म-कर्मानुरागी और अग्निहोत्री एक ब्राह्मण भी जिस कर्म का विधान कर दें, वही कर्म, श्रेष्ठ धर्म होता है।

अनाहितामयो विप्रान्त्रयो वेदार्थपारगाः।
यद्वृष्युर्धर्मकापांस्ते तज्ज्ञेयं धर्मसाधनम्॥५॥

यदि ब्राह्मण वेदार्थ का ज्ञाता किन्तु निरग्नि (अर्थात् जिसने अग्नि चयन न किया हो) हो तो तीन ब्राह्मण धर्मार्थी होकर जिस कर्म को धर्म कहें, उसी कर्म को धर्म का साधन जानो।

अनेकधर्मशास्त्रज्ञा ऊहापोहविशारदाः।
वेदाध्ययनसम्पन्नाः ससैते परिकीर्तिताः॥६॥

अनेकों धर्मशास्त्रों का ज्ञाता, ऊहापोहविशारद (अर्थात् तर्क सिद्धान्त में पारंगत) वेदाध्ययन करने वाले सात ब्राह्मणों का वाक्य भी धर्म कार्यों में माना जाता है।

मीमांसज्ञानतत्त्वज्ञा वेदान्तकुशला द्विजाः।
एकविंशतिविख्याताः प्रायश्चित्तं वदन्ति वै॥७॥

मीमांसा और न्याय दर्शन के ज्ञाता और वेदान्त में पारंगत इकीस ब्राह्मण प्रायश्चित्त के विषय में उपदेश देंगे।

ब्रह्महा मद्यपः स्तेनो गुस्तल्पग एव च।

महापातकिनस्त्वेते यष्टैतैः सह संविशेत्॥ ८॥

ब्रह्महत्या करने वाले, मद्यपान करने वाले, ब्राह्मण का सोना चुराने वाले और गुरुपत्नी के साथ समागम करने वाले महापापी होते हैं और उनसे सम्बन्ध रखने वाले भी महापापी होते हैं।

संवत्सरानु पतितैः संसर्गं कुस्ते तु यः।

यानशश्यासनैर्नित्यं जानन्वै पतितो भवेत्॥ ९॥

ऐसे पतितों के साथ जो लोग वर्ष भर रहते हैं, वे भी महापापी होते हैं तथा जो लोग जानबूझकर सदैव ऐसे पापियों के साथ एक वाहन पर चढ़ते हैं, एक शय्या पर सोते और एक ही आसन पर बैठते हैं, वे भी पतित होते हैं।

याजनं योनिसम्बन्धं तथैवाध्यापनं द्विजः।

सद्यः कृत्वा पतत्येव सह भोजनमेव च॥ १०॥

जानबूझकर पतित कन्या से विवाह करना, पतित व्यक्ति का पौरोहित्य करना, पतित को पढ़ाना और उसके साथ एक ही पात्र में भोजन करने से ब्राह्मण तत्काल पतित हो जाता है।

अविज्ञावाद्य यो मोहात्कुर्यादध्यापनं द्विजः।

संवत्सरेण पतति सहाध्ययनमेव च॥ ११॥

अनजाने में अथवा मोहवश जो पतित व्यक्ति को पढ़ाता है अथवा उसके साथ पढ़ता है, वह एक वर्ष में पतित हो जाता है।

ब्रह्महा द्वादशाब्दानि कुट्टिं कृत्वा वने वसेत्।

भैक्षमात्यविशुद्धार्थं कृत्वा श्वशिरोर्ध्वजम्॥ १२॥

ब्रह्महत्या करने वाला आत्मशुद्धि के लिए वन में कुटिया बनाकर बारह वर्ष तक निवास करे और हाथ में चिह्न स्वरूप मृत ब्राह्मण या किसी दूसरे मृतक की खोपड़ी लेकर भिक्षा माँगे।

ब्रह्मणावस्थान् सर्वान् देवागाराणि वर्जयेत्।

विनिन्दन् स्वयमात्मानं ब्रह्मणा तच्च संस्मरन्॥ १३॥

असङ्कल्पितयोग्यानि सप्तागाराणि संविशेत्।

मन्दिर या ब्राह्मण का घर त्याग कर मृत ब्राह्मण को स्मरण करते हुए और मन ही मन आत्मग्लानि करते हुए

पहले से असंकल्पित सात योग्य घरों में भिक्षा माँगने के लिए प्रवेश करना चाहिए।

विधूमे शनकैर्नित्यं व्यहारे भुक्तव्यज्जने॥ १४॥

एककालं चरेद्वैशं दोषं विख्यापयन्नृणाम्।

वन्यमूलफलैर्वापि वर्तयेद्द्वै समाश्रितः॥ १५॥

जब गृहस्थ की रसोई से धुँआ निकलना बन्द हो जाए रसोई की अग्नि बुझ जाए और जूठन पोंछ देने के बाद लोगों को अपना दोष बतलाकर एक समय भिक्षा माँगनी चाहिए अथवा धैर्य धारण कर जंगली फल-मूल से जीविका निर्वाह करना चाहिए।

कपालपाणिः खट्वाङ्गी ब्रह्मचर्यपरायणः।

पूर्णं तु द्वादशे वर्षे ब्रह्महत्यां व्यपोहति॥ १६॥

(वह महापापी भिक्षा के समय) हाथ में 'कपाल' नामक भिक्षापात्र और खट्वाङ्ग (महाव्रतियों के कन्धों पर रखा ध्वज) धारण कर ब्रह्मचर्य का पालन करने में तत्पर रहे। इस प्रकार बारह वर्ष पूरा हो जाने के बाद ब्रह्महत्या के पाप से मुक्ति मिलती है।

अकामतः कृते पापे प्रायश्चित्तमिदं शुभम्।

कामतो मरणाच्छुद्धिर्ज्ञेया नान्येन केनचित्॥ १७॥

अनजाने में ब्रह्महत्यारूप पाप हो जाने पर यह प्रायश्चित्त शुभ होता है। परन्तु जानबूझ कर ब्रह्महत्या करने से प्राण त्यागने के अतिरिक्त कोई दूसरा प्रायश्चित्त नहीं है।

कुर्यादनशनं वाद्य भृगोः पतनमेव वा।

ज्वलन्तं वा विशेषदिग्नि जलं वा प्रविशेत्स्वयम्॥ १८॥

जानबूझकर ब्रह्महत्या करने वाला व्यक्ति अनशन करे या पर्वतादि ऊँचे स्थान से गिरे अथवा जलते हुए अग्नि या जल में प्रवेश करे।

ब्राह्मणार्थं गवार्थं वा सम्यक् प्राणान् परित्यजेत्।

ब्रह्महत्यापनोदार्वमनरा वा मृतस्य तु॥ १९॥

दीर्घामयाविनं विश्वं कृत्वानामयमेव वा।

दन्त्वा चात्रं सुविदुषे ब्रह्महत्यां व्यपोहति॥ २०॥

यदि ब्रह्महत्यारा इस पाप से मुक्ति के लिए ब्राह्मण या गाय को बचाने के लिए प्राण त्याग करे, अत्यन्त रोगाक्रान्त ब्राह्मण को रोग से मुक्ति दिलाए अथवा विद्वान् ब्राह्मण को अन्नदान करे तो ब्रह्महत्या के पाप से मुक्ति मिलती है।

अध्वमेधावभृथके स्नात्वा वै शुष्यते द्विजः।

सर्वस्वं वा वेदविदे ब्राह्मणाय प्रदाय च॥ २१॥

अश्रमेघ यज्ञ में अवभृथ स्नान (यज्ञ की समाप्ति पर किया जाने वाला स्नान) करने या वेदज्ञ ब्राह्मण को सब कुछ दान कर देने से ब्रह्मघाती ब्राह्मण पाप से मुक्त होता है।

सरस्वत्यास्त्वरुणाया सङ्गमे लोकविभ्रुते।

शुभ्येत्रिषवणस्नानत्रिरात्रोपेक्षितो द्विजः॥ २२॥

हरकोई महापापी तीन रात तक उपवास करके सरस्वती और अरुणा नदी के लोकविख्यात संगम में तीनों काल स्नान करता है, तो वह ब्रह्महत्या के पाप से मुक्त हो सकता है।

गत्वा रामेश्वरं पुण्यं स्नात्वा चैव महोदयी।

ब्रह्मघर्यादिभिर्भुक्तो दृष्ट्वा स्नानं विमोचयेत्॥ २३॥

अथवा पवित्र रामेश्वर तीर्थ में जाकर वहां महासमुद्र में स्नान करके ब्रह्मघर्य आदि व्रतों का पालन करते हुए महेश्वर का दर्शन करता है, तो पाप से मुक्त हो जाता है।

कपालमोचनं नाम तीर्थं देवस्य शूलिनः।

स्नात्वाभ्यर्च्यं पितृन् देवान् ब्रह्महत्यां व्यपोहति॥ २४॥

भगवान् महादेव के कपाल मोचन नामक तीर्थ में जाकर, स्नान करके देवताओं और पितरों की पूजा करने पर ब्रह्महत्या का पाप दूर होता है।

यत्र देवाधिदेवेन भैरवेणापितौजसा।

कपालं स्थापितं पूर्वं ब्रह्मणः परमेशिनः॥ २५॥

समभ्यर्च्यं महादेवं तत्र भैरवरूपिणम्।

तर्पयित्वा पितृन् स्नात्वा मुच्यते ब्रह्महत्याया॥ २६॥

प्राचीन काल में अमित तेजस्वी देवाधिदेव भैरव के द्वारा जिस स्थान पर परमेश्वर ब्रह्मा का कपाल स्थापित किया गया है, उस स्थान में स्नानकर, भैरवरूपी महादेव की पूजा करके तथा पितरों का तर्पण करने से ब्रह्महत्या के पाप से भुक्ति मिलती है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे ब्रह्महत्याप्रायश्चित्तवर्णनं नाम

त्रिंशोऽध्यायः॥ ३०॥

एकत्रिंशोऽध्यायः

(कपालमोचन तीर्थ का माहात्म्य)

ऋषय ऊचुः

कथं देवेन रुद्रेण शङ्करेणातितेजसा।

कपालं ब्रह्मणः पूर्वं स्थापितं देहजं भुवि॥ १॥

ऋषियों ने कहा— हे भगवन्! अतितेजस्वी रुद्रदेव शंकर ने सर्वप्रथम इस भूमण्डल में ब्रह्मा जी के शरीर से उत्पन्न कपाल को कैसे स्थापित किया था ?

व्यास उवाच

शृणुष्वमृषयः पुण्यां कथां पापप्रणाशिनीम्।

माहात्म्यं देवदेवस्य महादेवस्य धीमतः॥ २॥

पुरा पितामहं देवं मेरुशृङ्गे महर्षयः।

प्रोषुः प्रणम्य लोकादिं किमेकं तत्त्वमव्ययम्॥ ३॥

व्यासजी बोले— हे ऋषिगण! पापों को नष्ट करने वाली इस परम पुण्यमयी कथा को आप श्रवण करें। इस कथा में देवों के भी देव परम बुद्धिमान् महादेव का माहात्म्य वर्णित है। प्राचीन काल में महर्षियों ने सुमेरु पर्वत के शिखर पर प्राणियों के आदि पितामह ब्रह्मा को नमस्कार करके पूजा था कि यह अविनाशी तत्त्व क्या है।

स मायया महेशस्य मोहितो लोकसम्भवः।

अविज्ञाय परम्भावं स्वात्मानं प्राह धर्षिणम्॥ ४॥

अहं धाता जगद्योनिः स्वयम्भूरेक ईश्वरः।

अनादि मत्परं ब्रह्म मामभ्यर्च्यं विमुच्यते॥ ५॥

वे लोकों के उत्पादक ब्रह्मा, महेश्वर की माया से मोहित हो गये थे और परम भाव को न जानते हुए ऋषियों से अपने ही स्वरूप को अव्यय तत्त्व बताकर कहने लगे कि— मैं ही विधाता हूँ, जगद्योनि, स्वयम्भू और ईश्वर हूँ, मैं ही अनादि, आदित्य, परमब्रह्म हूँ। मेरी अर्चना करके सभी मुक्त हो जाते हैं।

अहं हि सर्वदेवानां प्रवर्तकनिवर्तकः।

न विद्यते चाभ्यधिको मत्तो लोकेषु कश्चन॥ ६॥

मैं ही समस्त देवों का प्रवर्तक और निवर्तक हूँ। इस लोक में कोई भी मुझसे अधिक (श्रेष्ठ) नहीं है।

तस्यैवं मन्यमानस्य जज्ञे नारायणांशजः।

प्रोवाच प्रहसन्वाक्यं रोषितोऽयं त्रिलोचनः॥ ७॥

किं कारणमिदं ब्रह्मन्वर्तते तव साम्प्रतम्।

अज्ञानयोगयुक्तस्य न त्वेतत्त्वयि विद्यते॥ ८॥

ब्रह्मा जी के द्वारा अपने को ऐसा मानने पर नारायण के अंश से उत्पन्न त्रिनेत्रधारी शंकर क्रुद्ध होकर हँसते हुए बोले— हे ब्रह्मन्! इस समय क्या बात है कि आपके अन्दर ऐसी भावना उत्पन्न हो गयी है। सम्भवतः आप अज्ञान से आवृत हैं। आपका ऐसा कहना ठीक नहीं है।

अहं कर्तादिलोकानां जज्ञे नारायणात्प्रभोः।
न मामृतेऽस्य जगतो जीवनं सर्वथा क्वचित्॥१॥

मैं इन लोकों का कर्ता हूँ और नारायण प्रभु से मेरा जन्म हुआ है। मेरे बिना इस संसार का जीवन कहीं भी नहीं है।

अहमेव परं ज्योतिरहमेव परा गतिः।

मत्प्रेरितेन भवता सृष्टं भुवनमण्डलम्॥१०॥

एवं विवदतोर्मोहात्परस्परजयैषिणोः।

आजगमुर्वत्र तौ देवौ वेदाच्छत्वार एव हि॥११॥

मैं ही परज्योति हूँ और परागति हूँ। मेरे द्वारा प्रेरित होकर ही आपने इस समस्त भूमंडल की रचना की है। इस प्रकार मोहवश दोनों परस्पर विवाद कर रहे थे, और एक-दूसरे पर विजय पाने की इच्छा कर रहे थे। वे दोनों उस स्थान पर पहुँच गये जहाँ चारों वेद उपस्थित थे।

अन्वीक्ष्य देवं ब्रह्माणं यज्ञात्मानञ्च संस्थितम्।

प्रोचुः सविग्नहृदया याश्चात्थ्यं परमेष्ठिनः॥१२॥

उस समय ब्रह्मदेव और यज्ञस्वरूप विष्णु को वहाँ उपस्थित देखकर वे चारों वेद उत्कण्ठित हृदय होकर परमेश्वर के यथार्थ स्वरूप के विषय में बोले।

ऋग्वेद उवाच

यस्यान्तःस्थानि भूतानि यस्मात्सर्वं प्रवर्तते।

यदाहुस्तत्परन्तत्त्वं स देवः स्यान्महेश्वरः॥१३॥

ऋग्वेद ने कहा— जिसके अन्दर समस्त प्राणी समूह विद्यमान हैं तथा जिससे यह सब उत्पन्न हुआ है और जिसे मुनिगण श्रेष्ठ तत्त्व कहते हैं, वे यही देव महेश्वर हैं।

यजुर्वेद उवाच

यो यज्ञैरखिलैरीशो योगेन च समर्च्यते।

यमाहुरीश्वरं देवं स देवः स्यात्पिनाकयूक्॥१४॥

यजुर्वेद ने कहा— जो सभी यज्ञों द्वारा और योग द्वारा पूजित हैं और जिन्हें मुनिगण ईश्वर कहते हैं वे ही पिनाकपाणि देव हैं।

सामवेद उवाच

चेनेदम्प्राप्यते विश्वं यदाकाशान्तरं शिवम्।

योगिभिर्वेद्यते तत्त्वं महादेवः स शङ्करः॥१५॥

सामवेद ने कहा— जो इस संसार में भ्रमण करते हैं, आकाश के मध्य स्थित हैं, जो शिवस्वरूप हैं, जिसे योगी तत्त्वरूप में जानते हैं वे ही महादेव शंकर हैं।

अथर्ववेद उवाच

यम्प्रपश्यन्ति देवेशं यजन्ते यतयः परम्।

महेशं पुरुषं रुद्रं स देवो भगवान् भवः॥१६॥

अथर्ववेद ने कहा— यतिगण जिस रुद्ररूपी परमपुरुष महेश का प्रयास करके दर्शन प्राप्त करते हैं, वे ही देव भगवान् शिव हैं।

एवं स भगवान् ब्रह्मा वेदानामीरितं शुभम्।

श्रुत्वा विहस्य विश्वात्मा तत्क्ष्माह विमोहितः॥१७॥

इस प्रकार वेदों के शुभ-वचन सुनकर भगवान् ब्रह्मा हँस पड़े और उससे मोहित होकर विश्वात्मा ने कहा—

कथं तत्परमं ब्रह्म सर्वसङ्गविवर्जितम्।

रमते भार्यया सार्द्धं प्रमथैश्चातिगर्वितैः॥१८॥

इतीरितेऽथ भगवान् प्रणवात्मा सनातनः।

अमूर्तो भूर्तिमान् भूत्वा वचः प्राह पितामहम्॥१९॥

वे परब्रह्म कैसे हो सकते हैं जो सर्वसंगविवर्जित हैं और अपनी भार्या के साथ ही रमण किया करते हैं और जिनके साथ गणयुक्त प्रमथगण भी रहते हैं। इस प्रकार ब्रह्मा के कहने पर आँकारस्वरूप सनातन भगवान् मूर्तरूप होने पर भी अमूर्तरूप अप्रत्यक्ष रहकर पितामह ब्रह्मा से इस प्रकार बोले।

प्रणव उवाच

न ह्येष भगवानीशः स्वात्मनो व्यतिरिक्तया।

कदाचिद्रमते रुद्रगस्तादृशो हि महेश्वरः।

अयं स भगवानीशः स्वयंज्योतिः सनातनः॥२०॥

स्यान्द्भूता कथिता देवी आगनुका शिवा॥२१॥

प्रणव आँकार ने कहा— वह भगवान् ईश किसी भी समय अपनी आत्मा से भिन्न किसी के साथ रमण नहीं किया करते। वे प्रभु महेश्वर स्वयं भगवान् ईश ज्योतिस्वरूप और सनातन हैं। शिवा पार्वती कोई लौकिक स्त्री नहीं है, वे तो उनकी स्वयं की आनन्दभूता देवी कही गयी है।

इत्येवमुक्तेऽपि तदा यज्ञमूर्तेरजस्य च।

नाज्ञानमगमन्नाज्ञमीश्वरस्यैव मायया॥२२॥

तदन्तरे महाज्योतिर्विरिञ्चो विश्वभावनः।

प्रादर्शदद्भुतं दिव्यं पूरयन् गगनान्तरम्॥२३॥

तन्मध्यसंस्थितज्योतिर्पण्डलं तेजसोज्ज्वलम्।

व्योममध्यगतं दिव्यं प्रादुरासीद्दिहजोत्तमाः॥२४॥

स दृष्ट्वा वदनं दिव्यपूर्णिं लोकपितामहः।

तेजसं मण्डलं घोरमलोकं यदनिन्दितम्॥ २५॥

इस प्रकार कहने पर भी यज्ञमूर्ति अजन्मा ईश्वर की माया के कारण ब्रह्मा का अज्ञान दूर नहीं हुआ था। इसी समय विश्वस्रष्टा ब्रह्मा ने एक महान् ज्योति को देखा जो अद्भुत, दिव्य और आकाश के मध्य में सुशोभित थी। हे ब्राह्मणो! उस ज्योति का तेज अत्यन्त उज्ज्वल और व्योम के मध्य में रहने वाला अति दिव्य था। जो पहले वाले ज्योति-पुंज के बीच रहकर भी आकाश के मध्य विद्यमान थी। लोक पितामह ने अपने मुख को उठाकर उस दिव्य तेजस्वी मंडल को देखा जो घोर भयानक होने पर भी अनिन्दित था।

प्रज्ज्वालातिकोपेन ब्रह्मणः पञ्चमं शिरः।

क्षणदपश्यत्स महान् पुरुषा नीललोहितः॥ २६॥

त्रिशूलपिङ्गसो देवो नागयज्ञोपवीतवान्।

तं प्राह भगवान् ब्रह्मा शङ्करं नीललोहितम्॥ २७॥

ज्ञानाय पूर्वं भवतो ललाटादद्य शंकरम्।

प्रादुर्भूतं महेशानं मामतः शरणं यज॥ २८॥

तब ब्रह्माजी का पाँचवा शिर अत्यन्त क्रोध से प्रज्ज्वलित हो उठा था। उस महान् पुरुष नीललोहित ने क्षणभर में उसे देखा। वे त्रिशूलधारी थे, पिङ्गल नागों का यज्ञोपवीत धारण किया हुआ था। भगवान् ब्रह्मा ने नीललोहित महेशान शंकर को कहा— तुम प्रथम ज्ञान के लिये मेरे ललाट से उत्पन्न हुए हो आप मेरी शरण में आ जाओ।

श्रुत्वा सगर्ववचनं षडायोनेश्वेश्वरः।

प्राहिणोत्पुरुषं कालं भैरवं लोकदाहकम्॥ २९॥

स कृत्वा सुमहद्युद्धं ब्रह्मणा कालभैरवः।

प्रथकर्तास्य वदनं विरिञ्चस्याथ पञ्चमम्॥ ३०॥

निकृत्वदनो देवो ब्रह्मा देवेन शम्भुना।

पमार चेशो योगेन जीवितं प्राप विष्णुक्॥ ३१॥

इसके अनन्तर गर्वयुक्त ब्रह्मा के इस वचन को सुनकर ईश्वर ने लोकदाहक कालभैरव पुरुष को भेजा था। उस काल भैरव पुरुष ने ब्रह्मा के साथ महान् युद्ध किया और उसने ब्रह्मा के पाँचवें शिर को काट डाला था। परन्तु ईश्वर देव शम्भु ने उनको योग द्वारा पुनः जीवित किया था, जिससे विश्व को धारण करने वाले ब्रह्मा जीवन प्राप्त किया था।

अथान्वपश्यदीशानं मण्डलान्तरसंस्थितम्।

समासीनं महादेव्या महादेवं सनातनम्॥ ३२॥

भुजङ्गराजवलयं चन्द्रावयवभूषणम्।

कोटिसूर्यप्रतीकाशजटाजूटविराजितम्॥ ३३॥

शार्दूलवर्षवसनं दिव्यमालासमन्वितम्।

त्रिशूलपाणिं दुष्प्रेक्ष्यं योगिनं भूतिभूषणम्॥ ३४॥

यमन्तरा योगनिष्ठाः प्रपश्यन्ति हृदीश्वरम्।

तमादिमेकं ब्रह्माणं महादेवं ददर्श ह॥ ३५॥

इसके अनन्तर ब्रह्मा ने मण्डल के भीतर संस्थित, समासीन महादेवी के साथ सनातन ईशान महादेव को देखा। वह देव भुजङ्गराज का वलय धारण करने वाले और चन्द्रकला के अवयव के आभूषणों से विभूषित थे। वे करोड़ों सूर्यों के सदृश तेज से युक्त तथा जटाओं से विराजमान परम सुन्दर स्वरूप वाले थे। वे महादेव व्याघ्रचर्म का वस्त्र धारण किये हुए तथा दिव्य मालाओं से समन्वित थे। वे भस्म से विभूषित, परम दुष्प्रेक्ष्य योगीराज और त्रिशूलपाणि थे, जिस हृदीश्वर को योगसंनिष्ठ पुरुष अपने भीतर देखते हैं, ऐसे उन सबके आदि एकब्रह्म महादेव का दर्शन उस समय ब्रह्माजी ने किया था।

यस्य सा परमा देवी शक्तिराकाशसंज्ञिता।

सोऽननैश्वर्ययोगात्मा महेशो दृश्यते किल॥ ३६॥

यस्याशेषजगद्बीजं क्लियं याति मोहनम्।

सकृत्प्रणाममात्रेण स रुद्रः खलु दृश्यते॥ ३७॥

आकाश नाम वाली परमा देवी उनकी शक्ति भी वहाँ थीं। ऐसे अनन्त, ऐश्वर्य-सम्पन्न, योगात्मा महेश उन्हें दिखाई देने लगे थे। जिन्हें एक बार प्रणाम करके सम्पूर्ण जगत् का बीज— मोहस्वरूप मायाकर्म लय को प्राप्त हो जाता है, वही रुद्र सचमुच दिखाई देने लगे थे।

येऽथ नाचारनिरतास्तद्रक्तक्षेत्रे केवलम्।

विमोचयति लोकान्नायको दृश्यते किल॥ ३८॥

आचारनिष्ठ केवल भक्तिपरायण लोग ही जिनका दर्शन प्राप्त करते हैं, वही जगदात्मा लोकनायक महादेव, ब्रह्मा को दिखाई देने लगे।

यस्य ब्रह्मादयो देवा ऋषयो ब्रह्मवादिनः।

अर्चयन्ति सदा लिङ्गं स शिवः खलु दृश्यते॥ ३९॥

यस्याशेषजगत्सूतिर्विज्ञानतनुरीश्वरः।

न मुञ्चति सदा पार्श्वं शंकोऽसौ च दृश्यते॥ ४०॥

ब्रह्मादि देवता और ब्रह्मवादी मुनिगण सदैव जिसके लिंग की पूजा करते हैं, वही शिव वहाँ (तेजोमंडल में) दिखाई

देने लगे थे। सारे संसार की जन्मदात्री प्रकृति ने कदापि जिनका साथ नहीं छोड़ा ऐसे विज्ञानरूप शरीरधारी ईश्वर, वे शंकर ब्रह्मा को दिखाई देने लगे।

विद्या सहायो भगवान्यस्यासौ मण्डलान्तरम्।
हिरण्यगर्भपुत्रोऽसौ ईश्वरो दृश्यते परः॥४१॥
पुष्यं वा यदि वा पत्रं यत्पादयुगले जलम्।
दत्त्वा तरति संसारं रुद्रोऽसौ दृश्यते किल॥४२॥

जिसके मण्डल के बीच विद्यारूप सहाय वाले भगवान् हिरण्यगर्भ पुत्र रुद्र विद्यमान हैं, वे ही परमेश्वर दिखाई देने लगे। जिनके चरण कमलों में पुष्य, पत्र या जल दान करने से मनुष्य संसार से तर जाता है, वही रुद्र वस्तुतः दिखाई देने लगे थे।

तत्सन्नियाने सकलं निबच्छति सनातनः।
कालं किल नियोगात्मा कालः कालो हि दृश्यते॥४३॥

उसके सान्निध्य में ही वह सनातन सब कुछ प्रदान करता है। वही नियोगात्मा काल है। वही काल कालरूप में दिखाई देता है।

जीवनं सर्वलोकानां त्रिलोकस्यैव भूषणम्।
सोमः स दृश्यते देवः सोमो यस्य विभूषणम्॥४४॥

ये समस्त लोकों के जीवनरूप और त्रैलोक्य का आभूषण हैं। जिसका आभूषण स्वयं सोम है, वह सोमदेव दिखाई दे रहे हैं।

देव्या सह सदा साक्षाद्यस्य योगस्वभावतः।
गीयते परमा मुक्तिर्महादेवः स दृश्यते॥४५॥

सदा देवी के साथ साक्षात् योग के स्वभाव के कारण परमा मुक्ति का गान होता है। वे महादेव दिखाई दे रहे हैं।

योगिनो योगतत्त्वज्ञा वियोगाभिमुखोऽनिशम्।
योगं ध्यायन्ति देव्यासौ स योगी दृश्यते किल॥४६॥

योग के तत्व के ज्ञाता योगीजन निरन्तर वियोग से अभिमुख हैं और योग का ध्यान करते हैं। देवी के साथ वे योगी दिखाई दे रहे हैं।

सोऽनुवीक्ष्य महादेवं महादेव्या सनातनम्।
वरासने समासीनमवाप परमां स्मृतिम्॥४७॥

लब्ध्वा माहेश्वरी दिव्यां संस्मृतिं भगवान्जः।
तोषयामास वरदं सोमं सोमार्द्धभूषणम्॥४८॥

महादेवी के साथ सनातन महादेव को देखकर श्रेष्ठ आसन पर विराजमान परम स्मृति को प्राप्त कर भगवान् अज

ने परम दिव्य माहेश्वरी स्मृति को प्राप्त करके सोम के अर्धभाग के आभूषण वाले वरदाता सोम को प्रसन्न किया था।

ब्रह्मोवाच

नमो देवाय महते महादेव्यै नमो नमः।
नमः शिवाय ज्ञान्ताय शिवायै सततं नमः॥४९॥
ओं नमो ब्रह्मणे तुभ्यं विद्यायै ते नमो नमः।
महेशाय नमस्तुभ्यं मूलप्रकृतये नमः॥५०॥

ब्रह्माजी ने कहा- महान् देव के लिये नमस्कार है। महादेवी के लिये बारम्बार नमस्कार है। परम शान्त शिव को नमस्कार तथा शिवा को भी सतत मेरा नमस्कार है। ओंकारस्वरूप ब्रह्म आपके लिये प्रणाम है। विद्यास्वरूपिणी आपको बारम्बार नमस्कार है। महान् इश्वर को नमस्कार, तथा मूलप्रकृति के लिये नमस्कार है।

नमो विज्ञानदेहाय चिन्तायै ते नमो नमः।
नमोऽस्तु कालकालाय ईश्वरायै नमो नमः॥५१॥
नमो नमोऽस्तु रुद्राय रुद्रायै ते नमो नमः।
नमो नमस्ते कालाय मायायै ते नमो नमः॥५२॥

विज्ञानरूप शरीर वाले के लिये नमन है। चिन्तारूपिणी देवी को बारम्बार नमस्कार है। काल के भी काल के लिये प्रणाम है तथा ईश्वरी देवी के लिये नमस्कार है। रुद्र और रुद्राणी को बारम्बार नमस्कार। कालस्वरूप आपको नमस्कार तथा मायारूपिणी देवी को बार-बार नमस्कार है।

नियन्त्रे सर्वकार्याणां क्षोभिकार्यै नमो नमः।
नमोऽस्तु ते प्रकृतये नमो नारायणाय च॥५३॥
योगदाय नमस्तुभ्यं योगिनां गुरवे नमः।
नमः संसारवासाय संसारोत्पत्तये नमः॥५४॥

समस्त कार्यों के नियन्त्रा, प्रभु तथा क्षोभ देने वाली देवी को नमस्कार है। प्रकृतिरूप आपको नमस्कार तथा नारायण प्रभु को मेरा नमस्कार हो। योगप्रदाता आपको प्रणाम है। योगियों के गुरु के लिये प्रणाम है। संसार में वास करने वाले तथा इस संसार को समुत्पन्न करने वाले को नमस्कार है।

नित्यानन्दाय विभवे नमोऽस्तुवानन्दमूर्तये।
नमः कार्यविहीनाय विश्वप्रकृतये नमः॥५५॥
ओंकारमूर्तये तुभ्यं तदन्तःसंस्थिताय च।
नमस्ते व्योमसंस्थाय व्योमशक्त्यै नमो नमः॥५६॥

सिंहव्याघ्रं च मार्जारं श्वानं शूकरमेव च ।
 शृगालं मर्कटं चैव गर्दभं च न भक्षयेत् ॥ ३३ ॥
 न भक्षयेत् सर्वमृगान् पक्षिणोऽन्यान् वनेचरान् ।
 जलेचरान् स्थलचरान् प्राणिनश्चेति धारणा ॥ ३४ ॥
 गोधा कूर्मः शशः श्वाविच्छल्यकश्चेति सप्तमाः ।
 भक्ष्याः पञ्चनखा नित्यं मनुराह प्रजापतिः ॥ ३५ ॥
 मत्स्यान् सशल्कान् भुञ्जीयान्मांसं रौरवमेव च ।
 निवेद्य देवताभ्यस्तु ब्राह्मणेभ्यस्तु नान्यथा ॥ ३६ ॥
 मयूरं तित्तिरं चैव कपोतं च कपिञ्जलम् ।
 वाधीणसं वकं भक्ष्यं मीनहंसपराजिताः ॥ ३७ ॥
 शफरं सिंहतुण्डं च तथा पाठीनरोहितौ ।
 मत्स्याश्चैते समुद्रिष्टा भक्षणाय द्विजोत्तमाः ॥ ३८ ॥
 प्रोक्षितं भक्षयेदेषां मांसं च द्विजकाम्यया ।
 यथाविधि नियुक्तं च प्राणानामपि चात्यये ॥ ३९ ॥
 भक्षयेन्नैव मांसानि शेषभोजी न लिप्यते ।
 औषधार्थमशक्तौ वा नियोगाद् यज्ञकारणात् ॥ ४० ॥
 आमन्त्रितस्तु यः श्राद्धे दैवे वा मांसमुत्सृजेत् ।
 यावन्ति पशुरोमाणि तावतो नरकान् व्रजेत् ॥ ४१ ॥
 अदेयं चाप्यपेयं च तथैवास्मृश्यमेव च ।
 द्विजातीनामनालोक्यं नित्यं मद्यमिति स्थितिः ॥ ४२ ॥
 तस्मात् सर्वप्रकारेण मद्यं नित्यं विवर्जयेत् ।
 पीत्वा पतति कर्मभ्यस्त्वसम्भाष्यो भवेद् द्विजः ॥ ४३ ॥
 भक्षयित्वा ह्यभक्ष्याणि पीत्वाऽपेयान्यपि द्विजः ।
 नाधिकारी भवेत् तावद् यावद् तत्र जहात्यधः ॥ ४४ ॥
 तस्मात् परिहरेन्नित्यमभक्ष्याणि प्रयत्नतः ।
 अपेयानि च विप्रो वै तथा चेद् याति रौरवम् ॥ ४५ ॥

द्विजोंके लिये मद्य न दान देने योग्य है, न पीने योग्य है, न स्पर्श करने योग्य है और न ही देखने योग्य है—ऐसी हमेशाके लिये मर्यादा बनी है। इसलिये सब प्रकारसे मद्यका नित्य ही परित्याग करना चाहिये। मद्य पीनेसे द्विज कर्मोंसे पतित और बातचीत करनेके अयोग्य हो जाता है। अभक्ष्यका भक्षण करने और अपेय पदार्थोंका पान करनेसे द्विज तबतक अपने कर्मका अधिकारी नहीं होता, जबतक उसका पाप दूर नहीं हो जाता। इसलिये प्रयत्नपूर्वक नित्य ही विप्र (द्विज)-को अभक्ष्य एवं अपेय पदार्थोंका परित्याग करना चाहिये। यदि द्विज ऐसा करता है अर्थात् इन्हें ग्रहण करता है तो उसे रौरव नरकमें जाना पड़ता है ॥ ४२—४५ ॥

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागे सप्तदशोऽध्यायः ॥ १७ ॥

इस प्रकार छः हजार श्लोकोंवाली श्रीकूर्मपुराणसंहिताके उपरिविभागमें सप्तहवीं अध्याय समाप्त हुआ ॥ १७ ॥

देवाधिपति भगवान् शंकर के वचन सुनकर विश्वात्मा कालभैरव कपाल हाथ में लेकर तीनों लोकों में भ्रमण करने लगे। विकृतवेष को धारण करने पर भी वे अपने तेज से प्रकाशित थे। वे अत्यन्त सुन्दर तीन नेत्रों से युक्त और पवित्र थे।

सहस्रसूर्यप्रतिमं सिद्धैः प्रभवपुङ्गवैः।
भाति कालाग्निनयनो महादेवः समावृतः॥७३॥
पीत्वा तदमृतं दिव्यमानन्दम्परमेष्ठिनः।
लीलाविलासबहुलो लोकानागच्छतीश्वरः॥७४॥

कालाग्नि के समान नेत्र वाले महादेव सिद्ध प्रमथगणों से समावृत होकर हजारों सूर्यों के समान प्रतीत हो रहे थे। परमेष्ठी के अमृतमय इस दिव्य आनन्द का पान करके क्रीडा में निरत रहने वाले भगवान् संसार के समक्ष उपस्थित हुए।

तान्दृष्ट्वा कालवदनं शङ्करं कालभैरवम्।
रूपलावण्यसम्पन्नं नारीकुलमगादनु॥७५॥
गार्यन्ति गीतैर्विविधैर्नृत्यन्ति पुरतः प्रभोः।
सस्मितं प्रेक्ष्य वदनञ्चकुर्युर्भङ्गमेव च॥७६॥

कालमुख, कालभैरव शंकर को रूपलावण्य से सम्पन्न देखकर नारियों के समूह उनके पीछे-पीछे अनुगमन करने लगा। वे सभी प्रभु के समक्ष अनेक प्रकार के गीत गाकर नाचने लगीं और भगवान् के मन्दहास्य युक्त मुख-मण्डल को देखकर भीहे सिकुड़ने लगीं।

स देवदानवादीनां देशान्धेत्येव शूलशृङ्गुः।
जगाम विष्णोर्भुवनं यत्रास्ते पुरुषोत्तमः॥७७॥

वे त्रिशूलधारी महादेव देवताओं और राक्षसों के देश में भ्रमण करते हुए अन्त में विष्णु के भुवन को गये जहाँ पुरुषोत्तम विराजमान थे।

सम्प्राप्य दिव्यभवनं शङ्करो लोकशंकरः।
सहैव भूतप्रवरैः प्रवेष्टुमुपचक्रमे॥७८॥
अविज्ञाय परं भावं दिव्यं तत्पारमेष्ठरम्।
न्यवारयत्रिशूलांकं द्वारपालो महाबलः॥७९॥
शङ्खचक्रगदापाणिः पीतवासा महाभुजः।
विष्वक्सेन इति ख्यातो विष्णोरशसमुद्भवः॥८०॥

उस दिव्य भवन में जाकर लोक का कल्याण करने वाले भगवान् शंकर अपने भूतगणों के साथ ही प्रवेश करने लगे। उस परमेश्वर के दिव्य परम भाव को जानकर महाबली द्वारपाल ने त्रिशूलधारी शिव को प्रवेश करने से रोक दिया

था। वह द्वारपाल अपने हाथों में शंख-चक्र-गदा धारण की थी, वह पीताम्बरधारी और बड़ी-बड़ी भुजाओं से युक्त था, विष्णु के अंश से उत्पन्न वह विश्वक्सेन नाम से विख्यात था।

(अथ तं शंकरगणं युयुषे विष्णुसंभवः।
भीषणो भैरवादेशात्कालवेग इति स्मृतः।)

उसके अनन्तर विष्णुसंभव उस विश्वक्सेन ने भीषण कालवेग नामक शंकर के गण से युद्ध किया था। वह कालभैरव की आज्ञा से आया था।

विजित्य तं कालवेगं क्रोधसंरक्तलोचनः।
दुद्रावाभिमुखं रुद्रं चिक्षेप च सुदर्शनम्॥८१॥

क्रोध से एकदम लाल नेत्रों वाले द्वारपाल ने उस कालवेग को भी जित लिया था। फिर रुद्रस्वरूप कालभैरव के सामने दौड़ पड़ा और उन पर सुदर्शन चक्र गिराया।

अथ देवो महादेवस्त्रिपुरारिस्त्रिशूलभृत्।
तमापततं सावज्ञमालोक्यदमित्रजित्॥८२॥

तब त्रिपुरासुर के शत्रु त्रिशूलधारी देव महादेव ने जो सभी शत्रुओं को जित लेने वाले हैं अपनी ओर आने वाले उस द्वारपाल को अवज्ञापूर्वक देखा।

तदन्तरे महद्भूतं युगान्तदहनोपमम्।
शूलेनोरसि निर्भिद्य पातयामास तं भुवि॥८३॥
स शूलाभिहतोऽत्यर्थं त्यक्त्वा स्वम्परमं बलम्।
तत्याज जीवितं दृष्ट्वा मृत्युं व्याधिहता इव॥८४॥

इसी बीच युगान्तकालीन अग्नि के समान दिखाई देने वाले महान् अद्भुत चक्र को रोककर कालभैरव ने वक्षःस्थल पर शूल से प्रहार करके उसको भूमि में गिरा दिया था। इस प्रकार शूल से अत्यन्त अभिहत होकर उसने भी अपने परम श्रेष्ठ शरीरबल का त्याग करके मानों रोगाक्रान्त होकर मृत्यु को प्राप्त हुआ हो, वैसे ही अपने प्राणों का उसने त्याग दिया।

निहत्य विष्णुपुरुषं सार्द्धं प्रमथपुङ्गवैः।
विवेश चान्तरगृहं समादाय कलेवरम्॥८५॥
वीक्ष्य तं जगतो हेतुमीश्वरं भगवान्हरिः।
शिरां ललाटात्सम्भिद्य रत्नधारामपातयत्॥८६॥

इस प्रकार विष्णुपुरुष द्वारपाल का वध करके महादेव ने उसके मृतक शरीर को उठाकर, अपने उत्तम प्रमथगणों के साथ विष्णु के अन्तःपुर में प्रवेश किया। भगवान् विष्णु ने

जगत् के कारणस्वरूप ईश्वर को देखकर अपने ललाट से एक शिरा को भेदकर रुधिर को धारा प्रवाहित की।

गृहाण भिक्षां भगवन् मदीयाममितद्युते।
न विद्यतेऽन्या ऋचिता तव त्रिपुरमर्दने॥१७॥
न सम्पूर्ण कपालं तद्ब्रह्मणः परमेष्ठिनः।
दिव्यं वर्षसहस्रं तु सा च धारा प्रवाहिता॥८८॥

विष्णु बोले—हे अमितद्युति भगवन्! मेरी इस भिक्षा को स्वीकार करें। हे त्रिपुरमर्दन! इसके अतिरिक्त अन्य कोई भिक्षा आपके लिए उचित नहीं है। तत्पश्चात्, सहस्रों दिव्य वर्षों में भी परमेष्ठी ब्रह्मा का कपाल, पूर्वरूप से मुक्त नहीं हुआ और वह रुधिर धारा सहस्रों दिव्य वर्षों तक बहती रही।

अथाववीत्कालरुद्रं हरिनारायणः प्रभुः।
संस्तूय विविधैर्महामुहूर्तमानपुरःसरम्॥८९॥
किमर्षमेतद्दहनं ब्रह्मणो भवता धृतम्।
प्रोवाच वृत्तमखिलं देवदेवो महेश्वरः॥९०॥

तत्पश्चात् प्रभु नारायण विष्णु ने अत्यन्त सम्मानसहित, विभिन्न प्रकार से स्तुति करके कालरुद्र से कहा— आपने किसलिए ब्रह्मा का मस्तक धारण किया है? यह सुनकर देवाधिदेव महेश्वर ने पूरा वृत्तान्त सुनाया।

समाहूय हृषीकेशो ब्रह्महत्यामथाच्युतः।
प्रार्थयामास भगवान्विभुञ्जति त्रिशूलिनम्॥९१॥

हृषीकेश भगवान् अच्युत (विष्णु) ने ब्रह्महत्या को अपने समीप बुलाकर, उससे प्रार्थना की कि—वह त्रिशूलधारी भगवान् शंकर का त्याग कर दे।

न तत्याजाव सा पार्श्वव्याहृतापि मुरारिणा।
धिरं ध्यात्वा जगद्योनिं शङ्करं प्राह सर्ववित्॥९२॥
वृजस्व दिव्यां भगवन्पुरीं वाराणसीं शुभाम्।
यत्राखिलजगदोपास्तिप्रभ्राजयतीश्वरः॥९३॥

भगवान् मुरारि के द्वारा भली-भाँति प्रार्थना करने पर भी उस ब्रह्महत्या ने उनका पीछा नहीं छोड़ा था। तब चिरकाल तक ध्यान करके सर्ववेत्ता प्रभु ने जगत् की योनि भगवान् शंकर से कहा— हे भगवन्! अब आप परम शुभ एवं दिव्य वाराणसी पुरी में जायें जहाँ पर समस्त जगत् के दोषों को शीघ्र ही ईश्वर नष्ट कर देते हैं।

ततः सर्वाणि भूतानि तीर्थाभ्यागतानि च।
जगाम लीलया देवो लोकानां हितकाम्यया॥९५॥

संस्तूयमानः प्रमथैर्महाद्योगैरितस्ततः।
नृत्यमानो महायोगी हस्तन्यस्तकलेवरः॥९५॥

इसके पश्चात् समस्त भूतमात्र के हित की इच्छा से सभी ग्रहण करने योग्य तीर्थों और आयतनों में लीला करने के लिए गये। तब महान् योगधारी प्रमथगणों द्वारा चारों ओर से संस्तूयमान होते हुए कालभैरव अपने हाथ में (द्वारपाल के) मृत-कलेवर को ग्रहण करते हुए नृत्य कर रहे थे।

तपभ्यावावद्गवाहुरिनारायणः प्रभुः।
समास्थाय परं रूपं नृत्यदर्शनलालसः॥९६॥
निरीक्षमाणो गोविन्दं वृषेन्द्रांकितशासनः।
सस्मयोऽनन्तयोगात्मा नृत्यति स्म पुनः पुनः॥९७॥

उस समय हरि प्रभु नारायण भी नृत्य देखने की इच्छा से उनके पीछे-पीछे दौड़ पड़े। वृषेन्द्र से अङ्कित वाहन वाले अनन्त योगात्मा भगवान् शिव स्वयं साक्षात् गोविन्द को वहाँ पर देखकर बहुत विस्मित होते हुए बारम्बार अपना नृत्य करने लगे थे।

अनुं चानुचरो रुद्रं स हरिर्द्वैर्भवाहनः।
भजे महादेवपुरीं वाराणसीति विश्रुताम्॥९८॥
प्रविष्टमात्रे किञ्चेशे ब्रह्महत्या कपर्दिनि।
हाहेत्युक्त्वा सनादं वै पातालं प्राप दुःखिता॥९९॥

अन्त में धर्मवाहन वाले रुद्र ने अपने अनुचरों के साथ वाराणसी के नाम से प्रसिद्ध महादेव की नगरी में प्रवेश किया। विशेवर कपर्दी शंकर के वाराणसी में प्रवेश करते ही ब्रह्महत्या हाहाकार करती हुई दुखी होकर पाताल में चली गई।

प्रविश्य परमं स्थानं कपालं ब्रह्मणो हरः।
गणानामप्रतो देवः स्थापयामास शंकरः॥१००॥
स्थापयित्वा महादेवो ददौ तत्र कलेवरम्।
उक्त्वा सजीवपस्त्विति विष्णवेऽसौ घृणानिधिः॥१०१॥

महादेव शंकर ने अपना परम धाम में प्रवेश करके ब्रह्मा के कपाल को अपने गणों के सामने रख दिया। दयानिधि भगवान् महादेव ने उस कलेवर को स्थापित करके कहा— यह जीवित हो। फिर विष्णु को विष्वक्सेन का शरीर सौंप दिया।

ये स्मरन्ति ममाजस्रं कपालं वेधमुत्तमम्।
तेषां विनश्यति क्षिप्रमिहामुत्र च पातकम्॥१०२॥
आगम्य तीर्थप्रवरे स्नानं कृत्वा विधानतः।

तर्पयित्वा पितृदेवान्मुच्यते ब्रह्महत्याया॥ १०३॥

जो मेरे इस उत्तम कपालिक स्वरूप को सदा ध्यानपूर्वक स्मरण करते हैं उनके इस लोक के और परलोक के सारे पाप शीघ्र ही नष्ट हो जाते हैं। जो कोई इस श्रेष्ठ तीर्थस्थान में आकर विधिपूर्वक स्नान करके पितरों और देवताओं का तर्पण करता है तो वह ब्रह्महत्या के पाप से मुक्त हो जाता है।

अज्ञाभृतं जगज्ज्ञात्वा वृजध्वं परमां पुरीम्।

देहान्ते तत्परं ज्ञानं ददाति परमम्पदम्॥ १०४॥

जो व्यक्ति इस जगत् को अनित्य समझ कर इस श्रेष्ठ पुरी में निवास करता है तो मृत्यु के समय मैं उसे परमज्ञान और परमपद को प्रदान करता हूँ।

इतीदमुक्त्वा भगवान् समालिङ्ग्य जनार्दनम्।

सहैव प्रपद्येशानैः क्षणादनरधीयता॥ १०५॥

स लब्ध्वा भगवान्कृष्णो विष्वक्सेनं त्रिशूलिनः।

स्वदेशमगमत्पूर्णां गृहीत्वा परमं दुष्टः॥ १०६॥

ऐसा कहकर महादेव ने जनार्दन का आलिंगन किया और शीघ्र ही प्रमथगणों के साथ अदृश्य हो गये। परम बुद्धिमान् भगवान् विष्णु भी त्रिशूली से विष्वक्सेन को पाकर शीघ्र ही अपने स्थान को चले गये।

एतद्द्वः कथितं पुण्यं महापातकनाशनम्।

कपालमोचनतीर्थं स्थाणोः प्रियकरं शुभम्॥ १०७॥

य इमं पठतेऽध्यायं ब्राह्मणानां समीपतः।

मानसैर्वाचिकैः पापैः कायिकैश्च प्रमुच्यते॥ १०८॥

इस प्रकार महापातक का नाश करने वाला महादेव का अतिप्रिय, पवित्र इस कपालमोचन नामक तीर्थ के विषय में आपको कहा गया है। जो मनुष्य ब्राह्मण के पास रहकर इस अध्याय का पाठ करता है, वह मानसिक, वाचिक और कायिक सभी प्रकार के पापों से मुक्त हो जाता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे कपालमोचनमाहात्म्यं

नामैकत्रिंशोऽध्यायः॥ ३१॥

द्वात्रिंशोऽध्यायः

(प्रायश्चित्त-नियम)

व्यास उवाच

सुरापस्तु सुरां तप्तामग्निवर्णां पिबेत्तदा।

निर्दम्बकायः स तथा मुच्यते च द्विजोत्तमः॥ १॥

गोमूत्रमग्निवर्णां वा गोशकृत्समेव च।

पयो घृतं जलं वाथ मुच्यते पातकालतः॥ २॥

व्यासजी बोले— सुरापान करने वाला ब्राह्मण अग्नि के समान लाल वर्ण की उष्ण सुरा का पान करेगा। उससे शरीर दम्भ हो जाने पर वह पाप से मुक्त हो जायेगा। अग्निवर्ण का गोमूत्र अथवा गोबर का रस, गाय का दूध, गाय का घी या जल को पीने से उसका शरीर झुलसने से वह पाप मुक्त हो जाता है।

जलाद्रवासाः प्रयतो ध्यात्वा नारायणं हरिम्।

ब्रह्महत्याव्रतं चाथ चरेत्यापप्रशान्तये॥ ३॥

सुवर्णस्तेयकृद्दिप्रो राजानमधिगम्य तु।

स्वकर्म ख्यापयन्सूयान्मा भवाननुशास्त्विति॥ ४॥

पाप की शान्ति के लिये पानी में गीले वस्त्र पहन कर पवित्र होकर और नारायण हरि का ध्यान करते हुए ब्रह्महत्या व्रत का पालन करें। सोना चुराने वाला ब्राह्मण राजा के पास जाकर अपनी चोरी को कबूल करते हुए कहे कि हे राजन्! मुझे दण्ड दीजिए।

गृहीत्वा मुसलं राजा सकृद्धन्यातु तं स्वयम्।

वधे तु शुद्धयते स्तेनो ब्राह्मणस्तपसाथवा॥ ५॥

राजा स्वयं मूसल लेकर उस ब्राह्मण को एकबार मारेगा जिससे उसकी मृत्यु हो जाने पर अथवा अपनी तपस्या के द्वारा भी वह चोर ब्राह्मण पाप से मुक्त हो सकता है।

स्कन्धेनादाय मुसलं लगुडं वापि खादिरम्।

शक्तिञ्चादाय दीक्षणाप्राप्त्यायसं दण्डमेव वा॥ ६॥

राजा तेन च गन्तव्यो मुक्तकेशेन धावता।

आचक्षणेन तत्पापमेतत्कर्मास्मि ज्ञायि माम्॥ ७॥

अथवा वह स्वयं अपने कंधे पर मूसल, या खदिर से निर्मित दण्ड अथवा नुकीले भाग वाली शक्ति और लोहे की छड़ धारणकर, खुले बाल रखकर तीव्र गति से राजा के

पास जाना चाहिए और राजा से कहना चाहिये कि मैंने यह पाप किया है मुझे दण्ड दो।

शासनाद्वा विश्लोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते।
अज्ञासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम्॥८॥
तपसापनोतुमिच्छंस्तु सुवर्णास्तेयजं मलम्।
चीरवासा द्विजोऽरण्ये चरेद्ब्रह्महणो व्रतम्॥९॥
स्नात्वाभ्रमेधावभृथे पूतः स्वादववा द्विजः।
प्रदद्याद्वायु विप्रेभ्यः स्वात्पतुल्यं हिरण्यकम्॥१०॥
घरेद्वा यत्सरं कृच्छं ब्रह्मचर्यपरायणः।
ब्राह्मणः स्वर्णहारी तु तत्पापस्यापनुतये॥११॥

राजा के द्वारा दण्ड देने पर अथवा उसे छोड़ देने पर वह चोर चोरी के पाप से मुक्त हो जाता है। परन्तु राजा उसे दण्ड न दे तो राजा स्वयं उस पाप का भागी हो जाता है। सुवर्ण की चोरी करने वाले पाप को दूर करने की इच्छा से ब्राह्मण को कौपीन पहनकर जंगल में रहते हुए ब्रह्महत्या का व्रत करना चाहिये या ब्राह्मण को अश्रमेध में अवभृथ स्नान करके पवित्र होना चाहिये अथवा अपने वजन के बराबर सोने का दान ब्राह्मणों को करना चाहिये। सुवर्ण की चोरी करने वाले ब्राह्मण को पाप से मुक्त होने के लिये ब्रह्मचर्य परायण होकर एक वर्ष तक कठोर व्रत का पालन करना चाहिये।

गुरोर्भावीं समाख्य ब्राह्मणः काममोहितः।
अवगूहेत्स्त्रियं तसां दीसां कार्ष्णाद्यसां कृताम्॥१२॥

यदि ब्राह्मण कामासक्त होकर गुरुपत्नी के साथ सहवास करे तो राजा उसे चमकती हुई लोहे की संतप्त मूर्ति से आलिङ्गन करने को कहे।

स्वयं वा शिश्नवृषणावुकृत्याध्याय घाञ्जलौ।
अभिगच्छेद्दक्षिणाशामानिपातादत्तिह्यगः॥१३॥

अथवा तो उसे स्वयं पाप के प्रायश्चित्त के लिए अपना लिङ्ग और दोनों वृषण काटकर अञ्जलि में रखकर दक्षिण दिशा की ओर जाना चाहिए, जब तक वह नीचे की ओर गिर न पड़े।

गुर्वङ्गनागमः शुद्धै चरेद्ब्रह्महणो व्रतम्।
शाखां वा कण्टकोपेतं परिष्वज्याथ वत्सरम्॥१४॥
अथःशयीत नियतो मुच्यते गुफतल्पगः।
कृच्छं वाद्यं चरेद्ब्रह्मगीरवासाः समाहितः॥१५॥

अथवा गुरुभार्या के साथ समागम की शुद्धि के लिए वह पापी कण्टदार वृक्ष की शाखा को आलिङ्गन कर एक वर्ष तक नीचे जमीन पर कुछ भी बिछाये बिना शयन करना चाहिए। ऐसा करने से वह व्यभिचारी पाप से मुक्त हो जाता है। अथवा विप्र चौर (फटे-पुराने) वस्त्र पहनकर एकाग्र चित्त से एक वर्ष तक कृच्छ व्रत का आचरण करे।

अश्रमेधावभृथके स्नात्वा वा शुद्ध्यते द्विजः।
कालेऽष्टमे वा भुञ्जानो ब्रह्मचारी सदा व्रती॥१६॥
स्नानाज्ञानाभ्यां विहरंस्त्रिरहोऽभ्युपयत्नतः।
अथःशायी त्रिभिर्वर्षैसादव्यपोहति पातकम्॥१७॥
चान्द्रायणानि वा कुर्यात्पञ्च चत्वारि वा पुनः।

अथवा वह द्विज अश्रमेध यज्ञ का अवभृथ स्नान करके शुद्ध हो जाया करता है। अथवा आठवें काल में (दो दिन के उपवास के बाद तीसरे दिन) भोजन करता हुआ ब्रह्मचारी एवं सदा व्रतपरायण रहे। और एक ही स्थान पर स्थिति रखकर तथा भोजन लेकर विहार करता हुआ तीन वर्ष तक नीचे जमीन पर शयन करने वाला पुरुष उस पाप को दूर करने में समर्थ होता है। उस व्रत के अन्त में भी उस पापी को पाँच या चार चान्द्रायण व्रत करने चाहिए।

पतितैः संप्रयुक्तात्मा अथ वक्ष्यामि निष्कृतिम्॥१८॥
पतितेन तु संसर्गे यो येन कुस्ते द्विजः।
स तत्पापापनोदायं तस्यैव व्रतमाचरेत्॥१९॥

जो पतित-धर्मभ्रष्ट लोगों के साथ अच्छी प्रकार संपृक्त है, अब उसको निष्कृति के विषय में कहता हूँ। जो द्विज जिस पतित के साथ संसर्ग रखता है, उस पाप को दूर करने के लिए वह उसी के व्रत का आचरण करेगा।

तप्तकृच्छ्रेद्भरेद्वाथ संवत्सरमतन्द्रितः।
षाण्मासिके तु संसर्गे प्रायश्चित्तार्थमाचरेत्॥२०॥
एभिर्द्वैतैरपोहन्ति महापातकिनो मलम्।
पुण्यतीर्थाभिगमनात्पृथिव्यां वाथ निष्कृतिः॥२१॥

तन्द्रा से रहित होकर उस द्विज को तप्तकृच्छ्र व्रत का समाचरण करना चाहिए। वह व्रत भी पूरे एक वर्ष तक करे। यदि पतित के साथ संसर्ग केवल छः मास तक ही रहा हो तो उसका प्रायश्चित्त भी आधा ही करना चाहिए। इन्हीं व्रतों के द्वारा महापातकी भी पापरूपी मल को दूर कर लेते हैं। अथवा पृथिवी में जो परम पुण्य तीर्थ हैं उनमें वह परिश्रमण करे तो भी ऐसे पातकों की निष्कृति हुआ करती है।

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमम्।
 कृत्वा तैश्चापि संसर्गं ब्राह्मणः कामचारतः॥२२॥
 कुर्यादनशनं विप्रः पुनस्तीर्थे समाहितः।
 ज्वलनं वा विशेदग्निं ध्यात्वा देवं कपर्दिनम्॥२३॥
 न ह्यन्या निष्कृतिर्दृष्टा मुनिभिर्द्धर्मवादिभिः।
 तस्मात्पुण्येषु तीर्थेषु दहन्वापि स्वदेहकम्॥२४॥

ब्रह्महत्या, मदिरापान, स्तेय (चोरी) या गुरूपत्नी के साथ गमनरूप पाप करता है, तो उन्हें भी पूर्वोक्त संसर्ग का प्रायश्चित्त करके शुद्ध होना चाहिए। यदि वह ब्राह्मण हो तो उसे अपनी इच्छा से प्रायश्चित्त कर लेना चाहिए। यदि उपर्युक्त कोई महापाप किया हो तो ब्राह्मण को किसी पवित्र तीर्थ में जाकर समाहितचित्त होकर अनशन करना चाहिए। अथवा देव कपर्दी का ध्यान करते हुए प्रज्वलित अग्नि में प्रवेश कर लेना चाहिए। क्योंकि धर्मवादी मुनियों ने इसके अतिरिक्त अन्य कोई भी उपाय महा पातकियों की शुद्धि के लिये नहीं देखा है। इसलिये पुण्य तीर्थों में अपने देह को दग्ध करते हुए भी अपनी शुद्धि अवश्य ही करनी चाहिए।

इति श्रीकूर्मपुराणे उत्तरार्द्धे त्रिंशोऽध्यायः॥३२॥

त्रयस्त्रिंशोऽध्यायः (प्रायश्चित्त-निघम)

व्यास उवाच

गत्वा दुहितरं विप्रः स्वसारं वा स्नुषार्थपि।
 प्रविशेज्ज्वलनन्दीसं घतिपूर्वमिति स्थितिः॥१॥
 यदि कोई ब्राह्मण अपनी पुत्री, बहन या पुत्रवधू के साथ व्यभिचार करता है, तो उसे बुद्धिपूर्वक जलती हुई अग्नि में प्रवेश कर जाना चाहिए।
 मातृष्वस्य मातुलानीं तथैव च पितृष्वसाम्।
 भागिनेयीं समारुह्य कुर्यात्कृच्छ्रातिकृच्छ्रकौ॥२॥
 चान्द्रायणञ्च कुर्यात् तस्य पापस्य ज्ञान्तये।
 ध्यायन्देवं जगद्योनिमनादिनिधनं हरिम्॥३॥

इसी प्रकार अपनी मौसो, मामी या बुआ अथवा भाँजी के साथ व्यभिचार करता है, तो उसे प्रायश्चित्तरूप में कृच्छ्रातिकृच्छ्र व्रत करना चाहिए। अथवा उस पाप की शान्ति हेतु जगत् के योनिरूप, आदि और अन्त से रहित देव विष्णु का ध्यान करते हुए चान्द्रायण व्रत करना चाहिए।

प्रातृभार्यां समारुह्य कुर्यात्तत्पापज्ञान्तये।
 चान्द्रायणानि चत्वारि पञ्च वा सुसमाहितः॥४॥
 यदि कोई पुरुष भाई की पत्नी के साथ गमन करे तो उस पाप की शान्ति के लिए अच्छी प्रकार सावधान होकर चार या पाँच चान्द्रायण व्रत करने चाहिए।

पितृष्वश्वेयीं गत्वा तु स्वस्त्रीयां मातुरेव च।
 मातुलस्य सुतां वापि गत्वा चान्द्रायणं घरेत्॥५॥
 इसी प्रकार बुआ की लड़की, बहन की लड़की, मौसो की लड़की या मामा की लड़की के साथ समागम करके प्रायश्चित्तरूप में (पुनः पाप न करने की प्रतिज्ञा करके) चान्द्रायण व्रत करे।

सखिभार्यां समारुह्य गत्वा श्यालीं तथैव च।
 अहोरात्रोषितो भूत्वा ततः कृच्छ्रं समाचरेत्॥६॥

अपने मित्र की पत्नी अथवा साली के साथ समागम करने पर एक दिन-रात का उपवास करके तप्तकृच्छ्र नामक व्रत का आचरण करे।

उदक्या गमने विप्रस्त्रिरात्रेण विशुध्यति।
 चाण्डालीगमने चैव तप्तकृच्छ्रत्रयं विदुः॥७॥
 शुद्धिः सान्तपनेन स्यान्नान्यथा निष्कृतिः स्मृता।

यदि कोई ब्राह्मण रजस्वला के साथ गमन करता है, तो तीन रात्रि के बाद शुद्धि होती है। चाण्डाली के साथ मैथुन करने पर तीन बार तप्तकृच्छ्र और सान्तपन व्रत करने पर ही शुद्धि कही गई है, अन्यथा निष्कृति नहीं है।

मातृगोत्रं समारुह्य समानप्रवरां तथा॥८॥
 चान्द्रायणेन शुष्येत प्रयतत्मा समाहितः।
 ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रमेकं समाचरेत्॥९॥
 कन्यकान्द्रायणित्वा तु चरेच्चान्द्रायणव्रतम्।

माता के गोत्र में उत्पन्न तथा समान गोत्र वाली स्त्री के साथ समागम करने पर एकाग्रचित्त से चान्द्रायण महाव्रत से ही शुद्धि होती है। ब्राह्मण यदि किसी भी ब्राह्मणी के साथ मैथुन करे, तो उसे फिर पाप के अपनोदन के लिये एक ही कृच्छ्र व्रत का आचरण पर्याप्त होता है। यदि किसी कन्या का शील भङ्ग करके दूषित करे तो उसको भी चान्द्रायण महाव्रत का ही आचरण करना चाहिए।

अमानुषेषु पुंस्य उदक्यायामयोनिषु॥१०॥
 रेतः सिक्त्वा जले चैव कृच्छ्रं सान्तपनं घरेत्।
 वार्द्धिकीगमने विप्रस्त्रिरात्रेण विशुध्यति॥११॥

गवि मैथुनमासेष्व चरेचान्द्रायणव्रतम्।
वेश्यायां मैथुनं कृत्वा प्राजापत्यं चरेद्दिहजः॥ १२॥

कोई पुरुष अमानुषी, रजस्वला और अयोनि में तथा जल में अपना वीर्यपात करता है, तो उसे शुद्धि के लिये कृच्छ्र सान्तपन व्रत का पालन करना चाहिए। यदि वार्द्धकी (व्यभिचारिणी) स्त्री के साथ गमन करने पर विप्र तीन रात्रि में शुद्ध होता है। गौ में मैथुन का आसेवन करके चान्द्रायण व्रत को ही करना चाहिए। वेश्या में मैथुन करके द्विज शुद्धि के लिये प्राजापत्य व्रत करे।

पतितां च स्त्रियङ्गत्वा त्रिभिः कृच्छ्रैर्विशुद्ध्यति।
पुल्कसीगमने चैव कृच्छ्रं चान्द्रायणं चरेत्॥ १३॥
नटीं शैलूषकीं चैव रजकीं वेणुजीविनीम्।
गत्वा चान्द्रायणङ्कुर्यात्तथा चर्मोर्पाजिनीम्॥ १४॥
ब्रह्मचारी स्त्रियङ्गच्छेत्कथञ्चित्काममोहितः।
सप्तागारं चरेद्दक्षं वसित्वा गर्दभाजिनम्॥ १५॥
उपस्पृशेत्त्रिषवणं स्वपापं परिकीर्तयन्।
संवत्सरेण चैकेन तस्मात्पापात्प्रमुच्यते॥ १६॥

पतित स्त्री से समागम कर तीन कृच्छ्रों से विशुद्ध हुआ करता है। पुल्कसी के गमन में कृच्छ्र और चान्द्रायण व्रत करना चाहिए। नटी, नर्तकी, घोविन, बाँस बेचने वाली और चमड़े का काम करने वाली स्त्री के साथ सहवास करने से चान्द्रायण व्रत करना चाहिए। यदि कोई भी ब्रह्मचर्य व्रत के धारण करने वाला द्विज कामदेव से मोहित होकर किसी भी तरह किसी स्त्री का गमन करे तो उसको विशुद्धि का विधान यही है कि उसे गधे का चर्म धारणकर सात घरों में भिक्षा मांगनी चाहिए। वह त्रिषवण में अर्थात् तीनों कालों में स्नान कर उपस्पर्शन करता रहे और अपने पाप को सब के समक्ष कहते हुए निरन्तर एक वर्ष पर्यन्त व्रताचरण करे तो उस पाप से उसको मुक्ति होती है।

ब्रह्महत्याव्रतश्चापि षण्मासान्विचरन्त्यमी।
मुच्यते ह्यवकीर्णो तु ब्राह्मणानुमते स्थितः॥ १७॥
सप्तरात्रमकृत्वा तु भैक्षचर्याग्निपूजनम्।
रेतसश्च समुत्सर्गं प्रायश्चित्तं समाचरेत्॥ १८॥
ओंकारपूर्विकापिस्तु महाव्याहृतिभिः सदा।
संवत्सरन्तु भुञ्जानो नक्तं भिक्षाशनः शुचिः॥ १९॥
सावित्रीञ्च जपेन्नित्यं सत्वरः क्रोधवर्जितः।
नदीतीरेषु तीर्थेषु तस्मात्पापाद्दिमुच्यते॥ २०॥

यदि यमी (संन्यासी) है, तो ब्रह्महत्या के व्रत को छः मास तक करने से पापमुक्त हो जाया करता है, ऐसा ब्राह्मणों का कहना है। यदि कोई ब्रह्मचारी सात दिन तक भैक्षचर्या और अग्निदेव का पूजन नहीं करता, और वीर्यस्खलन करने पर प्रार्थनित करना चाहिए। अथवा एक वर्ष तक ओंकारपूर्वक महाव्याहृतियों से सदा रात्रि में पवित्र होकर भिक्षा द्वारा भोजन करके गायत्री का नित्य जप करें तथा शीघ्र ही क्रोध को त्याग दे और नदी के तटों पर या तीर्थों में नित्य वास करे तो इस पाप से छुटकारा प्राप्त कर लेता है।

हत्वा तु क्षत्रियं विप्रः कुर्याद्ब्रह्महणो व्रतम्।
अकामतो वै षण्मासान्द्रायणपूजित्वा॥ २१॥
अब्दं चरेद्दधानयुतो वनवासी समाहितः।
प्राजापत्यं सान्तपनं तप्तकृच्छ्रन्तु वा स्वयम्॥ २२॥

विप्र यदि किसी क्षत्रिय का वध कर दे तो उसे भी ब्रह्महत्या का ही व्रत करना चाहिए और यदि बिना इच्छा के ब्राह्मण द्वारा ऐसा हो जाय, तो छः मास तक पाँच सौ गौओं का दान करना चाहिए। अथवा ध्यानयुक्त होकर एक वर्ष पर्यन्त वन में निवास करते हुए एकाग्रचित्त से प्राजापत्य व्रत, सान्तपन व्रत अथवा तप्तकृच्छ्र व्रत ही करे।

प्रमादात्कामतो वैश्यं कुर्यात्संवत्सरत्रयम्।
गोसहस्रन्तु पादन्तु प्रदद्याद् ब्रह्मणो व्रतम्॥ २३॥
कृच्छ्रातिकृच्छ्रौ वा कुर्याच्चान्द्रायणमवापि वा।

प्रमादवश या अपनी इच्छा से किसी वैश्य का हनन करने पर तीन वर्ष पर्यन्त एक हजार गायों का दान करना चाहिए और एक चतुर्थांश ब्रह्महत्या का व्रत भी करना चाहिए। अथवा उसे कृच्छ्र और अतिकृच्छ्र दोनों व्रत तथा चान्द्रायण व्रत करना चाहिए।

संवत्सरं व्रतं कुर्यात्कृच्छ्रं हत्वा प्रमादतः॥ २४॥
गोसहस्राद्वापादञ्च दद्यात्तत्पापज्ञान्तये।

यदि प्रमादवश या अनिच्छा से किसी शूद्र का वध कर देता है, तो उसे पाप की शान्ति के लिए पाँच सौ गायों का दान करना चाहिए।

अष्टौ वर्षाणि वा त्रीणि कुर्याद् ब्रह्महणो व्रतम्।
हत्वा तु क्षत्रियं वैश्यं शूद्रं चैव यथाक्रमम्॥ २५॥
निहत्य ब्राह्मणो विप्रस्त्वष्ट्वर्षं व्रतञ्चरेत्।
राजन्यां वर्षषट्कं तु वैश्यां संवत्सरत्रयम्॥ २६॥

वत्सरेण विशुद्धयत शुद्धीं हत्वा द्विजोत्तमः।

जिस किसी ब्राह्मण ने क्षत्रिय, वैश्य या शूद्र का वध किया हो, उसे क्रमशः आठ वर्ष, छः वर्ष तथा तीन वर्ष तक ब्रह्महत्या व्रत का पालन करना चाहिए। विप्र यदि किसी ब्राह्मणी की हत्या कर डाले तो आठ वर्ष तक उसे व्रत करना चाहिए। क्षत्रिय स्त्री के वध पर छः वर्ष और वैश्य स्त्री के वध में तीन वर्ष तक व्रत करना चाहिए। यदि विप्र किसी शूद्र स्त्री का वध कर डाले तो उसे विशुद्धि के लिये एक वर्ष पर्यन्त व्रत करना चाहिए।

वैश्यां हत्वा द्विजातिस्तु किञ्चिद्दद्यादिहजातये॥ २७॥

अन्त्यजानां क्वे चैव कुर्याच्चान्द्रायणं व्रतम्।

पराकेणान्धवा शुद्धिरित्याह भगवानजः॥ २८॥

विशेष यह भी है कि यदि द्विजाति किसी वैश्य का वध करे तो उसे ब्रह्मणादि के लिये कुछ दान भी अवश्य करना चाहिए। अन्त्यजों के वध में भी चान्द्रायण व्रत करके ही विशुद्धि का विधान है। भगवान् अज ने यह भी कहा है कि पराक नामक व्रत से भी शुद्धि हो जाती है।

मण्डूकं नकुलङ्गाकं विडालं खरमूषकी।

श्वानं हत्वा द्विजः कुर्यात्पौडशांशं महाव्रतम्॥ २९॥

पयः पिबेत्त्रिरात्रनु श्वानं हत्वा ह्यतन्द्रितः।

मार्जारं वाद्य नकुलं योजनञ्चाध्वनो व्रजेत्॥ ३०॥

यदि कोई द्विजवर्ण मेंढक, नेवला, कौआ, विडाल, खर और मूषक तथा कूत्ते की हत्या करता है, तो पाप से विशुद्ध होने के लिये महाव्रत का सोलहवां भाग अवश्य ही करना उचित है। किसी श्वान की हत्या करके तीन रात्रि तक अतन्द्रित होकर दूध का पान करें। मार्जार अथवा नकुल का वध करके मार्ग से एक योजन तक गमन करे।

कृच्छ्रं द्वादशरात्रनु कुर्यादश्वक्ये द्विजः।

अर्घां कार्णायासीं दद्यात्सर्पं हत्वा द्विजोत्तमः॥ ३१॥

पलालभारकं षण्ढे सीसकञ्चैकमाषकम्।

घृतकुम्भं वराहे तु तिलद्रोणनु तित्तिरे॥ ३२॥

अश्व का वध करने पर द्विज को बारह रात्रि तक कृच्छ्र व्रत करना चाहिए। द्विजोत्तम को सर्प का वध करने पर काले लोहे की सपंमूर्ति बनवाकर दान करना चाहिए। षण्ढ अथवा नपंसक के वध में एक पलालभारक (आठ हजार तोला) और एक माषक शीशा का दान करना चाहिए। वराह

के वध में घृतपूर्ण कुम्भ और तीतर के वध में एक द्रोण तिलों का दान करना चाहिए।

शुशुं द्विहायनं वत्सं क्रौञ्चं हत्वा त्रिहायनम्।

हत्वा हंसं बलाकाञ्च बकं वर्हिणमेव च॥ ३३॥

वानरं श्येनभासञ्च स्पर्शयेद्ब्राह्मणाय गाम्।

ऋष्यादांस्तु मृगाहत्वा येनुदद्यात्पयस्विनीम्॥ ३४॥

शुक को मारने पर दो वर्ष के बछड़े का और क्रौञ्च पक्षी का वध करने पर तीन साल के बछड़े का दान करना चाहिए। हंस-बलाका-बक-मोर-वानर-बाज या भास पक्षी का वध करने पर ब्राह्मण को गौ का स्पर्श करावे अर्थात् उसका दान करे। इसी प्रकार मांसाहारी पशुपक्षियों का या मृगों का वध करके छोटे बछड़े का दान देना चाहिए।

अक्रव्यादान्वत्सतरीमुष्टं हत्वा तु कृष्णालम्।

किञ्चिद्देयनु विप्राय दद्यादस्थिमतां क्वे॥ ३५॥

अमांसाहारी पशु-पक्षियों का वध करने पर छोटी बछड़ी का दान दें और उष्ट्र की हत्या करने पर ब्राह्मण को एक रती सुवर्ण आदि किसी धातु का दान देना चाहिए। अस्थियुक्त पशु आदि का वध करने से ब्रह्मण को कुछ दान अवश्य ही देना चाहिए।

अनस्त्राञ्चैव हिंसायां प्राणायामेन शुष्यति।

फलादानानु वृक्षाणां छेदने जप्यमुकस्रतम्॥ ३६॥

जिनके अस्थियाँ नहीं होती हैं, ऐसे प्राणियों के वध में तो केवल प्राणायाम करने से ही द्विज की पाप से शुद्धि हो जाया करती है। परन्तु फल प्रदान करने वाले वृक्षों को काटने पर ऋग्वेद की सौ ऋचाओं का जप करना चाहिए।

गुल्मबल्लोत्तानानु पुष्पितानाञ्च वीर्याम्।

अण्डजानां च सर्वेषां स्वेदजानां च सर्वशः॥ ३७॥

फलपुष्पोद्भवानाञ्च घृतप्राशो विशोधनम्।

गुल्म, वाही, सला और पुष्पों वाले वृक्षादि का छेदन करने में तथा सभी अण्डज प्राणियों के एवं स्वेदज जीवों के वध में तथा फल एवं पुष्पों के उद्भव करने वालों के छेदन में घृत का प्राश कर लेने से ही विशुद्धि होती है।

हस्तिनाञ्च क्वे दृष्टं तसकृच्छ्रं विशोधनम्॥ ३८॥

घान्द्रायणं पराकं वा गां हत्वा तु प्रमादतः।

मतिपूर्वक्ये चास्याः प्रायश्चित्तं न विद्यते॥ ३९॥

हाथियों के वध में तो तत्कृच्छ्र ही विशेष शोधन करने वाला देखा गया है। प्रमादवश गौ का वध हो जाने पर

चान्द्रायण महाव्रत या पराक व्रत करे। परन्तु जानबूझ बुद्धिपूर्वक गोवधरूपी पाप होने पर उसकी शुद्धि के लिए प्रायश्चित्त ही नहीं है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे प्रायश्चित्तनिरूपणे
त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

चतुस्त्रिंशोऽध्यायः (प्रायश्चित्त नियम कथन)

व्यास उवाच

मनुष्याणानु हरणं कृत्वा स्त्रीणां गृहस्य च।
वापीकूपजलानाञ्च शुद्धयेचांश्रायणेन तु ॥ १ ॥

व्यासजी बोले— पुरुष, स्त्री और गृह का अपहरण तथा वापी (बावली), कूप (कुएँ) के जल का हरण करने वाले मनुष्यों की शुद्धि चान्द्रायण व्रत से होती है।

द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यवेश्मनः।
घरेत्सांतपनं कृच्छ्रं तत्रिर्यात्यात्वशुद्धये ॥ २ ॥

दूसरे के घर से कम मूल्य की वस्तुएँ चुराने वालों की शुद्धि सान्तपन व्रत करना चाहिए। इस प्रकार वह (पाप) सम्पूर्णरूप से दूर होता है।

धान्याश्रयनवीर्यनु कृत्वा कामादिहजोत्तमः।
स्वजातीयगृहादेव कृच्छ्रार्द्धेन विशुद्धयति ॥ ३ ॥

यदि ग्राहण लोभ के कारण साजीत्य के घर से धान्य, अन्न एवं धन को चुराता है, तो एक साल तक प्राजापत्य व्रत करने से उसकी शुद्धि होती है।

भक्ष्यभोज्योपहरणे यानशय्यासनस्य च।
पुष्पमूलफलानाञ्च पंचगव्यं विशोधनम् ॥ ४ ॥

खाने-पीने योग्य भोज्य पदार्थ, वाहन, शय्या, आसन, पुष्प, मूल और फल चुराने से पंचगव्य (गोमूत्र, गोबर, गाय का दूध, दही और घी) के द्वारा शुद्धि करनी चाहिए।

तृणकाष्ठद्रुमाणां च शुष्काश्रयस्य गुडस्य च।
चैलचर्मामिषाणां च त्रिरात्रं स्यादभोजनम् ॥ ५ ॥

तृण, काष्ठ, वृक्ष, सूखा अन्न, गुड़, वस्त्र, चमड़ा या मांस— इनमें से कुछ भी चुराया हो तो, तीन रात तक उपवास करना चाहिए।

मणिमुक्ताप्रवालानां ताप्रस्य रजतस्य च।

अयस्कांतोपलानाञ्च द्वादशाहं कणाशनम् ॥ ६ ॥
कार्पासस्यैव हरणे द्विशफैकशफस्य च।
पुष्पगन्धौषधीनाञ्च पित्तेद्यैव त्र्यहं पयः ॥ ७ ॥

मणि, मुक्ता, प्रवाल, ताँवा, चाँदी, लोहा, कौसा और पत्थर में से कोई भी चीज चुराने से (प्रायश्चित्तरूप में) बारह दिन अनाज के कुछ कण खाकर रहना चाहिए। कपास या उससे निर्मित वस्त्र, दो खुर वाले या एक खुर वाले पशु, फूल, इत्र और औषधि को चुराने से तीन दिनों तक दूध पीकर रहना चाहिए।

नरमांसाशनं कृत्वा चान्द्रायणमथाचरेत्।
काकश्लैव तथा स्नानञ्जम्बा हस्तिनमेव वा ॥ ८ ॥
वराहं कुक्कुटं वाथ तप्तकृच्छ्रेण शुद्धयति।

मनुष्य का मांस खाने से चान्द्रायण व्रत करना चाहिए। कौआ, कुत्ता, हाथी, ग्राम्यशूकर और ग्राम्यमुर्गा— इनमें से किसी का मांस खाने से तप्तकृच्छ्र व्रत के द्वारा शुद्धि होती है।

ऋध्यादानाञ्च मांसानि पुरीषं भूत्रमेव वा ॥ ९ ॥
गोगोमापुकपीनां च तदेव व्रतमाचरेत्।
शिशुमारन्था चाषं मत्स्यमांसं तद्यैव च ॥ १० ॥
उपोष्य द्वादशाहञ्च कूष्माण्डैर्जुहुयाद् घृतम्।
नकुलोलूकमार्जाराञ्जम्बा सान्तपनं घरेत् ॥ ११ ॥

मांसाहारो पशु-पक्षियों का मांस, मल-मूत्र, सौँड़, सियार और बन्दर का मांस, शिशुमार (जलजन्तु विशेष) नीलकण्ठ तथा अन्य मछलियों को खाने से भी तप्तकृच्छ्र व्रत करना चाहिए अथवा बारह दिन उपवास रहकर, कूष्माण्ड के साथ अग्नि में घी की आहुति देनी चाहिए। नेवला, उलू और बिल्ली का मांस खाने से सान्तपन व्रत करना चाहिए।

श्रापदोष्टृहराञ्जम्बा तप्तकृच्छ्रेण शुद्धयति।
प्रकुर्याद्यैव संस्कारं पूर्वेषां विधिनेव तु ॥ १२ ॥

कूत्ते के पैरों जैसे पैरवाले पशु, ऊँट और गधा का मांस खाने लेने पर तप्तकृच्छ्र व्रत से शुद्धि होती है तथा पूर्वोक्त विधि से (शुद्धि के लिए) संस्कार भी करना चाहिए।

वकं चैव बलाकाञ्च हंसकारण्डवांस्रवा।
चक्रवाकपलं जम्बा द्वादशाहमभोजनम् ॥ १३ ॥

यदि कोई बगुला, बलाका, हंस, कारण्डव (हंस विशेष) और चक्रवाक का मांस खा ले, तो उसे बारह दिनों तक उपवास रखना चाहिए।

कपोतटिट्टिभांश्चैव शुकं सारसमेव च।

उलूकं जालपादञ्च जम्बवाप्येतद्व्रतञ्चरेत्॥ १४॥

शिशुमारं तथा चाषं मत्स्यमांसं तथैव च।

जम्बवा चैव कटाहारमेतदेव व्रतं चरेत्॥ १५॥

क्यूतर, टिट्टिभ, तोता, सारस, उलू और वत्तख पक्षी का मांस खाने से बारह दिन उपवास करना चाहिए। शिशुमार नामक जलचर प्राणी, चाष पक्षी और मछली का मांस खाने से, या बिना शींग वाले छोटे भैंसे का मांस जिसने खाया हो, उसे भी वही व्रत करना चाहिए।

कोकिलं चैव मत्स्यादान्मण्डूकं भुजगन्तथा।

गोमूत्रयावकाहारो मासेनैकेन शुद्धयति॥ १६॥

जलेचरांश्च जलजान्प्रणुदान्थ विष्किरान्।

रक्तपादांस्तथा जम्बवा समाहं चैतदाचरेत्॥ १७॥

कोयल, ऊदबिलाव, मेढक और साँप खाने पर एक महीने तक गोमूत्र में जौ उबाल कर खाने से शुद्धि होती है। जल में रहने वाले, जल में उत्पन्न होने वाले (शंखादि) कटफोड़वा जैसे चोंच मारने वाले पक्षी, बिखरे हुए दानों को चुगने वाले तीतर जैसे पक्षी और रक्तपाद (तोता) का मांस खाने से एक सप्ताह तक गोमूत्र में जौ उबालकर खाना चाहिए।

शुनो मांसं शुष्कमांसमात्पार्थ्वं च तथा कृतम्।

भुक्त्वा मांसं घरेदेतत्तत्पापस्यापनुत्तये॥ १८॥

वृन्ताकं भृशृणे शिशुं कुटकं चटकं तथा।

प्राजापत्यं चरेज्जम्बवा खड्गं कुम्भीकमेव च॥ १९॥

कूते का मांस तथा सूखा मांस अपने खाने के लिए तैयार किया हो, तो उसे पाप का नाश करने के लिए एक महीने तक गोमूत्र में पकाया गया जौ खाना चाहिए। बैंगन, जमीन के नीचे उगने वाले कन्द-मूल, सहिजन, खुम्भी (मशरूम) गौरैया, शंख और कुम्भीक (जलचर या वनस्पति) खाने से प्राजापत्य व्रत करना चाहिए।

पलाण्डुं लशुनं चैव भुक्त्वा चान्द्रायणं चरेत्।

नालिकां तण्डुलीयं च प्राजापत्येन शुद्धयति॥ २०॥

अश्वत्थकं तथा पोतं तप्तकृच्छ्रेण शुद्धयति।

प्राजापत्येन शुद्धिः स्यात्कुसुमस्य च भक्षणो॥ २१॥

प्याज या लहसुन खाने से भी चान्द्रायण करे तथा कमल नाल और चौलाई खाने से प्राजापत्य व्रत करने से शुद्धि होती है। अश्वत्थक (कचनार) और पात नामक अभक्ष्य खाने से तप्तकृच्छ्र और कुसुंभ खाने से प्राजापत्य व्रत से शुद्धि होती है।

अलावुं क्विशुकञ्चैव भुक्त्वाप्येतद्व्रतञ्चरेत्।

एतेषाञ्च विकाराणि पीत्वा मोहेन वा पुनः॥ २२॥

गोमूत्रयावकाहारः समरात्रेण शुद्धयति।

उदुम्बरञ्च कामेन तप्तकृच्छ्रेण शुद्धयति।

भुक्त्वा चैव नवश्राद्धे मृतके सूतके तथा॥ २३॥

चान्द्रायणेन शुद्धयेत ब्राह्मणः सुसमाहितः।

लौकी और किंशुक (पलाश) खाने से प्राजापत्य व्रत करना चाहिए। अज्ञानतावश खराब हो गए दूध को पी लेने से, सात रात्रियों तक गोमूत्र में पकाया हुआ जौ खाने से शुद्धि होती है। स्वेच्छा से गूलर वृक्ष खा लेने पर तप्तकृच्छ्र व्रत करने से शुद्धि होती है। जो मृत्यु में नव दिन बाद होने वाले श्राद्ध में, और सूतक के अवसर पर भोजन करता है, वह ब्राह्मण एकाग्रचित होकर चान्द्रायण व्रत करने पर शुद्ध होता है।

यस्याग्नौ हूयते नित्यमन्नस्यान्नं न दीयते॥ २४॥

चांद्रायणञ्चरेत्सम्यक् तस्यान्नप्राशने द्विजः।

अभोज्यान्ननु सर्वेषां भुक्त्वा चात्रमुपस्कृतम्॥ २५॥

अन्नावसायिनाञ्चैव तप्तकृच्छ्रेण शुद्धयति।

जिस गृहस्थ की अग्नि में नित्य अग्निहोत्र होता है, परन्तु अन्न का प्रथम भाग दान नहीं करता, ऐसे पुरुष का अन्न यदि ब्राह्मण खाता है, तो उसकी शुद्धि चान्द्रायण व्रत के द्वारा होती है। सभी जातियों से प्राप्त अभोज्य अन्न और निम्न जाति वालों का अन्न खाने से तप्तकृच्छ्र व्रत के द्वारा शुद्ध होना चाहिए।

घण्टालात्रं द्विजो भुक्त्वा सम्यक् चान्द्रायणञ्चरेत्॥ २६॥

बुद्धिपूर्वतु कृच्छ्राब्दं पुनः संस्कारमेव च।

असुरामघ्नपानेन कुर्याच्चान्द्रायणव्रतम्॥ २७॥

जो ब्राह्मण चाण्डाल का अन्न खा ले, तो उसे विधिपूर्वक चान्द्रायण व्रत करना चाहिए। परन्तु जो उस अन्न को जानबूझकर खाता है, तो एक साल तक प्राजापत्य करने के

1. शोभाजनः शिशुस्तौक्ष्णगन्धकाक्षौवमोचकाः। Hyperanthera Moringa.

2. Bauhinia Veriegata Roxb.

3. कुसुम्भं वहिशिखं वस्त्ररञ्जकमित्यपि (भावप्रकाश)

बाद पुनः उसका संस्कार करना चाहिए। जिसने सुरा के अतिरिक्त दूसरा मद्यपान किया हो, उसे चान्द्रायण व्रत करना चाहिए।

अभोज्यान्ननु भुक्त्वा च प्राजापत्येन शुद्धयति।

विण्मूत्रप्राशनं कृत्वा रेतस्स्रुतदाधरेत्॥ २८॥

अभोज्य अन्न खाकर प्राजापत्य व्रत से शुद्धि होती है। मल, मूत्र तथा वीर्य भक्षण कर लेने पर भी यही प्राजापत्य व्रत करना चाहिए।

अनादिष्टे तु चैकाहं सर्वत्र तु यथार्थतः।

विश्वराहखरोष्ट्राणां गोपायोः कपिकाकयोः॥ २९॥

प्राश्य मूत्रपुरीषाणि द्विजान्द्रायणं चरेत्।

अविहित कार्य करने से उत्पन्न होने वाले पाप में नियमानुसार एक दिन का उपवास करना चाहिए। ग्राम्यशूकर, गधा, ऊँट, सियार, बन्दर या कौए का मूत्र या मल खाने से, ब्राह्मण को चान्द्रायण व्रत करना चाहिए।

अज्ञानात्प्राश्य विण्मूत्रं सुरासंस्पृष्टमेव च॥ ३०॥

पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः।

अनजाने में, मनुष्य के मल, मूत्र और सुरा से छुई हुई किसी वस्तु को खा लेने से तीनों वर्णों का पुनः उपनयन संस्कार होता है।

ऋष्यादां पक्षिणां चैव प्राश्यमूत्रपुरीषकम्॥ ३१॥

महासांतपनं मोहत्तथा कुर्याद्विजोत्तमः।

भासमण्डूककुरे विक्किरे कृच्छ्रमाचरेत्॥ ३२॥

मांसाहारी पशुओं या पक्षियों का मल-मूत्र अज्ञानतावश खा लेने से, ब्राह्मण श्रेष्ठों को सान्तपत व्रत करना चाहिए। गिद्ध, मेढक, कुरर और फैले हुए दानों को चुगने वाले तीतर जैसे पक्षियों का मौस खाने से, कृच्छ्र व्रत करना चाहिए।

प्राजापत्येन शुद्धयेत ब्राह्मणोच्छिष्टभोजने।

क्षत्रिये तप्तकृच्छ्रं स्याद्दृश्ये चैवातिकृच्छ्रकम्॥ ३३॥

शूद्रोच्छिष्टान्द्विजो भुक्त्वा कुर्याच्चान्द्रायणव्रतम्।

सुराया भाण्डके सारि पीत्वा चान्द्रायणञ्चरेत्॥ ३४॥

ब्राह्मण का जूठ भोजन खाने से प्राजापत्य, क्षत्रिय का खाने से तप्तकृच्छ्र और वैश्य का खाने से अतिकृच्छ्र व्रत करना चाहिए। शूद्र का जूठ खाने से और सुरा-पात्र में पानी पीने से, ब्राह्मण चान्द्रायण व्रत करेगा।

समुच्छिष्टं द्विजो भुक्त्वा त्रिरात्रेण विशुष्यति।

गोमूत्रयावकाहारः पीतशेषञ्च वा गवाम्॥ ३५॥

यदि कोई ब्राह्मण किसी का जूठ खाता है, तो तीन रात उपवास करके शुद्ध होता है। गाय के पी लेने के बाद बचा हुआ पानी पीने से गोमूत्र मिश्रित कण का आहार करने से शुद्धि होती है।

अपो मूत्रपुरीषाद्यैर्दूषिताः प्राशयेद्यदि।

तदा सान्तपनं कृच्छ्रं व्रतं पापविशोधनम्॥ ३६॥

यदि मल-मूत्रादि से दूषित जल को पी लेता है, तो सान्तपन और कृच्छ्र व्रत से पाप की शुद्धि की जा सकती है।

चाण्डालकूपे भाण्डेषु यदि ज्ञानात्पिबेज्जलम्।

चरेत्सांतपनं कृच्छ्रं ब्राह्मणः पापशोधनम्॥ ३७॥

कोई द्विज चाण्डाल के कुएँ या पात्र से, जानबूझकर पानी पीता है, तो पाप को शोधन करने वाला सान्तपन या कृच्छ्र व्रत करना चाहिए।

चाण्डालेन तु संस्पृष्टं पीत्वा वारि द्विजोत्तमः।

त्रिरात्रव्रतमुख्येन पञ्चगव्येन शुष्यति॥ ३८॥

चाण्डाल के द्वारा स्पर्श किया हुआ जल पी लेने से, ब्राह्मण श्रेष्ठ शुद्धि के लिये पंचगव्य पीकर तीन रात तक उपवास करे।

महापातकिसंस्पर्शे भुक्त्वा स्नात्वा द्विजो यदि।

बुद्धिपूर्वं यदा मोहात्तप्तकृच्छ्रं समाचरेत्॥ ३९॥

यदि ब्राह्मण जानबूझ कर या अनजाने में, किसी महापापी का स्पर्श करे या भोजन करे अथवा स्नान करे तो, उसे तप्तकृच्छ्र व्रत करना चाहिए।

स्पृष्ट्वा महापातकिनं चाण्डालञ्च रजस्वलाम्।

प्रमादाद्भोजनं कृत्वा त्रिरात्रेण विशुष्यति॥ ४०॥

यदि महापापी, चाण्डाल और रजस्वला स्त्री को छूकर प्रमादवश (अपवित्र हो) भोजन कर लेता है, तो उसे तीन रात उपवास रहकर शुद्ध होना पड़ेगा।

स्नानार्हो यदि भुञ्जीत ह्यरोरात्रेण सुष्यति।

बुद्धिपूर्वं तु कृच्छ्रेण भगवानाह पद्यजः॥ ४१॥

जो स्नान करने योग्य हो, फिर भी यदि स्नान किये बिना ही अज्ञानतावश भोजन कर लेता है, तो एक दिन-रात उपवास करके और जानबूझकर भोजन करने से कृच्छ्रव्रत करके शुद्ध हो सकता है, ऐसा भगवान् ब्रह्मा ने कहा है।

भुक्त्वा पर्युषितादीनि गवादिप्रतिदूषिताः।

भुक्त्वोपवासकुर्वीत कृच्छ्रपादमथापि वा॥ ४२॥

जो कोई बासी हुआ भोजन या गाय आदि पशुओं द्वारा दूषित किया हुआ अन्न खा लेता है, तो एक उपवास करे या एक चौथाई कृच्छ्र व्रत करना चाहिए।

संवत्सरान्ते कृच्छ्रं तु चरेद्विप्रः पुनः पुनः।

अज्ञानभुक्तशुद्धधर्मं ज्ञातस्य तु विशेषतः॥४३॥

पूरे वर्षभर यदि अज्ञानवश, अभक्ष्य वस्तु खाई हो और विशेषतः जानबूझकर खाई हो तो बार-बार कृच्छ्र व्रत करना चाहिये अथवा वर्ष के अन्त में कृच्छ्र व्रत कर लेना चाहिए।

घ्रात्यानां याजनं कृत्वा परोषामन्त्यकर्म च।

अभिचारमहोन्नम्रं त्रिभिः कृच्छ्रैर्विशुध्यति॥४४॥

जो ब्राह्मणों (समाज में व्यवहार के अयोग्य) तथा संस्कार रहित अधम लोगों के यहाँ यज्ञ कराये और दूसरों का अन्त्य कर्म, अभिचार (वशीकरण आदि) कर्म तथा अधमवर्ण से उत्तम कर्म कराता है, तो तीन कृच्छ्र व्रत करके शुद्ध हुआ जा सकता है।

ब्राह्मणादिहतानां तु कृत्वा दाहादिकं द्विजः।

गोमूत्रयावकाहारः प्राजापत्येन शुध्यति॥४५॥

तैलाभ्यक्तोऽथ वान्तो वा कुर्यान्मूत्रपुरीषके।

अहोरात्रेण शुद्धयेत श्मश्रुकर्मणि मैथुने॥४६॥

जो कोई ब्राह्मणादि तीनों वर्णों के द्वारा मारे गये व्यक्ति का दाह-कर्म करता है, तो उसकी शुद्धि गोमूत्र मिश्रित अन्न का आहार करते हुए प्राजापत्य व्रत करने से होती है। तेल की मालिश की हो, या उल्टी की हो, तो मल-मूत्र का त्याग करे। और कर्म कराने या मैथुन कर्म करने पर एक दिन-रात उपवास रहकर शुद्ध होना पड़ता है।

एकाहेन विवाहाग्निं परिहाय्य द्विजोत्तमः।

त्रिरात्रेण विशुद्धयेत त्रिरात्रात्पडहः परम्॥४७॥

दश्राहं द्वादश्राहं वा परिहाय्य प्रमादतः।

कृच्छ्रं चान्द्रायणं कुर्यात्तत्पापस्थोपज्ञातये॥४८॥

यदि कोई अज्ञानवश एक दिन में ही विवाहाग्नि को त्याग दे, तो तीन रात तक उपवास रहकर शुद्ध होगा और तीन दिन के बाद छोड़ दे, तो छः दिन उपवास करने से शुद्धि होती है। परन्तु जो प्रमादवश दस या बारह दिन तक अग्नि को त्याग दे तो उस पाप नाश के लिए चान्द्रायण व्रत करना पड़ता है।

पतितान्द्रव्यमादाय तदुत्सर्गेण शुध्यति।

चरेद्य विधिना कृच्छ्रमित्याह भगवान्मनुः॥४९॥

पतित (धर्मभ्रष्ट) व्यक्ति से द्रव्य ग्रहण करने से, उसे त्यागने (दान करने) के बाद शुद्धि होती है, और विधिपूर्वक कृच्छ्र व्रत करना चाहिए, ऐसा भगवान् मनु कहते हैं।

अनाशकान्निवृत्तास्तु प्रकृज्यावसितास्तथा।

चरेयुस्त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि च॥५०॥

पुनश्च जातकर्मादिसंस्कारैः संस्कृता द्विजाः।

शुद्धयेयुस्तद्गतं सम्यक्चरेयुर्धर्मदर्शिनः॥५१॥

जिस किसी ने अनशन व्रत स्वीकार कर छोड़ दिया हो, या संन्यास (लेकर बाद में) त्याग कर दिया हो, तो उस व्यक्ति को तीन कृच्छ्र और तीन चान्द्रायण व्रत करने चाहिए। तत्पश्चात् फिर से जातकर्मादि संस्कारों से संस्कृत होकर ही ब्राह्मण शुद्ध होंगे और उन्हें पुनः धर्मदर्शी होकर भली-भाँति व्रतों का पालन करना होगा।

अनुपासितसन्ध्यास्तु तदहर्वायुके भवेत्।

अनश्नन् संयतमना रात्रौ चेद्रात्रिमेव हि॥५२॥

सन्ध्यापासना न करने पर, (ब्रह्मचारी को) उस दिन, बिना भोजन किये एकाग्रचित होकर जप करना चाहिए। यदि सायंकाल सन्ध्या न करे तो उस दिन रात को भोजन किये बिना जप करना चाहिये।

अकृत्वा समिधाधानं शुचिः स्नात्वा समाहितः।

गायत्र्यष्टमहस्रस्य जप्यं कुर्याद्दिशुद्धये॥५३॥

यदि कोई स्नान करके पवित्र होकर एकाग्रचित से अग्नि में समिधादान नहीं करता तो, उसे आठ हजार बार गायत्री-मंत्र जपना चाहिये।

उपवासी चरेत्सन्ध्यां गृहस्थो हि प्रमादतः।

स्नात्वा विशुद्धको सद्यः परित्रांतश्च संयतः॥५४॥

प्रमादवश यदि (ब्रह्मचारी) संध्यापूजन करना भूल जाय, तो स्नान के बाद, उपवास रहकर संध्यापूजन कर लेना चाहिए। यदि अल्पधिक परिश्रान्त होने से संध्या करने में असमर्थ हो, तो मात्र उपवास करके शुद्ध हो सकता है।

वेदोदितानि नित्यानि कर्माणि च विलोप्य तु।

स्नातको व्रतलोपं तु कृत्वा चोपवसेद्दिनम्॥५५॥

यदि स्नातक (जिसने ब्रह्मचर्य समाप्ति का स्नान कर लिया हो) ब्राह्मण, वेदोक्त नित्य कर्मों का लोप करता है और व्रत करना भी भूल जाय, तो वह एक दिन का उपवास करके शुद्ध होता है।

संवत्सरं चरेत्कृच्छ्रमन्योत्सादी द्विजोत्तमः।

चान्द्रायणं चरेद्ब्राह्मणो गोप्रदानेन शुद्धयति॥५६॥

अग्नि का नाश करने वाले ब्राह्मण को एक साल तक कृच्छ्रव्रत करना चाहिये। यदि कोई ब्राह्मण हुआ है, तो चान्द्रायण व्रत करने तथा गोदान करने से शुद्धि होती है।

नास्तिक्यं यदि कुर्वीत प्राजापत्यं चरेद्द्विजः।

देवद्रोहं गुरुद्रोहं तप्तकृच्छ्रेण शुद्धयति॥५७॥

यदि कोई द्विज ब्राह्मण नास्तिकता करे तो प्राजापत्य व्रत करना चाहिये। देवद्रोह और गुरुद्रोह करने से तप्तकृच्छ्र व्रत करके शुद्ध होता है।

उष्ट्रयानं समारूढ खरयानं च कामतः।

त्रिरात्रेण विशुद्धयेद्ये नग्ने वा प्रविशेज्जलम्॥५८॥

ऊँट गाड़ी या गधा-गाड़ी पर स्वेच्छापूर्वक आरोहण करता है अथवा नग्न होकर जल में प्रवेश करने से तीन रात तक उपवास करने पर शुद्धि होती है।

षष्ठान्नकालता मासं संहिताजप एव च।

होमाश्च शाकला नित्यं अपाङ्क्तानां विशोधनम्॥५९॥

नीलं रक्तं वसित्वा च ब्राह्मणो वस्त्रमेव हि।

अहोरात्रोषितः स्नातः पंचगव्येन शुद्धयति॥६०॥

अयाज्य व्यक्ति द्वारा यागादि करने पर तीसरे दिन सायंकाल उपवास करे और एक महीने तक वेदसंहिता का जप करते हुए और नित्य शाकल होम करते रहना चाहिए। यही प्रायश्चित्त है। वह ब्राह्मण नीले या लाल रंग का वस्त्र पहनें, एक दिन-रात उपवास रह कर, पंचगव्य द्वारा स्नान करने से शुद्धि हो जाती है।

वेदधर्मपुराणानां चण्डालस्य तु भाषणो।

चांद्रायणेन शुद्धिः स्वात्र हन्या तस्य निष्कृतिः॥६१॥

चाण्डाल को वेद, धर्मशास्त्र और पुराणों की व्याख्या सुनाने से चान्द्रायण व्रत के द्वारा शुद्धि होती है, इसके अतिरिक्त अन्य कोई प्रायश्चित्त नहीं है।

उद्व्यनादि निहतं संस्पर्शं ब्राह्मणं क्वचित्।

चांद्रायणेन शुद्धिः स्यात्प्राजापत्येन वा पुनः॥६२॥

फाँसी लगाकर आत्महत्या किये हुए ब्राह्मण के शव को स्पर्श करने से, चान्द्रायण या प्राजापत्य व्रत करने पर शुद्धि होती है।

उच्छिष्टो यद्यनाचांत्याण्डालादीन् स्पृशेद् द्विजः।

प्रमादाद् जपेत्स्नात्वा गायत्र्यष्टसहस्रकम्॥६३॥

यदि ब्राह्मण प्रमादवश आचमन करने से पूर्व जूठे मुँह किसी चाण्डाल को स्पर्श करता है, तो उसे स्नान करके आठ हजार बार गायत्री का जप करना चाहिये।

द्रुपदानां झतं वापि ब्रह्मचारी समाहितः।

त्रिरात्रोषोषितः सम्यक् पञ्चगव्येन शुद्धयति॥६४॥

उस ब्रह्मचारी को एकाग्रचित्त होकर, सौ बार द्रुपदा मन्त्र का जप करना चाहिये और तीन रात उपवास रहकर पंचगव्य से स्नान करके उसकी शुद्धि होगी।

चाण्डालपतितादीन्सु कामाद्यः संस्पृशेद्द्विजः।

उच्छिष्टस्तत्र कुर्वीत प्राजापत्यं विशुद्धये॥६५॥

चाण्डालसूतकि शवांस्तथा नारीं रजस्वलाम्।

स्पृष्ट्वा स्नायाद्द्विशुद्धयर्थं तत्स्पृष्टपतितांस्तथा॥६६॥

जो ब्राह्मण जानबूझकर जूठे मुँह चाण्डाल और पतितों का स्पर्श करता है, उसे शुद्धि के लिये प्राजापत्य व्रत करना चाहिए। वैसे ही चाण्डाल, सूतकी, शव और रजस्वला स्त्री का स्पर्श करने से, शुद्धि के लिये स्नान करना चाहिये। पतितों का स्पर्श करने पर भी वैसे ही करना चाहिए।

चाण्डालसूतकिशवैः संस्पृष्टं संस्पृशेद्यदि।

ततः स्नात्वाद्य आचम्य जपं कुर्यात्समाहितः॥६७॥

तत्स्पृष्टस्पर्शिनं स्पृष्ट्वा बुद्धिपूर्वं द्विजोत्तमः।

स्नात्वाचामेद्द्विशुद्धयर्थं प्राह देवः पितामहः॥६८॥

चाण्डाल, सूतकी और शव को छूने वाले व्यक्ति का यदि कोई स्पर्श कर लेता है, तो उसे (शुद्धि हेतु) स्नान करके, आचमन करने के बाद एकाग्रचित्त से जप करना चाहिए। चाण्डालादि व्यक्तियों को छूने वाले को यदि कोई ब्राह्मण जानबूझकर छूता है, तो उसे स्नान करके आचमन करना चाहिये, यह पितामह ब्रह्मा ने कहा है।

भुञ्जानस्य तु विप्रस्य कदाचित्संस्पृशेद्यदि।

कृत्वा शौचं ततः स्नायादुपोष्य जुहुयाद्व्रतम्॥६९॥

भोजन करते हुए ब्राह्मण का यदि किसी दूषित (विष्टा) का स्पर्श या स्त्राव हो जाय, तो शौच करके स्नान कर लेना चाहिए और उपवास रखकर अग्नि में आहुति देनी चाहिये।

चाण्डालं तु शवं स्पृष्ट्वा कृच्छ्रं कुर्याद्द्विशुद्धयति।

स्पृष्ट्वाऽभ्यक्तस्त्वसंस्पर्शं अहोरात्रेण शुद्धयति॥७०॥

ब्राह्मण यदि चाण्डाल के शव को स्पर्श कर ले, तो कृच्छ्र व्रत के द्वारा उसकी शुद्धि होती है और (वस्त्र से) लिपटी

हुई अवस्था में, स्पर्श किये बिना, केवल देख लेने से, एक दिन और रात उपवास रहकर शुद्ध होना चाहिये।

सुरां स्पृष्ट्वा द्विजः कुर्यात्प्राणायामत्रयं शुचिः।

पलाण्डुं लशुनञ्चैव घृतं प्राश्य ततः शुचिः॥७१॥

यदि कोई ब्राह्मण सुरा का स्पर्श कर ले, तो वह तीन बार प्राणायाम करके और प्याज तथा लहसुन का स्पर्श करने से, घी पीकर शुद्ध होता है।

ब्राह्मणस्तु शुना दष्टस्यहं सायं पयः पिवेत्।

नाभेर्ध्वननु दष्टस्य तदेव द्विगुणं भवेत्॥७२॥

स्यादेतन्निगुणं बाह्योर्मूर्च्छिं च स्याद्यतुर्गुणम्।

स्नात्वा जपेद्वा सावित्रीं श्रुभिर्दृष्टो द्विजोत्तमः॥७३॥

ब्राह्मण को कुत्ता काट ले, तो तीन दिन तक सायंकाल दूध पीना चाहिये। नाभि के ऊपर काटने पर उससे दुगुना-छः दिन, बाहु पर काटने से नौ दिन और सिर पर काटने से बारह दिन तक सायंकाल दूध पीकर रहना चाहिये अथवा कुत्ते का काटा हुआ ब्राह्मण, स्नान करके गायत्री का जप करना चाहिए।

अनिर्वर्त्य महायज्ञान्यो भुंक्ते तु द्विजोत्तमः।

अनातुरः सति घ्ने कृच्छ्राद्धेन स शुद्धयति॥७४॥

आहिताग्निरुपस्थानं न कुर्याच्छस्तु पर्वणि।

ऋतौ न गच्छेद्धार्या वा सोऽपि कृच्छ्राद्धमाचरेत्॥७५॥

जो रोगरहित और धन रहने पर भी ब्राह्मण पंचयज्ञ किये बिना भोजन करता है, तो वह अर्ध-कृच्छ्र व्रत करके शुद्ध हो सकता है। और यदि कोई अग्निहोत्री ब्राह्मण पर्व के दिन सूर्योपस्थापन नहीं करता और ऋतुकाल में भी गर्भधारण निमित्त पत्नी के साथ मैथुन कर्म नहीं करते, उनकी शुद्धि अर्धप्राजापत्य व्रत करने से होती है।

विनाद्विरप्सु नाप्यार्तः शरीरं सन्निवेश्य च।

सर्चैतो जलमाप्नुत्य गापालभ्य विशुध्यति॥७६॥

बुद्धिपूर्वन्वभ्युदिते जपेदन्तर्जले द्विजः।

गावज्यष्टसहस्रं तु ग्रहं चोपवसेद्विह्वः॥७७॥

अस्वस्थ न होने पर भी कोई मल-मूत्र त्यागने के बाद पानी से शौच क्रिया न करे या पानी के अन्दर मल-मूत्र त्यागे, तो उस व्यक्ति को, उन्हीं वस्त्रों को पहनकर स्नान करके, गाय का स्पर्श करके शुद्ध होना पड़ेगा। ऐसा कर्म जानबूझकर किया जाये तो, ब्राह्मण को सूर्योदय काल में पानी के अन्दर डूबकी लगाकर आठ हजार बार गायत्री जप

करना चाहिए और व्रती होकर तीन दिन उपवास करना होगा।

अनुगम्येच्छया शूद्रं प्रेतीभूतं द्विजोत्तमः।

गायज्यष्टसहस्रञ्च जपं कुर्यान्नदीषु च॥७८॥

यदि कोई उत्तम ब्राह्मण मृत्यु को प्राप्त शूद्र के पीछे-पीछे अपनी इच्छा से जाता है, तो उसे नदी-किनारे जाकर आठ हजार गायत्री जप करना चाहिए।

कृत्वा तु शपथं विप्रो विप्रस्यावधिसंयुक्तम्।

स चैव पावकान्नेन कुर्याच्चान्द्रायणं व्रतम्॥७९॥

यदि कोई ब्राह्मण दूसरे ब्राह्मण के समक्ष सावधि समयबद्ध प्रतिज्ञा करता है, और उसे पूरा नहीं करता तो उसे 'पावक' अन्न के द्वारा चान्द्रायण व्रत करना चाहिये।

पङ्क्तौ विषमदानन्तु कृत्वा कृच्छ्रेण शुष्यति।

छायां श्वाकस्यारुह्य स्नात्वा सम्प्राशयेद्व्रतम्॥८०॥

जो मनुष्य दान लेने वालों की पंक्ति में (किसी को कम या ज्यादा देकर) विषमता (भेद) करता है, उसकी शुद्धि कृच्छ्र व्रत द्वारा होती है। यदि चाण्डाल की परछाईं को उस पर चढ़कर जाता है, तो स्नान करके घी पीना चाहिये।

ईक्षेदादित्यमशुचिर्दृष्ट्वाग्निं घन्दमेव वा।

मानुषं चास्थि संस्पृश्य स्नानं कृत्वा विशुद्धयति॥८१॥

कृत्वा तु मिथ्याध्ययनं घरेर्दक्षन्तु वत्सरम्।

कृत्वा चो ब्राह्मणगृहे पंचसंवत्सरव्रतम्॥८२॥

अपवित्र होने पर सूर्य दर्शन करना चाहिये। अथवा अग्नि प्रज्वलित करे या चन्द्रदर्शन करना चाहिए। मनुष्य की अस्थि स्पर्श करने पर स्नान करके शुद्ध होता है। मिथ्या अध्ययन करने पर (प्रायश्चित्तरूप में) एक साल तक भिक्षा माँगनी चाहिये और कृतघ्न (उपकार का नाशक) व्यक्ति को ब्राह्मण के घर रहकर, पाँच साल तक व्रत करना चाहिए।

हुंकारं ब्राह्मणस्योक्त्वा त्वंकारं च शरीयसः।

स्नात्वा नाशन्नहःशेषं प्रणिपत्य प्रसादयेत्॥८३॥

यदि कोई ब्राह्मण को हुंकार करके अपमानित करे या सम्मानित व्यक्ति को 'तू ता' करे तो उसे स्नान करके शेष दिन में भोजन नहीं करना चाहिये और जिसका अपमान किया हो, उनके पैर पकड़कर उन्हें प्रसन्न करना चाहिये।

ताडयित्वा तृणेनापि कण्ठं बद्ध्वाथ वाससा।

विवादे चापि निर्जित्य प्रणिपत्य प्रसादयेत्॥८४॥

ब्राह्मण को तृण से मारने पर अथवा उसके गले को वस्त्र से बाँधने पर या चाकपुद्ग में परास्त करने से, उन्हें प्रणाम करके प्रसन्न करना चाहिये।

अथगूर्यं घटकृच्छ्रमतिकृच्छ्रं निपातने।
कृच्छ्रमतिकृच्छ्री कुर्वीत विप्रस्योत्पाद्य शोणितम्॥८५॥

यदि ब्राह्मण को मारने के लिये डंडा उठवाया जाय तो कृच्छ्रव्रत करें। यदि ब्राह्मण को नीचे गिरा दिया जाय तो अतिकृच्छ्र व्रत करें और जो ब्राह्मण को कुछ मारकर उसका खून बहाता है, तो उसे कृच्छ्र और अतिकृच्छ्र दोनों व्रत करने चाहिये।

गुरोराक्रोशमनृतं कुर्यात्कृत्वा विशेषणम्।
एकरात्रं निराहारः तत्पापस्यापनुत्तये॥८६॥

गुरु के आक्रोश करने पर जो उन्हें खराब शब्द कहता है, तो ऐसे पुरुष को षण्ण की निवृत्ति हेतु एक दिन का उपवास रखना चाहिये।

देवर्षीणामभिमुखं धीवनाक्रोशने कृते।
उल्मुकेन दहेजिह्वा दातव्यं च हिरण्यकम्॥८७॥

जो व्यक्ति देवों के ऋषिरूप ब्राह्मणों के सामने धुकता है, और उनके प्रति गुस्सा दिखाता है, उसे जलती लकड़ी से जीभ जला देनी चाहिये और सुवर्ण का दान करना चाहिये।

देवोद्यानेषु यः कुर्यान्मूत्रोच्चारं सकृदिह्जः।
छिन्नाच्छिन्नं विशुद्ध्यर्थं चरेच्चान्द्रायणं व्रतम्॥८८॥

देवोद्यान में जो कोई द्विज एक बार भी मूत्र त्याग करता है, वह पाप की शुद्धि के लिये अपना लिङ्ग काटकर चान्द्रायण व्रत करना चाहिए।

देवताघतने मूत्रं कृत्वा मोहादिह्जोत्तमः।
शिश्नस्योत्कर्त्तनं कृत्वा चान्द्रायणमथाचरेत्॥८९॥

देवतानामृषीणां च देवानां चैव कुत्सनम्।
कृत्वा सम्यक् प्रकुर्वीत प्राजापत्यं द्विजोत्तमः॥९०॥

जो उत्तम द्विजवर्ण का मनुष्य देवमन्दिर के अन्दर मूत्र त्याग करता है, वह शिश्न काटकर चान्द्रायणव्रत करके पाप का प्रार्थित करे। देवताओं, ऋषियों और देवता-समान व्यक्तियों की निन्दा करने से, ब्राह्मण की शुद्धि, अच्छे प्रकार से प्राजापत्य व्रत करने से होती है।

तैस्तु सम्भाषणं कृत्वा स्नात्वा देवं समर्चयेत्।
दृष्ट्वा वीक्षेत् भास्वन्तं स्मृत्वा विश्वेश्वरं स्मरेत्॥९१॥
यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति।

न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि॥९२॥

चान्द्रायणं चरेत्पूर्वं कृच्छ्रं चैवातिकृच्छ्रकम्।

प्रपन्नः शरणं देवं तस्मात्पापाद्भिमुच्यते॥९३॥

और ऐसे आदमों के साथ वार्तालाप करने से स्नान करके अपने इष्ट देव का पूजन करना चाहिये। यदि उस निन्दक को देखता है, तो सूर्य दर्शन करना चाहिये तथा याद करने से विश्वेश्वर शंकर का ध्यान करना चाहिये। परन्तु जो जानबूझकर समस्त प्राणियों के अधिपति विश्वेश्वर की निन्दा करता है, उसको तो सैंकड़ों वर्षों में प्रायश्चित्त करके मुक्ति नहीं होती। वैसे उसे पहले चान्द्रायण व्रत, पश्चात् कृच्छ्र और अतिकृच्छ्र व्रत करना चाहिए तथा उन महादेव की शरण में जाने से उस पाप से मुक्ति संभव है।

सर्वस्वदानं विधित्सर्वपापविशोधनम्।

चान्द्रायणं च विधिना कृच्छ्रं चैवातिकृच्छ्रकम्॥९४॥

इसके अतिरक्त नियमानुसार अपना सर्वस्व दान करना, नियमानुसार चान्द्रायण, कृच्छ्र और अतिकृच्छ्र व्रतों को करना भी समस्त पापों की शुद्धि का कारण बताया गया है।

पुण्यक्षेत्राधिगमनं सर्वपापविशोधनम्।

अमावस्यां तिथिं प्राप्य यः समाराधयेद्भवम्॥९५॥

ब्राह्मणान् पूजयित्वा तु सर्वपापैः प्रमुच्यते॥९६॥

कृष्णाष्टम्यां महादेवं तथा कृष्णचतुर्दशीम्।

सम्पूज्य ब्राह्मणमुखे सर्वपापैः प्रमुच्यते॥९७॥

इसी प्रकार सब तीर्थों में जाने भी सारे पापों का शुद्धि होती है। अमावस्या के दिन, ब्राह्मणों की पूजा करके जो भगवान् महादेव की आराधना करता है, वह भी समस्त पापों से मुक्त हो जाता है। कृष्णाष्टमी या कृष्णचतुर्दशी के दिन, ब्राह्मण भोजन करवाकर महादेव की पूजा करने से, सभी पापों से मुक्ति मिलती है।

त्रयोदश्यां तथा रात्रौ सोपहारं त्रिलोचनम्।

दृष्ट्वां प्रथमे यामे मुच्यते सर्वपातकैः॥९८॥

उसी प्रकार त्रयोदशी की रात्रि के प्रथम प्रहर में, उपहार के साथ त्रिलोचन (भगवान् शंकर) की पूजा करने से, सब पापों से मुक्ति मिलती है।

उपोषितश्चतुर्दश्यां कृष्णपक्षे समाहितः।

यमाय धर्मराजाय मृत्यवे चान्तकाय च॥९९॥

वैवस्वताय कालाय सर्वप्राणहराय च।

प्रत्येकं तिलसंयुक्तान्दद्यात्सप्तोदकाञ्जलीन्॥१००॥

कृष्णपक्ष की चतुर्दशी को, उपवास रखकर एकाग्रचित्त से यम, धर्मराज, मृत्यु, अन्तक, वैवस्वत, काल और सर्वप्राणहर— इन सातों में प्रत्यक को उद्देश्य करके तिल मिश्रित जल चढ़ाना चाहिये।

स्नात्वा दद्याच्च पूर्वाह्ने मुच्यते सर्वपातकैः।

ब्रह्मचर्यमयःशय्या उपवासो द्विजार्चनम्॥ १०१॥

व्रतेष्वेतेषु कुर्वति ज्ञान्तः संयतमानसः।

अमावास्यायां ब्रह्माणं समुद्दिश्य पितामहम्॥ १०२॥

ब्राह्मणांस्त्रीन्समभ्यर्च्य मुच्यते सर्वपातकैः।

पूर्वाह्ण में स्नान करके, इस प्रकार जल समर्पण करने से मनुष्य सब पापों से मुक्त हो जाता है। ब्रह्मचर्य का पालन, भूमि पर शयन, उपवास और ब्राह्मण की पूजा इन सब व्रतों में ज्ञान्त और एकाग्रचित्त होकर करनी चाहिये। अमावास्या के दिन पितामह ब्रह्मा को उद्देश्य करके जो तीन ब्राह्मणों की विधिपूर्वक पूजा करता है, वह समस्त पापों से मुक्त हो जाता है।

षष्ठ्यामुपोषितो देवं शुक्लपक्षे समाहितः॥ १०३॥

सप्तम्यामर्घयेद्भानुं मुच्यते सर्वपातकैः।

भरण्यां च चतुर्थ्यां च शनैश्चरदिने यमम्॥ १०४॥

पूजयेत्सप्तजन्मोत्थैर्मुच्यते पातकैर्नरः।

शुक्लपक्ष में षष्ठी के दिन उपवास करके, सप्तमी में एकाग्रचित्त से सूर्यदेव की जो पूजा करता है, वह सभी पापों से मुक्त होता है। भरणी नक्षत्र में शनिवार के दिन चतुर्थी होने पर यम की पूजा करने वाला, सात जन्मों के पापों से मुक्त हो जाता है।

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम्॥ १०५॥

द्वादश्यां शुक्लपक्षस्य महापापैः प्रमुच्यते।

तपो जपस्तीर्थसेवा देवब्राह्मणपूजनम्॥ १०६॥

ग्रहणादिषु कालेषु महापातकशोचनम्।

जो शुक्लपक्ष की एकादशी में उपवास रखकर द्वादशी के दिन भगवान् विष्णु की पूजा करता है, वह महापापों से मुक्त हो जाता है। ग्रहण काल में तप, जप, तीर्थ सेवा, देवताओं और ब्राह्मणों का पूजन, आदि कर्म महापाप को धोने वाले होते हैं।

यः सर्वपापयुक्तोऽपि पुण्यतीर्थेषु मानवः॥ १०७॥

नियमेन त्यजेत्प्राणान्मुच्यते सर्वपातकैः।

जो पुरुष सभी प्रकार के पापों से युक्त होते हुए भी पुण्य तीर्थों में नियमतः प्राण त्याग करता है, तो वह सभी पापों से मुक्ति पा जाता है।

ब्रह्मघ्नं वा कृत्वाघ्नं वा महापातकदूषितम्॥ १०८॥

भर्तारमुद्धरेन्नारी प्रविष्टा सह पावकम्।

एतदेव परं स्त्रीणां प्रायश्चित्तं विदुर्दुषाः॥ १०९॥

यदि पति ब्रह्मघाती, कृतघ्न और महापापी हो तो भी उसके साथ (मरणोपरान्त) अग्नि में प्रविष्ट होती है, तो वह अपने पति को तार देती है। यही स्त्रियों का परम प्रायश्चित्त है, ऐसा विद्वानों का कहना है।

पतिव्रता तु या नारी भर्तृशुश्रूषणे रता।

न तस्या विद्यते पापमिहलोके परत्र च॥ ११०॥

जो नारी पतिव्रता है और पति की ही सेवा में संलग्न रहने वाली होती है, उसे इस लोक में और परलोक में भी पाप नहीं लगता।

(सर्वपापविनिर्मुक्ता नास्ति कार्या विचारणा।

पातिव्रत्यसमायुक्ता भर्तृशुश्रूषणोत्सुका।

न जातु पातकं तस्यामिहलोके परत्र च।)

पतिव्रता धर्मरता भद्राप्येव लभेत्सदा।

नास्याः पराभवं कर्तुं शक्नोतीह जनः क्वचित्॥ १११॥

(जो नारी पतिव्रताधर्म से युक्त और पति सेवा में उत्सुक रहती है, वह सब पापों से मुक्त हो जाती है, इसमें विचार नहीं करना चाहिए। इस लोक और परलोक में कभी उसे पातक नहीं छूता।) पतिव्रता और धर्म में परायण रहने वाली स्त्री सभी प्रकार के कल्याणों को प्राप्त करती है तथा ऐसी स्त्री को इस संसार में कभी कोई परास्त नहीं कर सकता।

यथा रामस्य सुभगा सीता त्रैलोक्यविश्रुता।

फली दाशरथेर्देवी विजिग्ये राक्षसेभ्रमम्॥ ११२॥

जैसे तीनों लोकों में विख्यात, दशरथ-पुत्र राम की सौभाग्यशालिनी पत्नी देवी सीता ने (अपने सतीत्व के कारण) राक्षसेश्वर (रावण) को जीत लिया था।

रामस्य भार्या सुभगा रावणो राक्षसेश्वरः।

सीता विशालनयनां चकमे कालनेदितः॥ ११३॥

गृहीत्वा मायया वेषं चरन्तीं विजने वने।

समाहर्तुं मतिं चक्रे तापसः किल कामिनीम्॥ ११४॥

एक बार राक्षसराज रावण ने, काल के द्वारा प्रेरित होकर, राम की सौभाग्यशालिनी, विशालाक्षी पत्नी सीता की कामना

की थी। उसने अपनी माया से तपस्वी वेष धारण करके, एकान्त वन में विचरण करने वाली नारी (सीता) को हरण करने का मन बनाया।

विज्ञाय सा च तद्भावं स्मृत्वा दाशरथिं पतिम्।
जगाम शरणं वह्निमावसथ्यं शुचिस्मिता॥ ११५॥

पवित्र हास्ययुक्ता सीता, रावण के मनोभाव को जानकर, अपने पति दशरथ पुत्र राम का स्मरण कर आवसथ्य नामक गृहानि की शरण में चली गई।

उपतस्थे महायोगं सर्वलोकविदायकम्।
कृतांजलीं रामपत्नीं साक्षात्पतिमिवाच्युतम्॥ ११६॥

महायोगस्वरूप, सारे संसार के दाहक अग्नि को, साक्षात् अपने पति विष्णु का स्वरूप मानकर रामपत्नी सीता दोनों हाथ जोड़कर खड़ी हो गयी।

नमस्यामि महायोगं कृशानुं गह्वरं परम्।
दाहकं सर्वभूतानामीशानं कालरूपिणम्॥ ११७॥

महायोगी, अतिशय श्रेष्ठ गृहारूप सभी प्राणियों के दाहक, सर्वभूतेश्वर और सभी के संहारक कालरूपी अग्नि को नमस्कार है।

प्रपद्ये पावकं देवं शश्वतं विश्वरूपिणम्।
योगिनं कृत्तित्वसनं भूतेषां परमम्यदम्॥ ११८॥

शाश्वत, विश्वरूपी, योगी, मृगचर्मधारी सभी प्राणियों के ईश्वर, परमपद स्वरूप, अग्निदेव की शरण में जाती हूँ।

आत्मानं दीप्तवपुषं सर्वभूतहृदि स्थितम्।
तं प्रपद्ये जगन्मूर्तिं प्रभवं सर्वतिजसाम्।
महायोगीश्वरं वह्निमादित्यं परमेष्ठिनम्॥ ११९॥

आत्मस्वरूप, प्रकाशमान शरीर वाले, सभी प्राणियों के हृदय में स्थित, जगत्मूर्ति सभी तेजों के उत्पत्ति स्थान, महान् योगियों के ईश्वर, आदित्यरूप, प्रजापति स्वरूप, अग्निदेव की शरण में जाती हूँ।

प्रपद्ये शरणं रुद्रं महाप्रासं त्रिशूलिनम्।
कालार्नि योगिनामीशं भोगमोक्षफलप्रदम्॥ १२०॥

भयंकर महाप्रास (अर्थात् सर्वसंहारक) त्रिशूलधारी सर्वयोगीश्वर, भोग और मोक्षरूपी फल देने वाले कालानि की शरण में जाती हूँ।

प्रपद्ये त्वां विरूपक्षं भूर्भुवःस्वःस्वरूपिणम्।
हिरण्ये गृहे गुप्तं महान्तमपितौजसम्॥ १२१॥

हे अग्नि! मैं आपकी शरण में जाती हूँ। आप विरूपाक्ष, भूर्भुवःस्वः— इन तीन महाव्याहृतियों का स्वरूप धारण करने वाले, सुवर्णमय प्रकाशमान गृह में गुह्यरूप से विद्यमान, महान् और अमित तेजस्वी हैं।

वैश्वानरं प्रपद्येऽहं सर्वभूतेष्ववस्थितम्।
हव्यकव्यवहं देवं प्रपद्ये वह्निमीश्वरम्॥ १२२॥

सभी प्राणियों में (जठराग्निरूप से) विद्यमान, वैश्वानर के शरण में जाती हूँ। मैं हव्य (देवों की आहुतियाँ) कव्य (पितरों की आहुतियाँ) को वहन करने वाले और ईश्वरस्वरूप वह्निदेव की शरण में जाती हूँ।

प्रपद्ये तत्परं तत्त्वं वरेण्यं सवितुः शिवम्।
स्वर्ग्यर्षणिं परं ज्योतिः रक्ष मां हव्यवाहनम्॥ १२३॥

मैं उस परम श्रेष्ठ तत्त्व अग्नि की शरण में जाती हूँ, जो सूर्य के लिए भी कल्याणकारी, आकाश मण्डल में स्थित परम ज्योतिःस्वरूप है। हे हव्यवाहन अग्निदेव! आप मेरी रक्षा करें।

इति बहुवृष्टकं जप्त्वा रामपत्नी यशस्विनी।
ध्यायन्ती मनसा तस्यै राममुन्मीलितेक्षणा॥ १२४॥

इस प्रकार अग्निसम्यन्धी आठ श्लोकों वाले इस स्तोत्र का जप करके, रामपत्नी यशस्विनी सीता, आँखें बन्दकर मन ही मन राम का ध्यान करती हुई स्थित हो गयीं।

अथावसथ्याद्भगवान्हव्यवाहो महेश्वरः।
आविरासीत्सुदीप्तत्वा तेजसा निर्दहन्निवा॥ १२५॥
सृष्टा मायामयीं सीतां स रावणक्येच्छया।
सीतामादाय रामेष्टा पावकोऽन्तर्धीयत॥ १२६॥

तत्पश्चात् उस आवसथ्य घर की अग्नि से भगवान् हव्यवाह महेश्वर प्रकाशित होकर प्रकट हुए। ऐसा लगता था मानो वे तेज से सब को जला रहे हों। भगवान् ने उस रावण को मारने की इच्छा से, एक मायामयी सीता को रचना करके, राम की (वास्तविक) प्रिया सीता को लेकर, अग्नि में ही अन्तर्धान हो गये।

तां दृष्ट्वा तादृशीं सीतां रावणो रक्षसेश्वरः।
समादाय यथै लङ्कां सागरान्तरसंस्थिताम्॥ १२७॥

उस मायावी सीता को देखकर रक्षसेश्वर रावण, उसका हरण करके सागर के मध्य स्थित लंकापुरी में गया।

कृत्वा तु रावणकथं रामो लक्ष्मणसंयुतः।
समादायाभवत्सीतां जङ्घाकुलितमानसः॥ १२८॥

तत्पश्चात् राम रावण का वध करके लक्ष्मण के साथ उस (मायावी) सीता को ले आये, परन्तु उनका मन शंका से व्याकुल था।

सा प्रत्ययाय भूतानां सीता मायामयी पुनः।

विवेश पावकं क्षिप्रं ददाह ज्वलनोऽपि ताम्॥ १२९॥

(राम को ऐसा देखकर) मायावी सीता ने लोगों को विश्वास दिलाने के लिए पुनः अग्नि में प्रवेश किया था और अग्नि ने भी उस सीता को शीघ्र जला डाला था।

दृष्ट्वा मायामयीं सीतां भगवानुष्णदीक्षितिः।

रामायादर्शयत्सीतां पावकोऽभूत्सुरप्रियः॥ १३०॥

इस प्रकार मायावी सीता को जलाकर भगवान् तेज अग्निदेव ने राम को वास्तविक सीता के दर्शन करवाए थे, इसलिए अग्निदेव देवों को अत्यन्त प्रिय हुए।

प्रगृह्य भर्तुश्चरणो कराभ्यां सा सुमध्यमा।

चकार प्रणतिं भूमौ रामाय जनकात्मजा॥ १३१॥

तब सुमध्यमा जनकपुत्री सीता ने, दोनों हाथों से राम का चरण-स्पर्श किये और भूमि पर झुककर राम को प्रणाम किया।

दृष्ट्वा हृष्टमना रामो विस्मयाकुललोचनः।

प्रणम्य वह्निं शिरसा तोषयामास राघवः॥ १३२॥

इस प्रकार (सीता को) देखकर आश्चर्य चकित नेत्रों वाले वे राम हर्षित मनवाले हुए। राघव ने सिर झुकाकर प्रणाम करके अग्निदेव को तृप्त किया था।

उवाच वह्निं भगवान् किमेषा वरवर्णिनी।

दृष्ट्वा भगवता पूर्व दृष्ट्वा मत्पार्श्वमागता॥ १३३॥

उस समय वे अग्निदेव से बोले, हे भगवन्! आपने श्रेष्ठ वर्ण वाली सीता को पहले क्यों जला दिया था? और अब मैं अपने पार्श्वभाग में स्थित देख रहा हूँ (यह कैसे?)।

तमाह देवो लोकानां दाहको हव्यवाहनः।

यथावृत्तं दाशरथिं भूतानामेव सन्निवौ॥ १३४॥

तब संपूर्ण लोकों के दाहकर्ता, हव्यवाहन अग्निदेव ने सभी लोगों के समक्ष दाशरथी राम को जैसा वृत्तान्त था, कह सुनाया।

इयं सा परमा साध्वी पार्वतीव प्रिया तव।

आराध्य लब्ध्वा तपसा देव्याऽऽत्यन्तवल्सभा॥ १३५॥

यह देवी सीता पार्वती के समान प्रिय और परम साध्वी है। शंकरप्रिया पार्वती को तपस्या के द्वारा आराधना करके, (राजा जनक ने) उसे प्राप्त किया था।

भर्तुः शुश्रूषणोपेता सुशीलेयं पतिव्रता।

भवान्वीक्ष्वरे गुप्ता माया रावणकामिता॥ १३६॥

या सीता राक्षसेशेन सीता भगवती हता।

मया मायामयी सृष्टा रावणस्य वधेच्छया॥ १३७॥

यह सीताजी पति की सेवा में परायण, पतिव्रता और सुशील हैं। परन्तु रावण ने सीता की कामना की, तब मैंने इन्हें पार्वती के पास रख दिया था। राक्षसराज रावण जिस भगवती सीता को ले गया था, वह तो मैंने रावण का वध करने की इच्छा से मायावी सीता की रचना की थी।

तवर्थं भवता दृष्टो रावणो राक्षसेश्वरः।

मायोपसंहता चैव हतो लोकविनाशनः॥ १३८॥

जिसके लिए आपने राक्षसेश्वर रावण को देखा (और उसका वध किया), वह मायावी सीता को मैंने समेट लिया है और संसार का विनाशकारी रावण भी मारा गया है।

गृहाण चैतां विमलां जानकीं वचनान्मया।

पश्य नारायणं देवं स्वात्पानं प्रभवाव्ययम्॥ १३९॥

इसलिए आप मेरे कहने पर पवित्र जानकी को स्वीकार करें और अपने स्वरूप को सब के उत्पत्ति कारण अविनाशी देव नारायण स्वरूप ही जानें।

इत्युक्त्वा भगवांश्चण्डो विश्वार्चिर्विभ्रतोमुखः।

मानितो राघवेणान्निर्भूतैश्चान्तरथीयत॥ १४०॥

यह कहकर संसार के ज्वालारूप, विभ्रतोमुख भगवान् चण्ड (अग्नि) अन्तर्धान हुए और भगवान् राम भी मनुष्यों के द्वारा सम्मानित होकर अन्तर्धान हो गए।

एतत्पतिव्रतानां वै माहात्म्यं कथितं मया।

स्त्रीणां सर्वाद्यशमनं प्रायश्चित्तपिदं स्मृतम्॥ १४१॥

अश्लेषपापसंयुक्तः पुंस्योऽपि सुसंयुतः।

स्वदेहं पुण्यतीर्थेषु त्यक्त्वा मुच्येत किल्बिषात्॥ १४२॥

इस प्रकार पतिव्रताओं का माहात्म्य मैंने कहा है। यह स्त्रियों के समस्त पापों को दूर करने वाला प्रायश्चित्त यथाया गया है। यदि कोई पुरुष अनेक पापों से युक्त भी हो, तो भी सुसंयत होकर इन पुण्यतीर्थों में अपना देह त्याग करता है, तो सारे पापों से मुक्त हो जाता है।

पृथिव्यां सर्वतीर्थेषु स्नात्वा पुण्येषु वा द्विजः।
मुच्यते पातकैः सर्वैः सञ्चितैरपि पुण्यैः॥ १४३॥

पृथिवी पर स्थित सभी पुण्य तीर्थों में स्नान करके ब्राह्मण या कोई मनुष्य अपने द्वारा संचित सभी प्रकार के पापों से मुक्त हो जाता है।

व्यास उवाच

इत्येष मानवो धर्मो युष्माकं कथितो मया।
महेशारध्वनार्थाय ज्ञानयोगश्च शश्वतः॥ १४४॥

व्यास बोले— यही मानव (मनु द्वारा कथित) धर्म है, जो मैंने आपको बताया है और महेश्वर की आराधना के लिए नित्य ज्ञानयोग भी बताया है।

योगेन विधिना युक्तो ज्ञानयोगं समाचरेत्।
स पश्यति महादेवं नान्यः कल्पशतैरपि॥ १४५॥

जो मनुष्य योग की इस विधि के अनुसार ज्ञानयोग का आचरण करता है, वही महादेव का दर्शन पाता है। अन्य व्यक्ति सौ कल्पों में भी नहीं देख पाता।

स्थापयेद्यः परं धर्मं ज्ञानं तत्परमेश्वरम्।
न तस्मादधिको लोके स योगी परमो मतः॥ १४६॥

जो मनुष्य उस परमेश्वर सम्बन्धी ज्ञानरूप परम धर्म की स्थापना करता है, उससे अधिक श्रेष्ठ इस संसार में कोई नहीं है और वही व्यक्ति श्रेष्ठ योगी भी माना गया है।

यः संस्थापयितुं शक्नो न कुर्यान्मोहितो जनः।
स योगयुक्तोऽपि मुनिर्नात्यर्थं भगवत्प्रियः॥ १४७॥

तस्मात्सदैव दातव्यं ब्राह्मणेषु विज्ञेयतः।
धर्मयुक्तेषु ज्ञानेषु श्रद्धया चान्वितेषु वै॥ १४८॥

जो मनुष्य मोहवश समर्थ होते हुए भी धर्म की स्थापना नहीं करता, वह योगयुक्त मुनि होने पर भी भगवान् को प्रिय नहीं होता है। इसलिए सदैव इस ज्ञान का दान करना चाहिए और विशेषरूप उन ब्राह्मणों को जो धार्मिक, ज्ञान और श्रद्धायुक्त हों।

यः पठेद्भवतां नित्यं संवादं पप चैव हि।
सर्वपापविनिर्मुक्तो गच्छेत् परमाङ्गतिम्॥ १४९॥
श्राद्धं वा दैविके कार्ये ब्राह्मणानां च सत्रिधौ।
पठेत् नित्यं सुमनाः श्रोतव्यं च द्विजातिभिः॥ १५०॥

जो व्यक्ति आपका और मेरा यह संवाद नित्यप्रति पाठ करता है, वह सभी पापों से मुक्त होकर श्रेष्ठ गति को प्राप्त

करता है। श्राद्ध, दैविक कार्य या ब्राह्मणों के पास बैठकर, प्रसन्न मन से, प्रतिदिन इसका पाठ करना चाहिए और द्विजातियों को यह नित्य सुनना चाहिए।

योऽर्थं विचार्य युक्तात्मा श्रावयेद्यद् द्विजान् शुचीन्।
स दोषकंचुकं त्यक्त्वा याति देवं महेश्वरम्॥ १५१॥

जो युक्तात्मा इसके अर्थ को विचार करके, पवित्र ब्राह्मणों को सुनाता है, वह दोषरूपी आवरण को त्यागकर महेश्वर के पास जाता है।

एतावदुक्त्वा भगवान्-व्यासः सत्यवतीसुतः।
समाश्रास्य मुनीन्सूतं जगाम च वक्ष्यामि॥ १५२॥

इस प्रकार कहकर सत्यवती पुत्र भगवान् व्यास उन सभी मुनियों तथा पौराणिक सूत को भली-भाँति आश्रित करके जैसे आये थे, वैसे चले गये।

इति श्रीकूर्मपुराणे उत्तरार्द्धे चतुस्त्रिंशोऽध्यायः॥ ३४॥

पञ्चत्रिंशोऽध्यायः

(तीर्थ-प्रकरण)

ऋषय ऊचुः

तीर्थानि यानि लोकेऽस्मिन्त्रिभुवनानि महान्त्यपि।
तानि त्वं कथयस्माकं रोमहर्षण साम्प्रतम्॥ १॥

ऋषियों ने कहा—हे रोमहर्षण! इस लोक में जो तीर्थ महान और अति प्रसिद्ध हैं, इस समय उन सबका वर्णन आप हमारे सामने करें।

शृणुष्वं कथयिष्येऽहं तीर्थानि विविधानि च।
कथितानि पुराणेषु मुनिभिर्ब्रह्मवादिभिः॥ २॥
यत्र स्नानञ्जपो होमः श्राद्धदानादिकं कृतम्।
एकैकशो मुनिश्रेष्ठाः पुनत्यासतमं कुलम्॥ ३॥

रोमहर्षण ने कहा—हे ऋषिवृन्द! आप मुनें। मैं आपके समक्ष में अब अनेक तीर्थों के विषय में कहूँगा जिनको ब्रह्मवादी मुनियों ने पुराणों में बताया है। हे मुनिश्रेष्ठो! वे ऐसे महान् महिमायुक्त तीर्थ हैं, जहाँ पर स्नान-जप-होम-श्राद्ध और दानादिक शास्त्रोक्त सत्कर्म एकवार करने पर मनुष्य अपने सात कुलों को पवित्र कर देता है।

पंचयोजनविस्तीर्णं ब्रह्मणः परमेष्ठिनः।
प्रयागं प्रथितं तीर्थं यस्य माहात्म्यमीरितम्॥ ४॥

अन्यच्च तीर्थप्रवरं कुरुणां देववन्दितम्।
ऋषीणामाश्रमैर्जुष्टं सर्वपापविशोधनम्॥५॥
तव स्नात्वा विशुद्धात्मा दम्भमात्सर्यवर्जितः।
ददाति यत्किञ्चिदपि पुनात्युपभयतः कुलम्॥६॥

परमेष्ठी ब्रह्माजी का प्रसिद्ध प्रयाग तीर्थ पाँच योजन के विस्तार वाला है जिसका कि माहात्म्य कहा गया है। अन्य भी तीर्थ प्रवर हैं, जो कुरुओं के हैं और देवों द्वारा वन्दित हैं। ये ऋषियों के आश्रमों से सेवित तथा सभी प्रकार के पापों के विशेषक हैं। उस तीर्थ में स्नान करके विशुद्ध आत्मा वाला तथा दम्भ और मत्सरता जैसे दुर्गुणों से वर्जित पुरुष वहाँ पर जो कुछ भी यथाशक्ति दान किया करता है वह अपने माता-पिता सम्बन्धी दोनों कुलों को पवित्र कर देता है।

परं गुह्यं गवातीर्थं पितृणाञ्जातिदुर्लभम्।
कृत्वा पिण्डप्रदानं न भूयो जायते नरः॥७॥

गया तीर्थ तो परम गोपनीय तीर्थ है जो पितृगणों को अत्यन्त ही दुर्लभ होता है। वहाँ पर पितृगण के लिये पिण्डों को प्रदान करने वाला पुरुष पुनः संसार में जन्म ग्रहण नहीं करता है।

सकृद्गयाभिगमनं कृत्वा पिण्डं ददाति यः।
तारिताः पितरस्तेन यास्यन्ति परमाङ्गतिम्॥८॥
तत्र लोकहितार्थाय रुद्रेण परमात्मना।
शिलातले पदं न्यस्तं तत्र पितृन्सादयेत्॥९॥

जो एक बार गया में जाकर पिण्डदान करता है, वह अपने समस्त पितरों को तार देता है। वे सब परमगति को प्राप्त हो जायेंगे। वहाँ पर लोकों के हित को सम्पादन करने के लिये परमात्मा रुद्रदेव ने शिला तल पर पाँव रखा था। वहाँ पर पितरों को प्रसन्न करना चाहिए (तर्पण देना चाहिए)।

गयाभिगमनं कर्तुं यः शक्तो नाधिगच्छति।
शोचन्ति पितरस्तं वै कृत्वा तस्य परिश्रमः॥१०॥
गायन्ति पितरो गाथाः कीर्तयन्ति महर्षयः।
गयां यास्यति यः कश्चित्सोऽस्मान्सन्तारयिष्यति॥११॥

जो गया जाने में समर्थ होता है, फिर भी नहीं जाता उसके पितृगण उसके विषय में चिन्ता किया करते हैं। उसका परिश्रम व्यर्थ हो जाता है। पितर लोग यही गाथा गाते हैं और महर्षिगण कीर्तन किया करते हैं कि जो कोई भी हमारे वंश में गया तीर्थ जायेगा वही हमको तार देगा।

यदि स्यात्पातकोपेतः स्वधर्मपरिवर्जितः।
गयां यास्यति यः कश्चित् सोऽस्मान्सन्तारयिष्यति॥१२॥
एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः।
तेषां तु सम्भवेतानां यष्टेकोऽपि गयां व्रजेत्॥१३॥
तस्मात्सर्वप्रयत्नेन ब्राह्मणस्तु विशेषतः।
प्रदद्याद्विधिवत्पिण्डान् गयां गत्वा समाहितः॥१४॥

यदि कोई पातकी हुआ और अपने धर्म से परिवर्जित हुआ तो गया जायेगा और हम सबका उद्धार कर देगा। अतएव बहुत से शीलवान् और गुणवान् पुत्रों की ही इच्छा करनी चाहिए। हो सकता है उनमें से कोई एक गया तीर्थ में गमन करे। इसीलिये सभी प्रकार के प्रयत्न से विशेषरूप से ब्राह्मण को तो गया में जाकर विधिपूर्वक समाहित होकर पिण्डों का दान अवश्य ही करना चाहिए।

धन्यास्तु खलु ते मर्त्या गङ्गायां पिण्डदायिनः।
कुलान्युपभयतः सप्त समुद्धृत्यानुयुः परम्॥१५॥
अन्यच्च तीर्थप्रवरं सिद्धावासमुदाहृतम्।

प्रभासमिति विख्यातं यत्रास्ते भगवान्भवः॥१६॥

वे लोग धन्य हैं, जो अर्थात् महान् भाग्यशाली हैं जो गया में पिण्डदान करने वाले होते हैं। वे वर्तमान और आगे होने वाले सात-सात कुलों को दोनों ही ओर से तार कर स्वयं भी परम पद की प्राप्ति किया करते हैं। अन्य भी श्रेष्ठ तीर्थ हैं जहाँ सिद्ध पुरुषों को ही वास बताया गया है। वह प्रभास—इस शुभ नाम से संसार में विख्यात है जहाँ पर भगवान् भव विराजमान रहा करते हैं।

तत्र स्नानं ततः श्राद्धं ब्राह्मणानाञ्च पूजनम्।
कृत्वा लोकमवाप्नोति ब्राह्मणोऽक्षयमुत्तमम्॥१७॥

वहाँ पर स्नानकर और इसके अनन्तर श्राद्ध तथा ब्राह्मणों का अभ्यर्चन करके मनुष्य ब्रह्मा के अक्षय और उत्तम लोक प्राप्त करता है।

तीर्थं त्रैयम्बकं नाम सर्वदेवनमस्कृतम्।
पूजयित्वा तत्र रुद्रं ज्योतिष्टोमफलं लभेत्॥१८॥

एक परम श्रेष्ठ त्रैयम्बक नामक तीर्थ है जिसे सभी देव गण नमस्कार करते हैं। वहाँ विराजमान रुद्रदेव का पूजन करके ज्योतिष्टोम यज्ञ का फल मनुष्य को मिल जाता है।

सुवर्णाक्षं महादेवं समभ्यर्च्य कपर्दिनम्।
ब्राह्मणान् पूजयित्वा च गाणपत्यं लभेत सः॥१९॥

वहाँ पर सुवर्णाक्ष कपर्दी महादेव की सम्यक् अर्चना करके और वहाँ पर स्थित ब्राह्मणों का पूजन करके मनुष्य

गाणपत्य लोक को प्राप्त कर लेता है।

सोमेश्वरं तीर्थवरं रुद्रस्य परमेष्ठिनः।

सर्वव्याधिहरं पुण्यं रुद्रमालोक्य कारणम्॥ २०॥

एक परमेष्ठी रुद्रदेव का महान् सोमेश्वर तीर्थ है। यह तीर्थ समस्त व्याधियों को हरने वाला, परम पुण्यमय और रुद्रदेव के साक्षात् दर्शन कराने वाला है।

तीर्थानां परमं तीर्थं विजयं नाम शोभनम्।

तत्र लिङ्गं महेशस्य विजयं नाम विष्णुतम्॥ २१॥

समस्त तीर्थों में परम श्रेष्ठतम तीर्थ विजय नाम वाला अतीव शोभन तीर्थ है। वहाँ पर भगवान् महेश्वर का 'विजय' नामक विख्यात लिङ्ग स्थापित है।

पण्मासनियताहारो ब्रह्मचारी समाहितः।

उचित्वा तत्र विप्रेन्द्रां यास्यन्ति परमपदम्॥ २२॥

छः मास तक नियत आहार लेने वाला ब्रह्मचारी अत्यन्त समाहित होकर वहाँ निवास करे तो हे विप्रेन्द्रों! वह निश्चितरूप से परमपद को पा लेता है।

अन्यच्च तीर्थप्रवरं पूर्वदेशेषु शोभनम्।

एकान्तं देवदेवस्य गाणपत्यफलप्रदम्॥ २३॥

दूसरा परम श्रेष्ठ तीर्थ पूर्व देश में सुशोभित है, जो देवों के भी देव शिव के गाणपत्य लोक का एकान्त पद प्रदान कराने वाला होता है।

दत्त्वात्र शिवभक्तानां किञ्चिच्छम्भन्ही शुभाम्।

सार्वभौमो भवेद्राजा मुमुक्षुर्मोक्षमाप्नुयात्॥ २४॥

यहाँ पर जो शिवभक्त ब्राह्मणों को थोड़ी-सी भूमि का दाँ देता है, वह निश्चित ही आगे जन्म में सार्वभौम चक्रवर्ती राजा हुआ करता है और मुमुक्षु को मोक्ष लाभ होता है।

महानदीजलं पुण्यं सर्वपापविनाशनम्।

ग्रहणे तदुपस्पृश्य मुच्यते सर्वपातकैः॥ २५॥

महानदी का जल परम पुण्यमय एवं सभी तरह के पापों का विनाश करने वाला है। ग्रहण के समय उस जल में उपस्पर्शन करके सभी पातकों से मनुष्य सदा के लिये मुक्त हो जाता है।

अन्या च विरजा नाम नदी त्रैलोक्यविभ्रुता।

तस्यां स्नात्वा नरो विप्रो ब्रह्मलोकं महीयते॥ २६॥

इसके अतिरिक्त एक अन्य विरजा नाम की नदी है, जो

त्रैलोक्य में परम प्रसिद्ध है। ब्राह्मण मनुष्य उसमें स्नान करके ब्रह्मलोक में पूजित होता है।

तीर्थे नारायणस्यान्यत्राग्ना तु पुरुषोत्तमम्।

तत्र नारायणः श्रीमानास्ते परमपुरुषः॥ २७॥

पूजयित्वा परं विष्णुं स्नात्वा तत्र द्विजोत्तमः।

ब्राह्मणान्पूजयित्वा तु विष्णुलोकमाप्नुयात्॥ २८॥

भगवान् नारायण का एक अन्य तीर्थ है जिसका नाम पुरुषोत्तम है। वहाँ पर साक्षात् लक्ष्मीवान्, प्रभु, परम पुरुष नारायण विराजमान रहा करते हैं। वहाँ पहले परम विष्णु का पूजन करके तथा स्नान करके द्विजोत्तम ब्राह्मणों का पूजन करे तो वह विष्णुलोक में जाता है।

तीर्थानां परमं तीर्थं कर्णं नाम विष्णुतम्।

सर्वपापहरं शम्भोर्निवासः परमेष्ठिनः॥ २९॥

सभी तीर्थों में एक परम श्रेष्ठ गोकर्ण नाम से विख्यात तीर्थ है, वह परमेष्ठी भगवान् शम्भु का निवास स्थल है और यह सभी पापों का हरण करने वाला है।

दृष्ट्वा लिङ्गं तु देवस्य गोकर्णं परमुत्तमम्।

ईप्सितौल्लभते कामानुदस्य दयितो भवेत्॥ ३०॥

उत्तरं चापि गोकर्णं लिङ्गं देवस्य शूलिनः।

महादेवं चार्चयित्वा शिवसायुज्यमाप्नुयात्॥ ३१॥

वहाँ पर महादेव के परमोत्तम गोकर्ण लिङ्ग का दर्शन करके मनुष्य अपने सभी अभीष्ट मनोरथों को प्राप्त कर लेता है तथा वह रुद्रदेव का अतीव प्रिय भक्त हो जाता है। उसी तरह उत्तर की ओर भी गोकर्ण नाम का तीर्थ है, वहाँ त्रिशूलधारी शंकर का लिङ्ग है। वहाँ भी मनुष्य महादेव की पूजा करके शिव के सायुज्य को प्राप्त करता है।

तत्र देवो महादेवः स्थाणुरित्यभिविभ्रुतः।

तं दृष्ट्वा सर्वपापेष्वस्तक्ष्णान्मुच्यते नरः॥ ३२॥

उस तीर्थ में जो देव महादेव है वे स्थाणु नाम से विभ्रुत हैं। उन प्रभु का दर्शन करके मनुष्य उसी क्षण सभी पापों से मुक्त हो जाता है।

अन्यत्कुब्जाश्रमपुण्यं स्वानं विष्णोर्महात्मनः।

संपूज्य पुरुषं विष्णुं श्वेतद्वीपे महीयते॥ ३३॥

इसके अतिरिक्त एक अन्य परम पुण्यमय कुब्जाश्रम है जो महात्मा भगवान् विष्णु का स्थान है। वहाँ पर महापुरुष श्रीविष्णु का पूजन करके मनुष्य श्वेतद्वीप में महिमान्वित हो जाता है।

यत्र नारायणो देवो स्त्रेण त्रिपुरारिणा।
कृत्वा यज्ञस्य मयनं दक्षस्य तु विसर्जितः॥३४॥
समन्ताद्योजनं क्षेत्रं सिद्धार्चिगणसेवितम्।
पुण्यमायतनं विष्णोस्तत्रास्ते पुरुषोत्तमः॥३५॥

जहाँ पर देव श्रीनारायण ने त्रिपुरारि रुद्र के साथ प्रजापति दक्ष के यज्ञ को मथकर नष्ट कर दिया था। उसके चारों ओर एक योजन का क्षेत्र जो बड़े-बड़े सिद्ध और ऋषिगणों के द्वारा सेवित है। यह भगवान् विष्णु का परम पुण्यमय आश्रय स्थल है और वहाँ पर साक्षात् पुरुषोत्तम प्रभु विराजमान रहते हैं।

अन्यत्कोकामुखे विष्णोस्तीर्थमद्भुतकर्मणः।
मुक्तोऽत्र पातकैर्मर्त्यो विष्णुसारूप्यमाप्नुयात्॥३६॥

एक अन्य कोकामुख में अद्भुत कर्मों वाले भगवान् विष्णु का तीर्थ स्थल है। इस तीर्थ में (स्नानादि से) पापों से मुक्त हुआ मानव विष्णु की स्वरूपता को प्राप्त कर लेता है।

शालिग्रामं महातीर्थं विष्णोः प्रीतिविवर्द्धनम्।
प्राणांस्तत्र नरस्त्वक्त्वा हृषीकेशं प्रपश्यति॥३७॥

एक शालिग्राम नामक महातीर्थ है, जो भगवान् विष्णु की प्रीति को बढ़ाने वाला है। इस परम पवित्र स्थल पर मनुष्य अपने प्राणों को त्याग कर साक्षात् भगवान् हृषीकेश के दर्शन प्राप्त करता है।

अश्वतीर्थमिति ख्यातं सिद्धावासं सुशोभनम्।
आस्ते ह्यशिरा नित्यं तत्र नारायणः स्वयम्॥३८॥

एक अश्वतीर्थ नाम से प्रसिद्ध महान् तीर्थ है। यह सिद्धों का आवास स्थल और अतीव शोभासम्पन्न है। वहाँ पर हृय के समान शिर वाले भगवान् नारायण स्वयं नित्य विराजमान रहते हैं।

तीर्थं त्रैलोक्यविख्यातं सिद्धावासं सुशोभनम्।
तत्रास्ति पुण्यदं तीर्थं ब्रह्मणः परमेष्ठिनः॥३९॥

एक तीर्थ त्रैलोक्य नाम से विख्यात है। यह भी परमशोभन सिद्ध पुरुषों का निवास स्थल है। वहाँ पर एक पुण्य प्रदान करने वाला परमेशी ब्रह्माजी का तीर्थ है।

पुष्करं सर्वपापघ्नं मृतानां ब्रह्मलोकदम्।
मनसा संस्मरेद्यस्तु पुष्करं वै द्विजोत्तमः॥४०॥
मुच्यते पातकैः सर्वैः शक्रेण सह मोदते।

पुष्कर तीर्थ समस्त पापों का हनन करने वाला तथा मृत होने वालों को ब्रह्मलोक प्रदान कराने वाला है। जो कोई भी

द्विजश्रेष्ठ मन से भी पुष्कर तीर्थ का स्मरण कर लेता है वह सभी प्रकार के पातकों से मुक्त होकर इन्द्रदेव के साथ आनन्दानुभव प्राप्त किया करता है।

तत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः॥४१॥
उपासते सिद्धसङ्घं ब्रह्माणं पद्मसम्भवम्।
तत्र स्नात्वा व्रजेच्छुद्धो ब्रह्माणं परमेष्ठिनम्॥४२॥
पूजयित्वा द्विजवरं ब्राह्मणं सम्प्रपश्यति।

वहाँ पर गन्धर्वों के साथ सभी देवगण तथा यक्ष-उरग और राक्षस, सभी सिद्धों के संघ, पद्मयोनि पितामह ब्रह्मा की उपासना किया करते हैं। वहाँ पर विधिपूर्वक स्नान करके मनुष्य शुद्ध होकर परमेशी ब्रह्मा का सन्निधान प्राप्त करता है। जो कोई वहाँ उत्तम ब्राह्मण का पूजन करता है, वह ब्रह्मा का दर्शन कर लेता है।

तत्राभिगम्य देवेशं पुरुहूतमनिन्दितम्॥४३॥
तद्रूपो जायते मर्त्यः सर्वान् कामानवाप्नुयात्।

वहाँ देवों के स्वामी अनिन्दित पुरुहूत (इन्द्र) भी रहते हैं। उनके समीप जाकर (दर्शन कर) मनुष्य उसी के समानरूप वाला हो जाता करता है और अपनी सभी कामनाओं की प्राप्ति कर लेता है।

सप्तसारस्वततीर्थं ब्रह्माद्यैः सेवितं परम्॥४४॥
पूजयित्वा तत्र रुद्रमश्वमेध फलं भवेत्।

वहाँ सप्त सारस्वत नाम का भी तीर्थ है जो ब्रह्मा आदि देवगणों के द्वारा परम सेवित है। जहाँ पर रुद्रदेव का पूजन करके अश्वमेध यज्ञ के फल की प्राप्ति होती है।

यत्र मङ्गणको रुद्रं प्रपन्नं परमेश्वरम्॥४५॥
आराधयामास शिवं तपसा गोवृषध्वजम्।

जहाँ मङ्गणक ने परमेश्वर भगवान् रुद्र की शरणागति प्राप्त की थी। उस मङ्गणक ने अपनी तपश्रिया से गोवृषध्वज प्रभु शिव की आराधना की थी।

प्रजज्वालाथ तपसा मुनिर्मकणकस्तदा॥४६॥
ननर्त हर्षवेगेन ज्ञात्वा रुद्रं समागतम्।
तं प्राह भगवानुद्रः किमर्थं नर्तितं त्वया॥४७॥
दृष्ट्वापि देवमीशानं नृत्यति स्म पुनः पुनः।

तब मङ्गणक मुनि तप से प्रज्ज्वलित हो उठे थे। भगवान् रुद्र के आगमन को जानकर वह मुनि हर्षातिरेक के साथ बड़े वेग से नृत्य करने लग गये थे। भगवान् रुद्रदेव ने उससे कहा— आपने यह नृत्य किस प्रयोजन से किया था ?

परन्तु वे ईशान देव को अपने समक्ष देखकर भी बारम्बार नृत्य ही करते रहे।

सोऽन्वीक्ष्य भगवानीशः सर्गर्व गर्वशान्तये॥४८॥
स्वकं देहं विदार्यास्मै भस्मराशिपदर्शयत्।

यह देखकर भगवान् ईश ने मुनि के गर्व की शान्ति के लिये ही अपने शरीर को चीरकर गर्व के सहित इस मङ्गलक मुनि को भस्मराशि दिखाई थी।

पश्येमं मच्छरीरोत्थं भस्मराशिं द्विजोत्तम॥४९॥
माहात्म्यमेतत्तपसस्त्वाद्गोऽन्योऽपि विद्यते।
यत्सर्गर्वं हि भवता नर्तितं मुनिपुङ्गव॥५०॥

(वे बोले) हे द्विजोत्तम! मेरे शरीर में उठी हुई इस भस्म की राशि को तुम देखो। यह इस तपश्चर्या का माहात्म्य ही है और तुम्हारे समान ही अन्य भी विद्यमान हैं। हे मुनिपुङ्गव! आपको अपनी की हुई इस तपस्या का गर्व हो रहा है कि आप बारम्बार नृत्य ही करते चले जा रहे हैं।

न युक्तं तापसस्यैतन्त्वतोऽप्यध्यधिको ह्यहम्।
इत्याभाष्य मुनिश्रेष्ठं स रुद्रोऽखिलविश्वदक्॥५१॥
आख्यया परमं भावं ननर्तं जगतो हरः।
सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रपात्॥५२॥
दंष्ट्राकरालवदनो ज्वालामाली भयंकरः।

एक तापस को ऐसा नृत्य में ही विह्वल हो जाना वस्तुतः उचित नहीं है, तुम से भी अधिक तो मैं ही नृत्य करने वाला हूँ। अखिल विश्व के द्रष्टा उन रुद्रदेव ने उस मुनिश्रेष्ठ से ऐसा कहकर अपने श्रेष्ठ भाव को प्रकट करते हुए जगत् संहारक ताण्डव नृत्य आरम्भ कर दिया था। उस समय भगवान् शिव का स्वरूप सहस्र शिरो वाला, सहस्र नेत्र और सहस्र चरणों वाला, दंष्ट्राओं से विकराल मुख वाला तथा ज्वालाओं की माला से युक्त हुआ भयङ्कर लग रहा था। ऐसा त्रिशूलो ईश के समीप में स्थित होकर उस मुनि ने स्वरूप देखा था। वहाँ पर उन्हीं के समीप में परम विशाल लोचनी वाली चारुविलासिनी देवी का भी दर्शन किया था जो दश सहस्र सूर्यों के समान तेजाकार वाली थी तथा प्रसन्न मुख से युक्ता जगदम्या साक्षात् शिवा थी। विशेष प्रभु को स्मित के साथ अमित धृति वाले और सामने स्थित देखकर वह मुनीश्वर संत्रस्त हृदय वाले होकर कम्पायमान हो रहे थे। वशी मुनीश्वर ने रुद्राध्याय का जाप करते हुए शिर से भगवान् रुद्र को प्रणाम किया था।

सोऽन्वपश्यदशेशस्य पार्श्वे तस्य त्रिशूलिनः॥५३॥
विशाललोचनामेकां देवीञ्चारुविलासिनीम्।
सूर्यायुतसपाकारां प्रसन्नवदनां शिवाम्॥५४॥
सस्मितं प्रेक्ष्य विश्वेशन्तिष्ठन्तममितधृतिम्।

उस समय मुनि ने त्रिशूलधारी भगवान् ईश के पार्श्वभाग में विशाल नेत्रों से युक्त तथा सुन्दर विलासों से युक्त देवी को भी देखा था। वे शिवा देवी हजारों सूर्य के समान तेज युक्त और प्रसन्नवदना थीं। अमित कान्तिसम्पन्न वे देवी शंकर को ओर मन्द हास्य के साथ देखती हुई खड़ी थीं।

दृष्ट्वा संत्रस्तहृदयो वेपमानो मुनीश्वरः॥५५॥
ननाम शिरसा रुद्रं रुद्राध्यायञ्जपन्वशी।

इस प्रकार शंकर के रूप को देखकर मुनीश्वर का हृदय त्रस्त होकर काँपने लगा। वह किसी प्रकार इन्द्रियों को वश में करके रुद्राध्याय का जप करने लगे और उन्हीं शिर झुकाकर प्रणाम किया।

प्रसन्नो भगवानीशेश्वर्यम्बको भक्तवत्सलः॥५६॥
पूर्ववेषं स जग्राह देवी चान्तर्हिताभवत्।
आलिङ्ग्य भक्तं प्रणतं देवदेवः स्वयं शिवः॥५७॥

तब प्रसन्न होकर तीन नेत्रधारी भगवान् शिव ने भक्तवत्सल होने से पुनः अपना पूर्व वेष ग्रहण कर लिया और वह देवी वहाँ से अन्तर्हित हो गयीं। शिव ने स्वयं ही अपने चरणों में प्रणत भक्त का आलिङ्गन किया।

न भेतव्यं त्वया वत्स प्राह किन्ते ददाम्यहम्।
प्रणम्य पूर्वां गिरिशं हरं त्रिपुरसूदनम्॥५८॥
विज्ञापयामास तदा हृष्टः प्रष्टुमना मुनिः।
नपोऽस्तु ते महादेव महेश्वर नपोऽस्तु ते॥५९॥
किमेतद्भगवद्रूपं सुषोर्ं विश्वतोमुखम्।
का च सा भगवत्पार्श्वे राजमाना व्यवसिता॥६०॥
अन्तर्हिता च सहसा सर्वपिच्छामि वेदितुम्।

और कहा— हे वत्स! अब तुमको किसी प्रकार का भय नहीं करना चाहिए। वताओ, मैं तुमको क्या प्रदान करूँ। तब मुनि ने मस्तक से त्रिपुरासुर का नाश करने वाले गिरीश हर को प्रणाम किया और परमहर्षित होकर पूछने की इच्छा से प्रभु से कहा— हे महादेव! हे महेश्वर! आपको नमस्कार हो। हे भगवन्! आपका यह परम घोर विश्वतोमुखरूप क्या था और आपके पार्श्वभाग में विराजमान होकर व्यवस्थित देवी

कौन थी? वह अचानक अदृश्य हो गई, मैं यह सभी जानने की इच्छा कर रहा हूँ।

इत्युक्ते व्याजहारेऽस्तदा मङ्गलकं हरः॥६१॥

महेशः स्वात्मो योगं देवीं च त्रिपुरानलः।

अहं सहस्रनयनः सर्वात्मा सर्वतोमुखः॥६२॥

दाहकः सर्वपाशानां कालः कालकरो हरः।

मयैव प्रेर्यते कृत्स्नं चेतनाचेतनात्मकम्॥६३॥

ऐसा पूछने पर त्रिपुरा को जलाने वाले अग्निरूप महेश्वर हर ने उस समय मङ्गल मुनि से अपने योग के प्रभाव तथा देवी के विषय में कहा। मैं सहस्रनयन, सर्वात्मा, सर्वतोमुख, समस्त पाशों का दाहक, कालरूप और कालनिर्माता हर हूँ। मेरे द्वारा ही सम्पूर्ण चेतन और अचेतन जगत् प्रेरित किया जाता है।

सोऽन्तर्यामी स पुरुषो ह्यहं वै पुरुषोत्तमः।

तस्य सा परमा माया प्रकृतिस्त्रिगुणात्मिका॥६४॥

मैं ही सबका अन्तर्यामी पुरुष होने से पुरुषोत्तम हूँ। वह देवी (जिसे तुमने देखा था) त्रिगुणात्मिका स्वरूप वाली मूलप्रकृति मेरी माया है

प्रोच्यते मुनिभिः शक्तिर्जगद्योनिः सनातनी।

स एष मायया विश्वं व्यामोहयति विश्वकृत्॥६५॥

नारायणः परोऽव्यक्तो मायारूप इति श्रुतिः।

एवमेतज्जगत्सर्वं सर्वदा स्थापयाम्यहम्॥६६॥

यही मुनियों के द्वारा इस जगत् की योनिस्वरूपा सनातनी शक्ति कहा गया है। वह विश्व को रचना करने वाला प्रभु अपनी इस माया के द्वारा इस सम्पूर्ण विश्व को मोहित किया करते हैं। वह नारायण पर, अव्यक्त और मायारूप हैं—ऐसा श्रुति कहती है। इसी प्रकार मैं इस सम्पूर्ण जगत् को सर्वदा स्थापित किया करता हूँ।

योजयामि प्रकृत्याहं पुरुषं पञ्चविंशकम्।

तथा वै संगतो देवः कूटस्थः सर्वगोऽमलः॥६७॥

सृजत्यशेषमेवेदं स्वमूर्तेः प्रकृतेरजः।

स देवो भगवान्ब्रह्मा विश्वरूपः पितामहः॥६८॥

इस त्रिगुणात्मिका प्रकृति के साथ मैं पञ्चवीसवें तत्त्व पुरुष को योजित करता हूँ। इस प्रकार प्रकृति के साथ संगत तथा स्वयं कूटस्थ-निर्विकार, सर्वत्र गमन करने वाला विशुद्ध वही अज अपनी ही मूर्तिरूपा प्रकृति में इस सम्पूर्ण

विश्व का सृजन किया करता है। वही देव भगवान् ब्रह्मा विश्वरूप और पितामह हैं।

तवैतत्कथितं सम्यक् स्रष्टृत्वं परमात्मनः।

एकोऽहं भगवान्कालो ह्यनादिश्चान्तकृद्भिः॥६९॥

समास्थाय परं भावं प्रोक्तो रुद्रो मनोषिभिः।

मयैव सा परा शक्तिर्देवी विद्येति विश्रुताः॥७०॥

मैंने परमात्मा का सृजन करने का यह समस्त विधान तुम्हें यथा दिया है। एक मैं ही भगवान् कालरूप हूँ जो अनादि और विभु होने से सबका अन्त करने वाला हूँ। जब मैं परम भाव में समास्थित होकर मनोषियों द्वारा रुद्र कहा गया हूँ। वह देवी विद्या नाम से प्रसिद्ध है मेरी ही एक परा शक्ति है।

दृष्टो हि भवता नूनं विद्यादेहं स्वयं ततः।

एवमेतानि तत्त्वानि प्रधानपुरुषेश्वरः॥७१॥

विष्णुर्ब्रह्मा च भगवान्ऋः काल इति श्रुतिः।

त्रयं मे तदनाद्यन्तं ब्रह्मण्येव व्यवस्थितम्॥७२॥

तुमने तो स्वयं ही उस विद्यारूप देह को देख लिया है। इस प्रकार प्रधान, पुरुष, ईश्वर, विष्णु, ब्रह्मा और भगवान् रुद्र, तथा काल - ये ही मुख्य तत्त्व हैं—यही श्रुति का वचन है। यह तीनों ही आदि और अन्त से रहित हैं तथा ब्रह्मस्वरूप हैं।

तदात्मकं तदव्यक्तं तदक्षरमिति श्रुतिः।

आत्मानन्दपरं तत्त्वं चिन्मात्रं परम्पदम्॥७३॥

आकाशं निष्कलं ब्रह्म तस्मान्दन्वत्र विद्यते।

एवं विज्ञाय भवता भक्तियोगाश्रयेण तु॥७४॥

सम्पूज्यो बन्दनीयोऽहं ततस्तं पश्यसीश्वरम्।

श्रुति कहती है—वह उसी के स्वरूप वाला, अव्यक्त और अक्षर (अविनाशी) है। आत्मानन्दरूप परम तत्त्व ज्ञानमात्र है और वही परम पद है। वही आकाशरूप निष्कल ब्रह्म है उससे अन्य कुछ नहीं है। इसी प्रकार विशेषरूप से जानकर भक्तियोग का आश्रय लेकर आपके लिए मैं भली-भाँति पूजन तथा वन्दन के योग्य हूँ। इससे तुम ईश्वर को देख सकोगे।

एतावदुक्त्वा भगवान्ब्रह्मापादर्शनं हरः॥७५॥

तत्रैव भक्तियोगेन रुद्रमारुध्यन्मुनिः।

एतत्पवित्रमतुलं तीर्थं ब्रह्मर्षिसेवितम्।

संसेव्य ब्राह्मणो विद्वान्मुच्यते सर्वपातकैः॥७६॥

इतना कहकर भगवान् शंकर वहीं अदृश्य हो गये। वहीं भक्तियोग से मुनि ने रुद्रदेव को आराधना करते रहते थे। यह परम पवित्र अतुलनीय तीर्थ ब्रह्मर्षियों के द्वारा सेवित है। इसे विद्वान् ब्राह्मण सेवन करके समस्त पातकों से मुक्त हो जाता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे षट्त्रिंशोऽध्यायः॥ ३५॥

षट्त्रिंशोऽध्यायः

(तीर्थ-प्रकरण)

सूत उवाच

अन्यत्पवित्रं विपुलं तीर्थं त्रैलोक्यकिञ्चनम्।
रुद्रकोटिरिति ख्यातं रुद्रस्य परमेष्ठिनः॥ १॥

सूतजी बोले— त्रैलोक्य में प्रसिद्ध एक अन्य पवित्र विशाल तीर्थ है। परमेष्ठी रुद्र का होने से यह रुद्रकोटि नाम से विख्यात है।

पुरा पुण्यतमे काले देवदर्शनतत्पराः।
कोटिग्रहार्षयो दान्तास्तं देशमगमन्परम्॥ २॥
अहं द्रक्ष्यामि गिरिशं पूर्वमेव पिनाकिनम्।
अन्योऽन्यं भक्तियुक्तानां विवादोऽधूमहान् किल॥ ३॥

किसी विशेष पुण्यतम पुरातन काल में कभी करोड़ों जितेन्द्रिय महर्षिगण, महादेव के दर्शन की इच्छा से उस तीर्थ में गये थे। वहां जाने पर भक्तियुक्त हुए उन महर्षियों में, 'मैं पहले पिनाकी गिरीश का दर्शन करूँगा' इस प्रकार परस्पर महान् विवाद हो उठा।

तेषां भक्तिं तदा दृष्ट्वा गिरिशो योगिनां गुरुः।
कोटिरूपोऽभवदुद्रो रुद्रकोटिस्ततोऽभवत्॥ ४॥

तब उनकी भक्ति देखकर योगियों के गुरु भगवान् महादेव ने करोड़ों रूप धारण कर लिए। तब से यह तीर्थ रुद्रकोटि के नाम से प्रसिद्ध हुआ।

ते स्म सर्वे महादेवं हरं गिरिगुहाशयम्।
अपश्यन् पार्वतीनायं हृष्टपृष्टधियोऽभवन्॥ ५॥

पर्वत की गुफा में रहने वाले, पार्वतीपति शंकर के (एक साथ) दर्शन किये अतः वे सभी ऋषिगण अत्यन्त परिपक्व बुद्धि वाले हो गये।

अनाद्यन्तं महादेवं पूर्वमेवाहमीश्वरम्।

दृष्ट्वानिति भक्त्या ते रुद्रन्यस्तधियोऽभवन्॥ ६॥

आदि और अन्त रहित ईश्वर, महादेव को मैंने ही पहले देखा, यह सोचकर, ब्रह्मर्षि लोग भक्ति के कारण रुद्रमय बुद्धिवाले हो गये।

अद्यान्तरिक्षे विमलमपश्यन्ति स्म महतरम्।
ज्योतिस्तत्रैव ते सर्वेऽभिलषन्तः परम्पदम्॥ ७॥
यतः स देवोऽध्युषितस्तीर्थं पुण्यतमं शुभम्।
दृष्ट्वा रुद्रानसमभ्यर्च्य रुद्रसामीप्यमाप्नुवुः॥ ८॥

तत्पश्चात् उन्होंने आकाश में एक विमल महान् ज्योति को देखा और उसी में लीन होकर ही, वे सब परम पद को प्राप्त हो गये। यही कारण है कि वे रुद्रदेव वहां रहते थे, इसलिए यह तीर्थ पुण्यमय और शुभ है। वहां रुद्र का दर्शन तथा पूजन करके मनुष्य रुद्र का सामीप्य प्राप्त कर लेता है।

अन्यथ तीर्थप्रवरं नाम्ना म्भुवनं शुभम्।
तत्र गत्वा नियमवानिन्द्रस्यार्द्धासनं लभेत्॥ ९॥
अवान्या पदानगरी देशः पुण्यतमः शुभः।
तत्र गत्वा पितृपूज्य कुलानां तारयेच्छतम्॥ १०॥

एक दूसरा मधुवन नामक श्रेष्ठ पवित्र तीर्थ है। वहां जाकर नियमनिष्ठ होकर रहने वाला इन्द्र के अर्द्धासन को प्राप्त कर लेता है। इसके अतिरिक्त पदानगरी नामक शुभ और पुण्यतम प्रदेश है। वहाँ जाकर पितरों की पूजा करने से अपने वंश के सौ पितरों का उद्धार होता है।

कालञ्जरं महातीर्थं रुद्रलोके महेश्वरः।
कालञ्जरं भजन्देवं तत्र भक्तप्रियो हरः॥ ११॥
श्वेतो नाम शिवे भक्तो राजर्षिप्रवरः पुरा।
तदाशीस्तन्नपरस्कारैः पूजयामास शूलिनम्॥ १२॥
संस्थाप्य विधिना रुद्रं भक्तियोगपुरःसरः।
जजाप रुद्रमनिशं तत्र संन्यस्तमानसः॥ १३॥

रुद्रलोक में कालञ्जर नामक एक महातीर्थ है। जहाँ भक्तप्रिय महादेव महेश्वर कालञ्जर नामक रुद्रदेव का भजन करते हैं। प्राचीन काल में श्वेत नामक एक शिवभक्त राजर्षि यहाँ शिवजी के आशीर्वाद प्राप्तकर नमस्कारादि से त्रिशूलधारी शिव का पूजन किया करता था। उसने वहाँ भक्तियोगपूर्वक विधिवत् शिवलिङ्ग स्थापित किया और फिर उसी शिव में चित्त लगाकर निरन्तर रुद्र मन्त्र का जप किया।

सितं काष्ठीजिनं दीप्तं शूलमादाय प्रीषणम्।
नेतुमभ्यागतो देशं स राजा यत्र तिष्ठति॥ १४॥

तत्पश्चात्, वे राजा जहाँ पर थे, (उनकी मृत्यु का समय आने पर) उनको वहाँ से कालदेव अपने यमलोक में ले जाने के लिए दीप्तिमान् काले मृगचर्म को धारणकर और हाथ में भीषण त्रिशूल धारण करके वहाँ आ पहुँचे।

वीक्ष्य राजा भयाविष्टः शूलहस्तं समागतम्।
कालं कालकरं घोरं भीषणं घण्टदीपितम्॥ १५॥
उभाभ्यामथ हस्ताभ्यां स्पृष्ट्वासौ लिङ्गपुतमम्।
ननाम शिरसा रुद्रं जजाप शतरुद्रियम्॥ १६॥

तब राजा श्वेत सारे संसार के प्रलयकर्ता, भयंकर, घोररूप प्रचण्ड दीप्तिवाले, काल को त्रिशूल हाथ में लेकर उपस्थित देखकर भयभीत हो गये। तब वह राजा ने दोनों हाथों से अत्युत्तम शिवलिङ्ग का स्पर्श करके सिर झुकाकर रुद्र को नमस्कार किया तथा शतरुद्रिय स्तोत्र का जप करने लगे।

जपन्तमाह राजानं नमन्तं मनसा भवम्।
एहोहीति पुरः स्थित्वा कृतान्तः प्रहसन्निवा॥ १७॥
तमुवाच भयाविष्टो राजा रुद्रपरायणः।
एकमीशार्चनरतं विहावान्यान्निवृद्धय॥ १८॥

इस प्रकार जप करते हुए तथा मन से भव को नमन करने वाले राजा के आगे कृतान्त यम ने हँसते हुए से कहा— यहाँ आओ, यहाँ आओ। रुद्रपरायण राजा भयभीत होकर यमराज से बोले कि महादेव की पूजा में निरत मुझ एक को छोड़कर, अन्य लोगों का विनाश करो।

इत्युक्तवन्तं भगवान्ब्रवीद्भीतीतमानसम्।
रुद्रार्चनरतो वान्यो मद्भजे को न तिष्ठति॥ १९॥

तब ऐसा कहने वाले भयभीत मन वाले राजा को यमराज ने कहा कि चाहे रुद्र की पूजा में निरत हो या दूसरा कोई, कौन मेरे बशीभूत नहीं होता।

एवमुक्त्वा स राजानं कालो लोकप्रकालनः।
वबन्ध पाशै राजापि जजाप शतरुद्रियम्॥ २०॥

ऐसा कहकर सारे लोकों के प्रलयकर्ता, काल मृत्युदेव ने राजा को पाश से बाँध दिया, परन्तु राजा तब भी शतरुद्रिय का जप करते रहे।

अथांतरिक्षे विपुलं दीप्यमानं
तेजोराशिं भूतभर्तुः पुराणम्।
ज्वालामालासंकृतं व्याप्य विश्वं
प्रादुर्भूतं संस्थितं सन्दर्श॥ २१॥

तभी राजा श्वेत ने भूतपति, महादेव के दीप्यमान, ज्वालाओं की मालाओं से युक्त, अनादि, विपुल तेज समूह को देखा जो विश्व को व्याप्त करके प्रादुर्भूत हुआ था।

तन्मध्येऽसौ पुरुषं रुक्मवर्णं
देव्या देवं चन्द्रलेखोज्ज्वलाङ्गम्।
तेजोरूपं पश्यति स्मातिहृष्टो
मेने चात्पानमप्यागच्छतीति॥ २२॥

राजा ने उस तेजसमूह के बीच महादेवी के साथ विश्वमान, सुनहरे वर्ण और चन्द्रलेखा से सुशोभित अंग वाले, तेजोमय पुरुष को देखा। राजा अत्यन्त प्रसन्न होकर उसे देखने लगे और समझ गये कि मेरे नाथ आ गये हैं।

आगच्छन्तं नातिदूरेति दृष्ट्वा कालो रुद्रं देवदेव्या महेशम्।
व्यपेतभीरुखिलेशैकनाथं राजर्षिस्तत्रेतुमभ्याजगाम॥ २३॥

थोड़ी दूर पर महादेवी के साथ रुद्रदेव को आते देखकर भी काल निर्भय हो रहा और समस्त विश्व के नाथ महादेव के समक्ष ही राजर्षि को ले जाने के लिये उद्यत हुआ।

आलोक्यासौ भगवानुग्रकर्मा
देवो रुद्रो भूतभर्ता पुराणः।
एवं भक्तं सत्वरं मां स्मरन्तं
देहीतीमं कालरूपं ममेति॥ २४॥

यह देखकर, प्राणियों के नाथ, पुराणपुरुष भगवान् उग्रकर्मा देव रुद्र ने, कालरूप मृत्यु से कहा— ऐसे मुझे बार बार स्मरण करने वाले मेरे भक्त को शीघ्र ही मुझे दे दो।

श्रुत्वा वाक्यं गोपते रुद्रभावः
कालात्मासौ मन्यमानः स्वभावम्।
बद्धा भक्तं पुनरेवाथ पाशै
रुद्रो रौद्रं चाभिदुद्राव वेगात्॥ २५॥

वृषभपति महादेव का ऐसा वचन सुनकर भी काल ने अपने स्वभाव को मुख्य मानते हुए उग्रभाव से शिवभक्त को पाशों से बाँध दिया और क्रोधित होकर वेग से रुद्र की ओर दौड़ पड़े।

प्रेक्ष्यायानं शैलपुत्रीपयेशः
सोऽन्वीक्ष्यान्ते विश्वमायाविधिज्ञः।
सावज्ञं वै वामपादेन कालं
त्वेतस्यैनं पश्यतो व्याजघान॥ २६॥

काल को आते देखकर संसार के प्रपंचों के ज्ञाता, महादेव ने पार्वती की ओर कटाक्ष से देखकर, उसकी

अवहेलना करते हुए राजर्षि के सामने काल को बायें पैर से मारा।

ममार सोऽतिभीषणो महेशपादघातितः।

विराजते सहोमया महेश्वरः पिनाकवृक्॥ २७॥

महेश्वर के पाद प्रहार से ही अत्यन्त भयंकर कालदेव मारा गया और पिनाक धनुषधारी महेश्वर, उमा के साथ सुशोभित होने लगे।

निरीक्ष्य देवभीषणं प्रहृष्टमानसो हरम्।

ननाम वै तमव्ययं स राजपुङ्गवस्तदा॥ २८॥

देवेश्वर शंकर को देखकर राजश्रेष्ठ श्वेत प्रसन्नमन होकर अविनाशी पुरुष को नमस्कार एवं स्तुति करने लगे।

नमो भवाय हेतवे हराय विश्वशम्भवे।

नमः शिवाय धीमते नमोऽपवर्गदायिने॥ २९॥

नमो नमो नमो नमो महाविभूतये नमः।

विभागहीनरूपिणे नमो नराधिपाय ते॥ ३०॥

नमोऽस्तु ते गणेश्वर प्रपन्नदुःखशासन।

अनादिनित्यभूतये वराहशृङ्गधारिणे॥ ३१॥

नमो वृषध्वजाय ते कपालमालिने नमः।

नमो महानगाय ते शिवाय शङ्कराय ते॥ ३२॥

जगत् के हेतुरूप भव को नमस्कार है, हररूप, विश्व के लिए कल्याणरूप को नमस्कार है। ज्ञानी शिव को नमस्कार, मोक्षप्रदाता को नमस्कार। महान् विभूति या ऐश्वर्ययुक्त (महा विभूति-भस्मधारी) आपको बार बार नमस्कार। विभाग रहित स्वरूप वाले तथा मनुष्यों के स्वामी आपको नमस्कार है। हे प्राणियों के स्वामी! हे शरणागत दुःखहारी! आपको नमस्कार। आप आदि रहित, नित्य, सौभाग्य सम्पन्न और वराह का शृङ्ग धारण करने वाले हैं, आपको नमस्कार। वृषध्वज! आपको नमस्कार है। हे कपालमाली! आपको नमस्कार। हे महानग! आपको नमस्कार। कल्याणकारी शंकर को नमस्कार।

अथानुगृह्य शङ्करः प्रणामतत्परं नृपम्।

स्वगाणपत्यपत्ययं स्वरूपतामयो ददौ॥ ३३॥

तत्पश्चात्, प्रणाम करने में तत्पर राजा पर महादेव ने कृपा की और अपना गाणपत्य पद और अविनाशी स्वरूप प्रदान किया।

सहोमया सपार्शदः सराजपुंगवो हरः।

पुनीशसिद्धवन्तितः क्षणाददृश्यतामगात्॥ ३४॥

तत्पश्चात् उमा देवी तथा पार्शदों के साथ श्वेत नामक राजा को भी साथ लेकर महर्षियों और सिद्धों के द्वारा स्तुत्य होते हुए, वे महेश्वर क्षणभर में अदृश्य हो गये।

काले महेशनिहते लोकनाथः पितामहः।

अयाचत वरं रुद्रं सजीवोऽयं भवस्त्विति॥ ३५॥

महेश के द्वारा काल को मार दिये जाने पर, लोकनाथ पितामह ने रुद्र से वर माँगा था कि 'यह काल जीवित हो जाय'।

नास्ति कश्चिदपीशान दोषलेशो वृषध्वजा।

कृतान्तस्यैव भविता तत्कार्ये स्विनियोजितः॥ ३६॥

(उन्होंने कहा) हे ईशान! वृषध्वज! यमराज का जरा भी दोष नहीं, क्योंकि उसे आपने ही इस कार्य में नियुक्त है।

स देवदेववचनोद्देवदेवेश्वरो हरः।

तथास्त्वित्वाह विश्वात्मा सोऽपि तादृग्विधोऽभवत्॥ ३७॥

देवाधिदेव ब्रह्मा के वचन सुनकर, देवाधिदेवेश्वर विश्व की आत्मा महेश्वर ने 'तथास्तु' कहा और वह भी वैसा ही हो गया अर्थात् पुनः जीवित हो गया।

इत्येतत्परमं तीर्थं कालञ्जरमिति श्रुतम्।

गात्वाभ्यर्च्य महादेवं गाणपत्यं स खिन्दति॥ ३८॥

इसीलिए यह श्रेष्ठ कालञ्जर (जहाँ काल का नाश किया था) तीर्थ माना गया है। वहाँ जाकर महादेव की पूजा करने से गणों के अधिपति पद की प्राप्ति होती है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे कालवधे षट्त्रिंशोऽध्यायः॥ ३६॥

सप्तत्रिंशोऽध्यायः

(तीर्थ-प्रकरण)

सूत उवाच

इदमन्यत्परं स्वानं गुह्याद्गुह्यतरं महत्।

महादेवस्य देवस्य महालय इति श्रुतम्॥ १॥

तत्र देवादिदेवेन स्त्रेण त्रिपुरारिणा।

शिलातले पदं न्यस्तं नास्तिकानां निदर्शनम्॥ २॥

तत्र पाशुपताः शान्ता भस्पोद्भूतितविग्रहाः।

उपासते महादेवं वेदाध्ययनतत्पराः॥ ३॥

स्नात्वा तत्र पदं शार्वं दृष्ट्वा भक्तिपुरस्सरम्।

नमस्कृत्वाश्च शिरसा रुद्रसापीप्यमानुयात्॥ ४॥

सूतजी ने कहा—यह एक अन्य गुह्य से भी गुह्यतर श्रेष्ठ स्थान है। यह महादेव देव का महालय है—ऐसा सुना है। वहां शिलातल पर देवाधिदेव त्रिपुरारि रुद्र ने पदन्यस्त किया था जो नास्तिकों के लिए अदृष्ट है। वहाँ पर पाशुपत लोग परम शान्तावस्था में भस्म से धूसरित शरीर वाले तथा वेदों के अध्ययन में तत्पर महादेव की उपासना किया करते हैं। वहाँ स्नान करने पर भक्तिपूर्वक भगवान् शर्व के इस स्थान का दर्शन करके तथा शिर नमन कर प्रणाम करने से रुद्र का सामीप्य प्राप्त होता है।

अन्यत्र देवदेवस्य स्वानं शम्भोर्महात्मनः।

केदारमिति विख्यातं सिद्धानामालयं शुभम्॥५॥

तत्र स्नात्वा महादेवमभ्यर्च्य वृषकेतनम्।

पीत्वा चैवोदकं शुद्धं गाणपत्यमवाप्नुयात्॥६॥

श्राद्धं दानादिकं कृत्वा ह्यक्षयं लभते फलम्।

द्विजातिप्रवरैर्जुष्टं योगिभिर्जितमानसैः॥७॥

देवों के भी देव महात्मा शम्भु का एक अन्य स्थान है। यह केदार नाम से विख्यात है जो सिद्धों का शुभ आश्रय स्थल है। वहाँ पर स्नान करके और वृषकेतन महादेव की पूजा करके तथा परम शुद्ध जल का पान करके गाणपत्य पद प्राप्त होता है। वहां श्राद्ध तथा दान आदि करके अक्षय फल की प्राप्ति होती है। यह जितेन्द्रिय योगियों तथा श्रेष्ठ द्विजातियों द्वारा सेवित है।

तीर्थं प्लक्षावतरणं सर्वपापविनाशनम्।

तत्राभ्यर्च्य श्रीनिवासं विष्णुलोके महीवते॥८॥

अन्यत्र मगधारण्यं सर्वलोकगतिप्रदम्।

अक्षयं विन्दते स्वर्गं तत्र गत्वा द्विजोत्तमः॥९॥

वहां एक प्लक्षावतरण नामक तीर्थ है जो सभी प्रकार के पापों का नाश करने वाला है। वहाँ पर भगवान् श्रीनिवास की अर्चना करने पर मनुष्य विष्णुलोक में पूजित होता है। एक अन्य मगधारण्य नामक तीर्थ है जो सभी लोकों में गति प्रदान करने वाला है वहाँ पर पहुँचकर द्विजोत्तम अक्षय स्वर्ग की प्राप्ति किया करते हैं।

तीर्थं कनकलं पुण्यं महापातकनाशनम्।

यत्र देवेन स्त्रेण यज्ञो दक्षस्य नाशितः॥१०॥

तत्र गंगामुपमृश्य शुचिर्भावसमन्वितः।

मुच्यते सर्वपापैस्तु ब्रह्मलोके वसेन्नरः॥११॥

कनकल नाम का तीर्थ परम पुण्यमय है जो महान् पातकों का विनाशक है, जहाँ पर भगवान् रुद्रदेव ने

प्रजापति दक्ष के यज्ञ का नाश किया था। वहाँ पर गङ्गा में उपस्थान करके परम पवित्र होकर भक्तिभावना से युक्त होकर तीर्थ का सेवन करने पर मनुष्य सब प्रकार के पापों से मुक्त हो जाता है और फिर ब्रह्मलोक में निवास किया करता है।

महातीर्थमिति ख्यातं पुण्यं नारायणप्रियम्।

तत्राभ्यर्च्य हृषीकेशं श्वेतद्वीपं स गच्छति॥१२॥

एक महातीर्थ नाम से विख्यात तीर्थ है जो परम पुण्यमय है और भगवान् नारायण को अत्यन्त प्रिय है। वहाँ पर भगवान् हृषीकेश की अर्चना करके मनुष्य श्वेतद्वीप में जाता है।

अन्यत्र तीर्थप्रवरं नाम्ना श्रीषर्वतं शुभम्।

अत्र प्राणान्परित्यज्य रुद्रस्य दयितो भवेत्॥१३॥

तत्र सन्निरहितो रुद्रो देव्या सह महेश्वरः।

स्नानपिण्डादिकं तत्र दत्तमक्षय्यमुत्तमम्॥१४॥

एक दूसरा और तीर्थों में परम श्रेष्ठ शुभ तीर्थ है जो नाम से श्रीषर्वत कहा जाता है। इस तीर्थ में मनुष्य अपने प्रिय प्राणों का परित्याग करके भगवान् रुद्र का परम प्रिय हो जाता है। वहाँ पर रुद्रदेव देवी पार्वती के साथ विराजमान रहते हैं। इस तीर्थ में स्नान और पिण्ड आदि का कर्म तथा दिया हुआ धन अक्षय एवं उत्तम हो जाता है।

गोदावरी नदी पुण्या सर्वपापप्रणाशिनी।

तत्र स्नात्वा पितृन्देवांस्तर्पित्वा यथाविधि॥१५॥

सर्वपापविशुद्धात्मा गोसहस्रफलं लभेत्।

गोदावरी नामकी परम पुण्यमयी नदी सभी पापों का नाश करने वाली है। उस नदी में स्नान करके पितरों और देवों का तर्पण यथाविधि करना चाहिए। वह सर्वपापों से विशुद्ध आत्मा वाला होकर एक सहस्र गौओं के दान का फल प्राप्त करता है।

पवित्रसस्तिला पुण्या कावेरी विपुला नदी॥१६॥

तस्या स्नात्वादकं कृत्वा मुच्यते सर्वपातकैः।

त्रिरात्रोपोषितेनाथ एकरात्रोषितेन वा॥१७॥

द्विजातीनानु कथितं तीर्थानामिह सेवनम्।

पवित्र जलवाली कावेरी नदी अतिशय पुण्यमयी है। उसमें स्नान करके तथा (पितरों को) जल दान करके मनुष्य तीन रात्रि उपवास करता है, अथवा एक रात्रि तक उपवास करता है, वह समस्त पापों से मुक्त हो जाता है।

द्विजातियों का यह कथन है कि यहाँ पर तीर्थों का सेवन करना चाहिए।

यस्य वाङ्मनसी शुद्धे हस्तपादौ च संस्थितौ॥ १८॥

अलोलुपो ब्रह्मचारी तीर्थानां फलमानुयता।

जिसका मन और वाणी शुद्ध हों और हाथ-पैर भी संस्थित हों, उसे तीर्थ सेवन अवश्य करना चाहिए। जो मनुष्य लोलुप न हो, ब्रह्मचारी हो वही मनुष्य तीर्थों के शुभ फल प्राप्त किया करता है।

स्वामितीर्थं महातीर्थं त्रिषु लोकेषु विश्रुतम्॥ १९॥

तत्र सन्निहितो नित्यं स्कन्दोऽमरनमस्कृतः।

स्नात्वा कुमाराधाराय कृत्वा देवादितर्पणम्॥ २०॥

आराध्य षण्मुखं देवं स्कन्देन सह भोदते।

स्वामितीर्थ एक महान् तीर्थ है और तीनों लोकों में यह परम प्रसिद्ध है। वहाँ पर देवगण के द्वारा नमस्कृत भगवान् स्कन्द नित्य ही वास करते हैं। वहाँ कुमार धारा में स्नान करके पितृगण और देवों का तर्पण करना चाहिए। जो छः मुख वाले देव की आराधना करता है, वह भगवान् स्कन्द के ही साथ आनन्द का उपभोग करता है।

नदी त्रैलोक्यविख्याता ताप्रपर्णीति नामतः॥ २१॥

तत्र स्नात्वा पितृभक्त्या तर्पित्वा यथाविधि।

पापकर्तृनपि पितृस्तारयेन्नात्र संशयः॥ २२॥

ताप्रपर्णी नाम की नदी त्रैलोक्य में विख्यात है। उसमें स्नान करके यथाविधि पितरों का भक्तिभाव से तर्पण करना चाहिए। वह पापकर्म वाले पितरों का भी उद्धार कर देता है—इसमें जरा भी संशय नहीं है।

चन्द्रतीर्थमिति ख्यातं कावेर्याः प्रभवेऽक्षयम्।

तीर्थे तत्र भवेद्वत् प्रतानां सद्गतिप्रदम्॥ २३॥

विन्ध्यपादे प्रपश्यन्ति देवदेवं सदाशिवम्।

भक्ता ये ते न पश्यन्ति यमस्य वदनं द्विजाः॥ २४॥

कावेरी नदी के उत्पत्ति स्थान पर चन्द्रतीर्थ नाम से एक अक्षय तीर्थ विख्यात है। उस तीर्थ में दिया हुआ दान भी मृत पुरुषों को संगति प्रदान कराने वाला है। विन्ध्यपाद में देवों के देव सदाशिव का जो दर्शन किया करते हैं और जो शिव के भक्त होते हैं, वे द्विज यमराज का मुख नहीं देखा करते हैं अर्थात् मृत्यु पश्चात् शिव के समीप ही रहते हैं।

देविकायां वृषं नाम तीर्थं सिद्धनिर्घेवितम्।

तत्र स्नात्वोदकं कृत्वा योगशिद्धिञ्च विन्दति॥ २५॥

देविका क्षेत्र में वृष नाम वाला एक तीर्थ है जो सिद्धों के द्वारा निर्घेवित है। उस तीर्थ में स्नानकर देव-पितृगण का तर्पण करके मनुष्य योग की सिद्धि को प्राप्त करता है।

दशाम्बेधिकं तीर्थं सर्वपापविनाशकम्।

दशानामम्बेधानां तत्रानोति फलं नरः॥ २६॥

पुण्डरीकं तथा तीर्थं ब्राह्मणैरुपशोभितम्।

तत्राधिगम्य युक्तात्मा पुण्डरीकफलं लभेत्॥ २७॥

दशाम्बेधिक नाम वाला तीर्थ सभी पापों का विनाश करने वाला है। वहाँ पर उस तीर्थ का स्नानादि करके मनुष्य दश अक्षयों का फल प्राप्त कर लेता है। एक पुण्डरीक नामक तीर्थ है जो ब्राह्मणों के द्वारा उपशोभित है। वहाँ पर जाकर योगयुक्त मन वाला मनुष्य पुण्डरीक यज्ञ का फल प्राप्त करता है।

तीर्थेभ्यः परमं तीर्थं ब्रह्मतीर्थमिति स्मृतम्।

ब्रह्माणमर्षयित्वात्र ब्रह्मलोके महीस्थो॥ २८॥

समस्त तीर्थों में श्रेष्ठ तीर्थ ब्रह्मतीर्थ नाम से कहा गया है। यहाँ पितामह ब्रह्माजी का अभ्यर्चन करके मानव अन्त में ब्रह्मलोक में जा कर प्रतिष्ठित होता है।

सरस्वत्या विनशनं प्लक्षप्रस्रवणं शुभम्।

व्यासतीर्थमिति ख्यातं मैनाकञ्च नगोत्तमः॥ २९॥

यमुनाप्रभवश्चैव सर्वपापविनाशनः।

पितृणां दुहिता देवी गन्धकालीति विश्रुता॥ ३०॥

तस्यां स्नात्वा दिवं याति मृतो जातिस्मरो भवेत्।

इस प्रकार सरस्वती के किनारे विनशन, प्लक्ष प्रस्रवण तथा शुभ व्यास तीर्थ प्रसिद्ध है और वहाँ मैनाक नाम से उत्तम पर्वत तीर्थ भी है। यमुना का उद्भव स्थानरूप तीर्थ भी सम्पूर्ण पापों का विनाश करने वाला है। वहाँ पितृगण की पुत्री देवी गन्धकाली - नाम से प्रसिद्ध थी। उसमें स्नान करके मनुष्य स्वर्ग में जाता है और मृत होकर जातिस्मर (पूर्वजन्म की स्मृतिवाला) होता जाता है।

कुबेरतुङ्गं पापघ्नं सिद्धचारणसेवितम्॥ ३१॥

प्राणास्तत्र परित्वज्य कुबेरानुचरो भवेत्।

उपातुङ्गमिति ख्यातं यत्र सा रुद्रवत्सभा॥ ३२॥

तत्राभ्यर्च्य महादेवीं गोसहस्रफलं लभेत्।

कुबेरतुङ्ग नाम वाला तीर्थ सब पापों को दूर करने वाला तथा सिद्धों और चारणों द्वारा सेवित है। वहाँ पर पाणत्याग करके प्राणी फिर कुबेर के अनुचर होने का अधिकारी हो

जाया करता है। एक उमातुङ्ग नाम से विख्यात तीर्थ है, जहाँ पर रुद्रदेव को प्रिया निवास किया करती है। वहाँ उस तीर्थ में महादेवी श्रीजगदम्बा का अभ्यर्चन करके एक सहस्र गौओं के दान का फल प्राप्त करता है।

भृगुतुङ्गे तपस्तप्तं श्राद्धं दानं तथा कृतम्॥ ३३॥

कुलान्युभयतः सप्त पुनातीति मतिर्मम।

भृगुतुङ्ग नामक तीर्थ में किया हुआ तप और श्राद्ध तथा दान आदि सत्कर्मों का सम्पादन दोनों माता-पिता के सातवंशों का उद्धार कर पवित्र कर देता है—ऐसी मेरी मति है।

काश्यपस्य महातीर्थं कालसर्पिरिति श्रुतम्॥ ३४॥

तत्र श्राद्धानि देयानि नित्यं पापक्षयेच्छया।

एक महामुनीन्द्र काश्यप का महान् तीर्थ है, जिसका शुभ नाम कालसर्पि - ऐसा सुना गया है। पापों के क्षय करने की इच्छा से उस तीर्थ में श्राद्ध-दान नित्य करने चाहिए।

दशार्णायां तथा दानं श्राद्धं होमं तपो जपः॥ ३५॥

अक्षयज्वाव्ययज्ञैव कृतं भवति सर्वदा।

दशार्णा नामक तीर्थ में किये गये श्राद्ध-दान-होम-जप-तप सभी सदा अक्षय और अविनाशी हुआ करते हैं।

तीर्थं द्विजातिभिर्जुष्टं नाम्ना वै कुरुवांगलम्॥ ३६॥

दत्त्वा तु दानं विधिवद्ब्रह्मलोके महीयते।

एक द्विजातियों के द्वारा सेवित कुरुवाङ्गल नाम से प्रसिद्ध तीर्थ है। इसमें पहुँचकर दिया हुआ दान का महान् प्रभाव हुआ करता है। दान दाता जिसने विधिपूर्वक दान किया है अन्त में वह ब्रह्मलोक में पहुँच कर महिमान्वित हुआ करता है।

वैतरण्यां महातीर्थं स्वर्णवेद्यां तथैव च॥ ३७॥

धर्मपृष्ठे च शिरसि ब्रह्मणः परमे शुभे।

भरतस्याश्रमे पुण्ये पुण्ये गृध्रवने शुभे॥ ३८॥

महाहृदे च कौशिक्यां दत्तं भवति चाक्षयम्।

इसी प्रकार वैतरणी नामक महातीर्थ में, स्वर्णवेदी नामक विशाल तीर्थ में, ब्रह्माजी के परम शुभ धर्मपृष्ठ और ब्रह्मशीर्ष तीर्थ में, भरत के पवित्र आश्रम में तथा परम पुण्यमय शुभ गृध्रवन नामक तीर्थ में और कौशिकी नदी के महाहृद तीर्थ में किया हुआ दान अक्षय हुआ करता है।

मुण्डपृष्ठे पदं न्यस्तं महादेवेन धीमता॥ ३९॥

हिताय सर्वभूतानां नास्तिकानां निदर्शनम्।

अल्पेनापि तु कालेन नरो धर्मपरायणः॥ ४०॥

पापानमुत्सृजत्याप्तु जीर्णां त्वचमिवोरगः।

धीमान् देवेश्वर महादेव ने मुण्डपृष्ठ नामक तीर्थ में अपना पादन्यास किया है। वह सभी लोगों के हित की इच्छा से नास्तिकों के लिए दृष्टान्तरूप है। यहाँ पर बहुत थोड़े से समय में ही मनुष्य धर्म में परायण हो जाया करता है। जिस प्रकार से कोई सर्प अपनी कञ्जुली को त्याग कर दिया करता है ठीक उसी प्रकार यहाँ पर अपने विहित पापों को भी मनुष्य शीघ्र छोड़ देता देता है।

नाम्ना कनकनन्देति तीर्थं त्रैलोक्यविश्रुतम्॥ ४१॥

उदीच्यां ब्रह्मपृष्ठस्य ब्रह्मर्षिगणसेवितम्।

तत्र स्नात्वा दिवं यान्ति सशरीरा द्विजातयः॥ ४२॥

दत्तं वापि सदा श्राद्धमक्षय्यं समुदाहृतम्।

ऋषैस्त्रिभिर्नरः स्नात्वा मुच्यते क्षीणकल्मषः॥ ४३॥

कनकनन्दा नाम वाला एक महान् तीर्थ है जो तीनों लोकों में प्रसिद्ध है। उत्तर दिशा में ब्रह्मपृष्ठ नामक तीर्थ ब्रह्मर्षियों द्वारा सेवित है। इस तीर्थ में जो भी द्विजाति स्नान कर लेते हैं वे सशरीर स्वर्ग को चले जाते हैं। इस तीर्थ में किया हुआ दान तथा श्राद्ध सर्वदा अक्षय होता है। उस तीर्थ में स्नान करके मनुष्य तीनों देव-पितर और ऋषियों के ऋण से मुक्त हो जाया करता है और उसके सब पाप क्षीण हो जाया करते हैं।

मानसे सरसि स्नात्वा शक्रस्यार्द्धासनं लभेत्।

उत्तरं मानसं गत्वा सिद्धिं प्राप्नोत्यनुत्तमाम्॥ ४४॥

तस्मान्निर्वर्तयेच्छ्राद्धं यथाशक्ति यथाबलम्।

स कामान् लभते दिव्यान्मोक्षोपायञ्च विन्दति॥ ४५॥

इसी प्रकार मानसरोवर में स्नान करके मनुष्य इन्द्रदेव का आधा आसन ग्रहण कर लेता है। उत्तर मानस में जाकर मानव उत्तम सिद्धि को प्राप्त कर लेता है। इसीलिये जितनी भी शक्ति और बल हो उसी के अनुसार श्राद्ध अवश्य ही करना चाहिए। ऐसा श्राद्ध करने वाला व्यक्ति दिव्य कामनाओं को प्राप्त कर लेता है तथा मोक्ष के उपाय भी उसे ज्ञात हो जाया करते हैं।

पर्वतो हिमवान्नाम नानाधातुविभूषितः।

योजनानां सहस्राणि साशीतिस्त्वायतो गिरिः॥ ४६॥

सिद्धचारणसंकीर्णां देवर्षिगणसेवितः।

एक हिमवान् नाम वाला परम विशाल पर्वत है जो अनेक प्रकार की महा मूल्यवान् धातुओं से विभूषित है। यह पर्वत

अस्सो हजार योजन के विस्तार में फैला हुआ है। यह पर्वत सिद्धों और चारणों से संकीर्ण है और देवर्षिगण भी इसका सेवन किया करते हैं।

तत्र पुष्करिणी रम्या सुषुम्ना नाम नामतः॥४७॥

तत्र गत्वा द्विजो विद्वान्ब्रह्महत्यां विमुञ्चति।

श्राद्धं भवति चाक्षय्यं तत्र दत्तं महोदयम्॥४८॥

तारयेद्य पितृन्सप्यन्दश पूर्वाद्दशापरान्।

सर्वत्र हिमवान् पुण्यो गंगा पुण्या समंततः॥४९॥

वहाँ पर एक अतीव रमणीय पुष्करिणी है जिसका नाम तो सुषुम्ना है। वहाँ पर विद्वान् द्विज जाकर ब्रह्महत्या के पाप से भी छूट जाता है। वहाँ पर किया हुआ श्राद्ध अक्षय्य होता है तथा दान देना महान् उन्नतिकारक होता है। वहाँ श्राद्ध करने वाला पुरुष अपने से पहले के दस और बाद के भी दस वंशजों को तार देता है। जैसे हिमवान् गिरि सर्वत्र महान् पुण्यशाली है उस तरह उसमें भागीरथी गंगा भी सभी ओर से पुण्यमयी है।

नद्यः समुद्रगाः पुण्याः समुद्रश्च विशेषतः।

वदर्याश्रममासाद्य मुच्यते सर्वकिल्बिषान्॥५०॥

तत्र नाराचणो देवो नरेणास्ते सनातनः।

अक्षयं तत्र दानं स्याच्छ्राद्धदानादिकञ्च यत्॥५१॥

महादेवप्रियं तीर्थं पावनं तद्विशेषतः।

तारयेद्य पितृन्सर्वान्दत्त्वा श्राद्धं समाहितः॥५२॥

समुद्र की ओर जाने वाली सभी नदियाँ परम पुण्यमयी हैं और समुद्र तो विशेषरूप से पुण्यशाली है। वदरिकाश्रम में पहुँचकर मनुष्य सभी प्रकार के पापों से मुक्त हो जाता है। उस धाम में साक्षात् सनातन देव श्रीनारायण नर के साथ विराजमान हैं। उस धाम में जो भी दान किया जाता है और श्राद्ध आदि किये जाते हैं वे सभी अक्षय्य फल देने वाला होता है। यह महादेव का अतिप्रिय तीर्थ विशेषरूप से पावन है। वहाँ पर परम समाहित होकर यदि कोई श्राद्ध देता है तो वह अपने सभी पितृगणों का उद्धार कर देता है।

देवदारुवनं पुण्यं सिद्धगन्धर्वसेवितम्।

महता देवदेवेन तत्र दत्तं महेश्वरम्॥५३॥

मोहयित्वा मुनीन्सर्वांन्समस्तैः सम्प्रपूजितः।

प्रसन्नो भगवानीशो पुनीन्दान् प्राह भावितान्॥५४॥

इहाश्रमवरे रम्ये निवसिष्यथ सर्वदा।

मद्भाखनासमापुत्तास्ततः सिद्धिमवाप्स्यथ॥५५॥

यत्र धामर्चयन्तीह लोके धर्मपरायणाः।

तेषां ददामि परमं गाणपत्यं हि शाश्वतम्॥५६॥

देवदारु नामक एक वन है जिसमें सिद्ध और गन्धर्वों के समुदाय रहा करते हैं। वहाँ पर महान् देवों के भी देव ने महेश्वर दिया है। समस्त महामुनीन्द्रों के द्वारा भली-भाँति पूजन किये गये देव ने उन समस्त मुनिगणों को मोहित करके भगवान् परम प्रसन्न हुए थे तथा ईश ने उन भाव भावित मुनिगणों से कहा था कि आप सब लोग इस परम श्रेष्ठ सुरम्य आश्रम में सर्वदा निवास करोगे। मेरी भावना से समायुक्त होकर ही आप लोग सिद्धि को प्राप्त करेंगे। जहाँ पर धर्मपरायण होकर जो मेरी पूजा किया करते हैं उनको मैं परम शाश्वत गाणपत्य पद प्रदान किया करता हूँ।

अत्र नित्यं वसिष्यासि सह नारायणेन तु।

प्राणानिह नरस्त्ववत्त्वा न भूयो जन्म चाप्नुयात्॥५७॥

संस्मरन्ति च ये तीर्थं देशान्तरगता जनाः।

तेषाञ्च सर्वपापानि नाशयामि द्विजोत्तमाः॥५८॥

श्राद्धं दानं तपो होमः पिण्डनिर्वपणं त्वा।

ध्यानं जपश्च नियमः सर्वमप्राक्षयं कृतम्॥५९॥

मैं यहाँ सदा भगवान् नारायण के साथ वास करूँगा। जो मनुष्य यहाँ निवास करते हुए अपने प्राणों को त्याग करते हैं वे फिर दूसरी बार इस संसार में जन्म ग्रहण नहीं करेगा। जो अन्य देशों में निवास करने वाले भी मनुष्य इस तीर्थ का संस्मरण किया करेंगे हैं, हे द्विजोत्तमो! उनके भी सारे पापों को मैं नष्ट कर देता हूँ। यहाँ पर किये हुए श्राद्ध-दान-तप-होम तथा पिण्डदान, ध्यान-जाप-नियम सभी कुछ अक्षय्य जाया करता है।

तस्मात्सर्वप्रवत्नेन द्रष्टव्यं हि द्विजातिभिः।

देवादारुवनं पुण्यं महादेवनिषेवितम्॥६०॥

यत्रेश्वरो महादेवो विष्णुर्था पुरुषोत्तमः।

तत्र सन्निहिता गंगा तीर्धान्वायतनानि च॥६१॥

इसीलिये सब प्रकार से प्रयत्नपूर्वक द्विजातियों को इस तीर्थ का दर्शन अवश्य ही करना चाहिए। यह देव दारुवन परम पुण्यमय है और महादेव के द्वारा निषेवित है। यहाँ पर ईश्वर, महादेव अथवा भगवान् पुरुषोत्तम विष्णु स्वयं विराजमान हैं। वहाँ पर गंगाजी अन्य तीर्थ तथा आयतन समीप में स्थित हैं।

इति श्रीकूर्मपुराणे उत्तरार्द्धे तीर्थवर्णनं नाम

सप्तत्रिंशोऽध्यायः॥३७॥

अष्टत्रिंशोऽध्यायः (देवदारुवन में प्रवेश)

ऋषय ऊचुः

कथं दारुवनप्राप्तो भगवान्नोवृषध्वजः।

मोहयामास विप्रेन्द्रान्सूत तद्भक्तमर्हसि॥ १॥

ऋषियों ने कहा—सूतजी! दारुवन में प्रवेश करते हुए भगवान् वृषभध्वज ने ब्राह्मणों को कैसे मोहित किया था यह बताने की कृपा करें।

सूत उवाच

पुरा दारुवने रम्ये देवसिद्धनिषेविते।

स पुत्रदारतनयास्तपष्टेरुः सहस्रशः॥ २॥

प्रवृत्तं विविधं कर्म प्रकुर्वाणा यथाविधि।

यजन्ति विविधैर्यज्ञैस्तपन्ति च महर्षयः॥ ३॥

सूतजी बोले— देवों तथा सिद्धों द्वारा सेवित रमणीय दारुवन में हजारों मुनियों ने प्राचीन काल में अपने पुत्र और पत्नी के साथ रहते हुए तपस्या की थी। वे महर्षि प्रवृत्ति मार्ग से युक्त विविध प्रकार के कर्मों और अनेक प्रकार के यज्ञों द्वारा परमात्मा का पूजन करते थे।

तेषां प्रवृत्तिविन्यस्तचेतसाम्थ शूलभृत्।

व्याख्यापयन्सदा दोषं ययौ दारुवनं हरः॥ ४॥

इस प्रकार उनका चित्त प्रवृत्तिमार्गीय कर्मों में विन्यस्त था, अतः उन मुनियों के दोषों को बताने के लिये शूलधारी भगवान् शंकर देवदारु वन में गये।

कृत्वा विश्वगुरुं विष्णुं पार्श्वे देवो महेश्वरः।

ययौ निवृत्तिविज्ञानस्थापनार्थं शङ्करः॥ ५॥

विश्वगुरु भगवान् विष्णु को अपने साथ लेकर देव महेश्वर शंकर निवृत्तिमार्ग का ज्ञान कराने के लिए वहाँ गये थे।

आस्थाय विपुलश्लेषं जन् विश्रितिवत्सरम्।

लीलात्नसो महाबाहुः पीनाग्ध्रास्त्रोचनः॥ ६॥

चामोकरवपुः श्रीमान्यूर्णचन्द्रनिभाननः।

मत्प्रमत्तंगममनो दिव्यासा जगदीश्वरः॥ ७॥

जातरूपमयीं मालां सर्वरत्नैरलंकृताम्।

दधानो भगवानीशः समागच्छति सम्मितः॥ ८॥

तब उन्होंने बीस वर्ष की आयु के पुरुष का भव्य वेष धारण किया था। अपनी लीला से सुन्दर, महाबाहु,

पुष्टशरीर, सुन्दर नयनयुक्त, सुवर्ण के वर्ण जैसे शरीरधारी, श्रीमान्, पूर्णिमा के चन्द्र की भाँति मुखमण्डल वाले, मत्त हाथी की गति वाले, दिगम्बर थे। वे विविध रत्नों से जटित स्वर्णमाला को धारण करके मंद हास्य करते हुए भगवान् महादेव वहाँ जा रहे थे।

योऽनन्तः पुरुषो योनिलोकानामव्ययो हरिः।

स्त्रीवेषं विष्णुरास्थाय सोऽनुगच्छति शूलिनम्॥ ९॥

सम्पूर्णचन्द्रवदनं पीनोप्रतपयोधरम्।

शुचिसमितं सुप्रसन्नं रणत्रुपुरकद्वयम्॥ १०॥

सुपीतवसनं दिव्य श्यामलं चारुलोचनम्।

उदारहंसगमनं विलासि सुमनोहरम्॥ ११॥

और जो अनन्त, लोकस्रष्टा अविनाशी पुरुष हरि विष्णु थे, वे स्त्री का रूप धारण करके महादेव के पीछे-पीछे चल रहे थे। स्त्रीवेशधारी विष्णु का मुखमण्डल पूर्णचन्द्र के समान सुन्दर था। स्तनयुगल स्थूल और उन्नत थे। पवित्र मंद हास्ययुक्त होने से उनका मुख अति प्रसन्न था और पैरों में बंधे नूपुर से ध्वनि निकल रही थी। वह पीत वस्त्र धारण किये हुए अलौकिक, श्यामल और सुन्दर नेत्रों वाली थीं। उनकी चाल उत्तम हंस के समान थी। वह विलासयुक्त होने से अति मनोहर लग रही थीं।

एवं स भगवानीशी देवदारुवनं हरः।

चचार हरिणा सार्द्धं मायया मोहयद्भगत्॥ १२॥

दृष्ट्वा चरन्तं विश्वेशं तत्र तत्र पिनाकिनम्।

मायया मोहिता नाथो देवदेवं समन्वयुः॥ १३॥

इस प्रकार महादेव अपनी माया से संसार को मोहित करके (स्त्रीरूपधारी) विष्णु के साथ देवदारु वन में घूमने लगे। उन विश्वेश्वर पिनाकी को वहाँ इधर-उधर घूमते देख कर वहाँ की स्त्रियाँ भी माया से मोहित होकर देवाधिदेव के पीछे-पीछे जाने लगीं।

विस्त्रस्ताभरणाः सर्वास्यक्त्वा लज्जां पतिव्रताः।

सहैव तेन कामार्ता विलासिन्धुरन्ति हि॥ १४॥

उनमें कुछ पतिव्रता नायियाँ भी सर्व लज्जा त्यागकर अपने वस्त्र तथा आभूषणों के अस्त-व्यस्त बिखेरती कामार्त और विलासिनी होती हुई शिव के साथ घूमने लगीं।

ऋषीणां पुत्रका ये स्युर्युवानो जितमानसाः।

अन्वागमन्प्रीकेशं सर्वे कामप्रपीडिताः॥ १५॥

ऋषियों के जो जितेन्द्रिय युवा पुत्र थे, वे भी तत्काल कामातुर होकर, स्त्रीरूपधारी भगवान् विष्णु के पीछे-पीछे चलने लगे।

गायन्ति नृत्यन्ति विलासयुक्ता
नारीगणा नायकमेकमीशम्।
दृष्ट्वा सपत्नीकमतीवकान्त-
मिष्टं तथास्त्रिङ्गितपाचरन्ति॥ १६॥

इस प्रकार वे स्त्रियों विलासिनी होकर अद्वितीय नायक परमेश्वर का ही गान करने लगीं और नाचने लगीं। चाहने योग्य पत्नीसहित अति सुन्दर महादेव को देखकर कभी-कभी आलिंगन भी करती थीं।

ते सन्निरपत्य स्मितपाचरन्ति
गायन्ति गीतानि मुनीशपुत्राः।
आलोक्य फलापतिमादिदेवं
शुभांगमन्ये विचरन्ति तेन॥ १७॥

वे मुनिपुत्र भी (स्त्रीरूपधारी) लक्ष्मीपति आदिदेव को देखकर (उन्हें सचमुच स्त्री जानकर) पाँव डगमगाने लगे और मन्दहास्य करते हुए गीत गाने लगे। कुछ अन्य मुनि पुत्र तो उनके साथ भूविलास करने लगे और उनके साथ विचरण लगे।

आशापथैकामपि वासुदेवो
मायी मुरारिर्नमसि प्रविष्टः।
करोति भोगान्मनसि प्रवृत्ति
मायानुभूयन्त इतीव सम्यक्॥ १८॥

उन स्त्रियों तथा उन पुरुषों के मन में प्रविष्ट होकर मायावी मुरारि भगवान् उनके मन में भोगों के प्रति प्रवृत्ति उत्पन्न करने लगे, जैसे वे भोग माया द्वारा अच्छी प्रकार अनुभव किये गये हों।

विभाति विश्वाभरविश्वनाथः
समप्यवस्त्रीगणसन्निरपिष्टः।
अशेषशक्त्या समयं निविष्टो
यथैकशक्त्या सह देवदेवः॥ १९॥

इस प्रकार संपूर्ण देवों के और विश्व के नाथ शंकर भगवान् विष्णु के साथ स्त्रियों के समूह में सन्निरपिष्ट हो गये थे। समग्र शक्ति के साथ वहाँ रहते हुए शंकर मानों अपनी अद्वितीय शक्तिस्वरूपा पार्वती के साथ देवेश्वर महादेव सुशोभित होते हैं।

करोति नित्यं परमं प्रधानं
तथा विरूढं पुनरेव भूयः।
ययौ सपारुह्य हरिः स्वपावं
तमीदृशं नाम तमादिदेवम्॥ २०॥

उस समय महादेव (भ्रमणरूप) अतिशय प्रधान कार्य कर रहे थे। इस कारण वे अधिक प्रख्यात हो गये थे। अपनी स्वभाव पर आरुढ़ होकर श्रीविष्णु हरि आदिदेव शंकर का अनुसरण कर रहे थे।

दृष्ट्वा नारीकुलं रुद्रं पुत्रानपि च केशवम्।
मोहयन्तं मुनिश्रेष्ठा कोपं सन्दधिरे भृशम्॥ २१॥

स्त्री-समूह, रुद्र और अपने पुत्रों को तथा केशव विष्णु को परस्पर मोहित करता हुआ देखकर उन श्रेष्ठ मुनियों को अत्यन्त क्रोध हो आया।

अतीवपरुषं वाक्यं प्रोचुर्देवं कपर्दिनम्।
श्रेपुञ्ज विविधैर्वाक्यैर्मायया तस्य मोहिताः॥ २२॥

वहाँ मुनियों ने कपर्दीदेव शंकर को बहुत कठोर वचन कहे और वे उन्हीं की माया से मोहित होकर अनेक प्रकार से शाप भी देने लगे।

तपांसि तेषां सर्वेषां प्रत्याह्वयन्त शंकरे।
यथादित्यप्रतीकाशे तारका नभसि स्थिताः॥ २३॥

परन्तु वे सभी वचन एवं शाप शंकर के आगे निस्तेज हो गये; जैसे आकाश में सूर्य के प्रकाशित होने पर तारागण निस्तेज हो जाते हैं।

तं भ्रतस्य तपसा विश्वाः समेत्य वृषभध्वजम्।
को भवानिति देवेशं पृच्छन्ति स्म विमोहिताः॥ २४॥
सोऽब्रवीद्भगवानीशस्तपश्चतुर्मुपिहागतः।
इदानीं भार्यया देशं भवद्विरिह सुव्रताः॥ २५॥

इस प्रकार अपना तप तिरस्कृत देखकर मोहित हुए वे मुनिजन वृषभध्वज देवेश के पास आकर उनसे पूछने लगे— 'आप कौन हैं?' तब भगवान् ईश ने कहा— सुव्रतो! इस समय आप लोगों के इस स्थान में मैं पत्नीसहित तपस्या करने के लिये आया हूँ।

तस्य ते वाक्यमाकर्ण्य भृग्वाहा मुनिपुङ्गवाः।
ऊर्ध्वगृहीत्वा वसनं त्यक्त्वा भार्यां तपश्चरन्॥ २६॥

उनके उस वाक्य को सुनकर उन भृगु आदि श्रेष्ठ मुनियों ने कहा— (यदि यहाँ रहना चाहते हो, तो) वस्त्र धारणकर, भार्या का परित्याग कर तपस्या करो।

अथोवाच विद्वस्येशः पिनाकी नीललोहितः।
सम्प्रेक्ष्य जगतां योनिं पार्श्वस्वच्छ जनार्दनम्॥ २७॥
कथं भवद्विरुद्धितं स्वभार्यापोषणोत्सुकैः।
त्वत्तद्व्या मम भार्येति धर्मज्ञैः शान्तमानसैः॥ २८॥

तब नीललोहित पिनाकी ईश्वर ने हँसकर समीप में स्थित संसार के मूल कारण जनार्दन की ओर देखकर इस प्रकार कहा— धर्म को जानने वाले तथा शान्त मनवाले और अपनी भार्या के पालन-पोषण में तत्पर रहने वाले आप लोगों ने मुझसे ऐसा क्यों कहा कि अपनी स्त्री को छोड़ दो।

ऋषय ऊचुः

व्यभिचाररता भार्याः सन्त्याग्याः पतिनेरिताः।
अस्माभिर्धन्वाः सुभगा नेदृशास्त्यागमर्हति॥ २९॥

ऋषियो ने उत्तर दिया— जो स्त्रियां व्यभिचारपरायण हों, दूसरों द्वारा प्रेरित हों, उनका त्याग तो पति द्वारा किया जाना चाहिए। और यह स्त्री ठीक आचरण वाली नहीं लगती अतएव आपको इस सुन्दरी का त्याग करना चाहिये।

महादेव उवाच

न कदाचिदित्यं विप्रा मनसाप्यन्यमिच्छति।
नाहमेनापि तथा विमुञ्चामि कदाचन॥ ३०॥

महादेव बोले—हे विप्रो! यह स्त्री कभी मन से भी किसी परपुरुष को नहीं चाहती है, इसलिए मैं कभी इसका परित्याग नहीं करता हूँ।

ऋषय ऊचुः

दृष्ट्वा व्यभिचारन्तीह हस्माभिः पुरुषाद्यथा।
उक्तं हासत्यं भक्ता गम्यता क्षिप्रमेव हि॥ ३१॥

ऋषियों ने कहा— हे पुरुषाधम! हमने इसे यहाँ व्यभिचार करते हुए देखा है। तुमने असत्य ही कहा है। अतः शीघ्र ही यहाँ से चले जाओ।

एवमुक्त्वा महादेवः सत्यमेव मयेरितम्।
भवतां प्रतिभा ह्येषा त्यक्त्वासौ विधचार ह॥ ३२॥

सोऽगच्छद्दरिणा सार्द्धं भुनीन्द्रस्य महात्पनः।
वसिष्ठस्याश्रमं पुण्यं भिक्षार्थं परमेश्वरः॥ ३३॥

दृष्ट्वा सभागतं देवं भिक्षमाणमरुन्धती।
वसिष्ठस्य प्रिया भक्त्या प्रत्युद्गम्य ननाम तम्॥ ३४॥

ऋषियों के ऐसा कहने पर महादेव ने कहा— मैंने सत्य ही कहा है। परन्तु आपको यह ऐसी प्रतीत होती है। ऐसा कहकर महादेव वहीं विचरण करने लगे। भिक्षा की इच्छा से वे परमेश्वर विष्णु के साथ मुनिश्रेष्ठ महात्मा वसिष्ठ के पवित्र आश्रम में गये। भिक्षा माँगते हुए देव को आये देखकर वसिष्ठ की प्रिय पत्नी अरुन्धती ने समीप में जाकर उन्हें प्रणाम किया।

प्रक्षाल्य पादौ विमलं दत्त्वा चासनमुत्तमम्।
सम्प्रेक्ष्य शिथिलं गात्रमभिघातहतं द्विजैः।
सखयामास भैषज्यैर्विषण्णवदना सती॥ ३५॥
घकार महतीं पूजां प्रार्थयामास भार्यया।

वहाँ (ऋषिपत्नी) अरुन्धती ने (परमेश्वर के) चरणों को धोकर और शुद्ध उत्तम आसन प्रदान किया। ब्राह्मणों के आघात से आहत उनके शिथिल शरीर को देखकर वे अत्यन्त खिन्न हुई सती (अरुन्धती) ने औषधि के उपचार से उनके घावों को भर दिया और भार्या सहित उनकी (परमेश्वर की) महती पूजा की तथा पूछा।

को भवान्कृत आयातः किमाचारो भवानिति।
उच्यतामाह भगवान्निश्चानां प्रवरो ब्रह्म॥ ३६॥
यदेतन्मण्डलं शुभ्रं भाति ब्रह्ममयं सदा।
एषैव देवता मह्यं धारयामि सदैव तु॥ ३७॥

'आप कौन हैं, कहाँ से आये हैं, आपका आचार क्या है?' यह कहो। तब महादेव ने कहा— 'मैं सिद्धों में श्रेष्ठ हूँ।' और यह जो शुभ्र मण्डल सदा ब्रह्ममय प्रकाशित हो रहा है वही (स्त्री) मेरे लिए देवतारूप है। इसलिए मैं सदा इसे धारण करता हूँ।

इत्युक्त्वा प्रययौ श्रीमान्नुगृह्य पतिव्रताम्।
ताडयांचक्रिरे दण्डैर्लोहैश्चिभिर्मुष्टिभिर्हिजाः॥ ३८॥
दृष्ट्वा चरन्तं गिरिशं नमं विकृतिलक्षणम्।
प्रोचुरेतद्भवल्लिङ्गमुत्पाटय सुदुर्मतेः॥ ३९॥
तान्ब्रवीन्महायोगी करिष्यामीति शंकरः।
युष्माकं मामके लिङ्गे यदि द्वेषोऽभिजायते॥ ४०॥

ऐसा कहकर श्रीमान् शंकर पतिव्रता (अरुन्धती) पर कृपा करके चल पड़े। उस समय ब्राह्मणों ने उन्हें डंडों, डेलों तथा मुकों से मारना शुरू कर दिया। नग्न तथा विकृत लक्षणवाले महादेव को इस प्रकार घूमते हुए देखकर मुनियों ने कहा— हे दुर्मते! तुम अपने इस लिङ्ग को उखाड़ फेंको।

तव महायोगी शंकर ने उनसे कहा—यदि आप लोगों को मेरे लिङ्ग के प्रति द्वेष उत्पन्न हो गया हो तो मैं वैसा ही करूँगा।

उक्त्वा तूत्पाटयामास भगवाभगनेत्रहा॥

नापश्यंस्तक्षणादीशं केशवं लिङ्गमेव च॥४१॥

तदोत्पाता बभूवुर्हि लोकानां भयशंसिनेः।

न राजते सहस्रांशुश्चाल पृथिवी पुनः।

निष्प्रभश्च ग्रहाः सर्वे युक्षुभे च महोदधिः॥४२॥

इतना कहकर भगदेव के नेत्र हरण करने वाले भगवान् ने (अपने) लिङ्ग को उखाड़ दिया। परन्तु वे ब्राह्मण उस समय ईश्वर, केशव और लिङ्ग किसी को भी न देख सके। (वे अदृश्य हो गये)। तभी सब लोगों में भय उत्पन्न करने वाले उपद्रव होने लगे। सहस्रकिरण (सूर्य) का तेज समाप्त हो गया, पृथ्वी काँपने लगी, सभी ग्रह प्रभावहीन हो गये और महासागर में क्षोभ उत्पन्न हो गया।

अपश्यच्चानुसूयात्रेः स्वप्नं भार्या पतिव्रता।

कथयामास विप्राणां भयादाकुलितेन्द्रिया॥४३॥

तेजसा भासयन्कृत्स्नं नारायणसहायवान्।

भिक्षमाणः शिवो नूनं दृष्टोऽस्माकं गृहेष्विति॥४४॥

तस्या वचनमाकर्ण्य शङ्कमाना महर्षयः।

सर्वे जगुर्मर्हायोगं ब्रह्माणं विश्वसम्भवम्॥४५॥

ईश्वर अत्रि की पत्नी पतिव्रता अनसूया ने स्वप्न देखा। भय से व्याकुल नेत्र वाली उन्होंने ब्राह्मणों से (स्वप्न की बात बताते हुए) कहा— निश्चय ही हम लोगों के घर में अपने तेज से सम्पूर्ण संसार को प्रकाशित कर रहे शिव नारायण के साथ भिक्षा माँगते हुए दिखलायी पड़े थे। उनके वचन सुनकर संशंकित सभी महर्षि जगत् को उत्पन्न करने वाले महायोगी ब्रह्माजी के पास गये।

उपास्यमानममलैर्योगिभिर्ब्रह्मवित्तमैः।

चतुर्वेदैर्मूर्तिपद्भिः सावित्र्या सहितं प्रभुम्॥४६॥

आसीनमासने रम्ये नानासुख्यसमन्विते।

प्रभासहृद्यकलिले ज्ञानैश्वर्यादिसंयुते॥४७॥

विभ्राजमानं यपुषा समित्तं शुभ्रलोचनम्।

चतुर्मुखं महाबाहुं छन्दोमयमञ्जं परम्॥४८॥

विलोक्य देववपुषं प्रसन्नवदनं शुचिम्।

शिरोभिर्द्वैरणीं गत्वा तोषयामासुरीश्वरम्॥४९॥

वहाँ उन्होंने ब्रह्मज्ञानियों में श्रेष्ठ विशुद्ध योगिजनों द्वारा तथा मूर्तिमान् चारों वेदों द्वारा उपासित होते हुए सावित्री के

साथ प्रभु (ब्रह्मा) को देखा। नाना प्रकार के आक्षयों से युक्त, हजारों प्रकार की प्रभा से सुशोभित और ज्ञान तथा ऐश्वर्य से युक्त रमणीय आसन पर विराजमान परम रमणीय अग्राकृत दिव्य शरीर के कारण शोभासम्पन्न, मंद हास्ययुक्त, उज्ज्वल नेत्रों वाले, महाबाहु, छन्दोमय, अजन्मा, प्रसन्न-वदन, शुभ एवं श्रेष्ठ चतुर्मुख वेदपुरुष (ब्रह्मा) को देखकर वे (मुनिजन) भूमि पर मस्तक नमाकर ईश्वर की स्तुति करने लगे।

तान्प्रसन्नमना देवश्चतुर्मुखं चतुर्मुखः।

व्याजहार मुनिश्रेष्ठाः किमागमनकारणम्॥५०॥

तत्तस्य वृत्तपखिलं ब्रह्मणः परमात्मनः।

ज्ञापयांचक्रिरे सर्वे कृत्वा शिरसि चाञ्जलिम्॥५१॥

उससे प्रसन्नमन होकर चतुर्मुख चतुर्मुख देव ने कहा— 'मुनिश्रेष्ठो! आपके आने का क्या प्रयोजन है?' तब सभी मुनियों ने मस्तक पर दो हाथ जोड़कर परमात्मा ब्रह्मा को सम्पूर्ण वृत्तान्त को बतलाया।

ऋषय ऊचुः

काष्ठिहारुवनं पुण्यं पुरुषोऽतीवशोभनः।

भार्यया चारुसर्वाङ्ग्या प्रविष्टो नमन हि॥५२॥

मोहयामास वपुषा नारीणां कुलमीश्वरः।

कन्यकानां प्रिया यस्तु दूषयामास पुत्रकान्॥५३॥

ऋषियों ने कहा—पवित्र दारुवन में अत्यन्त सुन्दर कोई पुरुष सम्पूर्ण सुन्दर अङ्गों वाली अपनी भार्या के साथ नग्न अवस्था में ही प्रविष्ट हुआ। उस ईश्वर ने अपने शरीर से (हमारी) स्त्रियों के समूह को तथा सभी कन्याओं को मोहित कर दिया और उसकी प्रिया ने (हमारे) सब पुत्रों को (अपने आकर्षण से) दूषित किया।

अस्माभिर्विविधाः शापाः प्रदत्तास्ते पराहताः।

ताडितोऽस्माभिरत्यर्थं लिङ्गं तु विनिपातितम्॥५४॥

अन्तर्हितश्च भगवान्साधार्यो लिङ्गमेव च।

उत्पाताश्चापवन् घोराः सर्वभूतभयंकराः॥५५॥

हम लोगों ने उस पुरुष को अनेक प्रकार से शाप दिये, किंतु वे निष्फल हो गये, तब हम लोगों ने उसे बहुत मारा और उसके लिङ्ग को गिरा दिया, पर तत्काल ही भार्या के साथ भगवान् और लिङ्ग अदृश्य हो गये। तभी से प्राणियों को भय प्रदान करने वाले भीषण उत्पात होने लगे हैं।

क एव पुरुषो देव भीताः स्मः पुरुषोत्तम।
भवन्तमेव शरणं प्रपन्ना वयमव्युता॥५६॥
त्वं हि पेतसि जगत्पस्मिन्पत्किञ्चिदिह चेष्टितम्।
अनुग्रहेण युक्तेन तदस्माननुपालय॥५७॥

हे देव पुरुषोत्तम! वह पुरुष कौन है? हम लोग भयभीत हो गये हैं। हे अच्युत! हम सब आपकी शरण में आये हैं। इस संसार में जो कुछ भी चेष्टा होती है, उसे आप अवश्य जानते हैं, इसलिये विश्वेश! अनुग्रह कर आप हमारी रक्षा करें।

विज्ञापितो मुनिगणैर्विश्वात्मा कमलोद्भवः।
ध्यात्वा देवं त्रिशूलांक कृताञ्जलिरभाषत॥५८॥

मुनिगणों के द्वारा इस प्रकार निवेदन किये जाने पर कमल से उत्पन्न विश्वात्मा (ब्रह्मा) ने त्रिशूलधारी देव (शंकर) का ध्यान करते हुए हाथ जोड़कर इस प्रकार कहा —

ब्रह्मोवाच

हा कष्ट भवतामष्ट जातं सर्वार्वनाशनम्।
धिग्बलं धिक् तपश्चर्यां मिथ्यैव भवतामिह॥५९॥
संप्राप्य पुण्यसंस्कारात्रिधीनां परमं निधिम्।
उपेक्षितं वृथाचारैर्भवद्विरिह मोहितैः॥६०॥
कांक्षन्ते योगिनो नित्यं यतन्तो यतयो निधिम्।
यमेव तं समासाद्य हा भवद्विरुपेक्षितम्॥६१॥

ब्रह्मा बोले— ओह! आज आप लोगों को कष्ट है वह समस्त पुरुषार्थों का नाश करने वाला है। आपके बल को धिक्कार है, तपश्चर्या को धिक्कार है, आपका जन्म भी मिथ्या ही है। पवित्र संस्कारों और निधियों में परम निधि को प्राप्त कर वृथाचारी आप लोगों ने मोहवश उस निधि की उपेक्षा कर दी, जिसे योगी लोग तथा यत्न करने वाले यति लोग नित्य चाहते हैं। उसी को प्राप्त कर आप लोगों ने उपेक्षा कर दी, यह बहुत ही कष्ट की बात है।

यजन्ति यज्ञैर्विध्वैर्यत्नात्तेर्वेदवादिनः।
महानिधिं समासाद्य हा भवद्विरुपेक्षितम्॥६२॥
यमर्चयित्वा सततं विश्वेशत्वमिदं मम।
स देवोपेक्षितो दृष्ट्वा निधानं भाग्यवर्जिताः॥६३॥
वस्मिन्समाहितं दिव्यमैश्वर्यं यत्तदव्ययम्।
तमासाद्य निधिं ब्रह्म हा भवद्विरुपेक्षितम्॥६४॥

जिसकी प्राप्ति के लिये वेदज्ञानी अनेक प्रकार के यज्ञों द्वारा यजन करते हैं, वड़ा कष्ट है कि उन महानिधि को

प्राप्तकर भी आप सभी ने उनकी उपेक्षा कर दी। हाय! जिसमें देवताओं का अक्षय ऐश्वर्य समाहित है, उस अक्षयनिधि को प्राप्तकर आपने उसे व्यर्थ कर दिया।

एष देवो महादेवो विज्ञेयस्तु महेश्वरः।
न तस्य परमं किञ्चित्पदं समभिगम्यते॥६५॥

वे ही देव महादेव महेश्वर हैं, यह आपको जानना चाहिये। इनका परम पद अन्यत्र कुछ भी प्राप्त नहीं किया जा सकता अर्थात् जाना नहीं जा सकता।

देवतानामुषीणां वा पितृणाञ्चापि शश्वतः।
सहस्रयुगपर्यन्ते प्रलये सर्वदेहिनाम्॥६६॥
संहारत्येष भगवान्कालो भूत्वा महेश्वरः।
एष चैव प्रजाः सर्वाः सृजत्येव स्वतेजसा॥६७॥

ये ही सनातन भगवान् महेश्वर कालरूप होकर देवताओं, ऋषियों तथा पितरों और समस्त देहधारियों का हजारों युग-पर्यन्त रहने वाले प्रलयकाल में संहार करते हैं। ये ही अद्वितीय अपने तेज से समस्त प्रजाओं की सृष्टि करते हैं।

एष चक्रो चक्रवर्ती श्रीवत्सकृतलक्षणः।
योगी कृतयुगे देवस्त्रेतायां यज्ञ एव चा
द्वापरे भगवान्कालो धर्मकेतुः कलौ युगे॥६८॥

वे ही चक्रधारी, चक्रवर्ती तथा श्रीवत्स के चिन्ह को धारण करने वाले हैं। ये ही देव सतयुग में योगी, त्रेता में यज्ञरूप, द्वापर में भगवान् काल तथा कलियुग में धर्म के संकेत रूप हैं।

रुद्रस्य पूर्वयस्तिश्रोवाधिर्विश्वमिदं ततम्।
तमो ह्यग्नी रजो ब्रह्मा सत्त्वं विष्णुरिति स्मृतिः॥६९॥

रुद्र को तीन मूर्तियाँ हैं, इन्होंने ही इस विश्व को व्याप्त किया हुआ है। तमोगुण के अधिष्ठाता को अग्नि, रजोगुण के अधिष्ठाता को ब्रह्मा तथा सत्त्वगुण के अधिष्ठाता को विष्णु कहा गया है।

पूर्तिरन्या स्मृता चास्य दिव्यासा च शिवाश्रुवा।
यत्र तिष्ठति तद्ब्रह्म योगेन तु समन्वितम्॥७०॥
या चास्य पार्श्वगा भार्या भवद्विरभिभाषिता।
स हि नारायणो देवः परमात्मा सनातनः॥७१॥
तस्मात्सर्वमिदं जातं तत्रैव च लयं ब्रजेत्।
स एव मोचयेत्कुस्मं स एष च परा गतिः॥७२॥
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
एकभुंगो महानात्मा नारायण इति श्रुतिः॥७३॥

इनकी एक दूसरी मूर्ति— दिग्म्बरा, शाश्वत तथा शिवात्मिका कहलाती है। उसी में योग से युक्त परब्रह्म प्रतिष्ठित रहते हैं। जिनको इनके पार्श्वभाग में स्थित भार्या के रूप में जो आपने देखा है, वे ही सनातन परमात्मा नारायण देव हैं। उनसे ही यह सब उत्पन्न है और उनमें ही यह सब लीन भी हो जाता है। वे ही सबको मोहित करते हैं और वे ही परम गति हैं। वे ही नारायण सहस्र शिर वाले, सहस्र नेत्रधारी और सहस्र पाद वाले पुरुष कहे जाते हैं। वे ही एक शृंग-रूप महान् आत्मा नारायण हैं। श्रुति भी यही कहती है।

रेतोऽस्य गर्भो भगवानापो माया तनुः प्रभुः।

स्तूयते विविधैर्मन्त्रैर्ब्राह्मणैर्मक्षिकाक्षिभिः॥७४॥

संहृत्य सकलं विश्वं कल्पान्ते पुरुषोत्तमः।

ज्ञेते योगामृतं पीत्वा यत्र विष्णोः परं पदम्॥७५॥

न जायते न प्रियते वद्धते न च विश्वदृक्।

मूलप्रकृतिरख्यक्तो गीयते वैदिकैरजः॥७६॥

वे भगवान् जलमय शरीर वाले हैं, वही प्रभु नारायण का गर्भ है अर्थात् उनके शरीर में यह वास करता है। धर्म तथा मोक्ष की इच्छा करने वाले ब्राह्मण लोग विविध मन्त्रों के द्वारा (उनकी) स्तुति करते हैं। कल्पान्त में समस्त विश्व का संहार करने के अनन्तर योगरूप अमृत का पानकर वे पुरुषोत्तम जिस सर्वाधिष्ठान, स्वप्रकाश में शयन करते हैं, वही विष्णु का परम पद है। विश्व के द्रष्टा ये न जन्म लेते हैं, न मरते हैं और न वृद्धि को प्राप्त होते हैं। वैदिक लोग इन्हें अजन्मा को अव्यक्त मूलप्रकृति कहते हैं।

ततो निशायां वृत्तायां सिम्बुखरखिलं जगत्।

अजनाभौ तु तद्वीजं क्षिपत्येष महेश्वरः॥७७॥

तं मां विस्र महात्पानं ब्रह्माणं विश्वतोमुखम्।

महांतं पुरुषं विश्वमयां गर्भमनुत्तमम्॥७८॥

न तं जानीत जनकं मोहितास्तस्य मायया।

देवदेवं महादेवं भूतानामीश्वरं हरम्॥७९॥

जब यह प्रलयरूपी रात्रि के समाप्त हो जाती है, तब सम्पूर्ण जगत् की सृष्टि की इच्छा से महेश्वर उस बीज को अजन्मा नारायण की नाभि में स्थापित करते हैं। वही बीज रूप में महात्मा, ब्रह्मा, सर्वतोमुख, महान् पुरुष हैं। मैं ही विश्वात्मा होने से अप् का गर्भरूप सर्वोत्तम देव हूँ। अनन्त ब्रह्माण्ड के बीज को मेरे में स्थापित करने वाले उन परमपिता देवाधिपति महादेव हर को आप लोग उनकी माया से मोहित होने के कारण नहीं जान सके।

एष देवो महादेवो ह्यनादिर्भगवान्हरः।

विष्णुना सह संयुक्तः करोति विकरोति च॥८०॥

न तस्य विद्यते कार्यं न तस्माद्दिद्यते परम्।

स वेदान् प्रददौ पूर्वं योगमायातनुर्मम॥८१॥

स माया मायया सर्वं करोति विकरोति च।

तमेव पुक्तये ज्ञात्वा ब्रह्मत्वं शरणं शिवम्॥८२॥

वे ही अनादि भगवान् महादेव शंकर विष्णु के साथ संयुक्त होकर सृष्टि को रचते हैं और उसका विकार (संहार) भी करते हैं। फिर भी उनका कोई कार्य नहीं है और परन्तु उनसे भिन्न भी कुछ नहीं है। योगमाया का स्वरूप धारण करके उन्होंने पूर्वकाल में मुझे वेद प्रदान किया। वे मायी (अपनी) माया द्वारा सभी को सृष्टि और संहार करते हैं। उन्हीं को ही मुक्ति का मूल जानकर उन शिव की शरण में आपको जाना चाहिये।

इतीरिता भगवता मरीचिप्रमुखा विभुम्।

प्रणम्य देवं ब्रह्माणं पृच्छन्ति स्म समाहिताः॥८३॥

भगवान् (ब्रह्मा) के ऐसा कहने पर मरीचि आदि प्रमुख ऋषियों ने विभु ब्रह्मदेव को प्रणाम कर अत्यन्त दुःखित होकर उनसे पूछा—

इति श्रीकूर्मपुराणे उत्तरार्द्धे अष्टत्रिंशोऽध्यायः॥३८॥

अनचत्वारिंशोऽध्यायः

(देवदारुवन में प्रवेश)

मुनय ऊचुः

कथं पश्येम तं देवं पुनरेव पिनाकिनम्।

बृहि विश्वामरेशानं ज्ञाता त्वं शरणैषिणाम्॥१॥

मुनिजन बोले— समस्त देवों के ईश्वर! उस पिनाकधारी देव का दर्शन हम पुनः कैसे कर पायेंगे, आप हमें बतायें। उनकी शरण चाहने वाले हमारे आप रक्षक हैं।

ब्रह्मोवाच

यद्दृष्टं भवता तस्य लिङ्गं भुवि निपातितम्।

तल्लिङ्गानुकृतोऽस्य कृत्वा लिङ्गमनुत्तमम्॥२॥

पूजयथ्वं सपत्नीकाः सादरं पुत्रसंयुताः।

वैदिकैरेव नियमैर्विविधैर्ब्रह्मचारिणः॥३॥

पितामह ने कहा—पृथ्वी पर गिराये गये महेश्वर के जिस लिङ्ग को आप लोगों ने देखा था, उसीके जैसा ही एक श्रेष्ठ लिङ्ग बनाकर सपत्नीक तथा पुत्रों सहित आदरपूर्वक विविध आप लोग उसकी पूजा करें और वैदिकनियमों के अनुसार ब्रह्मचर्य का पालन करते रहें।

संस्थाप्य शंकरैर्षत्रैर्ऋग्यजुः सामसंभवेः।

तपः परं समास्थाय गृणन्तः शतस्त्रियम्॥४॥

समाहिताः पूजयन्तं सपुत्राः सह बन्धुभिः।

सर्वे प्राञ्जलयो भूत्वा शूलपाणिं प्रपद्यन्त॥५॥

ततो ब्रह्म्यश्च देवेशं दुर्दर्शमकृतात्मभिः।

यं दृष्ट्वा सर्वमज्ञानमधर्मश्च प्रणश्यति॥६॥

ऋग्वेद, यजुर्वेद तथा सामवेद में कहे गये शंकर के मन्त्रों द्वारा (लिङ्ग की) स्थापना कर परम तप का आश्रय लेकर, शतरुद्रिय स्तोत्र का जप करते हुए समाहित होकर बन्धुओं तथा पुत्रोंसहित आप सभी लोग हाथ जोड़कर शूलपाणि की शरण में जायें। तब आप लोग अकृतात्माओं (अवशी) के लिये दुर्दर्श उन देवेश्वर का दर्शन करेंगे, जिनको देख लेने पर सम्पूर्ण अज्ञान और अधर्म दूर हो जाता है।

ततः प्रणम्य वरदं ब्रह्माणाममिताजसम्।

जग्मुः संहृष्टमनसो देवदारुवनं पुनः॥७॥

आराध्ययितुमारब्धा ब्रह्मणा कवितं यथा।

अज्ञानन्तः परं भावं वीतरागा विमत्सराः॥८॥

स्वर्णिलेषु विविधेषु पर्वतानां गुहासु च।

नदीनाञ्च विविक्तेषु पुलिनेषु शुभेषु च॥९॥

तब अमित तेजस्वी वरदाता ब्रह्मा को प्रणामकर प्रसन्न मन वाले होकर वे सभी मुनिगण पुनः देवदारु वन की ओर चले गये और वहां जाकर जैसा ब्रह्माजी ने कहा था, वैसे ही शिव की आराधना प्रारम्भ कर दी। यद्यपि वे परम देव को नहीं जानते थे फिर भी वे महर्षि राग एवं मात्सर्य से रहित थे। उनमें कुछ अद्भुत सपाट प्रदेशों में, पर्वतों की गुफाओं तथा एकान्त नदियों के सुन्दर किनारों स्थित थे।

शैवालभोजनाः केचित्केचिदन्तर्जलेक्षयाः।

केचिद्रावकाशस्तु पादांगुष्ठे ह्यधिष्ठिताः॥१०॥

कुछ शैवाल का भोजी, कुछ जल के भीतर शयन की मुद्रा में स्थित, तथा कुछ लोग खुले आकाश के नीचे पैर के अँगूठे के अग्रभाग पर स्थित होकर श्रीशंकर की आराधना में दत्तचित हो गये।

दन्तोलूखलिनस्त्वन्ये ऋष्यकृत्वास्तथा परे।

शाकपर्णाशनाः केचित्संप्रक्षाला मरीचिपाः॥११॥

वृक्षमूलनिकेताश्च शिलाशय्यास्तथापरे।

कालं नयन्ति तपसा पूजयन्तो महेश्वरम्॥१२॥

कुछ दन्तोलूखली अर्थात् दाँतों के ही द्वारा अनाज को बिना पकाये खाने वाले थे, कुछ दूसरे पत्थर पर ही अन्न को कूटकर खा लेते थे। कुछ शाक तथा पत्तों को ही अच्छी प्रकार धोकर भोजन करते थे, कुछ मुनि सूर्य-किरणों का ही पान कर जीवित रहते थे। कुछ वृक्ष के नीचे रहते थे, दूसरे शिला की शय्या पर ही शयन करते थे। इस प्रकार तपस्या (विविधा के) द्वारा महेश्वर की पूजा करते हुए वे (मुनिजन) समय व्यतीत कर रहे थे।

ततस्तेषां प्रसादर्थं प्रपन्नार्तिहरो हरः।

चकार भगवान्बुद्धिं बोधयन् वृषभध्वजः॥१३॥

देवः कृतयुगे ह्यस्मिञ्जुगे हिमवतः शुभे।

देवदारुवनं प्राप्तः प्रसन्नः परमेश्वरः॥१४॥

भस्मपाण्डुरदिग्धांगो नग्नो विकृतलक्षणः।

उल्मुकव्यग्रहस्तश्च रक्तपिंगललोचनः॥१५॥

तब (मुनियों को इस प्रकार शरणागत देखकर) शरणागतों के दुःखहर्ता भगवान् वृषभध्वज शंकर ने उन पर कृपा करने के लिए उन्हें उत्तम ज्ञान देने का निश्चय किया। ऐसा सोचकर प्रसन्न हुए परमेश्वर देव शंकर सत्ययुग में हिमालय के इस शुभ शिखर पर स्थित देवदारु वन में पुनः आये। उनके सारे अङ्ग भस्म से लिप्त होने के कारण श्वेतवर्ण के थे, वे नग्नरूप थे तथा विकृत लक्षणवाले लगते थे। उनके हाथ में उल्मुक (जलती लकड़ी) थी, और उनके नेत्र लाल तथा पिंगल वर्ण के थे।

क्वचिच्च हसते रौद्रं क्वचिग्रथति विस्मितः।

क्वचिञ्जत्यति शृङ्गारी क्वचिज्ञयति मुहुर्मुहुः॥१६॥

कभी वे रौद्ररूप में हँसते, कभी विस्मित होकर गाते, कभी शृंगारपूर्वक नृत्य करने लगते और कभी बार-बार रोने की आवाज करते थे।

आश्रये ह्यटते भिक्षुर्याचते च पुनः पुनः।

मायां कृत्वात्मनो रूपं देवस्तद्गनमागतः॥१७॥

कृत्वा गिरिसुतां गौरीं पार्श्वे देवः पिनाकयुक्।

सा च पूर्ववद्देवेशी देवदारुवनं गता॥१८॥

(ऐसी माया रचकर) महादेव आश्रम में भिक्षुरूप में घूमते थे और बार-बार भिक्षा माँगने लगे। इस प्रकार अपना मायामय रूप चनाकर वे देव (शंकर) उस (देवदारु) वन में विचरने लगे। उन पिनाकधारी देव ने पर्वतपुत्री गौरी को अपने पार्श्वभाग में कर लिया था। वह देवेश्वरी पूर्व के समान ही देवदारु वन में महादेव के गयीं थीं।

दृष्ट्वा समागतं देवं देव्या सह कपर्दिनम्।

प्रणेमुः शिरसा भूमौ तोषयामासुरिभ्रमम्॥ १९॥

वैदिकैर्विकीर्णैर्मन्त्रैस्तोत्रैर्माहिभ्रैः शुभैः।

अधर्वशिरसा घान्ये रुद्राद्यैरर्चयन्भवम्॥ २०॥

इस प्रकार जटाजूटधारी शंकर को देवों के साथ आया देखकर उन मुनियों ने भूमि में सिर रखकर ईश्वर को प्रणाम किया और स्तुति की। वे विविध वैदिक मन्त्रों, शुभ माहेश्वर सूक्तों, अधर्वशिरस् तथा अन्य रुद्रसम्बन्धी वेदमन्त्रों से शंकर की स्तुति करने लगे।

नमो देवाधिदेवाय महादेवाय ते नमः।

त्र्यम्बकाय नमस्तुभ्यं त्रिशूलवरधारिणे॥ २१॥

नमो दिग्वाससे तुभ्यं विकृताय पिनाकिने।

सर्वप्रणतदेवाय स्वयमप्रणतात्मने॥ २२॥

अन्तकान्तकृते तुभ्यं सर्वसंहरणाय च।

नमोऽस्तु नृत्यशीलाय नमो भैरवरूपिणे॥ २३॥

नरनारीशरीराय योगिनां गुरवे नमः।

नमो दान्ताय शान्ताय तापसाय हराय च॥ २४॥

विभीषणाय रुद्राय नमस्ते कृत्तिवाससे।

नमस्ते लेलिहानाय श्रीकण्ठाय च ते नमः॥ २५॥

अघोरघोररूपाय वामदेवाय वै नमः।

नमः कनकपालाय देव्याः प्रियकराय च॥ २६॥

गङ्गामलिन्यधाराय शंभवे परमेष्ठिने।

नमो योगाधिपतये भूताधिपतये नमः॥ २७॥

देवों के आदिदेव को नमस्कार है। महादेव को नमस्कार है। श्रेष्ठ त्रिशूल धारण करने वाले, त्रिनेत्रधारी को नमस्कार है। दिगम्बर, (स्वेच्छा से) विकृत (रूप धारण करने वाले) तथा पिनाकधारी को नमस्कार है। समस्त प्रणतजनों के आश्रय तथा स्वयं निराश्रय (अप्रणत) को नमस्कार है। अन्त करने वाले (यम) का भी अन्त करने वाले और सबका संहार करने वाले आपको नमस्कार है। नृत्यपरायण और भैरवरूप आपको नमस्कार है। नर और नारी का शरीर धारण करने वाले एवं योगियों के गुरु आपको नमस्कार है।

दान्त, शान्त, तापस (विरक्त) तथा हर को नमस्कार है। अत्यन्त भीषण, मृगचर्मधारी रुद्र को नमस्कार है। लेलिहान (बार-बार जिह्वा से चाटने वाले) को नमस्कार है, शितिकण्ठ (नीले कंठ वाले) को नमस्कार है। अघोर तथा घोर रूपवाले वामदेव को नमस्कार है। धतुरे की माला धारण करने वाले और देवी पार्वती का प्रिय करने वाले को नमस्कार है। गङ्गाजल को धारा वाले परमेष्ठी शम्भु को नमस्कार है। योगाधिपति को नमस्कार है तथा ब्रह्माधिपति को नमस्कार है।

प्राणाय च नमस्तुभ्यं नमो भस्मांगधारिणे।

नमस्ते हव्यवाहाय दंष्ट्रिणे हव्यरेतसे॥ २८॥

ब्रह्मण्य शिरोहत्रे नमस्ते कालरूपिणे।

आगतिं ते न जानीमो गतिं नैव च नैव च॥ २९॥

प्राणस्वरूप आपको नमस्कार है। भस्म का अङ्गराग लगाने वाले को नमस्कार। हव्यवाह, दंष्ट्री तथा वहिरेता आपको नमस्कार है। ब्रह्मा के सिर का हरण करने वाले कालरूप को नमस्कार है। न तो हम आपके आगमन को जानते हैं और नहीं गमन को हो जानते हैं।

विश्वेश्वर महादेव सोऽसि सोऽसि नमोस्तु ते।

नमः प्रमथनत्रयाय दात्रे च शुभसंपदाम्॥ ३०॥

कपालपाणये तुभ्यं नमो जुष्टतमाय ते।

नमः कनकपिङ्गाय वारिणिङ्गाय ते नमः॥ ३१॥

हे विश्वेश्वर! हे महादेव! आप जिस रूप में हैं, उसी रूप में आपको नमस्कार है। प्रमथ गणों के स्वामी तथा शुभ सम्पदा देने वाले को नमस्कार है। हाथ में कपाल धारण करने वाले तथा अत्यन्त सेवित आपको को नमस्कार है। सुवर्ण जैसे पिङ्गल और जलरूप लिङ्ग वाले आपको नमस्कार है।

नमो वह्मचर्कलिङ्गाय ज्ञानलिङ्गाय ते नमः।

नमो भुजंगहाराय कर्णिकारप्रियाय च।

किरीटिने कुण्डलिने कालकालाय ते नमः॥ ३२॥

वामदेव महादेव देवदेव त्रिलोचन।

क्षुध्यतां यत्कृतं मोहात्त्वमेव शरणं हि नः॥ ३३॥

अग्नि, सूर्य तथा ज्ञानरूप लिङ्ग वाले आपको नमस्कार है। सर्पों की मालावाले और कनेर का पुष्प जिसको प्रिय है, ऐसे आपको नमस्कार है। किरीटी, कुण्डलधारी करने वाले तथा काल के भी काल आपको नमस्कार है। वामदेव! हे

महादेव! हे देवाधिदेव! हे त्रिलोचन! मोहवश हमने जो किया, उसे आप क्षमा करें। हम सभी आपकी शरण में हैं।

चरितानि विचित्राणि गुह्यानि यहनानि च।
ब्रह्मादीनाञ्च सर्वेषां दुर्विज्ञेयो हि शंकरः॥३४॥
अज्ञानाद्यदि वा ज्ञानात्किञ्चिद्यत्कुस्ते नः।
तत्सर्वं भगवानेव कुरुते योगमायया॥३५॥
एवं स्तुत्वा महादेवं प्रविष्टैरन्तरात्मभिः।
ऋतुः प्रणम्य गिरिशं पश्यामस्त्वां यथा पुरा॥३६॥

आपके चरित अद्भुत, गहन तथा गुह्य हैं। इसलिए शंकर! आप ब्रह्मा आदि सभी के लिये दुर्विज्ञेय हैं। जो कोई मनुष्य जानते हुए अथवा अज्ञानवश जो कुछ भी करता है, वह सब आप भगवान् ही अपनी योगमाया से करते हैं। इस प्रकार अन्तरात्मा से ईश्वर युक्त हुए मुनियों ने महादेव की स्तुतिकर उनको प्रणाम किया और कहा—हम लोग आपको मूलरूप में देखना चाहते हैं।

तेषां संस्तवमाकर्ण्य सोमः सोमविभूषणः।
स्वयमेव परं रूपं दर्शयामास शंकरः॥३७॥
तं ते दृष्ट्वा गिरिशं देव्या सह पिनाकिनम्।
यथापूर्वं स्विता विप्राः प्रणेमुर्द्विष्टमानसाः॥३८॥
ततस्ते पुनयः सर्वे संस्तूय च महेश्वरम्।
भृग्वंगिरा वसिष्ठस्तु विश्वामित्रस्तथैव च॥३९॥
गौतमोऽत्रिः सुकेशश्च पुलस्त्यः पुलहः ऋतुः।
परीचिः कश्यपश्चापि संवर्तकमहातपाः।
प्रणम्य देवदेवेशमिदं वचनमब्रुवन्॥४०॥

उन महर्षियों की स्तुति को सुनकर चन्द्र का आभूषण धारण करने वाले शंकर ने अपने परम रूप का दर्शन कराया। उन पिनाकधारी गिरीश को देवी (पार्वती) के साथ पूर्वरूप में स्थित देखकर प्रसन्न-मन वाले ब्राह्मणों ने उन्हें प्रणाम किया। तदनन्तर भृगु, अंगिरा, वसिष्ठ तथा विश्वामित्र, गौतम, अत्रि, सुकेश, पुलस्त्य, पुलह, ऋतु, मरीचि, कश्यप तथा संवर्तक आदि महातपस्वी ऋषियों ने महेश्वर की स्तुति कर उन देवदेवेश को प्रणाम करके इस प्रकार कहा—

कथं त्वां देवदेवेश कर्मयोगेन वा प्रभो।
ज्ञानेन वाथ योगेन पूजयामः सदैव हि॥४१॥
केन वा देव मार्गेण संपूज्यो भगवानिह।
किं तत्सेव्यमसेव्यं वा सर्वमेतद्ब्रवीहि नः॥४२॥

देवदेवेश! प्रभो! हम सब किस प्रकार से आपकी सदा पूजा करें, कर्मयोग से या ज्ञानयोग से? हे देव, आप

भगवान् किस मार्ग से पूजने योग्य हैं? हम लोगों के लिये क्या सेवनीय है, क्या असेवनीय है, यह सब आप हमें कहें।

श्रीशिव उवाच

एतद्दः संप्रवक्ष्यामि गूढं गहनमुत्तमम्।
ब्रह्मणा कथितं पूर्वं महादेवे महर्षयः॥४३॥

श्रीशिव बोले— हे महर्षियों! मैं आप लोगों को यह उत्तम और गम्भीर रहस्य बताता हूँ। पूर्वकाल में ब्रह्माजी ने मुझ महादेव को बताया था।

सांख्ययोगादिद्वया ज्ञेयं पुरुषाणां हि साधनम्।
योगेन सहितं सांख्यं पुरुषाणां विमुक्तिदम्॥४४॥
न केवलं हि योगेन दृश्यते पुरुषः परः।
ज्ञानन्तु केवलं सम्भगपवर्गफलप्रदम्॥४५॥
भवन्तः केवलं योगं समाश्रित्य विमुक्तये।
विहाय सांख्यं विमलमकुर्वन्त परिश्रमम्॥४६॥
एतस्मात्कारणाद्विप्रा नृणां केवलकर्मणाम्।
आगतोऽहमिमं देशं ज्ञापयन्मोहसंभवम्॥४७॥
तस्माद्भवद्भिर्विमलं ज्ञानं कैवल्यसाधनम्।
ज्ञातव्यं हि प्रयत्नेन श्रोतव्यं दृश्यमेव च॥४८॥

मनुष्यों को यह मुक्ति का यह साधन सांख्य तथा योग इस प्रकार दो तरह से जानने योग्य है। वस्तुतः योग सहित सांख्य ही पुरुषों को अवश्य मुक्ति देने वाला है केवल योगमात्र से परमात्मा का दर्शन सम्भव नहीं है परन्तु यदि उस योग के साथ ज्ञान हो तथा वे दोनों मिलकर प्रत्येक मनुष्य को मोक्षरूप फल देने वाले होते हैं। योग का आश्रय लेकर विशेष मुक्ति हेतु परिश्रम में लगे हुए थे इसीलिए आप निष्फल हुए हैं इतना ही नहीं संसाररूपी बन्धन को प्राप्त कर चुके हैं इसलिए हे ब्राह्मणों! केवल कर्म करते हुए आपके मोह से उत्पन्न हुए अज्ञान को बताने के लिए ही मैं आपके इस प्रदेश में आया था और इसी कारण (उपदेश करता हूँ कि) आपको मोक्ष के साधन रूप निर्मल ज्ञान का ही आश्रय करके प्रयत्नपूर्वक उस परमेश्वर का ज्ञान अवश्य सुनना चाहिए और उसी के द्वारा अवश्य दर्शन किए जा सकते हैं।

एकः सर्वत्रगो ह्यात्मा केवलश्चित्तामात्रकः।
आनन्दो निर्मलो नित्य एतद्दे सांख्यदर्शनम्॥४९॥
एतदेव परं ज्ञानमथ मोक्षोऽनुगीयते।
एतत्कैवल्यममलं ब्रह्मभावश्च वर्णितः॥५०॥
आश्रित्य चैतत्परमं तत्रिष्टासत्परायणाः।

पश्यन्ति मां महात्मानो यतयो विश्वमोक्षरम्॥५१॥

आत्मा सर्वत्र व्यापक, विशुद्ध, चिन्मात्र, आनन्द, निर्मल, नित्य तथा एक है— यही सांख्य दर्शन है। यही परम ज्ञान है, इसी को यहाँ मोक्ष कहा गया है। यही निर्मल मोक्ष है और यही शुद्ध ब्रह्मभाव बताया गया है। इस परम (ज्ञान) को आश्रय करके उसमें ही निष्ठा और उसी के परायण रहते हुए महात्मा तथा यतिजन मुझ विश्वरूप ईश्वर का दर्शन करते हैं।

एतत्तत्परमं ज्ञानं केवलं सन्निरञ्जनम्।

अहं हि वेद्यो भगवान्मम मूर्तिरियं शिवा॥५२॥

बहूनि साधनानीह सिद्ध्ये कश्चितानि तु।

तेषामभ्यधिकं ज्ञानं मायकं ह्यज्ञपुङ्गवाः॥५३॥

यही वह सत्, निरञ्जन तथा अद्वितीय परम ज्ञान है। मैं ही भगवान् वेद्य अर्थात् जानने योग्य हूँ और यह शिवा मेरी ही मूर्ति है। श्रेष्ठ ब्राह्मणो! लोक में सिद्धि (मोक्ष) प्राप्ति के लिये अनेक साधन बताये गये हैं, किन्तु उनमें मेरे विषय का ज्ञान सर्वश्रेष्ठ (साधन) है।

ज्ञानयोगरताः शान्ता मामेव शरणं गताः।

ये हि मां भस्मनि रता ध्यायन्ति सततं हृदि॥५४॥

मद्भक्तितत्परा नित्य यतयः क्षीणकल्मषाः।

नाशयाम्यचिरात्तेषां घोरं संसारगङ्गारम्॥५५॥

ज्ञानयोग में परायण, शान्त और मेरे ही शरण में आये हुए जो लोग शरीर पर भस्म लगाकर हृदय में निरन्तर मेरा ही ध्यान करते हैं। वे यतिगण नित्य मेरी परम भक्ति में तत्पर हैं, अतः पापों से रहित होते हैं, (इसलिए) उन लोगों के घोर संसार रूपी सागर को मैं शीघ्र ही नष्ट कर देता हूँ।

निर्मितं हि मया पूर्वं व्रतं पाशुपतं शुभम्।

गुहाद्गुह्यतमं सूक्ष्मं वेदसारं विमुक्तये॥५६॥

प्रशान्तः संयतमना भस्मोद्भूलितविग्रहः।

ब्रह्मचर्यरतो नमो व्रतं पाशुपतं चरेत्॥५७॥

मैंने मुक्ति के लिए पूर्व ही पाशुपत-व्रत का निर्माण किया है। यह अतिशय गोपनीय, सूक्ष्म और वेदों का साररूप है। मनुष्य को प्रशान्त चित्त, मन को संयमित करके तथा भस्म से शरीर को धूसरित करके, ब्रह्मचर्यपरायण होते हुए नगनावस्था में इस पाशुपत-व्रत का पालन करना चाहिये।

यद्वा कौपीनवसनः स्यादेकवसनो मुनिः।

वेदाभ्यासरतो विद्वाभ्यायेत्पशुपतिं शिवम्॥५८॥

एष पाशुपतो योगः सेवनीयो मुमुक्षुभिः।

तस्मिन्स्वित्तस्तु पठितं निष्कामैरिति हि श्रुतम्॥५९॥

वीतरागभयक्रोधा मनसा मामुपाश्रिताः।

बहवोऽनेन योगेन पूता मङ्गलमागताः॥६०॥

अथवा कौपीन या एक वस्त्र धारणकर विद्वान् मुनि को वेदाभ्यास में रत रहते हुए पशुपति शिव का सदा ध्यान करना चाहिये। यह पाशुपत योग मोक्ष चाहने वालों द्वारा सेवनीय है— ऐसा श्रुति का कथन है। राग, भय तथा क्रोध से रहित, मेरा ही आश्रय ग्रहण करने वाले और मुझ में ही मन वाले बहुत से (भक्तजन) इस योग के द्वारा पवित्र होकर मेरे स्वरूप को प्राप्त हुए हैं।

अन्यानि चैव शास्त्राणि लोकेऽस्मिन्मोहनानि तु।

वेदवादविरुद्धानि मयैव कश्चितानि तु॥६१॥

वामं पाशुपतं सोमं नाकुलं चैव भैरवम्।

असेव्यमेतत्कथितं वेदबाह्यं तथैतरम्॥६२॥

इस संसार में मोह उत्पन्न करने वाले तथा वेदवाद के विरोधी अन्य भी शास्त्र हैं, जो मेरे द्वारा ही कहे गये हैं। इनमें जो वाम, पाशुपत, सोम, नाकुल तथा भैरव (मार्ग) तथा अन्य भी जो वेदबाह्य हैं, वे सभी असेवनीय हैं।

वेदमूर्तिरहं विप्रा नान्यशास्त्रार्थवेदिभिः।

ज्ञायते मत्स्वरूपं तु मुक्त्वा देवं सनातनम्॥६३॥

स्वापयध्वमिदं मार्गं पूजयध्वं महेश्वरम्।

ततोऽचिराद्दूरं ज्ञानमुत्पत्स्यति न संशयः॥६४॥

पवि भक्तिञ्च विपुला भवतामस्तु सत्तमाः।

ध्यानमात्रं हि सात्त्विक्यं दास्वामि मुनिसततमाः॥६५॥

हे ब्राह्मणो! मैं वेदमूर्ति हूँ। अन्य शास्त्रों के अर्थ को जानने वाले लोग सनातन देव विष्णु का त्याग कर मेरे स्वरूप को नहीं जान सकते। अतः इस पाशुपत मार्ग को स्थापना करें, महेश्वर की पूजा करें। ऐसा करने से शीघ्र ही आप लोगों को उत्तम ज्ञान प्राप्त होगा, इसमें संशय नहीं है। श्रेष्ठजनों! आप सत्य को मुझमें विपुल भक्ति हो। हे श्रेष्ठ मुनियों! ध्यान करने मात्र से मैं आपको अपना सान्निध्य प्रदान करूँगा।

इत्युक्त्वा भगवान्सोमस्तत्रैवान्तर्हितोऽभवत्।

तेऽपि दाह्वने स्तित्वा हृष्यन्ति स्म शङ्करम्॥६६॥

ब्रह्मचर्यरताः शान्ता ज्ञानयोगपरावणाः।

समेत्य ते महात्मानो मुनयो ब्रह्मवादिनः॥६७॥

विचक्रिरे बहून्वादान्स्वात्मज्ञानसमाप्तयान्।

इतना कहकर भगवान् सोम (शंकर) वहाँ पर अन्तर्धान हो गये। वे महर्षि भी शान्तचित्त, ब्रह्मचर्य-परायण तथा ज्ञानयोग-परायण होकर उसी दारुवन में शंकर की पूजा करने लगे। उन ब्रह्मवादी महात्मा मुनियों ने एकत्रित होकर अध्यात्मज्ञान-सम्बन्धी अनेक सिद्धान्तों को बनाया।

किमस्य जगतो मूलमात्मा चास्माकमेव हि॥६८॥

कोऽपि स्यात्सर्वभावानां हेतुरिभ्र एव च।

इत्येवं मन्यमानानां ध्यानमार्गावलम्बिनाम्।

अधिरासीन्महादेवी ततो गिरिवरात्मजा॥६९॥

कोटिसूर्यप्रतीकाशा ज्वालामालासमावृता।

स्वभाभिर्निर्मलाभिः सा पूरयन्ती नभस्तलम्॥७०॥

इस जगत् का मूल क्या है और हमारा अपना मूल क्या है? सभी भाव पदार्थों कोई हेतु होना चाहिए? वह ईश्वर ही हो सकता है। इस प्रकार मानने वाले तथा ध्यानमार्ग का अवलम्बन करने वाले उन महर्षियों के समक्ष श्रेष्ठ पर्वत (हिमालय) की पुत्री महादेवी पार्वती प्रकट हुईं। वे करोड़ों सूर्य के समान ज्वालामालाओं से समावृत अपनी निर्मल कान्ति से आकाशमण्डल को आपूरित कर रही थीं।

तामन्वपश्यद्गिरिजामयेयां

ज्वालामहस्वान्तरसन्निविष्टाम्।

प्रणोपुरेतामखिलेशपत्नीं

जानन्ति चैतत्परमस्य बीजम्॥७१॥

हजारों ज्वालाओं के मध्य प्रतिष्ठित, अतुलनीय पार्वती जी के दर्शन किये। तब मुनियों ने उन सर्वेश्वर की पत्नी पार्वती को प्रणाम किया क्योंकि वे जानते हैं कि वे ही परमेश्वर की मूलशक्ति (बीज) हैं।

अस्माकमेवा परमस्य पत्नी

गतिस्तथात्मा गगनाभिधाना।

पश्यन्त्यथात्मानमिदं च कृत्स्नं

तस्यामथैते मुनयः प्रहृष्टाः॥७२॥

यही हमारे परमेश्वर शिव की पत्नी हैं, हमारी गति और आत्मा है। यही आकाश नाम से प्रसिद्ध है। इस प्रकार मानते हुए प्रसन्न मन वाले मुनिगण उन्हीं पार्वती में अपनी आत्मा तथा संपूर्ण जगत् को देखने लगे।

निरीक्षितास्ते परमेशपत्न्या

तदन्तरे देवमशेषहेतुम्।

पश्यन्ति जम्भुं कविमीक्षितारं

रुद्रं बृहन्नं पुरुषं पुराणम्॥७३॥

परमेश्वरपत्नी भी उन मुनियों को अच्छी प्रकार देखने लगीं अर्थात् उन पर दृष्टि डाली, तब उस बीच मुनियों ने जगत् के अशेष कारण शम्भु, ज्ञानी, सब के नियन्ता, रुद्र, महान् और पुराण पुरुष अपने परमेश्वर को वहाँ देखा।

आलोक्य देवीमथ देवमीशं

प्रणोपुरानन्दमवापुप्रथम्।

ज्ञानं तदीशं भगवत्प्रसादा

दाभिर्बभौ जन्मविनाशहेतुः॥७४॥

इस प्रकार देवी (पार्वती) तथा देव (शंकर) को देखकर उन्होंने (मुनियों ने) प्रणाम किया और अतिशय आनन्द प्राप्त किया। (तभी) उनमें भगवान् की कृपा से जन्म के विनाश के कारणरूप अर्थात् पुनर्जन्म न कराने वाले ईश्वर-सम्बन्धी ज्ञान प्रकट हुआ।

इयं या सा जगतो योनिरैका

सर्वात्मिका सर्वनियामिका च।

माहेश्वरी शक्तिरनादिसिद्धा

व्योमाभिधानां दिवि राजतीवा॥७५॥

(उन्होंने अनुभव किया कि) यही एक देवी जगत् की उत्पत्ति का मूल कारण, सर्वात्मिका, सब का नियन्त्रण करने वाली तथा अनादि काल से सिद्ध माहेश्वरी शक्ति हैं। यह व्योम नामवाली होने से मानो आकाश-सबके हृदयाकाश में प्रकाशित हो रहीं हैं।

अस्या महान् परमेशी परस्ता-

न्महेश्वरः शिव एकः स रुद्रः।

चकार विश्वं परशक्तिनिष्ठं

मायामथारूढं च देवदेवः॥७६॥

देवाभिदेव महान् परमेशी, पर से भी पर, अद्वितीय रुद्र महेश्वर शिव ने इस परम माहेश्वरी शक्ति में स्थित अपनी माया का आश्रय ग्रहण कर विश्व की सृष्टि की।

एको देवः सर्वभूतेषु गूढो

मायी रुद्रः सकलो निष्कलश्च।

स एव देवी न च तद्विभिन्न-

मेतज्जात्वा ह्यमृतं ब्रजन्ति॥७७॥

वही एक देव सभी प्राणियों में गूढरूप से अवस्थित है। वे मायी (माया के नियन्ता) रुद्र सकल (साकार) तथा

निष्कल (निराकार) हैं। वे ही देवी (रूप) हैं, उनसे भिन्न अन्य कुछ भी नहीं है, ऐसा जानकर अमृतत्व को प्राप्त करता है।

अन्तर्हितोऽभूद्भगवान्महेशो

देव्या तथा सह देवाधिदेवः।

आराध्यन्ति स्म तथादिदेवं

वनौकसस्ते पुनरेव रुद्रम्॥७८॥

तदनन्तर देवाधिदेव भगवान् महेश्वर महादेवी के साथ ही अन्तर्हित हो गये और पुनः वनवासी उन मुनिजन उस परम देव रुद्र की आराधना करने लग गये।

एतद्भुः कथितं सर्वं देवदेवस्य चेष्टितम्।

देवदारुवने पूर्वं पुराणे यन्मया श्रुतम्॥७९॥

यः पठेच्छृणुयात्प्रियं मुच्यते सर्वपातकैः।

श्रावयेद्वा द्विजाञ्छान्तान्स याति परमां गतिम्॥८०॥

इस प्रकार पूर्व काल में देवदारु वन में घटित देवाधिदेव का जो वृत्तान्त मैंने पुराणों में सुना था, वह आप लोगों को बता दिया। जो इसका नित्य इसका पाठ करता है या श्रवण करता है, वह सभी पापों से मुक्त हो जाता है और जो शान्तचित्त द्विजों को इसे सुनायेगा, वह परम गति को प्राप्त होगा।

इति श्रीकूर्मपुराणे उत्तरार्द्धे देवदारुवनप्रवेशो नाम

ऊनचत्वारिंशोऽध्यायः॥३९॥

चत्वारिंशोऽध्यायः

(नर्मदा नदी का माहात्म्य)

सूत उवाच

एषा पुण्यतमा देवी देवगन्धर्वसेविता।

नर्मदालोकविख्याता तीर्थानामुत्तमा नदी॥१॥

तस्याः शृणुष्वं माहात्म्यं मार्कण्डेयेन भाषितम्।

युधिष्ठिराय तु श्रुभं सर्वपापप्रणाशनम्॥२॥

सूतजी ने कहा—देवों तथा गन्धर्वों द्वारा सेवित यह पुण्यमयी देवी संसार में नर्मदा नाम से विख्यात है तथा नदीरूप में सभी तीर्थों में उत्तम तीर्थ हैं। महर्षि मार्कण्डेय ने इसके विषय में जो युधिष्ठिर को कहा है, वह श्रुभ (माहात्म्य) आप लोग सुनें। यह सभी पापों का नाशक है।

युधिष्ठिर उवाच

श्रुतास्ते विविधा धर्मास्तत्रसादान्महामुने।

माहात्म्यं च प्रयागस्य तीर्थानि विविधानि च॥३॥

नर्मदा सर्वतीर्थानां मुख्या हि भवतेरिता।

तस्यास्तिवदानीं माहात्म्यं वक्तुमर्हसि सतमा॥४॥

युधिष्ठिर बोले— हे महामुने! आपकी कृपा से मैंने विविध धर्मों को सुना, साथ ही प्रयाग का माहात्म्य और अनेक तीर्थों को भी सुना है। आपने बताया कि सभी तीर्थों में नर्मदा मुख्य है, अतः हे श्रेष्ठ! इस समय आप उन्हीं का माहात्म्य मुझे बतलायें।

मार्कण्डेय उवाच

नर्मदा सरितां श्रेष्ठा रुद्रदेहाद्भिनिःसृता।

तारयेत्सर्वभूतानि स्वात्वरणि चराणि च॥५॥

नर्मदायास्तु माहात्म्यं पुराणे यन्मया श्रुतम्।

इदानीं तत्रत्वक्ष्यामि शृणुष्वैकमनाः श्रुभम्॥६॥

मार्कण्डेय बोले— रुद्र के देह से निकली हुई नर्मदा सभी नदियों में श्रेष्ठ हैं। वह चर-अचर सभी प्राणियों का उद्धार करने वाली है। पुराणों में नर्मदा का जो माहात्म्य मैंने सुना है, उसे अब बतलाता हूँ, आप लोग एकाग्रमन होकर सुनें—

पुण्या कनखले गङ्गा कुरुक्षेत्रे सरस्वती।

ग्राप्ते वा यदि वारण्ये पुण्या सर्वत्र नर्मदा॥७॥

त्रिभिः सारस्वतं तोयं सप्ताहाद्यामुनं जलम्।

सद्यः पुनाति गांशेयं दर्शनादेव नर्मदम्॥८॥

गङ्गा कनखल में तथा सरस्वती कुरुक्षेत्र में पवित्र हैं, किन्तु ग्राम अथवा अरण्य में सर्वत्र ही नर्मदा को पवित्र कहा गया है। सरस्वती का जल तीन दिनों तक, यमुना का जल सात दिनों तक तथा गङ्गाजल तत्काल स्नानपान से पवित्र करता है, किन्तु नर्मदा का जल तो दर्शन मात्र से ही पवित्र कर देता है।

कलिङ्गदेशच्छार्द्धे पर्वतेऽमरकण्टके।

पुण्या त्रिषु त्रिलोकेषु रमणीया मनोरमा॥९॥

सदेवासुरगन्धर्वा ऋषयश्च तपोधनाः।

तपस्तप्त्वा तु राजेन्द्र सिद्धिं तु परमां गताः॥१०॥

तत्र स्नात्वा नरो राजत्रियमस्थो जितेन्द्रियः।

उपोष्य रजनीपेकां कुलानां तारयेच्छतम्॥११॥

कलिङ्ग देश के पीछे आधे भाग में अमरकण्टक पर्वत पर तीनों लोकों में पवित्र, रमणीय, मनोरम नर्मदा का उद्गम

स्थल है। हे राजेन्द्र! वहाँ देवताओं सहित असुरों, गन्धर्वों, ऋषियों तथा तपस्वियों ने तप करके परम सिद्धि प्राप्त की है। राजन्! मनुष्य वहाँ (नर्मदा में) स्नान करके जितेन्द्रिय तथा नियम-परायण रहते हुए एक रात्रि उपवास करता है, तो वह अपने कुल की सौ पीढ़ियों को तार देता है।

योजनानां शतं साग्रं श्रूयते सरिदुत्तमा।

विस्तारेण तु राजेन्द्र योजनद्वयमायता॥ १२॥

षष्टीतीर्थसहस्राणि षष्टिकोट्यस्तथैव च।

पर्वतस्य समन्तानु तिष्ठन्त्यमरकण्टके॥ १३॥

ब्रह्मचारी शुचिर्भूत्वा जितक्रोधो जितेन्द्रियः।

सर्वहिंसानिवृत्तस्तु सर्वभूतहिते रतः॥ १४॥

एवं शुद्धसमाचारो यस्तु प्राणान्परित्यजेत्।

तस्य पुण्यफलं राजञ्चक्षुष्यावहितोऽनघ॥ १५॥

राजेन्द्र! सुना जाता है कि वह उत्तम नदी सौ योजन से कुछ अधिक लम्बी तथा दो योजन चौड़े विस्तार में फैली है। अमरकण्टक तीर्थ में पर्वत के चारों ओर साठ करोड़ साठ हजार तीर्थ स्थित हैं। हे राजन्! जो ब्रह्मचारी पवित्र होकर क्रोध तथा इन्द्रियों पर विजय प्राप्त कर सभी प्रकार की हिंसाओं से सर्वथा निवृत्त हुआ, सभी प्राणियों के हित में लगा रहता है तथा ऐसे ही सभी पवित्र आचारों से सम्पन्न यहाँ प्राण त्याग करता है, उसे जो पुण्य फल प्राप्त होता है, उसे आप सावधान होकर सुनें।

शतं वर्षसहस्राणि स्वर्गे भोदति पाण्डव।

अप्सरोगणसंकीर्णो दिव्यस्त्रीपरिवारितः॥ १६॥

दिव्यगन्धानुत्सिञ्च्य दिव्यपुष्पोपशोभितः।

क्रोडते दिव्यलोके तु विक्रुधैः सह भोदते॥ १७॥

हे पाण्डव! वह पुरुष अप्सराओं के समूहों से संकीर्ण तथा चारों ओर दिव्य स्त्रियों से घिरा हुआ स्वर्ग में सौ हजार वर्षों तक आनन्द प्राप्त करता है। वह दिव्य गन्ध (चन्दन) से अनुलिप्त तथा दिव्य पुष्पों से सुशोभित होकर देवलोक में क्रोडा करता है और देवताओं के साथ आनन्द प्राप्त करता है।

ततः स्वर्गात्परिभ्रष्टो राजा भवति धार्मिकः।

गृहं तु लभतेऽसौ वै नानारत्नसमन्वितम्॥ १८॥

स्तम्भैर्मणिपर्यैर्दिव्यैर्वज्रवैदूर्यभूषितम्।

आलेख्यवाहनैः सुश्रैर्दासीशतसमन्वितम्॥ १९॥

राजराजेश्वरः श्रीमान्सर्वस्त्रीजनवल्लभः।

जीवेद्द्वैशतं साग्रं तत्र भोगसमन्वितः॥ २०॥

इसके बाद स्वर्ग से च्युत होने पर वह (जन्मान्तर में) धार्मिक राजा होता है और नाना प्रकार के रत्नों से युक्त, दिव्य मणिमय स्तम्भों, हीरे एवं वैदूर्यमणि से विभूषित, उत्तम चित्रों तथा वाहनों से अलंकृत और दासी-दास से समन्वित भवन प्राप्त करता है। वह राजराजेश्वर श्रीसम्पन्न, सभी स्त्रियों में प्रियकर तथा भोगों से युक्त होकर वहाँ (पृथ्वी पर) सौ वर्ष से भी अधिक समय तक जीवित रहता है।

अग्निप्रवेशोऽथ जले वासवानशने कृते।

अनिर्वर्तिका गतिस्तस्य पवनस्याम्बरे यथा॥ २१॥

(इस तीर्थ में जाकर) अग्निप्रवेश अथवा जल में प्रवेश करने अथवा उपवास करने पर उसे (मृत्यु पश्चात्) अपुनरागमन गति प्राप्त होती है, जैसे कि आकाश में पवन की गति (अपुनरावृत्त) होती है (इसका आशय यह है कि शास्त्रविहित तप के रूप में अग्निप्रवेश आदि तप इस तीर्थ में अक्षय पुण्य देने वाले होते हैं)।

पश्चिमे पर्वततटे सर्वपापविनाशनः।

हृदो जलेश्वरो नाम त्रिषु लोकेषु विश्रुतः॥ २२॥

तत्र पिण्डप्रदानेन सन्ध्योपासनकर्मणा।

दशवर्षसहस्राणि तर्पिताः स्युर्न संशयः॥ २३॥

उस पर्वत के पश्चिमी किनारे पर सभी पापों का नाश करने वाला और तीनों लोकों में प्रसिद्ध जलेश्वर नामका एक हृद (तालाब) है। वहाँ पिण्डदान करने तथा सन्ध्योपासन कर्म करने से दस (हजार) वर्ष तक पितर तुल्य रहते हैं, इसमें संदेह नहीं।

दक्षिणे नर्मदाकूले कपिलाख्या महानदी।

सरलार्जुनसञ्जज्ञा नातिदूरे व्यवस्थिता॥ २४॥

सा तु पुण्या महाभागा त्रिषु लोकेषु विश्रुता।

तत्र कोटिशतं साग्रं तीर्थानानु युधिष्ठिर॥ २५॥

तस्मिंस्तीर्थे तु ये वृक्षाः पतिताः कालपर्ययात्।

नर्मदातोयसंस्पृष्टास्ते यान्ति परमां गतिम्॥ २६॥

नर्मदा के दक्षिणी तट के समीप में ही कपिला नामक महानदी है, जो सरल तथा अर्जुन के वृक्षों से घिरी हुई है। वह महाभागा पुण्यमयी नदी तीनों लोकों में विख्यात है। युधिष्ठिर! वहाँ सौ करोड़ से भी अधिक तीर्थ हैं। कालक्रम से जो वृक्ष उस तीर्थ में गिरते हैं, वे नर्मदा के जल का स्पर्श करके परम गति को प्राप्त होते हैं।

द्वितीया तु महाभागा विशल्यकरणी शुभा
 तत्र तीर्थे नरः स्नात्वा विशल्यो भवति क्षणात्॥ २७॥
 कपिला च विशल्या च श्रूयते सरिदुत्तमे।
 ईश्वरेण पुरा प्रोक्ते लोकानां हितकाम्यया॥ २८॥
 अनाशकनु यः कुर्यात्तस्मिंस्तीर्थे नराधिप।
 सर्वपापविशुद्धात्मा रुद्रलोके स गच्छति॥ २९॥
 तत्र स्नात्वा नरो राजब्रह्ममेधफलं लभेत्।
 ये वसन्त्युत्तरे कूले रुद्रलोके वसन्ति ते॥ ३०॥

अन्य महापुण्यदायी शुभ नदी विशल्यकरणी है, उस तीर्थ में स्नानकर मनुष्य तत्क्षण ही सभी व्रणों या दुःखों से रहित हो जाता है। हे राजश्रेष्ठ! यह आत श्रुति है कि कपिला तथा विशल्या नाम की दोनों नदियों प्राणियों का हित करने की इच्छा से ईश्वर द्वारा आदिष्ट हैं। हे नराधिपति! उस तीर्थ में जो (मरणप्रयन्त) अनशनव्रत करता है, वह सभी पापों से मुक्त होकर रुद्रलोक में जाता है। हे राजन्! वहाँ स्नानकर मनुष्य अश्वमेध का फल प्राप्त करता है और जो लोग नर्मदा के उत्तरी तट पर रहते हैं, वे रुद्रलोक में निवास करते हैं।

सरस्वत्याञ्च गंगायां नर्मदायां युधिष्ठिर।
 समं स्नानञ्च दानं च यथा मे शंकरोऽब्रवीत्॥ ३१॥
 परित्यजति यः प्राणान्यर्वीतेऽमरकण्टके।
 वर्षकोटिशतं साध्रं रुद्रलोके महीयते॥ ३२॥

हे युधिष्ठिर! गङ्गा, सरस्वती एवं नर्मदा में स्नान करने से और वहाँ दान देने से समान फल मिलता है। जो अमरकण्टक पर्वत पर जाकर प्राण त्याग करता है, वह सौ करोड़ वर्षों से भी अधिक समय तक रुद्रलोक में पूजित होता है।

नर्मदायां जलं पुण्यं फेनोर्मि सफलीकृतम्।
 पवित्रं शिरसा धृत्वा सर्वपापैः प्रमुच्यते॥ ३३॥
 नर्मदा सर्वतः पुण्या ब्रह्महत्यापहारिणी।
 अहोरात्रोपवासेन मुच्यते ब्रह्महत्याया॥ ३४॥

नर्मदा का जल अति पवित्र तथा फेन और तरङ्गों से सुशोभित है। उस पवित्र जल को मस्तक पर धारण करने पर मनुष्य सभी पापों से मुक्त हो जाता है। नर्मदा सभी प्रकार से पवित्र और ब्रह्महत्या को दूर करने वाली है। वहाँ एक अहोरात्र उपवास करने से ब्रह्महत्या के पाप से मुक्त हो जाता है।

जालेश्वरं तीर्थवरं सर्वपापप्रणाशनम्।
 तत्र गत्वा नियमवान्सर्वकामांस्तलभेत्तरः॥ ३५॥

चन्द्रसूर्योपरान्ते च गत्वा ह्यमरकण्टकम्।
 अश्वमेधाद्दृशगुणं पुण्यमानोति मानवः॥ ३६॥

वहाँ जलेश्वर नाम का श्रेष्ठ तीर्थ सभी पापों को नष्ट करने वाला है। इससे वहाँ जाकर नियमपूर्वक रहने वाला मनुष्य सभी कामनाओं को प्राप्त कर लेता है। चन्द्र तथा सूर्य ग्रहण के समय जो अमरकण्टक की यात्रा करता है, वह मनुष्य अश्वमेध यज्ञ से दस गुना अधिक पुण्य प्राप्त करता है।

एष पुण्यो गिरिवरो देवगन्धर्वसेवितः।
 नानादुर्मल्लाकीर्णो नानापुण्योपशोभितः॥ ३७॥
 तत्र सन्निहितो राजन्देव्या सह महेश्वरः।
 ब्रह्मा विष्णुस्तथा रुद्रो विद्याधरगणैः सह॥ ३८॥

यह पुण्यप्रद श्रेष्ठ पर्वत (अमरकण्टक) देवताओं तथा गन्धर्वों द्वारा सेवित, नाना प्रकार के वृक्षों और लताओं से व्याप्त एवं नाना प्रकार के पुष्पों से सुशोभित है। राजन्! यहाँ देवी पार्वती के साथ महेश्वर और विद्याधरगणों के साथ ब्रह्मा, विष्णु तथा रुद्र भी स्थित रहते हैं।

प्रदक्षिणं तु यः कुर्यात्पर्वतेऽमरकण्टके।
 पौण्डरीकस्य यज्ञस्य फलं प्राप्नोति मानवः॥ ३९॥
 कावेरी नाम विख्याता नदी कल्मषनाशिनी।
 तत्र स्नात्वा महादेवमर्चयेद् वृषभध्वजम्॥
 संगमे नर्मदायास्तु रुद्रलोके महीयते॥ ४०॥

जो मनुष्य अमरकण्टक पर्वत की परिक्रमा करता है, वह पौण्डरीक यज्ञ का फल प्राप्त करता है। उसी तरह वहाँ कावेरी नाम की एक प्रसिद्ध नदी है, जो कल्मषों का नाश करने वाली है। उसमें स्नान करके तथा नर्मदा-कावेरी के संगम में स्नान करके जो वृषभध्वज महादेव की आराधना करता है, वह रुद्रलोक में प्रतिष्ठित होता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे मार्कण्डेययुधिष्ठिरसंवादे
 नर्मदामहात्म्यं नाम चत्वारिंशोऽध्यायः॥ ४०॥

एकचत्वारिंशोऽध्यायः
 (नर्मदा नदी का माहात्म्य)

मार्कण्डेय उवाच

नर्मदा सरितां श्रेष्ठा सर्वपापविनाशिनी।
 मुनिभिः कथिता पूर्वमीश्वरेण स्वयम्भुना॥ १॥
 मार्कण्डेय ने कहा— नर्मदा नदी सभी नदियों में श्रेष्ठ तथा

समस्त पापों का नाश करने वाली है। यह बात पूर्वकाल में मुनियों तथा स्वयम्भु ईश्वर-ब्रह्मा ने कही है।

मुनिभिः संस्तुता ह्येषा नर्मदा प्रवरा नदी।

रुद्रगात्राद्विनिष्कान्ता लोकानां हितकाम्यया॥ २॥

सर्वपापहरा नित्यं सर्वदेवनमस्कृता।

संस्तुता देवगन्धर्वैरप्सरोभिस्त्वैव च॥ ३॥

यह श्रेष्ठ नर्मदा नदी मुनियों द्वारा प्रशंसित है। (क्योंकि) यह लोकों के हित की कामना से रुद्र के शरीर से उत्पन्न हुई है। यह नित्य सभी पापों को हरने वाली है, सभी देवों द्वारा नमस्कृत है और देवताओं, गन्धर्वों तथा अप्सराओं द्वारा अच्छी प्रकार स्तुत है।

उत्तरे चैव कूले च तीर्थं त्रैलोक्यविश्रुते।

नाम्ना भद्रेश्वरं पुण्यं सर्वपापहरं शुभम्॥ ४॥

तत्र स्नात्वा नरो राजन्दैवतैः सह मोदते।

इस नर्मदा नदी के उत्तरी किनारा तीनों लोकों में विख्यात तीर्थरूप है, वहां भद्रेश्वर नामक तीर्थ अति पवित्र, शुभ तथा सभी पापों का हरण करने वाला है। हे राजन्! वहाँ स्नान करके मनुष्य देवताओं के साथ आनन्दित होता है।

ततो गच्छेत् राजेन्द्र विमलेश्वरमुत्तमम्॥ ५॥

तत्र स्नात्वा नरो राजन्नोसहस्रफलं लभेत्।

राजेन्द्र! वहाँ से विमलेश्वर तीर्थ में जाना चाहिये। राजन्! वहाँ स्नान करके मनुष्य हजार गौओं के दान का फल प्राप्त करता है।

ततोऽङ्गारकेश्वरं गच्छेन्नियतो नियताशनः॥ ६॥

सर्वपापविशुद्धात्मा रुद्रलोके महीयते।

तदनन्तर संयमपूर्वक नियत आहार करते हुए अङ्गारकेश्वर तीर्थ में जाना चाहिए। ऐसा करने से मनुष्य सभी पापों से छूटकर पवित्रात्मा होकर रुद्रलोक में प्रतिष्ठा प्राप्त करता है।

ततो गच्छेत् राजेन्द्र केदारं नाम पुण्यदम्॥ ७॥

तत्र स्नात्वोदकं पीत्वा सर्वान्कामानवाप्नुयात्।

राजेन्द्र! इसके बाद पुण्यदायी केदार नामक तीर्थ में जाना चाहिये। वहाँ स्नान करके जल पान करने से सभी कामनाओं की प्राप्ति होती है।

निष्कलेशन्ततो गच्छेत्सर्वपापविनाशनम्॥ ८॥

तत्र स्नात्वा महाराज रुद्रलोके महीयते।

तदनन्तर निष्कलेश नामक तीर्थ में जाना चाहिये। वह सभी पापों का विनाश करने वाला है। हे महाराज! वहाँ स्नान करने से मनुष्य रुद्रलोक में पूजित होता है।

ततो गच्छेत् राजेन्द्र बाणतीर्थमनुत्तमम्॥ ९॥

तत्र प्राणान्यरित्यज्य रुद्रलोकमवाप्नुयात्।

ततः पुष्करिणीं गच्छेत्स्नानं तत्र समाचरेत्॥ १०॥

तत्र स्नात्वा राजन् सिंहासनपतिर्भवेत्।

हे राजेन्द्र! तदनन्तर उत्तम बाणतीर्थ में जाना चाहिये। वहाँ प्राणों का त्याग करने पर रुद्रलोक की प्राप्ति होती है। इसके बाद पुष्करिणी में जाकर वहाँ स्नान करना चाहिये। वहाँ स्नान करने मात्र से ही मनुष्य सिंहासन का अधिपति हो जाता है।

शक्रतीर्थं ततो गच्छेत्कूले चैव तु दक्षिणे॥ ११॥

स्नातमात्रो नरस्तत्र इन्द्रस्यार्धासनं लभेत्।

इसके पश्चात् (नर्मदा के) दक्षिणी तट पर स्थित शक्रतीर्थ में जाना चाहिये। वहाँ भी स्नान करने वाला इन्द्र के अर्धासन को प्राप्त कर लेता है।

ततो गच्छेत् राजेन्द्र शूलभेद इति श्रुतिः॥ १२॥

तत्र स्नात्वा च पीत्वा च गोसहस्रफलं लभेत्।

राजेन्द्र! वहाँ से शूलभेद नामक तीर्थ में जाना चाहिये, ऐसी मान्यता है। वहाँ स्नान करके जलपान कर लेने पर सहस्र गौ-दान का फल मिलता है।

उपोष्य रजनीमेकां स्नानं कृत्वा यथाविधि॥ १३॥

आराधयेन्महायोगं देवदेवं नरोऽमलः।

गोसहस्रफलं प्राप्य विष्णुलोकं स गच्छति॥ १४॥

वहाँ एक रात्रि उपवास करके तथा नियमपूर्वक स्नान करके पवित्र होकर मनुष्य को देवाधिदेव महायोगस्वरूप नारायण हरि की आराधना करनी चाहिये। इससे हजार गौओं के दान का फल प्राप्त कर मनुष्य विष्णुलोक में जाता है।

ऋषितीर्थं ततो गत्वा सर्वपापहरं नृणाम्।

स्नातमात्रो नरस्तत्र शिवलोके महीयते॥ १५॥

तदनन्तर मनुष्यों के समस्त पापों को हरने वाले ऋषितीर्थ में जाकर वहाँ केवल स्नान करने से ही मनुष्य शिवलोक में पूजित होता है।

नारदस्य तु तत्रैव तीर्थं परमशोभनम्।

स्नातमात्रो नरस्तत्र गोसहस्रफलं भवेत्॥ १६॥

यत्र तप्तं तपः पूर्वं नारदेन सुरर्षिणा।

प्रीतस्तस्य ददौ योगं देवदेवो महेश्वरः॥ १७॥

वहाँ पर नारद जो का परम सुन्दर तीर्थ है। वहाँ भी स्नानमात्र से मनुष्य एक हजार गौ-दान का फल प्राप्त करता

है। पूर्वकाल में इसी तीर्थ में देवर्षि नारद ने तप किया था और इससे प्रसन्न होकर देवाधिदेव महेश्वर ने उन्हें योग प्रदान किया था।

ब्रह्मणा निर्मितं लिङ्गं ब्रह्मेश्वरमिति श्रुतम्।

यत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते॥ १८॥

हे राजन्! ब्रह्मा के द्वारा स्थापित लिङ्ग ब्रह्मेश्वर नाम से प्रसिद्ध है। इस तीर्थ में स्नान करके मनुष्य ब्रह्मलोक में प्रतिष्ठा प्राप्त करता है।

ऋणतीर्थं ततो गच्छेदुणा-मुच्येत्रो ध्रुवम्।

वटेश्वरं ततो गच्छेत्पर्याप्तं जन्मनः फलम्॥ १९॥

तदनन्तर ऋणतीर्थ की ओर जाना चाहिये। वहाँ जाने से मनुष्य अवश्य ही ऋणों से मुक्त हो जाता है। इसके बाद वटेश्वर तीर्थ में जाना चाहिये, जहाँ जीवन का पूर्ण फल मिलता है।

भीमेश्वरं ततो गच्छेत्सर्वव्याधिविनाशनम्।

स्नातमात्रो नरस्तत्र सर्वदुःखैः प्रमुच्यते॥ २०॥

तदुपरान्त समस्त व्याधियों का नाश करने वाले भीमेश्वर-तीर्थ में जाना चाहिये। वहाँ स्नान करने मात्र से ही मनुष्य सभी दुःखों से मुक्त हो जाता है।

ततो गच्छेत् राजेन्द्र पिंगलेश्वरमुत्तमम्।

अहोरात्रोपवासेन त्रिरात्रफलमाप्नुयात्॥ २१॥

तस्मिन्तीर्थे तु राजेन्द्र कपिलां यः प्रयच्छति।

यावन्ति तस्या रोमाणि तत्रसूतिकुलेषु च॥ २२॥

तावद्दर्शसहस्राणि रुद्रलोके महीयते।

यन्तु प्राणपरित्यागं कुर्यात्तत्र नराधिप॥ २३॥

अक्षयं मोदते कालं यावच्चन्द्रदिवाकरौ।

नर्मदातटमाश्रित्य ये च तिष्ठन्ति मानवाः॥ २४॥

ते मृताः स्वर्गमायायन्ति सन्तः सुकृतिनो यथा।

राजेन्द्र! इस तीर्थ के बाद उत्तम पिङ्गलेश्वर में जाना चाहिये। वहाँ एक दिन-रात का उपवास करने से त्रिरात्र (यज्ञ या उपवास) का फल प्राप्त होता है। उस तीर्थ में जो कपिला गौ का दान करता है, वह उस गौ तथा उसके कुल में उत्पन्न सन्तानों के शरीरों पर जितने रोम होते हैं, उतने ही हजार वर्ष पर्यन्त रुद्रलोक में प्रतिष्ठित होता है। हे नराधिप! वहाँ जो प्राणों का त्याग करता है, वह जब तक सूर्य-चन्द्रमा हैं, तब तक अक्षय आनन्द प्राप्त करता है। जो मनुष्य

नर्मदा के तट का आश्रय ग्रहण कर वास करते हैं, वे मृत्यु पश्चात् स्वर्ग प्राप्त करते हैं, जैसे कि पुण्यवान् संत।

ततो दीमेश्वरं गच्छेद्व्यासतीर्थं तपोवनम्॥ २५॥

निवर्तिता पुरा तत्र व्यासपीठा महानदी।

हुंकारिता तु व्यासेन तक्षणेन ततो गता॥ २६॥

प्रदक्षिणानु यः कुर्यात्तस्मिन्तीर्थे युधिष्ठिर।

प्रीतस्तत्र भवेद्व्यासो वाञ्छितं लभते फलम्॥ २७॥

तदनन्तर दीमेश्वर नामक व्यासतीर्थ में जाना चाहिए, जो उनके तपोवन में स्थित है। प्राचीन काल में वहाँ व्यासजी से भयभीत होकर महानदी (नर्मदा) लौट गई गयी थी और व्यास के द्वारा हुंकार किये जाने पर वहाँ से दक्षिण की ओर मूड़ गयी। हे युधिष्ठिर! उस तीर्थ में जो प्रदक्षिणा करता है, व्यासजी प्रसन्न होकर उसे वाञ्छित फल प्रदान करते हैं।

ततो गच्छेत् राजेन्द्र इक्षुनद्यास्तु संगमम्।

त्रैलोक्यविश्रुतं पुण्यं तत्र सन्निहितः शिवः॥ २८॥

तत्र स्नात्वा नरो राजन् गाणपत्यमवाप्नुयात्।

राजेन्द्र! तदनन्तर तीनों लोक में प्रख्यात एवं पवित्र इक्षु नदी के संगम पर जाना चाहिये, जहाँ सदा शिव का वास है। हे राजन्! वहाँ मनुष्य स्नानकर (शिव का) गाणपत्य-पद प्राप्त करता है।

स्कन्दतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम्॥ २९॥

आजन्मनः कृतं पापं स्नातस्तत्र व्यपोहति।

तत्र देवाः सगन्धर्वा भर्गात्पजमनुत्तमम्॥ ३०॥

उपासते महात्मानं स्कन्दं शक्तिधरं प्रभुम्।

इसके पश्चात् स्कन्दतीर्थ में जाना चाहिए। यह तीर्थ समस्त पापों का नाश करने वाला है। वहाँ स्नान कर लेने पर संपूर्ण जन्म के पाप दूर हो जाते हैं। वहाँ गन्धर्वों सहित देवगण शंकरजी के पुत्र, श्रेष्ठ महात्मा, शक्ति नामक अस्त्रधारी प्रभु स्कन्द की उपासना करते हैं।

ततो गच्छेदागिरसं स्नानं तत्र समाचरेत्॥ ३१॥

गो-सहस्रफलं प्राप्य रुद्रलोकं स गच्छति।

तदनन्तर आगिरस तीर्थ में जाकर स्नान करना चाहिए। वहाँ स्नान करने वाला एक हजार गौ-दान का फल प्राप्त कर रुद्रलोक में जाता है।

आगिरा यत्र देवेशं ब्रह्मपुत्रो वृषभजम्॥ ३२॥

तपसारण्यं किञ्चेशं लब्धवान्योगमुत्तमम्।

कुशतीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥ ३३॥

तत्र स्नानं प्रकुर्वीत अश्वमेधफलं लभेत्।

वहाँ ब्रह्माजी के पुत्र (महर्षि) अङ्गिरा ने तपस्या के द्वारा देवेश वृषभध्वज विश्वेश्वर की आराधना करके उत्तम योग प्राप्त किया था। तदनन्तर समस्त पापों का नाश करने वाले कुशतीर्थ में जाना चाहिये। वहाँ स्नान करने से व्यक्ति अश्वमेध यज्ञ का फल प्राप्त करता है।

कोटितीर्थं ततो गच्छेत्सर्वपापप्रणाशनम्॥ ३४॥

आजन्मनः कृतं पापं स्नातस्त्रय व्यपोहति।

इसके पश्चात् सर्वपापनाशक कोटितीर्थ में जाना चाहिये। वहाँ स्नान कर मनुष्य संपूर्ण जन्म के पापों को दूर कर लेता है।

चन्द्रभागां ततो गच्छेत्स्नानं तत्र समाचरेत्॥ ३५॥

स्नातमात्रो नरस्तत्र सोमलोके महीयते।

तदुपरान्त चन्द्रभागा नदी में स्नान करना चाहिये। वहाँ स्नानमात्र से ही मनुष्य सोमलोक में महान् आदर प्राप्त करता है।

नर्मदादक्षिणे कूले सङ्गमेश्वरमुत्तमम्॥ ३६॥

तत्र स्नात्वा नरो राजन्सर्वयज्ञफलं लभेत्।

नर्मदाया उत्तरे कूले तीर्थं परमशोभनम्॥ ३७॥

आदित्यायतनं सप्यमौश्वरेण तु भाषितम्।

तत्र स्नात्वा तु राजेन्द्र दत्त्वा दानन्तु शक्तिः॥ ३८॥

तस्य तीर्थप्रभावेण लभते चक्षयं फलम्।

दरिद्रा व्याधिता ये तु ये तु दुष्कृतकर्मिणः॥ ३९॥

मुच्यन्ते सर्वपापेभ्यः सूर्यलोकं प्रयान्ति च।

राजन्! नर्मदा के दक्षिणी तट पर उत्तम संगमेश्वर (तीर्थ)

है। वहाँ स्नान करके मनुष्य सभी यज्ञों का फल प्राप्त कर लेता है। इसी तरह नर्मदा के उत्तरी तट पर आदित्यायन नामक तीर्थ है जिसे स्वयं ईश्वर ने भी रमणीय कहा है। राजेन्द्र! वहाँ स्नानकर यथाशक्ति दान करने पर उस तीर्थ के प्रभाव से अक्षय फल मिलता है तथा जो लोग दरिद्र और व्याधियुक्त तथा जो दुष्ट कर्म करने वाले हैं, वे सभी पापों से मुक्त होकर सूर्यलोक को जाते हैं।

मातृतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत्॥ ४०॥

स्नातमात्रो नरस्तत्र स्वर्गलोकमवाप्नुयात्।

ततः पश्चिमतो गच्छेन्मरुताशयमुत्तमम्॥ ४१॥

तत्र स्नात्वा तु राजेन्द्र शुचिर्भूत्वा समाहितः।

काञ्चनञ्च यतेर्दृष्टाद्यविभवंविस्तरम्॥ ४२॥

पुष्यकेण विमानेन वायुलोकं स गच्छति।

तदनन्तर मातृतीर्थ में जाना चाहिए और वहाँ स्नान करना चाहिये। वहाँ स्नानमात्र से ही मनुष्य स्वर्गलोक प्राप्त कर लेता है। इसके पश्चात् पश्चिम की ओर स्थित श्रेष्ठ वायु के स्थान में जाना चाहिये। राजेन्द्र! वहाँ स्नान करके प्रयत्नपूर्वक पवित्र होकर अपनी वैभव के अनुकूल द्विज को स्वर्ण प्रदान करना चाहिये। ऐसा करने वाला मनुष्य पुष्यक-विमान के द्वारा वायुलोक में जाता है।

ततो गच्छेत्तु राजेन्द्र अहल्यातीर्थमुत्तमम्।

स्नानमात्रादप्सरोभिर्मोदते कालमुत्तमम्॥ ४३॥

राजेन्द्र! तदनन्तर श्रेष्ठ अहल्यातीर्थ में जाना चाहिये। वहाँ स्नान मात्र से मनुष्य उत्तमकाल पर्यन्त अप्सराओं के साथ आनन्द करता है।

चैत्रमासे तु सम्प्राप्ते शुक्लपक्षे त्रयोदशी।

कामदेवदिने तस्मिन्नहल्यां पूजयेत्ततः॥ ४४॥

यत्र तत्र समुत्पन्नो नरोऽत्यर्षप्रियो भवेत्।

स्त्रीवल्लभो भवेच्छ्रीमान्कामदेव इवापरः॥ ४५॥

चैत्रमास में शुक्लपक्ष की त्रयोदशी जो कामदेव का दिन है, इस अहल्यातीर्थ में जो मनुष्य अहल्या की पूजा करता है, वह जहाँ कहीं भी उत्पन्न हुआ हो, वह श्रेष्ठ तथा सबका प्रिय होता है और विशेषकर स्त्रियों को प्रिय लगने वाला, शोभायुक्त लक्ष्मीवान् तथा रूप से दूसरे कामदेव के समान हो जाता है।

सरिद्धरां समासाद्य तीर्थं शक्रस्य किञ्चुतम्।

स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत्॥ ४६॥

इसी उत्तम नदी के किनारे इन्द्र के प्रसिद्ध शक्रतीर्थ है। वहाँ आकर स्नान करके मनुष्य हजार गोदान का फल प्राप्त करता है।

सोमतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत्।

स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते॥ ४७॥

सोमग्रहे तु राजेन्द्र पापक्षयकरं भवेत्।

त्रैलोक्यकिञ्चुतं राजन्सोमतीर्थं महाफलम्॥ ४८॥

तदनन्तर सोमतीर्थ में जाकर वहाँ स्नान करना चाहिये। केवल स्नानमात्र से ही मनुष्य सभी पापों से मुक्त हो जाता है। हे राजेन्द्र! जिस समय चन्द्रग्रहण हो उस समय (वहाँ स्नान करने से) विशेषकर पापों का क्षय करने वाला होता

हे। हे राजन्! तीनों लोकों में विख्यात सोमतीर्थ महान् फल देने वाला है।

यस्तु चान्द्रायणश्चक्र्यात्तत्र तीर्थं समाहितः।

सर्वपापविशुद्धात्मा सोमलोके स गच्छति॥४९॥

अग्निप्रवेशं यः कुर्यात्सोमतीर्थे नराधिप।

जले चानश्नं वापि नासौ मर्त्यो हि जायते॥५०॥

उस तीर्थ में जो एकाग्र-मन से चान्द्रायणव्रत करता है, वह समस्त पापों से मुक्त विशुद्धात्मा होकर सोमलोक को जाता है। हे नराधिप! जो सोमतीर्थ में अग्निप्रवेश, जलप्रवेश अथवा अनशन करता है, वह मृत्यु पश्चात् पुनः उत्पन्न नहीं होता।

स्तम्भतीर्थं ततो गच्छेत्स्नानं तत्र समाचरेत्।

स्नातमात्रो नरस्तत्र सोमलोके महीयते॥५१॥

तदनन्तर स्तम्भतीर्थ में जाकर वहाँ स्नान करना चाहिये। वहाँ स्नानमात्र से मनुष्य सोमलोक में प्रतिष्ठा प्राप्त करता है अर्थात् पूजित होता है।

ततो गच्छेत् राजेन्द्र विष्णुतीर्थमनुत्तमम्।

योधोपुरमिति ख्यातं विष्णुस्वानमनुत्तमम्॥५२॥

असुरा बोधितास्तत्र वासुदेवेन कोटिज्ञः।

तत्र तीर्थं समुत्पन्नं विष्णुश्रीको भवेदिह॥५३॥

अहोरात्रोपवासेन ब्रह्महत्यां व्यपोहति।

राजेन्द्र! तदनन्तर परम उत्तम विष्णुतीर्थ में जाना चाहिये। वहाँ योधनोपुर नामक विष्णु का श्रेष्ठ स्थान है। वहाँ वासुदेव के साथ करोड़ों असुरों ने युद्ध किया था (और असुरों का संहार किया था)। अतः वहाँ विष्णुतीर्थ उत्पन्न हुआ। जो मनुष्य उस तीर्थ का सेवन करता है, वह विष्णु के समान शोभासम्पन्न होता है। वहाँ एक अहोरात्र उपवास करने से ब्रह्महत्या दूर हो जाती है।

नर्मदादक्षिणे कूले तीर्थं परमशोभनम्॥५४॥

कामतीर्थमिति ख्यातं यत्र कामोऽर्चयेद्धरिम्।

तस्मिंस्तीर्थे नरः स्नात्वा उपवासपरायणः॥५५॥

कुसुमायुधरूपेण रुद्रलोके महीयते।

नर्मदा के दक्षिणी तट पर एक परम सुन्दर तीर्थ है, जो कामतीर्थ नाम से प्रसिद्ध है। वहाँ पर कामदेव ने शंकर की आराधना की थी। उस तीर्थ में स्नानकर जो उपवासपरायण रहता है, वह कामदेव के समान रूपवान् होकर रुद्रलोक में प्रतिष्ठा प्राप्त करता है।

ततो गच्छेत् राजेन्द्र ब्रह्मतीर्थमनुत्तमम्॥५६॥

उमाहकमिति ख्यातं तत्र सनर्पयत्यित्नु।

पौर्णमास्याममावास्यां श्राद्धद्वयार्घ्याद्यविधिः॥५७॥

गजरूपा शिला तत्र तोयमध्ये व्यवस्थिता।

तस्मिन्स्तु दापयेत्पिण्डान्वैशाखे तु समाहितः॥५८॥

स्नात्वा समाहितमना दम्भमात्सर्यवर्जितः।

तृष्यन्ति पितरस्तस्य यावत्तिष्ठति मेदिनी॥५९॥

राजेन्द्र! तदनन्तर उत्तम ब्रह्मतीर्थ में जाना चाहिये। वह तीर्थ 'उमाहक' इस नाम से प्रसिद्ध है। वहाँ पितरों का तर्पण करना चाहिये। पूर्णिमा तथा अमावास्या को विधिपूर्वक श्राद्ध करना चाहिये। वहाँ जल के मध्य हाथी के आकार की गजशिला स्थित है। उस शिला पर भी वैशाख मास की पूर्णिमा को स्नान के अनन्तर दम्भ तथा मात्सर्य से रहित होकर एकाग्रचित्त से पिण्डदान करना चाहिये। इससे पिण्डदाता के पितर जब तक पृथ्वी रहती है, तब तक तृप्त रहते हैं।

विश्वेश्वरं ततो गच्छेत्स्नानं तत्र समाचरेत्।

स्नातमात्रो नरस्तत्र गाणपत्यपदं लभेत्॥६०॥

ततो गच्छेत् राजेन्द्र लिङ्गे यत्र जनार्दनः।

तत्र स्नात्वा नरो भक्त्या विष्णुलोके महीयते॥६१॥

इसके बाद विश्वेश्वर तीर्थ में जाकर वहाँ स्नान करना चाहिये। वहाँ स्नानमात्र करने से मनुष्य, शिव का गाणपत्य पद प्राप्त करता है। राजेन्द्र! तदनन्तर जहाँ जनार्दन स्वयं लिङ्ग रूप में प्रतिष्ठित हैं, उस तीर्थ में जाना चाहिये। राजेन्द्र! वहाँ स्नान करने से विष्णुलोक में आदर प्राप्त करता है।

यत्र नारायणो देवो मुनीनां भावितात्मनाम्।

स्वात्मानं दर्शयामास लिङ्गं तत्परमं पदम्॥६२॥

यहां पर नारायण देव ने भक्तिपूर्ण मन वाले मुनियों को अपना स्वरूप का लिङ्गरूप में दर्शन कराया था। इस कारण यह लिङ्ग तीर्थ परम पद विष्णुधाम ही है।

अकोल्हननु ततो गच्छेत्सर्वपापविनाशनम्।

स्नानं दानञ्च तत्रैव ब्राह्मणानाम् भोजनम्॥६३॥

पिण्डप्रदानञ्च कृतं प्रेत्यानन्तफलप्रदम्।

त्रियम्बकेन तोयेन य्छरुं श्रपयेद्दिहः॥६४॥

अकोल्हनमूले दद्याच्च पिण्डांश्चैव यथाविधि।

तारिताः पितरस्तेन तृष्यन्त्याचन्द्रतारकम्॥६५॥

तदनन्तर समग्र पापों का नष्ट करने वाले अकोल्ल तीर्थ में जाना चाहिये। वहाँ पर किया गया स्नान, दान, ब्राह्मण-भोजन तथा पिण्डदान परलोक में अनन्त फल देने वाला होता है। जो त्रियम्बक (त्र्यम्बक) मन्त्र के द्वारा जल से चरु पकाकर उससे अंकोल (वृक्ष) के मूल में यथाविधि पिण्डदान करता है, उसके द्वारा तारे गये पितर जब तक चन्द्रमा तथा तारे वर्तमान हैं, तब तक तृप्त रहते हैं।

ततो गच्छेत् राजेन्द्र तापसेश्वरपुत्रतमम्।

तत्र स्नात्वा तु राजेन्द्र पानुचान्तपसः फलम्॥६६॥

राजेन्द्र! तदनन्तर उत्तम तापसेश्वर (तीर्थ में) जाना चाहिये। राजेन्द्र! वहाँ स्नानमात्र करने से मनुष्य तपस्या का फल प्राप्त करता है।

शुक्लतीर्थं ततो गच्छेत्सर्वपापविनाशनम्।

नास्ति तेन समन्तीर्थं नर्मदायां युधिष्ठिर॥६७॥

दर्शनात्स्पर्शानात्स्व स्नानादानान्तपो जपात्।

होमाद्यैवोपवासाच्च शुक्लतीर्थं महत्फलम्॥६८॥

योजनन्तस्मृतं क्षेत्रं देवगन्धर्वसेवितम्।

शुक्लतीर्थमिति ख्यातं सर्वपापविनाशनम्॥६९॥

इसके पश्चात् सभी पापों का नाश करने वाले शुक्लतीर्थ में जाना चाहिये। हे युधिष्ठिर! नर्मदा में उसके समान कोई भी तीर्थ नहीं है। उस शुक्लतीर्थ में दर्शन करने, स्पर्श करने तथा वहाँ स्नान, दान, तप, जप, होम और उपवास करने से महान् फल की प्राप्ति होती है। इसका क्षेत्रफल एक योजन (चार कोश) का है। शुक्लतीर्थ इस नाम से विख्यात यह तीर्थ देवताओं तथा गन्धर्वों से सेवित है और समस्त पापों का नाश करने वाला है।

पादपात्रेण दृष्टेन ब्रह्महत्यां व्यपोहति।

देव्या सह सदा भर्गस्तत्र तिष्ठति शङ्करः॥७०॥

कृष्णपक्षे चतुर्दश्यां वैशाखे मासि सुव्रत।

लोकात्स्वर्गाद्द्विनिष्कम्य तत्र सन्निहितो हरः॥७१॥

देवदानवगन्धर्वाः सिद्धविद्याधरास्तथा।

गणाध्याप्सरसो नागास्तत्र तिष्ठन्ति पुङ्गवाः॥७२॥

यहाँ पर (वट) वृक्ष के अग्रभाग को भी देखने से ब्रह्महत्या दूर हो जाती है, (क्योंकि) वहाँ देवी (पार्वती)

के साथ शंकर सदा निवास करते हैं। सुव्रत! वैशाख मास में कृष्णपक्ष की चतुर्दशी को वे हर अपने निजधाम से आकर वहाँ विराजमान होते हैं। (इतना ही नहीं) वहाँ श्रेष्ठ देवगण, दानव, गन्धर्व, सिद्ध, विद्याधर, अप्सराओं के समूह तथा नाग भी आते हैं।

रञ्जितं हि यथा वस्त्रं शुक्लं भवति वारिणा।

आजन्मजनितं पापं शुक्लतीर्थे व्यपोहति॥७३॥

स्नानं दानं तपः श्राद्धमनन्तं तत्र दूश्यते॥७४॥

शुक्लतीर्थात्परं तीर्थं न भविष्यति पावनम्।

पूर्वं वयसि कर्माणि कृत्वा पापानि शानवः।

अहोरात्रोपवासेन शुक्लतीर्थे व्यपोहति॥७५॥

कार्तिकस्य तु मासस्य कृष्णपक्षे चतुर्दशी।

घृतेन स्नापयेद्देवमुपोष्य परमेश्वरम्॥७६॥

एकविंशत्कुलोपेतो न च्यवेदीश्वरालयात्।

तपसा ब्रह्मचर्येण यज्ञेदनिन वा पुनः॥७७॥

न तां गतिमवाप्नोति शुक्लतीर्थे तु यां लभेत्।

जिस प्रकार कोई वस्त्र (दाग-धब्बे से) रंजित हो, वह जल से (धोये जाने पर) स्वच्छ (मलरहित) हो जाता है, उसी प्रकार शुक्लतीर्थ में स्नान करने से जन्म से लेकर अब तक किये सब पाप दूर हो जाते हैं। वहाँ किया गया स्नान, दान, तप तथा श्राद्ध अक्षय फल देने वाला है। शुक्लतीर्थ-सा परम तीर्थ न कोई हुआ है, न होगा। मनुष्य पूर्व अवस्था में किये सब पापों को शुक्लतीर्थ में एक दिन-रात के उपवास से दूर कर देता है। कार्तिक मास में कृष्णपक्ष की चतुर्दशी को उपवास रखकर परमेश्वर को घृत से स्नान कराना चाहिए। ऐसा करने से वह इकीस पीढ़ियों के साथ ईश्वर के लोक में वास करता हुआ कभी भी च्युत नहीं होता। शुक्लतीर्थ में जो गति प्राप्त होती है, वह तपस्या, ब्रह्मचर्य, यज्ञ अथवा दान से प्राप्त नहीं होती।

शुक्लतीर्थं महातीर्थमृषिसिद्धनिषेवितम्॥७८॥

तत्र स्नात्वा नरो राजन्पुनर्जन्म न विन्दति।

अयने वा चतुर्दश्यां संक्रान्ती विषुवे तथा॥७९॥

स्नात्वा तु सोपवासः सन्विजितात्मा समाहितः।

दानं दद्याद्ब्रह्मार्पणं प्रीयेतां हरिशङ्करौ॥८०॥

एतन्तीर्थप्रभावेण सर्वं भवति चाक्षयम्।

ऋषियों तथा सिद्धों से सेवित शुक्लतीर्थ महान् तीर्थ है। राजन्! वहाँ स्नान करके मनुष्य पुनर्जन्म को प्राप्त नहीं करता। वहाँ अयन, चतुर्दशी, संक्रान्ति तथा विषुव (योग)

1. 'त्रियम्बकेन तोयेन' अर्थात् नर्मदा के जल से-ऐसा भी अर्थ कुछ लोग करते हैं।

में यथाशक्ति दान देना चाहिये। इससे विष्णु तथा शिव दोनों प्रसन्न होते हैं। इस तीर्थ के प्रभाव से सब कुछ अक्षय होता है।

अनाथं दुर्गतं विप्रं नाथवनामथापि वा॥८१॥

उद्वाहयति यस्तीर्थे तस्य पुण्यफलं शृणु।

यावत्तद्गोमसंख्या तु तत्रसृष्टिकुलेषु च॥८२॥

तावद्दुर्घसहस्राणि रुद्रलोके महीयते।

इस तीर्थ में जो किसी अनाथ, दुर्गत को प्राप्त अथवा धनिक ब्राह्मण का भी विवाह कराता है, उससे जो पुण्य-फल प्राप्त होता है, उसे सुनो— उसके शरीर में तथा उसके कुल की संतानों के शरीर में जितने रोम होते हैं, उतने हजार वर्षों तक वह रुद्रलोक में प्रतिष्ठा प्राप्त करता है।

ततो गच्छेत् राजेन्द्र यमतीर्थमनुत्तमम्॥८३॥

कृष्णाक्षे चतुर्दश्यां माघमासे युधिष्ठिर।

स्नानं कृत्वा नक्तभोजी न पश्येद्योनिःसङ्कटम्॥८४॥

राजेन्द्र! तदनन्तर परम उत्तम यमतीर्थ में जाना चाहिये। हे युधिष्ठिर! माघमास में कृष्णपक्ष की चतुर्दशी को इस यमतीर्थ में स्नान करके जो केवल रात्रि में भोजन करता है, वह गर्भ के संकट को कभी नहीं देखता है।

ततो गच्छेत् राजेन्द्र एरण्डीतीर्थमुत्तमम्।

संगमे तु नरः स्नात्वा उपवासपरायणः॥८५॥

ब्राह्मणं भोजयेदेकं कोटिभर्वति भोजिताः।

एरण्डीसङ्घे स्नात्वा भक्तिभावानु रञ्जितः॥८६॥

मृत्तिकां शिरसि स्थाप्य अवगाह्य च तज्जलम्।

नर्मदोदकसंमिश्रं मुच्यते सर्वकिल्बिषैः॥८७॥

राजेन्द्र! तदुपरान्त श्रेष्ठ एरण्डीतीर्थ में जाना चाहिये। वहाँ पर संगम में स्नान कर उपवासपरायण रहते हुए जो एक ब्राह्मण को भोजन कराता है, तो उसे करोड़ों (ब्राह्मणों) को भोजन कराने का फल मिलता है। एरण्डी-संगम में स्नान करके भक्तिभाव से परिपूर्ण होकर वहाँ की मिट्टी मस्तक में लगाकर जो नर्मदा के जल से मिश्रित उस (एरण्डी-संगम) के जल में स्नान करता है, वह मनुष्य सभी पापों से मुक्त हो जाता है।

ततो गच्छेत् राजेन्द्र तीर्थकुल्लोलकेश्वरम्।

गंगावतरते तत्र दिने पुष्ये न संशयः॥८८॥

तत्र स्नात्वा च पीत्वा च दत्त्वा चैव यथाविधि।

सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥८९॥

हे राजेन्द्र! इसके पश्चात् कल्लोलकेश्वर तीर्थ में जाना चाहिये। वहाँ पुष्य (पर्व) दिन में निश्चित रूप से गङ्गा अवतरित होती है। वहाँ स्नान, आचमन और विधिपूर्वक दान देने से मनुष्य सभी पापों से मुक्त होकर ब्रह्मलोक में प्रतिष्ठा प्राप्त करता है।

नन्दितीर्थं ततो गच्छेत्तत्र स्नानं समाचरेत्।

प्रीयते तत्र नन्दीशः सोमलोके महीयते॥९०॥

तदनन्तर नन्दितीर्थ में जाकर स्नान करना चाहिये। ऐसा करने वाला नन्दीश्वर को प्रसन्न करता है और वह सोमलोक में महान् आदर प्राप्त करता है।

ततो गच्छेत् राजेन्द्र तीर्थं त्वनरकं शुभम्।

तत्र स्नात्वा नरो राजन्नरकं नैव पश्यति॥९१॥

तस्मिंस्तीर्थे तु राजेन्द्र स्वान्यस्थानि विनिक्षिपेत्।

रूपवाङ्मायते लोके धनभोगसम्पन्नितः॥९२॥

हे राजेन्द्र! इसके आगे शुभ अनरक नामक तीर्थ में जाना चाहिये। राजन्! वहाँ स्नान करके मनुष्य कभी नरक को नहीं देखता। राजेन्द्र! उस शुभतीर्थ में अपने सम्बन्धियों का अस्थियों का विसर्जन करना चाहिए। ऐसा करने से वह जन्मान्तर में दिव्य रूपवान् एवं विविध धन-भोगों से सम्पन्न होता है।

ततो गच्छेत् राजेन्द्र कपिलातीर्थमुत्तमम्।

तत्र स्नात्वा नरो राजन्गोसहस्रफलं लभेत्॥९३॥

ज्येष्ठमासे तु सम्प्राप्ते चतुर्दश्यां विशेषतः।

तत्रोपोष्य नरो भक्त्या दत्त्वा दीपं घृतेन तु॥९४॥

घृतेन स्नापयेद्दुद्रं ततो वै श्रीफलं लभेत्।

घण्टाभरणसंयुक्तं कपिलां वै प्रदापयेत्॥९५॥

सर्वाभरणसंयुक्तः सर्वदेवनमस्कृतः।

शिवतुल्यबलो भूत्वा शिववत्कीडते सदा॥९६॥

हे राजेन्द्र! तदनन्तर उत्तम कपिलतीर्थ में जाना चाहिये। राजन्! वहाँ स्नानकर व्यक्ति हजार गोदान का फल प्राप्त करता है। ज्येष्ठ मास आने पर विशेषतः चतुर्दशी तिथि को वहाँ उपवास कर मनुष्य को भक्तिपूर्वक घृत का दीप-दान करना चाहिये। घृत से ही रुद्र का अभिषेक करना चाहिये, घृतयुक्त श्रीफल का हवन करना चाहिये और घंटा तथा आभरणों से सम्पन्न कपिला गौ का दान करना चाहिये। इससे मनुष्य सभी अलंकारों से युक्त, सभी देवताओं के लिये बन्दनोप और शिव के समान तुल्य शक्तिशाली होकर

चिरकाल तक शिव के समान क्रीडा करता है अर्थात् लोक में आनन्द अनुभव करता है।

अङ्गारकदिने प्राप्ते चतुर्व्यानु विशेषतः।

स्नापयित्वा शिवं दद्याद्ब्राह्मणेभ्यस्तु भोजनम्॥१८॥

सर्वदेवसमायुक्तो विमाने सर्वकामिके।

यत्वा शक्रस्य भवनं शक्रेण सह मोदते॥१८॥

ततः स्वर्गात्परिप्रष्टो घृतिमान्भोगवान्भवेत्।

मंगलवार को विशेष रूप से चतुर्थी पड़ने पर यहां शिव का अभिषेक कर ब्राह्मणों को भोजन कराना चाहिये। ऐसा करने वाले मनुष्य सभी भोगों से युक्त होकर अपनी इच्छा से सर्वत्र अप्रतिहतगति एवं सभी प्रकार की सुविधाओं से परिपूर्ण विमानों के द्वारा इन्द्र के भवन में जाकर इन्द्र के साथ आनन्द भोग करते हैं। (वहां अवधि पूर्ण होने पर) स्वर्ग से च्युत होकर इस लोक में भी धनवान् और भोगवान् बनता है।

अङ्गारकनवम्यानु अमावस्यां तथैव च॥१९॥

स्नापयेत्तत्र यत्नेन रूपवान्भुभगो भवेत्।

और भी, यदि मंगलवार को नवमी तिथि हो, अथवा अमावस्या हो, तो उस दिन भी वहाँ प्रयत्नपूर्वक शिवाभिषेक करने से व्यक्ति रूपवान् तथा सौभाग्यशाली होता है।

ततो गच्छेत् राजेन्द्र गणेश्वरमनुत्तमम्॥१००॥

श्रावणे मासि सप्राप्ते कृष्णपक्षे चतुर्दशी।

स्नातमात्रो नरस्तत्र रुद्रलोके महीयते॥१०१॥

पितृणां तर्पणं कृत्वा मुच्यते स ऋणत्रयात्।

हे राजेन्द्र! तदनन्तर सर्वोत्तम गणेश्वर (तीर्थ) में जाना चाहिये। श्रावण मास आने पर कृष्णपक्ष की चतुर्दशी को वहाँ स्नानमात्र करने से मनुष्य रुद्रलोक में प्रतिष्ठित होता है और पितरों का तर्पण करने से तीनों (देव, ऋषि, मनुष्य) ऋणों से मुक्त हो जाता है।

गङ्गेश्वरसमीपे तु गंगावदनमुत्तमम्॥१०२॥

अकामो वा सकामो वा तत्र स्नात्वा तु मानवः।

आजन्मजनिनैः पापैर्मुच्यते नात्र संशयः॥१०३॥

गणेश्वरतीर्थ के समीप श्रेष्ठ गङ्गावदन नामक तीर्थ है। वहाँ मनुष्य सकाम या निष्कामभाव से स्नान करता है, वह जन्म भर के किये हुए पापों से मुक्त हो जाता है, इसमें संशय नहीं है।

तस्य वै पश्चिमे भागे समीपे नातिदूरतः।

दशममेधिकं तीर्थं त्रिषु लोकेषु विश्रुतम्॥१०४॥

उपोष्य रजनीमेकां मासि भाद्रपदे शुभे।

अमावस्यां हरं स्नाप्य पूजयेद्भोगध्वजम्॥१०५॥

काञ्चनेन विमानेन किङ्किणीजालमालिना।

यत्वा रुद्रपुरं रम्यं रुद्रेण सह मोदते॥१०६॥

पूर्वोक्त तीर्थ के पहिली भाग में अति समीप में ही तीनों लोकों में विख्यात दशममेधिक नामक तीर्थ है। वहाँ शुभ भाद्रपद मास की अमावस्या को एक रात्रि का उपवास कर स्नानपूर्वक जो वृषभध्वज का पूजन करता है, वह किङ्किणी के समूह से अलंकृत सोने के विमान से रमणीय रुद्रपुर में जाता है और वहाँ रुद्र के साथ आनन्दानुभव करता है।

सर्वत्र सर्वदिवसे स्नानं तत्र सप्ताचरेत्।

पितृणां तर्पणं कृत्वा चाश्वमेधफलं लभेत्॥१०७॥

उसी तीर्थ में मनुष्य सर्वकाल सभी दिनों में स्नान करता है और पितरों का तर्पण करता है, तो उसे अश्वमेध यज्ञ का फल प्राप्त होता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे नर्मदासाहाय्ये

एकचत्वारिंशोऽध्यायः॥४१॥

द्विचत्वारिंशोऽध्यायः

(नर्मदा नदी के तीर्थों का माहात्म्य)

मार्कण्डेय उवाच

ततो गच्छेत् राजेन्द्र भृगुतीर्थमनुत्तमम्।

तत्र देवो भृगुः पूर्वं रुद्रमाराधयत्पुरा॥१॥

दर्शनात्तस्य देवस्य सद्यः पापात्प्रमुच्यते।

एतच्छ्रेत्रं सुविपुलं सर्वपापप्रणाशनम्॥२॥

ऋषि मार्कण्डेय बोले— हे राजेन्द्र! पूर्वोक्त तीर्थों के अनन्तर सर्वोत्तम भृगुतीर्थ में जाना चाहिये। प्राचीन काल में यहाँ महर्षि भृगु ने भगवान् रुद्र की आराधना की थी। इसलिए वहाँ स्थित रुद्रदेव के दर्शन करने से तत्काल पाप से मुक्ति हो जाती है। यह क्षेत्र अतिशय विशाल तथा सभी पापों को नष्ट करने वाला है।

तत्र स्नात्वा दिवं यान्ति ये मृतास्तेऽपुनर्नवाः।

उषानही तथा युग्मं देयमन्नञ्च काञ्चनम्॥३॥

भोजनं च यथाशक्ति तस्याप्यक्षयमुच्यते।

क्षरन्ति सर्वदानानि यज्ञदानं तपः क्रिया॥४॥

अक्षयं ततपस्तत्रं भृगुतीर्थं युधिष्ठिर।

यहाँ (नर्मदा में) स्नान कर मनुष्य मरणोपरान्त स्वर्ग को जाते हैं और उनका पुनर्जन्म नहीं होता। इस भृगुतार्थ में जाकर मनुष्य को दो पादुकाएँ तथा सोने का दान, या अन्न का दान करना चाहिये। यथाशक्ति भोजन भी कराना चाहिये। यह सब अनन्त फल देने वाला कहा गया है। हे युधिष्ठिर! सभी प्रकार के दान, यज्ञ, तप तथा कर्म क्षीण हो जाते हैं परन्तु भृगुतीर्थ में किया हुआ तप अक्षय होता है।

तस्यैव तपसोप्रेण रूढेण त्रिपुरारिणा॥५॥

साश्रिष्यं तत्र कथितं भृगुतीर्थं युधिष्ठिर।

हे युधिष्ठिर! उन्हीं (महर्षि भृगु) की उग्र तपस्या से प्रसन्न होकर त्रिपुरारि रुद्र ने भृगुतीर्थ में स्वयं अपना साश्रिष्य कहा था अर्थात् सदैव शिव का वहाँ वास रहेगा।

ततो गच्छेत राजेन्द्र गौतमेश्वरमुत्तमम्॥६॥

यत्राराध्यं त्रिशूलाङ्कं गौतमः सिद्धिमाप्तवान्।

तत्र स्नात्वा नरो राजशुष्यवासपरायणः॥७॥

कांचनेन विमानेन ब्रह्मलोके महीयते।

राजेन्द्र! तदनन्तर उत्तम गौतमेश्वर (तीर्थ) में जाना चाहिये। जहाँ त्रिशूलधारी भगवान् शंकर की आराधना करके महर्षि गौतम ने सिद्धि प्राप्त की थी। हे राजन्! वहाँ (गौतमेश्वर तीर्थ में) स्नानकर उषवासपरायण होकर मनुष्य सोने के विमान द्वारा ब्रह्मलोक जाता है तथा वहाँ पूजित होता है।

वृषोत्सर्गं ततो गच्छेच्छभ्रतं षट्पापुयात्॥८॥

न जानन्ति नरा मूढा विष्णोर्मायाविमोहिताः।

दुपरान्त मनुष्य को (नर्मदा के तट पर स्थित) वृषोत्सर्ग-तीर्थ जाना चाहिए। यह शाक्त पद (मोक्ष) प्राप्त करता है। विष्णु की माया से मोहित मूढ़ व्यक्ति इस तीर्थ के प्रभाव को नहीं जानते।

धौतपापं ततो गच्छेद्द्वीतं यत्र वृषेण तु॥९॥

नर्मदायां स्थितं राजन्सर्वपातकनाशनम्।

तत्र तीर्थं नरः स्नात्वा ब्रह्महत्यां व्यपोहति॥१०॥

तत्र तीर्थं तु राजेन्द्र प्राणत्यागं करोति यः।

चतुर्भुजस्त्रिनेत्रश्च हरतुल्यबलो भवेत्॥११॥

वसेत्कल्यायुतं सायं शिवतुल्यपराक्रमः।

कालेन महता जातः पृथिव्यामेकराद् भवेत्॥१२॥

इसके पश्चात् 'धौतपाप' नामक तीर्थ में जाना चाहिये,

जहाँ स्वयं वृषनामधारी भगवान् धर्म ने अपना पाप धोया था। हे राजन्! यह तीर्थ भी नर्मदा तट पर स्थित है और सभी पापों का नाश करने वाला है। उस तीर्थ में स्नानकर मनुष्य ब्रह्महत्या से मुक्त हो जाता है। और भी, हे राजेन्द्र! उस तीर्थ में जो मृत्यु समय अपने प्राणों का त्याग करता है, वह चार भुजावाला, तीन नेत्रों वाला और शंकर के समान बलशाली हो जाता है। शिव के समान पराक्रमी होकर वह दस हजार कल्पों से भी अधिक समय तक शिवलोक में निवास करता है और बहुत समय के बाद वह पृथ्वी पर एक चक्रवर्ती राजा बनता है।

ततो गच्छेत राजेन्द्र हस्ततीर्थमनुत्तमम्।

तत्र स्नात्वा नरो राजेन्द्रब्रह्मलोके महीयते॥१३॥

ततो गच्छेत राजेन्द्र यत्र सिद्धो जनार्दनः।

वराहतीर्थमाख्यातं विष्णुलोकगतिप्रदम्॥१४॥

हे राजेन्द्र! उसके बाद श्रेष्ठ हस्ततीर्थ में जाना चाहिये। राजन्! वहाँ स्नान करके मनुष्य ब्रह्मलोक में महान् प्रतिष्ठा प्राप्त करता है। राजेन्द्र! उसके बाद विष्णुलोक को गति देने वाले वराहतीर्थ नाम से प्रसिद्ध तीर्थ में जाना चाहिये, जहाँ जनार्दन ने सिद्धि प्राप्त की थी।

ततो गच्छेत राजेन्द्र चन्द्रतीर्थमनुत्तमम्।

पौर्णमास्यां विशेषेण स्नानं तत्र समाचरेत्॥१५॥

स्नानमात्रो नरस्तत्र पृथिव्यामेकराद् भवेत्।

राजेन्द्र! तदनन्तर श्रेष्ठ चन्द्रतीर्थ में जाना चाहिये। वहाँ विशेषरूप से पूर्णिमा के दिन स्नान करना चाहिये। वहाँ केवल स्नान करने से ही व्यक्ति चन्द्रलोक में पूजित होता है। राजेन्द्र! इसके पश्चात् अत्युत्तम कन्यातीर्थ में जाना चाहिये। वहाँ (किसी मास की) शुक्लपक्ष की तृतीया को स्नान करना चाहिये। वहाँ स्नानमात्र करने से व्यक्ति पृथ्वी में एकमात्र सम्राट् होता है।

देवतीर्थं ततो गच्छेत्सर्वतीर्थनमस्कृतम्॥१६॥

तत्र स्नात्वा च राजेन्द्र देवतैः सह भोदते।

तदनन्तर सभी देवताओं से वन्दित देवतीर्थ में जाना चाहिये। राजेन्द्र! वहाँ स्नान करके मनुष्य देवताओं के साथ आनन्द प्राप्त करता है।

ततो गच्छेत राजेन्द्र जङ्घितीर्थमनुत्तमम्॥१७॥

यत्तत्र दीयते दानं सर्वं कोटिगुणं भवेत्।

ततो गच्छेत राजेन्द्र तीर्थं पैतामहं शुभम्॥१८॥

यत्तत्र दीयते श्राद्धं सर्वं तस्याक्षयं भवेत्।
सावित्रीतीर्थमासाद्य यस्तु प्राणान्परित्यजेत्॥ १९॥
विषूय सर्वपापानि ब्रह्मलोके महीयते।

राजेन्द्र! तदनन्तर श्रेष्ठ शंखितीर्थ में जाना चाहिये। वहाँ जो कुछ दान दिया जाता है, वह सब करोड़ गुना फलवाला हो जाता है। राजेन्द्र! शुभ पैतामह तीर्थ में भी जाना चाहिये। वहाँ जो श्राद्ध किया जाता है, वह अक्षय (फलवाला) हो जाता है। सावित्रीतीर्थ में पहुँचकर जो प्राणों का परित्याग करता है, वह सभी पापों को धोकर ब्रह्मलोके में महिमा प्राप्त करता है।

मनोहरन्तु तत्रैव तीर्थं परमशोभनम्॥ २०॥
तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते।
ततो गच्छेत् राजेन्द्र कन्यातीर्थमनुत्तमम्॥ २१॥
स्नात्वा तत्र नरो राजन्सर्वपापैः प्रमुष्यते।
शुक्लपक्षे तृतीयायां स्नानमात्रं समाचरेत्॥ २२॥
स्नातमात्रो नरस्तत्र पृथिव्यामेकराड् भवेत्।

वहाँ पर मनोहर नामक परम सुन्दर तीर्थ है। राजन्! वहाँ स्नानकर राजेन्द्र! मनुष्य रुद्रलोक में प्रतिष्ठित होता है। तदनन्तर उत्तम कन्यातीर्थ में जाना चाहिये। राजन्! वहाँ स्नान करके मनुष्य सब पापों से मुक्त हो जाता है। शुक्लपक्ष की तृतीया में केवल स्नान करना चाहिए। स्नान करने मात्र से ही मनुष्य पृथ्वी पर एकछत्र राजा हो जाता है।

सर्गविन्दुं ततो गच्छेत्तीर्थं देवनमस्कृतम्॥ २३॥
तत्र स्नात्वा नरो राजन्दुर्गतिं वै न पश्यति।
अप्सरेशं ततो गच्छेत्स्नानं तत्र समाचरेत्॥ २४॥
क्रीडते नाकलोकस्थो ह्यप्सररोधिः स मोदते।

तदुपरान्त देवताओं से नमस्कृत स्वर्गविन्दु नामक तीर्थ में जाना चाहिये। हे राजन्! वहाँ स्नान करने से मनुष्य कभी भी दुर्गति को नहीं देखता। इसके बाद अप्सरेश-तीर्थ में जाये और वहाँ स्नान करें। इससे वह स्वर्गलोक में रहते हुए क्रीडा करता है और अप्सराओं के साथ आनन्द भोगता है।

ततो गच्छेत् राजेन्द्र भारभूतिमनुत्तमम्॥ २५॥
उपोषितो यजेतेशं रुद्रलोके महीयते।
अस्मिन्तीर्थे पुनो राजन्नाजपत्यमवाप्नुयात्॥ २६॥
कार्तिके मासि देवेशपद्मंयेत्पार्वतीपतिम्।
अश्वमेधाद्दशगुणं प्रवदन्ति मनीषिणः॥ २७॥
हे राजेन्द्र! तदनन्तर उत्तम भारभूति नामक तीर्थ में जाना

चाहिये। वहाँ उपवास करते हुए ईश्वर की आराधना करने से मनुष्य रुद्रलोक में प्रतिष्ठित होता है। राजन्! इस तीर्थ में मृत्यु पाने वाला शिव के गाणपत्य-पद को प्राप्त करता है। (यहाँ) कार्तिक मास में पार्वतीपति देवताओं के ईश शंकर की पूजा करनी चाहिये। इसका फल मनीषी लोग अश्वमेध के फल से भी दस गुना अधिक बताते हैं।

वृषभं यः प्रयच्छेत् तत्र कुन्देन्दुसमप्रथम्।
वृषयुक्तेन यानेन रुद्रलोकं स गच्छति॥ २८॥

जो व्यक्ति यहाँ कुन्दपुष्य तथा इन्दु (चन्द्रमा) के समान श्वेतवर्णवाले वृषभ का दान करता है, वह बैलों से जोते हुए वाहन पर चढ़कर रुद्रलोक में जाता है।

एततीर्थं समासाद्य यस्तु प्राणान् परित्यजेत्।
सर्वपापविनिर्मुक्तो रुद्रलोकं स गच्छति॥ २९॥
जलप्रवेशं यः कुर्यात्स्मिन्तीर्थे नराधिप।
इंसयुक्तेन यानेन स्वर्गलोकं स गच्छति॥ ३०॥

इस तीर्थ में पहुँचकर जो अपने प्राणों का त्याग करता है, वह सभी पापों से मुक्त होकर रुद्रलोक में जाता है। हे नराधिप! इस तीर्थ में जो जल में प्रवेश करता है (और प्राण त्यागता है), वह हंसों से युक्त वाहन पर विराजमान होकर स्वर्गलोक जाता है।

एरण्ड्या नर्मदायास्तु सङ्गमं लोकविश्रुतम्।
तत्र तीर्थं महापुण्यं सर्वपापप्रणाशनम्॥ ३१॥
उपवासकृतो भूत्वा नित्यं व्रतपरायणः।
तत्र स्नात्वा तु राजेन्द्र मुच्यते ब्रह्महत्याया॥ ३२॥

एरण्डी तथा नर्मदा का संगम स्थल लोक में विख्यात है। यह संगमरूपी तीर्थ महापुण्यमय और सभी पापों को नष्ट करने वाला है। इसलिए वहाँ उपवास करके नित्य व्रतपरायण होना चाहिए। वहाँ स्नान करने वाला व्यक्ति ब्रह्महत्या के पाप से मुक्त हो जाता है।

ततो गच्छेत् राजेन्द्र नर्मदोदधिसङ्गमम्।
जमदग्निमिति ख्यातं सिद्धो यत्र जनार्दनः॥ ३३॥
तत्र स्नात्वा नरो राजन्नर्मदोदधिसंगमे।
त्रिगुणञ्छाम्भमेधस्य फलं प्राप्नोति मानवः॥ ३४॥

राजेन्द्र! तदनन्तर नर्मदा और सागर के संगम-स्थल में जाना चाहिये जो जमदग्नि तीर्थ रूप में विख्यात है। जहाँ जनार्दन विष्णु सिद्ध हुए थे। राजन्! वहाँ नर्मदा तथा सागर के संगम में स्नान करने से मनुष्य अश्वमेध से भी अधिक तीन गुना फल प्राप्त करता है।

ततो गच्छेत राजेन्द्र पिंगलेश्वरमुत्तमम्।
तत्र स्नात्वा नरो राजन्ब्रह्मलोके महीयते॥३५॥
तत्रोपवासं यः कृत्वा पश्येत पिंगलेश्वरम्।
सप्तजन्मकृतं पापं हित्वा याति शिवालयम्॥३६॥

राजेन्द्र! इन सबके बाद उत्तम पिङ्गलेश्वर तीर्थ में जाना चाहिये। राजन्! वहाँ स्नान करके मनुष्य ब्रह्मलोक में पूजित होता है। जो वहाँ उपवास करके पिंगलेश्वर का दर्शन करता है, वह सात जन्मों में किये पापों से मुक्त होकर शिवलोक में जाता है।

ततो गच्छेत राजेन्द्र अलितीर्थमनुत्तमम्।
उपोष्य रजनीमेकां नियतो नियताशनः॥३७॥
अस्य तीर्थस्य माहात्म्यामुच्यते ब्रह्महृत्याया।

राजेन्द्र! वहाँ से उत्तम अलिका-तीर्थ में जाना चाहिये। वहाँ एक रात्रि उपवास करके संयत रहते हुए नियमपूर्वक सात्त्विक आहार करने से इस तीर्थ के माहात्म्य के कारण ब्रह्महृत्या (के पाप) से मुक्त हो जाता है।

एतानि तव संश्लेषाद्यान्यात्कथितानि च॥३८॥
न शक्या विसतराद्भक्तुं संख्या तीर्थेषु पाण्डव।

हे पाण्डुपुत्र! मैंने जो ये तीर्थ कहे हैं वे संक्षेप में खास-खास ही बताये हैं। विस्तारपूर्वक इन नर्मदा-तीर्थों की संख्या का वर्णन नहीं किया जा सकता।

एषा पवित्रा विपुला नदी त्रैलोक्यविश्रुता॥३९॥
नर्मदा सरिता श्रेष्ठा महादेवस्य वल्लभा।
मनसा संस्मरेद्यस्तु नर्मदां वै युधिष्ठिर॥४०॥
चान्द्रायणशतं सात्रं लभते नात्र संशयः।

यह पवित्र तथा स्वच्छ जलवाली नर्मदा नदी तीनों लोकों में विख्यात है। नर्मदा सभी नदियों में श्रेष्ठ है और महादेव को अतिप्रिय है। युधिष्ठिर! जो मन से भी नर्मदा का स्मरण करता है, वह सौ चान्द्रायण व्रत करने से भी अधिक फल प्राप्त करता है, इसमें संशय नहीं है।

अश्रद्धानाःपुरुषा नास्तिक्यं घोरमात्रिताः॥४१॥
पतन्ति नरके घोर इत्याह परमेश्वरः।
नर्मदां सेवते नित्यं स्वयं देवो महेश्वरः।
तेन पुण्या नदी ज्ञेया ब्रह्महृत्यापहारिणी॥४२॥

परन्तु जो श्रद्धाविहीन तथा घोर नास्तिकता का आश्रय लेते हैं वे भोषण नरक में गिरते हैं, ऐसा परमेश्वर शंकर ने कहा है। यह भी कि स्वयं देव महेश्वर सदा नर्मदा का सेवन

करते हैं, अतः इस पवित्र नदी को पुण्यकारक जानना चाहिए जो ब्रह्महृत्या जैसे पापों को दूर करने वाली है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे नर्मदापाहात्म्ये
द्विचत्वारिंशोऽध्यायः॥४२॥

त्रिचत्वारिंशोऽध्यायः

(नर्मदा नदी के तीर्थों का माहात्म्य)

सूत उवाच

इदं त्रैलोक्यविख्यातं तीर्थं नैमिषमुत्तमम्।
महादेवप्रियतरं महापातकनाशनम्॥१॥
महादेवं दिदक्षुणापृषीणां परमेष्ठिना।
ब्रह्मणा निर्मितं स्थानं तपस्तप्तुं द्विजोत्तमाः॥२॥

सूतजी ने कहा— तीनों लोकों में विख्यात यह उत्तम नैमिष नामक तीर्थ महादेव को परम प्रिय तथा महापातकों को नष्ट करने वाला है। द्विजोत्तमो! ब्रह्माजी ने इस स्थान का निर्माण महादेव का दर्शन करने की इच्छा वाले उन ऋषियों के लिये की है, जो वहाँ तपस्या करना चाहते हैं।

परीचयोऽत्र ये विप्रा वसिष्ठाः ऋतवस्तथा।
भृगवोऽङ्गिरसः पूर्वं ब्रह्माणं कमलोद्भवम्॥३॥
समेत्य सर्ववरदं चतुर्भूर्तिं चतुर्मुखम्।
पृच्छन्ति प्रणिपत्यैनं विश्वकर्माणमव्ययम्॥४॥

ब्राह्मणो! यहाँ पर पूर्व काल में मरीचि, अत्रि, वसिष्ठ, ऋतु, भृगु तथा अंगिरा के वंश में उत्पन्न जो ऋषिगण थे, उन्होंने सभी प्रकार का वर देने वाले, कमलोद्भव, चतुर्भूर्ति, चतुर्मुख, अव्यय, विश्वकर्मा ब्रह्मा को प्रणाम कर उनसे पूछा—

षट्कुलीया ऊचुः

भगवन्देवमीशानं तमेवैकं कपर्दिनम्।
केनोपायेन पश्यामो बृहि देव नमस्तवा॥५॥

षट्कुलोत्पन्न ऋषियों ने पूछा— हे भगवन्! हे देव! हम किस उपाय से अद्वितीय तेजस्वी, कपर्दी, ईशान देव का दर्शन करें (यह यताने की कृपा करें)।

ब्रह्मोवाच

सत्रं सहस्रमासब्धं वाङ्मनोदोषवर्जिताः।
देशज्ञ वः प्रवक्ष्यामि यस्मिन्देशे चरिष्यथ॥६॥

मुक्त्वा मनोमयं चक्रं संस्पृष्टा तानुवाच ह।

क्षिप्तमेतन्मया चक्रमनुव्रजत मा चिरम्॥७॥

ब्रह्मा ने कहा— आप सब वाणी तथा मन के दोषों से रहित होकर हजार यज्ञविशेष—सत्र सम्पन्न करें। मैं वह स्थान आप लोगों को बताता हूँ, जहाँ आप यज्ञ करेंगे। ऐसा कहकर ब्रह्माजी ने एक मनोमय चक्र का निर्माण करके उन (ऋषियों) से कहा— मेरे द्वारा छोड़े गये इस चक्र का आप लोग शीघ्र ही पीछा करें।

यत्रास्य नेमिः शीर्येत स देशस्तपसः शुभः।

ततो मुषोच तद्यत्नं ते च तत्समनुव्रजन्॥८॥

तस्य वै व्रजतः क्षिप्रं यत्र नेमिरशीर्यता।

नैमिषं तत् स्मृतं नाम्ना पुण्यं सर्वत्र पूजितम्॥९॥

सिद्धचारणासंपूर्णं यक्षगन्धर्वसेवितम्।

स्थानं भगवतः शंभोरेतन्नैमिषमुत्तमम्॥१०॥

जिस स्थान पर इस (चक्र) की नेमि शीर्ण होगी (गिरकर टूटेगी) वहाँ स्थान तपस्या एवं यज्ञ करने का शुभ स्थान होगा। तब ब्रह्मा ने उस (मनोमय) चक्र को छोड़ा और ऋषि भी उस चक्र के पीछे-पीछे जाने लगे। शीघ्र गति से जा रहे उस चक्र की नेमि जहाँ (शीर्ण हुई) गिरी, वह स्थल नैमिष नाम से प्रसिद्ध हुआ। वह पवित्र तथा सर्वत्र पूजित हुआ। सिद्धों तथा चारणों से परिपूर्ण, यक्षों-गन्धर्वों से सेवित यह उत्तम नैमिष भगवान् शम्भु का स्थान है।

अत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः।

तपस्तप्त्वा पुत्रा देवा लेभिरे प्रवरा-वरान्॥११॥

इमं देशं समाश्रित्य षट्कुलीयाः समाहिताः।

सत्रेणारभ्य देवेशं दृष्टवन्तो महेश्वरम्॥१२॥

प्राचीन काल में यहाँ पर तपस्या करके देवताओं, गन्धर्वों, यक्षों, नागों और राक्षसों ने श्रेष्ठ वरों को प्राप्त किया था। पूर्वोक्त (मरीचि आदि छः कुलों के ऋषियों ने इस देश में रहते हुए एकाग्रतापूर्वक यज्ञानुष्ठान द्वारा देवेश की आराधना कर महेश्वर का दर्शन किया था।

अत्रदानं तपस्तप्तं श्राद्धयागादिकञ्च यत्।

एकैकं नाशयेत्पापं सप्तजन्मकृतं तथा॥१३॥

द्विजो! यहाँ पर किया गया अत्रदान, तप, श्राद्ध-याग आदि कोई भी शुभ कर्म अकेले ही सात जन्मों के पापों को नष्ट कर देता है।

अत्र पूर्वं स भगवान् नृषीणां सत्रमास्ताम्।

स वै प्रोवाच ब्रह्माण्डं पुराणं ब्रह्मभाषितम्॥१४॥

अत्र देवो महादेवो स्नाण्या किल विश्वदृक्।

रमतेऽद्यापि भगवान्प्रमथैः परिवारितः॥१५॥

यहाँ पर प्राचीन काल में यज्ञ करके बैठे हुए उन ऋषियों को भगवान् शंकर ने ब्रह्म-परमेश्वर की भावना से भावित ब्रह्माण्ड पुराण को सुनाया था। आज भी वहाँ विश्व की सृष्टि करने वाले भगवान् महादेव प्रमथगणों के परिवार से युक्त होकर रुद्राणी के साथ रमण करते हैं।

अत्र प्राणान् परित्यज्य नियमेन द्विजातयः।

ब्रह्मलोकं गमिष्यन्ति यत्र गत्वा न जायते॥१६॥

इस श्रेत्र में नियमपूर्वक यहाँ वास करते हुए द्विजाति के लोग प्राणों का त्याग करते हैं, वे उस ब्रह्मलोक में जाते हैं, जहाँ जाकर पुनः जन्म नहीं लेना पड़ता।

अन्यच्च तीर्थप्रवरं जाप्येश्वरमितिश्रुतम्।

जजाप रुद्रमनिशं यत्र नन्दी महागणः॥१७॥

प्रीतस्तस्य महादेवो देव्या सह पिनाकशृक्।

ददावात्मसमानत्वं मृत्युवञ्जनमेव च॥१८॥

एक दूसरा तीर्थों में श्रेष्ठ तीर्थ है, जो जाप्येश्वर नाम से प्रसिद्ध है, जहाँ महान् गण नन्दी निरन्तर रुद्रस्तोत्र का जप करते रहते थे। इससे प्रसन्न होकर पिनाकपाणि रुद्र-महादेव देवी के साथ प्रत्यक्ष हुए थे और उन्होंने नन्दी को अपनी समानता तथा मृत्यु से रहितत्व का वर प्रदान किया था।

अभूदधिः स धर्मात्मा शिलादो नाम धर्मवित्।

आराध्ययन्महादेवं प्रसादार्षं वृषभ्वजम्॥१९॥

तस्य वर्षसहस्राने तथ्यमानस्य विश्वशृक्।

शर्वः सोमो गणद्वतो वरदोऽस्मीत्यभाषता॥२०॥

(इस नन्दी के प्रादुर्भाव की कथा इस प्रकार है) शिलाद नाम के एक धर्मज्ञ धर्मात्मा ऋषि हुए, उन्होंने पुत्र प्राप्ति के लिये (इसी क्षेत्र में) वृषभध्वज महादेव की आराधना की। ऐसा तप करते हुए उनके हजार वर्ष व्यतीत हो गये। तब अन्त में वे विश्वभर्ता शर्व शिव ने अपने गणों के साथ वहाँ प्रकट होकर 'मैं वर दूँगा' ऐसा कहा।

स वज्रे वरमीशानं वरेण्यं गिरिजापतिम्।

अयोनिजं मृत्युहीनं याचे पुत्रं त्वया समम्॥२१॥

तथास्त्वित्याह भगवान्देव्या सह महेश्वरः।

पश्यतस्तस्य विप्रर्षैरन्तर्द्धानं गतो हरः॥२२॥

उस (शिलाद ऋषि) ने भी वरेण्य गिरिजापति ईशान से वर माँगा कि मुझे आप मृत्यु से रहित अपने ही समान

अयोनिज पुत्र प्रदान करें। देवी पार्वती के साथ भगवान् महेश्वर ने 'ऐसा ही हो' कहा और उन विप्रर्षि के देखते-देखते वे अन्तर्धान हो गये।

ततो युयोज तां भूमिं शिलादो धर्मवित्तमः।
चकर्ष लांगलेनोर्वी भित्वादृश्यत शोभनः॥ २३॥
संवर्तकोऽन्तप्रख्यः कुमारः प्रहसन्निव।
रूपलावण्यसम्पन्नस्तेजसा भासयन्दिशः॥ २४॥
कुमारतुल्योऽप्रतिमो मेघगम्भीरया गिरा।
शिलादं तात तातेति प्राह नन्दी पुनः पुनः॥ २५॥
तं दृष्ट्वा नन्दनं जातं शिलादः परिष्वजे।
मुनीनां दर्शयामास तत्राश्रमनिवासिनाम्॥ २६॥

तदनन्तर धर्मवेत्ता शिलाद ने उस भूमि को यज्ञ करने की इच्छा से हल द्वारा जोता। पृथ्वी का भेदन करने पर उन्होंने संवर्तक नामक अग्नि के समान, रूप तथा लावण्य से सम्पन्न और अपने तेज से दिशाओं को प्रकाशित करने वाले, हैंसते हुए एक सुन्दर कुमार को देखा। वह कुमार कार्तिकेय के समान अनुपम था, उसने मेघ-सदृश गम्भीर वाणी में शिलाद को बार-बार 'तात' 'तात' ऐसा कहा, अतः वह 'नन्दी' (आनन्द देने वाला) इस नाम से विख्यात हुआ। उस आनन्ददायी पुत्र को आविर्भूत देखकर शिलाद ने उसका आलिंगन किया और उस आश्रम में रहने वाले मुनियों को उसे दिखाया।

जातकर्मादिकाः सर्वाः क्रियास्तस्य चकार ह।
उपनीय यथाशास्त्रं वेदमध्यापयत् स्वयम्॥ २७॥
अथोतवेदो भगवान् नन्दी मतिभनुत्तमाम्
चक्रे महेश्वरं दृष्ट्वा जेष्ये मृत्युनिव प्रभुम्॥ २८॥

अनन्तर ऋषि ने नन्दी के जातकर्म आदि सभी संस्कार किये और शास्त्रविधि से उपनयन-संस्कार कर वेद पढ़ाया। वेदाध्ययन के अनन्तर भगवान् नन्दी ने एक उत्तम विचार किया कि प्रभु महेश्वर का दर्शनकर मैं मृत्यु को जीतूँगा।

स गत्वा सागरं पुण्यमेकाग्रः श्रद्धयान्वितः।
जजाप रुद्रमनिशं महेशासक्तमानसः॥ २९॥
तस्य कोट्याञ्च पूर्णायां शङ्करो भक्तवत्सलः।
आगतः सर्वसगणो वरदोऽस्मीत्यभाषत॥ ३०॥

ऐसा निश्चय करके वे सागर के पवित्र तट पर जाकर एकाग्र तथा श्रद्धायुक्त होकर निरन्तर महेश्वर में मन को आसक्त करके रुद्रस्तोत्र का जप करना प्रारम्भ कर दिया।

उनके द्वारा एक करोड़ जप की संख्या पूर्ण होने पर भक्तवत्सल शंकर ने अपने गणों तथा पार्वती के साथ वहाँ आये और बोले- 'मैं वर देने के लिए तत्पर हूँ'।

स यज्ञे पुनरेवेशं जपेयं कोटिपीश्वरम्।
भवदाह महादेव देहीति परमेश्वरम्॥ ३१॥
एवमस्त्विति संग्रोह्य देवोऽप्यन्तरधीयत।

तब नन्दी ने (वर माँगते हुए) कहा— महादेव! मैं पुनः ईश्वर का एक करोड़ जप करना चाहता हूँ, आप मुझे उतनी ही आयु मुझे प्राप्त हो, ऐसा वरदान दें। तब विश्वात्मा शंकर 'ऐसा ही हो' कहकर देवी पार्वती सहित अन्तर्धान हो गये।

जजाप कोटिं भगवान् भूयस्तद्गतमानसः॥ ३२॥
द्वितीयायाञ्च कोट्यां वै पूर्णायाञ्च वृषध्वजः।
आगत्य वरदोऽस्मीति प्राह भूतगणैर्वृतः॥ ३३॥
तृतीयाञ्चमुपिच्छामि कोटिं भूयोऽपि शङ्कर।
तथास्त्वित्याह विश्वात्मा देव्या चांतरधीयत॥ ३४॥
कोटित्रयेष्वेव सम्पूर्णे देवः प्रीतमनाभुञ्जम्।
आगत्य वरदोऽस्मीति प्राह भूतगणैर्वृतः॥ ३५॥

तब पुनः भगवान् नन्दी ने शिवजी में मन एकाग्र करते हुए एक करोड़ की संख्या में जप किया। दो करोड़ जप पूरे हो जाने पर पुनः भूतगणों से आवृत वृषध्वज (शंकर) ने वहाँ आकर 'मैं वह प्रदान करता हूँ' ऐसा कहा। (तब नन्दी ने कहा-) प्रभु शंकर! मैं पुनः तीसरी बार एक करोड़ जप करना चाहता हूँ। 'ऐसा ही हो' कहकर विश्वात्मा देव पुनः अन्तर्धान हो गये। तीन करोड़ जप पूरा होने पर भूतगणों के साथ, अत्यन्त प्रसन्न मन होकर, देव (शंकर) ने वहाँ आकर कहा— 'मैं वर दूँगा'।

जपेयं कोटिपन्यां वै भूयोऽपि तव तेजसा।
इत्युक्ते भगवानाह न जप्तव्यं त्वया पुनः॥ ३६॥
अमरो जरया त्यक्तो मम पार्श्वे गतः सदा।
महागणपतिर्देव्याः पुत्रो भव महेश्वरः॥ ३७॥
योगेश्वरो महायोगी गणानामीश्वरेश्वरः।
सर्वलोकाधिपः श्रीमान् सर्वयज्ञमयो हितः॥ ३८॥

(नन्दी ने कहा-) मैं आपके तेज से पुनः करोड़ की संख्या में जप करना चाहता हूँ। ऐसा कहे जाने पर भगवान् ने कहा— अब तुम्हें आगे जप नहीं करने की आवश्यकता नहीं है। तुम अब वृद्धावस्था से रहित और मृत्यु रहित होकर सदा भरे समीप में स्थित रहोगे। तुम देवी (पार्वती) के पुत्र,

में गणों के अधिपति एवं महान् ईश्वर होओगे! तुम योगेश्वर, महायोगी, गणों के ईश्वरों के भी ईश्वर, सभी लोकों के अधिपति, श्रीमान् सर्वज्ञ और मेरी शक्ति से युक्त रहोगे।

ज्ञानं तन्नामकं दिव्यं हस्तामलकसंज्ञितम्।

आमृतसंस्नवस्थावी ततो वास्यसि तत्पदम्॥ ३९॥

मेरा जो दिव्य ज्ञान है, वह तुम्हें हाथ में रखे आँवले की तरह स्पष्ट दिखाई देगा। तुम महाप्रलय के समय तक इसी रूप में स्थित रहोगे और उसके बाद उस मोक्षपद को प्राप्त करोगे।

एतदुक्त्वा महादेवो गणानाहूय शङ्करः।

अभिषेकेण युक्तेन नन्दीश्वरमयोजयत्॥ ४०॥

उद्गाहयामास च तं स्वयमेव पिनाकम्बुम्।

मस्ताञ्च शुभां कन्यां स्वयमेति च विष्णुताम्॥ ४१॥

इतना कह कर महादेव शंकर ने अपने गणों को बुलाकर उस नन्दीश्वर को गणों के अधिपति के पद पर अभिषेक-विधि से नियुक्त किया। पिनाकधारी शंकर ने स्वयं ही वायुदेव की शुभ कन्या 'सुयशा' का उसके साथ इनका विवाह कर दिया।

एतज्जाप्येश्वरं स्थानं देवदेवस्य शूलिनः।

यत्र तत्र भृतो मर्त्यो रुद्रलोके महीयते॥ ४२॥

देवाधिदेव शूली शंकर का यह स्थान जाप्येश्वर (नन्दी द्वारा जप करके सिद्धि प्राप्त किया हुआ स्थान) नाम से विख्यात है। यहाँ जहाँ कहीं भी मनुष्य शरीर त्याग करता है, वह रुद्रलोक में प्रतिष्ठा प्राप्त करता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे जाप्येश्वरमाहात्म्ये

त्रिचत्वारिंशोऽध्यायः॥ ४३॥

चतुश्चत्वारिंशोऽध्यायः

(तीर्थों का माहात्म्य)

सूत उवाच

अन्यद्य तीर्थप्रवरं जाप्येश्वरसमीपतः।

नाम्ना पञ्चनदं पुण्यं सर्वपापप्रणाशनम्॥ १॥

त्रिरात्रमुषितस्तत्र पूजयित्वा महेश्वरम्।

सर्वपापविशुद्धात्मा रुद्रलोके महीयते॥ २॥

सूतजी ने कहा—जाप्येश्वर के समीप में ही पञ्चनद नामका एक दूसरा श्रेष्ठ तीर्थ है, जो पवित्र तथा सभी पापों का नाश

करने वाला है। वहाँ तीन रात्रिपर्यन्त उपवास कर महेश्वर की पूजा करने से मनुष्य सभी पापों से मुक्त हो जाता है तथा विशुद्ध आत्मावाला होकर रुद्रलोक में प्रतिष्ठित होता है।

अन्यद्य तीर्थप्रवरं शक्रस्यामिततेजसः।

महाभैरवमित्युक्तं महापातकनाशनम्॥ ३॥

तीर्थानाञ्च परं तीर्थं वितस्ता परमा नदी।

सर्वपापहरा पुण्या स्वयमेव गिरीन्द्रजा॥ ४॥

अमित तेजस्वी इन्द्र का एक दूसरा श्रेष्ठ तीर्थ है जो महाभैरव नाम से कहा गया है, वह महापातकों का विनाश करने वाला है। वितस्ता नामक श्रेष्ठ नदी तीर्थों में श्रेष्ठ तीर्थ है, वह सभी पापों को हरने वाली, पवित्र और साक्षात् पार्वतीरूप ही है।

तीर्थं पञ्चतपो नाम शंभोरमिततेजसः।

यत्र देवाधिदेवेन चक्रार्थं पूजितो भवः॥ ५॥

पिण्डदानादिकं तत्र प्रेत्यानन्दसुखप्रदम्।

मृतस्तत्राथ निधमाद्वृहल्लोके महीयते॥ ६॥

अमित तेजस्वी शम्भु का पञ्चतप नामका एक तीर्थ है, जहाँ देवों के आधिदेव (विष्णु) ने चक्र-प्राप्ति के लिये शंकर की पूजा की थी। उस तीर्थ में किया गया पिण्डदानादि कर्म परलोक में आनन्द सुख देने वाला होता है। वहाँ रहकर नियम-व्रत करने से यथासमय मृत्यु के बाद मनुष्य ब्रह्मलोक में पूजित होता है।

कायावरोहणं नाम महादेवालयं शुभम्।

यत्र माहेश्वरा धर्मा मुनिभिः संप्रवर्तिताः॥ ७॥

श्राद्धं दानं तपो होम उपवासस्तथाक्षयः।

परित्यजति यः प्राणान्द्रुद्रलोकं स गच्छति॥ ८॥

इसके अतिरिक्त कायावरोहण नाम का महादेव का एक शुभ स्थान (तीर्थ) है, जहाँ मुनियों ने महेश्वर-संबन्धी धर्मों का प्रवर्तन किया था। वहाँ किया गया श्राद्ध, दान, तप, होम तथा उपवास अक्षय (फल प्रदान करने वाला) होता है। वहाँ जो प्राण त्याग करता है, वह रुद्रलोक में जाता है।

अन्यद्य तीर्थप्रवरं कन्यातीर्थमनुत्तमम्।

तत्र गत्वा त्यजेत्प्राणान्त्लोकान् प्राप्नोति शान्धतान्॥ ९॥

एक दूसरा श्रेष्ठ तीर्थ कन्यातीर्थ नाम से विख्यात है। वहाँ जाकर जो प्राणों का त्याग करता है, वह शान्त लोकों को प्राप्त करता है।

जामदग्न्यस्य च शुभं रामस्याविलम्बकर्षणः।

तत्र स्नात्वा तीर्थवरे गोसहस्रफलं लभेत्॥ १०॥

महाकालमिति ख्यातं तीर्थं लोकेषु विभ्रुतम्।

गत्वा प्राणान् परित्यज्य गाणपत्वमवाप्नुयात्॥ ११॥

गुह्याद्गुह्यतमं तीर्थं नकुलीश्वरमुत्तमम्।

तत्र सन्निहितः श्रीमान् भगवान्नकुलीश्वरः॥ १२॥

जमदग्नि के पुत्र अक्लिष्टकर्मा परशुराम का भी एक शुभ तीर्थ है। उस तीर्थ-श्रेष्ठ में स्नान करने से हजार गोदान का फल प्राप्त होता है। एक अन्य महाकाल नाम से विख्यात तीर्थ तीनों लोकों में प्रसिद्ध है। वहाँ जाकर प्राणों का परित्याग करने से शिवगणों का अधिपतित्व पद प्राप्त होता है। (वहाँ) श्रेष्ठ नकुलीश्वर तीर्थ गुह्यस्थानों में भी अत्यन्त गुह्य है। वहाँ श्रीमान् भगवान् नकुलीश्वर विराजमान रहते हैं।

हिमवच्छिखरे रम्ये गंगाद्वारे सुशोभते।

देव्या सह महादेवो नित्यं शिष्यैश्च सम्भृतः॥ १३॥

तत्र स्नात्वा महादेवं पूजयित्वा वृषध्वजम्।

सर्वपापैर्विशुद्धयेत मृतस्तज्ज्ञानमाप्नुयात्॥ १४॥

हिमालय के रमणीय शिखर पर स्थित अत्यन्त सुन्दर गङ्गाद्वार नामक तीर्थ है, वहाँ शिष्यों से घिरे हुए महादेव देवी के साथ नित्य निवास करते हैं। वहाँ स्नानकर वृषभध्वज महादेव की पूजा करने से मनुष्य सभी पापों से मुक्त हो जाता है और मृत्यु के बाद परम ज्ञान प्राप्त करता है।

अन्यत्र देवदेवस्य स्थानं पुण्यतमं शुभम्।

भीमेश्वरमिति ख्यातं गत्वा मुञ्चति पातकम्॥ १५॥

तथान्यच्छण्डवेगायाः सम्भेदः पापनाशनः।

तत्र स्नात्वा च पीत्वा च मुष्यते ब्रह्महत्याया॥ १६॥

देवाधिदेव (शंकर) का एक दूसरा शुभ तथा पवित्रतम स्थान है जो भीमेश्वर इस नाम से विख्यात है। वहाँ जाने से व्यक्ति पाप से मुक्त हो जाता है। इसी प्रकार चण्डवेगा नदी का संगम भी है, जो पापों का नाश करने वाला है। वहाँ स्नान करने तथा जल का पान करने से मनुष्य ब्रह्महत्या से मुक्त हो जाता है।

सर्वेषामपि चैतेषां तीर्थानां परमा पुरी।

नाम्ना वाराणसी दिव्या कोटिकोट्ययुताधिका॥ १७॥

तस्याः पुरस्तान्माहात्म्यं भाषितं वो मया त्विह।

नान्यत्र लभते मुक्तिं योगेनाप्येकजन्मना॥ १८॥

इन उपर्युक्त सभी तीर्थों में श्रेष्ठ वाराणसी नाम की नगरी अति दिव्य होने से कोटिगुना अधिक तीर्थों से युक्त है। इस

कारण पूर्व में मैंने आप लोगों से उसके माहात्म्य का वर्णन भी किया था। क्योंकि अन्य तीर्थ में योग के द्वारा एक जन्म में मुक्ति नहीं मिलती है।

एते प्राधान्यतः प्रोक्ता देशाः पापहरा नृणाम्।

गत्वा संक्षालयेत्पापं जन्मान्तरशतैरपि॥ १९॥

यः स्वधर्मान् परित्यज्य तीर्थसेवां करोति हि।

न तस्य फलते तीर्थमिह लोके परत्र च॥ २०॥

उपर्युक्त जो मुख्य-मुख्य तीर्थ बताये गये हैं वे सभी मनुष्यों के पापों को हरने वाले हैं। वहाँ जाकर सैकड़ों जन्मों में किये पापों को धो देना चाहिये। परन्तु (यह अच्छी प्रकार जान लें कि) जो अपने धर्मों का परित्याग कर तीर्थों का सेवन करता है, उसके लिये कोई भी तीर्थ न तो इस लोक में फलदायी होता है, न परलोक में।

प्रायश्चित्ती च विधुरस्तथा यायावरो गृही।

प्रकुर्यात्तीर्थसंसेवां यश्चान्यस्तादृशो जनः॥ २१॥

सहाग्निर्वा सपत्नोको गच्छेत्तीर्थानि यत्नतः।

सर्वपापविनिर्मुक्तो यद्योक्तां गतिमाप्नुयात्॥ २२॥

ऋणानि त्रीण्यपाकर्षात्कुर्वन्वा तीर्थसेवनम्।

विधाय वृत्तिं पुत्राणां भार्यां तेषु विधाय च॥ २३॥

जो प्रायश्चित्ती हो, पत्नी से रहित विधुर हो तथा जिनके द्वारा पाप हो गया है ऐसे गृहस्थ एवं इसी प्रकार के जो अन्य लोग हैं, उन्हें (पश्चात्तापपूर्वक यथाशास्त्र) तीर्थों का सेवन करना चाहिये। और भी जो अग्निहोत्री हो, उसे अग्नि को साथ लेकर तथा पत्नी के साथ सावधानीपूर्वक तीर्थों में भ्रमण करना चाहिये। ऐसा करने से मनुष्य समस्त पापों से मुक्त होकर उत्तम गति को प्राप्त करता है। अथवा मनुष्य को अपने तीनों ऋणों (देव, पितृ, मनुष्य) से मुक्त होने के बाद पुत्रों के लिये जीविका-सम्बन्धी वृत्ति की व्यवस्था कर और उन्हें अपनी पत्नी को सौंपकर तीर्थ का सेवन करना चाहिये।

प्रायश्चित्तप्रसङ्गेन तीर्थमाहात्म्यमीरितम्।

यः पठेच्छृणुयाद्वापि सर्वपापैः प्रमुच्यते॥ २४॥

इस प्रकार यहाँ प्रायश्चित्त के प्रसंगवश तीर्थों का माहात्म्य कहा गया है। इसका जो पाठ करता है अथवा सुनता है, वह सभी पापों से मुक्त हो जाता है।

इति श्रीकूर्मपुराणे उत्तरार्द्धे तीर्थमाहात्म्यं नाम

चतुस्तत्वारिंशोऽध्यायः॥ ४४॥

पञ्चचत्वारिंशोऽध्यायः

(सृष्टि के प्रलय का वर्णन)

सूत उवाच

एतदाकर्ण्य विज्ञानं नारायणमुखेरितम्।

कूर्मरूपधरं देवं परब्रह्ममुनिवः प्रभुम्॥ १॥

सूतजी ने कहा—नारायण के मुख से कहे गये इस विशिष्ट ज्ञान को सुनकर पुनः मुनियों ने दिव्य कूर्मरूपधारी भगवान् से पूछा—

मुनय ऊचुः

कथितो भवता धर्मो मोक्षज्ञानं सविस्तरम्।

लोकानां सर्गविस्तारो वंशो मन्वन्तराणि च॥ २॥

इदानीं देवदेवेश प्रलयं वक्तुमर्हसि।

भूतानां भूतभक्ष्येश यथा पूर्वं त्वयोदितम्॥ ३॥

मुनियों ने कहा—आपने वर्णाश्रम धर्म, मोक्षसंबन्धी ज्ञान, लोकों की सृष्टि और मन्वन्तर के विषय में विस्तार पूर्वक बताया है। अब हे भूत और भविष्य के ईश्वर! आप प्राणी पदार्थों का जो प्रलय पहले जिस क्रम से कह चुके हैं, वह पुनः कहो।

सूत उवाच

श्रुत्वा तेषां तदा वाक्यं भगवान् कूर्मरूपधृक्।

व्याजहार महायोगी भूतानां प्रतिसङ्घरम्॥ ४॥

सूतजी बोले—उन ऋषियों का वचन सुनने के पश्चात् कूर्मरूपधारी महायोगी भगवान् ने भूतों के प्रलय के विषय में कहना प्रारम्भ किया।

कूर्म उवाच

नित्यो नैमित्तिकश्चैव प्राकृतोऽत्यन्तिकस्तथा।

चतुर्द्धायं पुराणोऽस्मिन् प्रोच्यते प्रतिसङ्घरः॥ ५॥

योऽयं सन्दृश्यते नित्यं लोके भूतक्षयस्त्विहा।

नित्यः संकीर्त्यते नाम्ना मुनिभिः प्रतिसङ्घरः॥ ६॥

ब्रह्मनैमित्तिको नाम कल्पान्ते यो भविष्यति।

त्रैलोक्यस्यास्य कथितः प्रतिसर्गो मनीषिभिः॥ ७॥

महदाद्यं विज्ञेयान्तं यदा संयाति संक्षयम्।

प्राकृतः प्रतिसर्गोऽयं प्रोच्यते कालचिन्तकैः॥ ८॥

ज्ञानादात्यन्तिकः प्रोक्ते योनिः परमात्मनि।

प्रलयः प्रतिसर्गोऽयं कालचिन्तापरैर्हिजैः॥ ९॥

कूर्मरूपी ईश्वर ने कहा—इस पुराण में नित्य, नैमित्तिक, प्राकृत तथा आत्यन्तिक—इस प्रकार चार प्रकार का प्रतिसंचर (प्रलय) कहा गया है। लोक में यहाँ जो प्राणियों का नित्य क्षय दिखलायी देता है, उसे मुनियों ने नित्य-प्रलय कहा है। कल्पान्त में ब्रह्मा (की निद्रा) के निमित्त से होने वाली तीनों लोकों के प्रतिसर्ग-प्रलय को विद्वानों ने (नैमित्तिक प्रलय) कहा है। महत्त्व से लेकर विशेषपर्यन्त समस्त तत्त्वों का जो क्षय हो जाता है, उसे कालचिन्तकों ने प्राकृत प्रतिसर्ग कहा है और ज्ञान द्वारा योगियों का परमात्मा में लय हो जाता है, उसे कालचिन्तकों ने आत्यन्तिक प्रलय कहा है।

आत्यन्तिकस्तु कथितः प्रलयो ज्ञानसाधनः।

नैमित्तिकमिदानीं वः कथयिष्ये समासतः॥ १०॥

यहाँ साधनसहित आत्यन्तिक प्रलय अर्थात् मोक्ष का वर्णन किया गया है। अब मैं संक्षेप में आप लोकों को नैमित्तिक प्रलय के विषय में बतलाऊँगा।

चतुर्व्यूहसहस्रान्ते सम्प्रप्ते प्रतिसङ्घरे।

स्वात्मसंस्थाः प्रजाः कर्तुं प्रतिपेदे प्रजापतिः॥ ११॥

ततोऽभवत्त्वनावृष्टिस्तीव्रा सा शतवार्षिकी।

भूतक्षयकरी घोरा सर्वभूतक्षयंकरी॥ १२॥

ततो यान्यल्पसाराणि सत्वानि पृथिवीपते।

तानि चाप्रे प्रलीयन्ते भूमित्वमुपयान्ति च॥ १३॥

चार हजार वर्षों का अन्त हो जाने पर प्रलय काल आने पर प्रजापति ब्रह्मा ने समस्त प्रजाओं को अपने अन्दर स्थिर करने का मन बनाया। उस के बाद सौ वर्षों तक तीव्र अनावृष्टि चलती रही अर्थात् सूखा पड़ा। इसने प्राणी मात्र नष्ट कर दिया क्योंकि यह अनावृष्टि समस्त भूतों के लिए नाशकारक होती है। इसलिए इस पृथ्वी पर जो प्राणी कम शक्ति वाले होते हैं, वे तो सबसे पहले नष्ट हो जाते हैं, और पृथ्वी रूप बन जाते हैं।

सप्तरश्मिर्बधो भूत्वा समुत्तिष्ठन्दिवाकरः।

असङ्घारश्मिर्भवति पिबन्नभ्यो गभस्तिभिः॥ १४॥

तस्य ते रश्मयः सप्त पिबन्त्याम्बु महार्णवि।

तेनाहारेण ता दीप्त्वा सप्तसूर्या भवन्त्युताः॥ १५॥

इसके बाद सूर्य भी सात किरणों से युक्त होकर उदित होता हुआ असङ्घ किरणों वाला हो जाता है। वह अपनी किरणों से पृथ्वी के अन्दर विद्यमान जल को पीने लगता है।

इस प्रकार सूर्य की सात किरणें महासागर के मध्य स्थित जल को सोख लेती हैं और उस आहार के माध्यम से वे सूर्य वास्तव में सात संख्या वाले बन जाते हैं।

ततस्ते रश्मयः सप्त श्लेषयित्वा चतुर्दिशम्।
चतुर्लोकमिमं सर्वं दहन्ति शिखिनो यथा॥ १६॥
व्याजुवन्तश्च ते दीप्ता ऊर्ध्वञ्चायः स्वरश्मिभिः।
दीप्यन्ते भास्कराः सप्त युगान्ताग्निप्रदीपिताः॥ १७॥
ते सूर्या वारिणा दीप्ता बहुसाहस्ररश्मयः।
खं समावृत्य तिष्ठन्ति प्रदहन्तो वसुधराम्॥ १८॥

इस प्रकार सप्तसंख्यक सूर्य की किरणें चारों दिशाओं को सूखा कर चारों लोकों को अग्नि के समान जलाने लगती हैं। यह सातों सूर्य अपनी किरणों द्वारा पृथ्वी के ऊर्ध्व और निम्न भाग को व्याप्त करके प्रलय काल की अग्नि के समान एक साथ भयानक रूप से प्रदीप्त होने लगते हैं। इस प्रकार जल द्वारा प्रदीप्त हुए वे सूर्य अपनी किरणों द्वारा अनेक हजारों की संख्या में होकर आकाश को अच्छी प्रकार आच्छादित करके सम्पूर्ण पृथ्वी को ज्वलित करते हुए स्थित रहते हैं।

ततस्तेषां प्रतापेन दह्यमाना वसुधरा।
साद्रिनद्यर्णवद्वीपा निःस्नेहा सम्प्रद्यते॥ १९॥
दीप्ताभिः सन्तताभिश्च रश्मिभिर्वै समन्ततः।
अथ्योर्ध्वञ्च लग्नाभितिर्यक् चैव समावृतम्॥ २०॥

इसके पश्चात् उन सूर्यों के अतिशय ताप के कारण जलती हुई यह वसुधरा पर्वतों, नदियाँ, समुद्र तथा द्वीपों सहित सर्वथा जल से रहित हो जाती है। क्योंकि सूर्य की प्रदीप्त किरणें चारों ओर से समावृत होने से ऊपर-नीचे संलग्न होती हैं और इसी कारण टेढ़े-मेढ़े (तिर्यक्) प्रदेश भी आच्छादित हो जाते हैं।

सूर्याग्निना प्रमृष्टानां संमृष्टानां परस्परम्।
एकत्वमुपयातानामेकज्वालं भवत्युत॥ २१॥
सर्वलोकप्रणाशश्च सोऽग्निर्भूत्वा तु मण्डली।
चतुर्लोकमिमं सर्वं निर्हत्याशु तेजसा॥ २२॥
ततः प्रलीने सर्वस्मिञ्जङ्गमे स्थावरे तथा।
निर्वृक्षा निस्तृणा भूमिः कूर्मपृष्ठा प्रकाशते॥ २३॥
अम्बरीषमिवाभाति सर्वमापूरितं जगत्।
सर्वमेव तदर्धिवै पूर्णं जाज्वल्यते पुनः॥ २४॥

इस तरह सूर्यरूप अग्नि के द्वारा प्रकृष्टरूप से शुद्ध और परस्पर संसृष्ट संसार के समस्त पदार्थ एक ज्वाला के रूप में मैनों एक ही हो जाते हैं। सभी लोकों को नष्ट करने वाली यह प्रलयाग्नि एक मण्डल के आकार में होकर अपने ही तेज से इस सम्पूर्ण चतुर्लोक को दग्ध करने लगती है। तब सम्पूर्ण स्थावर एवं जंगम पदार्थों के लीन हो जाने पर वृक्षों तथा तृणों से रहित यह भूमि कच्छुए की पीठरूप में प्रकाशित होती है। (किरणों से) व्याप्त समस्त जगत् अम्बरीष (जलती हुई कड़ाही) के सदृश वर्णवाला दिखलायी देता है। उन ज्वालाओं के द्वारा सभी कुछ पूर्णरूप से प्रज्वलित होने लगता है।

पाताले यानि सत्त्वानि महोदधिगतानि च।
ततस्तानि प्रलीयन्ते भूमित्वमुपयानि च॥ २५॥
द्वीपाञ्च पर्वताञ्चैव वर्षाण्यथ महोदधीन्।
तान् सर्वान् भस्मसाद्यक्रे सप्तात्पा पावकः प्रभुः॥ २६॥
समुद्रेभ्यो नदीप्यञ्च आयः शुक्लश्च सर्वशः।
पिबन्नपः समिद्धोऽग्निः पृथिवीमाश्रितो ज्वलन्॥ २७॥

उसी प्रकार पाताल में और महासागर में जो प्राणीसमुदाय रहते हैं, वे भी प्रलय को प्राप्त कर पृथ्वीत्व को प्राप्त कर लेते हैं। इस प्रकार सात रूप वाले प्रभु अग्निदेव सभी द्वीप, पर्वत, खंड, बड़े-बड़े समुद्र आदि सभी को भस्मीभूत कर देते हैं। इस प्रकार समुद्र, नदियाँ तथा पाताल आदि के संपूर्ण जल को पान करते हुए यह अतिशय प्रज्वलित अग्नि केवल एक पृथ्वी का आश्रय लेकर जलता रहता है।

ततः संवर्तकः शैलानतिक्रम्य महांस्तथा।
लोकान्दहतं दीप्तात्पा मारुतेषु विजृम्भितः॥ २८॥

तदनन्तर वह प्रलय काल के महान् संवर्तक नाम के बादल हवा के तेज से प्रदीप्त होकर, पर्वतों को लौंघ कर, सारे संसार को जलाने लगता है।

स दृष्ट्वा पृथिवीं देवो रसातलमश्लेषयत्।
अधस्तात्पृथिवीं दृष्ट्वा दिवमूर्ध्वं ददृश्यति॥ २९॥

वह दीप्यमान प्रलयाग्नि पृथ्वी को जलाकर पाताल को भी सोख लेता है। उसके बाद पृथ्वी के निचले भाग को जलाकर, आकाश के ऊपरी भाग को जलाने लगेगा।

योजनानां शतानोह सहस्राण्ययुतानि च।
उत्तिष्ठन्ति शिखास्तस्य बह्वेः संवर्तकस्य तु॥ ३०॥

इस संवर्तकरूपी महाप्रलयग्नि की लपटें एक लाख और दस हजार योजन तक ऊपर उठती हैं।

गन्धर्वश्च पिशाचांश्च सयक्षोरगराक्षसान्।

तदा दहत्यसौ दीप्तः कालरुद्रप्रणोदितः॥ ३१॥

भगवान् काल रुद्र के द्वारा प्रेरित ये धधकती हुई ज्वालाएँ, ऊपर की ओर उठती हुई गन्धर्व, पिशाच, यक्ष, नाग और राक्षसों को जलाने लगती हैं।

भूर्लोकञ्च भुवर्लोकं महस्त्र्लोकं तथैव च।

दहेदशेषं कालाग्निः कालाविष्टतनुः स्वयम्॥ ३२॥

इस प्रकार स्वयं काल ने ही शरीर धारण किया हो, ऐसा प्रलयग्नि भूः, भुवः, स्वः और महत् लोक को पूर्णरूप से जला डालता है।

व्याप्तैष्येतेषु लोकेषु तिर्यग्ूर्ध्वमथाग्निना।

ततेजः समनुप्राप्य कृत्स्नं जगदिदं शनैः॥ ३३॥

अतो गृह्णमिदं सर्वं तदेवैकं प्रकाशते।

जब वह प्रलयग्नि चारों लोकों में व्याप्त होकर तिर्यक् और ऊपर सभी ओर फैलकर धीरे-धीरे उसका तेज इस पूरे संसार को प्राप्त कर लेता है। तब यह सब एक साथ मिलकर, एक झालारूप में प्रकाशित होने लगता है।

ततो गजकुलाकारास्तडिन्द्रिः समलंकृताः॥ ३४॥

उत्तिष्ठन्ति तदा व्योम्नि घोराः संवर्तका घनाः॥

इसके बाद बड़े-बड़े हाथियों के समूह की भाँति घने, और घोर संवर्तक नामके प्रलयकालीन मेघ, विद्युत् पुञ्जों से अलंकृत होकर, गरजते हुए आकाश में चढ़ आते हैं।

केचिन्नीलोत्पलश्यामाः केचित्कुमुदसन्निभाः॥ ३५॥

धूम्रवर्णास्तथा केचित्केचित्पीताः पयोधराः।

केचिद्वासभवर्णास्तु लाक्षारसनिभाः परे॥ ३६॥

उन मेघों में, कुछ नीलकमल के समान श्यामवर्ण के दिखाई पड़ते हैं, कुछ कुमुदिनी पुष्प के समान सफेद, कुछ धूम्रवर्ण के, कुछ पीले रंग के, कुछ गधे के समान धूसर और कुछ लाख के समान लाल रंग के दिखाई देते हैं।

सङ्घकुन्दनिभाश्चान्ये जात्यञ्जननिभास्तथा।

मनः शिलाभाश्च परे कपोतसदृशाः परे॥ ३७॥

कुछ शंख और कुन्द पुष्प के समान अत्यन्त शुभ्र, कुछ अञ्जन के समान गाढ़े नीले रंग के, कुछ मनःशिला (मैनसिल) के समान और कुछ कबूतर के समान, रंग वाले बादल दिखाई देते हैं।

इन्द्रगोपनिभाः केचिद्हरितालनिभास्तथा।

इन्द्रघोपनिभाः केचिदुत्तिष्ठन्ति घना दिवि॥ ३८॥

उसमें कुछ इन्द्रगोप (बरसाती कीड़े) के समान लाल रंग के, तो कुछ हरिताल (पोले रंग का धातु विशेष) और कुछ इन्द्रधनुष के समान सतरंगी बादल होते हैं।

केचित्पर्वतसंकाशाः केचिद्गजकुलोपमाः।

कूटांगारनिभश्चान्ये च केचिन्मीनकुलोद्गहाः॥ ३९॥

कुछ पर्वताकार के, कुछ हाथियों के झुण्ड के आकार वाले, कुछ कूटांगार (प्रासाद का सबसे ऊपर बना हुआ कमरा) के समान और कुछ बादल मछली के झुण्ड के आकार के लगते हैं।

बहुरूपा घोररूपा घोरस्वरनिनादिनः।

तदा जलधराः सर्वे पूरयन्ति नभस्तलम्॥ ४०॥

अनेक रूप और भयानक रूप वाले बादल, भयंकर गर्जना करते हैं, तब वे पूरे आकाश मण्डल को आपूरित कर देते हैं।

ततस्ते जलदा घोरा राविणो भास्करात्पजाः।

समृद्धा संवृतात्वानं तमग्निं शमयन्ति ते॥ ४१॥

तत्पश्चात् वे सूर्य की सन्तान होने से घोर गर्जना करने वाले बादल जल बरसाते हैं और सात रूपों अपने को संवृत किये हुए प्रलयग्नि को शान्त करते हैं।

ततस्ते जलदा वर्षं मुञ्चन्तीह महौघवत्।

सुघोरमशिवं वर्षं नाशयन्ति च षवकम्॥ ४२॥

वे बादल अतिशय घोर गर्जना के साथ बरसते हुए उस भयंकर, अमंगलकारी अग्नि को नष्ट करते हैं।

अतिवृद्धं तदात्तर्वर्षमम्भसा पूर्यते जगत्।

अद्भिस्तेऽम्भोऽभिभूतत्वादग्निः प्रविशत्यपः॥ ४३॥

नष्टे चाम्नी वर्षशतैः पयोदाः क्षयसम्भवाः।

प्लावयन्तो जगत्सर्वं महाजलपरिस्रवैः॥ ४४॥

धाराभिः पूरयन्तीदं नेष्टमानाः स्वयम्भुवा।

अत्यन्तसलिलौघास्तु वेला इव महोदधेः॥ ४५॥

इस प्रकार अतिशय बरसते हुए बादलों ने जल से सारे संसार को आप्लावित कर दिया। इस प्रकार सम्पूर्ण जगत् में सौ वर्षों तक सैकड़ों धाराओं के साथ बरसते हुए जल से अपना तेज शान्त हो जाने से पराभूत हुआ वह अग्नि उसी जल में प्रवेश कर जाता है। इस प्रकार ब्रह्मानी द्वारा प्रेरित

मेघों ने जलधाराओं से संसार को परिपूर्ण कर दिया जैसे बड़ी हुई जलराशि से समुद्र का किनारा डूब जाता है।

साद्रिद्रोषा ततः पृथ्वी जलैः सञ्जाद्यते शनैः।

आदित्यरश्मिभिः पीतं जलमग्नेषु तिष्ठति॥४६॥

धीरे-धीरे पर्वतों तथा द्वीपों वाली पृथ्वी जल से ढक जाती है और सूर्य की रश्मियों द्वारा गृहीत वह जल बादलों में स्थित रहता है।

पुनः पतति तद्भूमौ पूर्वने तेन घार्णवाः।

ततः समुद्राः स्वां वेलापतिक्लान्तास्तु कृत्स्नशः॥४७॥

पर्वताश्च विलीयन्ते मही चाप्सु निमज्जति।

पुनः वह जल पृथ्वी पर गिरता है और उससे समुद्र इतने आपूरित हो जाते हैं, कि सर्वत्र अपने तटों का अतिक्रमण कर वे जलमय हो जाते हैं, पर्वत जल में विलीन हो जाते हैं और पृथ्वी भी जल में डूब जाती है।

तस्मिन्नेकार्णवे घोरे नष्टे स्वावरजंगमे॥४८॥

योगनिद्रां समास्थाय ज्ञेते देवः प्रजापतिः।

समस्त स्थावर और जंगम नष्ट हो जाने के बाद उस घोर एकरूप समुद्र में भगवान् ब्रह्मा, योगनिद्रा का आश्रय लेकर सो जाते हैं।

चतुर्युगसहस्रान्तं कल्पमाहुर्मनीषिणः॥४९॥

वाराहो वृत्ति कल्पो यस्य विस्तर ईरितः।

चार हजार युगों तक के समय को विद्वान् कल्प कहते हैं। इस समय वाराह कल्प चल रहा है, जिसके विस्तार को मैंने कहा है।

असंख्यातास्तथा कल्पा ब्रह्मविष्णुशिवात्मकाः॥५०॥

कथिता हि पुराणेषु भुनिभिः कालचिन्तकैः।

कालचिन्तक ऋषियों ने पुराणों में असंख्य कल्प कहे हैं, वे सभी कल्प ब्रह्मा, विष्णु और शिवमय होते हैं।

सात्त्विकेष्वथ कल्पेषु माहात्म्यमधिकं हरेः॥५१॥

तामसेषु हरस्योक्तं राजसेषु प्रजापतेः।

उनमें जो सात्त्विक कल्प हैं, वहां विष्णु का माहात्म्य अधिक कहा गया है, तामस कल्प में शिव का और राजस कल्पों में ब्रह्मा का माहात्म्य अधिक है।

योऽयं प्रवर्तते कल्पो वाराहः सात्त्विको मतः॥५२॥

अन्ये च सात्त्विकाः कल्पा मम तेषु परिग्रहः।

यह जो कल्प अभी चल रहा है, यह वाराह कल्प है, जो

सात्त्विक माना गया है। अन्य जो सात्त्विक कल्प हैं, जिसमें मेरा परिग्रह (अधिकार) स्वीकार किया है।

ध्यानं तपस्तथा ज्ञानं लब्ध्वा ते योगिनः परम्॥५३॥

आराध्य तच्च गिरिशं यान्ति तत्परमम्यदम्।

इन्हीं सारे कल्पों में योगिगण ध्यान, तप और ज्ञान प्राप्त करके, शिव तथा मेरी आराधना करके, अतिशय श्रेष्ठ पद (मोक्ष) को प्राप्त करते हैं।

सोऽहं तत्त्वं समास्थाय मायी मायामयीं स्वयम्॥५४॥

एकार्णवे जगत्पस्मिन्योगनिद्रां व्रजामि तु।

वही मैं स्वयं मायावी होने से मायामय तत्त्व को अच्छी प्रकार आश्रय करके, प्रलयकाल में एक समुद्ररूप हुए इस जगत् में योगनिद्रा को प्राप्त करता हूँ।

मां पश्यन्ति महात्मानः सुप्तिकाले महर्षयः॥५५॥

जनलोके वर्तमानास्तापसा योगच्छुषा।

अहं पुराणः पुरुषो भूर्भुवःप्रभवो विभुः॥५६॥

सहस्रचरणः श्रीमान् सहस्राक्षः सहस्रपात्।

मन्त्रोऽहं ब्राह्मणा गावः कुशोऽथ सप्तियो हृहम्॥५७॥

प्रोक्षणीयं स्वयञ्चैव सोमो व्रतमथास्म्यहम्।

संवर्तको महानात्मा पवित्रं परमं यज्ञः॥५८॥

मेरे इसी सुषुप्ति-काल में, जनलोक में वास करने वाले महात्मा सप्तऋषिगण, अपने तपोबल से, योगरूपी चक्षुओं द्वारा मुझे देखते हैं। मैं ही पुराण पुरुष हूँ, भूः, भुवः का उत्पत्ति स्थान, सर्वत्र व्याप्त, हजारों चरणों, नेत्रों और हजारों गतिवाला, सौन्दर्यवान् हूँ। (यज्ञ में) मैं ही मन्त्र, अग्नि, गौ, कुश और सप्तियारूप हूँ। मैं ही प्रोक्षण का पात्र, सोम और व्रत स्वरूप हूँ। मैं ही संवर्तक—प्रलयकाल, महान् आत्मा, पवित्र और परम श्रेष्ठ यज्ञ हूँ।

मेघाप्यहं प्रभुर्गोप्ता गोपतिर्ब्रह्मणो मुखम्।

अनन्तस्तारको योगी गतिर्गतिमतां वरः॥५९॥

मैं ही बुद्धि, प्रभु, रक्षक, गोपति, ब्रह्मा का मुखरूप हूँ। मैं अनन्त, सब को मुक्ति देने वाला और योगी हूँ। मैं ही गति और गतिमानों में श्रेष्ठ हूँ।

हंसः प्राणोऽथ कपिलो विश्वमूर्तिः सनातनः।

क्षेत्रज्ञः प्रकृतिः कालो जगद्बीजमथामृतम्॥६०॥

माता पिता महादेवो भक्तो ह्यन्यो न विद्यते।

हंस, प्राण, कपिल, विश्वमूर्ति परमात्मा, सनातन, जीवात्मा, प्रकृति, काल, संसार का मूल कारण, अमृत,

माता, पिता और महादेव— सब कुछ मैं ही हूँ। मुझसे पृथक् कुछ भी नहीं है।

आदित्यवर्णो भुवनस्य गोप्ता

नारायणः पुरुषो योगमूर्तिः।

तं पश्यन्तो यतयो योगनिष्ठः

ज्ञात्वात्मानं मम तत्त्वं व्रजन्ति॥६१॥

वही मैं नारायण सूर्य के समान वर्ण वाला, संसार का रक्षक, योगमूर्ति हूँ। योगनिष्ठ संन्यासी भेरे इसी स्वरूप को देखते हैं और आत्मतत्त्व को साक्षात् करने के बाद वे मेरा यह तत्त्व जान लेते हैं अर्थात् मोक्ष पा जाते हैं।

इति श्रीकूर्मपुराणे उत्तारार्द्धे व्यासगीतासु

षण्चत्वारिंशोऽध्यायः॥४५॥

षट्चत्वारिंशोऽध्यायः

(प्रलयादि का वर्णन)

कूर्म उवाच

अतः परं प्रवक्ष्यामि प्रतिसर्गमनुत्तमम्।

प्राकृतं तत्समाप्तेन नृणुष्वं गदतो मम॥१॥

कूर्मरूपधारी भगवान् ने कहा— अब मैं उत्तम प्रतिसर्ग, जो प्राकृत प्रलय है, उसका संक्षेप में वर्णन करूँगा। उसे आप सब मुझसे श्रवण करें।

गते परार्द्धद्वितये काले लोकप्रकालनः।

कालाग्निर्भस्मसात्कर्तुं चरते चाखिलं जगत्॥२॥

स्वात्मन्यात्मानमावेश्य भूत्वा देवो महेश्वरः।

दहेदशेषं ब्रह्माण्डं सदेवासुरमानुषम्॥३॥

तमाविश्य महादेवो भगवान्नीललोहितः।

करोति लोकसंहारं भीषणं रूपमाश्रितः॥४॥

प्रविश्य मण्डलं सौरं कृत्वाऽसौ बहुवा पुनः।

निर्हेहर्त्याखिलं लोकं सप्तसप्तिस्वरुषुक्॥५॥

द्वितीय परार्ध (अर्थात् ब्रह्माजी की आयु का द्वितीय अर्धभाग का समय) के बीत जाने पर समस्त लोकों को प्रसित करने वाला कालरूप कालाग्नि सम्पूर्ण जगत् को भस्मसात् करने के लिए घूमता रहता है। महेश्वर देव अपने स्वरूप में स्वयं को प्रवेश कराकर देवताओं, असुरों तथा मनुष्यों से युक्त सम्पूर्ण ब्रह्माण्ड को दग्ध करने लगते हैं। भगवान् नीललोहित महादेव भयानक रूप धारणकर उस

अग्नि में प्रविष्ट होकर अर्थात् महाकालरूप होकर लोक का संहार करते हैं। सौर-मण्डल में प्रविष्ट होकर उसे पुनः अनेक रूपवाला बनाकर सात-सात किरणों वाले सूर्यरूपधारी वे महेश्वर सम्पूर्ण विश्व को दग्ध करते हैं।

स दध्वा सकलं विश्वमस्त्रं ब्रह्मशिरो महत्।

देवतानां शरीरेषु क्षिपत्यखिलदाहकम्॥६॥

दग्धेष्वशेषदेवेषु देवो गिरिवरारुभजा।

एषा सा साक्षिणी शम्भोस्तिष्ठते वैदिकी श्रुतिः॥७॥

संपूर्ण विश्व को दग्ध करके वे महेश्वर देवताओं के शरीर पर सभी को जलाने में समर्थ ब्रह्मशिर नामक महान् अस्त्र को छोड़ते हैं। सम्पूर्ण देवताओं के दग्ध हो जाने पर श्रेष्ठ पर्वत हिमालय की पुत्री देवी पार्वती अकेली ही साक्षी के रूप में उन (शिव) के पास स्थित रहती हैं—ऐसी वैदिकी श्रुति है।

शिरं कपालैर्देवानां कृतमम्बरभूषणः।

आदित्यचन्द्रादियगैः पुरयन्व्योममण्डलम्॥८॥

सहस्रनयनो देवः सहस्राक्ष इतीश्वरः।

सहस्रहस्तचरणः सहस्रार्चिर्महाभुजः॥९॥

दंष्ट्राकरालवदनः प्रदीप्तानललोचनः।

त्रिशूलकृत्तिवसनो योगमेश्वरमास्थितः॥१०॥

पीत्वा तत्परमानन्दं प्रभूतममृतं स्वयम्।

करोति ताण्डवं देवीमालोक्य परमेश्वरः॥११॥

वे शिव देवताओं के मस्तक के कपाल से निर्मित माला को आभूषणरूप में धारण करते हैं, सूर्य चन्द्र आदि के समुदाय से आकाश को भर देते हैं। सहस्रनेत्रवाले, हजारों आकृतिवाले, हजारों हाथ-पैरवाले, हजारों किरणों से युक्त, विकराल दंष्ट्र (दाढ़ी) के कारण भयंकर मुखों वाले, प्रदीप्त अग्नि के समान नेत्रों वाले, त्रिशूली, मृगचर्मरूपी वस्त्र धारण करने वाले वे देव महेश्वर ऐश्वर्ययोग में स्थित हो जाते हैं और भगवती पार्वती को देखते हुए परमानन्दमय अमृत का पानकर स्वयं ताण्डव नृत्य करते हैं।

पीत्वा नृत्यामृतं देवी भर्तुः परममंगलम्।

योगामास्वाय देवस्य देहमायाति शूलिनः॥१२॥

स भुक्त्वा ताण्डवरसं स्वेच्छयैव पिनाकशूक्।

ज्योतिःस्वभावं भगवान्दध्वा ब्रह्माण्डमण्डलम्॥१३॥

संस्थितेष्वथ देवेषु ब्रह्मा विष्णुः पिनाकशूक्।

गुणैरशेषैः पृथिवी विलयं याति वारिषु॥१४॥

स वारि तत्त्वं सगुणं व्रसते हव्यवाहनः।

तेजः स्वगुणसंयुक्तं वायौ संयाति संक्षयम्॥ १५॥

अपने पति के नृत्यरूपी अमृत का पानकर परम मंगलमयी देवी (पार्वती) योग का आश्रय लेकर शूलधारी शिव के शरीर में प्रवेश कर जाती हैं। फिर ब्रह्माण्डमूल को दग्ध करके पिनाकपाणि भगवान् (शिव) अपनी इच्छा से ही ताण्डव नृत्य का रस छोड़कर ज्योतिःस्वरूप अपने शान्तभाव में स्थित हो जाते हैं। ब्रह्मा, विष्णु तथा पिनाकी शिव के इस प्रकार स्थित हो जाने पर अपने सम्पूर्ण गुणों के साथ पृथ्वी जल में विलीन हो जाती है। अपने गुणों सहित उस जल-तत्त्व को हव्यवाहन अग्नि ग्रहण कर लेता है और अपने गुणोंसहित वह तेज (अग्नि) वायु में विलीन हो जाता है।

आकाशे सगुणो वायुः प्रलयः याति विश्वभृत्।

भूतादी च तथाकाशे लीयते गुणसंयुतः॥ १६॥

इन्द्रियाणि च सर्वाणि तैजसे याति संक्षयम्।

वैकारिको देवगणैः प्रलयं याति सत्तमाः॥ १७॥

त्रिविधोऽयमहंकारो महति प्रलये व्रजेत्।

तदनन्तर विश्व का भरण-पोषण करने वाला गुणों सहित वह वायु आकाश (तत्त्व) में लीन हो जाता है और अपने गुणसहित वह आकाश भूतादि अर्थात् तामस अहंकार में लय को प्राप्त करता है। हे उत्तम ऋषिगण! सभी इन्द्रियों तैजस अर्थात् राजस अहंकार में क्षय को प्राप्त करता है। और (इन्द्रियों के अधिष्ठाता) देवगण वैकारिक अर्थात् सात्त्विक अहंकार में विलीन हो जाते हैं। वैकारिक, तैजस् तथा भूतादि (तामस) नामक तीन प्रकार का अहंकार महत्तत्त्व में लीन हो जाता है।

महान्तर्धमिः सहितं ब्रह्माणमितौजसम्॥ १८॥

अव्यक्तञ्जगतो योनिः संहरेदेकमव्ययम्।

एवं संहृत्य भूतानि तत्त्वानि च महेश्वरः॥ १९॥

वियोजयति चान्योऽन्यं प्रधानं पुण्यम्परम्।

प्रधानपुंसोरजयोरेष संहार ईरितः॥ २०॥

महेश्वरेच्छाजनितो न स्वयं विद्यते लयः।

तदनन्तर सभी तत्त्वों के साथ अमित तैजस्वी उस ब्रह्मरूप महत्तत्त्व को जगत् के उत्पत्ति स्थान, अव्यक्त, अप्रकाशित, तथा अनिवाशी मूल तत्त्व प्रकृति अपने में लय कर लेती है। इस प्रकार सभी प्राणी पदार्थों तथा सभी तत्त्वों के संहार के बाद वे महेश्वर प्रधान तत्त्व मूल प्रकृति तथा

पुरुष इन दोनों तत्त्वों को एक-दूसरे से अलग करते हैं। यही पृथक्त्व दोनों का लय या संहार कहा जाता है। वे दोनों तत्त्व तो वस्तुतः अजन्मा ही हैं तथा अविनाशी ही हैं अतएव उन दोनों का वियोग या मेल महेश्वर की इच्छा से होता है। स्वयं उनका लय नहीं होता है।

गुणसाध्यं तदव्यक्तं प्रकृतिः परिगीयते॥ २१॥

प्रधानं जगतो योनिर्भावात्तत्त्वमचेतनम्।

कूटस्थश्छिन्मयो ह्यात्मा केवलं पञ्चविंशकः॥ २२॥

गीयते मुनिभिः साक्षी महानेष पितामहः।

गुणों की समानता या साम्यावस्था ही प्रकृति कही जाती है। इसी का 'प्रधान' नाम भी है। यह जगत् का उत्पत्ति स्थान और माय; तत्त्व होने से अजड है परन्तु जो आत्मा है वह कूटस्थ अथवा सर्वकाल एक ही स्वरूप वाला है अथवा परिणाम आदि से रहित होने के कारण चैतन्यमय, एकरूप तथा पञ्चीसवें तत्त्वरूप है। यही आत्मा महान् पितामह साक्षीरूप से सब कुछ प्रत्यक्ष देखता है, ऐसा मुनिगण कहते हैं।

एवं संहारशक्तिञ्च शक्तिमहेश्वरीं ध्रुवा॥ २३॥

प्रधानाद्यं विशेषानं देहे रुद्र इति श्रुतिः।

योगिनाम्बु सर्वेषां ज्ञानविन्यस्तचेतसाम्॥ २४॥

आत्यन्तिकञ्चैव लयं विदधातीह शंकरः।

इस प्रकार पूर्वोक्त जो संहार शक्ति कही गई है, वही ध्रुवा और सर्वकाल स्थिर रहने वाली है। यह 'माहेश्वरी' शक्ति है। यह प्रधान या प्रकृति से लेकर विशेष तक के सभी पदार्थों को जलाती है, वही रुद्र नाम से विख्यात है—ऐसा श्रुतिवचन है। वे रुद्र ही सभी योगियों तथा ज्ञानियों का भी इस कल्प में संहार करते हैं, यही आत्यन्तिक लय है।

इत्येष भगवान्-रुद्रः संहारं कुर्वते वशी॥ २५॥

स्वापिका मोहिनी शक्तिर्नारायण इति श्रुतिः।

हिरण्यगर्भो भगवाञ्जगत्सदसदात्यकम्॥ २६॥

सृजेदशेषं प्रकृतस्तन्मयः पञ्चविंशकः।

इस प्रकार वे भगवान् रुद्र सर्व को वश में करते हुए सबका संहार करते हैं, उनकी जो शक्ति है, वह सब को स्थिर करने वाली, मोहित करने वाली, नारायणी और नारायणरूप है, ऐसा वेद स्वयं कहते हैं। उसी तरह भगवान् हिरण्यगर्भ ब्रह्मा सत्-असत् स्वरूप समस्त जगत् को प्रकृति द्वारा उत्पन्न करते हैं, और वे प्रकृतिरूप होकर पञ्चीसवां तत्त्व कहे जाते हैं।

सर्वज्ञाः¹ सर्वगाः ज्ञान्ताः स्वात्मभ्येव व्यवस्थिताः।
शक्तयो ब्रह्मविष्णुवीज्ञा भुक्तिभुक्तिफलप्रदाः॥ २७॥
सर्वेश्वराः सर्वबन्धाः शम्भतानन्तभोगिनः।
एकमेवाक्षरं तत्त्वं पुण्यघनेश्वरात्मकम्॥ २८॥
अन्वाद्य शक्तयो दिव्यास्तत्र सन्ति सहस्रशः।
इत्येते विविधैर्यज्ञैः शक्त्यादित्यादयोऽमराः।
एकैकस्याः सहस्राणि देहानां वै ज्ञानि च॥ २९॥
कथ्यन्ते चैव माहात्म्याच्छक्तिरेकैव निर्गुणाः।

इस प्रकार वे ब्रह्मा, विष्णु और महेश नामकी तीनों शक्तियाँ सर्वज्ञ, सर्वगामी, सर्वव्यापक और शान्तरूप हो अपने ही आत्मा में स्थित रहती हैं और भोग तथा मोक्षरूप फल देने वाली हैं, इतना ही नहीं वे तीनों देव सबके ईश्वर सबको बाँधने वाले शाश्वत और अनन्त भोगों से पूर्ण हैं। वही अक्षर अविनाशी तत्त्व होने से पुरुष प्रधान-प्रकृति तथा ईश्वररूप है। इसके अतिरिक्त हजारों दिव्य शक्तियाँ उसी आत्मस्वरूप में अवस्थित हैं। वे इन्द्रादि देवों के रूप में विविध यज्ञों द्वारा पूजित होती हैं। उन एक-एक शक्ति के सैकड़ों तथा हजारों शरीर भले ही रहे जाते हों, परन्तु देव-माहात्म्य से निर्गुण शक्ति एक ही मानी जाती है।

तां शक्तिं स्वयमास्थाय स्वयं देवो महेश्वरः॥ ३०॥
करोति विविधान्देहान्द्रुष्यते चैव लीलया।
इज्यते सर्ववज्रेषु ब्राह्मणैर्वेदवादिभिः॥ ३१॥
सर्वकामप्रदो रुद्र इत्येषा वैदिकी श्रुतिः।

देव महेश्वर इसी शक्ति की सहायता से लीला पूर्वक विभिन्न शरीरों की रचना करते हैं और उस का विलय भी करते हैं। वेदवादी ब्राह्मणों द्वारा सम्पादित होने वाले सभी यज्ञों में समस्त कामनाओं को पूर्ण करने वाले भगवान् रुद्र की पूजा की जाती है, ऐसी वेदश्रुति है।

सर्वासाभेव शक्तीनां ब्रह्मविष्णुमहेश्वराः॥ ३२॥
प्राधान्येन स्मृताः देवाः शक्तयः परमात्मनः।
आभ्यः परस्ताद्भवान् परमात्म्या सनातनः॥ ३३॥
गीयते सर्वमायात्मा शूलपाणिमहेश्वरः।
एनमेके षट्कर्णानि नारायणमन्थारे॥ ३४॥
इन्द्रमेके परे प्राणं ब्रह्माणमपरे जगुः।

ब्रह्मा, विष्णु और महेश्वर रूपी परमात्माओं की शक्तियाँ सभी शक्तियों में प्रधान मानी गई हैं। इस से भी आगे

सनातन परमात्मा त्रिशूल धारण करने वाले सबके आत्मस्वरूप भगवान् महेश्वर स्वतन्त्र हैं ऐसा कहा जाता है। इन में कुछ लोग अग्नि को परमात्मा कहते हैं तो कोई नारायण को, इन्द्र को, कोई प्राण को या कोई ब्रह्मा को परमात्मा कहता है।

ब्रह्मविष्णवग्निरुणाः सर्वे देवास्तत्त्वर्षयः॥ ३५॥
एकस्यैवाद्य स्तस्य भेदास्ते परिकीर्तिताः।
यं यं भेदं समाश्रित्य यजन्ति परमेश्वरम्॥ ३६॥
तत्तद्रूपं समास्थाय प्रददाति फलं शिवः।

ब्रह्मा, विष्णु अग्नि, आदि सभी देव समस्त ऋषिगण एक ही रुद्र के भेद रूप हैं ऐसा कहा गया है। साधक जिस-जिस रूप का आश्रय करके परमेश्वर का यजन करता है, भगवान् शिव उस रूप को धारण करके उसे फल प्रदान करते हैं।

तस्मादेकतरं भेदं समाश्रित्वापि शम्भतम्॥ ३७॥
आराध्यन्महादेवं याति तत्परमं पदम्।
किन्तु देवं महादेवं सर्वशक्तिं सनातनम्॥ ३८॥
आराध्येह गिरिज्ञं सगुणं वाद्य निर्गुणम्।

इसलिए इन सब रूपों में किसी एक रूप को आश्रित करके शाश्वत-सनातन महादेव की पूजा करने से मनुष्य श्रेष्ठ पद को प्राप्त करता है, किन्तु सर्वशक्ति सम्पन्न सनातन हिमालय पर्वत पर रहने वाले महादेव के ही सगुण एवम् निर्गुण रूप की आराधना करनी चाहिए।

मया प्रोक्ता हि भवतां योगः प्रागेव निर्गुणः॥ ३९॥
आरुक्षुस्तु सगुणं पूजयेत्परमेश्वरम्।
पिनाकिनं त्रिनयनं जटिलं कृत्वावाससम्॥ ४०॥
स्वमाधं वा सहस्रार्काचिन्तयेद्द्वैदिकी श्रुतिः।

मैंने पहले आप लोगों को निर्गुण योग के विषय में बताया है। परन्तु जो लोग, स्वर्गलोक में जाना चाहते हैं, उन्हीं सगुण महेश्वर की ही उपासना करनी चाहिए। वेदों में कहा गया है कि, त्रिशूलधारी, त्रिनेत्र, जटाधारी तथा व्याघ्र चर्मधारी सुवर्ण को आधा वाले और हजारों किरणों से युक्त महादेव का ध्यान करना चाहिए।

एष योगः समुद्दिष्टः सबीजो मुनिपुंगवाः॥ ४१॥
अत्राप्यशक्तोऽथ हरं विश्वं ब्रह्माणमर्चयेत्।

हे मुनिश्रेष्ठों! इस प्रकार, सबीज योग आप लोगों को बताया। ऐसे ध्यान लगाने में असमर्थ व्यक्ति को महेश्वर, विष्णु और ब्रह्मा की अर्चना करनी चाहिए।

1. यहाँ दुर्बलाः पाठ है, जो अनुचित जान पड़ता है।

अथ घेदसमर्थः स्यात्तत्रापि मुनिपुङ्गवाः॥४२॥

ततो वाय्वग्निशक्रादीन् पूजयेद्भक्तिसंयुतः।

हे मुनिश्रेष्ठों इसमें भी असमर्थ होने पर, वायु अग्नि और इन्द्रादि देवताओं की, भक्तिभाव से पूजा करना चाहिए।

तस्मात्सर्वान् परित्यज्य देवान् ब्रह्मपुरोगमान्॥४३॥

आराधयेद्द्विरूपाक्षमादिमध्यान्तसंस्थितम्।

भक्तियोगसमायुक्तः स्वर्धर्मनिरतः शुचिः॥४४॥

तादृशं रूपमास्वाय आसाद्यत्यन्तिकं शिवम्।

अथवा ब्रह्मादि अन्य देवताओं का परित्याग करके, आदि मध्य और अन्त में स्थित, सनातन महादेव की आराधना करनी चाहिए। अपने धर्मों का पालन करते हुए, शुद्ध होकर भक्तियोग के माध्यम से व्यक्ति जिस देवता की पूजा करता है, शिव उसी देवता का रूप धरकर, उसके पास आते हैं।

एष योगः समुद्दिष्टः सबीजोऽत्यन्तभावनः॥४५॥

यथाविधि प्रकुर्वाणः प्राप्नुयादैश्वर्यम्दम्।

इस प्रकार सबीजयोग का व्याख्यान किया गया, इसका विधिपूर्वक एकाग्रचित्त से पालन करने से अमरत्व को प्राप्ति है।

द्वे धान्ये भावने शुद्धे प्रागुक्ते भवतामिह॥४६॥

अथापि कवितो योगो निर्बीजश्च सबीजकः।

पहले जो अन्य दो प्रकार की शुद्ध भावनाएँ आप लोगों को कही हैं, ये उन भावनाओं में भी निर्बीज और सबीज योग के विषय में बताया गया है।

ज्ञानं तदुक्तं निर्बीजं पूर्वं हि भवतां मया॥४७॥

विष्णु स्त्रं विरञ्छिञ्च सबीजे साधयेद्भुयः।

अथ वाय्वादिकान्देवान् तत्परो नियतात्मवान्॥४८॥

पूजयेत्पुरुषं विष्णु चतुर्भूर्तिधरं हरिम्।

अनादिनिधनं देवं वासुदेवं सनातनम्॥४९॥

नारायणं जगद्योनिमाकाशं परमं पदम्।

(तत्त्व)ज्ञान ही निर्बीज योग कहा गया है जिसे मैंने आप लोगों को पूर्व में कहा है। सबीज समाधि के लिए विष्णु रुद्र और ब्रह्मा की आराधना विद्वान् को करनी चाहिये, अथवा वायु आदि देवताओं की पूजा एकाग्रचित्त होकर करनी चाहिये, अथवा चतुर्भुज मूर्तिधारी पुरुषरूप भगवान् विष्णु की पूजा करनी चाहिए जो आदि और अन्त से रहित दिव्य स्वरूप वासुदेव नाम वाले सनातन नारायण संसार की उत्पत्ति के कारण, आकाश रूप और परम पद को धारण करने वाले हैं।

तल्लिङ्गधारी नियतं यद्भुक्तस्तदुपाश्रयः॥५०॥

एष एव विधिर्वा स्वभावने चान्तिमे मत्तः।

इत्येतत्कवितं ज्ञानं भावनासंश्रयम्परम्॥५१॥

इन्द्रद्युम्नाय मुनये कथितं मन्यथा पुरा।

अव्यक्तात्मकमेवेदं चेतनाचेतनं जगत्॥५२॥

तदीश्वरं परं ब्रह्म तस्माद्ब्रह्मण्यं जगत्।

उसे वैष्णव लिंग अर्थात् चिह्न (तिलक) धारण करना चाहिये और नियम परायण होकर वासुदेव का भक्त होकर उनका आश्रय करना चाहिये। यही विधि ब्रह्म की अन्तिम भावना में मान्य है इस प्रकार उस भावना का जिसमें अच्छी प्रकार आश्रय हो ऐसा श्रेष्ठ ज्ञान मैंने तुम्हें बताया है। इसी ज्ञान को पूर्व काल में इन्द्रद्युम्न नाम के मुनि ने भी कहा था तदपि यह चेतन, अचेतन सम्पूर्ण रूप से केवल अव्यक्त माया रूप ही है, और उस का ईश्वर परब्रह्म परमात्मा ही है, इसलिए यह जगत् ब्रह्मण्य परमात्मा का स्वरूप ही है।

सूत उवाच

एतावदुक्त्वा भगवान्विरराम जनार्दनः।

तुष्टुवुर्मुनयो विष्णु शुक्रेण सह माधवम्॥५३॥

सूत बोले— इतना कहकर कूर्मरूपधारी भगवान् विष्णु चुप हो गये, उस समय इन्द्र के साथ सभी देव तथा मुनिगण उस माधव विष्णु की स्तुति करने लगे।

मनुय ऊचुः

नमस्ते कूर्मरूपाय विष्णवे परमात्मने।

नारायणाय विद्म्याय वासुदेवाय ते नमः॥५४॥

नमो नमस्ते कृष्णाय गोविन्दाय नमो नमः।

माधवाय च ते नित्यं नमो यज्ञेश्वराय च॥५५॥

मुनियों ने कहा—कूर्मरूपधारी परमात्मा विष्णु को नमस्कार है। विश्वरूप नारायण वासुदेव! आपको नमस्कार है। कृष्ण को वार-वार नमस्कार है। गोविन्द को बारम्बार नमस्कार है। माधव को नमस्कार है। यज्ञेश्वर को नमस्कार है।

सहस्रशिरसे तुभ्यं सहस्राक्षाय ते नमः।

नमः सहस्राहस्ताय सहस्रचरणाय च॥५६॥

ॐ नमो ज्ञानरूपाय विष्णवे परमात्मने।

आनन्दाय नमस्तुभ्यं मायातीताय ते नमः॥५७॥

नमो गूढशरीराय निर्गुणाय नमोऽस्तु ते।

पुरुषाय पुराणाय सत्तामात्रस्वरूपिणे॥५८॥

नमः सांख्याय योगाय केवलाय नमोऽस्तु ते।

धर्मज्ञानाधिगम्याय निष्कलाय नमोऽस्तु ते॥५९॥

नमस्ते योगतत्त्वाय महायोगेश्वराय च।

परावराणां प्रभवे वेदवेद्याय ते नमः॥६०॥

हजारों सिरवाले तथा हजारों नेत्रवाले आपको नमस्कार है। हजारों हथा तथा हजारों परमात्मा को नमस्कार है। आनन्दरूप आपको नमस्कार है। आप मायातीत को नमस्कार है। गूढ (रहस्यमय) शरीरवाले आपको नमस्कार है। आप निर्गुण को नमस्कार है। पुराणपुरुष तथा सत्तामात्र स्वरूप वाले आपको नमस्कार है। सांख्य तथा योगरूप आपको नमस्कार है। अद्वितीय (तत्त्वरूप) आपको नमस्कार है। धर्म तथा ज्ञान द्वारा प्राप्त होने वाले आपको तथा निष्कल आपको बार-बार नमस्कार है। ज्योमतत्त्व रूप महायोगेश्वर को नमस्कार है। पर तथा अवर पदार्थों को उत्पन्न करने वाले वेद द्वारा वेद्य आपको नमस्कार है।

नमो बुद्धाय शुद्धाय नमो युक्ताय हेतवे।

नमो नमो नमस्तुभ्यं मायिने वेद्यसे नमः॥६१॥

ज्ञानस्वरूप, शुद्ध(निराकार) स्वरूप आपको नमस्कार है। योगयुक्त तथा (जगत् के) हेतुरूप को नमस्कार है। आपको बार-बार नमस्कार है। मायावी (माया के नियन्त्रक) वेधा (विष-प्रपञ्च के स्रष्टा) को नमस्कार है।

नमोऽस्तु ते वराहाय नारसिंहाय ते नमः।

वामनाय नमस्तुभ्यं हृषीकेशाय ते नमः॥६२॥

स्वर्गापवर्गदानाय नमोऽप्रतिहतात्मने।

नमो योगाधिगम्याय योगिने योगदायिने॥६३॥

देवानां पतये तुभ्यं देवार्तिशमनाय ते।

आपके वराहरूप को नमस्कार है। नरसिंह रूपधारी को नमस्कार है। वामनरूप आपको नमस्कार है। आप हृषीकेश (इन्द्रिय के ईश) को नमस्कार है। कालरुद्र को नमस्कार है। कालरूप आपको नमस्कार है। स्वर्ग तथा अपवर्ग प्रदान करने वाले और अप्रतिहत आत्मा (शाश्वत अद्वितीय) को नमस्कार है। योगाधिगम्य, योगी और योगदाता को नमस्कार है। देवताओं के स्वामी तथा देवताओं के कष्ट का शमन करने वाले आपको नमस्कार है।

भगवंस्त्वत्प्रसादेन सर्वसंसारनाशनम्॥६४॥

अस्माभिर्विदितं ज्ञानं यज्ञात्वाप्तमश्नुते।

भगवन्! आपके अनुग्रह से सम्पूर्ण संसार का नाश करना वाले ज्ञान को हम ने जान लिया है। जिसे जानकर मनुष्य अमृतत्व को प्राप्त कर लेता है।

श्रुताञ्छ विविधा यर्षा वंशा मन्वन्तराणि च॥६५॥

सर्गञ्छ प्रतिसर्गञ्छ ब्रह्माण्डस्यास्य विस्तरः।

त्वं हि सर्वजगत्साक्षी विश्वो नारायणः परः॥६६॥

त्रातुमर्हस्यनन्तात्मा त्वामेव शरणङ्कृताः।

हमने विविध प्रकार के धर्म, वंश, मन्वन्तर आदि को सुना है तथा इस ब्रह्माण्ड के सर्ग और प्रतिसर्ग को भी विस्तारपूर्वक सुना है। आप ही सम्पूर्ण जगत् के साक्षी, विश्वरूप, परमात्मा नारायण हैं। आप ही अनन्तात्मा हैं, हम आपकी शरण में आते हैं। आप ही इस जगत से मुक्ति दिलाने के योग्य हैं।

सूत उवाच

एतद् कथितं विप्रा भोगमोक्षप्रदायकम्॥६७॥

कौर्म पुराणमखिलं यज्जगद् गदाधरः।

सूत ने कहा—हे ब्राह्मणो! भोग और मुक्तिदायक इस कूर्म पुराण को पूर्ण रूप से आप को कहा है, जिसे गदाधर विष्णु ने स्वयं कहा था।

अस्मिन् पुराणे लक्ष्म्यास्तु सम्भवः कथितः पुरा॥६८॥

मोहायाशेषभूतानां वासुदेवेन योजितः।

प्रजापतीनां सर्गास्तु वर्णयर्मञ्छ वृत्तयः॥६९॥

धर्मार्थकाममोक्षाणां यथावत्स्लक्षणं शुभम्।

इस पुराण में सर्वप्रथम प्राणियों के अज्ञान हेतु भगवान् विष्णु द्वारा रचित लक्ष्मी की उत्पत्ति का वर्णन है। सभी प्राणियों को मोहित करने के लिए यह लक्ष्मी जन्म का विषय बुद्धिमान् वासुदेव ने योजित किया था। इसी प्रकार इस कूर्म पुराण में प्रजापतियों का सर्ग, वर्णों के धर्म, प्रत्येक वर्णों की वृत्तियों अर्थात् आजीविका कही गई है, इसी प्रकार धर्म-अर्थ-काम-मोक्ष का शुभ लक्षण भी यथावत् कहा गया है।

पितामहस्य विष्णोश्च महेशस्य च धीमतः॥७०॥

एकत्वञ्च पृथक्त्वञ्च विशेष्योपवर्णितः।

भक्तानां लक्षणप्रोक्तं समाचारञ्छ भोजनम्॥७१॥

वर्णाश्रमाणां कथितं यथावदिह लक्षणम्।

आदिसर्गस्ततः पद्यादण्डावरणसप्तकम्॥७२॥

हिरण्यगर्भः सर्गञ्छ कीर्तितो मुनिपुङ्गवाः।

उसी प्रकार पितामह ब्रह्मा का, विष्णु का तथा बुद्धिमान् महेश्वर का एकत्व, भिन्नत्व तथा विशेष भेद भी दर्शाया गया है। उसे प्रकार भक्तों का लक्षण तथा अत्यन्त उतम योग आचार भी इस पुराण में वर्णित है इस के बाद आदि सर्ग और ब्रह्माण्ड के सात आवरण इस पुराण में कहे गये हैं। अनन्तर हे मुनिश्रेष्ठो! हिरण्यगर्भ, ब्रह्मा का सर्ग भी इस पुराण में वर्णित है।

कालः व्याप्रकथनं माहात्म्यश्लेश्वरस्य च॥७३॥
 ब्रह्मणः गयनञ्चाप्सु नापनिर्वचनं तथा॥
 वराहवपुषो भूयो भूमेरुद्धरणं पुनः॥७४॥
 मुख्यादिसर्गकथनं मुनिसर्गस्तथापरः।
 व्याख्यातो रुद्रसर्गश्च ऋषिसर्गश्च तापसः॥७५॥
 धर्मस्य च प्रजासर्गस्तामसात्पूर्वमेव तु।
 ब्रह्मविष्णोर्विवादः स्यादन्तर्हप्रवेशनम्॥७६॥
 पयोद्धवत्वं देवस्य मोहस्तस्य च धीमतः।
 दर्शनञ्च महेशस्य माहात्म्यं विष्णुनेरितम्॥७७॥
 दिव्यदृष्टिप्रदानं च ब्रह्मणः परमेष्ठिना।
 संस्तवो देवदेवस्य ब्रह्मणा परमेष्ठिना॥७८॥
 प्रसादो गिरिशस्याथ वरदानं तथैव च।
 संवादो विष्णुना सार्द्धं शङ्करस्य महात्मनः॥७९॥
 वरदानं तथा पूर्वमन्तर्धानं पिनाकिनः।

इसके पश्चात् इस पुराण में काल की संख्या का कथन, ईश्वर का माहात्म्य, परमात्मा का जलशायी होना, उनके नाम का निर्वचन, वराहमूर्ति धारण करके पृथ्वी का समुद्र के जल से उद्धार करना वर्णित है। ब्रह्मा और विष्णु का विवाद तथा परस्पर एक दूसरे के देह में प्रवेश, ब्रह्मा का कमल से उत्पन्न होना, ज्ञानी ब्रह्मा का अज्ञान और महेश्वर का दर्शन प्राप्त करना विष्णु के द्वारा वर्णित महेश्वर माहात्म्य, परमश्रेष्ठो ब्रह्मा को दिव्यदृष्टि दान, परमेष्ठो ब्रह्मा के द्वारा की गई देवाधिदेव की स्तुति, महादेव का प्रसन्न होना और वरदान देना, विष्णु के साथ शंकर का कथोपकथन महेश्वर का वरदान और अन्तर्धान होना भी वर्णित है।

वधश्च कथितो विभ्रा मधुकैटभयोः पुरा॥८०॥
 अवतारोऽथ देवस्य ब्रह्मणो नाभिपङ्कजात्।
 एकीभाक्श्च देवेन ब्रह्मणा कथितः पुरा॥८१॥
 विमोहो ब्रह्मणश्चाथ संज्ञानानु हरेस्ततः।

हे विभ्रो! इसमें प्राचीन काल में हुए मधुकैटभ के वध का तथा देव (विष्णु) के नाभिकमल से ब्रह्मा के अवतार का

वर्णन हुआ है। तदनन्तर विष्णु से देव ब्रह्मा के एकीभाव को कहा गया है और ब्रह्मा का मोहित होना तदनन्तर हरि से घेतना-प्राप्ति को बताया गया है।

तच्छरणमाख्यातं देवदेवस्य धीमतः॥८२॥
 प्रादुर्भावो महेशस्य ललाटात्कथितस्ततः।
 रुद्राणां कथिता सृष्टिर्ब्रह्मणः प्रतिषेधनम्॥८३॥
 भूतिश्च देवदेवस्य वरदानोपदेशकौ।
 अन्तर्धानञ्च देवस्य तच्छरण्यण्डजस्य च॥८४॥
 दर्शनं देवदेवस्य नरनारीशरीरता।
 देव्या विभागकथनं देवदेवात्पिनाकिनः॥८५॥
 देव्याश्च पश्चात्कथितं दक्षपुत्रीत्वमेव च।
 हिमवदुद्दिश्यं च देव्या माहात्म्यमेव च॥८६॥

तदुपरान्त धीमान् देवाधिदेव की तपश्चर्या का वर्णन है। और फिर उनके (ब्रह्मा के) मस्तक से महेश्वर के प्रादुर्भाव का वर्णन किया गया है। रुद्रगणों की उत्पत्ति और इस कार्य में ब्रह्मा का विरोध करना, तत्पश्चात् देवाधिदेव द्वारा ब्रह्मा को वरदान और उपदेश देने की बात कही गई है। देव महेश्वर, का अन्तर्धान होना, अण्डज ब्रह्मा की तपस्या और देवाधिदेव का दर्शन प्राप्त करना, महादेव का नर-नारी (अर्धनारी) का शरीर धारण करना, देवाधिदेव महादेव का देवी के साथ पृथक्करण, देवी की दक्षपुत्री के रूप में उत्पत्ति और हिमालय की कन्या के रूप में देवी का माहात्म्य वर्णित है।

दर्शनं दिव्यरूपस्य विश्वरूपाक्षदर्शनम्।
 नाम्ना सहस्र कथितं पित्रा हिमवता स्वयम्॥८७॥
 उपदेशो महादेव्या वरदानं तथैव च।

उनके दिव्यरूप के दर्शन और विश्वरूप के दर्शन का वर्णन हुआ है। तदुपरान्त स्वयं पिता हिमालय द्वारा कहे गये (देवी के) सहस्रनाम, महादेवी के द्वारा प्रदत्त उपदेश और वरदान का भी वर्णन हुआ है।

भृग्व्यादीनां प्रजासर्गो राज्ञां वंशस्य विस्तरः॥८८॥
 प्राचेतस्तत्वं दक्षस्य दक्षयज्ञविमर्दनम्।
 दधीचस्य च यज्ञस्य विवादः कथितस्तदा॥९१॥

भृगु आदि ऋषियों का प्रजासर्ग, राजाओं के वंश का विस्तार, दक्ष के प्रचेता का पुत्र होना और दक्षयज्ञ के विध्वंस का वर्णन है। हे मुनिश्रेष्ठो! तदनन्तर दधीच और दक्ष के विवाद को बतलाया गया है, फिर मुनियों के शाप का वर्णन हुआ है।

ततश्च शापः कथितो मुनीनां मुनिपुङ्गवाः।
 रुद्रागतिः प्रसादश्च अन्तर्धानं पिनाकिनः॥१०॥
 पितामहोपदेशः स्यात् कीर्तयित्वा वै रणाद्य तु।
 दक्षस्य च प्रजासर्गः कश्यपस्य महात्मनः॥११॥
 हिरण्यकशिपोर्नाशो हिरण्याक्षकथनात्।
 ततश्च शापः कथितो देवदास्वनेकसाम्॥१२॥
 निग्रहश्चायकस्याथ गाणपत्यमनुत्तमम्।

तदुपरान्त रुद्र के आगमन एवं अनुग्रह और उन पिनाकी रुद्र के अन्तर्धान होने तथा (दक्ष की) रक्षा के लिये पितामह द्वारा उपदेश करने का वर्णन हुआ है। इसके बाद दक्ष के तथा महात्मा कश्यप से होने वाली प्रजासृष्टि का वर्णन और फिर हिरण्यकशिपु के नष्ट होने तथा हिरण्याक्ष के वध का वर्णन हुआ है। इसके बाद देवदारु वन में निवास करने वाले मुनियों को शाप-प्राप्ति का कथन है, अन्धक के निग्रह और उसको श्रेष्ठ गाणपत्यपद प्रदान करने का वर्णन हुआ है।

प्रह्लादनिग्रहश्चाथ बलेः संयमनन्वया॥१३॥
 बाणस्य निग्रहश्चाथ प्रसादस्तस्य शूलिनः।
 ऋषीणां वंशविस्तारो राज्ञां वंशा प्रकीर्तिताः॥१४॥
 वसुदेवान्ततो विष्णोरुत्पत्तिः स्वेच्छया हरेः।

तदनन्तर प्रह्लाद का निग्रह, बलि को बाँधना, त्रिशूली (शंकर) द्वारा बाणासुर के निग्रह और फिर उस पर कृपा करने का वर्णन हुआ है। इसके पश्चात् ऋषियों के वंश का विस्तार तथा राजाओं के वंश का वर्णन हुआ है और फिर स्वेच्छा से वसुदेव के पुत्र के रूप में हरिविष्णु की उत्पत्ति का वर्णन है।

दर्शनञ्चोपमन्योर्वै तपश्चरणमेव च॥१५॥
 वरलाभो महादेवं दृष्ट्वा साम्बं त्रिलोचनम्।
 कैलासगमनञ्चाथ निवासस्तस्य शार्ङ्गिणः॥१६॥
 ततश्च कथ्यते भीतिहार्त्वरक्त्यां निवासिनाम्।
 रक्षणं मरुडेनाथ जित्वा शत्रून्महाबलान्॥१७॥
 नारदागमनं चैव यात्रा चैव गरुत्मतः।

उपमन्यु का दर्शन करने और तपश्चर्या का वर्णन है। तत्पश्चात् अम्यासहित त्रिलोचन महादेव का दर्शन कर वरप्राप्ति का वर्णन आता है। तदनन्तर शार्ङ्गी (कृष्ण) का कैलास पर जाने और वहाँ निवास करने का वर्णन है, फिर द्वारका-निवासियों के भयभीत होने का वर्णन है। इसके बाद

महाबलशाली शत्रुओं को जीत कर गरुड के द्वारा (द्वारकावासियों को) रक्षा करने, नारद-आगमन और गरुड को यात्रा का वर्णन हुआ है।

ततश्च कृष्णागमनं मुनीनामाश्रमस्ततः॥१८॥
 नैत्यकं वासुदेवस्य शिवलिङ्गार्चनं तथा।
 मार्कण्डेयस्य च मुनेः प्रश्नः प्रोक्तस्ततः परम्॥१९॥
 लिङ्गार्चननिमित्तञ्च लिङ्गस्यापि सलिङ्गिनः।
 यथात्म्यकथनं चाथ लिङ्गद्वै भीतिरेव च॥२०॥

इसके बाद कृष्ण का आगमन, मुनियों के आने और वासुदेव (विष्णु) द्वारा नित्य किये जाने वाले शिवलिङ्गार्चन का वर्णन है। तदुपरान्त मुनि मार्कण्डेयजी द्वारा (लिङ्ग के विषय में) प्रश्न करने तथा (वासुदेव द्वारा) लिङ्गार्चन के प्रयोजन और लिङ्गी (शंकर) के लिङ्गस्वरूप का निरूपण हुआ है।

ब्रह्मविष्णोस्तथा मध्ये कीर्तिता मुनिपुङ्गवाः।
 मोहस्तयोर्वै कथितो गमनञ्चोर्ध्वतो ह्यथः॥२०॥
 संस्तवो देवदेवस्य प्रसादः परमेष्ठिनः।
 अन्तर्धानञ्च लिङ्गस्य साम्योत्पत्तिस्ततः परम्॥२०२॥

मुनिश्रेष्ठो! फिर ब्रह्मा तथा विष्णु के मध्य ज्योतिर्लिङ्ग के आविर्भाव तथा उसके वास्तविक स्वरूप का वर्णन हुआ है। तदुपरान्त उन दोनों के मोहित होने तथा (लिङ्ग का परिमाण जानने के लिये) ऊर्ध्वलोक एवं अधोलोक में जाने, पुनः परमेशी देवाधिदेव (महादेव) की स्तुति करने और उनके द्वारा अनुग्रह प्रदान किये जाने का वर्णन है।

कीर्तिता घानिरुद्धस्य समुत्पत्तिर्द्विजोत्तमाः।
 कृष्णस्य गमने बुद्धिर्ऋषीणामागतस्तथा॥२०३॥
 अनुशासनञ्च कृष्णेन वरदानं महात्मनः।
 गमनञ्चैव कृष्णस्य पार्यस्याप्यथ दर्शनम्॥२०४॥
 कृष्णद्वैपायनस्योक्तं युगधर्माः सनातनाः।
 अनुग्रहोऽथ पार्यस्य वाराणस्यां गतिस्ततः॥२०५॥
 पाराशर्यस्य च मुनेर्व्यासस्याद्भुतकर्मणः।

द्विजोत्तमो! तदनन्तर लिङ्ग के अन्तर्धान होने और फिर साम्ब तथा अनिरुद्ध की उत्पत्ति का वर्णन हुआ है। तदुपरान्त महात्मा कृष्ण का (अपने लोक) जाने का निश्चय, ऋषियों का (द्वारका में) आगमन, कृष्ण द्वारा उन्हें उपदेश तथा वरदान देने का वर्णन किया गया है। इसके अनन्तर कृष्ण का (स्वधाम) गमन, अर्जुन द्वारा कृष्णद्वैपायन का

दर्शन एवं उनके द्वारा कहे गये सनातन युगधर्मों का वर्णन हुआ है। आगे अर्जुन के ऊपर (व्यास द्वारा) अनुग्रह और पराशर-पुत्र अद्भुतकर्मा व्यास मुनि का वाराणसी में जाने का वर्णन है।

वाराणस्यश्च माहात्म्यं तीर्थानाञ्चैव वर्णनम्॥ १०६॥

व्यासस्य तीर्थयात्रा च देव्याह्वैवाथ दर्शनम्।

उद्गासनञ्च कथितं वरदानं तथैव च॥ १०७॥

प्रयागस्य च माहात्म्यं क्षेत्राणामथ कीर्तनम्।

फलञ्च विपुलं विप्रा मार्कण्डेयस्य निर्गमः॥ १०८॥

तदुपरान्त वाराणसी का माहात्म्य, तीर्थों का वर्णन, व्यास की तीर्थयात्रा और देवों के दर्शन करने का वर्णन है। साथ ही (देवी द्वारा वाराणसी से व्यास के) निष्कासन और वरदान देने का वर्णन हुआ है। हे ब्राह्मणो! तदनन्तर प्रयाग का माहात्म्य, (पुण्य) क्षेत्रों का वर्णन, (तीर्थों का) महान् फल और मार्कण्डेय मुनि के निर्गमन का वर्णन है।

भुवनानां स्वरूपञ्च ज्योतिषाञ्च निवेशनम्।

कीर्तितञ्चापि वर्षाणां नदीनाञ्चैव निर्णयः॥ १०९॥

पर्वतानाञ्च कथनं स्थानानि च दिवौकसाम्।

द्वीपानां प्रविभागञ्च स्वेतद्वीपोपवर्णनम्॥ ११०॥

(इसके पश्चात्) भुवनों के स्वरूप, ग्रहों तथा नक्षत्रों की स्थिति और वर्षों तथा नदियों के निर्णय का वर्णन किया गया है। पर्वतों तथा देवताओं के स्थानों, द्वीपों के विभाग तथा श्वेतद्वीप का वर्णन किया गया है।

शयनं केशवस्याथ माहात्म्यञ्च महात्मनः।

मन्वन्तराणां कथनं विष्णोर्माहात्म्यमेव च॥ १११॥

वेदशाखाप्रणयनं व्यासानां कथनं ततः।

अवेदस्य च वेदस्य कथितं मुनिपुङ्गवाः॥ ११२॥

योगेश्वराणां च कथा शिष्याणां चाथ कीर्तनम्।

गीताञ्च विविधा गुह्या ईश्वरस्याथ कीर्तिताः॥ ११३॥

महात्मा केशव के शयन, उनके माहात्म्य, मन्वन्तरों और विष्णु के माहात्म्य का निरूपण हुआ है। मुनिश्रेष्ठो! तदनन्तर वेद की शाखाओं का प्रणयन, व्यासों का नाम-परिगणन और अवेद (वेद बाह्य सिद्धान्तों) तथा वेदों का कथन किया गया है। (इसके अनन्तर) योगेश्वरों की कथा, (उनके) शिष्यों का वर्णन और ईश्वर-सम्बन्धी अनेक गुह्य गीताओं का उल्लेख हुआ है।

वर्णाश्रमाणामाचाराः प्रायश्चित्तविधिस्ततः।

कपालित्वं च रुद्रस्य भिक्षाचरणमेव च॥ ११४॥

पतिव्रतानामाख्यानं तीर्थानां च विनिर्णयः।

तथा मंकराण्यस्याथ नियहः कीर्तितो द्विजाः॥ ११५॥

तदनन्तर वर्णों और आश्रमों के सदाचार, प्रायश्चित्तविधि, रुद्र के कपाली होने और (उनके) भिक्षा माँगने का वर्णन हुआ है। हे द्विजो! इसके पश्चात् पतिव्रता का आख्यान, तीर्थों के निर्णय और मङ्गलक मुनि का निग्रह आदि का उल्लेख है।

वधञ्च कथितो विप्राः कालस्य च समासतः।

देवदारुवने शंभोः प्रवेशो माधवस्य च॥ ११६॥

दर्शनं षटकुलीयानां देवदेवस्य धीमतः।

वरदानं च देवस्य नन्दने तु प्रकीर्तितम्॥ ११७॥

नैमित्तिकञ्च कथितः प्रतिसर्गस्ततः परम्।

प्राकृतः प्रलयञ्छोष्यं सबीजो योग एव च॥ ११८॥

ब्राह्मणो! (तदनन्तर) संक्षेप में काल के वध और शंकर तथा विष्णु के देवदारु वन में प्रवेश करने का कथन है। छः कुलों में उत्पन्न ऋषियों द्वारा धीमान् देवाधिदेव के दर्शन करने और महादेव द्वारा नन्दी को वरदान देने का वर्णन हुआ है। इसके बाद नैमित्तिक प्रलय कहा गया है और फिर आगे प्राकृत प्रलय एवं सबीज योग बताया गया है।

एवं ज्ञात्वा पुराणस्य संक्षेपं कीर्तयेतु यः।

सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥ ११९॥

इस प्रकार संक्षेप में (इस कूर्म) पुराण को जानकर जो उसका उपदेश करता है, वह सभी पापों से मुक्त होकर ब्रह्मलोक में प्रतिष्ठा प्राप्त करता है।

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः।

सन्त्यज्य कूर्मसंस्थानं प्रजयाम हरस्तदा॥ १२०॥

देवञ्च सर्वं मनुष्यः स्वानि स्थानानि भेजिरे।

प्रणम्य पुरुषं विष्णुं गृहीत्वा हृत्पतं द्विजाः॥ १२१॥

इतना कहकर कूर्मरूप का परित्याग कर देवी लक्ष्मी के साथ पुरुषोत्तम (विष्णु) अपने धाम को चले गये। उस श्रेष्ठ पुरुष विष्णु को प्रणाम करके तथा (कथारूप) अमृत ग्रहण करके सभी देव और मनुष्य भी अपने स्थान को चले गये।

एतत्पुराणं सकलं भाषितं कूर्मरूपिणा।

साक्षारैवाधिदेवेन विष्णुना विश्वयोजना॥ १२२॥

यः पठेत्सततं विप्रा नियमेन समासतः।

सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते॥ १२३॥

इस प्रकार यह कूर्म पुराण कूर्मावतारी विष्णु ने स्वयं ही कहा है इसलिए यह परम श्रेष्ठ है क्योंकि देवाधिदेव तथा विश्व के उत्पत्ति स्थान विष्णु ने ही अपने मुख से यह कहा है। इसलिए जो मनुष्य निरन्तर भक्तिपूर्वक तथा नियमपूर्वक संक्षेप में इस पुराण का पाठ करता है वह समस्त पापों से छूट कर ब्रह्मलोक में प्रतिष्ठित होता है।

लिखित्वा चैव यो दद्याद्द्वैशाखे कार्तिकेऽपि वा।

विप्राय वेदविदुषे तस्य पुण्यं निबोधता॥ १२४॥

उसी प्रकार जो मनुष्य इस पुराण को लिखकर वैशाख अथवा कार्तिकमास में वेद के विद्वान् ब्राह्मण को दान करता है तो इससे जो पुण्य प्राप्त होता है उस के विषय में सुनो।

सर्वपापविनिर्मुक्तः सर्वैश्वर्यसमन्वितः।

भुक्त्वा तु विपुलान्मर्त्यो भोगान्दिव्यान् सुशोभनान्॥

ततः स्वर्गात्परिभ्रष्टो विप्राणां जायते कुले।

पूर्वसंस्कारमाहात्म्याद्ब्रह्मविद्यामवाप्नुयात्॥ १२६॥

इस प्रकार कूर्म पुराण का दान करने वाला वह मनुष्य समस्त पापों से मुक्त होकर सम्पूर्ण ऐश्वर्यों से युक्त होकर इस लोक में महान् भोगों को भोग कर अन्त में श्रेष्ठ भोगों को भी स्वर्ग में भोगता है, इसके बाद उस स्वर्ग लोक से भी परिभ्रष्ट होकर पुनः ब्राह्मणों के कुल में जन्म लेता है और पूर्व जन्म के संस्कारों के अनुसार ब्रह्मविद्या को प्राप्त करता है।

पठित्वाध्यायमेवैकं सर्वपापैः प्रमुच्यते।

योऽर्थं विचारयेत्सम्यक् प्राप्नोति परमं पदम्॥ १२७॥

अध्वेतव्यमिदं पुण्यं विप्रैः पर्वणि पर्वणि।

श्रोतव्यञ्च द्विजश्रेष्ठा महापातकनाशनम्॥ १२८॥

इस पुराण के एक ही अध्याय का पाठ करने से सभी पापों से मुक्ति प्राप्त हो जाती है और जो इसके अर्थ पर ठीक-ठीक विचार करता है, वह परमपद प्राप्त करता है। हे श्रेष्ठ द्विजे! ब्राह्मणों को प्रत्येक पर्व पर महापातकों का नाश करने वाले इस पुराण का नित्य अध्ययन एवं श्रवण करना चाहिये।

एकतस्तु पुराणानि सेतिहासानि कृत्स्नशः।

एकत्र परमं वेदमेतदेवातिरिच्यते॥ १२९॥

धर्मनैपुणकायानां ज्ञाननैपुणकायिनाम्।

इदं पुराणं भुक्त्येकं नान्यत् साधनकपरं।

यथा यदतु भगवान्देवो नारायणो हरिः॥ १३०॥

कीर्त्तयति हि यथा विष्णुर्न तथाऽन्येषु सुव्रताः।

ब्राह्मी पौराणिकी चैवं संहिता पापनाशिनी॥ १३१॥

अत्र तत्परमं ब्रह्म कीर्त्तयति हि यथार्थतः।

तीर्थानां परमं तीर्थं तपसाञ्च परं तपः॥ १३२॥

ज्ञानानां परमं ज्ञानं व्रतानां परमं व्रतम्।

एक तरफ इतिहास सहित सम्पूर्ण पुराणों का स्वाध्याय और दूसरी तरफ परम श्रेष्ठ इस पुराण का स्वाध्याय तथा पाठ किया जाए तो उन सबके पुण्य की प्राप्ति से अधिक इस कूर्म पुराण के स्वाध्याय से होने वाला पुण्य ही अधिक होकर अवश्य ही अत्यन्त वृद्धि को प्राप्त होता है। जो लोग धर्म के सम्बद्ध में कुशलता प्राप्ति की इच्छा करते हों, जो ज्ञान प्राप्ति में निपुण होना चाहते हों, उन के लिए इस एक कूर्म पुराण के अतिरिक्त कोई भी श्रेष्ठ साधन नहीं है। क्योंकि हे उत्तम व्रत वाले ब्राह्मणों! भगवान् श्री नारायणदेव श्रीहरि विष्णु का कीर्तन जिस प्रकार करना चाहिए वह इस कूर्म पुराण में मिलता है। ऐसा अन्यत्र किसी भी पुराण में वस्तुतः नहीं मिलता। इसी का ब्रह्म परमात्मा से संबन्ध रखने वाली यह कूर्मपुराण संहिता पापों का नाश करने वाली है क्योंकि इस कूर्म पुराण में वस्तुतः यथार्थ रूप में परम श्रेष्ठ परमात्मा का कीर्तन अथवा वर्णन किया गया है। इसी कारण यह कूर्म पुराण तीर्थों में परम श्रेष्ठ तीर्थ रूप है, सभी तपों में श्रेष्ठ तप रूप है, तथा सभी ज्ञानों में परमश्रेष्ठ ज्ञानरूप है और सभी व्रतों में अत्यन्त श्रेष्ठ व्रतरूप है।

नह्येतव्यमिदं शास्त्रं वृषलस्य च सन्नियौ॥ १३३॥

योऽधीते चैव मोहात्मा स याति नरकान् बहून्।

श्राद्धे वा वैदिके कार्ये श्राव्यं चेदं द्विजातिभिः॥ १३४॥

यज्ञान्ते तु विशेषेण सर्वदोषविशोधनम्।

परन्तु यह ध्यान अवश्य रहे कि यह कूर्मपुराणरूपी शास्त्र किसी वृषल अथवा शूद्र के पास अध्ययन करने योग्य नहीं है फिर भी मनुष्य मोह के कारण शूद्र के समीप अध्ययन करता है तो वह अवश्य ही वह अनेक नरकों में गिरता है। प्रत्येक द्विजवर्ण के मनुष्य को किसी भी श्राद्ध कर्म अथवा देवकर्म में यह कूर्म पुराण अवश्य सुनना या सुनाना चाहिए। उसी प्रकार किसी भी यज्ञ की समाप्ति के समय यह पुराण सम्पूर्ण दोषों का विनाश करने के कारण सुनने योग्य है।

भुमुक्षूणामिदं शास्त्रमध्वेतव्यं विशेषतः॥ १३५॥

श्रोतव्यञ्चाथ मनस्यं वेदार्थपरिवृहणम्।

ज्ञात्वा यथावद्विप्रेन्द्रान् श्रावयेद्वक्तिसंयुतान्॥ १३६॥

सर्वपापविनिर्मुक्त्वा ब्रह्मसायुज्यमानुयात्॥

वेदार्थों को वर्धित करने वाले, इस शास्त्र को मोक्षाभिलाषी लोगों को, विशेष रूप से पढ़ना, सुनना और चिन्तन करना चाहिए। इस शास्त्र को जानकर, जो व्यक्ति इसे नियमानुसार, भक्त ब्राह्मणों को सुनाता है, वह सारे पापों से युक्त होकर, ईश्वर का सायुज्य प्राप्त करता है।

योऽश्रद्धात्ने पुस्त्ये दद्याद्याधार्मिके तथा॥ १३७॥

सम्प्रेत्य गत्वा निरयान् शुनां योनिं ब्रजत्यधः॥

जो व्यक्ति, अश्रद्धात् और नास्तिक को यह शास्त्र सुनाता है, वह परलोक में नकरगामी होकर पुनः पृथ्वी पर कुकुर योनि में जन्म लेता है।

नमस्कृत्य हरिं विष्णुं जगद्योनिं सनातनम्॥ १३८॥

अभ्येतव्यमिदं शास्त्रं कृष्णद्वैपायनं तथा॥

इत्याज्ञा देवदेवस्य विष्णोरमिततेजसः॥ १३९॥

पाराशर्यस्य विप्रर्वैर्व्यासस्य च महात्मनः॥

जगत् के कारणभूत, सनातन हरि विष्णु तथा कृष्णद्वैपायन व्यासजी को नमस्कार करके इस शास्त्र (पुराण) का अध्ययन करना चाहिये—अमित तेजस्वी देवाधिदेव विष्णु और पराशर के पुत्र महात्मा विप्रर्षि व्यास की ऐसी आज्ञा है।

श्रुत्वा नारायणाद्देवाभारदो भगवानृषिः॥ १४०॥

गौतमाय ददौ पूर्वं तस्माद्यैव पराशरः॥

नारायण के मुख से सुनकर, देवर्षि नारद ने यह पुराण गौतम को दिया था और गौतम से यह पराशर ने प्राप्त किया।

पराशरोऽपि भगवान् गंगाद्वारे मुनीश्वराः॥ १४१॥

मुनिभ्यः कथयामास धर्मकापार्श्वपोक्षदम्॥

हे मुनीश्वरो! भगवान् पराशर ने भी धर्म-अर्थ काम और मोक्ष को देने वाला यह पुराण, गंगाद्वार (हरिद्वार) में मुनियों को सुनाया था।

ब्रह्मणा कवितं पूर्वं सनकाय च धीमते॥ १४२॥

सनत्कुमाराय तथा सर्वपापप्रणाशनम्॥

सर्वपापनाशक यह पुराण, प्राचीन काल में, ब्रह्मा ने अपने पुत्रों बुद्धिमान् सनक और सनत्कुमार को कहा था।

सनकाद् भगवान् साक्षाद्देवलो योगवित्तमः॥ १४३॥

मुनिः पञ्चशिखो वै हि देवलादिदमुत्तमम्॥

सनत्कुमाराद्भगवान्मुनिः सत्यवतीसुतः॥ १४४॥

एतत्पुराणं परमं व्यासः सर्वार्थसंख्यम्॥

योगवेत्ता भगवद्स्वरूप मुनि देवल ने सनक से और देवल मुनि से यह उत्तम पुराण पञ्चशिखमुनि ने प्राप्त किया था। सनत्कुमार से सत्यवती पुत्र भगवान् वेदव्यासमुनि ने सभी अर्थों के संग्रहकारी इस श्रेष्ठ पुराण को प्राप्त किया था।

तस्माद् व्यासादहं श्रुत्वा भवता पापनाशनम्॥ १४५॥

ऊर्ध्ववान्यै भवद्विद्ध्य दातव्यं धार्मिके जने॥

उन वेदव्यास से सुनकर यह पापनाशक पुराण, मैंने आप लोगों को बताया है। आप लोग भी, धार्मिक व्यक्तियों के पास ही इसे प्रकट करें।

तस्मै व्यासाय गुरवे सर्वज्ञाय महर्षये॥ १४६॥

पाराशर्याय ज्ञानाय नमो नारायणात्मने॥

यस्मात्संज्ञायते कृत्स्नं यत्र चैव प्रलीयते॥

नमस्तस्मै परेशाय विष्णवे कूर्मरूपिणे॥ १४७॥

पराशर के पुत्र सर्वगुरु, सर्वज्ञ, शान्तस्वरूप तथा नारायणरूप महर्षि व्यास को नमस्कार है। जिनसे यह सम्पूर्ण विश्व उत्पन्न होता है और जिसमें यह सब लीन हो जाता है, उस कूर्मरूपधारी परमेश्वर भगवान् श्रीविष्णु को नमस्कार है।

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुत्तरार्द्धे व्यासगीतासु षट्क्षत्वारिंशोऽध्यायः॥ ४६॥

समाप्तोऽयं ग्रन्थः

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

Translated into English prose from the
original Sanskrit Text.

BY

PRATAP CHANDRA ROY, C. I. E.

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VOL I
ADI PARVA

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PREFACE TO THE NEW EDITION

This publication of the new edition of the English version of the "Mahabharata" is now taken in hand. The first edition of this work was brought out long, long ago by late Mr. Pratap Chandra Roy, C.I.E. His was the object inspired by noble patriotism, in as much as all the copies of his edition were intended for free distribution. But, unfortunately, this noble object failed of its purpose and that to the nauseating vileness of many of the recipients of his charity, who took advantage of Pratap Babu's noble simplicity, they having sold out their copies for a money value. It is highly regrettable that many a golden undertaking had this way been smothered out of existence. The result was, the work was priced at Rs. 50/- per copy. People who thirsted after the knowledge of this mighty Mahabharata had no opportunity of going through it at all, for the first edition consisted of a very few copies only. The mantle of Mr. Roy then fell upon late Mr. Manmatha Nath Datta, M.A., who, too, made an earnest attempt at the publication of an English Mahabharata but alas! he was called away before the completion of his huge literary venture.

Now-a-days English has become the world language—a language spoken and understood by almost all. The culture of Sanskrit in which the original Mahabharata is clothed is now confined within the *coterie* of a few Brahmin Pandits in India. Again, the Westerners are quite strangers to Sanskrit language, though they should be enabled to have at least a peep into this vast store of world's knowledge. These are the considerations which have prompted us into bringing out piece-meal this new edition of Mr. Roy's Mahabharata. In order to bring the work within the easy reach of every one, the price of the present edition has been made as low as possible. In view of the prohibitive price of paper it is a venturesome attempt to bring out now a huge work like this. But many a little makes a mickle. It is our confident belief that the unstinted support of the reading public is sure to carry us successfully through this onerous task. Why, is there any other country which can boast of a work such as this our Mahabharata, the stupendous ocean of all-embracing knowledge? Even the most renowned classical works of the West pale into insignificance, when weighed against this wonderful production which shows the high watermark of Indian civilisation. To be patriotic is to be proud of the past glories of one's own country. It is therefore hoped that no Indian with a spark of patriotism in him will tighten his purse-strings against this laudable object of taking to the doors of the West this glorious fruit of the brilliant civilisation of that pre-historic age.

D. N. Bose

Publisher

THE MAHABHARATA

ADI PARVA

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THE MAHABHARATA

ADI PARVA

SECTION I

Om ! Having bowed down to Narayana and Nara, the most exalted male being, and also to the goddess Saraswati, must the word *Jaya* be uttered.

Ugrasrava, the son of Lomaharshana, surnamed Sauti, well-versed in the Puranas, bending with humility, one day approached the great sages of rigid vows, sitting at their ease, who had attended the twelve years' sacrifice of Saunaka, surnamed Kulapati, in the forest of Naimisha. Those ascetics, wishing to hear his wonderful narrations, presently began to address him who had thus arrived at that recluse abode of the inhabitants of the forest of Naimisha. Having been entertained with due respect by those holy men, he saluted those Munis (sages) with joined palms, even all of them, and inquired about the progress of their asceticism. Then all the ascetics being again seated, the son of Lomaharshana humbly occupied the seat that was assigned to him. Seeing that he was comfortably seated, and recovered from fatigue, one of the Rishis beginning the conversation, asked him, 'Whence comest thou, O lotus-eyed Sauti, and where hast thou spent the time ? Tell me, who ask thee, in detail.'

Accomplished in speech, Sauti, thus questioned, gave in the midst of that big assemblage of contemplative Munis a full and proper answer in words consonant with their mode of life.

"Sauti said, 'Having heard the diverse sacred and wonderful stories which were composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of Princes, the son of Parikshit, and having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka where formerly was fought the battle between the children of *Kuru* and *Pandu*, and all the chiefs of the land ranged on either side. Thence, anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma ; ye greatly blessed who shine in

this place of sacrifice with the splendour of the solar fire : ye who have concluded the silent meditations and have fed the holy fire ; and yet who are sitting—without care, what, O ye Dwijas (twice-born), shall I repeat, shall I recount the sacred stories collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind ?

“The Rishi replied, ‘The Purana, first promulgated by the great Rishi Dwaipayana, and which after having been heard both by the gods and the Brahmarshis was highly esteemed, being the most eminent narrative that exists, diversified both in diction and division, possessing subtile meanings logically combined, and gleaned from the Vedas, is a sacred work. Composed in elegant language, it includeth the subjects of other books. It is elucidated by other Shastras, and comprehendeth the sense of the four Vedas. We are desirous of hearing that history also called *Bharata*, the holy composition of the wonderful Vyasa, which dispelleth the fear of evil, just as it was cheerfully recited by the Rishi Vaisampayana, under the direction of Dwaipayana himself, at the snake-sacrifice of Raja Janamejaya ?’

“Sauti then said, ‘Having bowed down to the primordial being Isana, to whom multitudes make offerings, and who is adored by the multitude ; who is the true incorruptible one, Brahma, perceptible, imperceptible, eternal ; who is both a non-existing and an existing-non-existing being ; who is the universe and also distinct from the existing and non-existing universe ; who is the creator of high and low ; the ancient, exalted, inexhaustible one ; who is Vishnu, beneficent and the beneficence itself, worthy of all preference, pure and immaculate ; who is Hari, the ruler of the faculties, the guide of all things moveable and immoveable ; I will declare the sacred thoughts of the illustrious sage Vyasa, of marvellous deeds and worshipped here by all. Some bards have already published this history, some are now teaching it, and others, in like manner, will hereafter promulgate it upon the earth. It is a great source of knowledge, established throughout the three regions of the world. It is possessed by the twice-born both in *detailed* and *compendious* forms. It is the delight of the learned for being embellished with elegant expressions, conversations human and divine, and a variety of poetical measures.

In this world, when it was destitute of brightness and light, and enveloped all around in total darkness, there came into being, as the primal cause of creation, a *mighty egg*, the one inexhaustible seed of all created beings. It is called Mahadivya, and was formed at the beginning of the Yuga, in which we are told, was the true light Brahma, the eternal one, the wonderful and inconceivable being present alike

in all places ; the invisible and subtile cause, whose nature partaketh of entity and non-entity. From this egg came out the lord Pitamaha Brahma, the one only Prajapati ; with Suraguru and Sthanu. Then appeared the twenty-one Prajapatis, *viz.*, Manu, Vasishtha and Parameshthi ; ten Prachetas, Daksha, and the seven sons of Daksha. Then appeared the man of inconceivable nature whom all the Rishis know and so the *Viswe-devas*, the *Adityas*, the *Vasus*, and the twin *Aswins* ; the *Yakshas*, the *Sadhyas*, the *Pisachas*, the *Guhyakas*, and the *Pitris*. After these were produced the wise and most holy *Brahmarshis*, and the numerous *Rajarshis* distinguished by every noble quality. So the water, the heavens, the earth, the air, the sky, the points of the heavens, the years, the seasons, the months, the fortnights, called *Pakshas*, with day and night in due succession. And thus were produced all things which are known to mankind.

And what is seen in the universe, whether animate or inanimate, of created things, will at the end of the world, and after the expiration of the Yuga, be again confounded. And, at the commencement of other Yugas, all things will be renovated, and, like the various fruits of the earth, succeed each other in the due order of their seasons. Thus continueth perpetually to revolve in the world, without beginning and without end, this wheel which causeth the destruction of all things.

The generation of Devas, in brief, was thirty-three thousand, thirty-three hundred and thirty-three. The sons of *Div* were *Brihadbhanu*, *Chakshus*, *Atma Vibhavasus*, *Savita*, *Richika*, *Arka*, *Bhanu*, *Asavaha*, and *Ravi*. Of these *Vivasvans* of old, *Mahya* was the youngest whose son was *Deva-vrata*. The latter had for his son, *Su-vrata* who, we learn, had three sons,—*Dasa-jyoti*, *Sata-jyoti*, and *Sahasra-jyoti*, each of them producing numerous offspring. The illustrious *Dasa-jyoti* had ten thousand, *Sata-jyoti* ten times that number, and *Sahasra-jyoti* ten times the number of *Sata-jyoti*'s offspring. From these are descended the family of the *Kurus*, of the *Yadus*, and of *Bharata* ; the family of *Yayati* and of *Ikshwaku* ; also of all the *Rajarshis*. Numerous also were the generations produced, and very abundant were the creatures and their places of abode. The mystery which is threefold—the *Vedas*, *Yoga*, and *Vijnana Dharma*, *Artha*, and *Kama*—also various books upon the subject of *Dharma*, *Artha*, and *Kama* ; also rules for the conduct of mankind ; also histories and discourses with various *srutis* ; all of which having been seen by the Rishi *Vyasa* are here in due order mentioned as a specimen of the book.

The Rishi *Vyasa* published this mass of knowledge in both a *detailed* and an *abridged* form. It is the wish of the learned in the world

to possess the details and the abridgement. Some read the *Bharata* beginning with the initial *mantra* (invocation), others with the story of Astika, others with Uparichara, while some Brahmanas study the whole. Men of learning display their various knowledge of the institutes in commenting on the composition. Some are skilful in explaining it, while others, in remembering its contents.

The son of Satyavati having, by penance and meditation, analysed the eternal Veda, afterwards composed this holy history, when that learned Brahmarshi of strict vows, the noble Dwaipayana Vyasa, offspring of Parasara, had finished this greatest of narrations, he began to consider how he might teach it to his disciples. And the possessor of the six attributes, Brahma, the world's preceptor, knowing of the anxiety of the Rishi Dwaipayana, came in person to the place where the latter was, for gratifying the saint, and benefiting the people. And when Vyasa, surrounded by all the tribes of Munis, saw him, he was surprised ; and, standing with joined palms, he bowed and ordered a seat to be brought. And Vyasa having gone round him who is called Hiranyagarbha seated on that distinguished seat stood near it ; and being commanded by Brahma Parameshthi, he sat down near the seat, full of affection and smiling in joy. Then the greatly glorious Vyasa, addressing Brahma Parameshthi, said, "O divine Brahma, by me a poem hath been composed which is greatly respected. The mystery of the Veda, and what other subjects have been explained by me ; the various rituals of the Upanishads with the Angas ; the compilation of the Puranas and history formed by me and named after the three divisions of time, past, present, and future ; the determination of the nature of decay, fear, disease, existence, and non-existence ; a description of creeds and of the various modes of life ; rule for the four castes, and the import of all the Puranas ; an account of asceticism and of the duties of a religious student ; the dimensions of the sun and moon, the planets, constellations, and stars, together with the duration of the four ages ; the Rik, Sama and Yajur Vedas ; also the Adhyatma ; the sciences called Nyaya, Orthœpy and Treatment of diseases ; charity and Pasupatadharma ; birth celestial and human, for particular purposes ; also a description of places of pilgrimage and other holy places of rivers, mountains, forests, the ocean, of heavenly cities and the *kalpas* ; the art of war ; the different kinds of nations and languages : the nature of the manners of the people ; and the all-pervading spirit ;—all these have been represented. But, after all, no writer of this work is to be found on earth.'

"Brahma said, 'I esteem thee for thy knowledge of divine mysteries, before the whole body of celebrated Munis distinguished for the sanctity

of their lives. I know thou hast revealed the divine word, even from its first utterance, in the language of truth. Thou hast called thy present work a *poem*, wherefore it shall be a poem. There shall be no poets whose works may equal the descriptions of this poem, even, as the three other modes called *Asrama* are ever unequal in merit to the domestic *Asrama*. Let Ganesa be thought of, O Muni, for the purpose of writing the poem.'

"Sauti said, 'Brahma having thus spoken to Vyasa, retired to his own abode. Then Vyasa began to call to mind Ganesa. And Ganesa, obviator of obstacles, ready to fulfil the desires of his votaries, was no sooner thought of, then he repaired to the place where Vyasa was seated. And when he had been saluted, and was seated, Vyasa addressed him thus, 'O guide of the *Ganas* ! be thou the writer of the *Bharata* which I have formed in my imagination, and which I am about to repeat.'

"Ganesa, upon hearing this address, thus answered, 'I will become the writer of thy work, provided my pen do not for a moment cease writing.' And Vyasa said unto that divinity, 'Wherever there by anything thou dost not comprehend, cease to continue writing.' Ganesa having signified his assent, by repeating the word *Om* ! proceeded to write ; and Vyasa began ; and by way of diversion, he knit the knots of composition exceeding close ; by doing which, he dictated this work according to his engagement.

I am (continued Sauti) acquainted with eight thousand and eight hundred verses, and so is *Suka*, and perhaps *Sanjaya*. From the mysteriousness of their meaning, O Muni, no one is able, to this day, to penetrate those closely knit difficult slokas. Even the omniscient Ganesa took a moment to consider ; while Vyasa, however, continued to compose other verses in great abundance.

The wisdom of this work, like unto an instrument of applying collyrium, hath opened the eyes of the inquisitive world blinded by the darkness of ignorance. As the sun dispelleth the darkness, so doth the *Bharata* by its discourses on religion, profit, pleasure and final release, dispel the ignorance of men. As the full-moon by its mild light expandeth the buds of the water-lily, so this Purana, by exposing the light of the *Sruti* hath expanded the human intellect. By the lamp of history, which destroyeth the darkness of ignorance, the whole mansion of nature is properly and completely illuminated.

This work is a tree, of which the chapter of contents is the seed ; the divisions called *Pauloma* and *Astika* are the root ; the part called *Sambhava* is the trunk ; the books called *Sabha* and *Aranya* are the roosting perches ; the books called *Arani* is the knitting knots ; the books called *Virata* and *Udyoga* the pith ; the book named *Bhishma*, the

main branch ; the book called *Drona*, the leaves ; the book called *Karna*, the fair flowers ; the book named *Salya*, their sweet smell ; the books entitled *Stri* and *Aishika*, the refreshing shade ; the book called *Santi*, the mighty fruit ; the book called *Aswamedha*, the immortal sap ; the denominated *Asramavasika*, the spot where it groweth ; and the book called *Mausala*, is an epitome of the Vedas and held in great respect by the virtuous Brahmanas. The tree of the Bharata, inexhaustible to mankind as the clouds, shall be as a source of livelihood to all distinguished poets.'

"Sauti continued, 'I will now speak of the undying flowery and fruitful productions of this tree, possessed of pure and pleasant taste, and not to be destroyed even by the immortals. Formerly, the spirited and virtuous Krishna-Dwaipayana, by the injunctions of Bhishma, the wise son of Ganga and of his own mother, became the father of three boys who were like the three fires by the two wives of *Vichitra-virya* ; and having thus raised up Dhritarashtra, Pandu and Vidura, he returned to his recluse abode to prosecute his religious exercise.

It was not till after these were born, grown up, and departed on the supreme journey, that the great Rishi Vyasa published the Bharata in this region of mankind ; when being solicited by *Janamejaya* and thousands of Brahmanas, he instructed his disciple *Vaisampayana*, who was seated near him ; and he, sitting together with the *Sadasyas*, recited the Bharata, during the intervals of the ceremonies of the sacrifice, being repeatedly urged to proceed.

Vyasa hath fully represented the greatness of the house of *Kuru*, the virtuous principles of Gandhari, the wisdom of Vidura, and the constancy of *Kunti*. The noble Rishi hath also described the divinity of *Vāsudeva*, the rectitude of the sons of Pandu, and the evil practices of the sons and partisans of Dhritarashtra.

Vyasa executed the compilation of the Bharata, exclusive of the episodes originally in twenty-four thousand verses ; and so much only is called by the learned as the *Bharata*. Afterwards, he composed an epitome in one hundred and fifty verses, consisting of the introduction with the chapter of contents. This he first taught to his son Suka ; and afterwards he gave it to others of his disciples who were possessed of the same qualifications. After that he executed another compilation, consisting of six hundred thousand verses. Of those, thirty hundred thousand are known in the world of the *Devas* ; fifteen hundred thousand in the world of the *Pitris* : fourteen hundred thousand among the *Gandharvas*, and one hundred thousand in the regions of mankind. Narada recited them to the *Deves*, Devala to the *Pitris*, and Suka published them to the *Gandharvas*, *Yakshas*, and *Rakshasas* : and in

this world they were recited by Vaisampayana, one of the disciples of Vyasa, a man of just principles and the first among all those acquainted with the Vedas. Know that I, Sauti, have also repeated one hundred thousand verses.

Yudhishtira is a vast tree, formed of religion and virtue; *Arjuna* is its trunk; *Bhimasena*, its branches; the two sons of Madri are its full-grown fruit and flowers; and its roots are Krishna, Brahma, and the Brahmanas.

Pandu, after having subdued many countries by his wisdom and prowess, took up his abode with the Munis in a certain forest as a sportsman, where he brought upon himself a very severe misfortune for having killed a stag coupling with its mate, which served as a warning for the conduct of the princes of his house as long as they lived. Their mothers, in order that the ordinances of the law might be fulfilled, admitted as substitutes to their embraces the gods Dharma, Vayu, Sakra, and the divinities the twin Aswins. And when their offspring grew up, under the care of their two mothers, in the society of ascetics, in the midst of sacred groves and holy recluse-abodes of religious men, they were conducted by Rishis into the presence of Dhritarashtra and his sons, following as students in the habit of Brahmacharis, having their hair tied in knots on their heads. 'These our pupils', said they, 'are as your sons, your brothers, and your friends; they are Pandavas.' Saying this, the Munis disappeared.

When the Kauravas saw them introduced as the sons of Pandu, the distinguished class of citizens shouted exceedingly for joy. Some, however, said, they were not the sons of Pandu; others said, they were; while a few asked how they could be *his* offspring, seeing he had been so long dead. Still on all sides voices were heard crying, 'They are on all accounts welcome! Through divine Providence we behold the family of Pandu! Let their welcome be proclaimed!' As these acclamations ceased, the plaudits of invisible spirits, causing every point of the heavens to resound, were tremendous. There were showers of sweet-scented flowers, and the sound of shells and kettle-drums. Such were the wonders that happened on the arrival of the young princes. The joyful noise of all the citizens, in expression of their satisfaction on the occasion, was so great that it reached the very heavens in magnifying plaudits.

Having studied the whole of the Vedas and sundry other *shastras*, the Pandavas resided there, respected by all and without apprehension from any one.

The principal men were pleased with the purity of *Yudhishtira*, the courage of *Arjuna*, the submissive attention of Kunti to her

superiors, and the humility of the twins, Nakula and Sahadeva ; and all the people rejoiced in their heroic virtues.

After a while, Arjuna obtained the virgin Krishnā at the *swayamvara*, in the midst of a concourse of Rajas, by performing a very difficult feat of archery. And from this time he became very much respected in this world among all bowmen ; and in fields of battle also, like the sun, he was hard to behold by foe-men. And having vanquished all the neighbouring princes and every considerable tribe, he accomplished all that was necessary for the Raja (his eldest brother) to perform the great sacrifice called *Rajasuya*.

Yudhishthira, after having, through the wise counsels of Vāsudeva and by the valour of Bhimasena and Arjuna, slain Jarasandha (the king of Magadha) and the proud Chaidya, acquired the right to perform the grand sacrifice of *Rajasuya* abounding in provisions and offerings and fraught with transcendent merits. And Duryodhana came to this sacrifice ; and when he beheld the vast wealth of the Pandavas scattered all around ; the offerings, the precious stones, gold and jewels ; the wealth in cows, elephants, and horses ; the curious textures, garments, and mantles ; the precious shawls and furs and carpets made of the skin of the *Ranku* ; he was filled with envy and became exceedingly displeased. And when he beheld the hall of assembly elegantly constructed by Maya (the Asura architect) after the fashion of a celestial court, he was inflamed with rage. And having started in confusion at certain architectural deceptions within this building, he was derided by Bhimasena in the presence of Vāsudeva, like one of mean descent.

And it was represented to Dhritarashtra that his son, while partaking of various objects of enjoyment and diverse precious things, was becoming meagre, wan, and pale. And Dhritarashtra, some time after, out of affection for his son, gave his consent to their playing (with the Pandavas) at dice. And Vāsudeva coming to know of this, became exceedingly wroth. And being dissatisfied, he did nothing to prevent the disputes, but overlooked the gaming and sundry other horrid unjustifiable transactions arising therefrom : and in spite of Vidura, Bhishma, Drona, and Kripa, the son of Saradwan, he made the Kshatriyas kill each other in the terrific war that ensued.

“And Dhritarashtra hearing the ill news of the success of the Pandavas and recollecting the resolutions of Duryodhana, Karna, and Sakuni, pondered for a while and addressed to Sanjaya the following speech :—

‘Attend, O Sanjaya, to all I am about to say, and it will not become thee to treat me with contempt. Thou art well-versed in the *shastras*

intelligent, and endowed with wisdom. My inclination was never to war, nor did I delight in the destruction of my race. I made no distinction between my own children and the children of Pandu. My own sons were prone to wilfulness and despised me because I am old. Blind as I am, because of my miserable plight and through paternal affection, I bore it all. I was foolish after the thoughtless Duryodhana ever growing in folly. Having been a spectator of the riches of the mighty sons of Pandu, my son was derided for his awkwardness while ascending the hall. Unable to bear it all and unable himself to overcome the sons of Pandu in the field, and though a soldier, unwilling yet to obtain good fortune by his own exertion, with the help of the king of Gandhara he concerted an unfair game at dice.

'Hear, O Sanjaya, all that happened thereupon and came to my knowledge. And when thou hast heard all I say, recollecting everything as it fell out, thou shalt then know me for one with a prophetic eye. When I heard that Arjuna, having bent the bow, had pierced the curious mark and brought it down to the ground, and bore away in triumph the maiden Krishnā, in the sight of the assembled princes, then, O Sanjaya, I had no hope of success. When I heard that Subhadra of the race of Madhu had, after forcible seizure been married by Arjuna in the city of Dwaraka, and that the two heroes of the race of Vrishni (Krishna and Balarama the brothers of Subhadra) without resenting it had entered Indraprastha as friends, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, by his celestial arrow preventing the downpour by Indra the king of the gods, had gratified Agni by making over to him the forest of Khandava, then, O Sanjaya, I had no hope of success. When I heard that the five Pandavas with their mother Kunti had escaped from the house of lac, and that Vidura was engaged in the accomplishment of their designs, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, after having pierced the mark in the arena had won Draupadi, and that the brave Panchalas had joined the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Jarasandha, the foremost of the royal line of Magadha, and blazing in the midst of the Kshatriyas, had been slain by Bhima with his bare arms alone, then, O Sanjaya, I had no hope of success. When I heard that in their general campaign the sons of Pandu had conquered the chiefs of the land and performed the grand sacrifice of the Rajasuya, then, O Sanjaya, I had no hope of success. When I heard that Draupadi, her voice choked with tears and heart full of agony, in the season of impurity and with but one raiment on, had been dragged into court and though she had protectors, she had been treated as

if she had none, then, O Sanjaya, I had no hope of success. When I heard that the wicked wretch Duhsasana, was striving to strip her of that single garment, had only drawn from her person a large heap of cloth without being able to arrive at its end, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten by Saubala at the game of dice and deprived of his kingdom as a consequence thereof, had still been attended upon by his brothers of incomparable prowess, then, O Sanjaya, I had no hope of success. When I heard that the virtuous Pandavas weeping with affliction had followed their elder brother to the wilderness and exerted themselves variously for the mitigation of his discomforts, then, O Sanjaya, I had no hope of success.

'When I heard that Yudhishtira had been followed into the wilderness by *Snatakas* and noble-minded Brahmanas who live upon alms, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having, in combat, pleased the god of gods, *Tryambaka* (the three-eyed) in the disguise of a hunter, obtained the great weapon *Pasupata*, then, O Sanjaya, I had no hope of success. When I heard that the just and renowned Arjuna after having been to the celestial regions, had there obtained celestial weapons from Indra himself then, O Sanjaya, I had no hope of success. When I heard that afterwards Arjuna had vanquished the Kalakeyas and the Paulomas proud with the boon they had obtained and which had rendered them invulnerable even to the celestials, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, the chastiser of enemies, having gone to the regions of Indra for the destruction of the Asuras, had returned thence successful, then, O Sanjaya, I had no hope of success. When I heard that Bhima and the other sons of Pritha (Kunti) accompanied by Vaisravana had arrived at that country which is inaccessible to man then, O Sanjaya, I had no hope of success. When I heard that my sons, guided by the counsels of Karna, while on their journey of Ghoshayatra, had been taken prisoners by the Gandharvas and were set free by Arjuna, then, O Sanjaya, I had no hope of success. When I heard that Dharma (the god of justice) having come under the form of a Yaksha had proposed certain questions to Yudhishtira then, O Sanjaya, I had no hope of success. When I heard that my sons had failed to discover the Pandavas under their disguise while residing with Draupadi in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that the principal men of my side had all been vanquished by the noble Arjuna with a single chariot while residing in the dominions of Virata, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva of the race of

Madhu, who covered this whole earth by one foot, was heartily interested in the welfare of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the king of Matsya, had offered his virtuous daughter Uttara to Arjuna and that Arjuna had accepted her for his son, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira, beaten at dice deprived of wealth, exiled and separated from his connections, had assembled yet an army of seven *Akshauhinis*, then, O Sanjaya, I had no hope of success. When I heard Narada, declare that Krishna and Arjuna were Nara and Narayana and he (Narada) had seen them together in the regions of Brahma, then, O Sanjaya, I had no hope of success. When I heard that Krishna, anxious to bring about peace, for the welfare of mankind had repaired to the Kurus, and went away without having been able to effect his purpose, then, O Sanjaya, I had no hope of success. When I heard that Karna and Duryodhana resolved upon imprisoning Krishna displayed in himself the whole universe, then, O Sanjaya, I had no hope of success. When I heard that at the time of his departure, Pritha (Kunti) standing, full of sorrow, near his chariot received consolation from Krishna, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva and Bhishma the son of Santanu were the counsellors of the Pandavas and Drona the son of Bharadwaja pronounced blessings on them, then, O Sanjaya, I had no hope of success. When Karna said unto Bhishma—I will not fight when thou art fighting—and, quitting the army, went away, then, O Sanjaya, I had no hope of success. When I heard that Vāsudeva and Arjuna and the bow *Gandiva* of immeasurable prowess, these three of dreadful energy, had come together, then, O Sanjaya, I had no hope of success. When I heard that upon Arjuna having been seized with compunction on his chariot and ready to sink, Krishna showed him all the worlds within his body, then, O Sanjaya, I had no hope of success. When I heard that Bhishma, the desolator of foes, killing ten thousand charioteers every day in the field of battle, had not slain any amongst the (Pandavas) note, then O Sanjaya, I had no hope of success. When I heard that Bhishma, the righteous son of Ganga, had himself indicated the means of his defeat in the field of battle and that the same were accomplished by the Pandavas with joyfulness, then, O Sanjaya, I had no hope of success. When I heard that Arjuna, having placed Sikhandin before himself in his chariot, had wounded Bhishma of infinite courage and invincible in battle, then, O Sanjaya, I had no hope of success. When I heard that the aged hero Bhishma, having reduced the numbers of the race of *shomaka* to a few, overcome with various wounds was lying on a bed of arrows, then, O Sanjaya, I had no hope of success.

When I heard that upon Bhishma's lying on the ground with thirst for water, Arjuna, being requested, had pierced the ground and allayed his thirst, then, O Sanjaya, I had no hope of success. When Bayu together with Indra and Suryya united as allies for the success of the sons of Kunti, and the beasts of prey (by their inauspicious presence) were putting us in fear, then, O Sanjaya, I had no hope of success. When the wonderful warrior Drona, displaying various modes of fight in the field, did not slay any of the superior Pandavas, then, O Sanjaya, I had no hope of success. When I heard that the *Maharatha Sansaptakas* of our army appointed for the overthrow of Arjuna were all slain by Arjuna himself, then, O Sanjaya, I had no hope of success. When I heard that our disposition of forces, impenetrable by others, and defended by Bharadwaja himself well-armed, had been singly forced and entered by the brave son of Subhadra, then, O Sanjaya, I had no hope of success. When I heard that our *Maharathas*, unable to overcome Arjuna, with jubilant faces after having jointly surrounded and slain the boy Abhimanyu, then, O Sanjaya, I had no hope of success. When I heard that the blind Kauravas were shouting for joy after having slain Abhimanyu and that thereupon Arjuna in anger made his celebrated speech referring to Saindhava, then, O Sanjaya, I had no hope of success. When I heard that Arjuna had vowed the death of Saindhava and fulfilled his vow in the presence of his enemies, then, O Sanjaya, I had no hope of success. When I heard that upon the horses of Arjuna being fatigued, Vāsudeva releasing them made them drink water and bringing them back and re-harnessing them continued to guide them as before, then, O Sanjaya, I had no hope of success. When I heard that while his horses were fatigued, Arjuna staying in his chariot checked all his assailants, then, O Sanjaya, I had no hope of success. When I heard that Yuyudhana of the race of Vrishni, after having thrown into confusion the army of Drona rendered unbearable in prowess owing to the presence of elephants, retired to where Krishna and Arjuna were, then, O Sanjaya, I had no hope of success. When I heard that Karna even though he had got Bhima within his power allowed him to escape after only addressing him in contemptuous terms and dragging him with the end of his bow, then, O Sanjaya, I had no hope of success. When I heard that Drona, Kritavarma, Kripa, Karna, the son of Drona, and the valiant king of Madra (Salya) suffered Saindhava to be slain, then, O Sanjaya, I had no hope of success. When I heard that the celestial *Sakti* given by Indra (to Karna) was by Madhava's machinations caused to be hurled upon Rakshasa Ghatotkacha of frightful countenance, then, O Sanjaya, I had no hope of success. When I heard that in the encounter between

Karna and Ghatotkacha, that *Sakti* was hurled against Ghatotkacha by Karna, the same which was certainly to have slain Arjuna in battle, then, O Sanjaya, I had no hope of success. When I heard that Dhristadyumna, transgressing the laws of battle, slew Drona while alone in his chariot and resolved on death, then, O Sanjaya, I had no hope of success. When I heard that Nakula, the son of Madri, having in the presence of the whole army engaged in single combat with the son of Drona and showing himself equal to him drove his chariot in circles around, then, O Sanjaya, I had no hope of success. When upon the death of Drona, his son misused the weapon called *Narayana* but failed to achieve the destruction of the Pandavas, then, O Sanjaya, I had no hope of success. When I heard that Bhimasena drank the blood of his brother Duhsasana in the field of battle without anybody being able to prevent him, then, O Sanjaya, I had no hope of success. When I heard that the infinitely brave Karna, invincible in battle, was slain by Arjuna in that war of brothers mysterious even to the gods, then, O Sanjaya, I had no hope of success. When I heard that Yudhishtira the Just overcome the heroic son of Drona, Duhsasana, and the fierce Kritavarman, then, O Sanjaya, I had no hope of success. When I heard that the brave king of Madra who ever dared Krishna in battle was slain by Yudhishtira, then, O Sanjaya, I had no hope of success. When I heard that the wicked Suvala of magic power, the root of the gaming and the feud, was slain in battle by Sahadeva, the son of Pandu, then, O Sanjaya, I had no hope of success. When I heard that Duryodhana, spent with fatigue, having gone to a lake and made a refuge for himself within its waters, was lying there alone, his strength gone and without a chariot, then, O Sanjaya, I had no hope of success. When I heard that the Pandavas having gone to that lake accompanied by Vāsudeva and standing on its beach began to address contemptuously my son who was incapable of putting up with affronts, then, O Sanjaya, I had no hope of success. When I heard that while, displaying in circles a variety of curious modes (of attack and defence) in an encounter with clubs, he was unfairly slain according to the counsels of Krishna, then, O Sanjaya, I had no hope of success. When I heard the son of Drona and others by slaying the Panchalas and the sons of Draupadi in their sleep, perpetrated a horrible and infamous deed, then, O Sanjaya, I had no hope of success. When I heard that Aswatthaman while being pursued by Bhimasena had discharged the first of weapons called *Aishika*, by which the embryo in the womb (of Uttara) was wounded, then, O Sanjaya, I had no hope of success. When I heard that the weapon *Brahmashira* (discharged by Aswatthaman) was repelled by Arjuna with another weapon over which he had pronounced

the word "*Sasti*" and that Aswatthaman had to give up the jewel-like excrescence on his head, then, O Sanjaya, I had no hope of success. When I heard that upon the embryo in the womb of Virata's daughter being wounded by Aswatthaman with a mighty weapon, Dwaipayana and Krishna pronounced curses on him, then, O Sanjaya, I had no hope of success.

'Alas! Gandhari, destitute of children, grand-children, parents, brothers, and kindred, is to be pitied. Difficult is the task that hath been performed by the Pandavas: by them hath a kingdom been recovered without a rival.

'Alas! I have heard that the war hath left only ten alive: three of our side, and the Pandavas, seven, in that dreadful conflict eighteen *Akshauhinis* of Kshatriyas have been slain! All around me is utter darkness, and a fit of swoon assaileth me: consciousness leaves me, O Suta, and my mind is distracted.'

"Sauti said, 'Dhritarashtra, bewailing his fate in these words, was overcome with extreme anguish and for a time deprived of sense; but being revived, he addressed Sanjaya in the following words.

'After what hath come to pass, O Sanjaya, I wish to put an end to my life without delay; I do not find the least advantage in cherishing it any longer.'

"Sauti said, 'The wise son of Gavalgana (Sanjaya) then addressed the distressed lord of Earth while thus talking and bewailing, sighing like a serpent and repeatedly fainting, in these words of deep import.

'Thou hast heard, O Raja, of the greatly powerful men of vast exertions, spoken of by Vyasa and the wise Narada; men born of great royal families, resplendent with worthy qualities, versed in the science of celestial arms, and in glory emblems of India; men who having conquered the world by justice and performed sacrifices with fit offerings (to the Brahmanas), obtained renown in this world and at last succumbed to the sway of time. Such were Saivya; the valiant Maharatha; Srinjaya, great amongst conquerors; Suhotra; Rantideva, and Kakshivanta, great in glory; Valhika, Damana, Saryati, Ajita, and Nala; Viswamitra the destroyer of foes; Amvarisha, great in strength; Marutta, Manu, Ikshaku, Gaya, and Bharata; Rama the son of Dasaratha; Sasavindu, and Bhagiratha; Kritavirya, the greatly fortunate, and Janamejaya too; and Yayati of good deeds who performed sacrifices, being assisted therein by the celestials themselves, and by whose sacrificial altars and stakes this earth with her habited and uninhabited regions hath been marked all over. These twenty-four Rajas were formerly spoken of by the celestial Rishi Narada unto Saivya when much afflicted for the loss of his children. Besides these, other Rajas

had gone before, still more powerful than they, mighty charioteers noble in mind, and resplendent with every worthy quality. These were Puru, Kuru, Yadu, Sura and Viswagaswa of great glory ; Anuha, Yuvanaswa, Kakutstha, Vikrami, and Raghu ; Vijaya, Vitihorta, Anga, Bhava, Sweta, and Vripadguru ; Usinara, Sata-ratha, Kanka, Duliduha, and Druma ; Dambhodbhava, Para, Vena, Sagara, Sankriti, and Nimi ; Ajeya, Parasu, Pundra, Sambhu, and holy Deva-Vridha ; Devahuya, Supratika, and Vrihad-ratha ; Mahatsaha, Vinitatma, Sukratu, and Nala, the king of the Nishadas ; Satyavrata, Santabhaya, Sumitra, and the chief Subala ; Janujangha, Anaranya, Arka, Priyabhritya, Chuchi-vrata, Balabandhu, Nirmardda, Ketusinga, and Brhiddala ; Dhristaketu, Brihatketu, Driptaketu, and Niramaya ; Abikshit, Chappala, Dhurta, Kritbandhu, and Dridhe-shudhi ; Mahapurana-sambhavya, Pratyanga, Paraha and Sruti. These, O chief, and other Rajas, we hear enumerated by hundreds and by thousands, and still others by millions, princes of great power and wisdom, quitting very abundant enjoyments met death as thy sons have done ! Their heavenly deeds, valour, and generosity, their magnanimity, faith, truth, purity, simplicity and mercy, are published to the world in the records of former times by sacred bards of great learning. Though endued with every noble virtue, these have yielded up their lives. Thy sons were malevolent inflamed with passion, avaricious, and of very evil-disposition. Thou art versed in the *Sastras*, O Bharata, and art intelligent and wise ; they never sink under misfortunes whose understandings are guided by the *Sastras*. Thou art acquainted, O prince, with the lenity and severity of fate ; this anxiety therefore for the safety of thy children is unbecoming. Moreover, it behoveth thee not to grieve for that which must happen : for who can avert, by his wisdom, the decrees of fate ? No one can leave the way marked out for him by Providence. Existence and non-existence, pleasure and pain all have Time for their root. Time createth all things and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth the fire. All states, the good and the evil, in the three worlds, are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep : indeed, Time is incapable of being overcome. Time passeth over all things without being retarded. Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason.'

"Sauti said, 'The son of Gavalgana having in this manner administered comfort to the royal Dhritarashtra overwhelmed with grief for his sons, then restored his mind to peace. Taking these facts for his

subject, Dwaipayana composed a holy *Upanishad* that has been published to the world by learned and sacred bards in the Puranas composed by them.

'The study of the Bharata is an act of piety. He that readeth even one foot, with belief, hath his sins entirely purged away. Herein Devas, Devarshis, and immaculate Brahmarshis of good deeds, have been spoken of; and likewise Yakshas and great Uragas (Nagas). Herein also hath been described the eternal Vāsudeva possessing the six attributes. He is the true and just, the pure and holy, the eternal Brahma, the supreme soul, the true constant light, whose divine deeds wise and learned recount; from whom hath proceeded the non-existent and existent-non-existent universe with principles of generation and progression, and birth, death and re-birth. That also hath been treated of which is called Adhyatma (the superintending spirit of nature) that partaketh of the attributes of the five elements. That also hath been described who is *purusha* being above such epithets as 'undisplayed' and the like; also that which the foremost *yatis* exempt from the common destiny and endued with the power of meditation and *Tapas* behold dwelling in their hearts as a reflected image in the mirror.

'The man of faith, devoted to piety, and constant in the exercise of virtue, on reading this section is freed from sin. The believer that constantly heareth recited this section of the Bharata, called the Introduction, from the beginning, falleth not into difficulties. The man repeating any part of the introduction in the two twilights is during such act freed from the sins contracted during the day or the night. This section, the body of the Bharata, is truth and nectar. As butter is in curd, Brahmana among bipeds, the Aranyaka among the Vedas, and nectar among medicines; as the sea is eminent among receptacles of water, and the cow among quadrupeds; as are these (among the things mentioned) so is the Bharata said to be among histories.

'He that causeth it, even a single foot thereof, to be recited to Brahmanas during a Sradha, his offerings of food and drink to the manes of his ancestors become inexhaustible.

'By the aid of history and the Puranas, the Veda may be expounded; but the Veda is afraid of one of little information lest he should it. The learned man who recites to other *this* Veda of Vyasa reapeth advantage. It may without doubt destroy even the sin of killing the embryo and the like. He that readeth this holy chapter of the moon, readeth the whole of the Bharata, I ween. The man who with reverence daily listeneth to this sacred work acquireth long life and renown and ascendeth to heaven.

'In former days, having placed the four Vedas on one side and the

Bharata on the other, these were weighed in the balance by the celestials assembled for that purpose. And as the latter weighed heavier than the four Vedas with their mysteries, from that period it hath been called in the world Mahabharata (the *great* Bharata). Being esteemed superior both in substance and gravity of import it is denominated Mahabharata on account of such substance and gravity of import. He that knoweth its meaning is saved from all his sins.

'*Tapa* is innocent, study is harmless, the ordinance of the Vedas prescribed for all the tribes are harmless, the acquisition of wealth by exertion is harmless ; but when they are abused in their practices it is then that they become sources of evil.' "

SECTION II

"The Rishis said, 'O son of Suta, we wish to hear a full and circumstantial account of the place mentioned by you as Samanta-panchaka.'

"Sauti said, 'Listen, O ye Brahmanas, to the sacred descriptions I utter. O ye best of men, ye deserve to hear of the place known as Samanta-panchaka. In the interval between the Treta and Dwapara Yugas, Rama (the son of Jamadagni) great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And when that fiery meteor, by his own valour, annihilated the entire tribe of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood. We are told that his reason being overpowered by anger he offered oblations of blood to the manes of his ancestors, standing in the midst of the sanguine waters of those lakes. It was then that his forefathers of whom Richika was the first having arrived there addressed him thus, 'O Rama, O blessed Rama, O offspring of Bhrigu, we have been gratified with the reverence thou hast shown for thy ancestors and with thy valour, O mighty one ! Blessings be upon thee. O thou illustrious one, ask the boon that thou mayst desire.'

"Rama said, 'If, O fathers, ye are favourably disposed towards me, the boon I ask is that I may be absolved from the sins born of my having annihilated the Kshatriyas in anger, and that the lakes I have formed may become famous in the world as holy shrines.' The Pitris then said, 'So shall it be. But be thou pacified.' And Rama was pacified accordingly. The region that lieth near unto those lakes of gory water, from that time hath been celebrated as Samanta-panchaka the holy. The wise have declared that every country should be

distinguished by a name significant of some circumstance which may have rendered it famous. In the interval between the Dwapara and the Kali Yugas there happened at Samanta-panchaka the encounter between the armies of the Kauravas and the Pandavas. In that holy region, without ruggedness of any kind, were assembled eighteen Akshauhinis of soldiers eager for battle. And, O Brahmanas, having come thereto, they were all slain on the spot. Thus the name of that region, O Brahmanas, hath been explained, and the country described to you as a sacred and delightful one. I have mentioned the whole of what relateth to it as the region is celebrated throughout the three worlds.'

"The Rishis said, 'We have a desire to know, O son of Suta, what is implied by the term *Akshauhini* that hath been used by thee. Tell us in full what is the number of horse and foot, chariots and elephants, which compose an Akshauhini for thou art fully informed.'

"Sauti said, 'One chariot, one elephant, five foot-soldiers, and three horses form one *Patti* ; three pattis make one *Sena-mukha* ; three *senamukhas* are called a *Gulma* ; three *gulmas*, a *Gana* ; three *ganas*, a *Vahini* ; three *vahinis* together are called a *Pritana* ; three *pritanas* form a *Chamu* ; three *chamus*, one *Anikini* ; and an *anikini* taken ten times forms, as it is styled by those who know, an *Akshauhini*. O ye best of Brahmanas, arithmeticians have calculated that the number of chariots in an Akshauhini is twenty-one thousand eight hundred and seventy. The measure of elephants must be fixed at the same number. O ye pure, you must know that the number of foot-soldiers is one hundred and nine thousand, three hundred and fifty, the number of horse is sixty-five thousand, six hundred and ten. These, O Brahmanas, as fully explained by me, are the numbers of an Akshauhini as said by those acquainted with the principles of numbers. O best of Brahmanas, according to this calculation were composed the eighteen Akshauhinis of the Kaurava and the Pandava army. Time, whose acts are wonderful assembled them on that spot and having made the Kauravas the cause, destroyed them all. Bhishma acquainted with choice of weapons, fought for ten days. Drona protected the Kaurava *Vahinis* for five days. Karna the desolator of hostile armies fought for two days ; and Salya for half a day. After that lasted for half a day the encounter with clubs between Duryodhana and Bhima. At the close of that day, Aswatthaman and Kripa destroyed the army of Yudhishtira in the night while sleeping without suspicion of danger.

'O Saunaka, this best of narrations called Bharata which has begun to be repeated at thy sacrifice, was formerly repeated at the sacrifice of Janamejaya by an intelligent disciple of Vyasa. It is divided into

several sections ; in the beginning are Paushya, Pauloma, and Astika parvas, describing in full the valour and renown of kings. It is a work whose description, diction, and sense are varied and wonderful. It contains an account of various manners and rites. It is accepted by the wise, as the state called *Vairagya* is by men desirous of final release. As Self among things to be known, as life among things that are dear, so is this history that furnisheth the means of arriving at the knowledge of Brahma the first among all the sastras. There is not a story current in this world but doth depend upon this history even as the body upon the foot that it taketh. As masters of good lineage are ever attended upon by servants desirous of preferment so is the Bharata cherished by all poets. As the words constituting the several branches of knowledge appertaining to the world and the Veda display only vowels and consonants, so this excellent history displayeth only the highest wisdom.

Listen, O ye ascetics, to the outlines of the several divisions (*parvas*) of this history called Bharata, endued with great wisdom, of sections and feet that are wonderful and various, of subtile meanings and logical connections, and embellished with the substance of the Vedas.

The first parva is called *Anukramanika* ; the second, *Sangraha* ; then *Paushya* ; then *Pauloma* ; then *Astika* ; then *Adivansavatarana*. Then comes the *Sambhava* of wonderful and thrilling incidents. Then comes *Jatugrihadaha* (setting fire to the house of lac) and then *Hidimbadha* (the killing of Hidimba) parvas ; then comes *Baka-badha* (slaughter of Baka) and then *Chitraratha*. The next is called *Swayamvara* (selection of husband by Panchali), in which Arjuna by the exercise of Kshatriya virtues, won Draupadi for wife. Then comes *Vaivahika* (marriage). Then comes *Viduragamana* (advent of Vidura), *Rajyalabha* (acquirement of kingdom), *Arjuna-banavasa* (exile of Arjuna) and *Subhadra-harana* (the carrying away of Subhadra). After these come *Harana-harika*, *Khandava-daha* (the burning of the Khandava forest) and *Maya-darsana* (meeting with Maya the Asura architect). Then come *Sabha*, *Mantra*, *Jarasandha*, *Digvijaya* (general campaign). After *Digvijaya* come *Raja-syuaka*, *Arghyaviharana* (the robbing of the Arghya) and *Sisupala-badha* (the killing of Sisupala). After these, *Dyuta* (gambling), *Anudyuta* (subsequent to gambling), *Aranyaka*, and *Krimira-badha* (destruction of Krimira). Then *Arjunavigamana* (the travels of Arjuna), *Kairati*. In the last hath been described the battle between Arjuna and Mahadeva in the guise of a hunter. After this *Indra-lokavigamana* (the journey to the regions of Indra) ; then that mine of religion and virtue, the highly pathetic *Nalopakhyana* (the story of Nala). After this last, *Tirtha-yatra* or the pilgrimage of the wise prince of the Kurus, the death of *Jatasura*, and the battle of the *Yakshas*. Then the battle

with the *Nivata-kavachas*, *Ajagara*, and *Markandeya-Samasya* (meeting with Markandeya). Then the meeting of *Draupadi* and *Satyabhama*, *Ghoshayatra*, *Mriga-Swapna* (dream of the deer). Then the story of *Brihadaranyaka* and then *Aindradrumna*. Then *Draupadi-harana* (the abduction of Draupadi), *Jayadratha-bimoksana* (the release of Jayadratha). Then the story of 'Savitri' illustrating the great merit of connubial chastity. After this last, the story of 'Rama'. The parva that comes next is called 'Kundala-harana' (the theft of the ear-rings). That which comes next is 'Aranya' and then 'Vairata'. Then the entry of the Pandavas and the fulfilment of their promise (of living unknown for one year). Then the destruction of the 'Kichakas', then the attempt to take the kine (of Virata by the Kauravas). The next is called the marriage of Abhimanyu with the daughter of Virata. The next you must know is the most wonderful parva called Udyoga. The next must be known by the name of 'Sanjaya-yana' (the arrival of Sanjaya). Then comes 'Prajagara' (the sleeplessness of Dhritarashtra owing to his anxiety). Then Sanatsujata, in which are the mysteries of spiritual philosophy. Then 'Yanasaddhi', and then the arrival of Krishna. Then the story of 'Matali' and then of 'Galava'. Then the stories of 'Savitri', 'Vamadeva', and 'Vainya'. Then the story of 'Jamadagnya and Shodasara-jika'. Then the arrival of Krishna at the court, and then Bidulaputrasasana. Then the muster of troops and the story of Sheta. Then, must you know, comes the quarrel of the high-souled Karna. Then the march to the field of the troops of both sides. The next hath been called numbering the Rathis and Atirathas. Then comes the arrival of the messenger *Uluka* which kindled the wrath (of the Pandavas). The next that comes, you must know, is the story of Amba. Then comes the thrilling story of the installation of Bhishma as commander-in-chief. The next is called the creation of the insular region Jambu ; then Bhumi ; then the account about the formation of islands. Then comes the 'Bhagavat-gita' ; and then the death of Bhishma. Then the installation of Drona ; then the destruction of the 'Sansaptakas'. Then the death of Abhimanyu ; and then the vow of Arjuna (to slay Jayadratha). Then the death of Jayadratha, and then of Ghatotkacha. Then, must you know, comes the story of the death of Drona of surprising interest. The next that comes is called the discharge of the weapon called Narayana. Then, you know, is Karna, and then Salya. Then comes the immersion in the lake, and then the encounter (between Bhima and Duryodhana) with clubs. Then comes Saraswata, and then the descriptions of holy shrines, and then genealogies. Then comes Sauptika describing incidents disgraceful (to the honour of the Kurus). Then comes the 'Aisika' of harrowing incidents. Then comes

'Jalapradana' oblations of water to the manes of the deceased, and then the wailings of the women. The next must be known as 'Sraddha' describing the funeral rites performed for the slain Kauravas. Then comes the destruction of the Rakshasa Charvaka who had assumed the disguise of a Brahmana (for deceiving Yudhishtira). Then the coronation of the wise Yudhishtira. The next is called the 'Grihapravibhaga'. Then comes 'Santi', then 'Rajadharmanusasana', then 'Apaddharma', then 'Mokshadhharma'. Those that follow are called respectively 'Suka-prasna-abhigamana', 'Brahma-prasnanusana', the origin of 'Durvasa', the disputations with Maya. The next is to be known as 'Anusasanika'. Then the ascension of Bhishma to heaven. Then the horse-sacrifice, which when read purgeth all sins away. The next must be known as the 'Anugita' in which are words of spiritual philosophy. Those that follow are called 'Asramvasa', 'Puttradarshana' (meeting with the spirits of the deceased sons), and the arrival of Narada. The next is called 'Mausala' which abounds with terrible and cruel incidents. Then comes 'Mahaprasthanika' and ascension to heaven. Then comes the Purana which is called Khilvansa. In this last are contained 'Vishnuparva', Vishnu's frolics and feats as a child, the destruction of 'Kansa', and lastly, the very wonderful 'Bhavishyaparva' (in which there are prophecies regarding the future).

The high-souled Vyasa composed these hundred parvas of which the above is only an abridgement: having distributed them into eighteen, the son of Suta recited them consecutively in the forest of Naimisha as follows:

In the Adi parva are contained Paushya, Pauloma, Astika, Adivansa-vatara, Samva, the burning of the house of lac, the slaying of Hidimba, the destruction of the Asura Vaka, Chitraratha, the Swayamvara of Draupadi, her marriage after the overthrow of rivals in war, the arrival of Vidura, the restoration, Arjuna's exile, the abduction of Subhadra, the gift and receipt of the marriage dower, the burning of the Khandava forest, and the meeting with (the Asura-architect) Maya. The Paushya parva treats of the greatness of Utanka, and the Pauloma, of the sons of Bhrigu. The Astika describes the birth of Garuda and of the Nagas (snakes), the churning of the ocean, the incidents relating to the birth of the celestial steed Uchchaisrava, and finally, the dynasty of Bharata, as described in the Snake-sacrifice of king Janamejaya. The Sambhava parva narrates the birth of various kings and heroes, and that of the sage, Krishna Dwaipayana: the partial incarnations of deities, the generation of Danavas and Yakshas of great prowess, and serpents, Gandharvas, birds, and of all creatures; and lastly, of the life and adventures of king Bharata—the progenitor of the line that goes by his name

—the son born of Sakuntala in the hermitage of the ascetic Kanwa. This parva also describes the greatness of Bhagirathi, and the births of the Vasus in the house of Santanu and their ascension to heaven. In this parva is also narrated the birth of Bhishma uniting in himself portions of the energies of the other Vasus, his renunciation of royalty and adoption of the Brahmacharya mode of life, his adherence to his vows, his protection of Chitrangada, and after the death of Chitrangada, his protection of his younger brother, Vichitravirya, and his placing the latter on the throne; the birth of Dharma among men in consequence of the curse of Animondavya; the births of Dhritarashtra and Pandu through the potency of Vyasa's blessings (?) and also the birth of the Pandavas; the plottings of Duryodhana to send the sons of Pandu to Varanavata, and the other dark counsels of the sons of Dhritarashtra in regard to the Pandavas; then the advice administered to Yudhishtira on his way by that well-wisher of the Pandavas—Vidura—in the *mlechchha* language—the digging of the hole, the burning of Purochana and the sleeping woman of the fowler caste, with her five sons, in the house of lac; the meeting of the Pandavas in the dreadful forest with Hidimbā, and the slaying of her brother Hidimba by Bhima of great prowess. The birth of Ghatotkacha; the meeting of the Pandavas with Vyasa and in accordance with his advice their stay in disguise in the house of a Brahmana in the city of Ekachakra; the destruction of the Asura Vaka, and the amazement of the populace at the sight; the extraordinary births of Krishnā and Dhrishtadyumna; the departure of the Pandavas for Panchala in obedience to the injunction of Vyasa, and moved equally by the desire of winning the hand of Draupadi on learning the tidings of the Swayamvara from the lips of a Brahmana; victory of Arjuna over a Gandharva, called Angaraparna, on the banks of the Bhagirathi, his contraction of friendship with his adversary, and his hearing from the Gandharva the history of Tapati, Vasishtha and Aurva. This parva treats of the journey of the Pandavas towards Panchala, the acquisition of Draupadi in the midst of all the Rajas, by Arjuna, after having successfully pierced the mark; and in the ensuing fight, the defeat of Salya, Karna, and all the other crowned heads at the hands of Bhima and Arjuna of great prowess; the ascertainment by Balarama and Krishna, at the sight of these matchless exploits, that the heroes were the Pandavas, and the arrival of the brothers at the house of the potter where the Pandavas were staying; the dejection of Drupada on learning that Draupadi was to be wedded to five husbands; the wonderful story of the five Indras related in consequence; the extraordinary and divinely-ordained wedding of Draupadi; the sending of Vidura by the sons of Dhritarashtra as envoy to the

Pandavas ; the arrival of Vidura and his sight of Krishna ; the abode of the Pandavas in Khandava-prastha, and then their rule over one half of the kingdom ; the fixing of turns by the sons of Pandu, in obedience to the injunction of Narada, for connubial companionship with Krishna. In like manner hath the history of Sunda and Upasunda been recited in this. This parva then treats of the departure of Arjuna for the forest according to the vow, he having seen Draupadi and Yudhishtira sitting together as he entered the chamber to take out arms for delivering the kine of a certain Brahmana. This parva then describes Arjuna's meeting on the way with Ulupi, the daughter of a Naga (serpent) ; it then relates his visits to several sacred spots ; the birth of Vabhruvahana ; the deliverance by Arjuna of the five celestial damsels who had been turned into alligators by the imprecation of a Brahmana, the meeting of Madhava and Arjuna on the holy spot called Prabhasa ; the carrying away of Subhadra by Arjuna, incited thereto by her brother Krishna, in the wonderful car moving on land and water, and through mid-air, according to the wish of the rider ; the departure for Indraprastha, with the dower ; the conception in the womb of Subhadra of that prodigy of prowess, Abhimanyu ; Yajnaseni's giving birth to children ; then follows the pleasure-trip of Krishna and Arjuna to the banks of the Jamuna and the acquisition by them of the discus and the celebrated bow Gandiva ; the burning of the forest of Khandava ; the rescue of Maya by Arjuna, and the escape of the serpent,—and the begetting of a son by that best of Rishis, Mandapala, in the womb of the bird *Sarnqi*. This parva is divided by Vyasa into two hundred and twenty-seven chapters. These two hundred and twenty-seven chapters contain eight thousand eight hundred and eighty-four slokas.

The second is the extensive parva called Sabha or the assembly, full of matter. The subjects of this parva are the establishment of the grand hall by the Pandavas ; their review of their retainers ; the description of the lokapalas by Narada well-acquainted with the celestial regions ; the preparations for the Rajasuya sacrifice ; the destruction of Jarasandha ; the deliverance by Vāsudeva of the princes confined in the mountain-pass ; the campaign of universal conquest by the Pandavas ; the arrival of the princes at the Rajasuya sacrifice with tribute ; the destruction of Sisupala on the occasion of the sacrifice, in connection with offering of arghya ; Bhimasena's ridicule of Duryodhana in the assembly ; Duryodhana's sorrow and envy at the sight of the magnificent scale on which the arrangements had been made ; the indignation of Duryodhana in consequence, and the preparations for the game of dice ; the defeat of Yudhishtira at play by the wily Sakuni ; the deliverance by Dhritarashtra of his afflicted daughter-in-

law Draupadi plunged in the sea of distress caused by the gambling, as of a boat tossed about by the tempestuous waves. The endeavours of Duryodhana to engage Yudhishtira again in the game ; and the exile of the defeated Yudhishtira with his brothers. These constitute what has been called by the great Vyasa the Sabha Parva. This parva is divided into seventy-eight sections, O best of Brahmanas, of two thousand, five hundred and seven slokas.

'Then comes the third parva called Aranyaka (relating to the forest). This parva treats of the wending of the Pandavas to the forest and the citizens, following the wise Yudhishtira, Yudhishtira's adoration of the god of day ; according to the injunctions of Dhaumya, to be gifted with the power of maintaintaing the dependent Brahmanas with food and drink : the creation of food through the grace of the Sun : the expulsion by Dhritarashtra of Vidura who always spoke for his master's good ; Vidura's coming to the Pandavas and his return to Dhritarashtra at the solicitation of the latter ; the wicked Duryodhana's plottings to destroy the forest-ranging Pandavas, being incited thereto by Karna ; the appearance of Vyasa and his dissuasion of Duryodhana bent on going to the forest ; the history of Surabhi ; the arrival of Maitreya ; his laying down to Dhritarashtra the course of action ; and his curse on Duryodhana ; Bhima's slaying of Kirmira in battle ; the coming of the Panchalas and the princes of the Vrishni race to Yudhishtira on hearing of his defeat at the unfair gambling by Sakuni ; Dhananjaya's allaying the wrath of Krishna ; Draupadi's lamentations before Madhava ; Krishna's cheering her ; the fall of Sauva also has been here described by the Rishi ; also Krishna's bringing Subhadra with her son to Dwaraka ; and Dhrishtadyumna's bringing the son of Draupadi to Panchala ; the entrance of the sons of Pandu into the romantic Dwaita wood ; conversation of Bhima, Yudhishtira, and Draupadi ; the coming of Vyasa to the Pandavas and his endowing Yudhishtira with the power of Pratismriti ; then, after the departure of Vyasa, the removal of the Pandavas to the forest of Kamyaka ; the wanderings of Arjuna of immeasurable prowess in search of weapons ; his battle with Mahadeva in the guise of a hunter ; his meeting with the lokapalas and receipt of weapons from them ; his journey to the regions of Indra for arms and the consequent anxiety of Dhritarashtra ; the wailings and lamentations of Yudhishtira on the occasion of his meeting with the worshipful great sage Brihadaswa. Here occurs the holy and highly pathetic story of Nala illustrating the patience of Damayanti and the charater of Nala. Then the acquirement by Yudhishtira of the mysteries of dice from the same great sage ; then the arrival of the Rishi Lomasa from the heavens to where the Pandavas were,

and the receipt by these high-souled dwellers in the woods of the intelligence brought by the Rishi of their brother Arjuna staying in the heavens ; then the pilgrimage of the Pandavas to various sacred spots in accordance with the message of Arjuna, and their attainment of great merit and virtue consequent on such pilgrimage ; then the pilgrimage of the great sage Narada to the shrine Putasta ; also the pilgrimage of the high-souled Pandavas. Here is the deprivation of Karna of his ear-rings by Indra. Here also is recited the sacrificial magnificence of Gaya ; then the story of Agastya in which the Rishi ate up the Asura Vatapi, and his connubial connection with Lopamudra from the desire of offspring. Then the story of Rishyasringa who adopted Brahmacharya mode of life from his very boyhood ; then the history of Rama of great prowess, the son of Jamadagni, in which has been narrated the death of Kartavirya and the Haihayas ; then the meeting between the Pandavas and the Vrishnis in the sacred spot called *Prabhasa* ; then the story of *Su-kanya* in which Chyavana, the son of Bhrigu, made the twins, Aswinis, drink, at the sacrifice of king Saryati, the *Soma* juice (from which they had been excluded by the other gods), and in which besides is shown how Chyavana himself acquired perpetual youth (as a boon from the grateful Aswinis). Then hath been described the history of king Mandhata ; then the history of prince *Jantu* ; and how king Somaka by offering up his only son (Jantu) in sacrifice obtained a hundred others ; then the excellent history of the hawk and the pigeon ; then the examination of king Sivi by Indra, Agni, and Dharma ; then the story of Ashtavakra, in which occurs the disputation, at the sacrifice of Janaka, between that Rishi and the first of logicians, Vandi, the son of Varuna ; the defeat of Vandi by the great Ashtavakra, and the release by the Rishi of his father from the depths of the ocean. Then the story of Yavakrita, and then that of the great Raivya : then the departure (of the Pandavas) for Gandhamadana and their abode in the asylum called Narayana ; then Bhimasena's journey to Gandhamadana at the request of Draupadi (in search of the sweet-scented flower). Bhima's meeting on his way, in a grove of bananas, with Hanuman, the son of Pavana of great prowess ; Bhima's bath in the tank and the destruction of the flowers therein for obtaining the sweet-scented flower (he was in search of) ; his consequent battle with the mighty Rakshasas and the Yakshas of great prowess including Maniman ; the destruction of the Asura Jata by Bhima ; the meeting (of the Pandavas) with the royal sage *Vrishaparva* ; their departure for the asylum of Arshishena and abode therein ; the incitement of Bhima (to acts of vengeance) by Draupadi. Then is narrated the ascent on the hills of Kailasa by Bhimasena, his terrific battle with the mighty Yakshas headed by Maniman ; then the meeting of the

Pandavas with Vaisravana (Kuvera), and the meeting with Arjuna after he had obtained for the purpose of Yudhishtira many celestial weapons ; then Arjuna's terrible encounter with the Nivatakavachas dwelling in Hiranyaparva, and also with the Paulomas, and the Kalkayas ; their destruction at the hands of Arjuna ; the commencement of the display of the celestial weapons by Arjuna before Yudhishtira, the prevention of the same by Narada ; the descent of the Pandavas from Gandhamadana ; the seizure of Bhima in the forest by a mighty serpent huge as the mountain ; his release from the coils of the snake, upon Yudhishtira's answering certain questions ; the return of the Pandavas to the Kamyaka woods. Here is described the reappearance of Vāsudeva to see the mighty sons of Pandu ; the arrival of Markandeya, and various recitals ; the history of Prithu the son of Vena recited by the great Rishi ; the stories of Saraswati and the Rishi *Tarkhya*. After these, is the story of Matsya ; other old stories recited by Markandeya ; the stories of Indradyumna and Dhundhumara ; then the history of the chaste wife ; the history of Angira, the meeting and conversation of Draupadi and Satyabhama ; the return of the Pandavas to the forest of Dwaita ; then the procession to see the calves and the captivity of Duryodhana ; and when the wretch was being carried off, his rescue by Arjuna ; here is Yudhishtira's dream of the deer ; then the re-entry of the Pandavas into the Kamyaka forest, here also is the long story of Vrihidraunika. Here also is recited the story of Durvasa ; then the abduction by Jayadratha of Draupadi from the asylum ; the pursuit of the ravisher by Bhima swift as the air and the ill-shaving of Jayadratha's crown at Bhima's hand. Here is the long history of Rama in which is shown how Rama by his prowess slew Ravana in battle. Here also is narrated the story of Savitri ; then Karna's deprivation by Indra of his ear-rings ; then the presentation to Karna by the gratified Indra of a *Sakti* (missile weapon) which had the virtue of killing only one person against whom it might be hurled ; then the story called *Aranya* in which Dharma (the god of justice) gave advice to his son (Yudhishtira) ; in which, besides is recited how the Pandavas after having obtained a boon went towards the west. These are all included in the third Parva called Aranyaka, consisting of two hundred and sixty-nine sections. The number of *slokas* is eleven thousand, six hundred and sixty-four.

"The extensive Parva that comes next is called *Virata*. The Pandavas arriving at the dominions of Virata saw in a cemetery on the outskirts of the city a large *shami* tree whereon they kept their weapons. Here hath been recited their entry into the city and their stay there in disguise. Then the slaying by Bhima of the wicked

Kichaka who, senseless with lust, had sought Draupadi ; the appointment by prince Duryodhana of clever spies ; and their despatch to all sides for tracing the Pandavas ; the failure of these to discover the mighty sons of Pandu ; the first seizure of Virata's kine by the *Trigartas* and the terrific battle that ensued ; the capture of Virata by the enemy and his rescue by Bhimasena ; the release also of the kine by the Pandava (Bhima) ; the seizure of Virata's kine again by the Kurus ; the defeat in battle of all the Kurus by the single-handed Arjuna ; the release of the king's kine ; the bestowal by Virata of his daughter Uttara for Arjuna's acceptance on behalf of his son by Subhadra—Abhimanyu—the destroyer of foes. These are the contents of the extensive fourth Parva—the *Virata*. The great Rishi Vyasa has composed in these sixty-seven sections. The number of slokas is two thousand and fifty.

“Listen then to (the contents of) the fifth Parva which must be known as *Udyoga*. While the Pandavas, desirous of victory, were residing in the place called Upaplavya, Duryodhana and Arjuna both went at the same time to Vāsudeva, and said, “You should render us assistance in this war.” The high-souled Krishna, upon these words being uttered, replied, “O ye first of men, a counsellor in myself who will not fight and one Akshauhini of troops, which of these shall I give to which of you ?” Blind to his own interests, the foolish Duryodhana asked for the troops ; while Arjuna solicited Krishna as an unfighting counsellor. (Then is described how) When the king of Madra was coming for the assistance of the Pandavas, Duryodhana, having deceived him on the way by presents and hospitality, induced him to grant a boon and then solicited his assistance in battle ; how Salya, having passed his word to Duryodhana, went to the Pandavas and consoled them by reciting the history of Indra's victory (over *Vritra*). Then comes the despatch by the Pandavas of their *Purohita* (priest) to the Kauravas. Then is described how king Dhritarashtra of great prowess, having heard the word of the purohita of the Pandavas and the story of Indra's victory decided upon sending his purohita and ultimately despatched Sanjaya as envoy to the Pandavas from desire for peace. Here hath been described the sleeplessness of Dhritarashtra from anxiety upon hearing all about the Pandavas and their friends, Vāsudeva and others. It was on this occasion that Vidura addressed to the wise king Dhritarashtra various counsels that were full of wisdom. It was here also that Sanat-sujata recited to the anxious and sorrowing monarch the excellent truths of spiritual philosophy. On the next morning Sanjaya spoke, in the court of the King, of the identity of Vāsudeva and Arjuna. It was then that the illustrious

Krishna, moved by kindness and a desire for peace, went himself to the Kaurava capital, Hastinapura, for bringing about peace. Then comes the rejection by prince Duryodhana of the embassy of Krishna who had come to solicit peace for the benefit of both parties. Here hath been recited the story of *Damvodvava* ; then the story of the high-souled Matuli's search for a husband for his daughter ; then the history of the great sage *Galava* ; then the story of the training and discipline of the son of Bidula. Then the exhibition by Krishna, before the assembled Rajas, of his *Yoga* powers upon learning the evil counsels of Duryodhana and Karna ; then Krishna's taking Karna in his chariot and his tendering to him of advice, and Karna's rejection of the same from pride. Then the return of Krishna, the chastiser of enemies from Hastinapura to Upaplavya, and his narration to the Pandavas of all that had happened. It was then that those oppressors of foes, the Pandavas, having heard all and consulted properly with each other, made every preparation for war. Then comes the march from Hastinapura, for battle, of foot-soldiers, horses, charioteers and elephants. Then the tale of the troops by both parties. Then the despatch by prince Duryodhana of *Uluka* as envoy to the Pandavas on the day previous to the battle. Then the tale of charioteers of different classes. Then the story of *Amba*. These all have been described in the fifth Parva called *Udyoga* of the Bharata, abounding with incidents appertaining to war and peace. O ye ascetics, the great Vyasa hath composed one hundred and eighty-six sections in this Parva. The number of slokas also composed in this by the great Rishi is six thousand, six hundred and ninety-eight.

"Then is recited the *Bhishma* Parva replete with wonderful incidents. In this hath been narrated by Sanjaya the formation of the region known as *Jambu*. Here hath been described the great depression of Yudhishtira's army, and also a fierce fight for ten successive days. In this the high-souled Vāsudeva by reasons based on the philosophy of final release drove away Arjuna's compunction springing from the latter's regard for his kindred (whom he was on the eve of slaying). In this the magnanimous Krishna, attentive to the welfare of Yudhishtira, seeing the loss inflicted (on the Pandava army), descended swiftly from his chariot himself and ran, with dauntless breast, his driving whip in hand, to effect the death of Bhishma. In this, Krishna also smote with piercing words Arjuna, the bearer of the *Gandiva* and the foremost in battle among all wielders of weapons. In this, the foremost of bowmen, Arjuna, placing *Shikandin* before him and piercing Bhishma with his sharpest arrows felled him from his chariot. In this, Bhishma lay stretched on his bed of arrows. This extensive Parva is known as the

sixth in the Bharata. In this have been composed one hundred and seventeen sections. The number of slokas is five thousand, eight hundred and eighty-four as told by Vyasa conversant with the Vedas.

"Then is recited the wonderful Parva called *Drona* full of incidents. First comes the installation in the command of the army of the great instructor in arms, Drona : then the vow made by that great master of weapons of seizing the wise Yudhishtira in battle to please Duryodhana ; then the retreat of Arjuna from the field before the Sansaptakas ; then the overthrow of Bhagadatta like to a second Indra in the field, with the elephant Supritika, by Arjuna ; then the death of the hero Abhimanyu in his teens, alone and unsupported, at the hands of many Maharathas including Jayadratha ; then after the death of Abhimanyu, the destruction by Arjuna, in battle of seven Akshauhinis of troops and then of Jayadratha ; then the entry, by Bhima of mighty arms and by that foremost of warrior-in-chariot, Satyaki, into the Kaurava ranks impenetrable even to the gods, in search of Arjuna in obedience to the orders of Yudhishtira, and the destruction of the remnant of the Sansaptakas. In the Drona Parva, is the death of Alambusha, of Srutayus, of Jalasandha, of Shomadatta, of Virata, of the great warrior-in-chariot Drupada, of Ghatotkacha and others ; in this Parva, Aswatthaman, excited beyond measure at the fall of his father in battle, discharged the terrible weapon *Narayana*. Then the glory of *Rudra* in connection with the burning (of the three cities). Then the arrival of Vyasa and recital by him of the glory of Krishna and Arjuna. This is the great seventh Parva of the Bharata in which all the heroic chiefs and princes mentioned were sent to their account. The number of sections in this is one hundred and seventy. The number of slokas as composed in the Drona Parva by Rishi Vyasa, the son of Parasara and the possessor of true knowledge after much meditation, is eight thousand, nine hundred and nine.

"Then comes the most wonderful Parva called *Karna*. In this is narrated the appointment of the wise king of Madra as (Karna's) charioteer. Then the history of the fall of the Asura *Tripura*. Then the application to each other by Karna and Salya of harsh words on their setting out for the field, then the story of the swan and the crow recited in insulting allusion : then the death of Pandya at the hands of the high-souled Aswatthaman ; then the death of Dandasena ; then that of Darda ; then Yudhishtira's imminent risk in single combat with Karna in the presence of all the warriors ; then the mutual wrath of Yudhishtira and Arjuna ; then Krishna's pacification of Arjuna. In this Parva, Bhima, in fulfilment of his vow, having ripped open Dussasana's breast in battle drank the blood of his heart. Then Arjuna

slew the great Karna in single combat. Readers of the Bharata call this the eighth Parva. The number of sections in this is sixty-nine and the number of slokas is four thousand, nine hundred and sixty-four.

"Then hath been recited the wonderful Parva called Salya. After all the great warriors had been slain, the king of Madra became the leader of the (Kaurava) army. The encounters one after another, of charioteers, have been here described. Then comes the fall of the great Salya at the hands of Yudhishtira the just. Here also is the death of Sakuni in battle at the hands of Sahadeva. Upon only a small remnant of the troops remaining alive after the immense slaughter, Duryodhana went to the lake and creating for himself room within its waters lay stretched there for some time. Then is narrated the receipt of this intelligence by Bhima from the fowlers; then is narrated how, moved by the insulting speeches of the intelligent Yudhishtira, Duryodhana ever unable to bear affronts, came out of the waters. Then comes the encounter, with clubs, between Duryodhana and Bhima; then the arrival, at the time of such encounter, of Balarama; then is described the sacredness of the Saraswati; then the progress of the encounter with clubs; then the fracture of Duryodhana's thighs in battle by Bhima with (a terrific hurl of) his mace. These all have been described in the wonderful ninth Parva. In this the number of sections is fifty-nine and the number of slokas composed by the great Vyasa—the spreader of the fame of the Kauravas—is three thousand, two hundred and twenty.

"Then shall I describe the Parva called *Sauptika* of frightful incidents. On the Pandavas having gone away, the mighty charioteers, Kritavarman, Kripa, and the son of Drona, came to the field of battle in the evening and there saw king Duryodhana lying on the ground, his thighs broken, and himself covered with blood. Then the great charioteer, the son of Drona, of terrible wrath, vowed, without killing all the Panchalas including Drishtadyumna, and the Pandavas also with all their allies, I will not take off armour.' Having spoken those words, the three warriors leaving Duryodhana's side entered the great forest just as the sun was setting. While sitting under a large banian tree in the night, they saw an owl killing numerous crows one after another. At the sight of this, Aswatthaman, his heart full of rage at the thought of his father's fate, resolved to slay the slumbering Panchalas. And wending to the gate of the camp, he saw there a Rakshasa of frightful visage, his head reaching to the very heavens, guarding the entrance. And seeing that Rakshasa obstructing all his weapons, the son of Drona speedily pacified by worship the three-eyed Rudra. And then accompanied by Kritavarman and Kripa he slew

all the sons of Draupadi, all the Panchalas with Dhrishtadyumna and others, together with their relatives, slumbering unsuspectingly in the night. All perished on that fatal night except the five Pandavas and the great warrior Satyaki. Those escaped owing to Krishna's counsels, then the charioteer of Dhrishtadyumna brought to the Pandavas intelligence of the slaughter of the slumbering Panchalas by the son of Drona. Then Draupadi distressed at the death of her sons and brothers and father sat before her lords resolved to kill herself by fasting. Then Bhima of terrible prowess, moved by the words of Draupadi, resolved, to please her ; and speedily taking up his mace followed in wrath the son of his preceptor in arms. The son of Drona from fear of Bhimasena and impelled by the fates and moved also by anger discharged a celestial weapon saying, 'This is for the destruction of all the Pandavas'; then Krishna saying, 'This shall not be', neutralised Aswatthaman's speech. Then Arjuna neutralised that weapon by one of his own. Seeing the wicked Aswatthaman's destructive intentions, Dwaipayana (and Krishna) pronounced curses on him which the latter returned. Pandava then deprived the mighty warrior-in-chariot Aswatthaman, of the jewel on his head, and became exceedingly glad, and, boastful of their success, made a present of it to the sorrowing Draupadi. This the tenth Parva, called *Sauptika*, is recited. The great Vyasa hath composed this in eighteen sections. The number of slokas also composed (in this) by the great reciter of sacred truths is eight hundred and seventy. In this Parva has been put together by the great Rishi the two Parvas called *Sauptika* and *Aishika*.

"After this hath been recited the highly pathetic Parva called *Stri*, Dhritarashtra of prophetic eye, afflicted at the death of his children, and moved by enmity towards Bhima, broke into pieces a statue of hard iron deftly placed before him by Krishna (as substitute of Bhima). Then Vidura, removing the distressed Dhritarashtra's affection for worldly things by reasons pointing to final release, consoled that wise monarch. Then hath been described the wending of the distressed Dhritarashtra accompanied by the ladies of his house to the field of battle of the Kauravas. Here follow the pathetic wailings of the wives of the slain heroes. Then the wrath of Gandhari and Dhritarashtra and their loss of consciousness. Then the Kshatriya ladies saw those heroes,—their unreturning sons, brothers, and fathers,—lying dead on the field. Then the pacification by Krishna of the wrath of Gandhari distressed at the death of her sons and grandsons. Then the cremation of the bodies of the deceased Rajas with due rites by that monarch (Yudhishtira) of great wisdom and the foremost also of all virtuous men. Then upon the presentation of water to the manes of

the deceased princes having commenced, the story of Kunti's acknowledgment of Karna as her son born in secret. Those have all been described by the great Rishi Vyasa in the highly pathetic eleventh Parva. Its perusal moveth every feeling heart with sorrow and even draweth tears from the eyes. The number of sections composed is twenty-seven. The number of slokas is seven hundred and seventy-five.

"Twelfth in number cometh the *Santi* Parva, which increaseth the understanding and in which is related the despondency of Yudhishtira on his having slain his fathers, brothers, sons, maternal uncles and matrimonial relations. In this Parva is described how from his bed of arrows Bhishma expounded various systems of duties worth the study of kings desirous of knowledge ; this Parva expounded the duties relative to emergencies, with full indications of time and reasons. By understanding these, a person attaineth to consummate knowledge. The mysteries also of final emancipation have been expatiated upon. This is the twelfth Parva the favourite of the wise. It consists of three hundred and thirty-nine sections, and contains fourteen thousand, seven hundred and thirty-two slokas.

"Next in order is the excellent *Anusasana* Parva. In it is described how Yudhishtira, the king of the Kurus, was reconciled to himself on hearing the exposition of duties by Bhishma, the son of Bhagirathi. This Parva treats of rules in detail and of *Dharma* and *Artha* ; then the rules of charity and its merits ; then the qualifications of donees, and the supreme rule regarding gifts. This Parva also describes the ceremonials of individual duty, the rules of conduct and the matchless merit of truth. This Parva showeth the great merit of Brahmanas and kine, and unraveleth the mysteries of duties in relation to time and place. These are embodied in the excellent Parva called *Anusasana* of varied incidents. In this hath been described the ascension of Bhishma to Heaven. This is the thirteenth Parva which hath laid down accurately the various duties of men. The number of sections in this is one hundred and forty-six. The number of slokas is eight thousand.

"Then comes the fourteenth Parva *Aswamedhika*. In this is the excellent story of Samvarta and Marutta. Then is described the discovery (by the Pandavas) of golden treasuries ; and then the birth of Parikshit who was revived by Krishna after having been burnt by the (celestial) weapon of Aswathaman. The battles of Arjuna the son of Pandu, while following the sacrificial horse let loose, with various princes who in wrath seized it. Then is shown the great risk of Arjuna in his encounter with Vabhravahana the son of Chitran-

gada (by Arjuna) the appointed daughter of the chief of Manipura. Then the story of the mongoose during the performance of the horse-sacrifice. This is the most wonderful Parva called Aswamedhika. The number of sections is one hundred and three. The number of slokas composed (in this) by Vyasa of true knowledge is three thousand, three hundred and twenty.

"Then comes the fifteenth Parva called *Asramvasika*. In this, Dhritarashtra, abdicating the kingdom, and accompanied by Gandhari and Vidura, went to the woods. Seeing this, the virtuous Pritha also, ever engaged in cherishing her superiors, leaving the court of her sons, followed the old couple. In this is described the wonderful meeting through the kindness of Vyasa of the king (Dhritarashtra) with the spirits of his slain children, grand-children, and other princes, returned from the other world. Then the monarch abandoning his sorrows acquired with his wife the highest fruit of his meritorious actions. In this Parva, Vidura after having leaned on virtue all his life attaineth to the most meritorious state.

"The learned son of Gavalgana, Sanjaya, also of passions under full control, and the foremost of ministers, attained, in the Parva, to the blessed state. In this, Yudhishtira the just met Narada and heard from him about the extinction of the race of Vrishnis. This is the very wonderful Parva called *Asramvasika*. The number of sections in this is forty-two, and the number of slokas composed by Vyasa cognisant of truth is one thousand five hundred and six.

"After this, you know, comes the *Maushala* of painful incidents. In this, those lion-hearted heroes (of the race of Vrishni) with the scars of many a field on their bodies, oppressed with the curse of a Brahmana, while deprived of reason from drink, impelled by the fates, slew each other on the shores of the Salt Sea with the *Eraka* grass which (in their hands) became (invested with the fatal attributes of the) thunder. In this, both Balarama and Kesava (Krishna) after causing the extermination of their race, their hour having come, themselves did not rise superior to the sway of all-destroying Time. In this, Arjuna the foremost among men, going to Dwaravati (Dwaraka) and seeing the city destitute of the Vrishnis was much affected and became exceedingly sorry. Then after the funeral of his maternal uncle Vasudeva the foremost among the Yadus (Vrishnis), he saw the heroes of the Yadu race lying stretched in death on the spot where they had been drinking. He then caused the cremation of the bodies of the illustrious Krishna and Balarama and of the principal members of the Vrishni race. Then as he was journeying from Dwaraka with the women and children, the old and the decrepit—the remnants of the Yadu race—he was met on

the way by a heavy calamity. He witnessed also the disgrace of his bow Gandiva and the unpropitiousness of his celestial weapons. Seeing all this, Arjuna became despondent and, pursuant to Vyasa's advice, went to Yudhishtira and solicited permission to adopt the *Sannyasa* mode of life. This is the sixteenth Parva called Maushala. The number of sections is eight and the number of slokas composed by Vyasa cognisant of truth is three hundred and twenty.

"The next is *Mahaprasthanika*, the seventeenth Parva.

"In this, those foremost among men the Pandavas abdicating their kingdom went with Draupadi on their great journey called Mahaprasthanana. In this, they came across Agni, having arrived on the shore of the sea of red waters. In this, asked by Agni himself, Arjuna worshipped him duly, returned to him the excellent celestial bow called Gandiva. In this, leaving his brothers who dropped one after another and Draupadi also, Yudhishtira went on his journey without once looking back on them. This the seventeenth Parva is called Mahaprasthanika. The number of sections in this is three. The number of slokas also composed by Vyasa cognisant of truth is three hundred and twenty.

"The Parva that comes after this, you must know, is the extraordinary one called *Svarga* of celestial incidents. Then seeing the celestial car come to take him, Yudhishtira moved by kindness towards the dog that accompanied him, refused to ascend it without his companion. Observing the illustrious Yudhishtira's steady adherence to virtue, Dharma (the god of justice) abandoning his canine form showed himself to the king. Then Yudhishtira ascending to heaven felt much pain. The celestial messenger showed him hell by an act of deception. Then Yudhishtira, the soul of justice, heard the heart-rending lamentations of his brothers abiding in that region under the discipline of Yama. Then Dharma and Indra showed Yudhishtira the region appointed for sinners. Then Yudhishtira, after leaving the human body by a plunge in the celestial Ganges, attained to that region which his acts merited, and began to live in joy respected by Indra and all other gods. This is the eighteenth Parva as narrated by the illustrious Vyasa. The number of slokas composed, O ascetics, by the great Rishi in this is two hundred and nine.

"The above are the contents of the Eighteen Parvas. In the appendix (*Khila*) are the *Harivansa* and the *Vavishya*. The number of slokas contained in the *Harivansa* is twelve thousand."

These are the contents of the section called *Parva-sangraha*. Sauti continued, "Eighteen Akshauhinis of troops came together for battle. The encounter that ensued was terrible and lasted for eighteen days. He who knows the four Vedas with all the *Angas* and Upanishads, but

does not know this history (Bharata), cannot be regarded as wise. Vyasa of immeasurable intelligence, has spoken of the Mahabharata as a treatise on *Artha*, on *Dharma*, and on *Kama*. Those who have listened to his history can never bear to listen to others, as, indeed, they who have listened to the sweet voice of the male *Kokila* can never hear the dissonance of the crow's cawing. As the formation of the three worlds proceedeth from the five elements, so do the inspirations of all poets proceed from this excellent composition. O ye Brahman, as the four kinds of creatures (viviparous, oviparous, born of hot moisture and vegetables) are dependent on space for their existence, so the Puranas depend upon this history. As all the senses depend for their exercise upon the various modifications of the mind, so do all acts (ceremonials) and moral qualities depend upon this treatise. There is not a story current in the world but doth depend on this history, even as body upon the food it taketh. All poets cherish the Bharata even as servants desirous of preferment always attend upon masters of good lineage. Even as the blessed domestic Asrama can never be surpassed by the three other Asramas (modes of life) so no poets can surpass this poem.

"Ye ascetics, shake off all inaction. Let your hearts be fixed on virtue, for virtue is the one only friend of him that has gone to the other world. Even the most intelligent by cherishing wealth and wives can never make *these* their own; not are *these* possessions lasting. The Bharata uttered by the lips of Dwaipayana is without a parallel; it is virtue itself and sacred. It destroyeth sin and produceth good. He that listeneth to it while it is being recited hath no need of a bath in the sacred waters of Pushkara. A Brahmana, whatever sins he may commit during the day through his senses, is freed from them all by reading the Bharata in the evening. Whatever sins he may commit also in the night by deeds, words, or mind, he is freed from them all by reading Bharata in the first twilight (morning). He that giveth a hundred kine with horns mounted with gold to a Brahmana well-posted up in the Vedas and all branches of learning, and he that daily listeneth to the sacred narrations of the Bharata, acquireth equal merit. As the wide ocean is easily passable by men having ships, so is this extensive history of great excellence and deep import with the help of this chapter called *Parva sangraha*."

Thus endeth the section called *Parva-sangraha* of the Adi Parva of the blessed Mahabharata.

SECTION III

(*Paushya Parva*)

Sauti said, "Janamejaya, the son of Parikshit, was, with his brothers, attending his long sacrifice on the plains of Kurukshetra. His brothers were three, Srutasena, Ugrasena, and Bhimasena. And as they were sitting at the sacrifice, there arrived at the spot an offspring of Sarama (the celestial bitch). And belaboured by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, 'Why criest thou so? Who hath beaten thee?' And being thus questioned, he said unto his mother, 'I have been belaboured by the brothers of Janamejaya.' And his mother replied, 'Thou hast committed some fault for which hast thou been beaten!' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.' His mother Sarama hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long-extending sacrifice. And she addressed Janamejaya in anger, saying, 'This my son hath committed no fault: he hath not looked upon your sacrificial butter, nor hath he touched it with his tongue. Wherefore hath he been beaten?' They said not a word in reply; whereupon she said, 'As ye have beaten my son who hath committed no fault, therefore shall evil come upon ye, when ye least expect it.'

"Janamejaya, thus addressed by the celestial bitch, Sarama, became exceedingly alarmed and dejected. And after the sacrifice was concluded returned to Hastinapura, and began to take great pains in searching for a *Purohita* who could by procuring absolution for his sin, neutralise the effect of the curse.

"One day Janamejaya, the son of Parikshit, while a-hunting, observed in a particular part of his dominions a hermitage where dwelt a certain Rishi of fame, Srutasrava. He had a son named Somasrava deeply engaged in ascetic devotions. Being desirous of appointing that son of the Rishi as his *Purohita*, Janamejaya, the son of Parikshit, saluted the Rishi and addressed him, saying, 'O possessor of the six attributes, let this thy son be my *purohita*.' The Rishi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, and endued with the full force of my asceticism, is born of (the womb of) a she-snake that had drunk

my vital fluid. He is able to absolve thee from all offences save those committed against Mahadeva. But he hath one particular habit, *viz.*, he would grant to any Brahmana whatever might be begged of him. If thou canst put up with it, then thou take him.' Janamejaya thus addressed replied to the Rishi, 'It shall be even so.' And accepting him for his *Purohita*, he returned to his capital; and he then addressed his brothers saying, 'This is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these directions to his brothers, the king marched towards *Takshyashila* and brought that country under his authority.

"About this time there was a Rishi, Ayoda-Dhaumya by name. And Ayoda-Dhaumya had three disciples, Upamanyu, Aruni, and Veda. And the Rishi bade one of these disciples, Aruni of Panchala, to go and stop up a breach in the water-course of a certain field. And Aruni of Panchala, thus ordered by his preceptor, repaired to the spot. And having gone there he saw that he could not stop up the breach in the water-course by ordinary means. And he was distressed because he could not do his preceptor's bidding. But at length he saw a way and said, 'Well, I will do it in this way.' He then went down into the breach and lay down himself there. And the water was thus confined.

"And some time after, the preceptor Ayoda-Dhaumya asked his other disciples where Aruni of Panchala was. And they answered, 'Sir, he hath been sent by yourself saying, 'Go, stop up the breach in the water-course of the field.' Thus reminded, Dhaumya, addressing his pupils, said, 'Then let us all go to the place where he is.'

"And having arrived there, he shouted, 'Ho Aruni of Panchala! Where art thou? Come hither, my child.' And Aruni hearing the voice of his preceptor speedily came out of the water-course and stood before his preceptor. And addressing the latter, Aruni said, 'Here I am in the breach of the water-course. Not having been able to devise any other means, I entered myself for the purpose of preventing the water running out. It is only upon hearing thy voice that, having left it and allowed the waters to escape, I have stood before thee. I salute thee, Master; tell me what I have to do.'

"The preceptor, thus addressed, replied, 'Because in getting up from the ditch thou hast opened the water-course, thenceforth shalt thou be called Uddalaka as a mark of thy preceptor's favour, And because my words have been obeyed by thee, thou shalt obtain good fortune. And all the Vedas shall shine in thee and all the *Dharmasastras* also.' And Aruni, thus addressed by his preceptor, went to the country after his heart.

"The name of another of Ayoda-Dhaumya's disciples was Upamanyu. And Dhaumya appointed him saying, 'Go, my child, Upamanyu, look after the kine.' And according to his preceptor's orders, he went to tend the kine. And having watched them all day, he returned in the evening to his preceptor's house and standing before him he saluted him respectfully. And his preceptor seeing him in good condition of body asked him, 'Upamanyu, my child, upon what dost thou support thyself? Thou art exceedingly plump.' And he answered, 'Sir, I support myself by begging.' And his preceptor said, 'What is obtained in alms should not be used by thee without offering it to me.' And Upamanyu, thus told, went away. And having obtained alms, he offered the same to his preceptor. And his preceptor took from him even the whole. And Upamanyu, thus treated, went to attend the cattle. And having watched them all day, he returned in the evening to his preceptor's abode. And he stood before his preceptor and saluted him with respect. And his preceptor perceiving that he still continued to be of good condition of body said unto him, 'Upamanyu, my child, I take from thee even the whole of what thou obtainest in alms, without leaving anything for thee. How then dost thou, at present, contrive to support thyself?' And Upamanyu said unto his preceptor, 'Sir, having made over to you all that I obtain in alms, I go a-begging a second time for supporting myself.' And his preceptor then replied, 'This is not the way in which thou shouldst obey the preceptor. By this thou art diminishing the support of others that live by begging. Truly having supported thyself so, thou hast proved thyself covetous.' And Upamanyu, having signified his assent to all that his preceptor said, went away to attend the cattle. And having watched them all day, he returned to his preceptor's house. And he stood before his preceptor and saluted him respectfully. And his preceptor observing that he was still fat, said again unto him, 'Upamanyu, my child, I take from thee all thou obtainest in alms and thou dost not go a-begging a second time, and yet art thou in healthy condition. How dost thou support thyself?' And Upamanyu, thus questioned, answered, 'Sir, I now live upon the milk of these cows.' And his preceptor thereupon told him, 'It is not lawful for thee to appropriate the milk without having first obtained my consent.' And Upamanyu having assented to the justice of these observations, went away to tend the kine. And when he returned to his preceptor's abode, he stood before him and saluted him as usual. And his preceptor seeing that he was still fat, said, 'Upamanyu, my child, thou eatest no longer of alms, nor dost thou go a-begging a second time, not even drinkest of the milk; yet art thou fat. By what means dost thou

contrive to live now ?' And Upamanyu replied, 'Sir, I now sip the froth that these calves throw out while sucking their mother's teats.' And the preceptor said, 'These generous calves, I suppose, out of compassion for thee, throw out large quantities of froth. Wouldst thou stand in the way of their full meals by acting as thou hast done ? Know that it is unlawful for thee to drink the froth.' And Upamanyu, having signified his assent to this, went as before to tend the cows. And restrained by his preceptor, he feedeth not on alms, nor hath he anything else to eat ; he drinketh not of the milk, nor tasteth he of the froth !

"And Upamanyu, one day, oppressed by hunger, when in a forest, ate of the leaves of the *Arka* (*Asclepias gigantea*). And his eyes being affected by the pungent, acrimonious, crude, and saline properties of the leaves which he had eaten, he became blind. And as he was crawling about, he fell into a pit. And upon his not returning that day when the sun was sinking down behind the summit of the western mountains, the preceptor observed to his disciples that Upamanyu was not yet come. And they told him that he had gone out with the cattle.

"The preceptor then said, 'Upamanyu being restrained by me from the use of everything, is, of course, and therefore, doth not come home until it be late. Let us then go in search of him.' And having said this, he went with his disciples into the forest and began to shout, saying, 'Ho Upamanyu, where art thou ?' And Upamanyu hearing his preceptor's voice answered in a loud tone, 'Here I am at the bottom of a well.' And his preceptor asked him how he happened to be there. And Upamanyu replied, 'Having eaten of the leaves of the *Arka* plant I became blind, and so have I fallen into this well.' And his preceptor thereupon told him, 'Glorify the twin Aswins, the joint physicians of the gods, and they will restore thee thy sight.' And Upamanyu thus directed by his preceptor began to glorify the twin Aswins, in the following words of the Rig Veda :

'Ye have existed before the creation ! Ye first-born beings, ye are displayed, in this wondrous universe of five elements ! I desire to obtain you by the help of the knowledge derived from hearing, and of meditation, for ye are Infinite ! Ye are the course itself of Nature and intelligent Soul that pervades that course ! Ye are birds of beauteous feathers perched on the body that is like to a tree ! Ye are without the three common attributes of every soul ! Ye are incomparable ! Ye, through your spirit in every created thing, pervade the Universe !

'Ye are golden Eagles ! Ye are the essence into which all things

disappear ! Ye are free from error and know no deterioration ! Ye are of beauteous beaks that would not unjustly strike and are victorious in every encounter ! Ye certainly prevail over time ! Having created the sun, ye weave the wondrous cloth of the year by means of the white thread of the day and the black thread of the night ! And with the cloth so woven, ye have established two courses of action appertaining respectively to the Devas and the Pitris. The bird of Life seized by Time which represents the strength of the Infinite soul, ye set free for delivering her unto great happiness ! They that are in deep ignorance, as long as they are under the delusions of their senses, suppose you, who are independent of the attributes of matter, to be gifted with form ! Three hundred and sixty cows represented by three hundred and sixty days produce one calf between them which is the year. That calf is the creator and destroyer of all. Seekers of truth following different routes, draw the milk of true knowledge with its help. Ye Aswins, ye are the creators of that calf !

“The year is but the nave of a wheel to which is attached seven hundred and twenty spokes representing as many days and nights. The circumference of this wheel represented by twelve months is without end. This wheel is full of delusions and knows no deterioration. It affects all creatures whether of this or of the other worlds. Ye Aswins, this wheel of time is set in motion by you !

“The wheel of Time as represented by the year has a nave represented by the six seasons. The number of spokes attached to that nave is twelve as represented by the twelve signs of the Zodiac. This wheel of Time manifests the fruits of the acts of all things. The presiding deities of Time abide in that wheel. Subject as I am to its distressful influence, ye Aswins, liberate me from that wheel of Time. Ye Aswins, ye are this universe of five elements ! Ye are the objects that are enjoyed in this and in the other world ! Make me independent of the five elements ! And though ye are the Supreme Brahma, yet ye move over the Earth in forms enjoying the delights that the senses afford.

“In the beginning, ye created the ten points of the universe ! Then have ye placed the Sun and the Sky above ! The Rishis, according to the course of the same Sun, perform their sacrifices, and the gods and men, according to what hath been appointed for them, perform their sacrifices also enjoying the fruits of those acts !

“Mixing the three colours, ye have produced all the objects of sight ! It is from *these* objects that the Universe hath sprung whereon the gods and men are engaged in their respective occupations, and, indeed, all creatures endued with life !

"Ye Aswins, I adore you ! I also adore the Sky which is your handiwork ! Ye are the ordainers of the fruits of all acts from which even the gods are not free ! Ye are yourselves free from the fruits of your acts !

"Ye are the parents of all ! As males and females it is ye that swallow the food which subsequently develops into the life creating fluid and blood ! The new-born infant sucks the teat of its mother. Indeed it is ye that take the shape of the infant ! Ye Aswins, grant me my sight to protect my life !"

"The twin Aswins, thus invoked, appeared and said, 'We are satisfied. Here is a cake for thee. Take and eat it.' And Upamanyu thus addressed, replied, 'Your words, O Aswins, have never proved untrue. But without first offering this cake to my preceptor I dare not take it.' And the Aswins thereupon told him, 'Formerly, thy preceptor had invoked us. We thereupon gave him a cake like this ; and he took it without offering it to his master. Do thou do that which thy preceptor did.' Thus addressed, Upamanyu again said unto them, 'O Aswins, I crave your pardon. Without offering it to my preceptor I dare not apply this cake.' The Aswins then said, 'O, we are pleased with this devotion of thine to thy preceptor. Thy master's teeth are of black iron. Thine shall be of gold. Thou shall be restored to sight and shalt have good fortune.'

"Thus spoken to by the Aswins he recovered his sight, and having gone to his preceptor's presence he saluted him and told him all. And his preceptor was well-pleased with him and said unto him, 'Thou shalt obtain prosperity even as the Aswins have said. All the Vedas shall shine in thee and all the Dharma-sastras.' And this was the trial of Upamanyu.

"Then Veda the other disciple of Ayoda-Dhaumya was called. His preceptor once addressed him, saying, 'Veda, my child, tarry some time in my house and serve thy preceptor. It shall be to thy profit.' And Veda having signified his assent tarried long in the family of his preceptor mindful of serving him. Like an ox under the burthens of his master, he bore heat and cold, hunger and thirst, at all times without a murmur. And it was not long before his preceptor was satisfied. And as a consequence of that satisfaction, Veda obtained good fortune and universal knowledge. And this was the trial of Veda.

"And Veda, having received permission from his preceptor, and leaving the latter's residence after the completion of his studies, entered the domestic mode of life. And while living in his own house, he got three pupils. And he never told them to perform any work or to obey implicitly his own behests ; for having himself experienced

much woe while abiding in the family of his preceptor, he liked not to treat them with severity.

"After a certain time, Janamejaya and Paushya, both of the order of Kshatriyas, arriving at his residence appointed the Brahman, Veda, as their spiritual guide (Upadhyaya). And one day while about to depart upon some business related to a sacrifice, he employed one of his disciples, Utanka, to take charge of his household. 'Utanka', said he, 'whatsoever should have to be done in my house, let it be done by thee without neglect.' And having given these orders to Utanka, he went on his journey.

"So Utanka always mindful of the injunction of his preceptor took up his abode in the latter's house. And while Utanka was residing there, the females of his preceptor's house having assembled addressed him and said, 'O Utanka, thy mistress is in that season when connubial connection might be fruitful. The preceptor is absent ; then stand thou in his place and do the needful.' And Utanka, thus addressed, said unto those women, 'It is not proper for me to do this at the bidding of women. I have not been enjoined by my preceptor to do aught that is improper.'

"After a while, his preceptor returned from his journey. And his preceptor having learnt all that had happened, became well-pleased and, addressing Utanka, said, 'Utanka, my child, what favour shall I bestow on thee ? I have been served by thee duly ; therefore hath our friendship for each other increased. I therefore grant thee leave to depart. Go thou, and let thy wishes be accomplished !'

"Utanka, thus addressed, replied, saying, "Let me do something that you wish, for it hath been said, 'He who bestoweth instruction contrary to usage and he who receiveth it contrary to usage, one of the two dieth, and enmity springeth up between the two.—I, therefore, who have received thy leave to depart, am desirous of bringing thee some honorarium due to a preceptor. His master, upon hearing this, replied, 'Utanka, my child, wait a while.' Sometime after, Utanka again addressed his preceptor, saying, 'Command me to bring that for honorarium which you desire.' And his preceptor then said, 'My dear Utanka, thou hast often told me of your desire to bring something by way of acknowledgment for the instruction thou hast received. Go then in and ask thy mistress what thou art to bring. And bring thou that which she directs.' And thus directed by his preceptor Utanka addressed his preceptress, saying, 'Madam, I have obtained my master's leave to go home, and I am desirous of bringing something agreeable to thee as honorarium for the instruction I have received, in order that I may not depart as his debtor. Therefore, please command me

what I am to bring.' Thus addressed, his preceptress replied, 'Go unto King Paushya and beg of him the pair of ear-rings worn by his Queen, and bring them hither. The fourth day hence is a sacred day when I wish to appear before the Brahmanas (who may dine at my house) decked with these ear-rings. Then accomplish this, O Utanka! If thou shouldst succeed, good fortune shall attend thee ; if not, what good canst thou expect ?'

"Utanka thus commanded, took his departure. And as he was passing along the road he saw a bull of extraordinary size and a man of uncommon stature mounted thereon. And that man addressed Utanka and said, 'Eat thou of the dung of this bull.' Utanka, however, was unwilling to comply. The man said again, 'O Utanka, eat of it without scrutiny. Thy master ate of it before.' And Utanka signified his assent and ate of the dung and drank of the urine of that bull, and rose respectfully, and washing his hands and mouth went to where King Paushya was.

'On arriving at the palace, Utanka saw Paushya seated (on his throne). And approaching him Utanka saluted the monarch by pronouncing blessings and said, 'I am come as a petitioner to thee.' And King Paushya, having returned Utanka's salutations, said, 'Sir, what shall I do for thee ?' And Utanka said, 'I came to beg of thee a pair of ear-rings as a present to my preceptor. It behoveth thee to give me the ear-rings worn by the Queen.'

"King Paushya replied, 'Go, Utanka, into the female apartments where the Queen is and demand them of her.' And Utanka went into the women's apartments. But as he could not discover the Queen, he again addressed the king, saying, 'It is not proper that I should be treated by thee with deceit. Thy Queen is not in the private apartments, for I could not find her.' The king thus addressed, considered for a while and replied, 'Recollect, Sir, with attention whether thou art not in a state of defilement in consequence of contact with the impurities of a repast. My Queen is a chaste wife and cannot be seen by any one who is impure owing to contact with the leavings of a repast. Nor doth she herself appear in sight of any one who is defiled.'

"Utanka, thus informed, reflected for a while and then said, 'Yes, it must be so. Having been in a hurry I performed my ablutions (after meal) in a standing posture.' King Paushya then said, 'Here is a transgression. Purification is not properly effected by one in a standing posture, not by one while he is going along.' And Utanka having agreed to this, sat down with his face towards the east, and washed his face, hands, and feet thoroughly. And he then, without a noise, sipped thrice of water free from scum and froth, and not warm, and just

sufficient to reach his stomach and wiped his face twice. And he then touched with water the apertures of his organs (eyes, ears, etc.). And having done all this, he once more entered the apartments of the women. And this time he saw the Queen. And as the Queen perceived him, she saluted him respectfully and said, 'Welcome, Sir, command me what I have to do.' And Utanka said unto her, 'It behoveth thee to give me those ear-rings of thine. I beg them as a present for my preceptor.' And the Queen having been highly pleased with Utanka's conduct and, considering that Utanka as an object of charity could not be passed over, took off her ear-rings and gave them to him. And she said, 'These ear-rings are very much sought after by Takshaka, the King of the serpents. Therefore shouldst thou carry them with the greatest care.'

"And Utanka being told this, said unto the Queen, 'Lady, be under no apprehension. Takshaka, Chief of the serpents, is not able to overtake me.' And having said this, and taking leave of the Queen, he went back into the presence of Paushya, and said, 'Paushya, I am gratified.' Then Paushya said to Utanka, 'A fit object of charity can only be had at long intervals. Thou art a qualified guest, therefore do I desire to perform a *sraddha*. Tarry thou a little. And Utanka replied, 'Yes, I will tarry, and beg that the clean provisions that are ready may be soon brought in.' And the king having signified his assent, entertained Utanka duly. And Utanka seeing that the food placed before him had hair in it, and also that it was cold, thought it unclean. And he said unto Paushya, 'Thou givest me food that is unclean, therefore shalt thou lose thy sight.' And Paushya in answer said, 'And because dost thou impute uncleanness to food that is clean, therefore shalt thou be without issue.' And Utanka thereupon rejoined, 'It behoveth thee not, after having offered me unclean food, to curse me in return. Satisfy thyself by ocular proof.'

"And Paushya seeing the food alleged to be unclean satisfied himself of its uncleanness. And Paushya having ascertained that the food was truly unclean, being cold and mixed with hair, prepared as it was by a woman with unbraided hair, began to pacify the Rishi Utanka, saying, 'Sir, the food placed before thee is cold, and doth contain hair, having been prepared without sufficient care. Therefore I pray thee pardon me. Let me not become blind.' And Utanka answered, 'What I say must come to pass. Having become blind, thou mayst, however, recover the sight before long. Grant that *thy* curse also doth not take effect on me.' And Paushya said unto him, 'I am unable to revoke *my* curse. For my wrath even now hath not been appeased. But thou knowest not this. For a Brahmana's heart is soft as new-

churned butter, even though his words bear a sharp-edged razor. It is otherwise in respect of *these* with the Kshatriya. His words are soft as new-churned butter, but his heart is like a sharp edged tool, such being the case, I am unable, because of the hardness of my heart, to neutralise my curse. Then go thou thy own way.' To this Utanka made answer, 'I showed thee the uncleanliness of the food offered to me, and I was even now pacified by thee. Besides, saidst thou at first that because I imputed uncleanliness to food that was clean I should be without issue. But the food truly unclean, thy curse cannot effect me. Of this I am sure.' And Utanka having said this departed with the ear-rings.

"On the road Utanka perceived coming towards him a naked idle beggar sometimes coming in view and sometimes disappearing. And Utanka put the ear-rings on the ground and went for water. In the meantime the beggar came quickly to the spot and taking up the ear-rings ran away. And Utanka having completed his ablutions in water and purified himself and having also reverently bowed down to the gods and his spiritual masters pursued the chief with the utmost speed. And having with great difficulty overtaken him, he seized him by force. But at that instant the person seized, quitting the form of a beggar and assuming his real form, *viz.*, that of Takshaka, speedily entered a large hole open in the ground. And having got in, Takshaka proceeded to his own abode, the region of the serpents.

"Now, Utanka, recollecting the words of the Queen, pursued the Serpent, and began to dig open the hole with a stick but was unable to make much progress. And Indra beholding his distress sent his thunder-bolt (Vajra) to his assistance. Then the thunder-bolt entering that stick enlarged that hole. And Utanka began to enter the hole after the thunder-bolt. And having entered it, he beheld the region of the serpents infinite in extent, filled with hundres of palaces and elegant mansions with turrets and domes and gate-ways, abounding with wonderful places for various games and entertainments. And Utanka then glorified the serpents by the following slokas :

"Ye Serpents, subjects of King Airavata, splendid in battle and showering weapons in the field like lightning-charged clouds driven by the winds! Handsome and of various forms and decked with many coloured ear-rings, ye children of Airavata, ye shine like the Sun in the firmament! On the northern banks of the Ganges are many habitations of serpents. There I constantly adore the great serpents. Who except Airavata would desire to move in the burning rays of the Sun? When Dhritarashtra (Airavata's brother) goes out, twenty-eight thousand and eight serpents follow him as his attendants. Ye who

move near him and ye who stay at a distance from him, I adore all of you that have Airavata for your elder brother.

"I adore thee also, to obtain the ear-rings, O Takshaka, who formerly dwelt in Kurukshetra and the forest of Khandava! Takshaka and Aswasena, ye are constant companions who dwell in Kurukshetra on the banks of the Ikshumati! I also adore the illustrious Srutasena, the younger brother of Takshaka, who resided at the holy place called Mahadyumna with a view to obtaining the chiefship of the serpents.

"The Brahmana Rishi Utanka having saluted the chief serpents in this manner, obtained not, however, the ear-rings. And he thereupon became very thoughtful. And when he saw that he obtained not the ear-rings even though he had adored the serpents, he then looked about him and beheld two women at a loom weaving a piece of cloth with a fine shuttle; and in the loom were black and white threads. And he likewise saw a wheel, with twelve spokes, turned by six boys. And he also saw a man with a handsome horse. And he began to address them the following *mantras* :

"This wheel whose circumference is marked by twenty-four divisions representing as many lunar changes is furnished with three hundred spokes! It is set in continual motion by six boys (the seasons)! These damsels representing universal nature are weaving without intermission a cloth with threads black and white, and thereby ushering into existence the manifold worlds and the beings that inhabit them! Thou wielder of the thunder, the protector of the universe, the slayer of Vritra and Namuchi, thou illustrious one who wearest the black cloth and displayest truth and untruth in the universe, thou who ownest for thy carrier the horse which was received from the depths of the ocean, and which is but another form of Agni (the god of fire), I bow to thee, thou supreme Lord, thou Lord of the three worlds, O Purandara!

"Then the man with the horse said unto Utanka, 'I am gratified by this thy adoration. What good shall I do to thee?' And Utanka replied, 'Even let the serpents be brought under my control.' Then the man rejoined, 'Blow into this horse.' And Utanka blew into that horse. And from the horse thus blown into, there issued, from every aperture of his body, flames of fire with smoke by which the region of the Nagas was about to be consumed. And Takshaka, surprised beyond measure and terrified by the heat of the fire, hastily came out of his abode taking the ear-rings with him, and said unto Utanka, 'Pray, Sir, take back the ear-rings.' And Utanka took them back.

"But Utanka having recovered his ear-rings thought, 'O, this is that sacred day of my preceptress. I am at a distance. How can I, there-

fore, show my regard for her? And when Utanka was anxious about this, the man addressed him and said, 'Ride this horse, Utanka, and he will in a moment carry thee to thy master's abode.' And Utanka having signified his assent, mounted the horse and presently reached his preceptor's house.

"And his preceptress that morning after having bathed was dressing her hair sitting, thinking of uttering a curse on Utanka if he should not return within time. But, in the meantime, Utanka entered his preceptor's abode and paid his respects to his preceptress and presented her the ear-rings. 'Utanka', said she, 'thou hast arrived at the proper time at the proper place. Welcome, my child; thou art innocent and therefore I do not curse thee! Good fortune is even before thee. Let thy wishes be crowned with success!'

"Then Utanka waited on his preceptor. And his preceptor said, 'Thou art welcome! What hath occasioned thy long absence?' And Utanka replied to his preceptor, 'Sir, in the execution of this my business obstruction was offered by Takshaka, the King of serpents. Therefore I had to go to the region of the Nagas. There I saw two damsels sitting at a loom, weaving a fabric with black and white threads. Pray, what is that? There likewise I beheld a wheel with twelve spokes ceaselessly turned by six boys. What too doth that import? Who is also the man that I saw? And what the horse of extraordinary size likewise beheld by me? And when I was on the road I also saw a bull with a man mounted thereon, by whom I was endearingly accosted thus, 'Utanka, eat of the dung of this bull, which was also eaten by thy master?' So I ate of the dung of that bull according to his words. Who also is he? Therefore, enlightened by thee, I desire to hear all about them.'

"And his preceptor thus addressed said unto him, 'The two damsels thou hast seen are *Dhata* and *Vidhata*; the black and white threads denote night and day; the wheel of twelve spokes turned by the six boys signified the year comprising six seasons. The man is Parjanya, the deity of rain; and the horse is Agni, the god of fire. The bull that thou hast seen on the road is Airavata, the king of elephants; the man mounted thereon is Indra; and the dung of the bull which was eaten by thee was *Amrita*. It was certainly for this (last) that thou hast not met with death in the region of the Nagas; and Indra who is my friend having been mercifully inclined showed thee favour. It is for this that thou returnest safe, with the ear-rings about thee. Then, O thou amiable one, I give thee leave to depart. Thou shalt obtain good fortune.'

"And Utanka, having obtained his master's leave, moved by anger

and resolved to avenge himself on Takshaka, proceeded towards Hastinapura. That excellent Brahmana soon reached Hastinapura. And Utanka then waited upon King Janamejaya who had some time before returned victorious from Takshashila. And Utanka saw the victorious monarch surrounded on all sides by his ministers. And he pronounced benedictions on him in a proper form. And Utanka addressed the monarch at the proper moment in speech of correct accent and melodious sounds, saying, 'O thou the best of monarchs! How is it that thou spendest thy time like a child when there is another matter that urgently demandeth thy attention?'

"Sauti said, 'The monarch Janamejaya, thus addressed, saluting that excellent Brahmana replied unto him, 'In cherishing these my subjects I do discharge the duties of my noble tribe. Say, what is that business to be done by me and which hath brought thee hither.'

"The foremost of Brahmanas and distinguished beyond all for good deeds, thus addressed by the excellent monarch of large heart, replied unto him, 'O King! the business is thy own that demandeth thy attention; therefore do it, please. O thou King of kings! Thy father was deprived of life by Takshaka; therefore do thou avenge thy father's death on that vile serpent. The time hath come, I think, for the act of vengeance ordained by the Fates. Go then avenge the death of thy magnanimous father who, being bitten without cause by that vile serpent, was reduced to five elements even like a tree stricken by thunder. The wicked Takshaka, vilest of the serpent race, intoxicated with power committed an unnecessary act when he bit the King, that god-like father, the protector of the race of royal saints. Wicked in his deeds, he even caused Kasyapa (the prince of physicians) to run back when he was coming for the relief of thy father. It behoveth thee to burn the wicked wretch in the blazing fire of a *snake-sacrifice*. O King! Give instant orders for the sacrifice. It is thus thou canst avenge the death of thy father. And a very great favour shall have also been shown to me. For by that malignant wretch, O virtuous Prince, my business also was, on one occasion, obstructed, while proceeding on account of my preceptor."

"Sauti continued, 'The monarch, having heard these words, was enraged with Takshaka. By the speech of Utanka was inflamed the prince, even as the sacrificial fire with clarified butter. Moved by grief also, in the presence of Utanka, the prince asked his ministers the particulars of his father's journey to the regions of the blessed. And when he heard all about the circumstances of his father's death from the lips of Utanka, he was overcome with pain and sorrow.'

And thus endeth the section called Paushya of the Adi Parva of the blessed Mahabharata."

SECTION IV

(*Pauloma Parva*)

Ugrasrava Sauti, the son of Lomaharsana, versed in the Puranas, while present in the forest of Naimisha, at the twelve years' sacrifice of Saunaka, surnamed Kulapati, stood before the Rishis in attendance. Having studied the Puranas with meticulous devotion and thus being thoroughly acquainted with them, he addressed them with joined hands thus, "I have graphically described to ye the history of Utanka which is one of the the causes of King Janamejay's Snake-sacrifice. What, reverend Sirs, do ye wish to hear now? What shall I relate to ye?" The holy men replied, "O son of Lomaharsana, we shall ask thee about what we are anxious to hear and thou wilt recount the tales one by one. Saunaka, our reverend master, is at present attending in the apartment of the holy fire. He is acquainted with those divine stories which relate to the gods and asuras. He adequately knoweth the histories of men, serpents, and Gandharvas. Further, O Sauti, in this sacrifice that learned Brahmana is the chief. He is able, faithful to his vows, wise, a master of the Shastras and the Aranyaka, a speaker of truth, a lover of peace, a mortifier of the flesh, and an observer of the penances according to the authoritative decrees. He is respected by us all. It behoves us therefore to wait for him. And when he is seated on his highly respected seat, thou wilt answer what that best of Dwijas shall ask of thee."

Sauti said, "Be it so. And when the high-souled master hath been seated, I shall narrate, questioned by him, sacred stories on a variety of subjects." After a while that excellent Brahmana (Saunaka) having duly finished all his duties, and having propitiated the gods with prayers and the manes with oblations of water, came back to the place of sacrifice, where with Sauti seated before was the assembly of saints of rigid vows sitting at ease. And when Saunaka was seated in the midst of the Ritvikas and Sadhyas, who were also in their seats, he spake as followeth.

SECTION V

(*Pauloma Parva continued*)

Saunaka said,—“Child, thy father formerly read the whole of the Puranas, O son of Lomaharsana, and the Bharata with Krishna-Dwipayana. Hast thou also made them thy study? In those ancient records are chronicled interesting stories and the history of the first generations of the wise men, all of which we heard being rehearsed by thy sire. In the first place, I am desirous of hearing the history of the race of Bhrigu. Recount thou that history; we shall attentively listen to thee.”

Sauti answered :—“By me hath been acquired all that was formerly studied by the high-souled Brahmanas including Vaisampayana and repeated by them; by me hath been acquired all that had been studied by my father. O descendant of the Bhrigu race, attend then to so much as relateth to the exalted race of Bhrigu, revered by Indra and all the gods, by the tribes of Rishis and Marutas (Winds). O great Muni, I shall first properly recount the story of this family, as told in the Puranas.

“The great and blessed saint Bhrigu, we are informed, was produced by the self-existing Brahma from the fire at sacrifice of Varuna. And Bhrigu had a son, named *Chyavana*, whom he dearly loved. And to Chyavana was born a virtuous son called Pramati. And Pramati had a son named Ruru by Ghrithachi (the celestial *danceuse*). And to Ruru also by his wife Pramadvara, was born a son, whose name was Sunaka. He was, O Saunaka, thy great ancestor exceedingly virtuous in his ways. He was devoted to asceticism, of great reputation, proficient in law, and eminent among those having a knowledge of the Vedas. He was virtuous, truthful, and of well-regulated fare.”

Saunaka said,—“O son of Suta, I ask thee why the illustrious son of Bhrigu was named *Chyavana*. Do tell me all.”

Sauti replied :—“Bhrigu had a wife named Puloma whom he dearly loved. She became big with child by Bhrigu. And one day while the virtuous continent Puloma was in that condition, Bhrigu, great among those that are true to their religion, leaving her at home went out to perform his ablutions. It was then that the Rakshasa called Puloma came to Bhrigu's abode. And entering the Rishi's abode, the Rakshasa saw the wife of Bhrigu, irreproachable in everything. And seeing her he became filled with lust and lost his senses. The beautiful Puloma entertained the Rakshasa thus arrived, with roots and fruits of the forest. And ehe Rakshasa who burnt with desire upon seeing her, became very

much delighted and resolved, O good sage, to bear her away who was so blameless in every respect.

"My design is accomplished," said the Rakshasa, and so seizing that beautiful matron he carried her away. And, indeed, she of agreeable smiles had been betrothed by her father himself, to him, although the former subsequently bestowed her, according to due rites, on Bhrigu. O thou of the Bhrigu race; this wound rankled deep in the Rakshasa's mind and he thought the present moment a very good opportunity for carrying the lady away.

"And the Rakshasa saw in the apartment in which the sacrificial fire was kept burning brightly. The Rakshasa then asked the flaming element. "Tell me, O Agni, whose wife this woman rightfully is. Thou art the mouth of gods, therefore thou art bound to answer my question. This lady of superior complexion had been first accepted by me as wife, but her father subsequently bestowed her on the false Bhrigu. Tell me truly if this fair one can be regarded as the wife of Bhrigu, for having found her alone, I have resolved to bear away by force from the hermitage. My heart burneth with rage when I reflect that Bhrigu hath got possession of this woman of slender waist, first betrothed to myself."

Sauti continued :—"In this manner the Rakshasa asked the flaming god of fire again and again whether the lady was Bhrigu's wife. And the god was afraid to return an answer. 'Thou, O god of fire,' said he, residest continually within every creature, as witness of their merits and demerits. O thou respected one, then answer my question truly. Has not Bhrigu appropriated her who was chosen by me as my wife? Thou shouldst declare truly whether, therefore she is my wife by first choice. After thy answer as to whether she is the wife of Bhrigu, I will bear her away from this hermitage even in sight of thee. Therefore answer thou truly.' "

Sauti continued :—"The Seven-flamed god having heard these words of the Rakshasa became exceedingly distressed, being afraid of telling a falsehood and equally afraid of Bhrigu's curse. And the god at length made answer in words that came out slowly. 'This Puloma was, indeed, first chosen by thee, O Rakshasa, but she was not taken by thee with holy rites and invocations. But this far-famed lady was bestowed by her father on Bhrigu as a gift from desire of blessing. She was not bestowed on thee! O Rakshasa, this lady was duly made by the Rishi Bhrigu his wife with Vedic rites in my presence. This is she—I know her. I dare not speak a falsehood. O thou best of the Rakshasas, falsehood is never respected in this world.' "

SECTION VI

(*Pauloma Parva continued*)

Sauti said :—"O Brahmana, having heard these words from the god of fire, the Rakshasa assumed the form of a boar, and seizing the lady carried her away with the speed of the wind—even of thought. Then the child of Bhrigu lying in her body enraged at such violence, dropped from his mother's womb, for which he obtained the name of Chyavana. And the Rakshasa perceiving the infant drop from the mother's womb, shining like the sun, quitted his grasp of the woman, fell down and was instantly converted into ashes. And the beautiful Pauloma, distracted with grief, O Brahmana of the Bhrigu race, took up her offspring Chyavana, the son of Bhrigu and walked away. And Brahma, the Grandfather of all, himself saw her, the faultless wife of his son, weeping (with his eyes full of tears). And the Grandfather of all comforted her who was attached to her son. And the drops of tears which rolled down her eyes formed a great river. And that river began to follow the footsteps of the wife of the great ascetic Bhrigu. And the Grandfather of the worlds seeing that river follow the path of his son's wife gave it a name himself, and he called it *Vadhusara*. And it passeth by the hermitage of Chyavana. And in this manner was born Chyavana of great ascetic power, the son of Bhrigu.

"And Bhrigu saw his child Chyavana and its beautiful mother. And the Rishi in a rage asked her, 'By whom wast made thou known to that Rakshasa who resolved to carry thee away? O thou of agreeable smiles, the Rakshasa could not know thee as my wife. Therefore tell me who it was that told the Rakshasa so, in order that I may curse him through anger.' And Pauloma replied, 'O possessor of the six attributes! I was identified to the Rakshasa by Agni (the god of fire). And he (the Rakshasa) bore me away, who cried like the Kurari (female osprey). And it was only by the ardent splendour of this thy son that I was rescued, for the Rakshasa (seeing this infant) let me go and himself falling to the ground was turned into ashes."

Sauti continued :—"Bhrigu, upon hearing this account from Puloma, became exceedingly enraged. And in excess of passion the Rishi cursed Agni, saying, 'Thou shalt eat of all things.'"

So ends the sixth section called "the curse on Agni" in the *Adi Parva*.

SECTION VII

(*Pauloma Parva continued*)

Sauti said :—“The god of fire engaged at the curse of Bhrigu, thus addressed the Rishi :—‘What meaneth this rashness, O Brahmana, that thou hast displayed towards me ? What transgression can be imputed to me who was labouring to do justice and speak the truth impartially ? Being asked I gave the true answer. A witness who when interrogated about a fact of which he hath knowledge, representeth otherwise than it is, ruineth his ancestors and descendants both to the seventh generation. He, too, who, being fully cognisant of all the particulars of an affair, doth not disclose what he knoweth, when asked, is undoubtedly stained with guilt. I can also curse thee, but Brahmanas are held by me in high respect. Although these are known to thee, O Brahmana, I will yet speak of them, so please attend ! Having, by ascetic power, multiplied myself, I am present in various forms, in places of the daily *homa*, at sacrifices extending for years, in places where holy rites are performed (such as marriage, &c.), and at other sacrifices. With the butter that is poured upon my flame according to the injunctions prescribed in the Vedas, the Devas and the Pitris are appeased. The Devas are the waters ; the Pitris are also the waters. The Devas have with the Pitris an equal right to the sacrifices called *Darshas* and *Purnamashas*. The Devas therefore are the Pitris and the Pitris, the Devas. They are identical beings, worshipped together and also separately at the changes of the moon. The Devas and the Pitris eat what is poured upon me. I am therefore called the mouth of the Devas and the Pitris. At the new moon the Pitris, and at the full moon the Devas, are fed through my mouth, eating of the clarified butter that is pured on me. Being, as I am, *their* mouth, how am I to be an eater of all things (clean and unclean) ?’

“Then Agni, after reflecting for a while, withdrew himself from all places ; from places of the daily *homa* of the Brahmanas, from all long-extending sacrifices, from places of holy rites, and from other ceremonies. Without their *Oms* and *Vashats*, and deprived of their *Swadhas* and *Swahas* (sacrificial mantras during offerings), the whole body of creatures became much distressed at the loss of their (sacrificial) fire. The Rishis in great anxiety went to the gods and addressed them thus :—‘Ye immaculate beings ! the three regions of the universe are confounded at the cessation of their sacrifices and ceremonies in consequence of the loss of fire ! Ordain what is to be done in this matter, so that there

may be no loss of time.' Then the Rishis and the gods went together into the presence of Brahma. And they represented to him all about the curse on Agni and the consequent interruption of all ceremonies. And they said, 'O thou greatly fortunate ! Once Agni hath been cursed by Bhrigu for some reason. Indeed, being the mouth of the gods and also the first who eateth of what is offered in sacrifices, the eater also of the sacrificial butter, how will Agni be reduced to the condition of one who eateth of all things promiscuously ?' And the creator of the universe hearing these words of theirs summoned Agni to his presence. And Brahma addressed Agni, the creator of all and eternal as himself, in these gentle words :—'Thou art the creator of the worlds and thou art their destroyer ! Thou preservest the three worlds and thou art the promter of all sacrifices and ceremonies ! Therefore behave thyself so that ceremonies be not interrupted. And O thou eater of the sacrificial butter, why dost thou act so foolishly, being as thou art the Lord of all ? Thou alone art always pure in the universe and thou art its stay ! Thou shalt not, with all thy body, be reduced to the state of one who eateth of all things promiscuously. O thou of flames, the flame that is in thy viler parts shall alone eat of all things alike. That body of thine which eateth of flesh (being in the stomach of all carnivorous animals) shall also eat of all things promiscuously. And as every thing touched by the sun's rays becometh pure, so shall everything be pure that shall be burnt by thy flames. Thou art, O fire, the supreme energy born of thy own power. Then, O Lord, by that power of thine make the Rishi's curse come true. Continue to receive thy own portion and that of the gods, offered at thy mouth."

Sauti continued :—'Then Agni replied to the Grand-father. 'So be it.' And he then went away to obey the command of the supreme Lord. The gods and the Rishis also returned in delight to the place whence they came. And the Rishis began to perform as before their ceremonies and sacrifices. And the gods in heaven and all creatures of the world rejoiced exceedingly. And Agni too rejoiced in that he was free from the prospect of sin.

"Thus, O possessor of the six attributes, had Agni been cursed in the days of yore by Bhrigu. And such is the ancient history connected with the destruction of the Rakshasa Pauloma, and the birth of Chyavana."

Thus endeth the seventh section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION VIII

(*Pauloma Parva continued*)

Sauti said :—"O Brahman, Chyavana, the son of Bhrigu, begot a son in the womb of his wife Sukanya. And that son was the illustrious Pramati of resplendent energy. And Pramati begot in the womb of Ghrītachi a son called Ruru. And Ruru begot on his wife Pramadvāra a son called Sunaka. And I shall relate to you in detail, O Brahmana, the entire history of Ruru of abundant energy. O listen to it then in full!"

"Formerly there was a great Rishi called Sthulakesha possessed of ascetic power and learning and kindly disposed towards all creatures. At that time, O Brahmana sage, Viswavashu, the King of the Gandharvas, it is said, had intimacy with Menaka, the celestial dancing-girl. And the Apsara, Menaka, O thou of the Bhrigu race, when her time was come, brought forth an infant near the hermitage of Sthulakesha. And dropping the new-born infant on the banks of the river, O Brahmana, Menaka, the Apsara, being destitute of pity and shame, went away. And the Rishi, Sthulakesha, of great ascetic power, discovered the infant lying forsaken in a lonely part of the river-side. And he perceived that it was a female child, bright as the offspring of an Immortal and blazing, as it were, with beauty. And the great Brahmana, Sthulakesha, the first of Munis, seeing that female child, and filled with compassion, took it up and reared it. And the lovely child grew up in his holy habitation, the noble-minded and blessed Rishi Sthulakesha performing in due succession all the ceremonies beginning with that at birth as ordained by the divine law. And because she surpassed all of her sex in goodness, beauty, and every quality, the great Rishi called her by the name of Pramadvāra. And the pious Ruru having seen Pramadvāra in the hermitage of Sthulakesha became one whose heart was pierced by the god of love. And Ruru by means of his companions made his father Pramati, the son of Bhrigu, acquainted with his passion. And Pramati demanded her of the far-famed Sthulakesha for his son. And her foster-father betrothed the virgin Pramadvāra to Ruru, fixing the nuptials for the day when the star *Varga-Daivata* (*Purva-phalguni*) would be ascendant.

"Then within a few days of the time fixed for the nuptials, the beautiful virgin, while at play with companions of her own sex, her time having come, impelled by fate, trod upon a serpent which she did not perceive as it lay in coil. And the reptile, urged to execute the will of

Fate, violently darted its envenomed fangs into the body of the heedless maiden. And stung by that serpent, she instantly dropped senseless on the ground, her colour faded and all the graces of her person went off. And with dishevelled hair she became a spectacle of woe to her companions and friends. And she who was so agreeable to behold became on her death what was too painful to look at. And the girl of slender waist lying on the ground like one asleep—being overcome with the poison of the snake—once more became more beautiful than in life. And her foster-father and the other holy ascetics who were there, all saw her lying motionless upon the ground with the splendour of lotus. And then there came many noted Brahmanas filled with compassion, and they sat around her. And Swastyatreya, Mahajana, Kushika, Sankhamekhala, Uddalaka, Katha, and Sweta of great renown, Bhardwaja, Kaunakutsya, Arshitisena, Gautama, Pramati, and Pramati's son Ruru, and other inhabitants of the forest, came there. And when they saw that maiden lying dead on the ground overcome with the poison of the reptile that had bitten her, they all wept filled with compassion. But Ruru, mortified beyond measure, retired from the scene."

So ends the eighth section of the Pauloma Parva of the Adi Parva of the blessed Mahabharata.

SECTION IX

(Pauloma Parva continued)

Sauti said,—“While those illustrious Brahmanas were sitting around the dead body of Pramadvava, Ruru, sorely afflicted, retired into a deep wood and wept aloud. And over-whelmed with grief he indulged in much piteous lamentations. And, remembering his beloved Pramadvava, he gave vent to his sorrow in the following words :—‘Alas ! the delicate fair one that increaseth my affliction lieth upon the bare ground. What can be more deplorable to us, her friends ? If I have been charitable, if I have performed acts of penance, if I have ever revered my superiors, let the merit of these acts restore to life my beloved one ! If from my birth I have been controlling my passions, adhered to my vows, let the fair Pramadvava rise from the ground.’”

“And while Ruru was indulging in these lamentations for the loss of his bride, a messenger from heaven came to him in the forest and addressed him thus ;—‘The words thou utterest, O Ruru, in thy afflic-

tion are certainly ineffectual. For, O pious man, one belonging to this world whose days have run out can never come back to life. This poor child of a Gandharva and Apsara has had her days run out! Therefore, O child, thou shouldst not consign thy heart to sorrow. The great gods, however, have provided beforehand a means of her restoration to life. And if thou compliest with it, thou mayest receive back thy Pramadvāra.'

"And Ruru replied, 'O messenger of heaven! What is that which the gods have ordained. Tell me in full so that (on hearing) I may comply with it. It behoveth thee to deliver me from grief!' And the celestial messenger said unto Ruru, 'Re-sign half of thy own life to thy bride, and then, O Ruru of the race of Bhṛigu, thy Pramadvāra shall rise from the ground.' 'O best of celestial messengers, I most willingly offer a moiety of my own life in favour of my bride. Then let my beloved one rise up once more in her dress and lovable form.'

Sauti said, "Then the king of Gandharvas (the father of Pramadvāra) and the celestial messenger, both of excellent qualities, went to the god Dharma (the Judge of the dead) and addressed him, saying, 'If it be thy will, O Dharmaraja, let the amiable Pramadvāra, the betrothed wife of Ruru, now lying dead, rise up with a moiety of Ruru's life.' And Dharmaraja answered, 'O messenger of the gods, if it be thy wish, let Pramadvāra, the betrothed wife of Ruru, rise up endued with a moiety of Ruru's life?'

Sauti continued :—"And when Dharmaraja had said so, that maiden of superior complexion, Pramadvāra, endued with a moiety of Ruru's life, rose as from her slumber. This bestowal by Ruru of a moiety of his own span of life to resuscitate his bride afterwards led, as it would be seen, to a curtailment of Ruru's life.

"And on an auspicious day their fathers gladly married them with due rites. And the couple passed their days, devoted to each other. And Ruru having obtained such a wife, as is hard to be found, beautiful and bright as the filaments of the lotus, made a vow for the destruction of the serpent-race. And whenever he saw a serpent, he become filled with great wrath and always killed it with a weapon:

"One day, O Brahmana, Ruru entered an extensive forest. And there he saw an old serpent of the Dundubha species lying stretched on the ground. And Ruru thereupon lifted up in anger his staff, even like to the staff of Death, for the purpose of killing it. Then the Dundubha, addressing Ruru, said, 'I have done thee no harm, O Brahmana! Then wherefore wilt thou slay me in anger?'

So ends the ninth section of the Pāṇḍava Parva of the Adi Parva of the blessed Mahābhārata.

SECTION X

(Pauloma Parva continued)

Sauti said :—“And Ruru on hearing those words replied, ‘My wife, dear to me as life, was bit by a snake ; upon which, I took, O snake, dreadful vow, viz., that I would kill every snake that I might come across. Therefore shall I smite thee and thou shalt be deprived of life.’”

“And the Dundubha replied, ‘O Brahmana, the snakes that bite man are quite different in type. It behoveth thee not to slay Dundubhas who are serpents only in name. Subject like other serpents to the same calamities but not sharing their good fortune, in woe the same but in joy different, the Dundubhas should not be slain by thee under any misconception.’”

Sauti continued :—“And the Rishi Ruru hearing these words of the serpent, and seeing that it was bewildered with fear albeit a snake of the Dundubha species, killed it not. And Ruru, the possessor of the six attributes, comforting the snake addressed it, saying, ‘Tell me fully, O snake, who art thou thus metamorphosed ?’ And the Dundubha replied, ‘O Ruru ! I was formerly a Rishi of name Sahasrapat. And it is by the curse of a Brahmana that I have been transformed into a snake.’ And Ruru asked, ‘O thou best of Snakes, for what wast thou cursed by a Brahmana in wrath ? And how long also shall thy form continue so ?’”

And so ends the tenth section of the Pauloma Parva of the Adi Parva.

SECTION XI

(Pauloma Parva continued)

Sauti continued :—“The Dundubha then said, ‘In former times, I had a friend Khagama by name. He was impetuous in his speech and possessed of spiritual power by virtue of his austerities. And one day when he was engaged in the Agni-hotra (Fire-sacrifice), I made a mock snake of blades of grass, and in a frolic attempted to frighten him with it. And anon he fell into a swoon. On recovering his senses, that truth-telling and vow-observing ascetic, burning with wrath, exclaimed, —‘Since thou hast made a powerless mock snake to frighten me, thou shalt be turned even into a venomless serpent thyself by my curse.’—O

ascetic, I well knew the power of his penances; therefore with an agitated heart, I addressed him thus, bending low with joined hands,—‘Friend, I did this by way of joke, to excite thy laughter. It behoveth thee to forgive me and revoke thy curse.’—And seeing me sorely troubled, the ascetic was moved, and he replied, breathing hot and hard.—‘What I have said, must come to pass. Listen to what I say and lay it to thy heart. O pious one! When Ruru, the pure son of Pramati, will appear, thou shalt be delivered from the curse the moment thou seest him.—Thou art the very Ruru and the son of Pramati. On regaining my native form, I will tell thee something for thy good.’

“And that illustrious man and best of Brahmanas then left his snake-body, and attained his own form and original brightness. He then addressed the following words to Ruru of incomparable power, ‘O thou first of created beings, verily the highest virtue of man is sparing life of others. Therefore a Brahmana should never take the life of any creature. A Brahmana should ever be mild. This is the most sacred injunction of the Vedas. A Brahmana should be versed in the Vedas and Vedangas, and should inspire all creatures with belief in God. He should be benevolent to all creatures, truthful, and forgiving, even as it is his paramount duty to retain the Vedas in his memory. The duties of the Kshatriya are not thine. To be stern, to wield the sceptre and to rule the subjects properly are the duties of the Kshatriya. Listen, O Ruru, to the account of the destruction of snakes at the sacrifice of Janamejaya in days of yore, and the deliverance of the terrified reptiles by that best of Dwijas, Astika, profound in Vedic lore and mighty in spiritual energy.”

And so ends the eleventh section of the Pauloma Parva of the Adi Parva.

SECTION XII

(*Pauloma Parva continued*)

Sauti continued :—“Ruru then asked, ‘O best of Dwijas, why was the king Janamejaya bent upon destroying the serpents?—And why and how were they saved by the wise Astika? I am anxious to hear all this in detail.’

“The Rishi replied, ‘O Ruru, the important history of Astika you will learn from the lips of Brahmanas.’ Saying this, he vanished.”

Sauti continued,—“Ruru ran about in search of the missing *Rishi*, and having failed to find him in all the woods, fell down on the ground,

fatigued. And revolving in his mind the words of the Rishi, he was greatly confounded and seemed to be deprived of his senses. Regaining consciousness, he came home and asked his father to relate the history in question. Thus asked, his father related all about the story."

So ends the twelfth section in the Pauloma Parva of the Adi Parva.

SECTION XIII

(Astika Parva)

Saunaka said,—“For what reason did that tiger among kings, the royal Janamejaya, determine to take the lives of the snakes by means of a sacrifice? O Sauti, tell us in full the true story! Tell us also why Astika, that best of regenerate ones, that foremost of ascetics, rescued the snakes from the blazing fire. Whose son was that monarch who celebrated the snake-sacrifice? And whose son also was that best of regenerate ones?”

Sauti said,—“O best of speakers, this story of Astika is long. I will duly relate it in full, O listen!”

Saunaka said,—“I am desirous of hearing at length the charming story of that Rishi, that illustrious Brahmana named Astika!”

Sauti said,—“This history, (first) recited by Krishna-Dwaipayana, is called a *Purana* by the Brahmanas. It was formerly narrated by my wise father, Lomaharsana, the disciple of Vyasa, before the dwellers of the *Naimisha* forest, at their request. I was present at the recital, and, O Saunaka, since thou askest me, I shall narrate the history of Astika exactly as I heard it. O listen, as I recite in full that sin-destroying story!

“The father of Astika was powerful like Prajapati. He was a *Brahmacharin*, always engaged in austere devotions. He ate sparingly, was a great ascetic, and had his lust under complete control. And he was known by the name of Jaratkaru. That foremost one among the *Yayavaras*, virtuous and of rigid vows, highly blessed and endued with great ascetic power, once undertook a journey over the world. He visited diverse places, bathed in diverse sacred waters, and rested where night overtook him. Endued with great energy, he practised religious austerities, hard to be practised by men of unrestrained souls. The sage lived upon air only, and renounced sleep for ever. Thus going about like a blazing fire, one day he happened to see his ancestors, hanging heads down in a great hole, their feet pointing upwards. On seeing them, Jaratkaru addressed them, saying,—

'Who are you thus hanging heads down in this hole by a rope of *virana* fibres that is again secretly eaten into on all sides by a rat living here?'

"The ancestors said,—'We are *Rishis* of rigid vows, called *Yayavaras*. We are sinking low into the earth for want of offspring. We have a son named *Jaratkaru*. Woe to us! That wretch hath entered upon a life of austerities only! The fool doth not think of raising offspring by marriage! It is for that reason, *viz.*, the fear of extinction of our race, that we are suspended in this hole. Possessed of means, we fare like unfortunates that have none! O excellent one, who art thou that thus sorrowest as a friend on our account? We desire to learn, O *Brahmana*, who thou art that standest by us, and why, O best of men, thou sorrowest for us that are so unfortunate."

"*Jaratkaru* said,—'Ye are even my sires and grandsires. I am that *Jaratkaru*! O, tell me, how I may serve you!"

"The fathers then answered,—'Try thy best, O child, to beget a son to extend our line. Thou wilt then, O excellent one, have done a meritorious act for both thyself and ourselves! Not by the fruits of virtue, not by ascetic penances well hoarded up, one acquireth the merit which one doth by becoming a father. Therefore, O child, by our command, set thy heart upon marriage and offspring! Even this is our highest good!

"*Jaratkaru* replied,—'I shall not marry for my sake, nor shall I earn wealth for enjoyment, but I shall do so for your welfare only. According to this understanding, I shall, agreeably to the *Sashtric* ordinance, take a wife for attaining the end. I shall not act otherwise. If a bride may be had of the same name with me, whose friends would, besides, willingly give her to me as a gift in charity, I shall wed her duly. But who will give his daughter to a poor man like me for wife. I shall, however, accept any daughter given to me as alms. I shall endeavour, ye sires, even thus to wed a wife! Having given my word, I will not act otherwise! Upon her I will raise offspring for your redemption, so that, ye fathers, ye may attain to eternal regions (of bliss) and may rejoice as ye like!"

So ends the thirteenth section in the *Astika Parva* of the *Adi Parva*.

SECTION XIV

(*Astika Parva continued*)

Sauti said,—“That Brahmana of rigid vows then wandered over the Earth for a wife but a wife found he not. One day he went into the forest, and recollecting the words of his ancestors, he thrice prayed in a faint voice for a bride. Thereupon Vasuki rose and offered his sister for the *Rishi's* acceptance. But the Brahmana hesitated to accept her, thinking her not to be of the same name with himself. The high-souled Jaratkaru thought within himself,—‘I will take none for wife who is not of the same name with myself.’ Then that *Rishi* of great wisdom and austere penances asked him, saying,—‘Tell me truly what is the name of this thy sister, O snake.’”

“Vasuki replied,—‘O Jaratkaru, this my younger sister is called Jaratkaru! Given away by me, accept this slender-waisted damsel for thy spouse! O best of Brahmanas, for thee I reserved her. Therefore, take her!’ Saying this, he offered his beautiful sister to Jaratkaru who then espoused her with ordained rites.”

So ends the fourteenth section in the *Astika Parva* of the *Adi Parva*.

SECTION XV

(*Astika Parva continued*)

Sauti said,—“O foremost of persons acquainted with *Brahma*, the mother of the snakes had cursed them of old, saying,—‘He that bath the Wind for his charioteer (*viz.*, *Agni*) shall burn you all in *Janamejaya's* sacrifice!’ It was to neutralise that curse that the chief of the snakes married his sister to that high-souled *Rishi* of excellent vows. The *Rishi* wedded her according to the rites ordained (in the scriptures), and from them was born a high-souled son called *Astika*. An illustrious ascetic, versed in the *Vedas* and their branches, he regarded all with an even eye, and removed the fears of both his parents.

“Then, after a long space of time, a king descending from the *Pandava* line celebrated a great sacrifice known as the *Snake-sacrifice*. After that sacrifice had commenced for the destruction of the snakes, *Astika* delivered the *Nagas*, *viz.*, his brothers and maternal uncles and other snakes (from a fiery death). And he delivered his fathers also by begetting offspring. And by his austerities, O Brahmana, and various vows and study of the *Vedas*, he freed himself from all his debts. By sacrifices, at which various kinds of offerings were made, he propitiated

the gods. By practising the *Brahmacharya* mode of life he conciliated the *Rishis* ; and by begetting offspring he gratified his ancestors."

"Thus Jaratkaru of rigid vows discharged the heavy debt he owed to his sires who being thus relieved from bondage ascended to heaven. Thus having acquired great religious merit, Jaratkaru, after a long course of years, went to heaven, leaving Astika behind. There is the story of Astika that I have related duly. Now, tell me, O tiger of Bhrigu's race, what else I shall narrate."

So ends the fifteenth section in the Astika Parva of the Adi Parva.

SECTION XVI

(*Astika Parva continued*)

Saunaka said,—“O Sauti, relate once more in detail this history of the learned and virtuous Astika. Our curiosity for hearing it is great. O amiable one, thou speakest sweetly, with proper accent and emphasis ; and we are well pleased with thy speech. Thou speakest even as thy father. Thy sire was ever ready to please us. Tell us now the story as thy father had related it.”

Sauti said,—“O thou that art blest with longevity, I shall narrate the history of Astika as I heard it from my father ! O Brahmana, in the golden age, Prajapati had two daughters. O sinless one, the sisters were endowed with wonderful beauty. Named Kadru and Vinata, they became the wives of Kasyapa. Kasyapa derived great pleasure from his two wedded wives and being gratified he, resembling Prajapati himself, offered to give each of them a boon. Hearing that their lord was willing to confer on them their choice blessings, those excellent ladies felt transports of joy. Kadru wished to have for sons a thousand snakes all of equal splendour. And Vinata wished to bring forth two sons surpassing the thousand offsprings of Kadru in strength, energy, size of body, and prowess. Unto Kadru her lord gave that boon about a multitude of offsprings. And unto Vinata also, Kasyapa said, ‘Be it so !’ Then Vinata, having obtained her prayer, rejoiced greatly. Obtaining two sons of superior prowess, she regarded her boon fulfilled. Kadru also obtained her thousand sons of equal splendour. ‘Bear the embroyos carefully,’ said Kasyapa, and then he went into the forest, leaving his two wives pleased with his blessings.”

Sauti continued,—“O best of regenerate ones, after a long time, Kadru brought forth a thousand eggs, and Vinata two. Their maid-servants deposited the eggs separately in warm vessels. Five hundred years passed away, and the thousand eggs produced by Kadru burst and

outcame the progeny. But the twins of Vinata did not appear. Vinata was jealous, and therefore she broke one of the eggs and found in it an embryo with the upper part developed but the lower one undeveloped. At this, the child in the egg became angry and cursed his mother, saying,—since thou hast prematurely broken this egg, thou shalt serve as a slave. Shouldst thou wait five hundred years and not destroy, or render the other egg half-developed, by breaking it through impatience, then the illustrious child within it will deliver thee from slavery! And if thou wouldst have the child strong, thou must take tender care of the egg for all this time! Thus cursing his mother, the child rose to the sky. O Brahmana, even he is the charioteer of Surya, always seen in the hour of morning!

“Then at the expiration of the five hundred years, bursting open the other egg, out came Gadura, the serpent-eater. O tiger of Bhrigu’s race, immediately on seeing the light, that son of Vinata left his mother. And the lord of birds, feeling hungry, took wing in quest of the food assigned to him by the Great Ordainer of all.

So ends the sixteenth section in the Astika Parva of the Adi Parva.

SECTION XVII

(Astika Parva continued)

Sauti said,—“O ascetic, about this time the two sisters saw approaching near, that steed of complacent appearance named Uchchaisravas who was worshipped by the gods, that gem of steeds, who arose at the churning of the Ocean for nectar. Divine, graceful, perpetually young, creation’s master-piece, and of irresistible vigour, it was blest with every auspicious mark.”

Saunaka asked,—“Why did the gods churn the Ocean for nectar, and under what circumstances, when, as you say, sprang that best of steeds so powerful and resplendent?”

Sauti said,—“There is mountain named Meru, of blazing appearance, and looking like a heap of effulgence. The rays of the Sun falling on its peaks of golden lustre are dispersed by them. Decked with gold and exceedingly beautiful, that mountain is the haunt of the gods and the Gandharvas. It is immeasurable and unapproachable by men of manifold sins. Dreadful beasts of prey wander over its breasts, and it is illuminated by many divine life-giving herbs. It stands kissing the heavens by its height and is the first of mountains. Ordinary people cannot even think of ascending it. It is graced with trees and streams, and resounds with the charming melody of winged choirs. Once the celestials sat on

its begemmed peak and sat in conclave. They who had practised penances and observed excellent vows for *amrita* now seemed to be eager seekers after *amrita* (celestial ambrosia). Seeing the celestial assembly in anxious mood Narayana said to Brahman,—‘Do thou churn the Ocean with the gods and the *asuras*. By doing so, *amrita* will be obtained as also all drugs and gems. O ye gods, churn the Ocean, ye will discover *amrita* !’

So ends the seventeenth section in the Astika Parva of the Adi Parva.

SECTION XVIII

(Astika Parva continued)

Sauti said,—‘There is a mountain called Mandara adorned with cloud-like peaks. It is the best of mountains, and is covered all over with inter-twining herbs. There countless birds pour forth their melodies, and beasts of prey roam about. The gods, the *Apsaras* and the *Kinnaras* visit the place. Upwards it rises eleven thousand *yojanas*, and descends downwards as much. The gods wanted to tear it up and use it as a churning rod but failing to do so came to Vishnu and Brahman who were sitting together, and said unto them,—‘Devise some efficient scheme, consider, ye gods, how Mandara may be dislodged for our good !’

Sauti continued,—‘O son of Bhrigu ! Vishnu with Brahman assented to it. And the lotus-eyed one (Vishnu) laid the hard task on the mighty Ananta, the prince of snakes. The powerful Ananta, directed thereto both by Brahman and Narayana, O Brahmana, tore up the mountain with the woods thereon and with the denizens of those woods. And the gods came to the shore of the Ocean with Ananta and addressed the Ocean, saying,—O Ocean, we have come to churn thy water for obtaining nectar !’ And the Ocean replied,—‘Be it so, as I shall not go without a share of it. I am able to bear the prodigious agitation of my water set up by the mountain.’ The gods then went to the king of tortoises and said to him, O Tortoise-king, thou wilt have to hold the mountain on thy back !’ The Tortoise-king agreed, and Indra contrived to place the mountain on the former’s back.

And the gods and the *Asuras* made Mandara churning staff and Vasuki the cord, and set about churning the deep for *amrita*. The *Asuras* held Vasuki by the hood and the gods held him by the tail. And Ananta, who was on the side of the gods, at intervals raised the snake’s hood and suddenly lowered it. And in consequence of the stretch Vasuki received at the hands of the gods and the *Asuras*, black vapours with flames issued from his mouth. These, turned into clouds charged with lightning,

poured showers that refreshed the tired gods. And flowers that also fell on all sides of the celestials from the trees on the whirling Mandara, refreshed them.

"Then O Brahmana, out of the deep came a tremendous roar like unto the roar of the clouds at the Universal Dissolution. Diverse aquatic animals being crushed by the great mountain gave up the ghost in the salt waters. And many denizens of the lower regions and the world of Varuna were killed. Large trees abounding with birds on the whirling Mandara were torn up by the roots and fell into the water. The mutual friction of those trees also produced fires that blazed up frequently. The mountain thus looked like a mass of dark clouds charged with lightning O Brahmana, the fire spread, and consumed the lions, elephants and other creatures that were on the mountain. Then Indra extinguished that fire by pouring down heavy showers.

"After the churning, O Brahmana, had gone on for some time, gummy exudations of various trees and herbs vested with the properties of *amrita* mingled with the waters of the Ocean. And the celestials attained to immortality by drinking of the water mixed with those gums and with the liquid extract of gold. By degrees, the milky water of the agitated deep turned into clarified butter by virtue of those gums and juices. But nectar did not appear even then. The gods came before the boon-granting Brahman seated on his seat and said,—'Sire, we are spent up, we have not any strength left to churn further. Nectar hath not yet arisen so that now we have no resource save Narayana!'

"On hearing them, Brahman said to Narayana, 'O Lord, condescend to grant the gods strength to churn the deep afresh!'

"Then Narayana agreeing to grant their various prayers, said, 'Ye wise ones, I grant ye sufficient strength! Go, put the mountain in position again and churn the water!'

"Re-established thus in strength, the gods recommenced churning. After a while, the mild Moon of a thousand rays emerged from the Ocean. Thereafter sprung forth Lakshmi dressed in white, then Soma, then the White Steed, and then the celestial gem *Kaustubha* which graces the breast of Narayana. Then Lakshmi, Soma and the Steed, fleet as the mind, all came before the gods on high. Then arose the divine Dhanwantari himself with the white vessel of nectar in his hand. And seeing him, the *Asuras* set up a loud cry, saying, 'It be ours.'

"And at length rose the great elephant, Airavata, of huge body and with two pair of white tusks. And him took Indra the wielder of the thunder-bolt. But with the churning still going on, poison *Kalakuta* appeared at last. Engulfing the Earth it suddenly blazed up like a fire attended with fumes. And by the scent of the fearful *Kalakuta*, the

three worlds were stupefied. And then Siva, being solicited by Brahman, swallowed that poison for the safety of the creation. The divine Maheswara held it in his throat, and it is said that from that time he is called *Nilakantha* (blue-throated). Seeing all these wondrous things, the *Asuras* were filled with despair, and got themselves prepared for entering into hostilities with the gods for the possession of Lakshmi and *Amrita*. Thereupon Narayana called his bewitching *Maya* (illusive power) to his aid, and assuming the form of an enticing female, conquered with the *Danavas*. The *Danavas* and the *Daityas*, charmed with her exquisite beauty and grace lost their reason and unanimously placed the *Amrita* in the hands of that fair damsel."

So ends the eighteenth section in the *Astika Parva* of the *Adi Parva*.

SECTION XIX

(*Astika Parva continued*)

Sauti said,—“Then the *Daityas* and the *Danavas* equipped with first class armours and various weapons attacked the gods. In the meantime the valiant Lord Vishnu in the form of an enchantress accompanied by Nara deceived the mighty *Danavas* and took away the *Amrita* from their hands.

“And all the gods at that time of great fright drank the *Amrita* with delight, receiving it from Vishnu. And while the gods were partaking of it, after which they had so much hankered, a *Danava* named Rahu was also drinking it among them in the guise of a god. And when the *Amrita* had reached Rahu's throat only, Surya and Soma (recognised him and) intimated the fact to the gods. And Narayana instantly cut off with his discus the well-adorned head of the *Danava* who was drinking the *Amrita* without permission. And the huge head of the *Danava*, cut off by the discus and resembling a mountain peak, then rose up to the sky and began to utter dreadful cries. And the *Danava's* headless trunk, falling upon the ground and rolling thereon, made the Earth tremble with her mountains, forests and islands. And from that time there is a long-standing quarrel between Rahu's head and Surya and Soma. And to this day it swalloweth Surya and Soma (during solar and lunar eclipse).

Then Narayana quitting his enchanting female form and hurling many terrible weapons at the *Danavas*, made them tremble. And thus on the shores of the salt-water sea, commenced the dreadful battle of the gods and the *Asuras*. And sharp-pointed javelins and lances and

various weapons by thousands began to be discharged on all sides. And mangled with the discus and wounded with swords, darts and maces, the *Asuras* in large numbers vomited blood and lay prostrate on the Earth. Cut off from the trunks with sharp double-edged swords, heads adorned with bright gold fell continually on the field of battle. Their bodies drenched in gore, the great *Asuras* lay dead everywhere. It seemed as if red-dyed mountain peaks lay scattered all around. And when the Sun rose in his splendour, thousands of warriors struck one another with weapons. And cries of distress were heard everywhere. The warriors fighting at a distance from one another brought one another down by sharp iron missiles, and those fighting at close quarters slew one another with blows of their fists. And the air was filled with shrieks of distress. Everywhere were heard the alarming sounds,—‘cut’ ‘pierce,’ ‘at them,’ ‘hurl down,’ ‘advance.’

“And when the battle was raging fiercely, Nara and Narayana entered the field. And Narayana seeing the celestial bow in the hand of Nara, called to mind his own weapon, the *Danava*-destroying discus. And lo ! the discus, *Sudarshana*, destroyer of enemies, like to Agni in effulgence and dreadful in battle, came from the sky as soon as thought of. And when it came, Narayana of fierce energy, possessing arms like the trunk of an elephant, hurled with great force that weapon of extraordinary lustre, effulgent as blazing fire, dreadful and capable of destroying hostile towns. And that discus blazing like the fire that consumeth all things at the end of Yuga, hurled with force from the hands of Narayana, and falling constantly everywhere, destroyed the *Daityas* and the *Danavas* by thousands. Sometimes it blazed like fire and consumed them all ; sometimes it struck them down as it coursed through the sky ; and sometimes, falling on the Earth, it drank their life-blood like a goblin.

“On the other hand, the *Danavas*, white as the clouds from which the rain hath dropped, possessing great strength and bold hearts, ascended the sky, and by hurling down thousands of mountains, continually harassed the gods. And those dreadful mountains, like masses of clouds, with their trees and flat tops, falling from the sky, collided with one another and produced a tremendous roar. And when thousands of warriors shouted without intermission in the field of battle and mountains with the woods thereon began to fall around, the Earth with her forests trembled. Then the divine Nara appeared at the scene of the dreadful conflict between the *Asuras* and the *Ganas* (the followers of Rudra), and reducing to dust those rocks by means of his gold-headed arrows, he covered the heavens with dust. Thus discomfited by the gods, and seeing the furious discus scouring the fields of heaven like a

blazing flame, the mighty Danavas entered the bowels of the Earth, while others plunged into the sea of salt-waters.

"And having gained the victory, the gods offered due respect to Mandara and placed him again on his own base. And the nectar-bearing gods made the heavens resound with their shouts, and went to their own abodes. And the gods, on returning to the heavens, rejoiced greatly, and Indra and the other deities made over to Narayana the vessel of *Amrita* for careful keep."

And so ends the nineteenth section in the *Astika Parva* of the *Adi Parva*.

SECTION XX

(*Astika Parva continued*)

Sauti said,—“Thus have I recited to you the whole story of how *Amrita* was churned out of the Ocean, and the occasion on which the horse *Uchchaisravas* of great beauty and incomparable prowess was obtained. It was this horse about which Kadru asked Vinata, saying,—‘Tell me, amiable sister, without taking much time, of what colour *Uchchaisravas* is.’ And Vinata answered,—‘That prince of steeds is certainly white. What dost thou think, sister? Say thou what is its colour. Let us lay a wager upon it.’ Kadru replied, then—‘O thou of sweet smiles, I think that horse is black in its tail. Beauteous one, bet with me that she who loseth will become the other’s slave.’

Sauti continued,—“Thus wagering with each other about menial service as a slave, the sisters went home, and resolved to satisfy themselves by examining the horse next day. And Kadru, bent upon practising a deception, ordered her thousand sons to transform themselves into black hair and speedily cover the horse’s tail in order that she might not become a slave. But her sons, the snakes, refusing to do her bidding, she cursed them, saying, ‘During the snake-sacrifice of the wise king *Janamejaya* of the *Pandava* race, *Agni* shall consume you all.’ And the Grand-sire (*Brahman*) himself heard this exceedingly cruel curse pronounced by Kadru, impelled by the fates. And seeing that the snakes had multiplied exceedingly, the Grand-sire, moved by kind consideration for his creatures, sanctioned with all the gods this curse of Kadru. Indeed, of virulent poison, great prowess and excess of strength, and ever bent on biting other creatures as the snakes were, their mother’s conduct towards them—those persecutors of all creatures,—was very

proper for the good of all creatures. Fate always inflicts punishment of death on those who seek the death of other creatures. The gods, having exchanged such sentiments with one another, supported Kadru's action (and went away). And Brahman, calling Kasyapa to him, spake unto him these words,—'O thou purè one who overcomest all enemies, these snakes begot by you, who are of virulent poison and huge bodies, and ever intent on biting other creatures, have been cursed by their mother. O son, do not grieve for it in the least. The destruction of the snakes in the sacrifice hath, indeed, been ordained long ago. Saying this, the divine Creator of the Universe comforted Kasyapa and imparted to that illustrious one the knowledge of neutralising poison."

And so ends the twentieth section in the Astika Parva of the Adi Parva.

SECTION XXI

(*Astika Parva continued*)

Sauti said,—“Then when the night had passed away and the sun had risen in the morning, O thou whose wealth is asceticism, the two sisters Kadru and Vinata, having laid a wager about slavery, went with haste and impatience to view the steed Uchchaisravas from a near point. On their way they saw the Ocean, that receptacle of waters, vast and deep, rolling and tremendously roaring, full of fishes large enough to swallow the whale, and abounding with huge *makaras* and creatures of various forms by thousands, and rendered inaccessible by the presence of other terrible, monster-shaped, dark, and fierce aquatic animals; abounding with tortoises and crocodiles, the mine of all kinds of gems, the home of Varuna (the water-god), the excellent and beautiful residence of the Nagas, the lord of all rivers, the abode of the subterranean fire, the friend (or asylum) of the *Asuras*, the terror of all creatures, the grand reservoir of water, and ever immutable. It is holy, beneficial to the gods, and is the great source of nectar; without limits, inconceivable, sacred, and highly wonderful. It is dark, terrible with the sound of aquatic creatures, tremendously roaring, and full of deep whirl-pools. It is an object of terror to all creatures. Moved by the winds blowing from its shores and heaving high, agitated and disturbed, it seems to dance everywhere with uplifted hands represented by its surges. Full of swelling billows caused by the waxing and waning of the moon, the parent of Vasudeva's great conch called *Panchajanya*, the great mine of gems,

its waters were formerly disturbed in consequence of the agitation caused within them by the Lord Govinda of immeasurable prowess when he had assumed the form of a wild boar for raising the (submerged) Earth. Its bottom, lower than the nether regions, the vow-observing regenerate Rishi Attri could not fathom after (toiling for) a hundred years. It becomes the bed of the lotus-navel Vishnu when at the termination of every Yuga that deity of immeasurable power enjoys *yoga-nidra*, the deep sleep under the spell of spiritual meditation. It is the refuge of Mainaka fearful of falling thunder, and the retreat of the *Asuras* overcome in fierce encounters. It offers water as sacrificial butter to the blazing fire issuing from the mouth of *Varava* (the Ocean-mare). It is fathomless and without limits, vast and immeasurable, and the lord of rivers.

"And they saw that unto it rushed mighty rivers by thousands with proud gait, like amorous competitors, each eager for meeting it, forestalling the others. And they saw that it was always full, and always dancing in its waves. And they saw that it was deep and abounding with fierce whales and *makaras*. And it resounded constantly with the terrible sounds of aquatic creatures. And they saw that it was vast, and wide as the expanse of space, unfathomable, and limitless, and the grand reservoir of water."

And so ends the twenty-first section in the Astika Parva of the Adi Parva.

SECTION XXII

(*Astika Parva continued*)

Sauti said,—“The *Nagas* after consultation arrived at the conclusion that they should do their mother’s bidding, for if she failed in obtaining her desire she might withdraw her affection and burn them all. If, on the other hand, she were graciously inclined, she might free them from her curse. They said, ‘We will certainly render the horse’s tail black.’ And it is said that they then went and became hairs in the horse’s tail.

“Now the two co-wives had laid the wager. And having laid the wager, O best of Brahmanas, the two sisters Kadru and Vinata, the daughters of Daksha, proceeded in great delight along the sky to see the other side of the Ocean. And on their way they saw the Ocean, that receptacle of waters, incapable of being easily disturbed, mightily agitated all on a sudden by the wind, and roaring tremendously; abounding with fishes capable of swallowing the whale and full of *makaras*; containing also creatures of diverse forms counted by thousands; frightful from the

presence of horrible monsters, inaccessible, deep, and terrible, the mine of all kinds of gems, the home of Varuna (the water-god), the wonderful habitations of the *Nagas*, the lord of rivers, the abode of the subterranean fire; the residence of the *Asuras* and of many dreadful creatures; the reservoir of water, not subject to decay, aromatic, and wonderful, the great source of the *amrita* of the celestials; immeasurable and inconceivable, containing waters that are holy, filled to the brim by many thousands of great rivers, dancing as it were in waves. Such was the Ocean, full of rolling waves, vast as the expanse of the sky, deep, of body lighted with the flames of subterranean fire, and roaring, which the sisters quickly passed over."

And so ends the twenty-second section in the *Astika Parva* of the *Adi Parva*.

SECTION XXIII

(*Astika Parva continued*)

Sauti said,—“Having crossed the Ocean, Kadru of swift speed, accompanied by Vinata, soon alighted near the horse. They then both beheld that foremost of steeds of great speed, with body white as the rays of the moon but having black hairs (in the tail). And observing many black hairs in the tail, Kadru put Vinata, who was deeply dejected, into slavery. And thus Vinata having lost the wager, entered into a state of slavery and became exceedingly sorry.

“In the meantime, when his time came, burst forth from the egg without (the help of his) mother, Garuda of great splendour, enkindling all the points of the universe,—that mighty being endued with strength, that bird capable of assuming at will any form, of going at will everywhere, and of calling to his aid at will any measure of energy. Effulgent like a heap of fire, he shone terribly. Of lustre equal to that of the fire at the end of the *Yuga*, his eyes were bright like the lightning-flash. And soon after birth, that bird grew in size and increasing his body ascended the skies. Fierce and vehemently roaring, he looked as terrible as second Ocean-fire. And all the deities seeing him, sought the protection of *Vibhava* (*Agni*). And they bowed down to that deity of manifold forms seated on his seat and spake unto him these words:—‘O *Agni*, extend not thy body! Wilt thou consume us? Lo, this huge heap of thy flames is spreading wide!’ And *Agni* replied,—‘O, ye persecutors of the *Asuras*, it is not as ye imagine! This is Garuda of great strength and equal to me in splendour, endued with great energy, and born to promote the joy of Vinata. Even the sight of this heap of effulgence

hath caused this delusion in you. He is the mighty son of Kasyapa, the destroyer of the *Nagas*, engaged in the well-being of the gods, and the foe of the *Daityas* and the *Rakshas*. Be not afraid of it in the least. Come with me and see. Thus addressed, the gods along with the *Rishi* wended their way towards Garuda and adored him from a distance.

The gods said,—'Thou art a *Rishi* (*i.e.*, cognisant of all *mantras*), sharer of the largest portion in sacrifices, ever resplendent, the controller of birds, the presiding spirit of the animate and the inanimate universe ! Thou art the destroyer of all, the creator of all ; thou art the very Hiranyagarbha ; thou art the progenitor of creation in the form of Daksha and the other *Prajapatis* ; thou art Indra (the king of the gods), thou art Hayagriba the steed-necked incarnation of Vishnu ; thou art the arrow (Vishnu himself, as he became such in the hands of Mahadeva at the burning of *Tripura*) ; thou art the lord of the universe ; thou art the mouth of Vishnu ; thou art the four-faced *Padmaja* ; thou art the Brahmana (*i.e.* wise), thou art Agni, Pavana &c., (*i.e.*, the presiding deities of every object in the universe). Thou art knowledge, thou art the illusion to which we are all subject ; thou art the all-pervading spirit ; thou art the lord of the gods ; thou art the great Truth ; thou art fearless ; thou art ever unchanged ; thou art *Brahma* without attributes ; thou art the energy of the Sun ; thou art the intellectual functions ; thou art our great protector ; thou art the ocean of holiness ; thou art purity ; thou art bereft of the attributes of darkness ; thou art the possessor of the six high attributes ; thou art he who cannot be withstood in contest ! From thee have emanated all things ; thou art of excellent deeds ; thou art all that hath not been and all that hath been ! Thou art pure knowledge ; thou displayest to us, as Surya does by his rays, this animate and inanimate universe ; thou darkeneth the splendour of Surya at every moment, and thou art the destroyer of all ; thou art all that is perishable and all that is imperishable ! O thou resplendent as Agni, thou burnest all even as Surya in his anger burneth all creatures ! O terrible one, thou resist even as the fire that destroys everything at the time of the Universal Dissolution ! O mighty Garuda who movest in the skies, we seek thy protection. O lord of birds thy energy is extra-ordinary, thy splendour is that of fire, thy brightness is like that of the lightning whom no darkness can approach. Thou reachest the very clouds, and art both the cause and the effect, the dispenser of boons and invincible in prowess ! O Lord, this whole universe is rendered hot by thy splendour, bright as the lustre of heated gold ! Protect these high-souled gods, who overcome by thee and terrified withal, are flying along the heavens in different directions on their celestial cars ! O thou best of birds, thou Lord of all, thou art the son of the merciful and high-

souled Rishi Kasyapa ; therefore, be not wrath but have mercy on the universe ! Thou art Supreme ! O pacify thy anger and preserve us. At thy voice, loud as the roar of the thunder, the ten points, the skies, the heavens, the Earth and our hearts, O bird, thou art continuously trembling. O diminish this thy body resembling Agni ! At the sight of the splendour resembling that of Yama when in wrath, our hearts lose all equanimity and quake ! O thou lord of birds, be propitious to us who solicit thee ! O illustrious one, bestow on us good fortune and joy.'

And that bird of fair feathers, thus adored by the deities and diverse sections of *Rishis* reduced his own energy and splendour."

And thus ends the twenty-third section in the Astika Parva of the Adi Parva.

SECTION XXIV

(*Astika Parva continued*)

Sauti said,—“Then hearing of and beholding his own body, that bird of beautiful feathers diminished its size.

“And Garuda said,—‘Let no creature be afraid ; as ye are in a fright at the sight of my terrible form, I shall diminish my energy.’”

Sauti continued,—“Then that bird capable of going everywhere at will, that ranger of the skies capable of calling to his aid any measure of energy, bearing Aruna on his back, wended from his father's home and arrived at his mother's side on the other shore of the great ocean. And he placed Aruna of great splendour in the eastern regions, just at a time when Surya had resolved to burn the worlds with his fierce rays.”

Saunaka said,—“Why did the reverend Surya resolve at that time to burn the worlds ? What wrong was done to him by the gods that provoked his ire ?”

Sauti said,—“O sinless one, when Rahu was drinking nectar among the gods at the time of churning of the ocean he was pointed out to the gods by Surya and Soma, and from that time he conceived an enmity towards those deities. And upon this Rahu sought to devour his afflictor (Surya), became wrath, and thought,—‘Oh, this enmity of Rahu towards me hath sprung from my desire of benefiting the gods. And this dire consequence I alone have to sustain ! Indeed, at this pass help I obtain not ! And before the very eyes of the denizens of heaven I am going to be devoured and they brook it quietly ! Therefore, for the destruction of the worlds must I strive ! And with this resolution he went to the mountains of the west.

"And from that place he began to scatter his heat around for the destruction of the world. And then the great *Rishis*, approaching the gods, spake unto them,—'Lo, in the middle of the night springeth a great heat striking terror into every heart, and destructive of the three worlds!' Then the gods, accompanied by the *Rishis*, wended to the Grand-sire, and said unto him,—'O what is this great heat to-day that causeth a such panic? Surya hath not yet risen, still the destruction (of the world) is obvious! O Lord, what shall it be when he doth rise?' The Grand-sire replied,—'Indeed, Surya is prepared to rise to-day for the destruction of the world! As soon as he will appear he will burn everything into a heap of ashes. By me, however, hath the remedy been provided beforehand. The intelligent son of Kasyapa is known to all by the name of Aruna. He is huge of body and of great splendour; he shall stay in front of Surya, doing the duty of his charioteer and taking away all the energy of the former. And this will ensure the welfare of the worlds, of the *Rishis*, and of the dwellers in heaven."

Sauti continued,—"Aruna, at the behest of the Grand-sire, did all that he was ordered to do. And Surya rose veiled by Aruna's person. I have told thee now why Surya was in wrath, and how Aruna, the brother of Garuda, was appointed as his charioteer. Hear next of that other question asked by thee a little while ago.

And so ends the twenty-fourth section in the Astika Parva of the Adi Parva.

SECTION XXV

(*Astika Parva continued*)

Sauti said,—"Then that bird of great strength and energy and capable of going at will to every place repaired to his mother's side on the other shore of the great ocean. Thither lived Vinata in affliction, defeated in wager and put into a state of slavery. Once Kadru calling Vinata who had prostrated herself before the former, addressed her these words in the presence of her son,—'O gentle Vinata, there is in the midst of the ocean, in a remote quarter, a delightful and fair region inhabited by the *Nagas*. Bear me thither!' At this that mother of the bird of fair feathers bore (on her shoulders) the mother of the snakes. And Garuda also, directed by his mother's words, carried (on his back) the snakes. And that ranger of the skies born of Vinata began to ascend towards the Sun. And thereupon the snakes, scorched by the rays of the Sun, swooned away. And Kadru seeing her sons in that state prayed to Indra,

saying, 'I bow to thee, thou Lord of all the deities ! I bow to thee, thou slayer of Vetra ! I bow to thee, thou slayer of Namuchi ! O thou of a thousand eyes, consort of Sachi ! by thy showers, be thou the protector of the snakes scorched by the Sun ! O thou best of the deities, thou art our great protector ! O Purandara, thou art able to grant rain in torrents ! Thou art Vayu (the air), the clouds, fire, and the lightning of the skies ! Thou art the propeller of the clouds, and hast been called the great cloud (i.e. that which will darken the universe at the end of *Yuga*)! Thou art the fierce and incomparable thunder, and the roaring clouds ! Thou art the Creator of the worlds and their Destroyer ! Thou art unconquered ! Thou art the light of all creatures, *Aditya*, *Vibhavasū*, and the wonderful elements ! Thou art the ruler of all the deities ! Thou art Vishnu ! Thou hast a thousand eyes ! Thou art a god, and the final resource ! Thou art, O deity, all *amrita*, and the most adored Soma ! Thou art the moment, the lunar day, the *bala* (minute), thou art the *kshana* (4 minutes). Thou art the lighted fortnight, and also the dark fortnight. Thou art *kala*, thou *kashtha*, and thou *Truti*.¹ Thou art the year, the seasons, the months, the nights, and the days ! Thou art the fair Earth with her mountains and forests ! Thou art also the firmament resplendent with the Sun ! Thou art the great Ocean with heaving billows and abounding with whales, swallows of whales, and *makaras*, and various fishes ! Thou art of great renown, always adored by the wise and by the great *Rishis* with minds rapt in contemplation ! Thou drinkest, for the good of all creatures, the *Soma* Juice in sacrifices and the clarified butter offered with sacred invocation ! Thou art always worshipped at sacrifices by Brahmanas moved by desire of fruit. O thou of incomparable mass of strength, thou art sung in the Vedas and *Vedangas* ! It is for that reason that learned Brahmanas bent upon performing sacrifices, study the *Vedas* with every care !

And so ends the twenty-fifth section in the Astika Parva of the Adi Parva.

1 There are divisions of time.

SECTION XXVI

(*Astika Parva continued*)

Sauti said,—“And then Indra, the king of gods, having the best of horses for his bearer, thus adored by Kadru, covered the entire firmament with masses of blue clouds. And he commanded the clouds, saying, ‘Pour, ye, your vivifying and blessed drops!’ And those clouds, luminous with lightning, and incessantly roaring against each other in the welkin, poured abundant water. And the sky, in consequence of those wonderful and terrible-roaring clouds that were incessantly begetting vast quantities of water, looked as if the end of *Yuga* had come. And in consequence of the myriads of waves caused in the falling torrents, the deep roar of the clouds, the flashes of lightning, the violence of the wind, and the general agitation, the sky looked as if dancing in madness. The sky became overcast, and the rays of the Sun and the Moon totally disappeared in consequence of that incessant down-pour.

“And upon Indra’s causing that down-pour, the *Nagas* became exceedingly delighted. And the Earth was filled with water all around. And the cool, clear water reached even the nether regions. And there were countless watery waves all over the Earth. And the snakes with their mother reached (in safety) the island called *Ramaniaka*.”

And so ends the twenty-sixth section in the *Astika Parva* of the *Adi Parva*.

SECTION XXVII

(*Astika Parva continued*)

Sauti said,—“And then the *Nagas* wetted with that shower, became exceedingly glad. And borne by that bird of fair feathers, they soon arrived at the island. That island had been fixed by the Creator of Universe as the abode of the *makaras*. There they saw the terrible *Laban Samudra* (ocean of salt). On arriving there with *Garuda*, they saw there a beautiful forest washed by the waters of the sea and resounding with the music of winged choirs. And there were clusters of trees all around laden with various fruits and flowers. And there were also fair mansions all around; and many tanks abounding with lotuses. And it was also adorned with many fair lakes of pure water. And it was refreshed with pure incense-breathing breezes. And it was adorned with many a tree that grew only on the hills of *Malaya*, and seemed by their tallness to reach the very heavens. And there were also various other

trees whose flowers were scattered all around by the breeze. And that forest was charming and dear to the *Gandharvas* and always gave them pleasure. And it was full of bees maddened with the honey they sucked. And the sight of all this was exceedingly delightful. And in consequence of many things there, capable of charming everybody, that forest was fair, delightful, and holy. And, echoing with the notes of various birds, it delighted greatly the sons of Kadru.

"And the snakes, after arriving at that forest, began to enjoy themselves. And they commanded the lord of birds, *viz.*, Garuda, of great energy, saying, 'Convey us to some other fair island with pure water. Thou ranger of the skies, thou must have seen many fair regions while coursing (through the air). Garuda, after reflecting for a few moments, asked his mother Vinata, saying,—'Why, mother, have I to do the bidding of the snakes?' Vinata thus questioned by him spake unto that ranger of the skies, *viz.*, her son, invested with every virtue, of great energy, and great strength as follows:—

"Vinata said,—'O thou best of birds, I have become, from misfortune, the slave of my co-wife. The snakes, by an act of deception, caused me to lose my bet and have made me so.' When his mother had told him the reason, that ranger of the skies, dejected with grief, addressed the snakes, saying,—'Tell me, ye snakes, by bringing what thing, gaining a knowledge of what thing, or doing what act of prowess, we may be freed from this state of bondage to you.'"

Sauti continued,—"The snakes, hearing him, said,—'Bring thou *amrita* by force! Then, O bird, shall you be freed from bondage.'

And so ends the twenty-seventh section in the Astika Parva of the Adi Parva.

SECTION XXVIII

(*Astika Parva continued*)

Sauti said,—"Garuda, thus addressed by the snakes, then said unto his mother,—'I shall go to bring *amrita*! I desire to eat some thing in the way. Direct me to it.' Vinata replied,—'In a remote region in the midst of the ocean, the *Nishadas* have their fair home. Having eaten the thousands of *Nishadas* that live there, bring thou *amrita*! But let not thy heart be ever set on taking the life of a *Brahmana*. Of all creatures a *Brahmana* must not be slain! He is, indeed, like fire. A *Brahmana*, when angry, becomes like fire or the Sun, like poison or an edged weapon. A *Brahmana*, it has been said, is the master of all creatures. For these and other reasons, a *Brahmana* is the adored of the virtuous. O child,

he is never to be slain by thee even in anger ! Hostility with *Brahmanas*, therefore, would not be proper under any circumstances. O sinless one, neither Agni nor Surya truly can consume so much as does a Brahmana of rigid vows, when angry ! By these various indications must thou know a good Brahmana. Indeed, a Brahmana is the first-born of all creatures, the foremost of the four orders, the father and the master of all."

"Garuda then asked,—'O mother, of what form is a Brahmana, of what behaviour, and of what prowess ? Doth he shine like fire, or is he of tranquil mien ? And, O mother, it behoveth thee to tell my inquiring self, those auspicious signs by which I may recognise a Brahmana !'

"Vinata replied, saying,—'O child, him shouldst thou know as the best amongst Brahmanas who having entered thy throat would torture thee as a fish-hook or burn thee as blazing charcoal. A Brahmana must never be slain by thee even in anger !' And Vinata out of affection for her son, again told him these words,—'Him shouldst thou know as a good Brahmana who would not be digested in thy stomach !' Although she knew the incomparable strength of her son, yet she blessed him heartily, for, deceived by the snakes, she was very much afflicted by woe. And she said—'Let Marut (the god of the winds) protect thy wings, and Surya and Soma thy vertæbral regions ; let Agni protect thy head, and the Vasus thy whole body ! I also, O child, (engaged in beneficial ceremonies), shall sit here for your welfare. Go then, O child, in safety to accomplish thy purpose !'

Sauti continued,—"Then Garuda, having heard the words of his mother, stretched his wings and ascended the skies. And endued with great strength, he soon fell upon the *Nishadas*, hungry and like another Yama. And bent upon slaying the Nishadas, he raised a great quantity of dust that overspread the firmament, and sucking up water from amid the ocean, shook the trees growing on the adjacent mountains. And then that lord of birds obstructed the principal thorough-fares of the town of the Nishadas by his mouth, increasing its cleft at will. And the Nishadas began to fly in great haste in the direction of the open mouth of the great serpent-eater. And as birds in great affliction ascend by thousands into the skies when the trees in a forest are shaken by the winds, so those Nishadas blinded by the dust raised by the storm entered the wide-extending cleft of Garuda's mouth open to receive them. And then the hungry lord of all rangers of the skies, that oppressor of enemies, endued with great strength, and moving with greatest celerity to achieve his end, closed his mouth, killing innumerable Nishadas following the occupation of fishermen."

So ends the twenty-eighth section in the Astika Parva of the Adi Parva.

SECTION XXIX

(*Astika Parva continued*)

Sauti continued,—“A certain Brahmana with his wife had entered the throat of that ranger of the skies. The former began to burn the bird's throat like a piece of flaming charcoal. Him Garuda addressed, saying,—‘O best of Brahmanas, come out soon from my mouth which I open for thee! A Brahmana must never be slain by me, although he may be always engaged in sinful practices. Unto Garuda who had thus addressed him, that Brahmana said, ‘O, let this woman of the Nishada caste, who is my wife, also come out with me!’ And Garuda said,—‘Taking the woman also of the Nishada caste with thee, come out soon. Save thyself without delay since thou hast not yet been digested by the heat of my stomach.’”

Sauti continued,—“And then that Brahmana, accompanied by his wife of the Nishada caste, came out, and eulogising Garuda wended whithersoever way he liked. And when that Brahmana had come out with his wife, that lord of birds, fleet as the mind, stretching his wings ascended the skies. He then saw his father, and hailed by him, Garuda of incomparable prowess made proper answers. And the great *Rishi* (Kasyapa) then asked him,—‘O child, is it well with thee? Dost thou get sufficient food every day? Is there food in plenty for thee in the world of men?’

“Garuda replied,—‘My mother is ever well. And so is my brother, and so am I. But, father, I do not always obtain plenty of food, for which my peace is incomplete. I am sent by the snakes to fetch the excellent *amrita*. Indeed, I shall fetch it to-day for emancipating my mother from her bondage. My mother commanded me, saying,—‘Eat thou the Nishadas.’ I have eaten them by thousands, but my hunger is not appeased. Therefore, O worshipful one, point out to me some other food, by eating which, O master, I may be strong enough to bring away *amrita* by force. Thou shouldst indicate some food wherewith I may appease my hunger and thirst.’”

“Kasyapa replied,—‘This lake thou seest is sacred. It hath been heard, of even in the heavens. There is an elephant, with face downwards, who continually draggeth a tortoise his elder brother. I shall speak to you in detail of their hostility in former life. Hearing from me the fact why they are here.’”

“There was of old a great *Rishi* of the name of Vibhatvasu. He was exceedingly wrathful. He had a younger brother of the name of Supritika. The latter was averse to keep his wealth joint with his brother's. And

Supritika would always speak of partition. After a certain time his brother Vibhavasū told Supritika,—‘It is from great foolishness that persons blinded by love of wealth always desire to make a partition of their patrimony. After effecting a partition they fight with each other, deluded by wealth. Then again, enemies in the guise of friends cause estrangements between ignorant and selfish men after they become separated in wealth, and pointing out faults confirm their quarrels, so that the latter soon fall one by one. Absolute ruin very soon overtakes the separated. For these reasons the wise never speak approvingly of partition amongst brothers who, when divided do not regard the most authoritative *Sastras* and live always in fear of each other. But as thou, Supritika, without regarding my advice impelled by desire of separation, always wishest to make an arrangement about your property, thou shalt become an elephant!’—Supritika, thus cursed, then spake unto Vibhavasū,—‘Thou also shalt become a tortoise moving in the midst of the waters!’

“And thus on account of wealth those two fools, Supritika and Vibhavasū, from each other’s curse, have become an elephant and a tortoise. Owing to their wrath, they have both become inferior animals. And they are engaged in hostilities with each other, proud of their excessive strength and the weight of their bodies. And in this lake those two beings of huge bodies are engaged in acts according to their former hostility. Look here, one amongst them, the handsome elephant of huge body, is even now approaching. Hearing his roar, the tortoise also of huge body, living within the waters, cometh out, agitating the lake violently. And seeing him, the elephant, curling his trunk, rusheth into the water. And endued with great energy, with motion of his tusks and fore-part of his trunk and tail and feet, he agitates the water of the lake abounding with fishes. And the tortoise also of great strength, with upraised head, cometh forward for an encounter. And the elephant is six *yojanas* in height and twice that measure in circumference. And the height of the tortoise also is three *yojanas* and his circumference ten. Eat thou up both of them that are madly engaged in the encounter and bent upon slaying each other, and then accomplish the task that thou desirest. Eating that fierce elephant which looketh like a huge mountain and resembleth a mass of dark clouds, bring thou *amrita*!”

Sauti continued.—“Having said so unto Garuda, he (Kasyapa) blessed him, saying,—‘Blest be thou when thou art in combat with the gods! Let water pitchers filled to the brim, Brahmanas, kine, and other auspicious objects, bless thee, thou oviparous one! And, O thou of great strength, when thou art engaged with the gods in combat, let the Richs,

the *Yajus*, the *Samas*, the sacred sacrificial butter, all the mysteries (Upanishads), constitute thy strength ! ”

‘Garuda, thus addressed by his father, wended to the side of that lake. He saw that expanse of clear water with birds of various kinds all around. And remembering the words of his father, that ranger of the skies possessed of great swiftness of motion, seized the elephant and the tortoise, one in each claw. And that bird then soared high into the air. And he came upon a sacred place called *Alamva* and saw many divine trees. And struck by the wind raised by his wings, those trees began to shake with fear. And those divine trees having golden boughs feared that they would break. And the ranger of the skies seeing that those trees capable of granting every wish were quaking with fear, went to other trees of incomparable appearance. And those gigantic trees were adorned with fruits of gold and silver and branches of precious gems. And they were washed with the water of the sea. And there was a large banian among them, which had grown into gigantic proportions, that spoke unto that lord of birds coursing towards it with the fleetness of the mind,—‘Sit thou on this large branch of mine extending a hundred *yojanas* and eat the elephant and the tortoise.’ When that best of birds, of great swiftness and of body resembling a mountain, quickly alighted upon a bough of that banian tree, the resort of thousands of winged creatures ; and that bough also full of leaves shook and broke down.”

So ends the twenty-ninth section in the *Astika Parva* of the *Adi Parva*.

SECTION XXX

(*Astika Parva continued*)

Sauti said,—‘At the very touch by Garuda of great might with his feet, the branch of the tree broke as it was caught by Garuda. Casting his eyes around in wonder he saw *Valakhilya Rishis* hanging threfrom with heads downwards and engaged in ascetic penances. Reflecting that ‘if that bough fell down, the *Rishis* would be slain,’ the mighty one held the elephant and the tortoise still more firmly with his claws. And from fear of slaying the *Rishis* and desire of saving them, held that bough in his beaks, and rose on his wings. The great *Rishis* were struck with wonder at the sight of that act of his which was beyond even the power of the gods, and gave that mighty bird a name. And they said,—‘As this ranger of the skies rises on its wings bearing a heavy burden, let this foremost of birds having snakes for his food be called *Garuda* (bearer of heavy weight) !’

“And shaking the mountains by his wings, *Garuda* leisurely coursed

through the skies. And as he soared with the elephant and the tortoise (in his claws), he beheld various regions underneath. Desiring as he did to save the Valakhiiyas, he saw not a spot whereon to sit. At last he went to that foremost of mountains called Gandhamadana. There he saw his father Kasyapa engaged in ascetic devotions. Kasyapa also saw his son, that ranger of the skies, of divine form, possessed of great splendour, and energy and strength, and endued with speed of the wind or the mind, huge as a mountain peak, a ready smiter like the curse of a Brahmana, inconceivable, indescribable, frightful to all creatures, possessed of great prowess, terrible, of the splendour of Agni himself, and incapable of being overcome by the deities, *Danavas*, and invincible *Rakshasas*, capable of splitting mountain summits and sucking the ocean itself and destroying the three worlds, fierce, and looking like Yama himself. The illustrious Kasyapa, seeing him approach and knowing also his motive, spoke unto him these words."

"Kasyapa said,—'O child, do not commit a rash act, for then thou wouldst have to suffer pain! The Valakhilyas, supporting themselves by drinking the rays of the sun, might, if angry, blast thee!'"

Sauti continued,—"Kasyapa then propitiated, for the sake of his son, the Valakhilyas of exceeding good fortune and whose sins had been destroyed by ascetic penances. And Kasyapa said,—'Ye whose wealth is asceticism, the essay of Garuda is for the good of all creatures! The task is great that he is striving to accomplish! It behoveth you to accord him your permission!'"

Sauti continued,—"Those ascetics thus addressed by the illustrious Kasyapa, abandoned that bough and went to the sacred mountain of Himavat for purposes of ascetic penances. After those *Rishis* had gone away, the son of Vinata, with voice obstructed by the bough in his beaks, asked his father Kasyapa saying—'O illustrious one, where shall I throw this arm of the tree? O illustrious one, indicate to me some region without human beings!' Then Kasyapa spoke of a mountain without human beings with caves and dales always covered with snow and incapable of approach by ordinary creatures even in thought. And the great bird bearing that branch, that elephant, and that tortoise, proceeded with great speed towards that mountain. The great arm of the tree with which that bird of huge body flew away could not be girt round with a cord made of a hundred (cow) hides. Garuda, the lord of birds, then flew away for hundred thousands of *yojanas* within the shortest time. And going according to the directions of his father to that mountain almost in a moment, that ranger of the skies let fall the gigantic bough. And it fell with a great noise. And that Prince of mountains shook, struck with the storm raised by Garuda's wings. And the trees thereon

dropped showers of flowers. And the peaks decked with gems and gold adorning that great mountain itself, were loosened and fell down on all sides. And the falling bough struck down numerous trees which, with golden flowers amid dark foliage, shone there like clouds charged with lightning. And those trees, bright as gold, falling down upon the ground and, dyed with mountain metals, shone as if they were bathed in the rays of the sun."

"Then that best of birds, Garuda, perching on the summit of that mountain, ate both the elephant and the tortoise, rose on his wings with great speed from the top of mountain summit."

"And various omens began to appear among the gods foreboding fear. Indra's favourite thunder-bolt blazed up in a fright. Meteors with flames and smoke, loosened from the welkin, shot down during the day. And the weapons of the Vasus, the Rudras, the Adityas, the Sadhyas, the Maruts, and other gods, began to spend their force against one another. Such thing had never happened even during the war between the gods and the *Asuras*. And the winds blew accompanied with thunder, and meteors fell by thousands. And the sky, though cloudless, roared tremendously. And even he who was the god of gods shed showers of blood. And the flowery garlands on the necks of the gods faded and their prowess suffered diminution. And terrible masses of clouds dropped thick showers of blood. And the dust raised by the winds darkened the splendour of the very coronets of the gods. And He of a thousand sacrifices (Indra), with the other gods, perplexed with fear at the sight of those dark forebodings spoke unto Vrihaspati thus,—'Why, O worshipful one, have these natural disturbances suddenly arisen? No foe do I behold who would oppress us in war!' Vrihaspati answered,—'O chief of the gods, O thou of a thousand sacrifices, it is from thy fault and carelessness, and owing also to the ascetic penance of the high-souled great *Rishis*, the *Valakhilyas*, that the son of *Kasyapa* and *Vinata*, a ranger of the skies endued with great strength and possessing the capacity of assuming at will any form, is approaching to take away the *Soma*! And that bird, foremost among all endued with great strength, is able to rob you of the *Soma*! Everything is possible, with him; the unachievable he can achieve."

Sauti continued—"Indra, having heard these words, then spoke unto those that guarded the *amrita*, saying—"A bird endued with great strength and energy has set his heart on taking away the *amrita*. I warn you beforehand so that he may not succeed in taking it away by force! Vrihaspati has told me that his strength is immeasurable.' And the gods hearing of it were amazed and took precautions. And they stood surrounding the *amritu* and Indra also of great prowess, the wielder of the

thunder, stood with them. And the gods wore curious breastplates of gold, of great value, and set with gems, and bright leathern armour of great toughness. And the mighty deities wielded various sharp-edged weapons of terrible shapes, countless in number, emitting, even all of them, sparks of fire with smoke. And they were also armed with many a discus and iron mace furnished with spikes, and trident, and battleaxe, and various kinds of sharp-pointed missiles and polished swords and maces of terrible form, all befitting their respective bodies. And decked with celestial ornaments and resplendent with those bright arms, the gods waited there, their fears allayed. And the gods, of incomparable strength, energy, and splendour, resolved to protect the *amrita*. Capable of splitting the towns of the *Asuras*, all displayed themselves in forms resplendent as the fire. And in consequence of the gods standing there, that (would be) battle-field, owing to hundreds of thousands of maces furnished with iron spikes, shone like another firmament illumined by the rays of the Sun.

So ends the thirtieth section in the *Astika Parva* of the *Adi Parva*.

SECTION XXXI

(*Astika Parva continued*)

Saunaka said, "O son of a *Suta*, what was *Indra's* fault, what, his act of carelessness? How was *Garuda* born in consequence of the ascetic penances of the *Valakhilyas*? Why also *Kasyapa*—a Brahman—had the king of birds for a son? Why, too, was he invincible of all creatures and unslayable of all? Why also was that ranger of the skies capable of going into every place at will and of mustering at will any measure of energy? If these are described in the *Purana*, I should like to hear them!"

Sauti said,—“What thou askest me is, indeed, the subject of the *Purana*. O twice-born one, listen as I briefly recite it all!”

“Once upon a time, when the lord of creation, *Kasyapa*, was engaged in a sacrifice from desire of offspring, the *Rishis*, the gods, and the *Gandharvas*, all gave him help. And *Indra* was appointed by *Kasyapa* to bring the sacrificial fuel; and with him those ascetics the *Valakhilyas*, and all the other deities. And the lord *Indra*, taking up according to his own strength, a weight that was mountain like, brought it without any fatigue. And he saw on the way some *Rishis*, of bodies of the measure of the thumb, all together carrying one single stalk of a *Palasa* (*Butea frondosa*) leaf. And those *Rishis* were, from want of food, very lean-fleshed almost merged in their own bodies. And they were so weak that they were much afflicted when sunk in the water that collected in an indentation on the road produced by the hoof of a cow. And *Purandara*,

proud of his strength, beheld them with surprise, and laughing at them in derision soon left them behind insulting them, besides, by passing over their heads. And those *Rishis* being thus insulted were filled with rage and sorrow. And they made preparations for a great sacrifice at which Indra was terrified. Hear, O Saunaka, of the wish for accomplishment of which those vow-observing wise, and excellent ascetics poured clarified butter of the sacrificial fire with loudly uttered *mantras* !—'There shall be another *Indra* of all gods, capable of going everywhere at will, and of mustering at will any measure of energy, and striking fear into the (present) king of the gods. By the fruit of our ascetic penance, let one arise, fleet as the mind, and fierce withal !' And the lord of the celestials of a hundred sacrifices, having come to know of this, became very much alarmed and sought the protection of the vow-observing *Kasyapa*. And the *Prajapati* *Kasyapa*, hearing everything from Indra, went to the *Valakhilyas* and asked them if their sacrifice had been successful. And those truth-speaking *Rishis* replied to him, saying,—'Let it be as thou sayest !' And the *Prajapati* *Kasyapa* pacifying them, spake unto them as follows :—'By the word of Brahman, this one (*Indra*) hath been made the Lord of the three worlds ! Ye ascetics, ye also are striving to create another *Indra* ! Ye excellent ones, it behoveth you not to falsify the word of Brahman ! Let not also this purpose, for (accomplishing) which ye are striving, be rendered futile ! Let there spring an *Indra* (Lord) of winged creatures, endued with excess of strength ! Be gracious unto *Indra* who is a suppliant before you !' And the *Valakhilyas*, thus addressed by *Kasyapa*, after offering reverence to that first of the *Munis*, viz., the *Prajapati* *Kasyapa*, spake unto him."

"The *Valakhilyas* said,—'O *Prajapati*, this sacrifice of us all is for an *Indra* ! Indeed this hath also been meant for a son being born unto thee ! Let this task be now left to thee ! And in this matter do whatsoever thou seest to be good and proper !' "

Sauti continued,—'Meanwhile, moved by the desire of offspring, the good daughter of *Daksha*, the vow-observing amiable, and fortunate *Vinata*, her ascetic penances over, having purified herself with a bath in that season when connubial companionship might prove fruitful, approached her lord. And *Kasyapa* spake unto her,—'Respected one, the sacrifice commenced by me hath borne fruit ! What hath been desired by thee shall come to pass. Two heroic sons shall be born unto thee, who shall be the lords of the three worlds ! By the penances of the *Valakhilyas* and by virtue of the desire with which I commenced my sacrifice, those sons shall be of exceedingly good fortune and worshipped in the three worlds !' And the illustrious *Kasyapa* spake unto her again, —'Bear thou these auspicious seeds with great care. These two will be

lords of all winged creatures. These heroic rangers of the skies will be respected in all the worlds, and capable of assuming any form at will.'

"And the *Prajapati*, gratified with all that took place, then addressed Indra, of a hundred sacrifices, saying, 'Thou shalt have two brothers of great energy and prowess, who shall be to thee even as the help-mates. From them no injury shall result unto thee. Let thy sorrow cease; thou shalt continue as the lord of all! Let not, however, the utterers of the name of *Brahma* be ever again slighted by thee! Nor let the very wrathful ones, whose words are even the thunder-bolt, be ever again insulted by thee!' Indra, thus addressed, went to heaven, his fears dispelled. And *Vinata* also, her purpose fulfilled, was exceedingly glad. And she gave birth to two sons, *Aruna* and *Garuda*. And *Aruna*, of undeveloped body, became the fore-runner of the Sun. And *Garuda* was vested with the lordship over the birds. O thou of *Bhrigu's* race, hearken now to the mighty achievement of *Garuda*!"

So ends the thirty-first section in the *Astika Parva* of the *Adi Parva*.

SECTION XXXII

(*Astika Parva continued*)

Sauti said,—“O foremost of *Brahmanas*, the gods having themselves prepared for battle in that way, *Garuda*, the king of birds, soon came upon those wise ones. And the gods beholding him of excessive strength began to quake with fear, and strike one another with all their weapons. And amongst those that guarded the *Soma* was *Brahmana* (the celestial architect), of measureless might, effulgent as the electric fire and of great energy. And after a terrific encounter lasting only a moment, managed by the lord of birds with his talons, beak, and wings, he lay as dead on the fields. And the ranger of the skies darkening the worlds with the dust raised by the hurricane of his wings, overwhelmed the celestials with it. And the latter, overwhelmed with that dust, swooned away. And the immortals who guarded the *amrita*, blinded by that dust, could no longer see *Garuda*! Even thus did *Garuda* agitate the region of the heavens. And even thus he mangled the gods with the wounds inflicted by his wings and beak.”

“Then the god of thousand eyes commanded *Vayu* (the god of wind), saying,—‘Dispell thou this shower of dust soon! O *Maruta*, this is, indeed, thy task!’ Then the mighty *Vayu* soon drove away that dust. And when the darkness had disappeared, the celestials attacked *Garuda*. And as he of great might was attacked by the gods, he began to roar aloud, like the great cloud that appeareth in the sky at the end of the *Yuga*,

frightening every creature. And that king of birds, of great energy, that slayer of hostile heroes, then rose on his wings. Seeing him saying in the skies over their heads all the wise ones (the celestials) with Indra amongst them armed with double-edged broadswords, iron-maces furnished with sharp spikes, pointed lances, maces, bright arrows, and many a discus of the form of the sun. And the king of birds, attacked them on all sides with showers of various weapons and fought exceedingly hard without wavering for a moment. And the son of Vinata, of great prowess blazing in the sky, attacked the gods on all sides with his wings and breast. And blood began to flow copiously from the bodies of the gods mangled by the talons and the beak of Garuda. Overcome by the lord of birds, the Sadhyas with the Gandharvas fled eastwards, the Vasus with the Rudras towards the south, the Adityas towards the west, and the twin Aswins towards the north. Gifted with great energy, they retreated fighting, looking back every moment on their enemy."

And Garuda had encounters with the *Yakshas* Aswakranda of great courage, Rainuka, the bold Krathanaka, Tapani, Uluka, Swasanaka, Nimesha, Praruja, and Pulina. And the son of Vinata mangled them with his wings, talons, and beak, like Siva himself, that chastiser of enemies, and the holder of *Pinaka* in rage at the end of the *Yuga*. And those *Yakshas* of great might and courage, mangled all over by that ranger of the skies, looked like masses of black clouds dropping thick showers of blood."

"And Garuda, depriving them of life, then went to where the *amrita* was. And he saw that it was surrounded on all sides by fire. And the terrible flames of that fire covered the entire sky. And moved by violent winds, they seemed bent on burning the Sun himself. The illustrious Garuda then assumed ninety times ninety mouths and quickly drinking the waters of many rivers with those mouths and returning with great speed, that chastiser of enemies, having wings for his vehicle, extinguished that fire with that water. And extinguishing that fire, he assumed a very small form, desirous of entering into (where the *Soma* was)."

So ends the thirty-second section in the *Astika Parva* of the *Adi Parva*.

SECTION XXXIII

(*Astika Parva continued*)

Sauti said,— "And that bird, assuming a golden body bright as the rays of the Sun, entered with great force (the region where the *Soma* was), like a torrent entering the ocean. And he saw, placed near the *Soma*, a

wheel of steel keen-edged, and sharp as the razor, revolving incessantly. And that fierce instrument, of the splendour of the blazing sun and of terrible form, had been devised by the gods for cutting into pieces all robbers of the *Soma*. Garuda, seeing a passage through it, stopped there for a moment. Diminishing his body, in an instant he passed through the spokes of that wheel. Within the line of the wheel, he beheld, stationed there for guarding the *Soma* two great snakes of the effulgence of blazing fire, with tongues bright as the lightning-flash, of great energy, with mouth emitting fire, with blazing eyes, containing poison, very terrible, always in anger, and of great activity. Their eyes were ceaselessly inflamed with rage and were also winkless. He who may be seen by even one of the two would instantly be reduced to ashes. The bird of fair feathers suddenly covered their eyes with dust. And unseen by them he attacked them from all sides. And the son of Vinata, that ranger of the skies, attacking their bodies, mangled them into pieces. He then approached the *Soma* without loss of time. Then the mighty son of Vinata, taking up the *Amrita* from the place where it was kept, rose on his wings with great speed, breaking into pieces the machine that had surrounded it. And the bird soon came out, taking the *Amrita* but without drinking it himself. And he then wended on his way without the least fatigue, darkening the splendour of the Sun."

"And the son of Vinata then met Vishnu on his way along the sky. And Narayana was gratified at that act of self-denial on the part of Garuda. And that deity, knowing no deterioration, said unto the ranger of the skies,—'O, I am inclined to grant thee a boon!' The ranger of the skies thereupon said,—'I shall stay above thee!' And he again spake unto Narayana these words :—'I shall be immortal and free from disease without (drinking) *Amrita*!' Vishnu said unto the son of Vinata, —'Be it so.' Garuda, receiving those two boons, told Vishnu,—'I also shall grant thee a boon; therefore, let the possessor of the six attributes ask of me!' Vishnu then asked the mighty Garuda to become his carrier. And he made the bird sit on the flagstaff of his car, saying,—'Even thus thou shalt stay above me!' And the ranger of the skies, of great speed, saying unto Narayana 'Be it so,' swiftly wended on his way, mocking the wind with his fleetness."

"And while that foremost of all rangers of the skies, that first of winged creatures, Garuda, was coursing through the air after robbing the *Amrita*, Indra hurled at him his thunder-bolt. Then Garuda, the lord of birds, struck with thunderbolt, spake laughingly unto Indra engaged in the encounter, in sweet words, saying,—'I shall respect the Rishi (Dadhichi) of whose bone the *Vajra* hath been made. I shall also respect the *Vajra*, and thee also of a thousand sacrifices. I cast this

feather of mine whose end thou shalt not attain. Struck with thy thunder I have not felt the slightest pain.' And having said this, the king of birds cast a feather of his. And all creatures became exceedingly glad, beholding that excellent feather of Garuda so cast off by himself. And seeing that the feather was very beautiful, they said,—'Let this bird be called *Suparna* (having fair feathers). And Purandara of a thousand eyes, witnessing this wonderful incident, thought that bird to be some great being and addressed him thus."

"And Indra said,—'O best of birds, I desire to know the limit of thy great strength! I also desire eternal friendship with thee!'"

So ends the thirty-third section in the Astika Parva of the Adi Parva.

SECTION XXXIV

(*Astika Parva continued*)

Sauti continued,—"Garuda then said, 'O Purandara, let there be friendship between thee and me as thou desirest. My strength, know thou, is hard to bear. O thou of a thousand sacrifices, the good never approve of speaking highly of their own strength, nor do they speak of their own merits. But being made a friend, and asked by thee, O friend, I will answer thee, although self-praise without reason is ever improper. I can bear, on a single feather of mine, O Sakra, this Earth, with her mountains and forests and with the waters of the ocean, and with thee also stationed thereon. Know thou, my strength is such that I can bear without fatigue even all the worlds put together, with their mobile and immobile objects.'"

Sauti continued,—"O Saunaka, after Garuda of great courage had thus spoken, Indra the chief of gods, the wearer of the (celestial) crown, bent and ever bent upon the good of the worlds, replied, saying,—'It is as thou sayest. Everything is possible in thee. Accept now my sincere and hearty friendship. And if thou hast no concern with the *Soma*, return it to me. Those to whom thou wouldst give it would always oppose us! Garuda answered,—'There is a certain reason for which the *Soma* is being carried by me. I shall not give the *Soma* to any one for drink. But, O thou of a thousand eyes, after I have placed it down, thou, O lord of the heavens, canst then, taking it up, instantly bring it away!' Indra then said,—'O oviparous one, I am highly gratified with these words now spoken by thee! O best of all rangers of the skies, accept from me any boon that thou desirest!'"

Sauti continued,—“Then Garuda, recollecting the sons of Kadru and remembering also the bondage of his mother caused by an act of deception owing to the well-known reason (*viz.*, the curse of Aruna), said,—‘Although I have power over all creatures, yet I shall do your bidding. Let, O Sakra, the mighty snakes become my food!’ The slayer of the *Danavas* having said unto him,—‘Be it so,’—then went to Hari, the god of gods, of great soul, and the lord of *Yogins*. And the latter sanctioned everything that had been said by Garuda. And the illustrious lord of heaven again said unto Garuda,—‘I shall bring away the *Soma* when thou placest it down.’—And having said so, he bade farewell to Garuda. And the bird of fair feathers then went to the presence of his mother with great speed.”

“And Garuda in joy then spake unto all the snakes,—‘Here have I brought the *Amrita*. Let me place it on some *Kusa* grass. O ye snakes, sitting here, drink of it after ye have performed your ablutions and religious rites. As said by you, let my mother become, from this day, free, for I have accomplished your bidding!’ The snakes having said unto Garuda, ‘Be it so,’ then went to perform their ablutions. Meanwhile, Sakra taking up the *Amrita*, wended back to heaven. The snakes after performing their ablutions, their daily devotions, and other sacred rites, returned in joy, desirous of drinking the *Amrita*. They saw that the bed of *kusa* grass whereon the *Amrita* had been placed was empty, the *Amrita* itself having been taken away by a counter-act of deception. And they began to lick with their tongues the *kusa* grass, as the *Amrita* had been placed thereon. And the tongues of the snakes by that act became divided in twain. And the *kusa* grass, too, from the contact with *Amrita*, became sacred thenceforth. Thus did the illustrious Garuda bring *Amrita* (from the heavens) for the snakes, and thus were the tongues of snakes divided by what Garuda did.

“Then the bird of fair feathers, very much delighted, enjoyed himself in those woods accompanied by his mother. Of grand achievements, and deeply revered by all rangers of the skies, he gratified his mother by devouring the snakes.”

“That man who would listen to this story, or read it out to an assembly of good *Brahmanas*, must surely go to heaven, acquiring great merit from the recitation of (the feats of) Garuda.”

And so ends the thirty-fourth section in the *Astika Parva* of the *Adi Parva*.

SECTION XXXV

(*Astika Parva continued*)

Saunaka said,—“O son of a *Suta*, thou hast told us the reason why the snakes were cursed by their mother, and why *Vinata* also was cursed by her son. Thou hast also told us about the bestowal of boons, by their husband, on *Kadru* and *Vinata*. Thou hast likewise told us the names of *Vinata*'s sons. But thou hast not yet recited to us the names of the snakes. We are anxious to hear the names of the principal ones.”

Sauti said,—“O thou whose wealth is asceticism, from fear of being lengthy, I shall not mention the names of all the snakes. But I will recite the names of the chief ones. Listen to me !

“*Sesha* was born first, and then *Vasuki*. (Then were born) *Airavata*, *Takshaka*, *Karkotaka* *Dhananjaya*, *Kalakeya*, the serpent *Mani*, *Purana*, *Pinjaraka*, and *Elapatra*, *Vamana*, *Nila*, *Anila*, *Kalmasha*, *Savala*, *Aryaka*, *Ugra*, *Kalapotaka*, *Suramukha*, *Dadhimukha*, *Vimalapindaka*, *Apta*, *Karotaka*, *Samkha*, *Valisikha*, *Nisthanaka*, *Hemaguha*, *Nahusha*, *Pingala*, *Vahyakarna*, *Hastipada*, *Mudgarapindaka*, *Kamvala*, *Aswatara*, *Kaliyaka*, *Vritta*, *Samvartaka*, *Padma*, *Mahapadma*, *Sankhomukha*, *Kushmandaka*, *Kshemaka*, *Pindaraka*, *Karavira*, *Pushpadanshtraka*, *Vilwaka*, *Vilwapandara*, *Mushikada*, *Sankhasiras*, *Purnabhadra*, *Haridraka*, *Aparajita*, *Jyotika*, *Srivaha*, *Kauravya*, *Dhritarashtra*, *Sankhapinda*, *Virajas*, *Suvahu*, *Salipinda*, *Prabhakara*, *Hastipinda*, *Pitharaka*, *Sumuksha*, *Kaunapashana*, *Kuthara*, *Kunjara*, *Kumuda*, *Kumudaksha*, *Tittri*, *Halika*, *Kardama*, *Vahumulaka*, *Karkara*, *Akarkara*, *Kundodara*, and *Mahodara*.”

“Thus, O best of regenerate ones, have I said the names of the principal serpents. From fear of being tedious I do not give names of the rest. O thou whose wealth is asceticism, the sons of these snakes, with their grand-sons, are innumerable. Reflecting upon this, I shall not name them to thee, O best of ascetics, in this world the number of snakes baffles calculation, there being many thousands and millions of them.

So ends the thirty-fifth section in the *Astika Parva* of the *Adi Parva*.

SECTION XXXVI

(Astika Parva continued)

Saunaka said,—“O child, thou hast named many of the serpents gifted with great energy and incapable of being easily overcome. What did they do after hearing of that curse?”

Sauti said,—“The illustrious Sesha amongst them, of great renown, leaving his mother practised hard penances, living upon air and rigidly observing his vows. He practised these ascetic devotions, repairing to Gandhamadana, Vadri, Gokarna, the woods of Pushkara, and the foot of Himavat. And he passed his days in those sacred regions, some of which were sacred for their water and others for their soil, in the rigid observance of his vows, with singleness of aim, and his passions under complete control. And the Grandsire of all Brahma saw that ascetic with knotted hair, clad in rags, and his flesh, skin, and sinews dried up owing to the hard penances he was practising. And the Grand-sire addressing him, viz., that penance-practising one of great fortitude, said,—‘What is that thou doest, O Sesha? Let the welfare of the creatures of the worlds also engage thy thoughts! O sinless one, thou art afflicting all creatures by thy hard penances! O Sesha, tell me the desire implanted in thy breast!’”

“And Sesha replied,—‘My uterine brothers are all of wicked hearts. I do not desire to live amongst them. Let this be sanctioned by thee. Like enemies they are always jealous of one another. I am, therefore, engaged in ascetic devotions. I will not see them even. They never show any kindness for Vinata and her son. Indeed, Vinata’s son capable of ranging through the skies, is another brother of ours. They always envy him. And he, too, is much stronger owing to the bestowal of that boon by our father, the high-souled Kasyapa. For these, I am engaged in ascetic penances, and I will cast off this body of mine, so that I may avoid companionship with them, even in another state of life!’”

“Unto Sesha who had said so, the Grandsire said,—‘O Sesha, I know the behaviour of all thy brothers and their great danger owing to their offence against their mother! But, O Snake, a remedy (for this) hath been provided by me even before-hand! It behoveth thee not to grieve for thy brothers! O Sesha, ask of me the boon thou desirest! I have been highly gratified with thee and I will grant thee to-day a boon. O best of snakes, it is fortunate that thy heart hath been set on virtue, Let thy heart be more and more firmly set on virtue!’”

“Then Sesha replied,—‘O divine Grandsire, this is the boon desired

by me, viz., that my heart may always delight in virtue and in blessed ascetic penances, O Lord of all' !"

"Brahman said,—'O Sesha, I am exceedingly gratified with this thy self-denial and love of peace ! But, at my command, let this act be done by thee for the good of my creatures ! Bear thou O Sesha, properly and well this Earth so unsteady with her mountains and forests, her seas and towns and retreats, so that she may be steady' !"

"Sesha said,—'O divine Lord of all creatures, O grantor of boons, O lord of the Earth, lord of every created thing, lord of the universe, I will, even as thou sayest, hold the Earth steady. Therefore, O lord of all creatures, place her on my head' !"

"Brahman said,—'O best of snakes, go underneath the Earth. She will herself give thee a crevice to pass through. And, O Sesha, by holding the Earth, thou shalt certainly do what is prized by me very greatly."

Sauti continued,—"Then the elder brother of the king of the snakes, entering a hole, passed to the other side of [the Earth, and holding her, supported with his head that goddess with her belt of seas passing all round.

"Brahman said,—'O Sesha, O best of snakes, thou art the god Dharma, because alone, with thy huge body, thou supportest the Earth with everything on her, even as I myself, or Valavit (Indra), can' !"

Sauti continued,—"The snake, Sesha, the lord Ananta, of great prowess, lives underneath the Earth, alone supporting the world at the command of Brahman. And the illustrious Grandsire, the best of the immortals, then gave unto Ananta the bird of fair feathers, viz., the son of Vinata, for Ananta's help."

So ends the thirty-sixth section in the Astika Parva of the Adi Parva.

SECTION XXXVII

(*Astika Parva continued*)

"Sauti said,—"That best of snakes, viz., Vasuki, hearing the curse of his mother, reflected how to render it abortive. He held a consultation with all his brothers, Airavata and others, intent upon doing what they deemed best for themselves.

"And Vasuki said,—'O ye sinless ones, the object of this curse is known to you ! It behoveth us to strive to neutralise it ! Remedies certainly exist for all curses, but no remedy can avail those cursed by their mother ! Hearing that this curse hath been uttered in the presence

of the Immutable, the Infinite, and the True one, my heart trembleth ! Surely, our annihilation hath come ! Otherwise why should not the Immutable Lord prevent our mother while uttering the curse ? Therefore, let us consult to-day how we may secure the safety of the snakes ! Let us not waste time. All of you are wise and discerning. We will consult together and find out the means of deliverance as (did) the gods of yore to regain lost Agni who had concealed himself within a cave, so that the Janamejaya's sacrifice for the destruction of the snakes may not take place, and so that we may not meet with destruction ! "

Sauti continued,—“Thus addressed all the offspring of Kadru assembled together, and, wise in counsels, submitted their opinions to one another. One party of the serpents said,—‘We should assume the guise of superior Brahmanas, and beseech Janamejaya, saying,—‘This (intended) sacrifice of yours ought not to take place.’ Other snakes thinking themselves wise, said,—‘We should all become his favourite counsellors. He will then certainly ask for our advice in all projects. And we will then give him such advice that the sacrifice may be obstructed. The king, the foremost of wise men, thinking us of sterling worth with certainly ask us about his sacrifice. We will say,—‘It must not be !’—And pointing to many serious evils in this and the next worlds will reasons and causes we will take care that the sacrifice may not take place. Or, let one of the snakes, approaching, bite the persons who, intending the monarch's good, and well acquainted with the rites of the snake-sacrifice, may be appointed as the sacrificial priest, so that he will die. The sacrificial priest dying, the sacrifice will not be completed. We will also bite all those who, acquainted with the rites of the snake-sacrifice may be appointed *Ritwijas* of the sacrifice, and by that means attain our object !’ Other snakes, more virtuous and kind, said,—‘O, this counsel of yours is evil ! It is not meet to kill Brahmanas ! In danger, that remedy is proper which is blessed on the practices of the righteous, Unrighteousness finally destroyeth the world !’ Other serpents said,—‘We will extinguish the blazing sacrificial fire by ourselves becoming clouds luminous with lightning and pouring down showers.’ Other snakes, the best of their kind, proposed, ‘Going by night, let us steal away the vessel of Soma juice ! That will disturb the rite. Or, at that sacrifice, let the snakes, by hundreds and thousands, bite the people, and spread terror around. Or, let the serpents defile the pure food with their food-defiling urine and dung !’ Others said,—‘Let us become the king's *Ritwijas*, and obstruct his sacrifice by saying at the outset,—‘Give us the sacrificial fee !—He (the king), being placed in our power, will do whatever we like !’ Others there said,—‘When the king will sport in the waters, we will carry him to our home and bind him, so that

that sacrifice will not take place !' Other serpents who conceived themselves wise, said,—'Approaching the king, let us bite him, so that our object will be accomplished. By his death the root of all evil will be torn up. This is the final deliberation of us all, O thou who hearest with thy eyes! Then, do that speedily what thou deemest proper !' Having said this, they looked intently at Vasuki, that best of snakes. And Vasuki also, after reflecting, answered the snakes, saying,—'Ye snakes, this final determination of you all doth not seem worthy of adoption ! The advice of you all is not to my liking ! What shall I say which would be for your good ? I think the grace of the illustrious Kasyapa (our father) can alone do us good ; Ye snakes, my heart doth not know which of all your suggestions is to be adopted for the welfare of my race as also of mine ! That must be done by me which would be to your weal ! It is this that makes me so anxious, for the credit or the discredit (of the measure) is mine alone !' "

So ends the thirty-seventh section in the Astika Parva of the Adi Parva.

SECTION XXXVIII

(Astika Parva continued)

Sauti said,—'Hearing the respective speeches of all the snakes, and hearing also the words of Vasuki, Elapatra began to address them, saying, 'That sacrifice is not one that it can be prevented. Nor is king Janamejaya or the Pandava race from whom this fear proceedeth, such that he can be hindered ! The person, O king, who is afflicted by fate hath recourse to fate alone ; nothing else can be his refuge ; Ye best of snakes, this fear of ours hath fate for its root ! Fate alone must be our refuge in this ! Listen to what I say ! When that curse was uttered, ye best of snakes, in fear I lay crouching on the lap of our mother. Ye best of snakes, and O lord (Vasuki) of great splendour, from that place I heard the words the sorrowing gods spake unto the Grandsire ! The gods said, 'O Grandsire, thou god of gods, who else than the cruel Kadru could thus, after getting such dear children, curse them so, even in thy presence ? And, O Grandsire, by thee also hath been spoken, with reference to those words of hers, 'Be it so.' We wish to know the reason why thou didst not prevent her !' Brahman replied, 'The snakes have multiplied. They are cruel, terrible in form and highly poisonous. From desire of the good of my creatures, I did not prevent Kadru then. Those poisonous serpents and others who are

sinful, biting others for no faults, shall, indeed, be destroyed, but not they who are harmless and virtuous! And hear also, how, when the hour comes, the snakes may escape this dreadful calamity. There shall be born in the race of the Yayavaras a great Rishi known by name of Jaratkaru, intelligent, given up to ascetic devotions, and with passions under complete control. That Jaratkaru shall have a son also given up to ascetic penances, of the name of Astika. He shall put a stop to that sacrifice. And those snakes who shall be virtuous shall escape therefrom! The gods said, 'O thou truth-knowing one, on whom shall Jaratkaru that first Muni, gifted with great energy and asceticism, beget that illustrious son?' Brahmana answered, 'Gifted with great energy, that best Brahmana shall beget a son possessed of great energy on a wife of the same name with him. Vasuki, the king of the snakes, hath a sister of the name of Jaratkaru; the son, of whom I speak, shall be born of her, and he shall liberate the snakes!'

'Elapatra continued.—'The gods then said unto the Grandsire—Be it so—And the lord Brahman, having said so unto the gods, went to heaven. O Vasuki, I see before me that sister of thine is known by the name of Jaratkaru. For relieving us from fear, give her as alms unto him (i.e., the Rishi), Jaratkaru, of excellent vows, who shall roam a begging for a bride. This means of release hath been heard of by me!'

So ends the thirty eighth section in the Astika Parva of the Adi Parva.

SECTION XXXIX

(Astika Parva continued)

Sauti said,—'O best of regenerate ones, hearing these words of Elapatra, all the serpents, in great delight, exclaimed,—'Well said, well said!' And from that time Vasuki set about carefully bringing up that maiden, viz., his sister Jaratkaru. And he took great delight in rearing her.'

'And much time did not elapse from this, when the gods and the *Asuras*, assembling together, churned the abode of Varuna. And Vasuki, the foremost of all gifted with strength, became the churning-cord. And directly the work was over, the king of the snakes presented himself before the Grandsire. And the gods, accompanied by Vasuki, addressed the Grandsire, saying,—'O lord, Vasuki is suffering great affliction from fear of (his mother's curse)! It behoveth thee to root out the sorrow, begotten of the curse of his mother, that hath pierced the heart of Vasuki desirous of the weal of his race! The king of the snakes is ever our friend and benefactor! O Lord of the gods, be gracious unto him and assuage his mind's fever.'

"Brahman replied,—'O ye immortals, I have thought, in my mind, of what ye have said! Let the king of the snakes do that which hath been communicated to him before by Elapatra! The time hath arrived. Those only shall be destroyed that are wicked, not those that are virtuous! Jaratkaru hath been born, and that Brahmana is engaged in hard ascetic penances. Let Vasuki, at the proper time, bestow on him his sister. Ye gods, what hath been spoken by the snake Elapatra for the weal of the snakes is true and not otherwise!'

Sauti continued,—"Then the king of the snakes, Vasuki, afflicted with the curse of his mother, hearing these words of the Grandsire, and intending to bestow his sister of the *Rishi* Jaratkaru, commanded all the serpents a large numbers of whom were ever attentive to their duties, to watch the *Rishi* Jaratkaru, saying, 'When the lord Jaratkaru will ask for a wife, come immediately and inform me of it. The weal of our race depends upon it.'

So ends the thirty-ninth section in the *Astika Parva* of the *Adi Parva*.

SECTION XL

(*Astika Parva continued*)

Saunaka said,—"O son of *Suta*, I desire to know the reason why the illustrious *Rishi* whom thou hast named Jaratkaru came to be so called on Earth. It behoveth thee to tell us the etymology of the name *Jaratkaru*."

Sauti said,—"*Jara* is said to mean *waste*, and *Karu* implies *huge*. This *Rishi*'s body had been huge, and he gradually reduced it by severe ascetic penances. For the same reason, O Brahmanas, the sister of Vasuki was called Jaratkaru."

The virtuous Saunaka, when he heard this, smiled, and addressing Ugrasravas said,—"It is even so."

Saunaka then said,—"I have heard all that thou hast before recited. I desire to know how *Astika* was born."

Sauti, on hearing these words, began to say according to what was written in the *Sastras*.

Sauti said,—"Vasuki, desirous of bestowing his sister upon the *Rishi* Jaratkaru, gave the snakes (necessary) orders. But days went on, yet that wise *Muni* of rigid vows, deeply engaged in ascetic devotions, did not seek for a wife. That high-souled *Rishi*, engaged in studies and deeply devoted to asceticism, and his vital seed under full control, fearlessly wandered over the whole Earth and had no wish for a wife."

"Afterwards, once upon a time, there was a king, O Brahmana, of the name of *Parikshit*, born in the race of the *Kauravas*. And, like his

great-grand-father Pandu of old, he was of mighty arms, the first of all bearers of bows in battle, and fond of hunting. And the monarch wandered about, hunting deer, and wild boars, and wolves, and buffaloes and various other kinds of wild animals. One day, having pierced a deer with a sharp arrow and slung his bow on his back, he penetrated into the deep forest, searching for the animal here and there, like the illustrious Rudra himself of old pursuing in the heavens, bow in hand, the deer which was Sacrifice, itself turned into that shape, after having pierced it. No deer that was pierced by Parikshit had ever escaped in the wood with life. This deer, however wounded as before, fled with speed, as the (proximate) cause of the king's attainment to heaven. And the deer that Parikshit,—“that king of men—had pierced was lost to his gaze and drew the monarch far away into the forest. And fatigued and thirsty, he came across a *Muni*, in the forest, seated in a cow-pen and drinking to his fill the froth oozing out of the mouths of calves sucking the milk of their dams. And approaching him hastily, the monarch, hungry and fatigued, and raising his bow, asked that *Muni* of rigid vows saying, ‘O Brahmana, I am king Parikshit the son of Abhimanyu. A deer pierced by me hath been lost. Hast thou seen it?’ But that *Muni*, observing then the vow of silence, spoke not unto him a word. And the king in anger thereupon placed upon his shoulder a dead snake, taking it up with the end of his bow. The *Muni* suffered him to do it without protest. And he spoke not a word, good or bad. And the king seeing him in that state, cast off his anger and became sorry. And he returned to his capital but the *Rishi* continued in the same state. The forgiving *Muni*, knowing that the monarch who was a tiger amongst kings was true to the duties of his order, cursed him not, though insulted. That tiger amongst monarchs, that foremost one of Bharata's race, also did not know that the person whom he had so insulted was a virtuous *Rishi*. It was for this that he had so insulted him.”

“That *Rishi* had a son by name *Sringin*, of tender years, gifted with great energy, deep in ascetic penances, severe in his vows, very wrathful, and difficult to be appeased. At times, he worshipped with great attention and respect his preceptor seated with ease on his seat and ever engaged in the good of creatures.”

“And, commanded by his preceptor, he was coming home when, O best of Brahmanas, a companion of his, a *Rishi's* son named *Krisa* in a playful mood laughingly spoke unto him. And *Sringin*, wrathful and like unto poison itself, hearing these words in reference to his father, blazed up in rage.”

“And *Krisa* said,—‘Be not proud, O *Sringin*, for ascetic as thou art and possessed of energy, thy father bears on his shoulder a dead snake.

Henceforth speak not a word to sons of Rishis like ourselves who have knowledge of the truth, are deep in ascetic penances, and have attained success. Where is that manliness of thine, those high words of thine begotten of pride, when thou must have to behold thy father bearing a dead snake? O best of all the Munis, thy father too had done nothing to deserve this treatment, and it is for this that I am particularly sorry as if the punishment were mine."

So ends the fortieth section in the Astika Parva of the Adi Parva.

SECTION XLI

(*Astika Parva continued*)

Sauti said,—“Being thus addressed, and hearing that his sire was bearing a dead snake, the powerful Sringin burned with wrath. And looking at Krisa, and speaking softly, he asked him, ‘Pray, why doth my father bear to-day a dead snake?’ And Krisa replied,—‘Even as king Parikshita was roving for purpose of hunting, O dear one, he placed the dead snake on the shoulder of thy sire!’”

And Sringin asked,—‘What wrong was done to that wicked monarch by my father? O Krisa, tell me this, and witness the power of my asceticism.’”

“And Krisa answered,—‘King Parikshit, the son of Abhimanyu, while hunting, had wounded a fleet stag with an arrow and chased it alone. And the king lost sight of the animal in that extensive wilderness. Seeing then thy sire, he immediately accosted him. Thy sire was then observing the vow of silence. Oppressed by hunger, thirst and labour, the prince again and again asked thy sire sitting motionless, about the missing deer. The sage, being under the vow of silence, returned no reply. The king thereupon placed the snake on thy sire’s shoulder with the end of his bow. O Sringin, thy sire engaged in devotion is in the same posture still! And the king also hath gone to his capital which is named after the elephant!’”

Sauti continued,—“Having heard of a dead snake placed upon his (father’s) shoulder, the son of the Rishi, his eyes reddened with anger, as it were, blazed up with rage. And possessed by anger, the puissant Rishi then cursed the king, touching water and overcome with wrath.”

“And Sringin said —‘That sinful wretch of a monarch who hath placed a dead snake on the shoulder of my lean and old parent, that insulter of Brahmanas and tarnisher of the fame of the Kurus, shall be taken within seven nights hence to the regions of Yama (Death) by the snake Takshaka, the powerful king of serpents, stimulated thereto by the strength of my words!’”

Sauti continued,—“And having thus cursed (the king) from anger, Sringin went to his father, and saw the sage sitting in the cow-pen, bearing the dead snake. And seeing his parent in that plight, he was again inflamed with fire. And he shed tears of grief, and addressed his sire, saying, ‘Father, having been informed of this thy disgrace at the hands of that wicked wretch, king Parikshit, I have from anger even cursed him ; and that worst of Kurus hath richly deserved my potent curse ! Seven days hence, Takshaka, the lord of snakes, shall take the sinful king to the horrible abode of Death !’ And the father said to the enraged son, ‘Child, I am not pleased with thee. Ascetics should not act thus. We live in the domains of that great king. We are protected by him righteously. In all he does, the reigning king should by the like of us be forgiven. If thou destroy Dharma, verily Dharma will destroy thee. If the king do not properly protect us, we fare very ill ; we cannot perform our religious rites according to our desire. But protected by righteous sovereigns, we attain immense merit, and they are entitled to a share thereof. Therefore, reigning royalty is by all means to be forgiven. And Parikshit like unto his great-grandsire, protecteth us as a king should protect his subjects. That penance-practising monarch was fatigued and oppressed with hunger. Ignorant of my vow (of silence) he did this. A kingless country always suffereth from evils. The king punisheth offenders, and fear of punishments conduceth to peace ; and people do their duties and perform their rites undisturbed. The king establisheth religion establisheth the kingdom of heaven. The king protecteth sacrifices from disturbance, and sacrifices to please the gods. The gods cause rain, and rain produceth grains and herbs, which are always useful to man. Manu sayeth, a ruler of the destinies of men is equal (in dignity) to ten Veda-studying priests. Fatigued and oppressed with hunger, that penance-practising prince hath done this through ignorance of my vow. Why then hast thou rashly done this unrighteous action through childishness ? O son, in no way doth the king deserve a curse from us.’”

So ends the forty-first section in the Astika Parva of the Adi Parva.

SECTION XLII

(Astika Parva continued)

Sauti said,—“And Sringin then replied to his father, saying,—‘Whether this be an act of rashness, O father, or an improper act that I have done, whether thou likest it or dislikest it, the words spoken by me shall never be in vain ! O father, I tell thee, (curse) can never be otherwise ! I have never spoken a lie even in jest.’”

"And Samika said,—'Dear child, I know that thou art of great prowess, and truthful in speech. Thou hast never spoken falsehood before, so that thy curse shall never be falsified. The son, even when he attaineth to age, should yet be always counselled by the father, so that crowned with good qualities he may acquire great renown. A child as thou art, how much more dost thou stand in need of counsel? Thou art ever engaged in ascetic penances. The wrath of even the illustrious ones possessing the six attributes increaseth greatly. O thou foremost of ordinance-observing persons, seeing that thou art my son and a minor too, and beholding also thy rashness, I see that I must counsel thee. Live thou, O son, inclined to peace and eating fruits and roots of the forest. Kill this thy anger and destroy not the fruit of thy ascetic acts in this way. Wrath surely decreaseth the virtue that ascetics acquire with great pains. And then for those deprived of virtue, the blessed state existeth not. Peacefulness ever giveth success to forgiving ascetics. Therefore, becoming forgiving in thy temper and conquering thy passions, shouldst thou always live. By forgiveness shalt thou obtain worlds that are beyond the reach of Brahmana himself. Having adopted peacefulness myself, and with a desire also for doing good as much as lies in my power, I must do something ; even must I send to that king, telling him, 'O monarch of thou hast been cursed by my son of tender years and undeveloped intellect, in wrath, at seeing thy act of disrespect towards myself ! ' "

"Sauti continued,—"And that great ascetic, observant of vows, moved by kindness, sent with proper instructions a disciple of his to king Parikshit. And he sent his disciple Gaurmukha of good manners and engaged also in ascetic penances, instructing him to first enquire about the welfare of the king and then to communicate the real message. And that disciple soon approached that monarch, the head of the Kuru race. And he entered the king's palace having first sent notice of his arrival through the servant in attendance at the gate."

"And the twice-born Gaurmukha was duly worshipped by the monarch. And after resting for a while, he detailed fully to the king, in the presence of his ministers, the words of Samika, of cruel import, exactly as he had been instructed."

"And Gaurmukha said,—"O king of Kings, there is a *Rishi*, Samika, by name, of virtuous soul, his passions under control, peaceful, and given up to hard ascetic devotions, living in thy dominions! By thee, O tiger among men, was placed on the shoulders of that *Rishi* observing at present the vow of silence, a dead snake, with the end of thy bow! He himself forgave thee that act. But his son could not. And by the latter hast thou to-day been cursed, O king of kings, without the knowledge of

his father, to the effect that within seven nights hence, shall (the snake) Takshaka cause thy death! And Samika repeatedly asked his son to save thee, but there is none to falsify his son's curse. And because he hath been unable to pacify his son possessed by anger, therefore have I been sent to thee O king, for thy good!"

"And that king of the Kuru race, himself engaged in ascetic practices, having heard these cruel words and recollecting his own sinful act, became exceedingly sorry. And the king, learning that foremost of *Rishis* in the forest had been observing the vow of silence, was doubly afflicted with sorrow and seeing the kindness of the *Rishi* Samika, and considering his own sinful act towards him, the king became very repentant. And the king looking like a very god, did not grieve so much for hearing of his death as for having done that act to the *Rishi*."

"And then the king sent away Gaurmukha, saying,—'Let the worshipful one (Samika) be gracious to me!' And when Gaurmukha had gone away, the king, in great anxiety, without loss of time, consulted his ministers. And having consulted them, the king, himself wise in counsels, caused a mansion to be erected upon one solitary column. As it was well-guarded day and night. And for its protection were placed there physicians and medicines, and Brahmanas skilled in *mantras* all around. And the monarch, protected on all sides, discharged his kingly duties from that place surrounded by his virtuous ministers. And no one could approach that best of kings there. The air even could not go there, being prevented from entering."

"And when the seventh day had arrived, that best of Brahmanas, the learned Kasyapa, was coming (towards the king's residence), desirous of treating the king (after the snake-bite). He had heard all that had taken place, *viz.*, that Takshaka, that first of snakes, would send that best of monarchs to the presence of Yama (Death). And he thought,—'I would cure the monarch after he is bit by that first of snakes. By that I may have wealth and may acquire virtue also.' But that prince of snakes, Takshaka, in the form of an old Brahmana, saw Kasyapa approaching on his way, his heart set upon curing the king. And the prince of snakes then spake unto that bull among *Munis*, Kasyapa, saying,—'Whither does thou go with such speed? What, besides, is the business upon which thou art intent?'"

"And Kasyapa, thus addressed, replied,—"Takshaka, by his poison, will to-day burn king Parikshit of the Kuru race, that oppressor of all enemies. I go with speed, O amiable one, to cure, without loss of time, the king of immeasurable prowess, the sole representative of the Pandava race, after he is bit by the same Takshaka like to Agni himself in energy.' And Takshaka answered,—'I am that Takshaka, O Brahmana, who shall

burn that lord of the earth. Stop, for thou art unable to cure one bit by me !' And Kasyapa rejoined,—'I am sure that, possessed (as I am) of the power of learning, going thither I shall cure that monarch bit by thee !' "

So end the forty-second section in the Astika Parva of the Adi Parva.

SECTION XLIII

(Astika Parva continued)

Sauti said,—“And Takshaka, after this, answered,—‘If, indeed, thou art able to cure any creature bitten by me, then, O Kasyapa, revive thou this tree bit by me. O best of Brahmanas, I burn this banian in thy sight. Try thy best and show me that skill in *mantras* of which thou hast spoken.”

“And Kasyapa said,—If thou art so minded, bite thou then, O king of snakes, this tree. O snake, I shall revive it, though bit by thee.”

Sauti continued,—“That king of snakes, thus addressed by the illustrious Kasyapa, bit then that banian tree. And that tree, bit by the illustrious snake, and penetrated by the poison of the serpent, blazed up all around. And having burnt the banian so, the snake then spake again unto Kasyapa, saying,—‘O first of Brahmanas, try thy best and revive this lord of the forest.’”

Sauti continued,—“The tree was reduced to ashes by the poison of that king of snakes. But taking up those ashes, Kasyapa spoke these words, ‘O king of snakes, behold the power of my knowledge as applied to this lord of the forest ! O snake, under thy very nose I shall revive it.’ And then that best of Brahmanas, the illustrious and learned Kasyapa, revived, by his learning, that tree which had been reduced to a heap of ashes. And first he created the sprout, then he furnished it with two leaves, and then he made the stem, and then the branches, and then the full-grown tree with leaves and all. And Takshaka, seeing the tree revived by the illustrious Kasyapa said unto him,—‘It is not wonderful in thee that thou shouldst destroy my poison or that of any one else like myself. O thou whose wealth is asceticism, desirous of what wealth, goest thou thither? The reward thou hopest to have from that best of monarchs, even I will give thee, however difficult it may be to obtain it. Decked with fame as thou art, thy success may be doubtful on that king affected by a Brahmana’s curse and whose span of life itself hath been shortened. In that case, this blazing fame of thine that hath overspread the three worlds will disappear like the Sun when deprived of his splendour (on the occasion of the eclipse) !’ ”

"Kasyapa said,—'I go there for wealth ; give it unto me, O snake, so that taking thy gold, I may return !' Takshaka answered,—'O best of regenerate ones, even I will give thee more than what thou expectest from that king. Therefore, cease to go.' "

Sauti continued,—"That best of Brahmanas, Kasyapa, of great prowess and intelligence, hearing those words of Takshaka, sat in *yoga* meditation over the king. And that foremost of *Munis*, viz., Kasyapa, of great prowess and gifted with spiritual knowledge, ascertaining that the period of life of that king of the Pandava race had really run out, returned, receiving from Takshaka as much wealth as he desired."

"And upon the illustrious Kasyapa retracing his steps, Takshaka at the proper time speedily entered the city of Hastinapura. And on his way he heard that the king was living very carefully, protected by means of poison-neutralising *mantras* and medicines."

Sauti continued,—"The snake thereupon reflected, saying—'The monarch must be deceived by me with power of illusion. But what must be the means ?' Then Takshaka sent to the king some snakes in the guise of ascetics taking with them fruits, *kusa* grass, and water (as presents). And Takshaka, addressing them, said,—'Go ye all to the king, alleging urgent business, without any sign of impatience, as if to make the monarch only accept the fruits and flowers and water (that ye shall carry as presents unto him) !'"

Sauti continued,—"Those snakes, thus commanded by Takshaka, acted accordingly. And they took to the king *Kusa* grass and water, and fruits. And that foremost of kings, of great prowess, accepted those offering. And after their business was finished, he said unto them, 'Retire.' Then after those snakes disguised as ascetics had gone away, the king addressed his ministers and friends, saying, 'Eat ye, with me, all these fruits of excellent taste brought by the ascetics !' Impelled by Fate and the words of the Rishi, the king, with his ministers, felt the desire of eating those fruits. The particular fruit, within which Takshaka had entered, was taken by the king himself for eating. And when he was eating it, there appeared, O Saunaka, an ugly insect out of it, of shape scarcely discernible, of eyes black, and of coppery colour. And that foremost of kings, taking that insect, addressed his councillors, saying,—'The sun is setting ; to-day I have no more fear from poison.—Therefore, let this insect become Takshaka and bite me, so that my sinful act may be expiated and the words of the ascetic rendered true !' And those councillors also, impelled by Fate, approved of that speech. And then monarch smiled, losing his senses, his hour having come. And he quickly placed that insect on his neck. And as the King was smiling, Takshaka, who had (in the form of that insect) come out of the fruit that had been

offered to the king, coiled himself round the neck of the monarch. And quickly coiling round the king's neck and uttering a tremendous roar, Takshaka, that lord of snakes, bit that protector of the earth."

So ends the forty-third section in the Astika Parva of the Adi Parva,

SECTION XLIV

(*Astika Parva continued*)

Sauti said,—“Then the councillors beholding the king in the coils of Takshaka, became pale with fear and wept in exceeding grief. And hearing the roar of Takshaka, the ministers all fled. And as they were flying away in great grief, they saw Takshaka, the king of snakes, that wonderful serpent, coursing through the blue sky like a streak of the hue of the lotus, and looking very much like the vermilion-coloured line on a woman's crown dividing the dark masses of her hair in the middle.”

‘And the mansion in which the king was living blazed up with Takshaka's poison. And the king's councillors, on beholding it, fled away in all directions. And the king himself fell down, as if struck by lightning.’

“And when the king was laid low by Takshaka's poison, his councillors with the royal priest—a holy Brahmana—performed all his last rites. All the citizens, assembling together, made the minor son of the deceased monarch their king. And the people called their new king, that slayer of all enemies, that hero of the Kuru's race, by the name of Janamejaya. And that best of monarchs, Janamejaya, though a child, was wise in mind. And with his councillors and priest, the eldest son Parikshita, that bull amongst the Kurus, ruled the kingdom like his heroic great-grand-father (Yudhishtira). And the ministers of the youthful monarch, beholding that he could now keep his enemies in check, went to Suvarnavarmana, the king of Kasi and asked him his daughter Vapushtama for a bride. And the king of Kasi, after due inquiries, bestowed with ordained rites, his daughter Vapushtama on that mighty hero of Kuru's race. And the latter, receiving his bride, became exceedingly glad. And he gave not his heart at any time to any other woman. And gifted with great energy, he wandered in pursuit of pleasure, with a cheerful heart, on expanses of water and amid woods and flowery fields. And that first of monarchs passed his time in pleasure as Pururavas of old did, on receiving the celestial damsel Urvasi. Herself fairest of the fair, the damsel Vapushtama too, devoted to her lord and celebrated for her beauty having gained a desirable husband, pleased him by the excess of her affection during the period he spent in the pursuit of pleasure.”

So ends the forty-fourth section in the Astika Parva of the Adi Parva

SECTION XLV

(*Astika Parva continued*)

"Meanwhile the great ascetic Jaratkaru wandered over the whole Earth making the place where evening fell his home for the night. And gifted with ascetic power, he roamed, practising various vows difficult to be practised by the immatured, and bathing also in various sacred waters. And the Muni had air alone for his food and was free from desire of worldly enjoyment. And he became daily emaciated and grew lean-fleshed. And one day he saw the spirits of his ancestors, heads down, in a hole, by a cord of *virana* roots having only one thread entire. And that single thread even was being gradually eaten away by a large rat dwelling in that hole. And the *Pitris* in that hole were without food, emaciated, pitiable, and eagerly desirous of salvation. And Jaratkaru, approaching the pitiable one, himself in humble guise, asked them. 'Who are ye hanging by this cord of *virana* roots? The single weak root that is still left in this cord of *virana* roots already eaten away by the rat, dwelling in this hole, is itself being gradually eaten away by the same rat with his sharp teeth. The little that remains of that single thread will soon be cut away. It is clear ye shall then have to fall down into this pit with faces downwards. Seeing you with faces downwards, and overtaken by this great calamity, my pity hath been excited. What good can I do to you! Tell me quickly whether this calamity can be relieved by a fourth, a third, or even by the sacrifice of a half of this my asceticism, O, relieve yourselves even with the whole of my asceticism! I consent to all this. Do ye as ye please!'"

"The *Pitris* said,—'Venerable *Brahmacharin*, thou desirest to relieve us! But, O foremost of Brahmanas, thou canst not dispel our affliction by thy asceticism! O child, O first of speakers, we too have the fruits of our asceticism! But, O Brahmana, it is for the loss of children that we are falling down into this unholy hell! The grandsire himself hath said that a son is a great merit. As we are about to be cast in this hole, our ideas are no longer clear! Therefore, O child, we know thee not, although thy manhood is well-known on earth. Venerable thou art and of good fortune, thou who thus from kindness grievest for us worthy of pity and greatly afflicted! O Brahmana, listen, who we are.'"

"We are *Rishi* of the *Yayavara* sect, of rigid vows. And, O *Muni*, from loss of children, we have fallen down from a sacred region. Our severe penances have not been destroyed; we have a thread yet. But we have only one thread now. It matters little, however, whether he is or is not.

Unfortunate as we are, we have a thread in one, known as Jaratkaru. The unfortunate one has gone through the *Vedas* and their branches and is practising asceticism alone. He being one with soul under complete control, desires set high, observant of vows, deeply engaged in ascetic penances, and free from greed for the merits of asceticism, we have been reduced to this deplorable state! He hath no wife, no son, no relatives. Therefore, do we hang in this hole, our consciousness lost, like men having none to take care of them! If thou meetest him, O tell him, from thy kindness to ourselves,—'Thy *Pitris*, in sorrow, are hanging with faces downwards in a hole. Holy one, take a wife and beget children. O thou of ascetic wealth, thou art, O amiable one, the only thread that remaineth in the line of thy ancestors. O Brahmana, the cord of *virana* roots that thou seest we are hanging by, is the cord representing our multiplied race. And, O Brahmana, these threads of the cord of *Virana* roots that thou seest have been eaten away, are ourselves who have been eaten up by Time. This root thou seest hath been half-eaten and by which we are hanging in this hole is he that hath adopted asceticism alone! The rat that thou beholdest is Time of infinite strength. And he (Time) is gradually weakening the wretch Jaratkaru engaged in ascetic penances tempted by the merits thereof, but wanting in prudence and heart. O excellent one, his asceticism cannot save us. Behold, our roots being torn, cast down from higher regions, deprived of consciousness by Time, we are going downwards like sinful wretches! And upon our going down into this hole with all our relatives, eaten up by Time, even he shall sink with us into hell! O child, whether it is asceticism, or sacrifice, or whatever else there be of very holy acts, everything is inferior. These cannot count with a son. O child, having seen all, speak unto that Jaratkaru of ascetic wealth. Thou shouldst tell him in detail everything that thou hast beheld. And O Brahmana from thy kindness towards ourselves, thou shouldst tell him all that would induce him to take a wife and beget children. Amongst his friends, or of our own race, who art thou, O excellent one, that thus grievest for us all like a friend? We wish to hear who thou art that stayest here!"

So ends the forty-fifth section in the *Astika Parva* of the *Adi Parva*.

SECTION XLVI

(*Astika Parva continued*)

Sauti said,—"Jaratkaru, hearing all this, became excessively sorry. And from sorrow he spake unto those *Pitris* in words obstructed by tears.

And Jaratkaru said,—‘Ye are even my fathers and grand-fathers gone before ! Therefore, tell me what must I do for your welfare ! I am that sinful son of yours, viz., Jaratkaru ! Punish me for sinful deeds, worthless as I am ! ’ ”

“The Pitris replied, saying,—‘O son, by good luck hast thou arrived at this spot in course of thy rambles ! O Brahmana, why hast thou not taken a wife ? ’ ”

“Jaratkaru said,—‘Ye Pitris this desire hath always existed in my heart that I would, with vital seed drawn up, carry this body to the other world ! My mind hath been possessed with the idea that I would not take a wife. But ye grandsire, having seen you hanging like birds, I have diverted my mind from the *Brahmacharya* mode of life. I will truly do what you like ! I will certainly marry, if ever I get maiden of my own name. I shall accept her who, bestowing herself of her own accord, shall be as alms unto me, and whom I shall not have to maintain ! I shall marry if I get such a one ; otherwise, I shall not. This is the truth, ye grandsire ! And the offspring that will be begot upon her shall be your salvation. And ye Pitris of mine, ye shall live for ever in blessedness and without fear of all ! ’ ”

Sauti continued,—‘The Muni, having said so unto the Pitris, wandered over the Earth again. And, O Saunaka, old as he was, he obtained not a wife. And he grieved much that he was not successful. But directed (as before) by his ancestors, he continued the search. And going into the forest, he wept loudly in great grief. And having gone into the forest, the wise one, moved by the desire of doing good to his ancestors, said, ‘I will ask for a bride,’ distinctly repeating these words thrice. And he said,—‘Whatever creatures are here, mobile and immobile, so whatever that are invisible, O, hear my words ! My ancestors, afflicted with grief, have directed me that am engaged in the most severe penances, saying,—‘Marry thou for (the acquisition of) a son !’—O ye, directed by my ancestors, I am roaming in poverty and sorrow, over the wide world for wedding a maiden that I may obtain as alms ! Let that creature, amongst those I have addressed, who hath a daughter, bestow her on myself that am roaming far and near ! Such a bride as is of the same name with me, to be bestowed on me as alms, and whom, besides, I shall not maintain, O bestow on me !’ Then those snakes that had been set upon Jaratkaru’s track, ascertaining his inclination, gave information to Vasuki. And the king of the snakes, hearing their words, took with him that maiden decked with ornaments, and went into the forest unto that Rishi. And, O Brahmana, Vasuki, the king of the snakes, having gone there, offered that maiden as alms unto that high-souled Rishi. But the Rishi did not at once accept her. And the Rishi, thinking her not to

be of the same name with himself, and seeing that the question of her maintenance also was unsettled, reflected for a few moments, hesitating to accept her. And then, O son of Bhrigu, he asked Vasuki the maiden's name, and also said unto him,—'I shall not maintain her ! ' "

So ends the forty-sixth section in the Astika Parva of the Adi Parva.

SECTION XLVII

(*Astika Parva continued*)

Sauti said,—"Then Vasuki spake unto the Rishi Jaratkaru these words :—'O best of Brahmanas, this maiden is of the same name with thee ! She is my sister and hath ascetic merit. I will maintain thy wife ; accept of her ! O thou of ascetic wealth, I shall protect her with all my ability. And, O foremost of great Munis, she hath been reared by me for thee ! And the Rishi replied,—'This is agreed between us that I shall not maintain her ; and she shalt not do aught that I do not like. If she do, I leave her ! ' "

Sauti continued,—"When the snake had promised, saying,—'I shall maintain my sister,' Jaratkaru then went to the snake's house. Then that first of *mantra*-knowing Brahmanas, observing of rigid vows, that virtuous and veteran ascetic, took her hand presented to him according to shastric rites. And taking his bride with him, adored by the great Rishi, he entered the delightful chamber set apart for him by the king of the snakes. And in that chamber was a bed-stead covered with very valuable coverlets. And Jaratkaru lived there with his wife. And the excellent Rishi made an agreement with his wife, saying,—'Nothing must ever be done or said by thee that is against my liking. And in case of thy doing any such thing, I will leave thee and no longer continue to stay in thy house. Bear in mind these words that have been spoken by me.' "

"And then the sister of the king of the snakes in great anxiety and grieving exceedingly, spoke unto him, saying,—'Be it so.' And moved by the desire of doing good to her relatives, that damsel, of unsullied reputation, began to attend upon her lord with the wakefulness of a dog, the timidity of a deer, and knowledge of signs possessed by the crow. And one day, after the menstrual period, the sister of Vasuki, having purified herself by a bath according to the custom, approached her lord, the great Muni. And thereupon she conceived. And the embryo was like unto a flame of fire, possessed of great energy, and resplendent as fire itself. And it grew like the moon in the bright fortnight."

"And one day, within a short time, Jaratkaru of great fame, placing his head on the lap of his wife, slept, looking like one fatigued. And as

he was sleeping, the sun entered his chambers in the Western mountain was about to set. And, O Brahmana, as the day was fading, she, the excellent sister of Vasuki, became thoughtful, fearing the loss of her husband's virtue. And she thought,—'What should I now do? Shall I wake my husband or not? He is exacting and punctilious in his religious duties. How can I act as not to offend him? The alternatives are his anger and the loss of virtue of a virtuous man. The loss of virtue, I ween, is the greater of the two evils. Again, if I wake him, he will be angry. But if twilight passeth away without his prayers being said, he shall certainly sustain loss of virtue.'

"And having resolved at last, the sweet-speched Jaratkaru, the sister of Vasuki, spake softly unto that Rishi resplendent with ascetic penances, and lying prostrate like a flame of fire,—'O thou of great good fortune, awake, the sun is setting! O thou of rigid vows, O illustrious one, do your evening prayer after purifying yourself with water and name of Vishnu. The time for the evening sacrifice hath come! Twilight, O lord, is even now gently covering the western side.'

"The illustrious Jaratkaru of great ascetic merit, thus addressed, spake unto his wife these words, his upper lip quivering in anger, O amiable one of the Naga race, thou hast insulted me! I shall no longer abide with thee, but shall go whithersoever I came from. O thou of beautiful thighs, I believe in my heart that the sun hath no power to set in the usual time, if I am asleep. An insulted person should never live where he hath met with the insult, far less should I, a virtuous person, or those that are like me! Jaratkaru, the sister of Vasuki, thus addressed by her lord, began to quake with terror, and she spake unto him, saying,—'O Brahmana, I have not waked thee from desire of insult; but I have done it that thy virtue may not sustain any loss!'

"The Rishi Jaratkaru, great in ascetic merit, possessed with anger and desirous of forsaking his spouse, thus addressed, spake unto his wife, saying,—'O thou fair one, never have I spoken a falsehood! Therefore, go I shall. This was also settled between ourselves! O amiable one, I have passed the time happily with thee. And, O fair one, tell thy brother, when I am gone, that I have left thee! And upon my going away, it behoveth thee not to grieve for me!'

"Thus addressed Jaratkaru, the fair sister of Vasuki, of faultless features, filled with anxiety and sorrow, having mustered sufficient courage and patience, though her heart was still quaking, then spake unto Rishi Jaratkaru. Her words were obstructed with tears and her face was pale with fear. And the palms of her hands were joined together, and her eyes were bathed in tears. And she said,—'It behoveth thee not to leave me without fault. Thou treadest over the path of virtue! I too

have been in the same path, with heart fixed on the good of my relatives. O best of Brahmanas, the object for which I was bestowed on thee hath not been accomplished yet? Unfortunate as I am, what shall Vasuki say unto me? O excellent one, the offspring desired of thee by my relatives afflicted by a mother's curse, doth not yet appear! The welfare of my relatives dependeth on the acquisition of an offspring from thee! And in order that my connection with thee may not be fruitless. O illustrious Brahmana, moved by the desire of doing good to my race do I entreat thee! O excellent one, high-souled as thou art, why shalt thou leave me who am faultless? This conception of mine is as yet indistinct! "

"Thus addressed, the Muni of great ascetic merit spake unto his wife Jaratkaru these words that were proper and suitable to the occasion. And he said,—'O fortunate one, the being thou hast conceived, even like unto Agni himself is a Rishi of soul highly virtuous, and a master of the Vedas and their branches.' "

"Having said so, the great Rishi, Jaratkaru, of virtuous soul, went away, his heart firmly fixed on practising again the severest penances."

So ends the forty-seventy section in the Astika Parva of the Adi Parva.

SECTION XLVIII

(Astika Parva continued)

Sauti said,—"O thou of ascetic wealth, soon after her lord had left her, Jaratkaru went to her brother. And she told him everything that had happened. And the prince of snakes, hearing the calamitous news, spake unto his miserable sister, himself more miserable still."

"And he said, 'Thou knowest, O amiable one, the purpose of thy bestowal, the reason thereof! 'If, from that union, for the welfare of the snakes, a son be born, then he, possessed of energy, will save us all from the snake sacrifice! The Grandsire had said so, of old, in the midst of the gods. O fortunate one, hast thou conceived from thy union with that best of Rishis? My heart's desire is that my bestowal of thee on that wise one may not be fruitless! Truly, it is not proper for me to ask thee about this! But from the gravity of the interests I ask thee this! Knowing also the obstinacy of thy lord, ever engaged in severe penances, I shall not follow him, for he may curse me. Tell me in detail all that thy lord, O amiable one, hath done, and extract that terribly afflicting dart that lies implanted for a long time past in my heart! "

"Jaratkaru, thus addressed, consoling Vasuki, the king of the snakes,

at length replied, saying,—'Asked by me about offspring, the high-souled and mighty ascetic said—*there is*,—and then he went away. I do not remember him to have ever before in jest aught that is false. Why should he, O king, speak a falsehood on such a serious occasion? He said,—"Thou shouldst not grieve, O daughter of the snake race, about the intended result of our union! A son shall be born to thee, resplendent as the blazing sun. O brother, having said this to me, my husband of ascetic wealth hath gone away. Therefore, let the deep sorrow cherished in thy heart disappear!"

Sauti continued,—"Thus addressed, Vasuki, the king of the snakes, accepted those words of his sister, and in great joy said,—'Be it so!' And the chief of the snakes then adored his sister with his best regards, gift of wealth, and fitting eulogies. Then, O best of Brahmanas, the embryo endued with great energy and great splendour, began to develop, like the moon in the heavens in the bright fortnight."

"And in due time, the sister of the snakes, O Brahmana, gave birth to a son of the splendour of a celestial child, who became the reliever of the fears of his paternal ancestors and maternal relatives. The child grew up there in the house of the king of the snakes. He studied the Vedas and their branches with the ascetic Chyavana, the son of Bhrigu. And though but a boy, his vows were rigid. And he was gifted with great intelligence, and with the several attributes of virtue, knowledge, freedom from the world's indulgences, and saintliness. And the name by which he was known to the world was *Astika*. And he was known by the name of *Astika* (*whoever is*) because his father had gone to the woods, saying, '*There is*,' when he was in the womb. Though but a boy, he had great gravity and intelligence. And he was reared with great care in the palace of the snakes. And he was like the illustrious lord of the celestials, viz., Mahadeva of the golden form, the wielder of the trident. And he grew up day by day, the delight of all the snakes!"

So ends the forty-eighth section in the *Astika Parva* of the *Adi Parva*.

SECTION XLIX

(*Astika Parva continued*)

Saunaka said,—"Tell me again, in detail, all that king Janamejaya had asked his ministers about his father's ascension to heaven."

Sauti said, "O Brahmana, hear all that the king asked his ministers, and all that they said about the death of *Parikshit*!"

'Janamejaya asked,—'Know ye all that befell my father? How did that famous king, in time, meet with his death? Hearing from you the incidents of my father's life in detail, I shall ordain something, if it be for the benefit of the world! Otherwise, I shall do nothing.'"

"The minister replied,—'Hear, O monarch, what thou hast asked, viz., an account of thy illustrious father's life, and how also that king of kings left this world. Thy father was virtuous and high-souled, and always protected his people. O hear how that high-souled one conducted himself on earth. Like unto an impersonation of virtue and justice, the monarch, cognisant of virtue, virtuously protected the four orders, each engaged in the discharge of their specified duties. Of incomparable prowess, and blessed with fortune, he protected the goddess Earth. There was none who hated him and he himself hated none. Like unto Prajapati (Brahmana) he was equally disposed towards all creatures. O monarch, Brahmanas and Kshatriyas and Vaisyas and Sudras, all engaged contentedly in the practice of their respective duties, were impartially protected by that king. Widows and orphans, the maimed and the poor, he maintained. Of handsome features, he was unto all creatures like a second Shoma. Cherishing his subjects and keeping them contented, blessed with good fortune, truth-telling, of immense prowess, he was the disciple of Saradwat in the science of arms. And, O Janamejaya, thy father was dear unto Govinda! Of great fame, he was loved by all men. And he was born in the womb of Uttara when the Kuru race was almost extinct. And, therefore, the mighty son of Abhimanyu came to be called *Parikshit* (born in an extinct line). Well-versed in the interpretation of treatises on the duties of kings, he was gifted with every virtue. With passions under complete control, intelligent, possessing a retentive memory, the practiser of all virtues, the conqueror of his six passions of powerful mind, surpassing all, and fully acquainted with the science of morality and political converse, thy father had ruled over these subjects for sixty years. And he then died, mourned by all his subjects. And, after him, O first of men, thou hast acquired this hereditary kingdom of the Kurus for the last thousand years. Thou wast installed while a child, and art thus protecting every creature!'"

"Janamejaya said,—'There hath not been born in our race a king who hath not sought the good of his subjects or been loved by them. Behold especially the conduct of my grandsires ever engaged in great achievements! How did my father, blessed with many virtues, meet with his death? Describe everything to me as it fell out. I am desirous of hearing it from you!'"

Sauti continued,—"Thus directed by the monarch, those councillors,

ever solicitous of the good of the king, told him everything exactly as it had occurred.

“And the councillors said,—‘O king, that father of thine, that protector of the whole Earth, that foremost of all persons obedient to the scriptures, became addicted to the sports of the field, even as Pandu of mighty arms, that foremost of all bearers of the bow in battle. He made over to us all the affairs of state from the most trivial to the most important. One day, going into the forest, he pierced a deer with an arrow. And having pierced it he followed it quickly on foot into the deep woods, armed with sword and quiver. He could not, however, come upon the lost deer. Sixty years of age and decrepit, he was soon fatigued and became hungry. He then saw in the deep woods a high-souled *Rishi*. The *Rishi* was then observing the vow of silence. The king asked him about the deer, but, though asked, he made no reply. At last the king, already tired with exertion and hunger, suddenly became angry with that *Rishi* sitting motionless like a piece of wood in observance of his vow of silence. Indeed, the king knew not that he was a *Muni* observing the vow of silence. Swayed by anger, thy father insulted him. O excellent one of the Bharata race, the king, thy father, taking up from the ground with the end of his bow a dead snake placed it on the shoulders of that *Muni* of pure soul. But the *Muni* spake not a word good or bad and was without anger. He continued in the same posture, bearing the dead snake.’”

Thus ends the forty-ninth section in the *Astika Parva* of the *Adi Parva*.

SECTION L

(*Astika Parva continued*)

Sauti continued,—“The ministers said,—‘That king of kings then, tired with hunger and exertion, and having placed the snake upon the shoulders of that *Muni*, came back to his capital. The *Muni* had a son, born of a cow, of the name of *Sringin*. He was widely known, possessed of great prowess and energy, and very wrathful. Going (every day) to his preceptor he was in the habit of worshipping him. Commanded by him, *Sringin* was returning home, when he heard from a friend of his about the insult of his father by thy parent. And, O tiger among kings, he heard that his father, without having committed any fault, was bearing, motionless like a statue, upon his shoulders a dead snake placed thereon. O king, the *Rishi* insulted by thy father was severe in ascetic penances, the foremost of *Munis*, the controller of passions, pure, and ever engaged

in wonderful acts. His soul was enlightened with ascetic penances, and his organs and their functions were under comple control. His practices and his speech were both very nice. He was contented and without avarice. He was without meanness of any kind and without envy. He was old and used to observe the vow of silence. And he was the refuge whom all creatures might seek in distress."

"Such was the Rishi insulted by thy father! The son, however, of that Rishi, in wrath, cursed thy father. Though young in years, the powerful one was old in ascetic splendour. Speedily touching water, he spake, burning as it were with spiritual energy and rage, these words in allusion to thy father:—'Behold the power of my asceticism! Directed by my words, the snake Takshaka of powerful energy and virulent poison, shall, within seven nights hence, burn, with his poison, the wretch that hath placed the dead snake upon my un-offending father! And having said this, he went to where his father was. And seeing his father he told him of his curse. The tiger among Rishis thereupon sent to thy father a disciple of his, named Gaurmukha, of amiable manners and possessed of every virtue. And having rested a while (after arrival at court) he told the king everything, saying in the words of his master,—'Thou hast been cursed, O king, by my son. Takshaka shall burn thee with his person! Therefore, O king, be careful. O Janamejaya, hearing those terrible words, thy father took every precaution against the powerful snake Takshaka.'"

"And when the seventh day had arrived, a Brahmana Rishi, named Kasyapa, desired to come to the monarch. But the snake Takshaka saw Kasyapa. And the prince of snakes spake unto Kasyapa without loss of time, saying,—'Where dost thou go so quickly, and what is the business on which thou goest?'—Kasyapa replied, saying,—'O Brahmana, I am going whither king Parikshit that best of the Kurus, is. He shall to-day be burnt by the poison of the snake Takshaka. I go there quickly in order to cure him, in fact, in order that, protected by me, the snake may not bite him to death!' Takshaka answered, saying,—'Why dost thou seek to revive the king to be bitten by me? I am that Takshaka. O Brahmana, behold the wonderful power of my poison! Thou art incapable of reviving that monarch when bit by me!—So saying, Takshaka, then and there, bit a lord of the forest (a banian tree). And the banian, as soon as it was bit by the snake, was converted into ashes. But Kasyapa, O king, revived it. Takshaka thereupon tempted him, saying,—'Tell me thy desire.' And Kasyapa, too, thus addressed, spake again unto Takshaka, saying,—'I go there from desire of wealth.' And Takshaka, thus addressed, then spake unto the high-souled Kasyapa in these soft words:—'O sinless one, take from me more

wealth than what thou expectest from that monarch, and go back thy way !' And Kasyapa, that foremost of men, thus addressed by the snake, and receiving from him as much wealth as he desired, wended back his way.' "

"And Kasyapa wending back his way, Takshaka, approaching in disguise, blasted, with the fire of his poison, thy virtuous father, the first of kings, then staying in his mansion with all precautions. And after that, thou wast, O tiger among men, been installed (on the throne). And, O best of monarchs, we have thus told thee all that we have seen and heard, cruel though the account is. And hearing all about the discomfiture of the monarch thy father, and of the insult to the Rishi Utanka, decidest thou that what should follow ! "

Sauti continued,—"King Janamejaya, that chastiser of enemies, then spake unto all his ministers. And he said,—'When have ye learnt all that happened upon that banian reduced to ashes by Takshaka, and which, wonderful as it is, was afterwards revived by Kasyapa ? Assuredly, my father could not have died, for the poison could have been neutralised by Kasyapa with his *mantras*. That worst of snakes, of sinful soul, thought within his mind that if Kasyapa received the king bit by him, he, Takshaka, would be an object of ridicule in the world owing to the neutralisation of his poison. Assuredly, having thought so, he pacified the Brahmana. I have devised a way, however, of inflicting punishment upon him. I like to know, however, ye saw or heard what happened in the deep solitude of the forest,—viz., the words of Takshaka and the speeches of Kasyapa. Having known it, I shall devise the means of exterminating the snake race ! "

"The ministers said,—'Hear, O monarch of him who told us before of the meeting between that foremost Brahmanas and that prince of snakes in the woods. A certain person, O monarch, had climbed up that tree containing some dry branches with the object of breaking them for sacrificial fuel. He was not perceived either by the snake or by the Brahmana. And, O king, that man was reduced to ashes along with the tree itself. And, O king of kings, he was revived with the tree by the power of the Brahmana. That man, a Brahmana's menial, having come to us, represented fully everything as it happened between Takshaka and the Brahmana. Thus have we told thee, O king, all that we have seen and heard. And having heard it, O tiger among kings, ordain that which should follow ! "

Sauti continued,—"King Janamejaya, having listened to the words of his ministers, was sorely afflicted with grief, and began to weep. And the monarch began to squeeze his hands. And the lotus-eyed king began to breathe a long and hot breath, shed tears, and shrieked aloud. And

possessed with grief and sorrow, and shedding copious tears, and touching water according to the form, the monarch spake. And reflecting for a moment, as if settling something in his mind, the angry monarch, addressing all ministers, said these words :—

'I have heard your account of my father's ascension to heaven. Know ye now what my fixed resolve is. I think no time must be lost in avenging this injury upon the wretch Takshaka that killed my father ! He burnt my father making Sringin only secondary cause. From malignity alone he made Kasyapa return. If that Brahmana had arrived, my father assuredly would have lived. What would he have lost if the king had revived by the grace of Kasyapa and the precautionary measures of his ministers ? From ignorance of the effects of my wrath, he prevented Kasyapa—that excellent of Brahmanas—whom he could not defeat, from coming to my father with the desire of reviving him. The act of aggression is great on the part of the wretch Takshaka who gave wealth unto that Brahmana in order that he might not revive the king. I must now avenge myself on my father's enemy to please myself, the Rishi Utanka and you all !'

So ends the fiftieth section in the Astika Parva of the Adi Parva.

SECTION LI

(*Astika Parva continued*)

Sauti said,—“King Janamejaya having said so, his ministers expressed their approbation. And the monarch then expressed his determination to perform a snake-sacrifice. And that lord of the Earth—that tiger of the Bharata race—the son of Parikshit, then called his priest and *Ritwikas*. And accomplished in speech, he spake unto them these words relating to the accomplishment of his great task :—‘I must avenge myself on the wretch Takshaka who killed my father. Tell me what I must do. Do you know any act by which I may cast into the blazing fire the snake Takshaka with his relatives ? I desire to burn that wretch even as he burnt, of yore, by the fire of his poison, my father !’”

“The chief priest answered,—‘There is, O king, a great sacrifice for thee devised by the gods themselves. It is known as the snake-sacrifice, and is read of in the *Purana*. O king, thou alone canst accomplish it, and no one else ! Men versed in the *Purana* have told us, there is such a sacrifice.’”

Sauti continued,—“Thus addressed, the king, O excellent one, thought Takshaka to be already burnt and thrown into the blazing mouth of Agni, the eater of the sacrificial butter. The king then said

unto those Brahmanas versed in *mantras*,—'I shall make preparations for that sacrifice. Tell me the things that are necessary!' And the king's *Ritwikas*, O excellent Brahmana, versed in the *Vedas* and acquainted with the rites of that sacrifice measured, according to the scriptures, the land for the sacrificial platform. And the platform was decked with much valuable articles and with Brahmanas. And it was full of precious things and paddy. And the *Ritwikas* sat upon it at ease. And after the sacrificial platform had been thus constructed according to rule and as desired, they installed the king at the snake-sacrifice for the attainment of its object. And before the commencement of the snake-sacrifice that was to come, there occurred this very important incident foreboding obstruction to the sacrifice. For when the sacrificial platform was being constructed, a professional builder of great intelligence and well-versed in the knowledge of laying foundations, a *Suta* by caste, well acquainted with the *Puranas*, said,—'The soil upon which and the time at which the measurement for the sacrificial platform has been made, indicate that this sacrifice will not be completed, a Brahmana becoming the reason thereof.' Hearing this, the king, before his installation, gave orders to his gate-keepers not to admit anybody without his knowledge.' "

Thus ends the fifty-first section in the *Astika Parva* of the *Adi Parva*.

SECTION LII

(*Astika Parva continued*)

Sauti said,—"The snake-sacrifice then commenced according to due form. And the sacrificial priests, competent in their respective duties according to the ordinance, clad in black garments and their eyes red from contact with smoke, poured clarified butter into the blazing fire, uttering proper *mantras*. And causing the hearts of all the snakes to tremble with fear, they poured clarified butter into the mouth of *Agni* uttering the names of the snakes. And the snakes thereupon began to fall into the blazing fire, benumbed and piteously calling upon one another. And swollen and breathing hard, and twining each other with their heads and tails, they came in large numbers and fell into the fire. The white, the black, the blue, the old and the young—all fell alike into the fire, uttering various cries. Those measuring a *crossa*, and those measuring a *yojana*, and those of the measure of a *gokarna*, fell continuously with great violence into that first of all fires. And hundreds and thousands and tens of thousands of snakes, deprived of all control over

their limbs, perished on that occasion. And amongst those that perished, there were some that were like horses, others like trunks of elephants, and others of huge bodies and strength like maddened elephants. Of various colours and virulent poison, terrible and looking like maces furnished with iron-spikes, of great strength, ever inclined to bite the snakes, afflicted with their mother's curse, fell into the fire."

So ends the fifty-second section in the Astika Parva of the Adi Parva:

SECTION LIII

(Astika Parva continued)

Saunaka asked,—“What great Rishis became the *Ritwikas* at the snake-sacrifice of the wise king Janamejaya of the Pandava line? Who also became the *Sadasyas* in that terrible snake-sacrifice, so frightful to the snakes, and begetting such sorrow in them? It behoveth thee, to describe all these in detail, so that, O son of Suta, we may know who were acquainted with the rituals of the snake-sacrifice!”

Sauti answered,—“I will recite the names of those wise ones who became monarch's *Ritwikas* and *Sadasyas*. The Brahmana Chandavargava became the *Hotri* in that sacrifice. He was of great reputation, and was born in the race of Chyavana and was the foremost of those acquainted with the *Vedas*. The learned old Brahmana, Kautsa, became the *Udgatri*, the chanter of the *Vedic* hymns. Jaimini became the *Brahmana*, and Sarngarva and Pingala the *Adhvaryus*, Vyasa with his son and disciples, and Uddalaka, Pramataka, Swetaketu, Pingala, Asita, Devala, Narada, Parvata, Atreya, Kundajathara, the Brahmana Kalaghata, Vatsya, old Srutasravas ever engaged in *japa* and the study of the *Vedas*, Kohala Devasarman, Maudgalya, Samasaurava, and many other Brahmanas who had got through the *Vedas* became the *Sadasyas* at that sacrifice of the son of Parikshit.”

“When the *Ritwikas* in that spake-sacrifice began to pour clarified butter into the fire, terrible snakes, striking fear into every creature, began to fall into it. And the fat and the marrow of the snakes thus falling into the fire began to flow in rivers. And the atmosphere was filled with an insufferable stench owing to the incessant burning of the snakes. And incessant also were the cries of the snakes fallen into the fire and those in the air about to fall into it.”

“Meanwhile, Takshaka, that prince of snakes, as soon as he heard that king Janamejaya was engaged in the sacrifice, went to the palace of Purandara (Indra). And that best of snakes, having represented

all that had taken place, sought in terror the protection of Indra after having acknowledged his fault. And Indra, gratified, told him,—‘O prince of snakes, O Takshaka, here thou hast no fear from that snake-sacrifice! The Grandsire was pacified by me for thy sake. Therefore, thou hast no fear. Let this fear of thy heart be allayed!’ ”

Sauti continued,—“Thus encouraged by him, that best of snakes began to dwell in Indra’s abode in joy and happiness. But Vasuki, seeing that the snakes were incessantly falling into the fire and that his family was reduced to only a few, became exceedingly sorry. And the king of the snakes was afflicted with great grief, and his heart was about to break. And summoning his sister, he spake unto her, saying,—‘O amiable one, my limbs are burning and I no longer see the points of the heavens! I am about to fall down from loss of consciousness! My mind is turning, my sight is falling and my heart is breaking! Benumbed, I may fall to-day into that blazing fire! This sacrifice of the son of Parikshir is for the extermination of our race! It is evident I also shall have to go to the abode of the king of the dead. The time is come, O my sister, on account of which thou wert bestowed by me on Jaratkaru to protect us with our relatives. O best of the women of the snake race, Astika will put an end to the sacrifice that is going on! The Grandsire told me this of old. Therefore, O child, solicit thy dear son who is fully conversant with the *Vedas* and regarded even by the old, for the protection of myself and also of those dependent on me!’ ”

So ends the fifty-third section in the Astika Parva of the Adi Parva.

SECTION LIV

(*Astika Parva continued*)

Sauti said,—“Then the snake-dame Jaratkaru, calling her own son, told him the following words according to the directions of Vasuki, the king of the snakes, ‘O son, the time is come for the accomplishment of that object for which I was bestowed on thy father by my brother! Therefore, do thou that which should be done.’ ”

“Astika asked,—‘Why wert thou, O mother, bestowed on my father by my uncle? Tell me all truly so that on hearing it, I may do what is proper?’ ”

“Then Jaratkaru, the sister of the king of the snakes, herself unmoved by the general distress, and ever desirous of the welfare of her relatives, said unto him! O son, it is said that the mother of all the snakes is Kadru. Know thou why she cursed in anger her sons! Addressing the

snakes she said,—As ye have refused to falsely represent Uchchaisravas, the prince of horses, for bringing about Vinata's bondage according to the wager, therefore, shall he whose charioteer is Vayu burn you all in Janamejaya's sacrifice! And perishing in that sacrifice, ye shall go to the region of unredeemed spirits!—The Grandsire of all the worlds spake unto her while uttering this curse—*Be it so*, and thus approved of her speech. Vasuki, having heard that curse and then the words of the Grandsire, sought the protection of the gods, O child, on the occasion when the *amrita* was being churned for. And the gods, their object fulfilled, for they had obtained the excellent *amrita*, with Vasuki ahead, approached the Grandsire. And all the gods, with king Vasuki, sought to incline Him who was born of the lotus to be propitious so that the curse might be made abortive! ”

“And the gods said,—‘O Lord, Vasuki, the king of the snakes, is sorry on account of his relatives. How may his mother's curse prove abortive?’ ”

“Brahman thereupon replied, saying,—‘Jaratkaru will take unto himself a wife of the name of Jaratkaru; the Brahmana born of her will relieve the snakes.’ ”

“‘Vasuki, the best of snakes, hearing those words, bestowed me, O thou of godlike looks, on thy high-souled father sometime before the commencement of the sacrifice. And from that marriage thou art born of me. That time has come. It behoveth thee to protect us from this danger. It behoveth thee to protect my brother and myself from the fire, so that the object, viz., our relief, for which I was bestowed on thy wise father, may not be unfulfilled. What dost thou think, O son?’ ”

Sauti continued,—“Thus addressed, Astika said unto his mother,—‘Yes, I will.’ And he then addressed the afflicted Vasuki, and as if infusing life into him, said,—‘O Vasuki, thou best of snakes, thou great being, truly do I say, I shall relieve thee from that curse! Be easy, O snake! There is no fear any longer! I shall strive earnestly so that good may come! Nobody hath ever said that my speech, even in jest, hath proved false. Hence on serious occasions like this, I need not say anything more. O uncle, going thither to-day I shall gratify, with words mixed with blessings, the monarch Janamejaya installed at the sacrifice, so that, O excellent one, the sacrifice may stop! O high-minded one, O king of the snakes, believe all that I say! Believe me, my resolve can never be unfulfilled!’ ”

“And Vasuki then said,—‘O Astika, my head swims and my heart breaks! I cannot discern the points of the Earth, afflicted as I am with a mother's curse!’ ”

“And Astika said,—‘Thou best of snakes, it behoveth thee not to grieve any longer. I shall dispel this fear of thine from the blazing fire!’ ”

This terrible punishment, capable of burning like the fire at the end of the Yuga, I shall extinguish. Nurse not thy fear any longer ! ”

Sauti continued,—“Then that best of Brahmanas, Astika, quelling the terrible fear of the Vasuki’s heart, and taking it, as it were, on himself, wended, for the relief of the king of the snakes, with speed to Janamejaya’s sacrifice blessed with every merit. And Astika having gone thither, beheld the excellent sacrificial compound covered with numerous *Sadasyas* whose splendour was like unto that of the Sun or Agni. But that best of Brahmanas was refused admittance by the door-keepers. And the mighty ascetic gratified them, being desirous of entering the sacrificial compound. And that best of Brahmanas, that foremost of all virtuous men,—having entered the excellent sacrificial compound, began to adore the king of infinite achievements, the *Ritwikas*, the *Sadasyas*, and also the sacred fire.”

Thus ends the fifty-fourth section in the Astika Parva of the Adi Parva.

SECTION LV

(*Astika Parva continued*)

Astika said,—‘Soma and Varuna and Prajapati performed sacrifices of old in Preyaga. But thy sacrifice, O foremost one of Bharata’s race, O son of Parikshit, is not inferior to any of those. Let those dear unto us be blessed ! Sakra performed a hundred sacrifices. But this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit, is fully equal to ten thousand sacrifices of Sakra. Let those dear unto us be blessed ! Like the sacrifice of Yama, of Harimedha, or of king Rantideva, is the sacrifice of thine, O foremost of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of Maya, of king Casavindu, or of king Vaisravana, in this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of Nriga, of Ajamida, of the son of Dasaratha, in this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of king Yudhishtira, the son of a god and belonging to Ajamida race, heard of (even) in the heavens, in this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! Like the sacrifice of Krishna (Dwaipayana), the son of Satyavati, in which he himself was the chief-priest, is this sacrifice of thine, O foremost one of Bharata’s race, O son of Parikshit. Let those dear unto us be blessed ! These (*Ritwikas* and *Sadasyas*) that are here

engaged in making thy sacrifice, like unto that of the slayer of Vritra, are of splendour equal to that of the sun. There now remains nothing for them to know, and gifts made to them become inexhaustible (in merit). It is my conviction that here is no *Ritwikas* in all the worlds who is equal to thy *Ritwikas* *Dwaipayana*. His disciples, becoming *Ritwikas* competent for their duties, travel over the earth. The high-souled bearer or libation (*viz.*, *Agni*), called also *Vibhavas* and *Chitrabhanu*, having gold for his vital seed and having his path marked by black smoke, blazing up with flames inclined to the right, beareth these thy libations of clarified butter to the gods! In this world of men there is no other monarch equal to thee in the protection of subjects. I am ever well pleased with thy abstinence. Indeed, thou art either *Varuna*, or *Yama*, the god of Justice! Like *Sakra* himself, thunderbolt in hand, thou art, in this world, the protector of all creatures. In this earth there is no man so great as thou, and no monarch who is thy equal in sacrifice. Thou art like *Khatwanga*, *Nabhaga*, and *Dilipa*! In prowess thou art like *Yayati* and *Mandhatri*. In splendour equal to the sun, and of excellent vows, thou art O monarch like *Bhishma*! Like *Valmiki* thou art of energy concealed! Like *Vasishtha* thou hast controlled thy wrath! Like *Indra* is thy lordship! Thy splendour also shines like that of *Narayana*! Like *Yama* art thou conversant with the dispensation of justice! Thou art like *Krishna* adorned with every virtue! Thou art the home of the good fortune that belongs to the *Vasus*! Thou art also the refuge of the sacrifices! In strength thou art equal to *Damvodvava*! Like *Rama* (the son of *Jama* *agni*) thou art conversant with the scriptures and arms! In energy thou art equal to *Aurva* and *Trita*. Thou inspirest terror by thy looks like *Bhagiratha*!"

Sauti said,—“*Astika*, having thus adored them, gratified them all, *viz.*, the king, the *Sudasyas*, the *Ritwikas* and the sacrificial fire. And king *Janamejaya* beholding the signs and indications manifested all around, addressed them as follows.”

Thus ends the fifty-fifth section in the *Astika Parva* of the *Adi Parva*.

SECTION LVI

(*Astika Parva continued*)

Janamejaya said,—“Though this one is but a boy, he speaks yet like a wise old man. He is not a boy but one wise and old. I think, I desire to bestow on him a boon. Therefore, ye *Brahmanas*, give me the necessary permission!”

The *Sadasyas*,—"A Brahmana, though a boy, deserves the respect of kings. The learned ones does more so. This boy deserves every desire of his being fulfilled by thee, but not before Takshaka comes with speed!"

Sauti continued,—“The king, being inclined to grant the Brahmana a boon, said,—‘Ask thou a boon.’ The Hotri, however, being rather displeased, said,—‘Takshaka hath not come as yet into this sacrifice.’”

Janamejaya replied,—“Exert ye to the best of your might, so that this sacrifice of mine may attain completion, and Takshaka also may soon come here! He is my enemy.”

The *Ritwikas* replied,—‘As the scripture declare unto us, and as the fire also saith, O monarch, (it seems that) Takshaka is now staying in the abode of Indra, afflicted with fear!’”

Sauti continued,—“The illustrious *Suta* named Lohitaksha also, conversant with the *Puranas*, had said so before.”

Asked by the king on the present occasion he again told the monarch,—‘Sire, it is even so as the Brahmanas have said. Knowing the *Puranas*, I say, O monarch, that Indra hath granted him this boon, saying,—‘Dwell with me in concealment, and Agni shall not burn thee!’”

Sauti continued,—“Hearing this, the king installed in the sacrifice became very sorry and urged the Hotri to do his duty. And as the Hotri, with *mantras*, began to pour clarified butter into the fire Indra himself appeared on the scene. And the illustrious one came in his car, adorned by all the gods standing around, followed by masses of clouds, celestial singers, and the several tribes of celestial dancing girls. And Takshaka anxious with fear, hid himself in the upper garment of Indra and was not visible. Then the king in his anger again said unto his *mantra*-knowing Brahmanas these words, bent upon the destruction of Takshaka :—‘If the snake Takshaka be in the abode of Indra, cast him into the fire with Indra himself!’”

Sauti continued,—“Urged thus by the king Janamejaya about Takshaka, the Hotri poured libations, naming that snake then staying there. And even as the libations were poured into, Takshaka, with Purandara himself, anxious and afflicted, became visible in a moment in the skies. Then Purandara, seeing that sacrifice, became much alarmed, and quickly casting Takshaka off, went back to his own abode. After Indra had gone away, Takshaka, the prince of snakes, insensible with fear, was, by virtue of the *mantras*, brought near enough the flames of the sacrificial fire.”

The *Ritwikas* then said,—“O king of kings, the sacrifice of thine is being performed duly. It behoveth thee, O Lord, to grant a boon now to this first of Brahmanas!”

Janamejaya then said,—“Thou immeasurable one of such handsome

and child-like features, I desire to grant thee a worthy boon. Therefore, ask thou that which thou desirest in thy heart. I promise thee, that I will grant it even if it be ungrantable ! ”

The *Ritwikas* said,—“O monarch, behold, Takshaka is soon coming under thy control ! His terrible cries, and loud roar is being heard ! Assuredly, the snake hath been forsaken by the wielder of thunder. His body being disabled by your *mantras*, he is falling from heaven. Even now, rolling in the skies, and deprived of consciousness, the prince of snakes cometh, breathing loudly ! ”

Sauti continued,—“While Takshaka, the prince of snakes was about to fall into the sacrificial fire, during those few moments Astika spoke as follows :—‘O Janamejaya, if thou wouldst grant me a boon, let this sacrifice of thine come to an end and let no more snakes fall into the fire ! ’ ”

“O Brahmana, the son of Parikshit, being thus addressed by Astika, became exceedingly sorry and replied unto Astika thus—“O illustrious one, gold, silver, kine, whatever other possessions thou desirest I shall give unto thee ! But let not my sacrifice come to an end ! ’ ”

Astika thereupon replied,—“Gold, silver or kine, I do not ask of thee, O monarch ! But let thy sacrifice be ended so that my maternal relations be relieved ! ’ ”

Sauti continued,—“The son of Parikshit, being thus addressed by Astika, repeatedly said this unto that foremost of speakers :—‘Best of the Brahmanas, ask some other boon ! O, blessed be thou ! ’ ” But, O thou of Bhrigu’s race, he did not beg any other boon. Then all the *Sadasyas* conversant with the *Vedas* told the king with one voice,—‘Let the Brahmana receive his boon ! ’ ”

So ends the fifty-sixth section in the Astika Parva of the Adi Parva.

SECTION LVII

(*Astika Parva continued*)

Saunaka said,—“O son of a *Suta*, I desire to hear the names of all those snakes that fell into the fire of this snake-sacrifice ! ”

Sauti replied,—“Many thousands and tens of thousands and billions of snakes fell into the fire. O excellent of Brahmanas, so great is the number that I am unable to count them all. So far, however, as I remember, hear the names I mention of the principal snakes cast into the fire. Hear first the names of the principal ones of Vasuki’s race alone, of colour blue, red and white of terrible form and huge body and deadly poison. Helpless and miserable and afflicted with their mother’s curse, they fell into the sacrificial fire like libations of butter :—

"Kotisa, Manasa, Purna, Cala, Pala, Hallmaka, Pichchhala, Kaunapa, Cakra, Kalavega, Prakalana, Hiranyavahu, Carana, Kakshaka, Kaladantaka. These snakes born of Vasuki, fell into the fire. And, O Brahmana, numerous other snakes well-born, and of terrible form and great strength, were burnt in the blazing fire. I shall now mention those born in the race of Takshaka. Here thou their names. Puchchandaka, Mandalaka, Pindasektri, Ravenaka ; Uchochikha, Carava, Bhangas, Vilwatejas, Virohana ; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara and Sisuroman, Suroman and Mahabanu. These snakes born of Takshaka fell into the fire. And Paravata, Parijata, Pandara, Harina, Krisa ; Vihanga, Sarabha, Meda, Pramoda, Saubatapana. These born in the race of Airavata fell into the fire. Now hear, O best of Brahmanas, the names of the snakes I mention born in the race of Kauravya ! Eraka, Kundala Veni, Veniskandha, Kumaraka ! Vahuka, Sringavera, Dhurtaka, Pratara and Astaka. These born in the race of Kauravya fell into the fire. Now hear the names I mention, in order, of those snakes endued with the speed of the wind and with virulent poison, born in the race of Dhritarashtra. Sankukarna, Pitharaka, Kuthara, Sukhana, and Shechaka ; Purnaangada, Purnamukha, Prabasa, Sakuni, Dari, Amathatha, Kumathaka, Sushena, Vyaya ; Bhairava, Mundavedanga, Pisanga, Udraparaka ; Rishabha, Vegavat, Pindaraka ; Raktanga, Sarvasaranga, Samridhha, Patha and Vasaka ; Varahaka, Viranaka, Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha and Aruni.

"O Brahmana, thus I have recited the names of the principal snakes known widely for their achievements ! I have not been able to name all, the number being countless. The sons of these snakes the sons of those sons, that were burnt having fallen into the fire, I am unable to mention. They are so many ! Some of three heads, some of seven, others of ten, of poison like unto the fire at the end of the yuga and terrible in form, they were burnt by thousands !"

"Many others, of huge bodies, of great speed, tall as mountain summits, of the length of a *yama*, of a *yojana*, and of two *yojanas*, capable of assuming at will any form and of mastering at will any degree of strength, of poison like unto blazing fire, afflicted by the curse of a mother, were burnt in that great sacrifice !

So ends the fifty-seventh section in the Astika Parva of the Adi Parva.

SECTION LVIII

(*Astika Parva continued*)

Sauti said,—“Listen now to another very wonderful incident in connection with Astika ! When king Janamejaya was about to gratify Astika by granting the boon, the snake (Takshaka), thrown off Indra’s hands, remained in mid air without actually falling. King Janamejaya thereupon became curious, for Takshaka, afflicted with fear, did not at once fall into the fire although libations were poured in proper form into the blazing sacrificial Agni in his name.

Saunaka said,—“Was it, O Suta, that the *mantras* of those wise Brahmanas were not propitious ; since Takshaka, did not fall into the fire ?”

Sauti replied,—“Unto the unconscious Takshaka, that best of snakes, after he had been cast off Indra’s hands, Astika had thrice said these words :—‘Stay’—‘stay’. And he succeeded in staying in the skies, with afflicted heart, like a person somehow staying between the welkin and the Earth.

The king then, on being repeatedly urged by his *Sadasyas*, said,—“Let it be done as Astika hath said. Let the sacrifice be ended, let the snakes be safe, let this Astika also be gratified, O Suta, thy words also be true !” When the boon was granted to Astika, plaudits expressive of joy rang through the air. Thus the sacrifice of the son of Parikshit—that king of the Pandava race—came to an end. The king Janamejaya of the Bharata-race was himself pleased, and on the *Ritwikas* with the *Sadasyas*, and on all who had come there, the king, bestowed money by hundreds and thousands. And unto Suta Lohitaksha—conversant with the rules of building and foundations—who had at the commencement said that a Brahmana would be the cause of the interruption of the snake-sacrifice, the king gave much wealth. The king, of uncommon kindness, also gave him various things, with food and wearing apparel, according to his desire, and became very much pleased. Then he concluded his sacrifice according to the prescribed rites, and after treating him with every respect, the king in joy sent home the wise Astika exceedingly gratified, for he had attained his object. And the king said unto him,—“Thou must come again to become a *Sadasya* in my great Horse-sacrifice ?” And Astika said—yes,—and then returned home in great joy, having achieved his great end after gratifying the monarch. And returning in joy to his uncle and mother and touching their feet, he recounted to them everything as it had happened.’

Sauti continued,—“Hearing all he had said, the snakes that had come thither became very much delighted, and their fears were dispelled,

They were much pleased with Astika and asked him to solicit a boon saying,—‘O learned one, what good shall we do unto thee? We have been very much gratified, having been all saved by thee! What shall we accomplish for thee, O child!’”

Astika said,—‘Let those Brahmanas, and other men, who shall, in the morning or in the evening, cheerfully and with attention, read the sacred account of this my act, have no fear from any of you!’ And the snakes in joy thereupon said,—‘O nephew, in the nature of thy boon, let it be exactly as thou sayest! That which thou askest we all shall cheerfully do, O nephew! And those also that call to mind Astika, Artiman and Sunitha, in the day or in the night, shall have no fear of snakes. He again shall have no fear of snakes who will say,—‘I call to mind the famous Astika born of Jaratkaru by Jaratkaru, that Astika who saved the snakes from the snake-sacrifice. Therefore, ye snakes of great good fortune, it behoveth you not to bite me. But go ye away, blessed be ye, or go away thou snake of virulent poison, and remember the words of Astika after the snake-sacrifice of Janamejaya!—That snake who does not cease from biting after hearing such mention of Astika, shall have his hood divided a hundred-fold like the fruit of *Singsa* tree.’”

Sauti continued,—“That first of Brahmanas, thus addressed by the foremost of the chief snakes assembled together, was very much gratified. And the high-souled one then set his heart upon going away.”

And that best of Brahmanas, having saved the snakes from the snake-sacrifice, ascended to heaven when his time came, leaving sons and grandsons behind him.

“Thus have I recited to thee this history of Astika exactly as it happened. Indeed, the recitation of this history dispelleth all fear of snakes.”

Sauti continued,—“O Brahmana, O foremost one of Bhrigu’s race, as thy ancestor Pramati had cheerfully narrated unto his inquiring son Ruru, and as I had heard it, thus have I recited this blessed history, from the beginning, of the learned Astika! And O Brahmana, O oppressor of all enemies, having heard this holy history of Astika that increaseth virtue, and which thou hadst asked me about after hearing the story of the Dundubha, let thy ardent curiosity be satisfied!”

Thus ends the fifty-eighth section in the Astika Parva of the Adi Parva.

SECTION LIX

(*Adivansavatarana Parva*)

Saunaka said,—“O son, thou hast narrated to me this extensive and great history commencing from the progeny of Bhrigu ! O son of *Suta*, I have been much gratified with thee ! I ask thee again, to recite to me, O son of a *Suta*, the history composed by Vyasa ! The varied and wonderful narrations that were recited amongst those illustrious *Sadasyas* assembled at the sacrifice, in the intervals of their duties of that long-extending ceremony, and the objects also of those narrations, I desire to hear from thee, O son of a *Suta* ! Recite them, therefore, all those to me fully !”

Sauti said,—“The Brahmanas, in the intervals of the duties, spoke of many things founded upon the *Vedas*. But Vyasa recited the wonderful and great history called the *Bharata*.”

Saunaka said,—“That sacred history called the *Mahabharata*, spreading the fame of the Pandavas, which Krishna-Dwaipayana, asked by Janamejaya, caused to be duly recited after the completion of the sacrifice, I desire to hear duly. That history hath been born of the ocean-like mind of the great *Rishi* of soul purified by *yoga* ! Thou foremost of good men, recite it unto me, for, O son of a *Suta*, my thirst hath not been appeased by all thou hast said !”

Sauti said,—“I shall recite to thee from the beginning of that great and excellent history called the *Mahabharata* composed by Vyasa. O Brahmana, listen to it in full, as I recite it ! I myself fell a great pleasure in reciting it !”

So ends the fifty-ninth section in the *Adivansavatarana Parva* of the *Adi Parva*.

SECTION LX

(*Adivansavatarana Parva continued*)

Sauti said,—“Hearing that Janamejaya was installed in the snake-sacrifice, the learned *Rishi* Krishna-Dwaipayana went thither on the occasion. And he, the grand-father of the Pandavas was born in an island of the *Yamuna*, of the virgin *Kali* by *Sakti*'s son, *Parasara*. And the illustrious one developed by his will alone his body as soon as he was born, and mastered the *Vedas* with their branches, and all the histories. And he readily obtained that which no one could obtain by asceticism, by the study of the *Vedas*, by vows, by fasts, by progeny, and by sacrifice.

And the first of *Veda*-knowing ones, he divided the *Vedas* into four parts. And the *Brahmana Rishi* had knowledge of the supreme *Brahma*, knew the past by intuition, was holy, and cherished truth. Of sacred deeds and great fame, he begot *Pandu* and *Dhritarashtra* and *Vidura* in order to continue the line of *Santanu*."

"And the high-souled *Rishi*, with his disciples all conversant with the *Vedas* and their branches, entered the sacrificial pavilion of the royal sage, *Janamejaya*. And he saw that the king *Janamejaya* was seated in the sacrificial region like the god *Indra*, surrounded by numerous *Sadasyas*, by kings of various countries whose coronal locks had undergone the sacred bath, and by competent *Ritwikas* like unto *Brahmana* himself. And that foremost one of *Bharata's* race the royal sage *Janamejaya*, beholding the *Rishi* come, advanced quickly with his followers and relatives in great Joy. And the king with the approval of his *Sadasyas*, gave the *Rishi* a golden seat as *Indra* did to *Vrihaspati*. And when the *Rishi*, capable of granting boons and adored by the celestial *Rishis* themselves, had been seated, the king of kings worshipped him according to the rites of the scriptures. And the king then offered him—his grandfather *Krishna*—who fully deserved them, water to wash his feet and mouth, and the *Arghya*, and kine. And accepting those offerings from the *Pandava Janamejaya* and ordering the kine also not to be slain, *Vyasa* became much gratified. And the king, after those adorations bowed to his great-grand-father, and sitting in joy asked him about his welfare. And the illustrious *Rishi* also, casting his eyes upon him and asking him about his welfare, worshipped the *Sadasyas*, having been before worshipped by them all. And after all this, *Janamejaya* with all his *Sadasyas*, asked that first of *Brahmanas*, with joined hands, the following :—

'O *Brahmana*, thou hast seen with thy own eyes the acts of the *Kurus* and the *Pandavas* ! I am desirous of hearing thee recite their history ! What was the cause of the disunion amongst them that were of such extraordinary deeds ? Why also did that great battle, which caused the death of countless creatures ; occur between all my grand-fathers—their clear sense over-clouded by fate ? O excellent of *Brahmanas*, tell me all this in full as everything had happened !"

Hearing those words of *Janamejaya*, *Krishna Dwaipayana* directed his disciple *Vaisampayana* seated by his side, saying,—“The discord that happened between the *Kurus* and the *Pandavas* of old, narrate all to the king even as thou hast heard from me !”

“Then that blessed amongst *Brahmana*, at the command of his preceptor recited the whole of that history unto the king, the *Sadasyas*, and all

the chieftains there assembled. And he told them all about the hostility and the utter extinction of the Kurus and the Pandavas."

So ends the sixtieth section in the Adivansavatarana Parva of the Adi Parva.

SECTION LXI

(Adivanasavatarana Parva continued)

Vaisampayana said,—"Bowling down in the first place to my preceptor with the eight parts of my body touching the ground, with the devotion and reverence, and with all my heart, worshipping the whole assembly of Brahmanas and other learned persons, I shall recite in full narration I have heard from the high-souled and great Rishi Vyasa, the first of intelligent men in the three worlds! And having got it within thy reach, O monarch, thou also art a fit person to hear the composition called *Bharata*. Encouraged by the command of my preceptor my heart feeleth no fear!

"Hear O monarch why that disunion occurred between the Kurus and the Pandavas, and why also that exile into the woods immediately proceeding from the game at dice prompted by the desire (of the Kurus) for rule! I shall relate all to thee who askest it, thou best of the Bharata race!"

"On the death of their father those heroes (the Pandavas) came to their own home. And within a short time they became well-versed in the science of the bow. And the Kurus beholding the Pandavas gifted with physical strength, energy, and power of mind, popular also with the citizens, and blessed with good fortune, became very jealous. Then the crooked-minded Duryodhana, and Karna, with (the former's maternal uncle) the son of Suvala, began to persecute them and devise means for their exile. Then the wicked Duryyodhana, guided by the counsels of Sakuni (his maternal uncle), persecuted the Pandavas in various ways for the acquirement of undisputed sovereignty. The wicked son of Dhritarashtra gave poison to Bhima, but Bhima of the stomach of the wolf digested the poison with the food. Then the wretch again tied the sleeping Bhima on the margin of the Ganges and, casting him into the water, went away. But when Bhimasena of strong arms, the son of Kunti, woke, he tore the strings with which he had been tied and came up, his pains all gone. And while asleep and in the water black snakes of virulent poison bit him in every part of his body, but that slayer of foes did not still perish. And in all those persecutions of the Pandavas by their cousins, the Kurus, the high-minded Vidura attentively engaged

himself neutralising those evil designs and rescuing the persecuted ones. And as Sakra from the heavens keeps in happiness the world of men, so did Vidura always keep the Pandavas from evil."

"When Duryyodhana, with various means, both secret and open, found himself incapable of destroying the Pandavas who were protected by the fates and kept alive for grave future purposes (such as the extermination of the Kuru race), he then called together his counsellors consisting of Vrisha (Karna), Dussasana and others, and with the knowledge of Dhritarashtra caused a house of lac to be constructed. And king Dhritarashtra, from affection for his children, and prompted by the desire of sovereignty, sent the Pandavas tactfully into Baranabat. And the Pandavas then went away with their mother from Hastinapur. And when they were leaving the city, Vidura gave them some idea of impending danger and how they could come out of it.

"The sons of Kunti reached the town of Varanavata and lived there with their mother. And, agreeably to the command of Dhritarashtra, those illustrious slayers of all enemies lived in the palace of lac, while in that town. And they lived in that place for one year, protecting themselves from Purochana very wakefully. And causing a subterranean passage to be constructed, acting according to the directions of Vidura, they set fire to that house of lac and burnt Purochana (their enemy and the spy of Duryyodhana) to death. Those slayers of all enemies, anxious with fear, then fled with their mother. In the woods beside a fountain they saw a Rakshasa. But, alarmed at the risk they ran of exposure by such an act the Pandavas fled in the darkness, out of fear from the sons of Dhritarashtra. It was here that Bhima gained Hidimva (the sister of the Rakshasa he slew) for a wife, and it was of her that Ghatotkacha was born. Then the Pandavas, of rigid vows, and conversant with the Vedas wended to a town of the name of Ekachakra and dwelt there in the guise of *Brahmacharins*. And those bulls among men dwelt in that town in the house of a Brahmana for some time, temperance and abstinence. And it was here that Bhima of mighty arms came upon a hungry and mighty and man-eating Rakshasa of the name of Vaka. And Bhima, the son of Pandu, that tiger among men, slew him speedily with the strength of his arms and made the citizens safe and free from fear. Then they heard of Krishna (the princess of Panchala) having become disposed to select a husband from among the assembled princes. And, hearing of it, they went to Panchala, and there they obtained the maiden. And having obtained Draupadi (as their common wife) they then dwelt there for a year. And after they became known, those chastisers of all enemies went back to Hastinapura. And they were then told by king Dhritarashtra and the son of Santanu (Bhishma) as follows :—'In order that, O

dear ones, dissensions may not take place between you and your cousins, we have settled that Khandavaprastha should be your abode. Therefore, go ye, casting off all jealousy, to Khandavaprastha which contain many towns served by many broad roads, for dwelling there !' And accordingly the Pandavas went, with all their friends and followers, to Khandavaprastha taking with them many jewels and precious stones. And the sons of Pritha dwelt there for many years. And they brought, by force of arms, many a prince under their subjection. And thus, setting their hearts on virtue and firmly adhering to truth, unruffled by affluence, calm in deportment, and putting down numerous evils, the Pandavas gradually rose to power. And Bhima of great reputation subjugated the East ; the heroic Arjuna, the North : Nakula, the West : Sahadeva that slayer of all hostile heroes, the South. And having done this their dominations was spread over the whole world. And with the five Pandavas, each like unto the Sun, the Earth looked as if she had six Suns."

"Then, for some reason, Yudhishtira the just, gifted with great energy and prowess, sent his brother Arjuna who was capable of drawing the bow with the left hand, dearer unto him than life itself, into the woods. And Arjuna, that tiger among men, of firm soul, and gifted with every virtue, lived in the woods for eleven years and months. And during this period, on certain occasion, Arjuna went to Krishna in Dwaravati. And Vibhatsu (Arjuna) there obtained for a wife the lotus-eyed and sweet-speeched younger sister of Vasudeva, Subhadra by name. And she became united, in gladness, with Arjuna, the son of Pandu like Sachi with the great Indra, or Sri with Krishna himself. And then, O best of monarchs, Arjuna, the son of Kunti, with Vasudeva, gratified Agni, the carrier of the sacrificial butter, in the forest of Khandava (by burning the medicinal plants in that woods to cure Agni of his indigestion). And to Arjuna, assisted as he was by Kesava, the task did not at all appear heavy even as nothing is heavy to Vishnu with immense design and resources in the matter of destroying his enemies. And Agni gave unto the son of Pritha the excellent bow *Gandiva* and a quiver that was inexhaustible, and a war chariot bearing the figure of Garuda on its standard. And it was on this occasion that Arjuna relieved the great *Asura* (Maya) from fear (of being consumed in the fire). And Maya, in gratitude, built (for the Pandavas) a celestial palace decked with every sort of jewels and precious stones. And the wicked Duryyodhana, beholding that building, was tempted with the desire of possessing it. And deceiving Yudhishtira by means of the dice played through the hands of the son of Suvala, Duryyodhana sent the Pandavas into the woods for twelve years and one additional year to be passed in concealment, thus making the period full thirteen.

"And on the fourteenth year, O monarch, when the Pandavas returned and claimed their property, they did not obtain it. And thereupon war was declared, and the Pandavas, after extermination the whole race of Kshatriyas and slaying king Duryyodhana, obtained back their devastated kingdom.

This is the history of the Pandavas who never acted under the influence of evil passions; and this the account, O first of victorious monarchs, of the disunion that ended in the loss of their kingdom by the Kurus and the victory of the Pandavas!"

So ends the sixty-first section in the Adivansavatarana Parva of the Adi Parva.

SECTION LXII

(Adivansavatarana Parva continued)

Janamejaya said,—“O excellent of Brahmanas, thou hast, indeed, told me, in brief, the history, called *Mahabharata*, of the great acts of the Kurus. But, O thou of ascetic wealth, recite now that wonderful narration fully. I feel a great curiosity to hear it. It behoveth thee to recite it, therefore, in full. I am not satisfied with hearing in a nutshell the great history. That could never have been a trifling cause for which the virtuous ones could slay those whom they should not have slain, and for which they are yet applauded by men. Why also did those tigers among men, innocent and capable of avenging themselves upon their enemies, calmly suffer the presecution of the wicked Kurus? Why also, O best of Brahmanas, did Bhima of mighty arms and of the strength of ten thousand elephants, control his anger, though wronged? Why also did the chaste Krishna, the daughter of Drupada, wronged by those wretches and able to burn them, not burn the sons of Dhritarashtra with her wrathful eyes? Why also did the two other sons of Pritha (Bhima and Arjuna) and the two sons of Madri (Nakula and Sahadeva), themselves injured by the wretched Kurus, follow Yudhishtira who was greatly addicted to the evil habit of gambling? Why also did Yudhishtira, that foremost of all virtuous men, the son of Dharma himself, fully acquainted with all duties, suffer that excess of affliction? Why also did the Pandava Dhananjaya, having Krishna for his charioteer, who by his arrows sent to the other world that dauntless host of fighting men, (suffer such persecution)? O thou of ascetic wealth, tell me all these as every thing happened, and every thing that those mighty charioteers achieved!"

Vaisampayana said,—“O monarch, appoint thou a time for hearing it. This history told by Krishna-Dwaipayana is very extensive. This is but

the beginning. I shall recite it. I shall repeat the whole of the composition in full, of the illustrious and great *Rishi Vyasa* of immeasurable mental power, and worshipped in all the worlds. This *Bharata* consists of a hundred thousands sacred *slokas* composed by the son of *Satyavati*, of immeasurable mental power. He that reads it to others, and they that hear it read, attain to the world of *Brahman* and become equal to the very goods. This *Bharata* is equal unto the *Vedas*, is holy and excellent ; is the worthiest of all to be listened to, and is a *Purana* worshipped by the *Rishis*. It contains much useful instruction on *Artha* and *Kama* (profit and pleasure). This sacred history maketh the heart desire for salvation. Learned persons by reciting this *Veda* of *Krishna-Dwaipayana* to those that are liberal, truthful and believing, earn much wealth. Sins such as killing the embryo in the womb are destroyed assuredly by this. A person, however cruel and sinful, by hearing this history, escapes from all his sins like the Sun from *Rahu* (after the eclipse is over). This history is called *Jaya*. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes, This history in itself is a mighty act of propitiation, a mighty sacrifice productive of blessed fruit. It should always be heard by a young monarch with his queen, for then they beget a heroic son or a daughter to occupy a throne. This history is the high and sacred science of *Dharma* ; *Artha*, and also of *Moksha* ; it hath been so said by *Vyasa* himself of mind that is immeasurable. This history is recited in the present age and will be recited in the future. They that hear it read, have sons and servants always obedient to them and doing their behests. All sins that are committed by body, word, or mind, immediately leave them that hear this history. They who hear, without the spirit of fault-finding, the story of the birth of the *Bharata* princes, can have no fear of maladies, let alone the fear of the other world."

"For extending the fame of the high-souled *Pandavas* and of other *Kshatriyas* versed in all branches of knowledge, high-spirited, and already known in the world for their achievements, *Krishna Dwaipayana*, guided also by the desire of doing good to the world, hath composed this work. It is excellent, productive of fame, grants length of life, is sacred and heavenly. He who, from desire of acquiring religious merit, causeth this history to be heard by sacred *Brahmanas* acquireth great merit and virtue that is inexhaustible. He that reciteth the famous generation of the *Kurus* becometh immediately purified, and acquireth a large family himself, and becometh respected in the world. That *Brahmana* who regularly studies this sacred *Bharata* for the four months of the rainy season, is cleansed from all his sins. He that has read the *Bharata* may be regarded as one acquainted with the *Vedas*."

"This work presents an account of the gods and royal sages and sacred regenerate *Rishis*, the sinless Kesava; the god of gods, Mahadeva and the goddess Parvati; the birth of Kartikeya who sprang from union of Parvati with Mahadeva and was reared by many mothers; the greatness of Brahmanas and of kine. This *Bharata* is a collection of all the *Srutis*, and is fit to be heard by every virtuous person. That learned man who reciteth it to Brahmanas during the sacred lunations, becometh cleansed of all sins, and, not caring for heaven as it were, attaineth to a union with Brahma. He that causeth even a single foot of this poem to be heard by Brahmanas during the performance of a *Sraddha*, maketh that *Sraddha* inexhaustible, the *Pitris* becoming ever gratified with the articles once presented to them. The sins that are committed daily by our senses or the mind, those that are committed knowingly or unknowingly by any man, are all destroyed by hearing the Mahabharata. The history of the exalted birth of the Bharata princes is called the Mahabharata. He who knoweth this etymology of the name is cleansed of all his sins. And as this history of the Bharata race is so wonderful, that, when recited, it assuredly purifieth mortals from all sins. The sage Krishna-Dwaipayana completed his work in three years. Rising daily and purifying himself and performing his ascetic devotions, he composed this Mahabharata. Therefore, this should be heard by Brahmanas with the formality of a vow. He who reciteth this holy narration composed by Krishna (Vyasa) for the hearing of others, and they who hear it, in whatever state he or they may be, can never be affected by the fruit of deeds good or bad. The man desirous of acquiring virtue should hear it all. This is equivalent to all histories, and he that heareth it always attaineth to purity of heart. The gratification that one deriveth from attaining to heaven is scarcely equal to that which one deriveth from hearing this holy history. The virtuous man who with reverence heareth it or causeth it to be heard, obtaineth the fruit of the *Rajasuya* and the horse-sacrifice. The Bharata is said to be as much a mine of gems as the illustrious Ocean or the great mountain Meru. This history is sacred and excellent, and is equivalent to the *Vedas*, worthy of being heard, pleasing to the ear, sin-cleansing, and virtue-increasing. O monarch, he that giveth a copy of the Bharata to one that asketh for it doth indeed make a present of the whole earth with her belt of seas. O son of Parikshit this pleasant narration that giveth virtue and victory I am about to recite in its entirety, listen to it. The sage Krishna-Dwaipayana regularly rising for three years, composed this wonderful history called Mahabharata. O bull amongst the Bharata monarchs, whatever spoken off about virtue, wealth, pleasure, and salvation may be seen elsewhere; but whatever is not contained in this is not to be found anywhere."

So ends the sixty-second section in the Adivansavatrana Parva of the Adi Parva.

SECTION LXIII

(Adivanasavatarana Parva continued)

Vaisampayana said,—“There was a king of the name of Uparichara. That monarch was devoted to virtue. He was very much addicted also to hunting. That king of the Paurava race, called also Vasu, conquered the excellent and delightful kingdom of Chedi under instructions from Indra. Sometime after, the king gave up the use of arms and, dwelling in a secluded retreat, practised the most severe austerities. The gods with Indra at their head once approached the monarch during this period, believing that he sought the headship of the gods by those severe austerities of his. The celestials, becoming objects of his sight, by soft speeches succeeded in winning him away from his ascetic austerities.”

“The gods said,—‘O lord of Earth, thou shouldst take care so that virtue may not sustain a diminution on Earth! Protected by thee, virtue itself will in return protect the Universe!’ And Indra said, ‘O king, protect virtue on Earth attentively and rigidly! Being virtuous, thou shalt, for all time, behold (in after life) many sacred regions! And though I am of Heaven, and thou art of Earth, yet art thou my friend and dear to me. And, O king of men, dwell thou in that region on Earth which is delightful, and aboundeth in animals, is sacred, full of wealth and corn, is well-protected like Heaven, which is of agreeable climate, graced with every object of enjoyment, and blessed with fertility. And, O monarch of Chedi, this thy dominion is full of riches, of gems and precious stones, and containeth, besides, much mineral wealth. The cities and towns of this region are all devoted to virtue; the people are honest and contented; they never lie even in jest. Sons never divide their wealth with their fathers and are ever mindful of the welfare of their parents. Lean cattle are never yoked to the plough or the cart or engaged in carrying merchandise; on the other hand, they are well-fed and fattened. In Chedi, O reverencer of the gods and guests, the four orders are always engaged in their respective vocations. Let nothing be unknown to thee that happens in the three worlds. I shall give thee a crystal car such as the celestials alone are capable of carrying the car through mid-air. Thou alone, of all mortals on Earth, riding on that best of cars, shalt course through mid-air like a celestial endued with a physical frame. I shall also give thee a triumphal garland of unfading lotuses, with which on, in battle, thou shalt not be wounded by weapons. And, O king, this blessed and

incomparable garland, widely known on Earth as *Indra's garland*, shall be thy distinctive badge ! ”

“The slayer of Vritra (Indra) also gave the king, for his gratification, a bamboo pole for protecting the honest and the peaceful. After the expiration of a year, the king planted it in the ground for the purpose of worshipping the giver thereof, viz., *Sakra*. From that time forth, O monarch, all kings, following Vasu's example, began to plant a pole for the celebration of Indra's worship. After erecting the pole they deck it with golden cloth and scents and garlands and various ornaments. And the god Vasava is worshipped in due form with such garlands and ornaments. And the god, for the gratification of the illustrious Vasu, assuming the form of a swan, came himself to accept the worship thus offered. And the god, viz., the great Indra, beholding the auspicious worship thus made by Vasu, that first of monarchs, was delighted, and said unto him,—“Those men, and kings also, who will worship me and joyously observe this festival of mine like the king of Chedi, shall have glory and victory for their countries and kingdom ! Their cities also shall expand and be ever in joy ! ”

“King Vasu was thus blessed by the gratified Maghavat, the high-souled chief of the gods. Indeed, those men who cause this festivity of *Sakra* to be observed with gifts of land, of gems and precious stones, become the respected of the world. And king Vasu, the lords of Chedis bestowing boons and performing great sacrifices and observing the festivity of *Sakra*, was much respected by Indra. And from Chedi he ruled the whole world virtuously. And for the gratification of Indra, Vasu, the lord of the Chedis, observed the festivity of Indra.”

“And Vasu had five sons of great energy and immeasurable prowess. And the emperor installed his sons as governors of various provinces.”

“And his son Vrihadratha was installed in Magadha and was known by the name of Maharatha. Another son of his was Pratyagraha ; and another, Kusamva, who was also called Mani-vabana. And the two others were Mavella, and Yadu of great prowess and invincible in battle.”

“These, O monarch, were the sons of that royal sage of mighty energy. And the five sons of Vasu planted kingdoms and towns after their own names and founded separate dynasties that lasted for long ages.”

“And when king Vasu took his seat in that crystal car, with the gift of Indra, and coursed through the sky, he was approached by Gandharvas and Apsaras (the celestial singers and dancers). And as he coursed through the upper regions, he was called Uparichara. And by his capital flowed a river called *Suktimati*. And that river was once attacked by a

life-endued mountain called Kolahala maddened by lust. And Vasu, beholding the foul attempt, struck the mountain with his foot. And by the indentation caused by Vasu's stamp, the river came out (of the embraces of Kolahala). But the mountain begat on the river two children that were twins. And the river, grateful to Vasu for his having set her free from Kolahala's embraces, gave them both to Vasu. And the child that was made the generalissimo to his forces by Vasu, that best of royal sages and giver of wealth and punisher of enemies. And the daughter, called Girika, was wived by Vasu.

"And Girika, the wife of Vasu, after her menstrual course, purifying herself by a bath, represented her state unto her lord. But that very day the *Pitris* of Vasu came unto that best of monarchs and foremost of wisemen, and asked him to slay deer (for their *Sradha*). And the king, thinking that the command of the *Pitris* should not be disobeyed, went a-hunting, wishfully thinking of Girika alone who was gifted with great beauty and like unto another Sree herself. And the season being the spring, the woods within which the king was roaming, had become delightful like unto the gardens of the king of the Gandharvas himself. There were Asokas and Champakas and Chutas and Atimuktas in abundance: and there were Punnagas and Karnikaras and Vakulas and Divya Patalas and Patalas and Narikelas and Chandanas and Arjunas and similar other beautiful and sacred trees resplendent with fragrant flowers and sweet fruits. And the whole forest was maddened by the sweet notes of the Kokila and echoed with the hum of maddened bees. And the king became possessed with desire, and he saw not his wife before him. Maddened by desire as he was roaming hither and thither, he saw a beautiful Asoka decked with dense foliage and its branches covered with flowers. And the king sat at his ease in the shade of that tree. And excited by the fragrance of the season and the charming odours of the flowers around, and excited also by the delicious breeze, the king could not keep his mind away from the thought of the beautiful Girika. And beholding that a swift hawk was resting very near to him, the king, acquainted with the subtle truths of *Dharma* and *Artha*, went unto him and said,—'Amiable one, carry thou this seed (*Semen*) for my wife Girika and give it unto her. Her season hath arrived.'

"The hawk, swift of speed, took it from the king and rapidly coursed through the air. While thus passing, the hawk was seen by another of his species. Thinking that the first one was carrying meat, the second one flew at him. The two fought with each other in the sky with their beak. While they were fighting, the seed fell into the waters of the Yamuna (*Jumna*). And in those waters dwelt an *Apsara* of the higher

ranks, known by the name of Adrika, transformed by a Brahmana's curse into a fish. Adrika, transformed into a fish, as soon as Vasu's seed fell into the water from the claws of the hawk, rapidly approached and swallowed it at once. That fish was, sometime after, caught by the fishermen. And it was the tenth month of the fish's having swallowed the seed. From the stomach of that fish came out a male and female child of human form. The fishermen wondered much, and wending unto king Uprarichara (for they were his subjects) told him all. They said,—'O king, these two beings of human shape have been born in the body of fish!' The male child amongst the two was taken by Uparichara. That child afterwards became the virtuous and truthful monarch Matsya.' "

"After the birth of the twins, the *Apsara* herself became freed from her curse. For she had been told before by the illustrious one (who had cursed her) that she would, while living in her piscatorial form, give birth to two children of human shape and then would be freed from the curse. Then, according to these words, having given birth to the two children, and been slain by the fishermen, she left her fish-form and assumed her own celestial shape. The *Apsara* then rose up on the path trodden by the *Siddhas*, the *Rishis* and the *Charanas*.

"The fish-smelling daughter of the *Apsara* in her piscatorial form was then given by the king unto the fisherman, saying,—'Let this one be thy daughter. That girl was known by the name of *Satyavati*. And gifted with great beauty and possessed of every virtue, she of agreeable smiles, owing to contact with fishermen, was for some time of the fishy smell. Wishing to serve her (foster) father she plied a boat on the waters of the *Yamuna*."

"While engaged in this vocation, *Satyavati* was seen one day by the great *Rishi Parasara*, in course of his wanderings. Gifted with great beauty, an object of desire even with an anchorite, and of graceful smiles, the wise sage, as soon as he beheld her, desired to have her. And that bull amongst *Munis* addressed the daughter of *Vasu* of celestial beauty and tapering thighs, saying,—'Accept my embraces, O blessed one!' *Satyavati* replied,—'O holy one, behold the *Rishis* standing on either bank of the river. Seen by them, how can I grant thy wish?' "

"Thus addressed by her, the illustrious lord thereupon created a fog (which existed not before and) which enveloped the whole region in darkness. And the maiden, beholding the fog that was created by the great *Rishi* wondered much. And the helpless one became suffused with the blushes of bashfulness. And she said,—'O holy one know, that I am a maiden under the control of my father! O sinless one, by

accepting your embraces my virginity will be sullied. O best of Brahmanas, my virginity being sullied, how shall I, O Rishi, be able to return home? Indeed, I shall not then be able to bear life! Reflecting upon all this, O illustrious one, do that which should be done! That best of Rishis, gratified with all she said,—replied,—‘Thou shalt remain a virgin even if thou grantest my wish. And, O timid one, O beautiful lady, solicit the boon that thou desirest! O thou fair smiles, my grace hath never before proved fruitless!’ Thus addressed, the maiden asked for the boon that her body might emit a sweet scent (instead of the fish-odour that it had). And the illustrious Rishi thereupon granted that wish of her heart.”

“Having obtained her boon, she became highly pleased, and her season immediately came. And she accepted the embraces of that Rishi of wonderful deeds. And she thenceforth became known among men by name of Gandhavati (the sweet-scented one). And men could perceive her scent from the distance of a *yojana*. And for this she was known by another name which was *Yojanagandha* (one who scatters her scent for a *yojana* all around). And the illustrious Parasara, after this, went to his own asylum.”

“And Satyavati gratified with having obtained the excellent boon (in consequence of which she became sweet-scented and her virginity remained unsullied conceived through Parasara’s embraces. And she brought forth the very day, on an island in the Yamuna, the child begot upon her by Parasara and gifted with great energy. And the child, with the permission of his mother, set his mind on asceticism. And he went away saying,—‘As soon as thou rememberest me when occasion comes, I shall appear unto thee!’”

“And it was thus that Vyasa was born of Satyavati through Parasara. And because he was born in an island, he was called Dwaipayana (Dwaipa or island-born). And the learned Dwaipayana, beholding that virtue is destined to become lame by one leg each *yuga* (she having four legs in all) and that the period of life and the strength of men followed the *yugas*, and moved by the desire of obtaining the favour of Brahmana and the Brahmanas, arranged the Vedas. And for this he came to be called *Vyasa* (the arranger or compiler). The boon-giving great one then taught Sumanta, Jaimini, Paila, his son Suka, and Vaisampayana, the Vedas having the Mahabharata for their fifth. And the compilation of the Bharata was published by him through them separately.”

“Then Bhishma, of great energy and fame and of immeasurable splendour, and sprung from the component parts of the *Vasus*, was born in the womb of Ganga through king Santanu. And there was a Rishi of the name of Animandavya of great fame. And he was conversant

with the interpretations of the Vedas, was illustrious, gifted with great energy, and of great reputation. And, accused of theft, though innocent, the old Rishi was impaled. He thereupon summoned Dharma and told him these words:—"In my childhood I had pierced a little fly on a blade of grass, O Dharma, I recollect that one sin: but I cannot call to mind any other. I have, however, since practised penances a thousand-fold. Hath not that one sin been conquered by this my asceticism? And because the killing of a Brahmana is more heinous than that of any other living thing, therefore, hast thou, O Dharma, been sinful! Thou shalt, therefore, be born on Earth in the Sudra order!" And for that curse Dharma was born a Sudra in the form of the learned Vidura of pure body who was perfectly sinless. And the Suta was born of Kunti in her maidenhood through Suryya. And he came out of his mother's womb with a natural coat of mail and face brightened by ear-rings. And Vishnu himself, of world-wide fame, and worshipped of all the worlds, was born of Devaki through Vasudeva, for the benefit of the three worlds. He is without birth and death, of radiant splendour the Creator of the universe and the Lord of all! Indeed, he who is the invisible cause of all, who knoweth no deterioration, who is the all pervading soul, the centre round which everything moveth, the substance in which the three attributes of Sattwa, Rajas and Tamas co-inhere, the universal soul, the immutable, the material out of which hath been created this universe, the Creator himself, the controlling lord, the invisible dweller in every object progenitor of this universe of five elements, who is united with the six high attributes, is the *Pranava* or *Om* of the Vedas, is infinite, incapable of being moved by any force save his own will, illustrious, the embodiment of the mode of life called Sannyasa, Who floated on the waters before the creation who is the source whence hath sprung this mighty frame, who is the great combiner, the increate, the invisible essence of all, the great immutable, is bereft of those attributes that are knowable by the senses who is the universe itself, without beginning, birth, and decay,—is possessed of infinite wealth, that Grand-sire of all creatures, became incarnate in the race of the Andhaka-Vrishnis for the increase of virtue!"

"And Satyaki and Kritavarma, conversant with (the use of) weapons possessed of mighty energy, well-versed in all branches of knowledge, and obedient to Narayana in everything and competent in the use of weapons, had their births from Satyaka and Hridika. And the seed of the great Rishi Bharadwaja of severe penances, kept in a pot, begat to develop. And from that seed came Drona (the *pot-born*). And from the seed of Gautama, fallen upon a clump of reeds, were born

two that were twins, the mother of Aswatthaman (called *Kripa*), and *Kripa* of great strength. Then was born *Dhrishtadyumna*, of the splendour of *Agni* himself, from the sacrificial fire.* And the mighty hero was born with bow in hand for the destruction of *Drona*. And from the sacrificial altar was born *Krishna* (*Draupadi*) resplendent and handsome, of bright features and excellent beauty. Then was born the disciple of *Prahlad*, viz., *Nagnajit*, and also *Suvala*. And from *Suvala* was born a son *Sakuni* who from the curse of the gods became the slayer of creatures and the foe of virtue. And unto him was also born a daughter (*Gandhari*), the mother of *Duryodhana*. And both were well-versed in the acquisition of worldly profits. And from *Krishna* was born, in the soil of *Vichitravirya*, *Dhritarashtra*, the lord of men, and *Pandu* of great strength. And from *Dwaipayana* also born, in the *Sudra* caste, the wise and intelligent *Vidura*, conversant with both religion and profit, and free from all sins. And unto *Pandu* by his two wives were born five sons like the celestials. The eldest of them was *Yudhishtira*. And *Yudhishtira* was born (of the seed) of *Dharma* (*Yama*, the god of justice); and *Bhima* of the wolf's stomach was born of *Marut* (the god of wind), and *Dhananjaya*, blessed with good fortune and the first of all wielders of weapons, was born of *Indra*; and *Nakula* and *Sahadeva*, of handsome features and ever engaged in the service of their superiors, were born of the twin *Aswins*. And unto the wise *Dhritarashtra* were born a hundred sons, viz., *Duryodhana* and others, and another, named *Yuyutsu*, who was born of a *Vaisya* woman. And amongst those, hundred and one eleven, viz., *Dussashnana*, *Duhsaha*, *Durmershana*, *Vikarna*, *Chitrasena*, *Vivingsati*, *Jaya*, *Satyavarta*, *Purumitra*, and *Yuyutsu* by a *Vaisya* wife, were all *Maharathas* (great car-warriors). And *Abhimanyu* was born of *Subhadra*, the sister of *Vasudeva* through *Arjuna*, and was, therefore, the grandson of the illustrious *Pandu*. And unto the five *Pandavas* were born five sons by (their common wife) *Panchali*. And these princes were all very handsome and conversant with all branches of knowledge. From *Yudhishtira* was born *Pritivindhya*; from *Vrikodara*, *Surasoma*; from *Arjuna*, *Srutakirti*; from *Nakula* *Satanika*; and from *Sahadeva*, *Srutasena* of great prowess, and *Bhima*, in the forest begat on *Hidimba* a son named *Ghatotkacha*. And from *Drupada* was born a daughter *Sikhandin* who was afterwards transformed into a male child. And *Sikhandini* was so transformed into a male by *Yaksha* named *Sthuna* from the desire of doing her good."

"In that great battle of the *Kurus* came hundreds of thousands of monarchs for fighting against one another. The names of that innumerable host I am unable to recount even in ten thousand years. AI

have named, however, the principal ones who have been mentioned in this history."

So ends the sixty-third section in the Adivansavatarana Parva of the Adi Parva.

SECTION LXIV

(*Adivansavatarana Parva continued*)

Janamejaya said,—“O Brahmana, those thou hast named and those thou hast not named, I wish to hear of in detail, as also of other kings by thousands. And, O thou of great good fortune, it behoveth thee to tell me in full the object for which those Maharathas, equal unto the celestials themselves, were born on earth.”

Vaisampayana said,—“It hath been heard by us, O monarch, that what thou askest is a mystery even to the gods. I shall, however, speak of it unto thee, after bowing down (to the self-born). The son of Jama-dagni (Parasurama), after twenty one times making the Earth bereft of Kshattriyas wended to that best of mountains Mahendra and there began his ascetic penances. And at that time when the Earth was bereft of Kshattriyas the Kshattriya ladies, desirous of offspring, used to come, O monarch, to the Brahmanas and Brahmanas of rigid vows had connection with them during the womanly season alone, but never, O king, lustfully and out of season. And Kshattriya ladies by thousands conceived from such connection with Brahmanas. Then O monarch, were born many Kshattriyas of greater energy, boys and girls, so that the Kshattriya race, might thrive. And thus sprung the Kshattriya race from Kshattriya ladies by Brahmanas of ascetic penances. And the new generation, blessed with long life, began to thrive in virtue. And thus were the four orders having Brahmanas at their head re-established. And every man at that time went in unto his wife during her season and never from lust and out of season. And O bull of the Bharata race, in the same way, other creatures also, even those born in the race of birds went in unto their wives during the season alone. And, O protector of the Earth hundreds of thousands of creatures were born, and all were virtuous and began to multiply in virtue, all being free from sorrow and disease. And, O thou of the elephant's tread, this wide Earth having the ocean for her boundaries, with her mountains and woods and towns, was once more governed by the Kshattriyas. And when the Earth began to be again governed virtuously by the Kshattriyas, the other orders having Brahmanas for their first were filled with great joy. And the kings giving up all vices born of lust and anger and justly awarding punishments to those

that deserved them protected the Earth. And He of a hundred sacrifices, possessed also of a thousand eyes, beholding that the Kshattriya monarchs ruled so virtuously, poured down vivifying showers at proper times and places and blessed all creatures. Then, O king, no one of immature years died, and none knew a woman before attaining to age. And thus, O bull of the Bharata race, the Earth, to the very shores of the ocean, became filled with men that were all long-lived. The Kshattriyas performed great sacrifices bestowing much wealth. And the Brahmans also all studied the Vedas with their branches and Upanisads. And, O king, no Brahmana in those days ever sold the Vedas (i.e., taught for money) or ever read aloud the Vedas in the presence of a *Sudra*. The Vaisyas, with the help of bullocks, caused the Earth to be tilled. And they never yoked the cattle themselves. And they fed with care all cattle that were lean. And men never milked kine as long as the calves drank only the milk of their dams (without having taken to grass or any other food). And no merchant in those days ever sold his articles by false scales. And O tiger among men, all persons, holding to the ways of virtue, did everything with eyes set upon virtue. And, O monarch, all the orders were mindful of their own respective duties. Thus, O tiger among men, virtue in those days never sustained any diminution. And, O bull of the Bharata race, both kine and women gave birth to their offspring at the proper time. And trees bore flowers and fruits duly according to the seasons. And thus, O king, the *krita* age having then duly set in, the whole Earth was filled with numerous creatures."

"And, O bull of the Bharata race, when such was the blessed state of terrestrial world, the *Asuras*, O lord of men, began to be born in kingly lines. And the sons of Diti (*Daityas*) being repeatedly defeated in war by the sons of Aditi (celestials) and deprived also of sovereignty and heaven, began to be incarnate on Earth. And, O king, the *Asuras* possessed of great powers, and desirous of sovereignty young men, began to be born on earth amongst various creatures such as kine, horses, asses, camels, buffaloes, among creatures such as *Rakshasas* and others, and in elephants and deer. And, O protector of the Earth, owing to those already born and to those that were being born, the Earth became incapable of supporting herself. And amongst the sons of Diti and of Danu, casting out of heaven, some were born on Earth as kings of great pride and insolence. Possessed of great energy, they covered the Earth in various shapes. Capable of oppressing all foes, they filled the Earth having the ocean for her boundaries. And by their strength they began to oppress Brahmanas and Kshattriyas and Vaisyas and *Sudras* and all other creatures also. Terrifying and killing all creatures, they traversed the Earth, O king, in bands of hundreds and thousands. Devoid of truth

and virtue, proud of their strength, and intoxicated with (the wine of) insolence, they even insulted the great *Rishis* in their asylums."

"And the Earth, thus oppressed by the mighty Asuras endued with great strength and energy and possessed of abundant means, began to think of waiting on Brahman. The united strength of the creatures (such as Sessa, the Tortoise, and the huge Elephant), and of many Sessas too, became capable of supporting the Earth with her mountains, burdened as she was with the weight of the Danavas. And then, O king, the Earth, oppressed with weight and afflicted with fear, sought the protection of the Grand-sire of all creatures. And she beheld the divine Brahman—the Creator of the worlds who knoweth no deterioration—surrounded by the gods, Brahmanas, and great *Rishis*, of exceeding good fortune, and adored by delighted Gandharvas and Apsaras always engaged in the service of the celestials. And the Earth, desirous of protection, then represented everything to him, in the presence, O Bharata, of all the Regents of the worlds. But O king, the Earth's object had been known beforehand to the Omniscient, Self-create, and Supreme Lord. And, O Bharata, Creator as he is of the universe, why should he not know fully what is in the minds of his creatures including the very gods and the Asuras? O King, the Lord of the Earth, the Creator of all creatures, also called Isa, Sambhu, Prajapati, then spake unto her. And Brahman said,—'O holder of wealth, for the accomplishment of the object for which thou hast approached me, I shall appoint all the dwellers in the heavens!'"

Vaisampayana continued,—"Having said so unto the Earth, O King, the divine Brahman bade her farewell. And the Creator then commanded all the gods saying,—'To ease the Earth of her burden, go ye and have your births in her according to your respective parts and seek ye strife (with the Asuras already born there)! And the Creator of all, summoning also all the tribes of the Gandharvas and the Apsaras, spake unto them these words of deep import—'Go ye and be born amongst men according to your respective parts in forms that ye like!'"

"And all the gods with Indra, on hearing these words of the Lord of the celestials—words that were true, desirable under the circumstances, and fraught with benefit,—accepted them. And they all having resolved to come down on Earth in their respected parts, then went to Narayana, the slayer of all foes, at Baikuntha—he who has the discus and the mace in his hands, who is clad in purple, who is of great splendour, who hath the lotus on his navel, who is the slayer of the foes of the gods, who is of eyes looking down upon his wide chest (in *yoga* attitude), who is the lord of the Prajapaty himself, the sovereign of all the gods, of mighty strength, who hath the mark of the auspicious whirl on his breast, who is the mover of every one's faculties and who is adored by all the gods.

Him, Indra the most exalted of persons, addressed, saying,—‘Be incarnate!’ And Hari replied,—‘Let it be.’”

So ends the sixty-fourth section in the Adivansavatarana Parva of the Adi Parva.

SECTION LXV

(*Sambhava Parva*)

Vaisampayana said,—“Then Indra had a consultation with Narayana about the latter’s descent on Earth from heaven with all the gods according to their respective parts. And, having commanded all the dwellers in heaven, Indra returned from the abode of Narayana. And the dwellers in heaven gradually became incarnate on Earth for the destruction of the Asuras and for the welfare of the three worlds. And then, O tiger among kings, the celestials had their births, according as they pleased, in the races of *Brahmarshis* and royal sages. And they slew the Danavas, Rakshasas, Gandharvas and Snakes, other man-eaters, and many other creatures. And, O bull in the Bharata race, the Danavas, Rakshasas and Gandharvas and Snakes, could not slay the incarnate celestials even in their infancy, so strong they were!”

Janamejaya said,—“I desire to hear from the beginning of the births of the gods, the Danavas, the Gandharvas, the Apsaras, men, Yakshas and Rakshasas. Therefore, it behoveth thee to tell me about the births of all creatures!”

Vaisampayana said,—“Indeed, I shall, having bowed down to the Self-create, tell thee in detail the origin of the celestials and other creatures. It is known that Brahmah hath six spiritual sons, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, and Kratu. And Marich’s son is Kasyapa, and from Kasyapa have sprung these creatures. Unto Daksha (one of the *Prajapatis*) were born thirteen daughters of great good fortune. The daughters of Daksha are, O tiger among men and prince of the Bharata race, Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Viswa, Vinata, Kapila, Muni, and Kadru. The sons and grandsons of these, gifted with great energy, are infinite. From Aditi have sprung the twelve Adityas who are the lords of the universe. And, O Bharata, as they are according to their names, I shall recount them to thee. They are Dhattri, Mitra, Aryaman, Sakra, Varuna, Ansa, Vaga, Vivaswat, Usha, Savitri, Tashtri, and Vishnu. The youngest, however, is superior to them all in merit. Diti had one son called Hiranya-Kasipu. And the illustrious Hiranya-Kasipu had five sons, all famous throughout the world. The eldest of them all was Prahlada, the next was Sangh-

radha ; the third was Anuhrada ; and after him were Sivi and Vashkala. And, O Bharata, it is known everywhere that Prahlada had three sons. They were Virochana, Kumbha, and Nikumbha. And unto Virochana was born a son, Vali of great prowess. And the son of Vali is known to be the great *Asura* Vana. And blessed with good fortune, Vana was a follower of Rudra, and was known also by the name of Mahakala. And Danu had forty sons, O Bharata ! The eldest of them all was Viprachitti of great fame. Samvara, and Namuchi, and Poloman ; Asiloman, and Kesi and Durjaya ; Ayassiras, Aswasiras, and the powerful Aswasanku ; also Gaganamrdhan, and Vegavat, and he called Ketumat ; Swarbhanu, Aswa, Aswapati, Vrishaparvan, and then Ajaka ; and Aswagriva, and Sukshama, and Tuhunda of great strength, Ekapada, and Ekachakra, Virupaksha, Mahodara, and Nichandra, and Nikumbha, Kupata, and then Kapata ; Sarabha, and Sulabha, Surya, and then Chandramas ; these in the race of Danu are stated to be well-known. The Suryya and Chandramas (the Sun and the moon) of the celestials are other persons, and not the sons of Danu as mentioned above. The following ten, gifted with great strength and vigour, were also, O king, born in the race of Danu ;—Ekaksha, Amritapa of heroic courage, Pralamva and Naraka, Vatrapi, Satrutapana, and Satha the great *Asura* ; Gavishtha, and Vanayu, and the Danava called Dirghajiva. And, O Bharata, the sons and the grandsons of these were known to be countless. And Singhika gave birth to Rahu, the persecutor of Sun and the Moon, and to three others, Suchandra, Chandrahantri, and Chandrapramardana, And the countless progeny of Krura (Krodha) were as much crooked and wicked as herself. And the tribe was wrathful, of crooked deeds, and persecutors of their foes. And Danayu also had four sons who were bulls among the *Asuras*. They were Vikshara, Vala, Vira, and Vritra the great *Asura*. And the sons of Kala were all like Yama himself and smites of all foes. And they were of great energy, and oppressor of all foes. And the sons of Kala were Vinasana and Krodha, and then Krodhahantri, and Krodhasatru. And there were many others among the sons of Kala. And Sukra, the son of a *Rishi* was the chief priest of the *Asuras*. And the celebrated Sukra had four sons who were priests of the *Asuras*. And they were Tashtadhara and Atri, and two others of fierce deeds. They were like the Sun himself in energy, and set their hearts on acquiring the regions of Brahman.”

“Thus hath been recited by me, as heard in the *Purana*, of progeny of the gods and the *Asuras* both of great strength and energy. I am incapable, O king, of counting the descendants of these, countless as they are, are not much known to fame.”

10. “And the sons of Vinata were Tarkhya and Arishtanemi, and Garuda

and Aruna, and Aruni and Varuni. And Sesha or Ananta, Vasuki, Takshaka, Kumara, and Kulika are known to be the sons of Kadru; and Bhimasena, Ugrasena, Suparna, Varuna, Gopati, and Dhritarashtra, and Suryavarchas the seventh, Satyavachas, Arkaparna, Prayuta, Bhima, and Chitraratha known to fame, of great learning, and a controller of his passions, and then Kalisiras, and, O king, Parjanya, the fourteenth in the list, Kali, the fifteenth, and Narada, the sixteenth these *Devas* and Gandharvas are known to be the sons of Muni (Daksha's daughter as mentioned before). I shall recount many others, O Bharata! Anavadya Manu, Vansa, Asura, Marganapria, Anupa, Subhaga, Vasi, were the daughters brought forth by Pradha, Siddha, and Purna, and Varhin, and Purnayus of great fame, Brahmacharin, Ratiguna, and Suparna who was the seventh; Viswavasu, Bhanu, and Suchandra who was the tenth, were also the sons of Pradha. All these were celestial Gandharvas. And it is also known that this Pradha of great god fortune, through the celestial Rishi (Kasyapa her husband), brought forth the sacred of the Apsaras, Alamvusha, Misrakesi, Vidyutparna, Tilottama, Aruna, Rakshita, Rambha, Manorama, Kesini, Suvahu, Surata, Suraja, and Supria were the daughters, and Ativahu and the celebrated Haha and Huhu, and Tumvuru were the sons—the best of Gandharvas—of Pradha. And Amrita, the Brahmanas, kine, Gandharvas, and Apsaras, were born of Kapila as stated in the Purana."

"Thus hath been recited to thee by me the birth of all creatures duly—of Gandharvas and Apsaras, of Snakes, Suparnas, Rudras, and Maruts; of kine and of Brahmanas blessed with great good fortune, and of sacred deeds. And this account (if read) extendeth the period of life, is sacred, worthy of all praise, and giveth pleasure to the ear. It should be always heard and recited to others, in a proper frame of mind."

"He who duly readeth this account of the birth of all high-souled creatures in the presence of the gods and Brahmanas, obtaineth large progeny, good fortune, and fame, and attaineth also to excellent worlds hereafter."

So ends the sixty-fifth section in the Sambhava Parva of the Adi Parva.



SECTION LXVI

(*Sambhava Parva continued*)

Vaisampayana said,—“It is known that the spiritual sons of Brahman were the six great Rishis (already mentioned). There was another of the name of Sthanu. And the sons of Sthanu gifted with great energy were,

it is known, eleven. They were Mrigavayadha, Sarpa, Niriti of great fame ; Ajaikapat, Ahivradhna, and Pinaki the oppressor of foes ; Dahana and Iswara, and Kapali of great splendour ; and Sthanu, and the illustrious Bharga. These are called the eleven Rudras. It hath been already said, that Marichi, Angiras, Atri, Pulastya, Pulaha, and Kratu—these six great *Rishis* of great energy—are the sons of Brahman. It is well-known in the world that Angiras's sons are three,—Vrihaspati, Utathya, and Samvarta, all of rigid vows. And, O king, it is said that the sons of Atri are numerous. And, being great *Rishis*, they are all conversant with the *Vedas*, crowned with ascetic success, and of souls in perfect peace. And, O tiger among kings, the sons of Pulastya of great wisdom are Rakshasas, Monkeys, Kinnaras, (half-men and half-horses), and Yakshas. And, O king the son of Pulaha were, it is said, the Salabhas (the winged insects), the lions, the Kimpurushas (half-lions and half-men), the tigers, bears, and wolves. And the sons of Kratu, sacred as sacrifices, are the companions of Suryya, (the Valikhilyas), known in three worlds and devoted to truth and vows. And, O protector of the Earth, the illustrious *Rishi* Daksha, of soul in complete peace, and of great asceticism, sprung from the right toe of Brahman. And from the left toe of Brahman sprang the wife of the high-souled Daksha. And the Muni begat upon her fifty daughters ; and all those daughters were of faultless features and limbs and of eyes, like lotus-petals. And the lord Daksha, not having any sons, made those daughters his *Putrikas* (so that their sons might belong both to himself and to their husbands). And Daksha bestowed, according to the sacred ordinance, ten of his daughters on Dharma, twenty-seven on Chandra (the Moon), and thirteen on Kasyapa. Listen as I recount the wives of Dharma according to their names ! They are ten in all—Kirti, Lakshmi, Dhriti, Medha, Pushti, Sraddha, Kria, Buddhi, Lajja, and Mati. These are the wives of Dharma as appointed by the Self-create. It is known also throughout the world that the wives of Soma (Moon) are twenty-seven. And the wives of Soma, all of sacred vows, are employed in indicating time ; and they are the *Nakshatras* and the *Yoginis* and they became so for assisting the courses of the worlds."

"And Brahman had another son named Manu. And Manu had a son of the name of Prajapati. And the sons of Prajapati were eight and were called *Vasus* whom I shall name in detail. They were Dhara, Dhruva, Soma, Aha, Anila, Anala, Pratyusha, and Prabhasa. These eight are known as the *Vasus*. Of these, Dhara and the truth-knowing Dhruva were born of Dhumra ; Chandramas (Soma) and Swasana (Anila) were born of the intelligent Swasa ; Aha was the son of Rata : and Hutasana (Anala) of Sandilya ; and Pratyusha and Prabhasa were the sons of

Prabhata. And Dhara had two sons, Dravina and Huta-havya-vaha. And the son of Dhruva is the illustrious Kala (Time), the destroyer of the worlds. And Soma's son is the resplendent Varchas. And Varchas begat upon his wife Manohara three sons—Sisira, and Ramana. And the son of Aha were Jyoti, Sama, Santa, and also Muni. And the son of Agni is the handsome Kumara born in a forest of reeds. And, he is also called *Kartikeya* because he was reared by *Krittika* and others; And, after *Kartikeya*, there were born his three brothers *Sakha*, *Visakha*, *Naigameya*. And the wife of Anila is Siva; and Siva's son were *Manojava* and *Avijnat-agati*. These two were the sons of Anila. The son of *Pratyusha*, you must know, is the *Rishi* named *Devala*; and *Devala* had two sons who were both exceedingly forgiving and of great mental power. And the sister of *Vrihaspati*, the first of women, uttering the sacred truth, engaged in ascetic penances, roamed over the whole Earth; and she became the wife of *Prabhasa*, the eighth *Vasu*. And she brought forth the illustrious *Viswakarman*, the founder of all arts. And he was originator of a thousands arts, the engineer of the immortals, the maker of all kinds of ornaments, and the first of artists. And he it was who constructed the celestial cars of the gods, and mankind are enabled to live in consequence of the inventions of that illustrious one. And he is worshipped, for that reason, by men. And he is eternal and immutable, this *Viswakarman*."

"And the illustrious *Dharma*, the dispenser of all happiness, assuming a human countenance, came out through the right breast of *Brahman*. And *Ahast* (*Dharma*) hath three excellent sons capable of charming every creature. And they are *Sama*, *Kama*, *Harsha* (*Peace*, *Desire*, and *Joy*). And by their energy they are supporting the worlds. And the wife of *Kama* is *Rati*, of *Sama* is *Prapti*; and the wife of *Harsha* is *Nanda*. And upon them, indeed, are the worlds made to depend."

"And the son of *Marichi* is *Kasyapa*. And *Kasyapa*'s offspring are the gods and the *Asuras*. And, therefore, is *Kasyapa*, the Father of the worlds. And *Tashtri*, of the form of *Vadava*, (a mare) became the wife of *Savitri*. And she gave birth, in the skies, to two greatly fortunate twins, the *Aswins*. And, O king, the sons of *Aditi* are twelve with *Indra* heading them all. And the youngest of them all was *Vishnu* upon whom the worlds depend."

"These are the thirty-three gods (the eight *Vasus*, the eleven *Rudras*, the twelve *Adityas*, *Prajapati*, and *Vashatkara*). I shall now recount their progeny according to their *Pakshas*, *Kulas*, and *Ganas*. The *Rudras* the *Saddhyas*, the *Maruts*, the *Vasus*, the *Bhargavas*, and the *Viswadevas* are each reckoned as a *Paksha*, *Garuda* the son of *Vinata* and the mighty *Aruna* also, and the illustrious *Vrihaspati* are reckoned among the

Adityas. The twin Aswins, all annual plants, and all inferior animals, are reckoned among the Guhyakas."

"These are the *Ganas* of the gods recited to thee, O king! This recitation washes men of all sins."

"The illustrious Bhrigu came out, ripping open the breast of Brahman. The learned Sukra is Bhrigu's son. And the learned Sukra becoming a planet and engaged according to the command of the Self-existent in pouring and withholding rain, and in dispensing and remitting calamities, traverses, for sustaining the lives of all the creatures in the three worlds, through the skies. And the learned Sukra, of great intelligence and wisdom, of rigid vows, leading the life of a *Brahmacharin*, divided himself in twain by power of asceticism, and became the spiritual guide of both the *Daityas* and the gods. And after Sukra was thus employed by Brahman in seeking the welfare (of the gods and the *Asuras*), Bhrigu begat another excellent son. This was Chyavana who was like the blazing sun, of virtuous soul, and of great fame. And he came out of his mother's womb in anger and became the cause of his mother's release, O king, (from the hands of the *Rakshasas*). And Arushi, the daughter of Manu, became the wife of the wise Chyavana. And, on her was begat Aurva of great reputation. And he came out, ripping open the thigh of Arushi. And Aurva begat Richika. And Richika even in his boyhood became possessed of great power and energy, and of every virtue. And Richika begat Jamadagni. And the high-souled Jamadagni had four sons. And the youngest of them all was Rama (*Parasurama*). And Rama was superior to all his brothers in the possession of good qualities. And he was skilful in all weapons, and became the slayer of the *Kshattriyas*. And he had his passions under complete control. And Aurvabad a hundred sons with Jamadagni the eldest. And these hundred sons had offspring by thousands spread over this Earth."

"And Brahman had two other sons, viz., *Dhatri* and *Vidhatri* who stayed with *Manu*. Their sister is the auspicious *Lakshmi* having her abode amid lotuses. And the spiritual sons of *Lakshmi* are the sky-ranging horses. And the daughter born of Sukra, named *Divi*, became the eldest wife of *Varuna*. Of her were born a son named *Vala* and a daughter named *Sura* (wine), to the joy of the gods. And *Adharma* (*Sin*) was born when creatures (from want of food) began to devour one another. And *Adharma* always destroys every creature. And *Adharma* hath *Niriti* for his wife, whence the *Rakshasas* who are called *Nairitas* (offspring of *Niriti*). And she hath also three other cruel sons always engaged in sinful deeds. They are *Bhaya* (fear), *Mahabhaya* (terror), and *Mrityu* (Death) who is always engaged in slaying every created thing. And, as he is all-destroying, he hath no wife, and no son. And

Tamra brought forth five daughters known throughout the worlds. They are Kaki (crow), Syeni (hawk), Phasi (hen), Dhritarashtri (goose), and Suki (parrot). And Kaki brought forth the crows; Syeni, the hawks, the cocks and vultures, Dhritarashtri, all ducks and swans; and she also brought forth all Chakravakas; and the fair Suki, of amiable qualities, and possessing all auspicious signs brought forth all the parrots. And Krodha gave birth to nine daughters, all of wrathful disposition. And their names were Mrigi, Mrigamanda, Hari, Bhadramana, Matangi, Sarduli, Sweta, Suravi, and the agreeable Shurasa blessed with every virtue. And, O foremost of men, the offspring of Mrigi are all animals of the deer species. And the offspring of Mrigamanda are all animals of the bear species and those called *Srimara* (sweet-footed). And Bhadramana begat the celestial elephant Airavata for her son. And the offspring of Hari are all animals of the monkey species endued with great activity, so also all the horses. And those animals also, that are called *Go-langula* (the cow-tailed) are said to be the offspring of Hari. And Sarduli begat lions and tigers in numbers, and also leopards and, no doubt of it, all other strong animals. And, O king, the offspring of Matangi are all the elephants. And Sweta begat the large elephant known by the name of Sweta endued with great speed. And, O king, Surabhi gave birth to two daughters, the amiable Rohini and the far-famed Gandharvi. And, O Bharata, she had also two other daughters named Vimala and Anala. From Rohini have sprung all kine, and from Gandharvi all animals of the horse species. And Anala begat the seven kinds of trees yielding pulpy fruits. (They are the date, the palm, the *hintala*, the *tali*, the little date, the nut, and the cocoanut). And she had also another daughter called Suki (the mother of the parrot species). And Surasa begat a son called *Kanka* (a species of long-feathered birds), And Syeni, the wife of Aruna, gave birth to two sons of great energy and strength named *Sampati* and the mighty *Jatayu*. Surasa also begat the *Nagas*, and Kadru, the *Punnagas* (snakes). And Vinata begat two sons Garuda and Aruna known extensively. And, O king of men, O foremost of intelligent persons, thus hath the genealogy of all the principal creatures been fully described by me. By listening to this, a man is fully cleansed of all his sins, and acquireth great knowledge, and finally attaineth to the first of states in after-life!"

Thus ends the sixty-sixth section in the Shambhava Parva of the Adi Parva.

SECTION LXVII

(*Sambhava Parva continued*)

Janamejaya said,—“O worshipful one, I wish to hear from thee in detail about the birth, among men, of the gods, the Danavas, the Gandharvas, the Rakshasas, the lions, the tigers, and the other animals, the snakes, the birds, and in fact, of all creatures ! I wish also to hear about the acts and achievements of those, in due order after they became incarnate in human forms !”

Vaisampayana said,—“O king of men, I shall first tell thee all about those celestials and Danavas that were born among men. The first of Danavas, who was known by the name of Viprachitti, became that bull among men, noted as Jarasandha. And, O king, that son of Diti, who was known as Hiranyakasipu, was known in this world among men as the powerful Sisupala. He who had been known as Sanghlada, the younger brother of Prahlada, became among men the famous Salya, that bull amongst Vahlikas. The spirited Anuhlada who had been the youngest became noted in the world as Dhrishtaketu. And, O king, that son of Diti who had been known as Sivi became on Earth the famous monarch Druma. And he who was known as the great Asura Vashkala became on Earth the great Bhagadatta. The five great Asuras gifted with great energy, Ayasira, Aswasira, the spirited Aysanku, Gagana-murdhan, and Vegavat, were all born in the royal line of Kekaya and all became great monarchs. That other Asura of mighty energy who was known by the name of Ketumat became on Earth the monarch Amitoujas of terrible deeds. That great Asura who was known as Swarbhanu became on Earth the monarch Ugrasena of fierce deeds. That great Asura who was known as Aswa became on Earth the monarch Asoka of exceeding energy and invincible in battle. And, O king, the younger brother of Aswa who was known as Aswapati, a son of Diti, became on Earth the mighty monarch Hardikya. The great and fortunate Asura who was known as Vrishaparvan became noted on Earth as king Dirghaprajna. And, O king, the younger brother of Vrishaparvan who was known by the name of Ajaka became noted on Earth as king Salwa. The powerful and mighty Asura who was known as Aswagriva became noted on Earth as king Rochamana. And, O king, the Asura who was known as Sukshma, endowed with great intelligence and whose achievements also were great, became on Earth the famous king Vrihadratha. And that first of Asura who was known by the name of Tuhunda became noted on Earth as the monarch Senavindu. That Asura of great strength who was known as Ishupa became the monarch Nagnajita of famous prowess. The great Asura who was known as Ekachakra became noted on Earth as Pritivin-

dhya. The great Asura Virupaksha capable of displaying various modes of fight became noted on Earth as king Chitravarman. The first of Danavas, the heroic Hara who humbled the pride of all foes became on Earth the famous and fortunate Suvahu. The Asura Suhtra of great energy and the destroyer of foemen became noted on Earth as the fortunate monarch Munjakesa. That Asura of great intelligence called Nikumbha who was never vanquished in battle was born on Earth as king Devadhira, the first among monarchs. That great Asura known amongst the sons of Diti by the name of Sarabha became on Earth the royal sage called Paurava. And, O king, the great Asura of exceeding energy, the fortunate Kupatha, was born on Earth as the famous monarch Suparswa. The great Asura, O king, who was called Kratha, was born on Earth as the royal sage Parvateya of form resplendent like a golden mountain. He amongst the Asura who was known as Salabha the second, became on Earth the monarch Prahlada in the country of the Valhikas. The foremost, among the sons of Diti known by the name of Chandra and handsome as the lord of the stars himself, became on Earth noted as Chandrarvarman, the king of the Kamvojas. That bull amongst the Danavas who was known by the name of Arka became on Earth, O king, the royal sage Rishika. That best of Asuras who was known as Mritapa became on Earth, O best of kings, the monarch Pascimanupaka. That great Asura of surpassing energy known as Garishta became noted on Earth as king Drumasena. The great Asura who was known as Mayura became noted on Earth as the monarch Visva. He who was the younger brother of Mayur and called Suparna became noted on Earth as the monarch Kalakirti. The mighty Asura who was known as Chandrabhantri became on Earth the royal sage Sunaka. The great Asura who was called Chandravinasana became noted on Earth as the monarch Janaki. That bull amongst the Danavas, O prince of the Kuru race, who was called Dhirghajihva, became noted on Earth as Kasiraja. The Graha who was brought forth by Singhika and who persecuted the Sun and the Moon became noted on Earth as the monarch Kratha. The eldest of the four sons of Danayu, who was known by the name of Vikshara, became known on Earth the spirited monarch Vasumitra. The second brother of Vikshara, the great Asura, was born on Earth as the king of the country called Pandya. That best of Asuras who was known by the name of Valina became on Earth the monarch Paundra-matsyaka. And, O king, that great Asura who was known as Vritra became on Earth the royal sage known by the name of Manimat. That Asura who was the younger brother of Vritra and known as Krodha-hantri became noted on Earth as king Danda. That other Asura who was known by the name of Krodhavardhana became noted on Earth as the monarch Dandadhara.

The eight sons of the Kaleyas that were born on Earth all became great kings endowed with the prowess of tigers. The eldest of them all became king Jayatsena in Magadha. The second of them, in prowess, like Indra, became noted on Earth as Aparajita. The third of them, endowed with great energy and power of producing deception, was born on Earth as the king of the Nishadas gifted with great prowess. That other amongst them who was known as the fourth was noted on Earth as Srenimat that best of royal sages. That great Asura amongst them who was the fifth, became noted on Earth as king Mahanjas, the oppressor of enemies. That great Asura possessing great intelligence who was the sixth of them became noted on Earth as Abhiru, that best of royal sages. The seventh of them became known throughout Earth, from the centre to the sea, as king Samudrasena well-acquainted with the truths of the scriptures. The eighth of the Kaleyas known as Vrihat became on Earth a virtuous king ever engaged in the good of all creatures. The mighty Danava known by the name of Kukshi became known on Earth as Parvatiya from resplendent as a golden mountain. The mighty Asura Krathana gifted with great energy became noted on Earth as the monarch Suryyaksha. The great Asura of handsome features known by the name of Suryya, became on Earth the monarch of the Vahlikas by name Darada, that foremost of all kings. And, O king, from the tribe of Asura called Krodhavasa, of whom I have already spoken to thee, were born many heroic kings on Earth. Madraka, and Karnaveshta, Siddhartha, and also Kitaka; Suvira, and Suvahu, and Mahavira, and also Vahilka; Kratha, Vichitra, Suratha, and the handsome king Nila; and Chiravasa, and Bhumipala; and Dantavakra, and he who was called Durjjaya; that tiger amongst kings named Rukmi, and king Janamejaya, Ashada, and Vayuvega, and also Bhuritejas; Ekalavya, and Sumitra, Vatadhana, and also Gomukha; the tribe of kings called the Karushakas, and also Khemadhurti; Srutayu, and Udvaaha, and also Vrihatsena; Kshema, Ugratirtha, the king of the Kalingas; and Matimat, and he was known as king Iswara; these first of kings were all born of the Asura class called Krodhavasa."

"There was also born on Earth a mighty Asura known amongst the Danavas by the name of Kalanemi, endowed with great strength, of grand achievements, and blessed with a large share of prosperity. He became the mighty son of Ugrasena and was known on Earth by the name of Kansa. And he who was known among the Asuras by the name of Devaka and was besides in splendour like unto Indra himself, was born on Earth as the foremost king of the Gandharvas. And, O monarch, know thou that Drona, the son of Bharadwaja, not born of any woman, sprung from a portion of the celestial Rishi Vrihaspati of grand achieve-

ments. And he was the prince of all bowmen, conversant with all weapons, of mighty achievements, of great energy. Thou shouldst know he was also well acquainted with the *Vedas* and the science of arms. And he was of wonderful deeds and the pride of his race. And, O king, his son the heroic Aswattaman, of eyes like the lotus-petals gifted with surpassing energy, and the terror of all foes, the great oppressor of all enemies, was born, on Earth, of the united portions of Mahadeva, Yama, Kama, and Krodha. And from the curse of Vasishtha and the command also of Indra, the eight Vasus were born of Ganga by her husband Santanu. The youngest of them was Bhishma, the dispeller of the fears of the Kurus, gifted with great intelligence, conversant with the *Vedas*, the first speakers, and the thinner of the enemy's ranks. And possessed of mighty energy and the first of all persons acquainted with weapons, he encountered the illustrious Rama himself, the son of Jamadagni of the Bhrgu race. And, O king, that Brahman sage who, on Earth, was known by the name of Kripa and was the embodiment of all manliness was born of the tribe of the Rudras. And the mighty chariot-fighter and king who on Earth was known by the name of Sakuni, that crusher of foes, thou shouldst know, O king, was Dwapara himself (the third *yuga*). And he who was Satyaki of sure aim, that upholder of the pride of Vrishni race, that oppressor of foes, begotten of the portion of gods called the Maruts. And that royal sage Drupada who on Earth was a monarch, the first among all persons bearing arms, was also born of the same tribe of the celestials. And O king, thou shouldst also know that Kritavarman, that prince among men, of deeds unsurpassed by any one, and the foremost of all bulls amongst Kshatriyas, was born of the portion of the same celestials. And that royal sage also, Virata by name, the scorcher of the kingdoms of others, and the great oppressor of all foes, was born of the portion of the same gods. That son of Arishta who was known by the name of Hansa was born in the Kuru race and became the monarch of the *Gandharvas*. He who was known as Dhritarashtra born of the seed of Krishna-Dwaipayana, and gifted with long arms and great energy, also a monarch, of the prophetic eye, became blind in consequence of the fault of his mother and the wrath of the *Rishi*. His younger brother who was possessed of great strength and was really a great being known as Pandu, was devoted to truth and virtue was purity's self. And, O king, thou shouldst know that he who was known on Earth as Vidura, who was the first of all virtuous men, who was the god of Justice himself, was the excellent and greatly fortunate son of the *Rishi* Atri. The evil-minded and wicked king Duryodhana, the destroyer of the fair fame of the Kurus was born of a portion of Kali on Earth. He it was who caused all creatures to be slain and the Earth to be

wasted; and he it was who fanned the flame of hostility that ultimately consumed all. They who had been the sons of Pulastya (the *Rakshasas*) were born on Earth among men of Duryodhana's brothers, that century of wicked individuals commencing with Dussasana as their first. And, O bull among the Bharata princes, Durmukha, Dussaha, and others whose names I do not mention, who always supported Duryodhana (in all his schemes), were, indeed, the sons of Pulastya. And over and above these hundred, Dhritarashtra had one son named Yuyutsu born of a Vaisya wife."

Janamejaya said,—“O illustrious one, tell me the names of Dhritarashtra's sons according to the order of their birth beginning from the eldest !”

Vaisampayana said,—“O king, they are as follows :—Duryodhana, and Yuyutsu, and also Dussasana ; Dussaha and Dussbala, and then Durmukha ; Vivingsati, and Vikarna, Jalasandha, Sulochana, Vinda and Anuvinda, Duddharsha, Suvahu, Dushpradharshana ; Durmarshana, and Durmukha, Dushkarna, and Karna ; Chitra and Ypachitra, Chitraksha, Charuchitra, and Angada, Durmada, and Dushpradbarsha, Vivitsu, Vikata, Sama ; Urnanabha, and Padmanabha, Nanda and Upanandaka ; Sanapati, Sushena, Kundodara ; Mahodara ; Chitravahu, and Chitrarvarman, Suvarman, Durvirochana ; Ayovahu, Mahavahu, Chitrachapa and Sukundala, Bhimavega, Bhimvala, Valaki, Bhimavikrama, Ugrayudha, Bhimaeara, Kanakayu, Dridhayudha, Dridhavarman, Dridhakshatra, Somakirti, Anadara ; Jarashandha, Dridhasandha, Satyasandha, Sahasravæh ; Ugrasravas, Ugrasena, and Kshemamurti ; Aprajita, Panditaka, Vislaksha, Duradhara, Dridbahasta, and Suhasta, Vatavega, and Suvarchasa ; Adityaketu, Vahvasin, Nagadatta and Anuyaina ; Nishangi, Kuvachi, Dandi, Dandadhara, Dhanugraha ; Ugra, Bhimarath, Vira, Viravahu, Alolupa ; Abhaya, and Raudrakarman, also he who was Dridharatha ; Anadhrishya, Kundaveda Viravi, Dhirghalochana ; Dirghavahu, Mahavahu, Vyudhoru, Kanakagana ; Kundaja and Chitraka. There was also a daughter named Daussala who was over and above the hundred. And Yuyutsu who was Dhritarashtra's son by a Vaisya wife was also over and above the hundred. Thus, O king, have I recited the names of the hundred sons and also that of the daughter (of Dhritarashtra). Thou hast now known their names according to the order of their births. All of them were heroes and great car-warriors, and skilled in the art of warfare. Besides, all of them were versed in the Vedas, and, O king, all of them had got through the scriptures. All of them were mighty in attack and defence, and all were graced with learning. And, O monarch, all of them had wives suitable to themselves in grace and accomplishments. And, O king, when the time

came, the Kaurava monarch bestowed his daughter Dussala on Jayadratha, the king of the Sindhus, agreeably to the counsels of Sakuni."

"And, O monarch, know that king Yudhishtira was a portion of Dharma ; that Bhimsena was of the deity of wind ; that Arjuna was of Indra, the chief of the celestials ; and that Nakula and Sahadeva, the handsomest beings among all creatures, and unrivalled for beauty on Earth, were similarly portions of the twin Aswins. And he who was known as the mighty Varchas, the son of Soma, became Abhimanyu of wonderful deeds, the son of Arjuna. And before his incarnation, O king, the god Soma had said these words to the celestials—"I cannot give (part with) my son. He is dearer to me than life itself. Let this be the compact and let it be not transgressed. The destruction of the Asuras on Earth is the work of the celestials, and, therefore, it is our work as well. Let this Varchas, therefore, go thither, but let him not stay there long. Nara, whose companion is Narayana, will be born as Indra's son and indeed, will be known as Arjuna, the mighty son of Pandu. This boy of mine shall be his son and become a mighty car-warrior in his boyhood. And let him, ye best of immortals, stay on Earth for sixteen years. And when he attaineth to his sixteenth year, the battle shall take place in which all who are born of your portions shall achieve the destruction of mighty warriors. But a certain encounter shall take place without both Nara and Narayana (taking any part in it). And, indeed, your portions, ye celestials, shall fight, having made that disposition of the forces which is known by the name of the *Chakra-vyuha*. And my son shall compel all foes to retreat before him. The boy of mighty arms having penetrated the hardly impenetrable array, shall range within it fearlessly and send a fourth part of the hostile force, in course of half a day, unto the regions of the king of the dead. Then when numberless heroes and mighty car-warriors will return to the charge towards the close of the day, my boy of mighty arms, shall re-appear before me. And he shall beget one heroic son in his line, who shall continue the almost extinct Bharata race. Hearing these words of Soma, the dwellers in heaven replied, "So be it." And then all together applauded and worshipped (Soma) the king of stars. Thus, O king, have I recited to thee the (particulars of the) birth of thy father's father !"

"Know also, O monarch, that the mighty car-warrior Dhrishtadyumna was a portion of Agni. And know also that Sikhandin, who was at first a female, was (the incarnation of) a *Rakshasa*. And, O bull in Bharata's race, they who became the five sons of Draupadi, those bulls amongst the Bharata princes, were the celestials known as the Viswas. Their names were Pritivindhya, Sutasoma, Srutakirti, Satanika, the son Nakula, and Srutasena, endued with mighty energy."

"Sura, the foremost of the Yadus, was the father of Vasudeva. He had a daughter called Pritha, who, for her beauty, was unrivalled on Earth. And Sura, having promised in the presence of fire that he would give his first-born child to Kuntibhoja, the son of his paternal aunt, who was without offspring, gave his daughter unto the monarch in expectation of his favours. Kuntibhoja thereupon made her his daughter. And she became, thenceforth, in the house of her (adoptive) father, engaged in attending upon Brahmanas and guests. One day she had to wait upon the wrathful ascetic of rigid vows, Durvasa by name, acquainted with truth and fully conversant with the mysteries of religion. And Pritha with all possible care gratified the wrathful Rishi with soul under complete control. The holy one, gratified with the attentions bestowed on him by the maiden, told her,—'I am satisfied, O fortunate one, with thee ! By this *mantra* (that I am about to give thee), thou shalt be able to summon (to thy side) whatever celestials thou likest. And, by their grace, shalt thou also obtain children !'—Thus addressed, the girl, (a little while after), seized with curiosity, summoned, during the period of her maidenhood, the god Suryya. And the lord of light thereupon made her conceive and begat on her a son who became the first of all wielders of weapons. From fear of relatives she brought forth in secrecy that child who had come out with ear-rings and coat of mail. And he was gifted with the beauty of a celestial infant, and in splendour was like unto the maker of day himself. And every part of his body was symmetrical and well-adorned. And Kunti cast the handsome child into the water. But the child thus thrown into the water was taken up by the excellent husband of Radha and given by him to his wife to be adopted by her as their son, And the couple gave him the name of Vasusena, by which appellation the child soon became known all over the land. And, as he grew up, he became very strong and excelled in all weapons. The first of all successful persons, he soon mastered the sciences. And when the intelligent one having truth for his strength recited the Vedas, there was nothing he would not then give to the Brahmanas. At that time Indra, the originator of all things, moved by the desire of benefitting his own son Arjuna, assumed the guise of a Brahmana, came to him, and begged of the hero his ear-rings and natural armour. And the hero taking off his ear-rings and armour gave them unto the Brahmana. And Sakra (accepting the gift) presented to the giver a dart, surprised (at his open handedness), and addressed him in these words :—'O invincible one, amongst the celestials, *Asuras*, men *Gandharvas*, *Nagas*, and *Rakshasas*, he at whom thou hurlest (this weapon), that one shall certainly be slain !' And the son of Suryya was at first known in the world by the name of Vasusena. But, for his deeds, he subsequently came to be called Karna,

And because that here of great fame had taken off his natural armour, therefore was he—the first son of Pritha—called Karna. And, O best of kings, the hero began to grow up in the *Suta* caste. And, O king, know thou that Karna—the first of all exalted men—the foremost of all wielders of weapons—the slayer of foes—and the best portion of the maker of day—was the friend and counsellor of Duryyodhana. And he, called Vasudeva, endued with great valour, was among men a portion of him called Narayana—the god of gods—eternal. And Valadeva of exceeding strength was a portion of the Naga Sesa. And, O monarch, know that Pradyumna of great energy was Sanatkumara. And in this way the portion of various other dwellers in heaven became exalted men in the race of Vasudeva, increasing the glory thereof. And, O king, the portions of the tribe of *Apsaras* which I have mentioned already, also became incarnate on Earth according to Indra's commands. And sixteen thousand portions of those goddesses became, O king, in this world of men, the wives of Vasudeva. And a portion of Sri herself became incarnate on earth, for the gratification of Narayana, in the line of Bhishmaka. And she was by name the chaste Rukmini. And the faultless Draupadi, slender-waisted like the wasp, was born of a portion of Sachi (the queen of the celestials), in the line of Drupada. And she was neither low nor tall in stature. And she was of the fragrance of the blue lotus, of eyes large as lotus-petals, of thighs fair and round, of dense masses of black curly hair. And endued with every auspicious feature and of complexion like that of the emerald, she became the charmer of the hearts of five foremost of men. And the two goddesses Siddhi and Dhriti became the mothers of those five, and were called Kunti and Madri. And she who was Mati became the daughter (Gandhari) of Suvala."

"Thus, O king, have I recited to thee all about the incarnation, according to their respective portions, of the gods, the *Asuras*, the *Gandharvas*, the *Apsaras*, and of the *Rakshasas*. They who were born on Earth as monarchs invincible in battle, those high-souled ones who were born in the wide extended line of the *Yadus*, they who were born as mighty monarchs in other lines, they who were born as *Brahmanas* and *Kshattriyas* and *Vaisyas*, have all been recited by me duly. And this account of the incarnation (of superior beings according to their respective portions) capable of bestowing wealth, fame, offspring, long life, and success, should always be listened to in a proper frame of mind. And having listened to this account of incarnation, according to their portions, of gods, *Gandharvas*, and *Rakshasas*, the hearer becoming acquainted with the creation, preservation, and destruction of the universe and acquiring wisdom, is never cast down even under the most engrossing sorrows."

So ends the sixty-seventh section in the *Sambhava Parva* of the *Adi Parva*.

SECTION LXVIII

(*Sambhava Parva continued*)

Janamejaya said,—“O Brahmana, I have, indeed, heard from thee this account of the incarnation, according to their portions, of the gods, the Danavas, the Rakshasas, and also of the Gandharvas and the Apsaras. I, however, again desire to hear of the dynasty of the Kurus from the very beginning. Therefore, O Brahmana, speak of this in the presence of all these regenerate *Rishis*.”

Vaisampayana said,—“O exalted one of Bharata’s race, the founder of the Paurava line was Dushmanta gifted with great energy. And he was the protector of the Earth bounded by the four seas. And that king had full sway over four quarters of this world. And he was the lord also of various regions in the midst of the sea. And that great oppressor of all foes had sway over the countries even of the *Mlechchhas*.”

And during his rule there were no men of mixed castes, no tillers of the soil (for the land, of itself, yielded produce), no workers of mines (for the surface of the Earth yielded in abundance), and no sinful men. All were virtuous, and did every thing from virtuous motives, O tiger among men. There was no fear of thieves, O dear one, no fear of famine, no fear of disease. And all four orders took pleasure in doing their respective duties and never performed religious acts for obtaining fruition of desires. And his subjects, depending upon him, never entertained any fear. And Parjanya (Indra) poured showers at the proper time, and the produce of the fields was always pulpy and juicy. And the Earth was full of all kinds of wealth and all kinds of animals. And the Brahmanas were always engaged in their duties and they were always truthful. And the youthful monarch was endued with wonderful prowess and a physical frame hard as the thunder-bolt, so that he could, taking up the mountain Mandara with its forests and bushes, support it on his arms. And he was well-skilled in four kinds of encounters with the mace (hurling it at foes at a distance, striking at those that are near, whirling it in the midst of many, and driving the foe before). And he was skilled also in the use of all kinds of weapons and in riding elephants and horses. And in strength he was like unto Vishnu, in splendour like unto the maker of day, in gravity like unto the Ocean, and in patience, like unto the Earth. And the monarch was loved by all his subjects, and he ruled his contented people virtuously.”

So ends the sixty-eighth section in the Sambhava Parva of the Adi Parva.

SECTION LXIX

(*Sambhava Parva continued*)

Janamejaya said,—“I desire to hear from thee about the birth and life of the high-souled Bharata and of the origin of Sakuntala. And, O holy one, I also desire to hear all about Dushmanta—that lion among men—and how the hero obtained Sakuntala. It behoveth thee, O knower of truth and the first of all intelligent men, to tell me everything !”

Vaisampayana said,—“Once on a time (king Dusumanta) of mighty arms, accompanied by a large force, went into the forest. And he took with him hundreds of horses and elephants. And the force that accompanied the monarch was of four kinds (foot-soldiers, car-warriors, cavalry, and elephants)—heroes armed with swords and darts and bearing in their hands maces and stout clubs. And surrounded by hundreds of warriors with lances and spears in their arms, the monarch set out on his journey. And with the leonine roars of the warriors and the notes of conchs and sound of drums, with the rattle of the car-wheels and shrieks of huge elephants, all mingling with the neighing of horses and the clash of weapons of the variously armed attendants in diverse dresses, there arose a deafening tumult while the king was on his march. And ladies gifted with great beauty beheld from the terraces of goodly mansions that heroic monarch, the achiever of his own fame. And the ladies saw that he was like unto Sakra, the slayer of his enemies, capable of repulsing the elephants of foes. And they believed that he was the wielder of the thunder-bolt himself. And they said,—‘This is that tiger among men who in battle is equal unto the Vasus in prowess, and in consequence of the might of whose arms no foes are left.’ And saying this, the ladies from affection gratified the monarch by showering flowers on his head. And followed by foremost of Brahmanas uttering blessings all the way, the king in great gladness of heart went towards the forest, eager for slaying the deer. And many Brahmanas, Kshattriyas, Vaisyas, and Sudras, followed the monarch who was like unto the king of the celestials seated on the back of a pround elephant. The citizens and other classes followed the monarch for some distance. And they at last refrained from going further at the command of the king. And the king, then, ascending his chariot of winged speed, filled the whole Earth and even the heavens, with the rattle of his chariot wheels. And, as he went, he saw around him a forest like unto *Nandana* itself (the celestial garden). And it was full of *Valwa*, *Arka*, *Khadira* (catechu), *Kopittha* (wood-apple) and *Dhava* trees. And he saw that the soil was uneven and scattered over with blocks of stone loosened from the neighbouring cliffs. And he saw that

it was without water and without human beings and lay extended for many *Yojanas* around. And it was full of deer, and lions, and other terrible beasts of prey."

"And king Dushmanta, that tiger among men, assisted by his followers and the warriors in his train, agitated that forest, killing numerous animals. And Dushmanta, piercing them with his arrows, felled numerous tigers that were within shooting range. And the king wounded many that were too distant, and killed many that were too near with his heavy sword. And that foremost of all wielders of darts killed many by hurling his darts at them. And well conversant with the art of whirling the mace, the king of immeasurable prowess fearlessly wandered over the forest. And the king roamed about, killing the denizens of the wilderness sometimes with his sword and sometimes by fast-descending blows of his mace and heavy club."

"And when the forest was so disturbed by the king possessed of wonderful energy and by the warriors in his train delighting in warlike sports, the lions began to desert it in numbers. And herds of animals deprived of their leaders, from fear and anxiety began to utter loud cries as they fled in all directions. And fatigued with running, they began to fall down on all sides, unable to slake their thirst, having reached river-beds that were perfectly dry. And many so falling were eaten up by the hungry warriors. While others were eaten up after having been duly quartered and roasted in fires lit up by them them. And many strong elephants, maddened with the wounds they received and alarmed beyond measure, fled with trunks raised on high. And those wild elephants, betraying the usual symptoms of alarm by urinating and ejecting the contents of their stomachs and vomiting blood in large quantities, trampled, as they ran, many warriors to death. And that forest which had been full of animals, was by the king with his bands of followers and with sharp weapons soon made bereft of lions and tigers and other monarchs of the wilderness."

So ends the sixty-ninth section in the *Adivansavatarana Parva* of the *Adi Parva*.

SECTION LXX

(*Sambhava Parva continued*)

Vaisampayana said,—“Then the king with his followers, having killed thousands of animals, entered another forest for purpose of hunting. And attended by a single follower and fatigued with hunger and thirst, he came upon a large desert on the frontiers of the forest. And having crossed this herbless plain, the king came upon another forest full of the retreats of ascetics, beautiful to look at, delightful to the heart and of

cool agreeable breezes. And it was full of trees covered with blossoms, the soil overgrown with the softest and greenest grass, extending for many miles around, and echoing with the sweet notes of winged warblers. And it resounded with the notes of the male *Kokila* and of the shrill cicala. And it abounded with magnificent trees with outstretched branches forming a shady canopy overhead. And the bees hovered over flowery creepers all around. And there were beautiful bowers in every place. And there was no tree without fruits, none that had prickles on it, none that had no bees swarming around it. And the whole forest resounded with the melody of winged choristers. And it was decked with the flowers of every season. And there were refreshing shades of blossoming trees.

"Such was the delicious and excellent forest that the great bowman entered. And trees with branches beautified with clusters began to gently wave at the soft breeze and rain their flowers over the monarch's head. And the trees, clad in their flowery attires of all colours, with sweet-throated warblers perching on them, stood there in rows with heads touching the very heavens. And around their branches hanging down with the weight of flowers the bees tempted by the honey hummed in sweet chorus. And the king, endued with great energy, beholding innumerable spots covered with bowers of creepers decked with clusters of flowers, from excess of gladness, became very much charmed. And the forest was exceedingly beautiful in consequence of those trees ranged around with flowery branches twining with each other and looking like so many rain-bows for gaudiness and variety of colour. And it was the resort of bands of *Siddhas*, of the *Charanas*, of tribes of *Gandharvas*, and *Apsaras*, of monkeys and *Kinnaras* drunk with delight. Delicious, cool, and fragrant breezes, conveying the fragrance from fresh flowers, blew in all directions as if they had come there to sport with the trees. And the king saw that charming forest gifted with such beauties. And it was situated in a delta of the river, and the cluster of high trees standing together lent the place the look of a gaudy pole erected to Indra's honour."

And in that forest which was the resort of ever cheerful birds, the monarch saw a delightful and charming retreat of ascetics. And there were many trees around it. And the sacred fire burning within it. And the king worshipped that unrivalled retreat. And he saw seated in it numerous *Yotis*, *Valakhillyas* and other *Munis*. And it was adorned with many chambers containing sacrificial fire. And the flowers dropping from the trees had formed a thick carpet spread over the ground. And the spot looked exceedingly beautiful with those tall trees of large trunks. And by it flowed, O king, the sacred and transparent *Malini*

with every species of water-fowl playing on its bosom. And that stream infused gladness into the hearts of the ascetics who resorted to it for purposes of ablutions. And the king beheld in its banks many innocent animals of the deer species and was exceedingly delighted with all he saw."

"And the monarch the course of whose chariot no foe could obstruct, then entered that asylum which was like unto the region of the celestials, being exceedingly beautiful all over. And the king saw that it stood on the margin of the sacred stream which was like the mother of all the living creatures residing in its vicinage. And on its bank sported the *Chakravaka*, and waves of milkwhite foam. And there stood also the habitations of *Kinnaras*. And monkeys and bears too disported in numbers. And there lived also holy ascetics engaged in studies and meditation. And there could be seen also elephants and tigers and snake. And it was on the banks of that stream that the excellent asylum of the illustrious *Kasyapa* stood, offering a home to numerous *Rishis* of great ascetic merit. And beholding that river, and also the asylum washed by that river which was studded with many islands and which possessed banks of so much beauty,—an asylum like unto that of *Nara* and *Narayana* loved by the waters of *Ganga* the *Ganges*—the king resolved to enter into that sacred abode. And that bull among men, desirous of beholding the great *Rishi* of ascetic wealth, the illustrious *Kanwa* of the race of *Kasyapa*, one who possessed every virtue and who, for his splendour, could be gazed at, with difficulty approached that forest resounding with the notes of maddened peacocks and like unto the gardens of the great *Gandharva* *Chitraratha* himself. And halting his army consisting of flags, cavalry, infantry, and elephants at the entrance of the forest, the monarch spoke as follows :—"I shall go to behold the mighty ascetic of *Kasyapa*'s race, one who is without darkness. Stay ye here until my return !"

"And the king having entered that forest which was like unto *Indra*'s garden, soon forgot his hunger and thirst. And he was pleased beyond measure. And the monarch, laying aside all signs of royalty, entered that excellent asylum with but his minister and his priest, desirous of beholding that *Rishi* who was an indestructible mass of ascetic merit. And the king saw that the asylum was like unto the region of *Brahman*. Here were bees sweetly humming and there were winged warblers of various species pouring forth their melodies. At particular places that tiger among men heard the chanting of *Rik* hymns by first-rate *Brahmanas* according to the just rules of intonation. Other places again were graced with *Brahmanas* acquainted with ordinances of sacrifice, of the *Angas* and of the hymns of the *Yayurveda*. Other places again were filled with

the harmonious strains of *Saman* hymns sung by vow-observing *Rishis*. At other places the asylum was decked with Brahmanas learned in the *Atharvan Veda*. At other places again Brahmanas learned in the *Atharvan Veda* and those capable of chanting the sacrificial hymns of the *Saman* were reciting the *Samhitas* according to the just rules of voice. And at other places again, other Brahmanas well-acquainted with the science of orthoepy were reciting *mantras* of other kinds. In fact, that sacred retreat resounding with these holy notes was like unto a second region of Brahman himself. And there were many Brahmanas skilled in the art of making sacrificial platforms and in the rules of *Krama* in sacrifices, conversant with logic and the mental sciences, and possessing a complete knowledge of the *Vedas*. There were those also who were fully acquainted with the meanings of all kinds of expressions; those that were conversant with all special rites those also that were followers of *Moksha-Dharma*; those again that were well-skilled in establishing propositions; rejecting superfluous causes, and drawing right conclusions. There were those having a knowledge of the science of words (grammar), of prosody, of *Nirukta*; those again that were conversant with astrology and learned in the properties of matter and the fruits of sacrificial rites, possessing a knowledge of causes and effects, capable of understanding the cries of birds and monkeys, well-read in large treatises, and skilled in various sciences. And the king, as he proceeded, heard their voices. And the retreat resounded also with voice of men capable of charming human hearts. And the slayer of hostile heroes also saw around him learned Brahmanas of rigid vows engaged in *Japa* (the repeated muttering of the names of gods) and *Homa* (burnt-offering). And the king wondered much on beholding the beautiful carpets which those Brahmanas offered to him respectfully. And that best of monarchs, at the sight of the rites with which those Brahmanas worshipped the gods and the great *Rishis*, thought within himself that he was in the region of Brahman. And the more the king saw that auspicious and sacred asylum of *Kasyapa* protected by that *Rishi's* ascetic virtues and possessing all the requisites of a holy retreat, the more he desired to see it. In fact, he was not satisfied with his short survey. And the slayer of heroes at last, accompanied by his minister and his priest, entered that charming and sacred retreat of *Kasyapa* inhabited all around by *Rishis* of ascetic wealth and exalted vows."

Thus ends the seventieth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION LXXI

(*Sambhava Parva continued*)

Vaisampayana said,—“The monarch then, as he proceeded, left even his reduced attendants at the entrance of the asylum. And entering quite alone he saw not the *Rishi* (Kanwa) of rigid vows. And not seeing the *Rishi* and finding that the abode was empty, he called loudly, saying,—‘What he, who is here?’ And the sound of his voice was echoed back, loud as it was. And hearing the sound of his voice, there came out of the *Rishi*’s abode a maiden beautiful as *Sree* herself but dressed as an ascetic’s daughter. And the black-eyed fair one, as she saw king *Dushmanta*, bade him welcome and worshipped him duly. And, showing him due respect by the offer of a seat, water to wash his feet, and *Arghya*, she enquired about the monarch’s health and peace. And having worshipped the king and asked him about his health and peace, the maiden reverentially asked,—‘What must be done, O king! I await your commands!’ The king, duly worshipped by her, said unto that maiden of faultless features and sweet speech,—‘I have come to worship the highly blessed *Rishi* *Kanwa*. Tell me, O amiable and beautiful one, where has the illustrious *Rishi* gone?’ ”

“*Sakuntala* then answered,—‘My illustrious father hath gone away from the asylum to fetch fruit. Wait but a moment and thou wilt see him when he arrives!’ ”

Vaisampayana continued,—“The king not seeing the *Rishi* and addressed thus by her, beheld that the maiden was exceedingly beautiful and endued with perfect symmetry of shape. And he saw that she was of sweet smiles. And she stood decked with the beauty of her faultless features, her ascetic penances, and her humility. And he saw that she was in the bloom of youth. He therefore asked her,—‘Who art thou? And whose daughter, O beautiful one? Why hast thou come into the woods also? O handsome one, gifted with so much beauty and such virtues, whence hast thou come? O charming one, at the very first glance hast thou stolen my heart! I desire to learn all about thee; therefore tell me all!’ And thus addressed by the monarch in the asylum, the maiden smilingly replied in these sweet words:—‘O *Dushmanta*, I am the daughter of the virtuous, wise, high-souled, and illustrious ascetic *Kanwa*!’ ”

Dushmanta, hearing this, replied,—‘The universally worshipped and highly blessed *Rishi* one whose seed hath been drawn up. Even *Dharma* himself might fall off from his course, but an ascetic of rigid

vows can never fall off so. Therefore, O thou of the fairest complexion, how hast thou been born as his daughter? This great doubt of mine it behoveth thee to dispel!"

"Sakuntala then replied,—'Hear, O king, what I have learnt regarding all that befell me, of old and how I became the daughter of the Muni! Once on a time, a Rishi came here and asked about my birth. All that the illustrious one (Kanwa) told him, hear now from me, O king!'"

"My father Kanwa, in answer to that Rishi's enquiries, said,—'Viswamitra, of old, having been engaged in the austere penances alarmed Indra, the chief of the celestials, who thought that the mighty ascetic of blazing energy would, by his penances, hurl him down from high seat in the heaven. Indra, thus alarmed, summoned Menaka and told her.—'Thou, O Menaka, art the first of celestial *Apsaras*! Therefore, O amiable one, do me this service. Hear what I say! This great ascetic Viswamitra like unto the Sun in splendour, is engaged in the most severe of penances! My heart is trembling with fear. Indeed, O slender-waisted Menaka, this is thy business! Thou must see that Viswamitra of soul rapt in contemplation and engaged in the austere penances, who might hurl down me from my seat! Go and tempt him, and frustrating his continued austerities accomplish my good! Win him away from his penances, O beautiful one, by tempting him with thy beauty, youth, agreeableness, arts, smiles and speech!' Hearing all this, Menaka replied,—'The illustrious Viswamitra is endued with great energy and is a mighty ascetic. He is very short-tempered too, as is known to thee. The energy, penances, and wrath of the high-souled one have made even thee anxious. Why should not I also be anxious? He it was who made even the illustrious Vasistha bear the pangs of witnessing the premature death of his children. He it was who, though at first born as Kshatriya, subsequently became a Brahmana by virtue of his ascetic penances. He it was who, for purposes of his ablutions, created a deep river that can with difficulty be forded, and which sacred stream is known by the name of the Kausiki. It was Viswamitra whose wife, in a season of distress, was maintained by the royal sage Mantanga (Trisanku) who was then living under a father's curse as a hunter. It was Viswamitra who, on returning after the famine was over, changed the name of the stream having his asylum from Kausik into Para. It was Viswamitra who in return for the services of Mantanga, himself became the latter's priest for purposes of a sacrifice. The lord of the celestials himself went through fear to drink the Soma juice. It was Viswamitra who in anger created a second world and numerous stars beginning with Sravana. He it was

who granted protection to Trisanku smarting under a superior's curse. I am frightened to approach him of such deeds! Tell me, O Indra, the means that should be adopted so that I may not be burnt by his wrath. He can burn the three worlds by his splendour, can, by a stamp (of his foot), cause the Earth to quake. He can sever the great Meru from the Earth and hurl it to any distance. He can go round the ten points of the Earth in a moment. How can a woman like us even touch such a one full of ascetic virtues, like unto a blazing fire, and having his passions under complete control? His mouth is like unto a blazing fire; the pupils of his eyes are like the Sun and the Moon; his tongue is like unto Yama himself. How shall, O chief of the celestials, a woman like us even touch him? At the thought of his prowess Yama, Soma, the great Rishis, the Saddhyas, the Viswas, Valakhilyas, are terrified! How can a woman like me gaze at him without alarm? Commanded, however, by thee, O king of the celestials, I shall somehow approach that Rishi. But, O chief of the gods, devise thou some plan whereby protected by thee, I may safely move about that Rishi, I think that when I begin to play before the Rishi, Marut (the god of wind) had better go there and rob me of my dress, and Manmatha (the god of love) had also, at thy command, better help me then. Let also Marut on that occasion bear thither fragrance from the woods to tempt the Rishi. Saying this and seeing that all she had said about had been duly provided Menaka went to the retreat of the great Kausika.' "

So ends the seventy-first section in the Shambhava Parva of the Adi Parva.

SECTION LXXII

(*Sambhava Parva continued*)

" 'Kanwa continued,—'And Sakra, thus addressed by her, then commanded him who could approach every place (*viz.*, the god of wind) to be present with Menaka at the time she whuld be before the Rishi. And the timid and beautiful Menaka then entered the retreat and saw there Viswamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon. And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very

eyes of Viswamitra who was endued with energy like that of fire. And Viswamitra saw her in that attitude. And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person. And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then passed a long time there in each other's company. And sporting with each other, just as they pleased, for a long time as if it were only a single day, the Rishi begat on Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himvat. And there she gave birth to that daughter. And she left the new-born infant on the bank of that river and went away. And beholding the new-born infant lying in that forest destitute of human beings but abounding with lions and tigers, a number of vultures sat around to protect it from harm. No Rakshasas or carnivorous animals took its life. Those vultures protected the daughter of Menaka. I went there to perform my ablution and beheld the infant lying in the solitude of the wilderness surrounded by vultures. Bring her hither I have made her my daughter. Indeed, the maker of the body, the protector of life, the giver of food, are all three, fathers in their order, according to the scriptures. And because she was surrounded in the solitude of the wilderness, by Sakuntas (birds), therefore, hath she been named by me Sakuntala (bird-protected). O Brahman, know that it is thus that Sakuntala hath become my daughter. And the faultless Sakuntala also regards me as her father ! ”

“ This is what my father had said unto the Rishi, having been asked by him. O king of men, it is thus that thou must know I am the daughter of Kanwa. And not knowing my real father, I regard Kanwa as my father, Thus have I told thee, O king, all that hath been heard by me regarding my birth ! ”

Thus ends the seventy-second section in the Sambhava Parva of the Adi Parva.

SECTION LXXIII

(*Sambhava Parva continued*)

Vaisampayana continued,—“ King Dushmanta, hearing all this, said,—‘ Well-spoken by thee, O princess, this is all, O blessed one, that thou hast said ! By my wife, O beautiful one ! What shall I do for

thee? Golden garlands, robes, ear-rings of gold, whitest and handsome pearls from various countries, golden coins, finest carpets, I shall present thee this very day. Let the whole of my kingdom be thine to-day. O beautiful one! Come to me, O timid one, wedding me, O beautiful one, according to the *Gandharva* form! O thou of tapering thighs, of all forms of marriage, the *Gandharva* one is regarded as the first."

"Sakuntala, hearing this, said,—“O king, my father hath gone away from this asylum to bring fruit. Wait but a moment he will bestow me on thee!”

"Dushmanta replied,—‘O beautiful and faultless one, I desire that thou shouldst be companion. Know thou that I exist for thee, and my heart is in thee. One is certainly one’s own friend, and one certainly may depend upon one’s own self. Therefore, according to the ordinance, thou canst certainly bestow thyself. There are, in all, eight kinds of marriage. These are *Brahma*, *Daiva*, *Arsha*, *Prajapatya*, *Asura*, *Gandharva*, *Rakshasa*, and *Paisacha*, the eighth. Manu, the son of the self-create, hath spoken of the appropriateness of all these forms according to their order. Know, O faultless one, that the first four of these are fit for Brahmanas, and the first six for Kshatriyas. As regards kings, even the *Rakshasa* form is permissible. The *Asura* form is permitted to Vaisyas and Sudras. Of the first five the three are proper, the other two being improper. The *Pisacha* and the *Asura* forms should never be practised. These are the institutes of religion, and one should act according to them. The *Gandharva* and the *Rakshasa* form are consistent with the practices of Kshatriyas. Thou needst not entertain the least fear. There is not the least doubt that either according to any one of these last-mentioned forms, or according to a union of both of them, our wedding may take place. O thou of the fairest complexion, full of desire as I am, thou also in a similar mood mayst become my wife according to the *Gandharva* form!”

"Sakuntala, having listened to all this, answered,—“If this be the course sanctioned by religion, if, indeed, I am My own disposer, hear, O thou foremost one of Puru’s race, what my terms are! Promise truly to give me what I ask thee amongst ourselves alone. The son that shall be begotten on me shall become thy heir-apparent. This, O king, is my fixed resolve. O Dushmanta, if thou grant this, then let our union take place!”

Vaisampayana continued,—“The monarch, without taking time to consider at once told her,—‘Let it be so! I will even take thee, O thou of agreeable smiles, with me to my capital! I tell thee truly. O beautiful one, thou deservest all this!’ And so saying, that first of

kings wedded the handsome Sakuntala of graceful gait, and knew her as a husband. And assuring her duly, he went away, telling her repeatedly,—‘I shall send thee, for thy escort, my troops of four classes. Indeed, it is even thus that I shall take thee to my capital, O thou of sweet smiles ! ’ ”

Vaisampayana continued,—“O Janamejaya, having promised so unto her, the king went away. And as he retraced his way homewards, he began to think of Kasyapa. And he asked himself,—‘What will the illustrious ascetic say, after he was known all ?’ Thinking of this, he entered his capital.’ ”

“The moment the king had left, Kanwa arrived at his abode. But Sakuntala, from a sense of shame, did not go out to receive her father. That great ascetic, however, possessed of spiritual knowledge, knew all. Indeed beholding everything with his spiritual eye, the illustrious one was pleased, and addressing her, said,—‘Amaiable one, what hath been done by thee to-day in secret, without, having waited for me—viz., intercourse with a man—hath not been destructive of thy virtue. Indeed, union according to the Gandharva form, of a wishful woman with a man of sensual desire, without *mantras* of any kind, it is said, is the best for Kshattriyas. That best of men, Dushmanta, is also high-souled and virtuous. Thou hast, O Sakuntala, accepted him for thy husband. The son that shall be born of thee shall be mighty and illustrious in this world. And he shall have sway over the sea. And the forces of that illustrious king of kings, while he goeth out against his foes, shall be irresistible ! ’ ”

“Sakuntala then approached her fatigued father and washed his feet. And taking down the load he had with him and placing the fruits in proper order, she told him,—‘It behoveth thee to give thy grace to that Dushmanta whom I have accepted for my husband, as well as his ministers ! ’ ”

“Kanwa replied,—‘O thou of the fairest complexion, for thy sake I am inclined to bless him ! But receive from me, O blessed one, the boon that thou desirest ! ’ ”

Vaisampayana continued,—“Sakuntala, thereupon, moved by desire of benefitting Dushmanta, asked the boon that the Paurava monarchs might ever be virtuous and never deprived of their thrones.”

Thus ends the seventy-third section in the Sambhava Parva of the Adi Parva.



SECTION LXXIV

(*Sambhava Parva continued*)

Vaisampayana said,—“After Dushmanta had left the asylum having made those promises unto Sakuntala, the latter of tapering thighs brought forth a boy of immeasurable energy. And when the child was three years old, he became in splendour like the blazing fire. And, O Janamejaya, he was possessed of beauty and magnanimity and every accomplishments. And that first of virtuous men, Kanwa, caused all the rites of religion to be performed in respect of that intelligent child thriving day by day. And the boy gifted with pearly teeth and shining locks, capable of slaying lions even then, with all auspicious signs in his palm, and broad expansive forehead, grew up in beauty and strength. And like unto a celestial child in splendour, he began to grow up rapidly. And when he was only six years of age, endued with great strength he used to seize and bind to the trees that stood around that asylum lions and tigers and bears and buffaloes and elephants. And he rode on some animals, and pursued others in sportive mood. The dwellers at Kanwa’s asylum thereupon bestowed on him a name. And they said, because he seizes and restrains all animals however strong, let him be called *Sarvadamana* (the subduer of all). And it was thus that the boy came to be named *Sarvadamana*, endued as he was with prowess, and energy and strength. And the *Rishi* seeing the boy and marking also his extraordinary acts, told Sakuntala that the time had come for his installation as the heir-apparent. And beholding the strength of the boy, Kanwa commanded his disciples, saying,—‘Bear ye without delay this Sakuntala with her son from this abode to that of her husband, blessed with every auspicious sign. Women should not live long in the houses of their paternal or maternal relations. Such residence is destructive of their reputation, their good conduct, their virtue. Therefore, delay not in bearing her hence.’ These disciples of the *Rishi* thereupon, saying ‘So be it,’ went towards the city named after an elephant (*Hastinapura*) with Sakuntala and her son ahead of them. And then she of fair eye-brows, taking with her that boy of celestial beauty, endued with eyes like lotus-petals, left the woods where she had been first known by Dushmanta. And having approached the king, she with her boy resembling in splendour the rising sun was introduced to him. And the disciples of the *Rishi* having introduced her, returned to the asylum. And Sakuntala having worshipped the king according to proper form, told him,—‘This is thy son, O king! Let him be installed as thy heir-apparent! O king, this

child, like unto a celestial, hath been begotten by thee upon me ! Therefore, O best of men, fulfil now the promise thou gavest me ! Call to mind, O thou of great good fortune, the agreement thou hadst made on the occasion of thy union with me in the asylum of Kanwa ! ”

“The king, hearing these her words, and remembering everything, said,—‘I do not remember anything. Who art thou, O wicked woman in ascetic guise ? I do not remember having any connection with thee in respect of *Dharma*, *Kama* and *Arthas*. Go or stay or do as thou pleasest !’ Thus addressed by him, the fair-coloured innocent one became abashed. Grief deprived her of consciousness and she stood for a time like an wooden post. Soon, however, her eyes became red like copper and her lips began to quiver. And the glances she now and then cast upon the king seemed to burn the latter. Her rising wrath, however, and the fire of her asceticism, she extinguished within herself by an extraordinary effort. Collecting her thoughts in a moment, her heart possessed with sorrow and rage, she thus addressed her lord in anger, looking at him,—‘Knowing everything, O monarch, how canst thou, like an inferior person, thus say that thou knowest it not ? Thy heart is a witness to the truth or falsehood of this matter. Therefore, speak truly without degrading thyself ! He who being one thing representeth himself as another thing to others, is like a thief and a robber of his own self. Of what sin is he not capable ? Thou thinkest that thou alone hast knowledge of thy deed. But knowest thou not that the Ancient, Omniscient one (Narayana) liveth in thy heart ? He knoweth all thy sins, and thou sinnest in His presence ! He that sins thinks that none observes him. But he is observed by the gods and by Him also who is in every heart. The Sun, the Moon, the Air, the Fire, the Earth, the Sky, Water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man ! Yama, the son of Suryya, takes no account of the sins of him with whom Narayana the witness of all acts is gratified ! But he with whom Narayana is not gratified is tortured for his sins by Yama ! Him who degradeth himself by representing his self falsely, the gods never bless. Even his own soul blesseth him not. I am a wife devoted to my husband. I have come of my own accord, it is true. But do not, on that account, treat me with disrespect. I am thy wife and, therefore, deserve to be treated respectfully ! Wilt thou not treat me so, because I have come hither of my own accord ? In the presence of so many, why dost thou treat me like an ordinary woman ? I am not certainly crying in the wilderness. Dost thou not hear me ? But if thou refuse to do what I supplicate thee for, O Dushmanta, thy head this moment shall burst into a hundred pieces ! The husband entering the womb of the

wife cometh out himself in the form of the son. Therefore is the wife called by those cognisant of the *Vedas* as *Jaya* (she of whom one is born). And the son that is so born unto persons cognisant of the *Vedic Mantras* rescueth the spirits of deceased ancestors. And because the son rescueth ancestors from the hell call *Put*, therefore, hath he been called by the Self-create himself as *Putra* (the rescuer from *Put*). By a son one conquereth the three worlds. By a son's son, one enjoyeth eternity. And by a grandson's son great-grand-fathers enjoy everlasting happiness. She is a true wife who is skilful in household affairs. She is a true wife who hath born a son. She is a true wife whose heart is devoted to her lord. She is a true wife who knoweth none but her lord. The wife is a man's half. The wife is the first of friends. The wife is the root of religion, profit, and desire. The wife is the root of salvation. They that have wives can perform religious acts. They that have wives can lead domestic lives. They that have wives have the means to be cheerful. They that have wives can achieve good fortune. Sweet-speeched wives are friends on occasions of joy. They are as fathers on occasions of religious acts. They are mothers in sickness and woe. Even in the deep woods to a traveller a wife is his refreshment and solace. He that hath a wife is trusted by all. A wife, therefore, is one's most valuable possession. Even when the husband leaving this world goeth into the region of *Yama*, it is the devoted wife that accompanies him thither. A wife going before waits for the husband. But if the husband goeth before, the chaste wife followeth close. For these reasons, O king, doth marriage exist. The husband enjoyeth the companionship of the wife both in this and in the other worlds. It hath been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath born a son should look upon her as his mother. Beholding the face of the son one hath begotten upon his wife, like his own face in a mirror, one feeleth as happy as a virtuous man, on attaining to heaven. Men scorched by mental grief, or suffering under bodily pain, feel as much refreshed in the companionship of their wives as a perspiring person in a cool bath. No man, even in anger, should ever do anything that is disagreeable to his wife, seeing that happiness, joy, and virtue,—everything dependeth on the wife. A wife is the sacred field in which the husband is born himself. Even *Rishis* cannot create creatures without women. What happiness is greater than what the father feels when the son running towards him, even though his body be covered with dust, clasps his limbs? Why then dost thou treat with indifference such a son, who hath approached thee himself and who casteth wistful glances towards thee for climbing thy knees? Even ants support their own eggs without destroying them, then why shouldst not thou, virtuous as thou art, support thy

own child? The touch of soft sandal paste, of women, of (cool) water is not so agreeable as the touch of one's own infant son locked in one's embrace. As a Brahmana is the foremost of all bipeds, a cow, the foremost of all quadrupeds, a protector, the foremost of all superiors, so is the son the foremost of all objects, agreeable to the touch. Let, therefore, this handsome child touch thee in embrace. There is nothing in the world more agreeable to the touch than the embrace of one's son. O chastiser of foes, I have brought forth this child, O monarch, capable of dispelling all thy sorrows after bearing him in my womb for full three years. O monarch of Puru's race, *He shall perform a hundred horse-sacrifices*—these were the words uttered from the sky when I was in the lying-in room. Indeed, men going into places remote from their homes take up there other's children on their laps and smelling their heads fell great happiness. Thou knowest that Brahmanas repeat these Vedic mantras on the occasion of the consecrating rites of infancy.—Thou art born, O son, of my body! Thou art sprung from my heart. Thou art myself in the form of son. Live thou to a hundred years! My life dependeth on thee, and the continuation of my race also, on thee. Therefore, O son, live thou in great happiness to a hundred years.—He hath sprung from thy body, this second being from thee! Behold thyself in thy son, as thou beholdest thy image in the clear lake! As the sacrificial fire is kindled from the domestic one, so hath this one sprung from thee! Though one, thou hast divided thyself! In course of hunting while engaged in pursuit of the deer, I was approached by thee, O king, I who was then a virgin in the asylum of my father! Urvasi, Purvachitti, Sahajanya, Menaka, Viswachi, and Ghritachi, these are the six foremost of *Apsaras*. Amongst them again, Menaka, born of Brahman, is the first. Descending from heaven on Earth, after intercourse with Viswamitra, she gave birth to me. That celebrated *Apsara*, Menaka, brought me forth in a valley of Himavat. Bereft of all affection, she went away, cast me there as if I was the child of some body else. What sinful act did I do, of old, in some other life that I was in infancy cast away by my parents and at present am cast away by thee! Put away by thee, I am ready to return to the asylum of my father. But it behoveth thee not to cast off this child who is thy own!"

"Hearing all this, Dushmanta said,—'O Sakuntala, I do not know having begot upon thee this son! Women generally speak untruths. Who shall believe in thy words? Destitute of all affection, the lewd Menaka is thy mother, and she cast thou off on the surface of Himvat as one throws away, after the worship is over, the flowery offering made to his gods. Thy father too of the Kshatriya race, the lustful Viswamitra, who was tempted to become a Brahmana, is destitute of all

affection. However, Menaka is the first of *Apsaras*, and thy father also is the first of *Rishis*. Being their daughter, why dost thou speak like a lewd woman? Thy words deserve no credit. Art thou not ashamed to speak them, especially before me? Go hence, O wicked woman in ascetic guise. Where is that foremost of great *Rishis*, where also is that *Apsara* Menaka? And why art thou, low as thou art, in the guise of an ascetic? Thy child too is grown up. Thou sayest he is a boy, but he is very strong. How hath he soon grown like a *Sala* sprout? Thy birth is low. Thou speakest like a lewd woman. Lustfully hast thou been begotten by Menaka. O woman of ascetic guise, all that thou sayest is quite unknown to me. I don't know thee. Go withersoever thou chooseth!"

"Sakuntala replied,—'Thou seest, O king, the fault of others, even though they be as small as a mustard seed. But seeing, thou noticest not thy own faults even though they be as large as the *Vilwa* fruit. Menaka is one of the celestials. Indeed, Menaka is reckoned as the first of celestials. My birth, therefore, O Dushmanta, is far higher than thine. Thou walkest upon the Earth, O king, but I roam in the skies! Behold, the difference between ourselves is as that between (the mountain) Meru and a mustard seed! Behold my power, O king! I can repair to the abodes of Indra, Kuvera, Yama, and Varuna! The saying is true which I shall refer to before thee, O sinless one! I refer to it for example's sake and not from evil motives. Therefore, it behoveth thee to pardon me after thou hast heard it. An ugly person considereth himself handsomer than others until he sees his own face in the mirror. But when he sees his own ugly face in the mirror, it is then that he perceiveth the difference between himself and others. He that is really handsome never taunts anybody. And he that always talketh evil becometh a reviler. And as the swine always look for dirt and filth even when in the midst of a flower-garden, so the wicked always choose the evil out of both evil and good that others speak. Those, however, that are wise, on hearing the speeches of others that are intermixed with both good and evil, accept only what is good, like geese that always extract the milk only, though it be mixed with water. As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. As the honest always feel pleasure in showing regard for the old, so do the wicked always take delight in aspersing the good. The honest are happy in not seeking for faults. The wicked are happy in seeking for them. The wicked ever speak ill of the honest. But the latter never injure the former, even if injured by them. What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked? When even atheists are annoyed with those that have fallen off from truth and virtue and who

are really like angry snakes of virulent poison, what shall I say of myself who am nurtured in faith? He that having begotten a son who is his own image, regardeth him not, never attaineth to the worlds he coveteth, and verily the gods destroy his good fortune and possessions. The *Pitris* have said that the son continueth the race and the line and is, therefore, the best of all religious acts. Therefore, none should abandon a son. *Manu* hath said that there are five kinds of sons; those begotten by one's self upon his own wife, those obtained (as gift) from others, those purchased for a consideration, those reared with affection and those begotten upon other women than upon wedded wives. Sons support the religion and achievements of men, enhance their joys, and rescue deceased ancestors from hell. It behoveth thee not, therefore, O tiger among kings, to abandon a son who is such. Therefore, O lord of Earth, cherish thy own self, truth, and virtue by cherishing thy son. O lion among monarchs, it behoveth thee not to support this deceitfulness. The dedication of a tank is more meritorious than that of a hundred wells. A sacrifice again is more meritorious than the dedication of a tank. A son is more meritorious than a sacrifice. Truth is more meritorious than a hundred sons. A hundred horse-sacrifices had once been weighed against Truth, and Truth was found heavier than an hundred horse-sacrifices. O king, Truth, I ween, may be equal to the study of the entire *Vedas* and ablutions in all holy places. There is no virtue equal to Truth; there is nothing superior to Truth. O king, Truth is God himself; Truth is the highest vow. Therefore, violate not thy pledge, O monarch! Let Truth and thee be even united. If thou placest no credit in my words, I shall of my own accord go hence. Indeed, thy companionship should be avoided. But thou, O *Dushmanta*, that when thou art gone, this son of mine shall rule the whole Earth surrounded by the four seas and adorned with the king of the mountains!"

Vaisampayana continued,—“*Sakuntala* having spoken to the monarch in this wise, left his presence. But as soon as she had left, a voice from the skies, emanating from no visible shape, thus spoke unto *Dushmanta* as he was sitting surrounded by his occasional and household priests, his preceptors, and ministers. And the voice said—‘The mother is but the sheath of flesh; the son sprung from the father is the father himself. Therefore, O *Dushmanta*, cherish thy son, and insult not *Sakuntala*. O best of men, the son, who is but a form of one's own seed, rescueth (ancestors) from the region of *Yama*. Thou art the progenitor of this boy. *Sakuntala* hath spoken the truth. The husband, dividing his body in twain, is born of his wife in the form of son. Therefore, O *Dushmanta*, cherish, O monarch, thy son born of *Sakuntala*. To live by forsaking one's living son is a great misfortune. Therefore, O thou of

Puru's race, cherish thy high-souled son born of Sakuntala ! And because this child is to be cherished by thee even at our word, therefore shall this thy son be known by the name of *Bharata* (the cherished).' Hearing these words uttered by the dwellers in heaven the monarch of Puru's race became overjoyed and spoke as follows unto his priests and ministers.—'Hear ye these words uttered by the celestial messenger ? I myself know this one to be my son. If I had taken him as my son on the strength of Sakuntala's words alone, my people would have been suspicious and my son also would not have been regarded as pure.' "

Vaisampayana continued,—“The monarch then, O thou *Bharata's* race, seeing the purity of his son established by the celestial messenger, became exceedingly glad. And he took unto him that son with joy. And the king with a joyous heart then performed all those rites upon his son that a father should perform. And the king smelt his child's head and hugged him with affection. And the Brahmanas began to utter blessings upon him and the bards began to applaud him. And the monarch then experienced the great delight that one feeleth at the touch of one's son. And *Dushmanta* also received that wife of his with affection. And he told her these words, pacifying her affectionately, 'O goddess, my union with thee took place privately. Therefore, I was thinking of how best to establish thy purity. My people might think that we were only lustfully united and not as husband and wife, and therefore, this son that I would have installed as my heir-apparent would only have been regarded as one of impure births. And dearest, every hard word thou hast uttered in thy anger, have I, O large-eyed one, forgiven thee. Thou art my dearest !' And the royal sage *Dushmanta*, having spoken thus unto his dear wife, O *Bharata*, received her with offerings of perfume, food, and drink. And king *Dushmanta* then, bestowed the name of *Bharata* upon his child, and formally installed him as the heir apparent. And the famous and bright wheels of *Bharata's* car, invincible and like unto the wheels of the cars owned by the gods, traversed every region, filling the whole Earth with their rattle. And the son of *Dushmanta* reduced to subjection all kings of the Earth. And he ruled virtuously and earned great fame. And that monarch of great prowess was known by the titles of *Chakravurti* and *Sarvabhauma*. And he performed many sacrifices like *Sakra*, the lord of the *Maruts*. And *Kanwa* was the chief priest at those sacrifices, in which the offerings to Brahmanas were great. And the blessed monarch performed both the cow and the horse-sacrifices. And *Bharata* gave unto *Kanwa* a thousand gold coins as the sacerdotal fee. It is that *Bharata* from whom have emanated so many mighty achievements. It is from him that the great race called after him in his race are called after him. And in the *Bharata* race there have been

born many gold-like monarchs gifted with great energy, and like unto Brahman himself. Their number cannot be counted. But, O thou of Bharata's race, I shall name the principal ones that were blessed with great good fortune, like unto the gods, and devoted to truth and honesty !"

Thus ends the seventy-fourth section in the Sambhava Parva of the Adi Parva.

SECTION LXXV

(*Sambhava Parva continued*)

Vaisampayana said,—“Hear now, as I recite the recorded genealogy, that is sacred and subservient to religion, profit and pleasure, of these royal sages—Daksha, the lord of creation, Manu, the son of Suryya, Bharata, Kuru; Puru; and Ajmida. I shall also recite to thee, O sinless one, the genealogies of the Yadavas and of the Kurus and of the kings of the Bharata line. These genealogies are sacred and their recitation is a great act of propitiation. That recitation confereth wealth, fame and long life. And, O sinless one, all these I have named shone in their splendour and were equal unto the great *Rishis* in energy.”

“Prachetas had ten sons who were all devoted to asceticism and possessed of every virtue. They burnt, of old, by the fire emanating from their mouths, several plants of poisonous and innumerable large trees that had covered the Earth and became a source of great discomfort to man. After these ten, was born another named Daksha. It is from Daksha that all creatures have sprung. Therefore is he, O tiger among men, called the Grand-father. Born of Prachetas the Muni Daksha, uniting himself with Virini, begat a thousand sons of rigid vows, all like himself. And Narada taught these thousand sons of Daksha the excellent philosophy of Sankhya as a means of salvation. [There, therefore, totally abstaineth from begetting creatures.] And, O Janamejaya, the lord of creation, Daksha, then, from the desire of making creatures, begat fifty daughters. And he made all of them his appointed daughters (so that their sons might be his sons also for the performance of all religious acts). And he bestowed ten of his daughters on Dharma, and thirteen on Kasyapa. And he gave twenty-seven to Chandra, who are all engaged in indicating time. And Kasyapa, the son of Marichī, begat on the eldest of his thirteen wives, the Adityas, the celestials endued with great energy and having Indra as their head, and also Vivaswat (the Sun). And of Vivaswat was born the lord Yama. And Martanda (Vivaswat) also begat another son after Yama, gifted with great intelligence and named Manu. And Manu was endued with great wisdom and devoted to virtue. And he became the progenitor of a line. And in Manu's

race have been born all human beings, who have, therefore, been called *Manavas*. And it is of *Manu* that all men including *Brahmanas*, *Kshatriyas*, and others have been descended, and are therefore all called *Manavas*. Subsequently, O monarch, the *Brahmanas* became united with the *Kshatriyas*. And those sons *Manu* that of were *Brahmanas* devoted themselves to the study of the *Vedas*. And *Manu* begat ten other children named *Vena*, *Dhrishnu*, *Narishyan*, *Nabhaga*, *Ikshakus*, *Karusha*, *Saryati*, the eighth, a daughter named *Ila*, *Prishadhru* the ninth, and *Nabhagarishta*, the tenth. They all betook themselves to the practices of *Kshatriyas*. Besides these, *Manu* had fifty other sons on Earth. But we heard that they all perished, quarrelling with one another. The learned *Pururavas* was born of *Ila*. It hath been heard by us that *Ila* was both his mother and father. And the great *Pururavas* had sway over thirteen islands of the sea. And, though a human being, he was always surrounded by companions that were superhuman. And *Pururavas* intoxicated with power quarrelled with the *Brahmanas* and little caring for their anger robbed them of their wealth. Beholding all this *Sanatkumara* came from the region of *Brahman* and gave him good counsel, which was, however, rejected by *Pururavas*. Then the wrath of the great *Rishis* was excited, and the avaricious monarch, who intoxicated with power had lost his reason, was immediately destroyed by their curse."

"It was *Pururavas* who first brought from the region of the *Gandharvas* the three kinds of fire (for sacrificial purpose). And he brought thence, the *Apsara* *Urvasi* also. And the son of *Ila* begat upon *Urvasi* six sons who were called *Ayus*, *Dhimat*, *Amavasu*, and *Dhridhayus*, and *Vanayus*, and *Satayus*. And it is said that *Ayus* begat four sons, named *Nahusha*, *Vridhdhasarman*, *Rajingaya*, and *Anenas*, on the daughter of *Swarbhanu*. And, O monarch, *Nahusha*, of all the sons of *Ayus*, being gifted with great intelligence and prowess ruled his extensive kingdom virtuously. And king *Nahusha* supported evenly the *Pitris*, the celestials, the *Rishis*, the *Brahmanas*, the *Gandharvas*, the *Nagas*, the *Rakshasas*, the *Kshatriyas*, and the *Vaisyas*. And he suppressed all robber-gangs with a mighty hand. But he made the *Rishis* pay tribute and carry him on their backs like beasts of burden. And, conquering the very gods by the beauty of his person, his asceticism, prowess, and energy, he ruled as if he were *Indra* himself. And *Nahusha* begat six sons, all of sweet speech, named *Yati*, *Yayati*, *Sanyati*, *Ayati*, and *Dhruva*. *Yati* betaking himself to asceticism became a *Muni* like unto *Brahman* himself. *Yayati* became a monarch of great prowess and virtue. He ruled the whole Earth, performed numerous sacrifices, worshipped the *Pitris* with great reverence, and always respected the gods. And he brought the whole world under

his sway and was never vanquished by any foe. And the sons of Yayati were all great bowmen and resplendent with every virtue. And, O king, they were begotten upon (his two wives) Devayani and Sarmishtha. And of Devayani were born Yadu and Turvasu, and of Sarmishtha were born Drahyu, Anu, and Puru. And, O king, having virtuously ruled his subjects for a long time, Yayati was attacked with a hideous decrepitude destroying his personal beauty. And attacked by decrepitude, the monarch then spoke, O Bharata, unto his sons Yadu and Puru and Turvasu and Drahyu and Anu these words :—'Ye dear sons, I wish to be a young man and to gratify my appetites in the company of young women. Do you help me therein !' To him his eldest son born of Devayani then said—'What needest thou, O king ? Dost thou want to have your youth ?' Yayati then told him,—'Accept thou my decrepitude, O son ! With thy youth I would enjoy myself. During the time of a great sacrifice I have been cursed by the *Muni Usanes* (Sukra). O son, I would enjoy myself with your youth. Take any of you this my decrepitude and with my body rule ye my kingdom ! I would enjoy myself with a renovated body. Therefore, ye my sons, take ye my decrepitude. But none of his sons took his decrepitude. Then his youngest son Puru said unto him,—'O king, enjoy thou once again with a renovated body and returned youth ! I shall take thy decrepitude and at thy command rule thy kingdom. Thus addressed, the royal sage, by virtue of his ascetic power then transferred his own decrepitude unto that high-souled son of his and with the youth of Puru became a youth ; while with the monarch's age Puru ruled his kingdom."

"Then, after a thousand years had passed away, Yayati, that tiger among kings, remained as strong and powerful as a tiger. And he enjoyed for a long time the companionship of his two wives. And in the gardens of Chitraratha (the king of *Gandharvas*), the king also enjoyed the company of the *Apsara Viswachi*. But even after all this, the great king found his appetites unsatiated. The king, then recollected the following truths contained in the *Puranas*.—'Truly, one's appetites are never satiated by enjoyment. On the other hand, like sacrificial butter poured into the fire, they flame up with indulgence. Even if one enjoyed the whole Earth with its wealth, diamonds and gold, animals and women, one may not yet be satiated. It is only when man doth not commit any sin in respect of any living thing, in thought, deed, or speech, it is then that he attaineth to purity as that of *Brahman*. When one feareth nothing, when one is not feared by anything, when one wisheth for nothing, when one injureth nothing, it is then that one attaineth to the purity of *Brahman* !' The wise monarch seeing this and satisfied that one's appetites are never satiated, set his mind at rest by meditation,

and took back from his son his own decrepitude. And giving him back his youth, though his own appetites were unsatiated, and installing him on the throne, he spoke unto Puru thus :—'Thou art my true heir, thou art my true son by whom my race is to be continued ! In the world shall my race be known by thy name ! ' "

Vaisampayana continued,—“Then that tiger among kings, having installed his son Puru on the throne, went away to the mount of Bhṛigu for devoting himself to asceticism. And, having acquired great ascetic merit, after long years, he succumbed to the inevitable influence of Time. He left his human body by observing the vow of fasting, and ascended to heaven with his wives.”

Thus ends the seventy-fifth section in the Sambhava Parva of the Adi Parva.

SECTION LXXVI

(*Sambhava Parva continued*)

Janamejaya said,—“O thou of the wealth of asceticism, tell me how our ancestor Yayati, who is the tenth from Prajapati, obtained for a wife the unobtainable daughter of Sukra. I desire to hear of it in detail. Tell me also, one after another, of those monarchs separately who were the founders of dynasties.”

Vaisampayana said,—“The monarch Yayati was in splendour like unto Indra himself. I will tell thee, in reply to thy question, O Janamejaya, how both Sukra and Vṛishaparvan bestowed upon him, with due rites, their daughters, and how his union took place with Devayani in special.”

“Between the celestial and the *Asuras* there happened, of yore, frequent encounters for the sovereignty of the three worlds with everything in them. The gods then, from desire of victory, installed the son of Angiras (Vṛihaspati) as their priest to conduct their sacrifices ; while their opponents installed the learned Usanas as their priest for the same purpose. And between those two Brahmanas there are always much boastful rivalry. Those *Danavas* assembled for encounter that were slain by the gods were all revived by the seer Sukra by the power of his knowledge. And then starting again, into life,—these fought with the gods. The *Asuras* also slew on the field of battle many of the celestials. But the open-minded Vṛihaspati could not revive them, because he knew not the science called *Sanjivani* (re-vivification) which Kavya endued with great energy knew so well. And the gods were, therefore, in great sorrow. And the gods, in great anxiety of heart

and entertaining a fear of the learned Usanas, then went to Kecha, the eldest son of Vrihaspati, and spoke unto him, saying,—‘We pay court to thee, be kind to us and do us a service that we regard as very great! That knowledge which resides in Sukra, that Brahmana of immeasurable prowess, make thy own as soon as thou canst! Thou shalt find the Brahmana in the court of Vrishaparvan. He always protects the *Danavas* but never us, their opponents! Thou art his junior in age, and, therefore, capable of adoring him with reverence. Thou canst also adore Devayani, the favourite daughter of that high-souled Brahmana! Indeed, thou alone art capable of propitiating them both by worship! There is none else that can do so! By gratifying Devayani with thy conduct, liberality, sweetness, and general behaviour, thou canst certainly obtain that knowledge!’ The son of Vrihaspati, thus solicited by the gods, said—‘So be it,’ and went to where Vrishaparvan was. Kacha, thus sent by the gods, soon went to the capital of the chief of the *Asuras*, and beheld Sukra there. And beholding him, he thus spoke unto him :—‘Accept me as thy disciple! I am the grandson of the *Rishi* Angiras and son of Vrihaspati! By name I am known as Kacha! Thyself becoming my preceptor, I shall practise the *Brahmacharyya* mode of life for a thousand years. Command me then, O Brahmana!’ ”

“Sukra (hearing this) said,—‘Welcome art thou, O Kacha! I accept thy speech! I will treat thee with regard; for by so doing, it is Vrihaspati who will be regarded.’ ”

Vaisampayana continued,—“Kacha commanded by Kavya or Usanas himself, called also Sukra, then said, ‘So be it,’ and took the vow he had spoken of. And, O Bharata, accepting the vow of which he had spoken, at the proper time, Kacha began to conciliate regardfully both his preceptor and (his daughter) Devayani. Indeed, he began to conciliate both. And as he was young, by singing and dancing and playing on different kinds of instruments, he soon gratified Devayani who was herself in her youth. And, O Bharata, with his whole heart set upon it, he soon gratified the maiden Devayani who was then a young lady, by presents of flowers and fruits and services rendered with alacrity. And Devayani also with her songs and sweetness of manners used, while they were alone, to attend upon that youth carrying out his vow. And when five hundred years had thus passed of Kacha’s vow, the *Danavas* came to learn his intention. And having no compunctions about slaying a Brahmana, they became very angry with him. And one day they saw Kacha in a solitary part of the woods engaged in tending (his preceptor’s) kine. They then slew Kacha from their hatred of Vrihaspati and also from their desire of protecting the knowledge of reviving the

dead from being conveyed by him. And having slain him, they hacked his body into pieces and gave them to be devoured by jackals and wolves. And (when twilight came) the kine returned to the fold without him who tended them. And Devayani, seeing the kine returned from the woods without Kacha, spoke, O Bharata, unto her father thus :—

“Thy evening-fire hath been kindled ! The Sun also hath set, O father ! The kine have returned without him who tendeth them ! Kacha is, indeed, not to be seen ! It is plain that Kacha hath been lost, or is dead. Truly do I say, O father, that without him I will not live ! ”

“Sukra hearing this said,—‘I will revive him by saying,—‘*Let this one come.*’ Then having recourse to the science of reviving the dead, Sukra summoned Kacha. And summoned by his preceptor, Kacha appeared before him in the gladness of heart tearing by virtue of his preceptor’s science the bodies of the wolve (that had devoured him). And asked about the cause of his delay, he thus spoke unto Bhargava’s daughter. Indeed, asked by that Brahman’s daughter, he told her,—‘I was dead. O thou of pure manners, burdened with sacrificial fuel, *Kusa* grass, and logs of wood, I was coming towards our abode. I set under a banian tree. The kine also, having been brought together, were staying under the shade of that same banian tree. The *Asuras*, beholding me, asked,—‘*Who art thou ?*’ They heard me answer,—‘*I am the son of Vrihaspati.*’ As soon as I said this, the *Danavas* slew me, and hacking my body into pieces gave my remains to jackals and wolves. And they then went home in the gladness of heart. O amiable one, summoned by the high-souled Bhargava, I after all come before thee fully revived ! ”

“On another occasion, asked by Devayani, the Brahmana Kacha went into the woods. And as he was roving about for gathering flowers, the *Danavas* beheld him. They again slew him, and pounding him into a paste they mixed it with the water of the ocean. Finding him long still (in coming), the maiden again represented the matter unto her father. And summoned again by the Brahmana with the aid of his science, Kacha appearing before his preceptor and his daughter told everything as it had happened. Then slaying him for the third time and burning him and reducing him to ashes, the *Asuras* gave those ashes to the preceptor himself, mixing them with his wine. And Devayani again spoke unto her father, saying,—‘O father, Kacha was sent to gather flowers ! But he is not to be seen ! It is plain he hath been lost, or has died ! I tell thee truly, I would not live without him ! ”

“Sukra hering this said,—‘O daughter, the son of Vrihaspati hath gone to the region of the dead. Though revived by my science, he is

thus slain frequently. What, indeed, am I to do? O Devayani, do not grieve, do not cry. One like thee should not grieve for one that is mortal. Thou art indeed, O daughter, in consequence of my prowess, worshipped thrice a day during the ordained hours of prayer, by Brahmana, Brahmanas, the gods with Indra, the Vasus, the Aswins, the Asuras, in fact, by the whole universe! It is impossible to keep him alive, for revived by me he is often killed! To all this Devayani replied,—‘Why shall I, O father, not grieve for him whose grandfather is old Angiras himself, whose father is Vrihaspati who is an ocean of ascetic of merit, who is the grandson of a Rishi and the son also of a Rishi? He himself too was a *Brahmacharin* and an ascetic; always wakeful and skilled in everything! I will starve and follow the way Kacha has gone! The handsome Kacha is, O father, dear unto me!’ ”

Vaisampayana continued,—“The great *Rishi* Kavya then, afflicted by what Devayani said, cried in anger,—‘Certainly, the *Asuras* seek to injure me, for they slay my disciple that stayeth with me! These followers of Rudra desire to divest me of my character as a Brahmana by making me participate in their crime. Truly, this crime hath a terrible end. The crime of slaying a Brahmana would even burn Indra himself.’ Having said this, the Brahmana Sukra, urged by Devayani, began to summon on Kacha who had entered the jaws of Death. But Kacha, summoned with the aid of science, and afraid of the consequence to his preceptor, feebly replied from within the stomach of his preceptor, saying,—‘Be graceful unto me, O lord! I am Kacha that worshippeth thee! Behave unto me as to thy own dearly loved son!’ ”

Vaisampayana continued,—‘Sukra then said, ‘By what path, O Brahmana, hast thou entered my stomach, where thou stayest now? Leaving the *Asuras* this very moment, I shall go over to the gods!’ Kacha answered,—‘By thy grace, memory hath not failed me! Indeed, I do recollect everything as it hath happened. My ascetic virtues have not been destroyed. It is, therefore, that I am able to bear this almost insufferable pain. O Kavya, slain, by the *Asuras* and burnt and reduced to powder I have been given to thee with thy wine! When thou art present, O Brahmana, the art of the *Asuras* will never be able to vanquish the science of the Brahmana!’ ”

“Hearing this, Sukra said,—‘O daughter, what good can I do to thee? It is with my death that Kacha can get his life back! O Devayani, Kacha is even within me! There is no other way of his coming out except by ripping open my stomach? Devayani replied,—‘Both evils shall, like fire burn me! The death of Kacha and thy own death are to me the same! The death of Kacha would deprive me of life. If thou also diest, I shall not be able to bear my life!’ Then Sukra said—

'O son of Vrihaspati, thou art, indeed, one already crowned with success, because Devayani regards thee so well! Accept the science that I will to-day impart to thee, if indeed, thou be not Indra in the form of Kacha! None can come out of my stomach with life. A Brahmana, however, must not be slain, therefore, accept thou the science I impart to thee! Start thou into life as my son! And possessed of the knowledge received from me, and revived by me, take care that, on coming out of my body, thou dost act gracefully!'"

Vaisampayana continued,—“Receiving the science imparted to him by his preceptor the handsome Kacha, ripped open his stomach, came out like the moon at evening on the fifteenth day of the bright fortnight. And beholding remains of his preceptor lying like a heap of penances and learning Kacha revived him, aided by the science he had learned. Worshipping him with regard, Kacha said unto his preceptor, —‘Him who poureth the nectar of knowledge into one’s ears, even as thou hast done into those of myself who was void of knowledge, him do I regard both as my father and mother. And remembering the immense service done by him, who is there so ungrateful as to injure him? They that, having acquired knowledge, injure their preceptor who is always an object of worship, who is the giver of knowledge, who is the most precious of all precious objects on Earth, come to be hated on Earth and finally go to the regions of the sinful!’”

Vaisampayana continued,—“The learned Sukra, having been deceived while under wine, and remembering the total loss of consciousness that one of the terrible consequences of drink, and beholding too before him the handsome Kacha whom he had, in a state of unconsciousness, drunk with his wine, then thought of effecting a reform in the manners of Brahmanas. The high-souled Usanas rising up from the ground in anger, then spoke as follows:—“The wretched Brahmana who from this day, unable to resist the temptation, will drink wine shall be regarded as having lost his virtue, shall be reckoned to have committed the sin of slaying a Brahmana, shall be hated both in this and the other worlds. I set this limit to the conduct and dignity of Brahmanas everywhere. Let the honest, let Brahmanas, let those with regard for their superiors, let the gods, let the three worlds, listen!’ Having said these words that high-souled one, that ascetic of ascetics, then summoning the *Danavas* who had been deprived by fate of the good sense, told them these words:—‘Ye foolish *Danavas*, know ye that Kacha hath obtained his wishes. He will henceforth dwell with me! Having obtained the valuable knowledge of reviving the dead, that Brahmana hath, indeed, become in prowess even as Brahmana himself!’”

Vaisampayana continued,—“Bhargava having said so much cut short his speech. The *Danavas* were surprised and went away to their homes, Kacha, too, having stayed with his preceptor for a full thousand years, then prepared to return to the abode of the celestials, after having obtained his preceptor's permission.”

Thus ends the seventy-sixth section in the Sambhava Parva of the Adi Parva.

SECTION LXXVII

(*Sambhava Parva continued*)

Vaisampayana said,—“After the expiration of the period of his vow, Kacha, having obtained his preceptor's leave, was about to return to the abode of the celestials, when Devayani, addressing him, said,—‘O grandson of the Rishi Angiras, in conduct and birth, in learning, asceticism and humility, thou shinest most brightly ! As the celebrated Rishi Angiras is honoured and regarded by my father, so is thy father regarded and worshipped by me ! O thou of ascetic wealth knowing this, listen to what I say ! Recollect my conduct towards thee during period of thy vow (*Brahmacharyya*). Thy vow hath now been over. It behoveth thee to fix thy affections on me. O accept my hand duly with ordained *mantras*.’ ”

“Kacha replied,—‘Thou art to me an object of regard and worship even as thy father ! O thou of faultless feature, thou art, indeed even an object of greater reverence ! Thou art dearer than life to the high-souled Bhargava, O amiable one ! As the daughter of my preceptor, thou art ever worthy of my worship ! As my preceptor Sukra, thy father is ever deserving of my regards, so art, thou ‘O Devayani ! Therefore, it behoveth thee not to say so !’ Hearing this Devayani replied,—‘Thou, too, art the son of my father's preceptor's son ! Therefore, O best of Brahmanas, thou art deserving of my regards and worship ! O Kacha, when thou wert slain so many times by the *Asuras*, recollect to-day the affection I showed for thee ! Remembering my friendship and affection for thee, and, indeed, my devoted regard also, O virtuous one, it behoveth thee not to abandon me without any fault ! I am truly devoted to thee !’ ”

“Hearing all this, Kacha said,—‘O thou of virtuous vows, do not urge me into such a sinful course ! O thou of fair eye-brows, be graceful unto me ! Beautiful one, thou art to me an object of greater regard than my preceptor ! Full of virtuous resolves, O large-eyed one

of face as handsome as moon, the place where thou hadst resided, viz., the body of Kavya, hath also been my abode ! Thou art truly my sister ! Therefore, O slender-waisted one, say so ! Amiable one, happily have we passed the days that we have been together. There is perfect good understanding between us. I ask thy leave to return to my abode ! Therefore, bless me so that my journey may be safe ! I must be remembered by thee, when thou recallest me in connection with topics of conversation, as one that hath not transgressed virtue ! Always attend upon my preceptor with readiness and singleness of heart ! To all this, Devayani answered,—“Solicited by me, if, indeed, thou truly refusest to make me thy wife, then, O Kacha, this thy knowledge shall not bear fruit ! ”

“Hearing this, Kacha said,—‘I have refused thy request only because thou art the daughter of my preceptor, and not because thou hast any fault ! Nor hath my preceptor in this respect issued any command. Curse me if it please thee ! I have told thee what the behaviour should be of a *Rishi*. I do not deserve thy curse, O Devayani. But yet thou hast cursed me ! Thou hast acted under the influence of passion and not from a sense of duty. Therefore, thy desire not be fulfilled. No *Rishi*’s son shall ever accept thy hand in marriage. Thou hast said that my knowledge shall not bear fruit. Let it be so. But in respect of him it shall bear fruit to whom I may impart it ! ’ ”

Vaisampayana continued,—“That first of Brahmanas, Kacha, having said so unto Devayani speedily wended unto the abode of the chief of the celestials. Beholding him arrived, the celestials with Indra ahead, having first worshipped him spoke unto him as follows :—“Thou hast, indeed, performed an act of great benefit for us. Wonderful hath been thy achievement ! Thy fame shall never die ! Thou shalt be a sharer with us in sacrificial offerings.’ ”

Thus ends the seventy-seventh section in the Shambhava Parva of the Adi Parva.

SECTION LXXVIII

(*Sambhava Parva continued*)

Vaisampayana said,—“The dwellers in heaven became exceedingly glad in welcoming Kacha who had mastered the wonderful science. And, O bull of Bharata’s race, the celestials then learnt that science from Kacha and considered their object already achieved. And assem-

bling together, they spoke unto Him of a hundred sacrifices, saying,— 'The time hath come for showing prowess. Slay thy foes, O Purandara !' And thus addressed, Maghavat, then accompanied by the celestials, set out, saying,—'So be it.' But on his way he saw a number of damsels. These maidens were sporting in a lake in the gardens of the Gandharva Chitraratha. Changing himself into wind, he soon mixed up the garments of those maidens which they had laid on the bank. A little while after, the maidens, getting up from the water, approached their garments that had, indeed, been mixed with one another. And it so happened that from the intermingled heap, the garments of Devayani were appropriated by Sarmishtha, the daughter of Vrishaparvan, from ignorance that it was not hers. And, O king, thereupon, between them, Devayani and Sarmishta, then ensued a dispute. And Devayani said,—'O daughter of the Asura (chief), why dost thou take my attire, being as thou art my disciple ? Destitute of good behaviour, nothing good can happen to thee !' Sarmishta, however, quickly replied,—'Thy father occupying a lower seat, always adoreth with downcast looks, like a hired chanter of praises, my father, whether ye siteth at his ease or reclineth at full length ! Thou art the daughter of one that begeteth, that chanteth the praises of others, of one that accepteth alms ! I am the daughter of one who is adored, of one who bestoweth alms instead of ever accepting them ! Beggar-woman as thou art, thou art free to strike thy breast, to use ill words, to vow enmity to me, to give way to thy wrath ! Acceptress of alms, thou weepst tears of anger in vain ! If so minded, I can harm thee, but thou canst not. Thou desirest to quarrel. But know thou that I do not reckon thee as my equal !' "

Vaisampayana continued,—"Hearing these words, Devayani became exceedingly angry and began to pull at her clothes. Sarmishta thereupon threw her into a well and went home. Indeed, the wicked Sarmishta believing that Devayani was dead, bent her steps homewards in a wrathful mood."

"After Sarmishta had left, Yayati the son of Nahusha soon came to that spot. The king had been out a-hunting. The couple of horses harnessed to his car and the other single horse with him were all fatigued. And the king himself thirsty. And the son of Nahusha saw a well that was by. And he saw that it was dry. But in looking down into it, he saw a maiden who in splendour was like a blazing fire. And beholding her within it, the blessed king addressed that girl of the complexion of the celestials soothing her with sweet words. And he said—'Who art thou, O fair one, of nails bright as burnished copper, and with ear-rings decked with celestial gems ? Thou seemest to be

greatly anxious. Why dost thou weep in affliction? How, indeed, hadst thou fallen into this well covered with creepers and long grass? And, O slender-waisted girl, answer me truly whose daughter thou art! "

Devayani then answered,—'I am the daughter of Sukra who brings back into life the *Asuras* slain by the gods. He doth not know what hath befallen me. This is my right hand, O King, with nails bright as burnished copper. Thou art well-born; I ask thee, to take and raise me up! I know thou art of good behaviour, of great prowess, and of wide fame! It behoveth thee, therefore, to raise me from this well! "

Vaisampayana continued,—"King Yayati, learning that she was a Brahmana's daughter, raised her from that well by catching hold of her right hand. And the monarch promptly raising her from the pit and squinting to her tapering thighs, sweetly and courteously returned to his capital."

"When the son of Nahusha had gone away, Devayani of faultless feature, afflicted with grief, then spoke unto her maid, Ghurnika by name, who met her then. And she said—'O Ghurnika, go thou quickly and speak to my father without loss of time of everything as it hath happened! I shall not now enter the city of Vrishaparvan! "

Vaisampayana continued,—"Ghurunika, thus commanded, repaired quickly to the mansion of the *Asura* chief, where she saw Kavya and spoke unto him with her perception dimmed by anger. And she said,—'I tell thee, O great Brahmana, that Devayani hath been ill-used, O fortunate one, in the forest by Sarmishta, the daughter of Vrishaparvan. And Kavya, hearing that his daughter had been ill-used by Sarmishta speedily went out with a heavy heart, seeking her in the woods. And when he found her in the woods, he clasped her with affection and spoke unto her with voice choked with grief,—'O daughter, the weal or woe that befalleth people is always due to their own faults. Thou hast therefore some fault, I ween, which hath been expiated thus!' Hearing this Devayani replied,—'Be it a penalty or not, listen to me with attention! O, hear that all Sarmishta, the daughter of Vrishaparvan, hath said unto me! Really hath she said that thou art only the hired chanter of the praises of the *Asura* king! Even *thus* hath she—that Sarmishta, Vrishaparvan's daughter,—spoken to me, with red eyes, these piercing and cruel words:—'Thou art the daughter of one that ever chanteth for hire the praises of others, of one that asketh for charities, of one that accepteth alms; whereas I am the daughter of one that receiveth adorations, of one that giveth, of one that never accepteth anything as gift! These have been the words repeatedly spoken unto me by the proud Sarmishta, the daughter of Vrishaparvan, with

eyes red with anger. If, O father, I am really the daughter of a hired chanter of praises, of one that accepteth gifts, I must offer my adorations in the hope of obtaining her grace ! Oh, of this I have already told her ! ' ' "

"Sukra replied,—'Thou art, O Devayani, no daughter of a hired adorer, of one that asketh for alms and accepteth gifts. Thou art the daughter of one that adores none, but of one that is adored by all ! Vrishaparvan himself knoweth it, and Indra, and king Yayati too. That inconceivable Brahma, that unopposable Godhead, is my strength ! The self-create, himself, gratified by me, hath said that I am for aye the lord of that which is in all things on Earth or in Heaven ! I tell thee truly that it is I who pour rain for the good of creatures and who nourish the annual plants that sustain all living things ! ' "

Vaisampayana continued,—'It was by such sweet words of excellent import that the father endeavoured to pacify his daughter afflicted with woe and oppressed by anger. ' "

So ends the seventy-eighth section in the Sambhava Parva of the Adi Parva.

SECTION LXXIX

(Sambhava Parva continued)

"Sukra continued,—'Know, then, O Devayani, that he that mindeth not the evil speeches of others, conquereth everything ! The wise say that he is a true charioteer who without slackening holdeth tightly the reins of his horses. He, therefore, is the true man that subdueth, without indulging, his rising wrath. Know thou, O Devayani, that by him is everything conquered, who calmly subdueth his rising anger. He is regarded as a man who by having recourse to forgiveness, shaketh off his rising anger like a snake casting off its slough. He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry, though there be cause, certainly acquireth the four objects for which we live (viz., virtue, profit, desire, and salvation). Between him that performeth without fatigue sacrifices every month for a hundred years, and him that never feeleth angry at anything, he that feeleth not wrath is certainly the higher. Boys and girls, unable to distinguish between right and wrong, quarrel with each other. The wise never imitate them.' Devayani, on hearing this speech of her father, said, —'O father, I know, also what the difference is between anger and forgiveness as regards the power of each. But when a disciple behaveth disrespectfully, he should never be forgiven by the preceptor if the latter is really desirous of benefiting the former. Therefore, I do not desire

to live any longer in a country where evil behaviour is at a premium. The wise man desirous of good, should not dwell among those sinfully inclined men who always speak ill of good behaviour and high birth. But there should one live,—indeed, that hath been said to be the best of dwelling places,—where good behaviour and purity of birth are known and respected. The cruel words uttered by Vrishaparvan's daughter burn my heart even as men, desirous of kindling a fire, burn the dry fuel. I do not think anything more miserable for a man in the three worlds than to adore one's enemies blessed with good fortune, himself possessing none. It hath been indeed said by the learned that for such a man even death would be better ! ”

So ends the seventy-ninth section in the Sambhava Parva of the Adi Parva.

SECTION LXXX

(Sambhava Parva continued)

Vaisampayana said,—“Then Kavya, the foremost of Bhrigu's line, became angry himself. And approaching Vrishaparvan were the latter was seated, began to address him without weighing his words.—‘O king,’ he said, ‘sinful acts do not, like the Earth, bear fruit immediately ! But gradually and secretly do they extirpate their doers. Such fruit visiteth either in one's own self, one's son, or one's grandson. Sins must bear their fruit. Like rich food they can never be digested. And because ye slew the Brahmana Kacha, the grandson of Angiras, who was virtuous, acquainted with the precepts of religion, and attentive to his duties, while residing in my abode, even for this act of slaughter—unfit as he was for it—and for the mal-treatment of my daughter too, know, O Vrishaparvan, I shall leave thee and thy relatives ! Indeed, O king, for this, I can no longer stay with thee ! Dost thou, O Asura chief, think that I am a raving liar ? Thou makest little of thy offence without seeking to correct it !’

“Vrishaparvan then said,—‘O son of Bhrigu, never have I attributed want of virtue of falsehood to thee ! Indeed, virtue and truth ever dwell in thee ! Be graceful unto me ! O Bhargava, if, leaving us, thou really goest hence, we shall then go into the depths of the ocean. Indeed, there is nothing else for us to do !’

“Sukra then replied,—‘Ye Asuras, whether ye go into the depths of the ocean or fly away into all directions, I care little. I am unable to bear my daughter's grief ! My daughter is ever dear to me ! My life dependeth on her ! Seek ye to please her. As Vrihaspati ever seeketh the good of Indra, so do I always seek thine by my ascetic merits !’

"Vrishaparvan then said,—'O Bhargava, thou art the absolute master of whatever is possessed by the *Asura* chiefs in this world—their elephants, kine and horses, and even my humble self !'

"Sukra then answered,—'If it is true, O great Asuras, that I am the lord of all the wealth of the *Asuras*, then go and gratify Devayani !'

Vaisampayana continued,—"When the great Kavya was so addressed by Vrishaparvan, he then went to Devayani and told her all. Devayani, however, quickly replied,—'O Bhargava, if thou art truly the lord of the *Asura* king himself and of all his wealth, then let the king himself come to me and say so in my presence !' Vrishaparvan then approached Devayani and told her,—'O Devayani of sweet smiles, whatever thou desirest I am willing to give thee, however difficult it may be to grant the same.' Devayani answered,—'I desire Sarmishta with a thousand maids to wait on me ! She must also follow me to where my father may give me away.'

"Vrishaparvan then commanded a maid-servant in attendance on him, saying,—'Go and quickly bring Sarmishta hither. Let her also accomplish what Devayani wisheth !'

Vaisampayana continued,—"The maid-servant then repaired to Sarmishta and told her,—'O amiable Sarmishta, rise and follow me. Accomplish the good of thy relatives ! Urged by Devayani, the Brahmana (Sukra) is on the point of leaving his disciples (the *Asuras*) ! O sinless one, thou must do what Devayani wisheth !' Sarmishta replied,—'I shall cheerfully do what Devayani wisheth. Urged by Devayani Sukra is calling me. Both Sukra and Devayani must not leave the *Asuras* through my fault !'

Vaisampayana continued,—"Commanded by her father then, Sarmishta accompanied by a thousand maidens soon came, in a palanquin, out of her father's excellent mansion. And approaching Devayani she said—'With my thousand maids, I am thy waiting-maid ! And I shall follow thee where thy father may give thee away !' Devayani replied,—'I am the daughter of one who chanteth the praises of thy father, and who beggeth and accepteth alms ; Thou, on the other hand, art the daughter of one who is adored ! How canst thou be my waiting-maid ?'

"Sarmishta answered,—'One must by all means contribute to the happiness of one's afflicted relatives ! Therefore shall I follow thee wherever thy father may give thee away !'

Vaisampayana continued,—"When Sarmishta had thus promised to be Devayani's waiting-maid the latter, O king, then spoke unto her father thus :—'O best of all excellent Brahmanas, I am gratified. I shall

now enter the *Asura* capital ! I now know that thy science- and power of knowledge are not futile !

Vaisampayana continued,—“That best of Brahmanas, of great reputation, thus addressed by his daughter, then entered the *Asura* capital in the gladness of heart. And the *Danavas* worshipped him with great reverence.”

Thus ends the eightieth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION LXXXI

(*Sambhava Parva continued*)

Vaisampayana said,—“After some length of time, O best of monarchs, Devayani of the fairest complexion went into the same woods for purposes of pleasure. And accompanied by Sarmishtha with her thousand maids she reached the same spot and began to wander in freedom. And waited upon by all those companions she felt herself supremely happy. And sporting with light hearts, they began drinking the honey in flowers, eating various kinds of fruit and biting some. And just at that time, king Yayati, the son of Nahusha, again came there tired and thirsty, in course of wanderings, in search of deer. And the king saw Devayani and Sarmishta, and those other maidens also, all decked with celestial ornaments and full of voluptuous langour in consequence of the flower-honey they drank. And Devayani of sweet smiles, unrivalled for beauty and possessed of the fairest complexion amongst them all, was reclining at her ease. And she was waited upon by Sarmishta who was gently kneading her feet.

“And Yayati seeing all this, said,—‘O amiable ones, I would ask you both your names and parentage ! It seems that these two thousand maids wait on you two ! ‘Hearing the monarch, Devayani then answered —‘Listen to me, O best of men. Know that I am the daughter of Sukra, the spiritual guide of the *Asuras* ! This my companion is my waiting-maid. She attendeth on me wherever I go. She is Sarmishta, the daughter of the *Asura* king Vrishaparvan !

“Yayati then asked,—‘I am curious to know why this thy companion of fair eye-brows—this maiden of the fairest complexion—the daughter of the *Asura* chief—thy waiting-maid !’—Devayani replied—‘O best of kings, everything resulteth from Fate. Knowing this also to be the result of Fate, wonder not at it. Thy feature and attire are both like a king’s. Thy speech also is fair and correct as that of the *Vedas*. Tell me thy name, whence thou art and whose son also !’

"The monarch replied, 'During my vow of *Brahmacharyya*, the whole *Vedas* entered my ears ! I am known as Yayati, a king's son and myself a king.' Devayani then enquired, 'O king, what has thou come here for ? Is it to gather lotuses or to angle or to hunt ? Yayati said,— 'O amiable one, thirsty from the pursuit of deer, I have come hither in search of water ! I am very fatigued. I await but your commands to leave this spot !'

"Devayani answered,—'With my two thousand damsels and my waiting-maid Sarmishta, I wait but your commands ! Prosperity to thee. Be thou my friend and lord !

"Yayati, thereupon, replied,—'Beautiful one, I do not deserve thee ! Thou art the daughter of Sukra far superior to me ! Thy father cannot bestow thee even on great king !' To this Devayani said :—'Brahmanas had before this been united with the Kshattriyas, and Kshattriyas with Brahmanas. Thou art the son of Rishi and thyself a Rishi. Therefore, O son of Nahusha, marry me !' Yayati, however, replied—'O thou of the handsomest features, the four orders have, indeed, sprung from one body. But their duties and purity are not the same, the Brahman being truly superior to all !' Devayani answered,—'This hand of mine hath never been touched before by any man save thee ! Therefore, do I accept thee for my lord ! How, indeed, shall any other man touch my hand which had before been touched by thyself who art a Rishi ?' Yayati then said,—'The wise know that a Brahmana is more to be avoided than an angry snake of virulent poison, or a blazing fire of spreading flames.' Devayani then told the monarch,—'O bull amongst men, why dost thou, indeed, say that Brahmana should be more avoided than an angry snake of virulent poison or a blazing fire of spreading flames ?' The monarch answered,—'The snake killeth only one. The sharpest weapon slayeth but a single person. The Brahmana, when angry destroyeth whole cities and kingdoms ! Therefore, O timid one, do I deem a Brahmana as more to be avoided than either. I cannot hence wed thee, O amiable one, unless thy father bestoweth thee on me !' Devayani then said,—'Thou art, indeed, chosen by me. And, O king, it is understood that thou wilt accept me if my father bestoweth me on thee. Thou needst not fear to accept my poor self bestowed on thee. Thou dost not, indeed, ask for me !'

Vaisampayana continued,—'After, this, Devayani quickly sent a maid-servant to her father. The maid represented to Sukra everything as it had happened. And as soon as he had heard all, Bhargava came and saw Yayati. And beholding Bhargava come, Yayati, that lord of bowing down, worshipped and adored that Brahmana, and stood with joined hands in expectation of his commands.

"And Devayani then said,—“This O father, is the son of Nahusha. He took hold of my hand, when I was in distress. I bow to thee. Bestow me upon him. I shall not wed any other person in the world!’ Sukra exclaimed,—‘O thou of splendid courage, thou hast, indeed, been accepted as her lord by this my dear daughter! I bestow her on thee! Therefore, O son of Nahusha, accept her as thy wife!’

“Yayati then said,—‘I solicit the boon, O Brahmana, that by so doing, the sin of begetting a mixed caste might not touch me!’ Sukra, however, assured him by saying—‘I shall absolve thee from the sin. Ask thou the boon that thou desirest! Fear not to wed her. I grant thee absolution! Maintain virtuously thy wife—the slender-waisted Devayani! Transports of happiness be thine in her company. This other maiden, Vrishaparvan’s daughter, Sarmishta should ever be regarded by thee. But thou shalt not summon her to thy bed!’”

Vaisampayana continued,—“Thus addressed by Sukra, Yayati then walked round the Brahmana. And the king then went through the auspicious ceremony of marriage according to the rites of the scriptures. And having received from Sukra this rich treasure of the excellent Devayani with Sarmishta and those two thousand maidens, and duly honoured also by Sukra himself and the *Asuras*, the best of monarchs then, commanded by the high-souled Bhargava, returned to his capital with a joyous heart.”

So ends the eighty-first section in the Sambhava Parva of the Adi Parva.

SECTION LXXXII

(*Sambhava Parva continued*)

Vaisampayana said,—“Yayati then, on returning to his capital which was like unto the city of Indra, entered his inner apartments and established there his bride Devayani. And the monarch, directed by Devayani, established Vrishaparvan’s daughter Sarmishta in a mansion especially erected near the artificial woods of *Asokas* in his gardens. And the king surrounded Vrishaparvan’s daughter Sarmishta with a thousand maids and honoured her by making every arrangement for her food and garments. But it was with Devayani that the royal son of Nahusha sported like a celestial for many years in joy and bliss. And when her season came, the fair Devayani conceived. And she brought forth as her first child a fine boy. And when a thousand years had passed away, Vrishaparvan’s daughter Sarmishta having attained to puberty saw that her season, had come. She became anxious and

said to herself,—'My season hath arrived. But I have not yet chosen a husband. O, what hath happened, what should I do? How am I to obtain the fruition of my wishes? Devayani hath become mother. My youth is doomed to pass away in vain. Shall I choose him also for my husband whom Devayani hath chosen? This is, indeed, my resolve: that monarch should give me a son. Will not the virtuous one grant me a private interview?'

Vaisamyana continued,—'While Sarmishtha was thus busy with her thoughts, the king wandering listlessly came to that very woods of Asokas, and beholding Sarmishtha before him, stood there in silence. Then Sarmishtha of sweet smiles seeing the monarch before her with nobody to witness what might pass, approached him and said with joined hands,—O son of Nahusha, no one can behold the ladies that dwell in the inner apartments of Soma, of Indra, of Vishnu, of Yama, of Varuna, and of thine! Thou knowest, O king, that I am both handsome and well-born. I solicit thee, O king! My season hath arrived! See that it goeth not in vain!'

'Yayati answered,—'Well do I know that honour of birth is thine, born as thou art born in the proud race of the *Danavas*. Thou art also gifted with beauty. I do not, indeed, see even the speck of a fault in thy feature. But Usanas commanded me, while I was united with Devayani, that never should Vrishaparvan's daughter be summoned to my bed.' "

'Sarmishtha then said,—'It hath been said, O king, that it is not sinful to lie on the occasion of a joke in respect of women sought to be enjoyed, on occasions of marriage, in peril of immediate death and of the loss of one's whole fortune. Lying is excusable on these five occasions. O king, it is not true that he is fallen who speaks not the truth when asked. Both Devayani and myself have been called hither as companions to serve the same purpose. When, therefore, thou hadst said that you wouldst confine thyself to one only amongst us, that was a lie thou hadst spoken.' Yayati replied,—'A king should ever be a model in the eyes of his people. That monarch certainly meets with destruction who speaks an untruth. As for myself, I do not dare speak untruth even if the greatest loss threatens me!' Sarmishtha answered—'O monarch, one may look upon her friend's husband as her own. One's friend's marriage is the same as one's own. Thou hast been chosen by my friend as her husband. Thou art as much my husband, therefore!' Yayati then said,—'It is, indeed my vow always to grant what one asketh. As thou askest me, tell me then what I am to do!' Sarmishtha then said,—'Absolve me, O king, from sin! Protect my virtue; Becoming a mother by thee, let me practise the highest virtue in this world.

It is said, O king, that a wife, a slave, and a son can never earn wealth for themselves. What they earn always belongeth to him who owneth them. I am, indeed, the slave of Devayani. Thou art Devayani's master and lord. Thou art therefore, O king, my master and lord as much as Devayani's ! I solicit thee ! O, fulfil my wishes !

Vaisampayana continued,—'Thus addressed by Sarmishtha, the monarch was persuaded into the truth of all she spoke. He, therefore, honoured Sarmishtha by protecting her virtue. And they passed some time together. And taking affectionate farewell of each other, they then parted, each returning to whence he or she had come.'

"And it came to pass that Sarmishtha of sweet smiles and fair eye-brows conceived in consequence of that connection of hers with that best of monarchs. And, O king, that lotus-eyed lady then in due course of time brought forth a son of the splendour of a celestial child and of eyes like lotus-petals."

Thus ends the eighty-second section in the Sambhava Parva of the Adi Parva.

SECTION LXXXIII

(Sambhava Parva continued)

Vaisampayana said,—"When Devayani of sweet smiles heard of the birth of this child, she became jealous, and O Bharata, Sarmishtha became an object of her unpleasant reflections. And Devayani, repairing to her, addressed her thus :—'O thou of fair eye-brows, what sin is this thou hast committed by yielding to the influence of lust ?' Sarmishtha replied,—'A certain Rishi of virtuous soul and fully conversant with the Vedas came to me. Capable of granting boons he was solicited by me to grant my wishes that were based on considerations of virtue. O thou of sweet smiles, I would not seek the sinful fulfilment of my desires. I tell thee truly that this child of mine is by that Rishi !' Devayani answered,—'It is all right if that be the case, O timid one ! But if the lineage, name, and family of that Brahmana be known to thee, I should like to hear them.' Sarmishtha replied, 'O thou of sweet smiles, in asceticism and energy, that Rishi is resplendent like the Sun himself. Beholding him, I had not, any need to make these enquiries !' Devayani then said,—'If this is true, if indeed, thou hast obtained thy child from such a superior Brahman, then, O Sarmishtha, I have no cause of anger !'

Vaisampayana continued,—"Having thus talked and laughed with each other, they separated, Devayani returning to the palace with the knowledge imparted to her by Sarmishtha. And O king, Yayati also

begot on Devayani two sons called Yadu and Turvasu who were like Indra and Vishnu. And Sarmishtha, the daughter of Vrishaparvan, became through the royal sage the mother of three sons in all, named Drahyu, Anu, and Puru.

"And, O king, it so came to pass that one day Devayani of sweet smiles, accompanied by Yayati, went into a solitary part of the woods, (in the king's extensive park). And there she saw three children of celestial beauty playing with perfect trustfulness. And Devayani asked in surprise,—'Whose children are they, O king, who are so handsome and so like unto the children of the celestials? In splendour and beauty they are like thee, I should think!'

Vaisampayana continued,—"And Devayani without waiting for a reply from the king, asked the children themselves,—'Ye children, what is your lineage? Who is your father? Answer me truly. I desire to know all!' Those children then pointed at the king (with their fore-fingers) and spoke of Sarmishtha as their mother.

"And having so said,—the children approached the king to clasp his knees. But the king dared not caress them in the presence of Devayani. The boys then left the place, and made towards their mother, weeping in grief. And the king, at this conduct of the boys, became very much abashed. But Devayani, marking the affection of the children for the king learnt the secret and addressing Sarmishtha, said,—'How hast thou dared to do me an injury, being, as thou art, dependent on me? Dost thou not fear to have recourse once more to that *Asura* custom of thine?'

"Sarmishtha said,—'O thou of sweet smiles, all that I told thee of a *Rishi* is perfectly true. I have acted rightly and according to the precepts of virtue, and therefore, do I not fear thee! When thou hadst chosen the king for thy husband, I, too, chose him as mine. O beautiful one, a friend's husband is, according to usage, one's own husband as well. Thou art the daughter of a Brahmana and, therefore, deservest my worship and regard. But dost thou not know that this royal sage is held by me in greater esteem still!'

Vaisampayana said,—"Devayani then, hearing those words of hers, exclaimed, O king, thus :—'Thou hast wronged me, O monarch! I shall not live here any longer!' And saying this, she quickly rose, with tearful eyes, to go to her father. And the king was grieved to see her thus. And alarmed greatly, followed her foot-steps, endeavouring to appease her wrath. But Devayani, with eyes red with anger, would not desist. Speaking not a word to king, with eyes bathed in tears, she soon reached the side of her father Usanas, the son of Kavi. And beholding her father, she stood before him after due salutations. And Yayati also, immediately after, saluted and worshipped Bhargava.

"And Devayani said,—'O father, virtue hath been vanquished by vice. The low have risen, and the high have fallen. I have been offended against by Sarmishtha, the daughter of Vrishaparvan. Three sons have been begotten upon her by this king Yayati. But, O father, luckless as I am, I have got only two sons! O son of Bhrigu, this king is renowned for his knowledge of the precepts of religion. But, O Kavya, I tell thee that he hath deviated from the path of rectitude!'

"Sukra, hearing all this, said,—'O monarch, since thou hast made vice thy beloved pursuit, though fully acquainted with the precepts of religion, invincible decrepitude shall paralyse thee!' Yayati answered,—'Adorable one, I was solicited by the daughter of the *Danava* king to fructify her season! I did it from a sense of virtue and not from other motives! That male person, who being solicited by a woman in her season doth not grant her wishes, is called, O Brahmana, by those conversant with the *Vedas* a slayer of the embryo! He who, solicited in secret by a woman full of desire and in season, goeth not in unto her loseth virtue and is called by the learned a killer of the embryo, O son of Bhrigu, for these reasons, and anxious to avoid sin, I went into Sarmishtha. Sukra then replied,—"Thou art dependent on me. Thou shouldst have awaited my command. Having acted falsely in the matter of thy duty, O son of Nahusha, thou hast been guilty of the sin of theft!'

Vaisampayana continued—"Yayati, the son of Nahusha, thus cursed by the angry Usanas, was then divested of his youth and immediately overcome by decrepitude. And Yayati said,—'O son of Bhrigu, I have not yet been satiated with youth or with Devayani. Therefore, O Brahmana, be graceful unto me so that decrepitude might not touch me!' Sukra then answered,—'I never speak an untruth. Even now, O king, art thou attacked by decrepitude. But if thou likest, thou art competent to transfer this thy decrepitude to another!' Yayati said,—'O Brahmana let it be commanded by thee that son of mine who giveth me his youth shall enjoy my kingdom, and shall achieve both virtue and fame!' Sukra replied,—'O son of Nahusha, thinking of me thou mayst transfer this thy decrepitude to whomsoever thou likest. That son who shall give thee his youth shall become thy successor to the throne. He shall also have long life, wide fame, and large progeny!'

Thus ends the eighty-third section in the Sambhava Parva of the Adi Parva.

SECTION LXXXIV

(*Sambhava Parva continued*)

Vaisampayana said,—“Yayati then, overcome with decrepitude, returned to his capital and summoning his eldest son Yadu who was also the most accomplished, addressed him thus,—‘Dear child, from the curse of Kavya called also Usanas, decrepitude and wrinkles and whiteness of hair have come over me ! But I have not been gratified yet with the enjoyment of youth. Do thou, O Yadu, take this my weakness along with my decrepitude ! I shall enjoy with thy youth ! And when a full thousand years will have elapsed, returning to thee thy youth, I shall take my weakness with this decrepitude !’

“Yadu replied,—‘There are innumerable inconveniences in decrepitude, in respect of drinking and eating. Therefore, O king, I shall not take thy decrepitude. This is, indeed, my determination. White hair on the head, cheerless and relaxation of the nerves, wrinkles all over the body, deformities, weakness of the limbs, emaciation, incapacity to work, defeat at the hands of friends and companions—these are the consequences of decrepitude. Therefore, O king, I desire not to take it. O king, thou hast many sons some of whom are dearer to thee. Thou art acquainted with the precepts of virtue ! Ask some other son of thine to take thy decrepitude !’

“Yayati replied,—‘Thou art sprung from my heart, O son, but thou givest me not thy youth ! Therefore, thy children shall never be kings.’ And he continued, addressing another son of his, ‘O Turvasu, take thou this weakness of mine along with my decrepitude. With thy youth, O son, I like to enjoy the pleasure of life. After the expiration of a full thousand years I shall give back to thee thy youth, and take back from thee my weakness and decrepitude !’

“Turvasu replied,—‘I do not like decrepitude, O father, it takes away all appetites and enjoyments, strength and beauty of person, intellect, and even life !’ Yayati told him,—‘Thou art sprung from my heart, O son ! But thou givest me not thy youth ! Therefore, O Turvasu, thy race shall be extinct ! Wretch, thou shalt be the king of those whose practices and precepts are impure, amongst whom men of inferior blood procreate children upon women of blue blood, who live on meat, who are mean, who hesitate not to appropriate the wives of their superiors; whose practices are those of birds and beasts, who are sinful, and non-Aryan !’

Vaisampayana said,—“Yayati, having thus cursed his son Turvasu, then addressed Sarmishtha’s son Drabyu thus :—‘O Drahyu, take thou

for a thousand years my decrepitude destructive of complexion and personal beauty and give me thy youth! When a thousand years have passed away, I shall return thee thy youth and take back my own weakness, and decrepitude.' To this Drahyu answered—'O king, one that is decrepit can never enjoy elephants and cars and horses and women. Even his voice becometh hoarse. Therefore, I do not desire (to take) thy decrepitude.' Yayati told him,—'Thou art sprung from my heart, O son! But thou refuseth to give me thy youth. Therefore, thy most cherished desires shall never be fulfilled! Thou shalt be king, only in name, of that region where there are no roads for (the passage of) horses and cars and elephants, and good vehicles, and asses, and goats and bullocks, and palanquins; where there is swimming only by rafts and floats!' Yayati next addressed Anu and said—"O Anu, take my weakness and decrepitude. I shall with thy youth enjoy the pleasures of life for a thousand years.' To this Anu replied,—'Those that are decrepit always eat like children and are always impure. They cannot pour libations upon fire in proper times. Therefore, I do not like to take thy decrepitude.' Yayati told him,—'Thou art sprung from my heart, thou givest not thy youth. Thou findest so many faults in decrepitude. Therefore, decrepitude shall overcome thee! And, O Anu, thy progeny also, as soon as they attain to youth, shall die! And thou shalt also not be able to perform sacrifices before fire!'

"Yayati at last turned to his youngest child, Puru, and addressing him said,—'Thou art, O Puru, my youngest son! But thou shalt be the first of all! Decrepitude, wrinkles, and whiteness of hair have come over me in consequence of the curse of Kavya called also Usanas. I have not yet however, been satiated with my youth. O Puru, take thou this my weakness and decrepitude! With thy youth I shall enjoy for some years the pleasures of life. And when a thousand years have passed away, I shall give back to thee thy youth and take back my own decrepitude!'

Vaisampayana said,—"Thus addressed by the king, Puru answered with humility,—'I shall do, O monarch, as thou bidest me! I shall take, O king, thy weakness and decrepitude! Take thou my youth and enjoy as thou listest the pleasures of life! Covered with thy decrepitude and becoming old, I shall, as thou commandest, continue to live, giving thee my youth!' Yayati then said,—'O Puru, I have been gratified with thee! And being gratified, I tell thee that the people in thy kingdom shall have all their desires fulfilled!'

"And having said this, the great ascetic Yayati, then thinking of Kavya, transferred his decrepitude unto the body of the high-souled Puru."

Thus ends eighty-fourth section in the Sambhava Parva of the Adi Parva.

SECTION LXXXV

(*Sambhava Parva continued*)

Vaisampayana said,—“The excellent monarch Yayati, the son of Nahusha, having received Puru’s youth became exceedingly gratified. And with it he once more began to indulge in his favourite pursuits to the full extent of his desires and to the limit of his powers, according to season, so as to derive the greatest pleasure therefrom. And O king, in nothing that he did, he acted against the precepts of his religion as behoved him well. He gratified the gods by his sacrifices; the *pitris*, by *Sradhas*; the poor, by his charities; all excellent Brahmanas, by fulfilling their desires; all persons entitled to the rites of hospitality, with food and drink; the Vaisyas, by protection; and the Sudras, by kindness. And the king repressed all criminals by proper punishments. And Yayati, gratifying all sections of his subjects, protected them virtuously like another Indra. And the monarch possessed of the prowess of a lion, with youth and every object of enjoyment under control, enjoyed unlimited happiness without transgressing the precepts of religion. And the king became very happy in thus being able to enjoy all the excellent objects of his desires. And he was only sorry when he thought that those thousand years would come to an end. And having obtained youth for a thousand years, the king acquainted with the mysteries of time, and watching proper *Kalas* and *Kashtas* sported with (the celestial damsel) Viswachi, sometimes in the beautiful garden of Indra, sometimes in Alaka (the city of Kuvera), and sometimes on the summit of the mountain Meru on the north. And when the virtuous monarch saw that the thousand years were full, he summoned his son, Puru, and addressed him thus:—‘O oppressor of foes, with thy youth, O son, I have enjoyed the pleasures of life, each according to its season, to the full extent of my desires, to the limit of my powers! Our desires, however, are never gratified by indulgence. On the other hand, with indulgence, they only flame up like fire with libations of sacrificial butter! If a single person were owner of everything on Earth—all her yields of paddy and barley, her silver, gold, and gems, her animals and women, he would not still be content! Thirst of enjoyment, therefore, should be given up. Indeed, true happiness belongeth to them that have cast off their thirst for worldly objects—a thirst which is difficult to be thrown off by the wicked and the sinful, which faileth not with the failing life, and which is truly the fatal disease of man. My heart hath for a full thousand years been fixed upon the objects of desires. My thirst for these, however, increaseth day by day without abating. Therefore, I shall cast it off, and fixing my

mind on *Brahma* I shall pass the rest of my days with the innocent deer in the forest peacefully and with no heart for any worldly objects. And O Puru, I have been exceedingly gratified with thee! Prosperity be thine! Receive back this thy youth! Receive thou also my kingdom. Thou art, indeed, that son of mine who has done me the greatest services.' "

Vaisampayana continued,—“Then Yayati, the son of Nahusha, received back his decrepitude. And his son Puru received back his own youth. And Yayati was desirous of installing Puru, his youngest son, on the throne. But the four orders, with the Brahmans at their head, then addressed the monarch thus :—‘O king, how shalt thou bestow thy kingdom on Puru, passing over thy eldest son Yadu born of Devayani, and, therefore, the grandson of the great Sukra? Indeed, Yadu is thy eldest son; after him hath been born Turvasu; and of Sarmishtha’s sons, the first is Drahyu, then Anu and then Puru. How doth the youngest deserve the throne, passing all his elder brothers over? This we represent to thee! O, conform to virtuous practice?’

“Yayati then said,—‘Ye four orders with Brahmanas at their head, hear my words as to why my kingdom should not be given to my eldest son! My commands have been disobeyed by my eldest son, Yadu. The wise say that he is no son who disobeyeth his father. That son, however, who doth the bidding of his parents, who seeketh their good, who is agreeable to them, is, indeed, the best of sons. I have been disregarded by Yadu and by Turvasu, too. Much I have been disregarded by Drahyu and by Anu also. By Puru alone hath my word been obeyed. By him have I been much regarded. Therefore, the youngest shall be my heir. He took my decrepitude. Indeed, Puru is my friend! He did what was so agreeable to me. It hath also been commanded by Sukra himself, the son of Kavi, that, that son of mine who should obey me will become king after me and bring the whole Earth under his sway! I, therefore, beseech ye, let Puru be installed on throne!’

“The people then said,—‘True it is, O king, that, that son who is accomplished and who seeketh the good of his parents, deserveth prosperity even if he be the youngest! Therefore, doth Puru, who hath done the good, deserve the crown. And as Sukra himself hath commanded it, we have nothing to say to it!’ ”

Vaisampayana continued,—“The son of Nahusha, thus addressed by the contented people, then installed his son, Puru, on the throne. And having bestowed his kingdom on Puru, the monarch performed the initiatory ceremonies for retiring into the woods. And soon after he left his capital, followed by Brahmans and ascetics.”

“The sons of Yadu are known by the name of the *Yadavas*: while

those of Turvasu have come to be called the *Yavanas*. And the sons of Drahyu are the *Bhojas*, while those of Anu, the *Mlechchhas*. The progeny of Puru, however, are the Pauravas, amongst whom, O monarch, thou art born, in order to rule for a thousand years with thy passions under complete control !”

Thus ends the eighty-fifth section in the Sambhava Parva of the Adi Parva.

SECTION LXXXVI

(*Sambhava Parva continued*)

Vaisampayana said,—“King Yayati, the son of Nahusha, having thus installed his dear son on the throne, became exceedingly happy, and entered into the woods to lead the life of a hermit. And having lived for some time into forest in the company of Brahmanas, observing many rigid vows, eating fruits and roots, patiently bearing privations of all sorts, the monarch at last ascended to heaven. And having ascended to heaven he lived there in bliss. But soon, however, he was hurled down by Indra. And it hath been heard by me, O king, that, though hurled from heaven, Yayati, without reaching the surface of the Earth, stayed in the firmament. I have heard that sometime after he again entered the region of the celestials in company with Vasuman, Ashtaka, Pratardana, and Sivi.”

Janamejaya said—“I desire to hear from thee in detail why Yayati, having first obtained admission into heaven, was hurled therefrom, and why also he gained re-admittance. Let all this, O Brahmana, be narrated by thee in the presence of these regenerate sages. Yayati, lord of Earth was, indeed, like the chief of the celestials. The progenitor of the extensive race of the Kurus, he was of the splendour of the Sun ! I desire to hear in full the story of his life both in heaven and on Earth, as he was illustrious, and of world-wide celebrity and of wonderful achievements !”

Vaisampayana said,—“Indeed, I shall recite to thee excellent story of Yayati’s adventures on Earth and in heaven. That story is sacred and destroyeth the sins of those that hear it.”

“King Yayati the son of Nahusha, having installed his youngest son, Puru, on the throne after casting his sons with Yadu for their eldest amongst the *Mlechchhas*, entered the forest to lead the life of a hermit. And the king eating fruits and roots lived for some time in the forest. Having his mind and passions under complete control, the king gratified by sacrifices the *Pitris* and the gods. And he poured libations of clarified

butter upon the fire according to the rites prescribed for those leading the *Vanaprastha* mode of life. And the illustrious one entertained guests and strangers with the fruit of the forest and clarified butter, while he himself supported life by gleaning scattered corn seeds. And the king led this sort of life for a full thousand years. And observing the vow of silence and with mind under complete control he passed one full year, living upon air alone and without sleep. And he passed another year practising the severest austerities in the midst of four fires around and the Sun overhead. And, living upon air alone, he stood erect upon one leg for six months. And the king of sacred deeds ascended to heaven, covering heaven as well as the Earth (with the fame of his achievements)."

So ends the eighty-sixth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION LXXXVII

(*Sambhava Parva continued*)

Vaisampayana said,—“While that king of kings dwelt in heaven—the home of the celestials, he was revered by the gods, the *Saddhays*, the *Maruts*, and the *Vasus*. Of sacred deeds, and mind under complete control, the monarch used to repair now and then from the abode of the celestials unto the region of Brahman. And it hath been heard by me that he dwelt for long time in heaven.

“One day that best of kings, Yayati, went to Indra and there in course of conversation the lord of Earth was asked by Indra as follows:—

‘What didst thou say, O king, when thy son Puru took thy decrepitude on Earth and when thou gavest him thy kingdom?’

“Yayati answered,—‘I told him that the whole country between the rivers Ganga and Yamuna was his. That is, indeed, the central region of the Earth, while the out-lying regions are to be the dominions of thy brothers. I also told him that those without anger were ever superior to those under its sway; those disposed to forgive were ever superior to the unforgiving. Man is superior to the lower animals. Among men again the learned are superior to the un-learned. If wronged, thou shouldst not wrong in return. One’s wrath, if disregarded, burneth one’s own self; but he that regardeth it not taketh away all the virtues of him that exhibiteth it. Never shouldst thou pain others by cruel speeches. Never subdue thy foes by despicable means; and never utter such scorching and sinful words as may torture others. He, that pricketh as if with thorns men by means of hard and cruel words, thou must

know, ever carrieth in his mouth the *Rakshasas*. Prosperity and luck fly away at his very sight. Thou shouldst ever keep the virtuous before thee as thy models ; thou shouldst ever with restropective eye compare thy acts with those of the virtuous ; thou shouldst ever disregard the hard words of the wicked. Thou shouldst ever make the conduct of the wise the model upon which thou art to act thyself. The man hurt by the arrows of cruel speech hurled from one's lips, weepeth day and night. Indeed, these strike at the core of the body. Therefore the wise never fling these arrows at others. There is nothing in the three worlds by which thou canst worship and adore the deities better than by kindness, friendship, charity and sweet speeches unto all. Therefore, shouldst thou always utter words that soothe, and not those that scorch. And thou shouldst regard those that deserve thy regards, and shouldst always give but never beg !”

Thus ends the eighty-seventh section in the *Sambhava Parva* of the *Adi Parva*.

SECTION LXXXVIII

(*Sambhava Parva continued*)

Vaisampayana said,—“After this Indra again asked Yayati,—‘Thou didst retire into the woods, O king, after accomplishing all thy duties. O Yayati, son of Nahusha, I would ask thee, to whom thou art equal in ascetic austerities ?’ Yayati answered,—‘O Vasava, I do not, in the matter of ascetic austerities, behold my equal among men, the celestials, the *Gandharvas*, and the great *Rishis* !’ Indra then said—O monarch, because thou disregardedst those that are thy superiors, thy equals, and even thy inferiors, without, in fact, knowing their real merits, thy virtues have suffered diminution and thou must fall from heaven !’ Yayati then said,—‘O Sakra, if, indeed, my virtues have really sustained diminution and I must on that account fall down from heaven. I desire, O chief of the celestials, that I may at least fall among the virtuous and the honest.’ Indra replied,—‘O king, thou shalt fall among those that are virtuous and wise, and thou shalt acquire also much renown. And after this experience of thine, O Yayati, never again disregard those that are thy superiors or even thy equals !”

Vaisampayana continued—“Upon this, Yayati fell from the region of the celestials. And as he was falling, he was beheld by that foremost of royal sages, viz., *Ashtaka*, the protector of his own religion. *Ashtaka* beholding him, enquired,—‘Who art thou, O youth of a beauty equal to that of Indra, in splendour blazing as the fire, thus falling from on

high? Art thou that foremost of sky-ranging bodies—the sun—emerging from dark masses of clouds? Beholding thee falling from the solar course, possessed of immeasurable energy and the splendour of fire or the sun, every one is curious as to what it is that is so falling, and is, besides, deprived of consciousness! Beholding thee in the path of the celestials, possessed of energy like that of Sakra, or Surya, or Vishnu, we have approached thee to ascertain the truth! If thou hadst first asked us who we were, we would never have been guilty of the incivility of asking thee first. We now ask thee who thou art and why, thou approachest hither? Let thy fears be dispelled; let thy woes and afflictions cease! Thou art now in the presence of the virtuous and the wise. Even Sakra himself—the slayer of Vala—cannot here do thee any injury! O thou of the prowess of the chief of the celestials, the wise and the virtuous are the support of their brethern in grief! Here there are none but the wise and virtuous like thee assembled together! Therefore, stay thou here in peace. Fire alone hath power to give heat. The Earth alone hath power to infuse life into the seed. The sun alone hath power to illuminate everything. So the guest alone hath power to command the virtuous and the wise.’”

Thus ends the eighty-eighth section in the Sambhava Parva of the Adi Parva.

SECTION LXXXIX

(Sambhava Parva continued)

“Yayati said,—‘I am Yayati, the son of Nahusha and the father of Puru. Cast off from the region of the celestials and of Siddhas and Rishis for having disregarded every creature, I am falling down, my righteousness having sustained diminution. In years I am older than you, therefore, I have not saluted you first. Indeed, the Brahmanas always reverence him who is older in years or superior in learning or in ascetic merit.’

“Ashtaka then replied,—‘Thou sayest, O monarch, that he who is older in years is worthy of regard. But it is said that he is truly worthy of worship who is superior in learning and ascetic merit.’

“Yayati replied to this.—‘It is said that sin destroyeth the merits of four virtuous acts. Vanity containeth the element of that which leadeth to hell. The virtuous never follow in the footsteps of the vicious. They act in such a way that their religious merit always increaseth. I myself had great religious merit, but all that, however, is gone. I will scarcely be able to regain it even by my best exertions. Beholding my fate, he

that is bent upon (achieving) his own good, will certainly suppress vanity. He who having acquired great wealth performeth meritorious sacrifices, who having acquired all kinds of learning remaineth humble, and who having studied the entire *Vedas* devoteth himself to ascetism with a heart withdrawn from all mundane enjoyments, goeth to heaven. None should exult in having acquired great wealth. None should be vain of having studied the entire *Vedas*. In the world men are of different dispositions. Destiny is supreme. Both power and exertion are all fruitless. Knowing Destiny to be all powerful, the wise, whatever their portions may be, should nether exult nor grieve. When creatures know that their weal and woe are dependent on Destiny and not on their own exertion or power, they should neither grieve nor exult, remembering that Destiny is all-powerful. The wise should ever live contented, neither grieving at woe nor exulting at weal. When Destiny is supreme, both grief and exultation are unbecoming. O Ashtaka, I never suffer myself to be overcome by fear, nor do I ever entertain grief, knowing for certain that I shall be in the world what the great disposer of all hath ordained. Insects and worms, all oviparous creatures, vegetable existences, all crawling animals, vermin, the fish in water, stones, grass, wood—in fact, all created things, when they are freed from the effects of their acts, are united with the Supreme Soul. Happiness and misery are both transient. Therefore, O Ashtaka, why should I grieve? We can never know how we are to act in order to avoid misery. Therefore, none should grieve for misery.'

'Possessed of every virtue, King Yayati who was the maternal grandfather of Ashtaka, while staying in the welkin, at the conclusion of his speech was again questioned by Ashtaka. The latter said,—'O king of kings, tell me, in detail, of all those regions that thou hast visited and enjoyed, as well as the periods for which thou hast enjoyed each. Thou speakest of the precepts of religion even like the clever masters acquainted with the acts and saying of great beings!' Yayati replied—'I was a great king on Earth, owning the whole world for my dominion. Leaving it, I acquired by dint of religious merit many high regions. There I dwelt for full thousand years, and then I attained to a very high region, the abode of Indra, of extraordinary beauty having a thousand gates, and extending over a hundred *yojanas* all round. There, too, I dwelt a full thousand years and then attained to a higher region still. That is the region of perfect beauty, where decay never exists, the region, *viz.*, of the Creator and the Lord of Earth, so difficult of attainment! There also I dwelt for a full thousand years, and then attained to another very high region—*viz.*, that of the god of gods (Vishnu) where, too, I had lived in happiness. Indeed, I dwelt in

various regions, adored by all the celestials, and possessed of prowess and splendour equal unto those of the celestials themselves. Capable of assuming any form at will, I lived for a million of years in the gardens of *Nandana* sporting with the *Apsaras* and beholding numberless beautiful trees clad in flowery vesture and sending forth delicious perfume all round. And after many, many years had elapsed, while still residing there in enjoyment of perfect beautitude, the celestial messenger of grim visage, one day, in a loud and deep voice, thrice shouted to me—*Ruined! Ruined! Ruined!*—O lion among kings, this much do I remember. I was then fallen from *Nandana*, my religious merits gone! I heard in the skies, O king, the voices of the celestials exclaiming in grief,—Alas! What misfortune! *Yayati*, with his religious merits destroyed, though virtuous and of sacred deeds, is falling!—And as I was falling, I asked them loudly—'Where, ye celestials, are those wise ones amongst whom I am to fall?' They pointed out to me this sacred sacrificial region belonging to you. Beholding the curls of smoke blackening the atmosphere and smelling the perfume of clarified butter poured incessantly upon fire, and guided thereby, I am approaching this region of yours, glad at heart that I come amongst you.' "

Thus ends the eighty-ninth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION XC

(*Sambhava Parva continued*)

"Ashtaka said,—'Capable of assuming any form at will, thou hast lived for a million of years in the gardens of *Nandana*. For what cause, O foremost of those that flourished in the *Krita* age, hast thou been compelled to leave that region and come hither?' *Yayati* answered,—'As kinsmen, friends, and relatives forsake, in this world, those whose wealth disappears so, in the other world, the celestials with *Indra* as their chief, forsake him who hath lost his righteousness.' "Ashtaka said,—'I am extremely anxious to know how in the other world men can lose virtue. Tell me also, O king, what regions are attainable by what courses of action. Thou art acquainted, I know, with the acts and sayings of great beings!'

"*Yayati* answered,—'O pious one, they that speak of their own merits are doomed to suffer the hell called *Bhama*. Though really emaciated and lean, they appear to grow on Earth (in the shape of their sons and grandsons) only to become food for vultures, dogs, and jackals.

Therefore, O king, this highly censurable and wicked vice should be repressed. I have now, O king, told thee all. Tell me what more I shall say.

"Ashtaka said,—'When life is destroyed with age, vultures, peacocks, insects, and worms eat up the human body. Where doth man then reside? How doth he also come back to life? I have never heard of any hell called *Bhauma* on Earth!'

"Yayati answered,—'After the dissolution of the body, man, according to his acts, re-entereth the womb of his mother and stayeth there in an indistinct form, and soon after assuming a distinct and visible shape re-appeareth in the world and walketh on its surface. This is that Earth-hell (*Bhauma*) where he falleth, for he beholdeth not the termination of his existence and acteth not towards his emancipation. Some dwell for sixty thousand years, some, for eighty-thousand years in heaven, and then they fall. And as they fall, they are attacked by certain *Rakshasas* beholding to the world, in the form of sons, grandsons, and other relatives, that withdraw their hearts from acting for their own emancipation.'

"Ashtaka asked,—'For what sin are beings, when they fall from heaven, attacked by these fierce and sharp-toothed *Rakshasas*? Why are they not reduced to annihilation? How do they again enter the womb, furnished with senses?'

"Yayati answered,—'After falling from heaven, the being becometh a subtile substance living in water. This water becometh the semen whence is the seed of vitality. Thence entering the mother's womb in the womanly season, it developeth into the embryo and next into visible life like the fruit from the flower. Entering trees, plants, and other vegetable substances, water, air, earth, and space, that same watery seed of life assumeth the quadrupedal or bipedal form. This is the case with all creatures that you see!'

"Ashtaka said—'O tell me, I ask thee because I have my doubts! Doth a being that hath received a human form enter the womb in its own shape or in some other? How doth it also acquire its distinct and visible shape, eyes and ears and consciousness as well? Questioned by me, O, explain it all! Thou art, O father, one acquainted with the acts and sayings of great beings!' Yayati answered—'According to the merits of one's acts, the being that in a subtile form co-inheres in the seed that is dropped into the womb is attracted by the atmospheric force for purposes of re-birth. It then developeth there in course of time; first it becomes the embryo, and is next provided with the visible physical organism. Coming out of the womb in due course of time, it becometh conscious of its existence as man, and with his ears becometh sensible of

sound ; with his eyes, of colour and form ; with his nose, of scent ; with his tongue, of taste ; by his whole body, of touch : and by his mind, of ideas. It is thus, O Ashataka, that the gross and visible body developeth from the subtile essence."

"Ashtaka asked,—'After death, the body is burnt, buried, or otherwise destroyed. Reduced to nothing upon such dissolution, by what principle is one revived?' Yayati said,—'O lion among kings, the person that dies assumes a subtile form ; and retaining consciousness of all his acts as in a dream, he enters some other form with a speed quicker than that of air itself. The virtuous attain to a superior, and the vicious to an inferior form of existence. The vicious become worms and insects. I have nothing more to say, O thou of great and pure soul ! I have told thee how beings are born, after development of embryonic forms, as four-footed, six-footed, &c., creatures. What more wilt thou ask me ?'

"Ashtaka said,—'How, O father, do men attain to those superior regions whence there is no return to earthly life ? Is it by asceticism or by knowledge ? How also can one gradually attain to felicitous regions ? Asked by me, O answer it in full !'

"Yayati answered—'The wise say that for men there are seven gates through which admission may be gained into Heaven. There are asceticism, benevolence, tranquillity of mind, self-command, modesty, simplicity, and kindness to all creatures. The wise also say that a person loseth all these in consequence of vanity. That man who having acquired knowledge regardeth himself as learned, and with his learning destroyeth the reputation of other, never attaineth to regions of indestructible felicity. That knowledge also doth not make its possessor competent to attain to *Brahma*. Study, taciturnity, worship before fire, and sacrifices, these four remove all fear. When, however, these are mixed with vanity, instead of removing it, they cause fear. The wise should never exult at (receiving) honours nor should they grieve at insults. For it is the wise alone that honour the wise ; the wicked never act like the virtuous. I have given away so much—I have performed so many sacrifices,—I have studied so much,—I have observed these vows, such vanity is the root of fear. Therefore, thou must not indulge in such feelings. Those learned men who accept as their support the unchangeable, inconceivable *Brahma* alone that ever showereth blessings on persons virtuous like thee, enjoy perfect peace here and hereafter !"

Thus ends the ninetieth section in the Sambhava Parva of the Adi Parva.

SECTION XCI

(*Sambhava Parva continued*)

"Ashtaka said,—'Those cognisant of the *Vedas* differ in opinion as to how the followers of each of the four modes of life *viz.*, *Grihasthas*, *Bhikshus*, *Brahmacharins*, and *Vanaprasthas*, should conduct themselves in order to acquire religious merit.'

"Yayati answered, "These are what a *Brahmacharin* must do. While dwelling in the abode of his preceptor, he must receive lessons only when his preceptor summons him to do so ; he must attend to the service of his preceptor without waiting for the latter's command ; he must rise from his bed before his preceptor riseth, and go to bed after his preceptor hath gone to bed. He must be humble, must have his passions under complete control, must be patient, vigilant, and devoted to studies. It is then only that he can achieve success. It hath been said in the oldest *Upanishada* that a *grihastha*, acquiring wealth by honest means, should perform sacrifices ; he should always give something in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use any thing without giving a portion thereof to others. A *Muni*, without search for woods, depending on his own vigour ; should abstain from all vicious acts ; should give away something in charity, should never inflict pain on any creature. It is then only that he can achieve success. He, indeed, is a true *Bhikshu* who doth not support himself by any manual arts, who possesseth numerous accomplishments, who hath his passions under complete control, who is unconnected with worldly concerns, who sleepeth not under the shelter of a house-holder's roof, who is without wife, and who going a little way every day, travelleth over a large extent of the country. A learned man should adopt the *Vanaprastha* mode of life after performance of the necessary rites, when he hath been able to control his appetites for enjoyment and desire of acquiring valuable possessions. When one dieth in the woods while leading the *Vanaprastha* mode of life, he maketh his ancestors and the successors, numbering ten generations including himself, mix with the Divine essence.'

"Ashtaka asked,—"How many kinds of *Munis* are there, and how many kinds of *Munis* (observers of the vow of silence) ?"

'Yayati answered,—"He is, indeed, a *Muni* who, though dwelling in the woods, hath an inhabited place near, or who, though dwelling in an inhabited place, hath the woods near."

"Ashtaka enquired what is meant. Yayati replied,—"A *Muni*

withdrawing himself from all worldly objects liveth in the woods. And though he might never seek to surround himself with those object that are procurable in an inhabited place, he might yet obtain them all by virtue of his ascetic power. He may truly be said to dwell in the woods having an inhabited place near to himself. Again a wise man withdrawn from all earthly objects, might live in a hamlet leading the life of a hermit. He may never exhibit the pride of family, birth or learning. Clad in the scantiest robes, he may yet regard himself as attired in the richest vestments. He may rest content with food just enough for the support of life. Such a person, though dwelling in an inhabited place, liveth yet in the woods.'

"The person again, who, with passions under complete control, adopteth the vow of silence, refraining from action and entertaining no desire, achieveth success. Why shouldst thou not, indeed, reverence the man who liveth on clean food, who refraineth from ever injuring others, whose heart is ever pure, who stands in the splendour of ascetic attributes, who is free from the leaden weight of desire, who abstaineth from injury even when sanctioned by religion? Emaciated by austerities and reduced in flesh, marrow and blood such a one conquereth not only this but the highest world. And when the *Muni* sits in *yoga* meditation, becoming indifferent to happiness and misery, honour and insult, he then leaveth the world and enjoyeth communion with *Brahma*. When the *Muni* taketh food like wine and other animals, *i. e.*, without providing for it beforehand and without any relish (like a sleeping infant feeding on the mother's lap), then like the all-pervading spirit he becometh identified with the whole universe and attaineth to salvation."

Thus ends the ninety-first Section in the *Sambhava Parva* of the *Adi Parva*.

SECTION XCII

(*Sambhava Parva continued*)

"Ashtaka asked,—'Who amongst these, O king, both exerting constantly like the Sun and the Moon, first attaineth to communion with *Brahma*, the ascetic or the man of knowledge?'

"Yayati answered,—'The wise, with the help of the *Vedas* and of Knowledge, having ascertained the visible universe to be illusory, instantly realises the Supreme Spirit as the sole existent independent essence! While they that devote themselves to *Yoga* meditation take time to acquire the same knowledge, for it is by practice alone that

these latter divest themselves of the consciousness of quality. Hence the wise attain to salvation first. Then again if the person devoted to Yoga find not sufficient time in one life to attain success, being led astray by the attractions of the world; in his next life he is benefited by the progress already achieved, for he devoteth himself regretfully to the pursuit of success. But the man of Knowledge ever beholdeth the indestructible Unity, and, is therefore, though steeped in worldly enjoyments never affected by them at heart. Therefore, there is nothing to impede his salvation. He, however, who faileth to attain to Knowledge, should yet devote himself to piety as dependent on action (sacrifices, &c). But he that devoteth himself to such piety, moved thereto by desire of salvation, can never achieve success. His sacrifices bear no fruit and partake of the nature of cruelty. Piety which is dependent on action that proceedeth not from the desire of fruit, is, in case of such men Yoga itself ?

"Ashtaka said,—'O king, thou lookest like a youth; thou art handsome and decked with a celestial garland. Thy splendour is great! Whence dost thou come and where dost thou go? Whose messenger art thou? Art thou going down into the Earth?'

"Yayati said—"Fallen from heaven upon the loss of all my religious merits, I am doomed to enter the Earth-hell. Indeed, I shall go there after I have finished my discourse with you! Even now the regents of the points of the Universe command me to hasten thither. And, O king, I have obtained it as a boon from Indra that though fall I must upon the Earth, yet I should fall amidst the wise and the virtuous. Ye are all wise and virtuous that are assembled here!'

"Ashtaka said,—Thou art acquainted with everything. I ask thee, O king, are there any regions for myself to enjoy in heaven or in the firmament? If there be, then, thou shall not fall, though falling!'

"Yayati answered,—'O king, there are as many regions for thee to enjoy in heaven even as the number of kine and horses on Earth with the animals in the wilderness and on the hills!'

"Yayati answered,—O king, there are as many regions for thee, enjoy in the wilderness and on the hills!'

"Ashtaka said—If there are worlds for me to enjoy, as fruits of my religious merits, in heaven, O king, I give them all unto thee! Therefore, though falling, thou shalt not fall! O, take thou soon all those, wherever they be, in heaven or in the firmament! Let thy sorrow cease!

"Yayati answered.—'O best of kings, a *Brahma*-knowing Brahmana alone can take in gift, but not one like ourselves! And O monarch, I myself have given away to Brahmins as one should. Let no

man who, is not a Brahmana and let not the wife of a learned Brahmana ever live in infamy by accepting gifts ! While, on earth, I ever desired to perform virtuous acts ! Having never done so before, how shall I now accept a gift ?

Pratarddana who was amongst them asked—'O thou of the handsomest form, I am Pratarddana by name. I ask thee if there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament ? Answer me, thou art acquainted with everything "

"Yayati said.—O king, numberless worlds, full of felicity, effulgent like the solar disc, and where woe can never dwell, await thee ! If thou dwellest in each but for seven days, they would not yet be exhausted !

"Pratarddana said,—'These then I give unto thee ! Therefore, though falling, thou must not fall ! Let the worlds that are mine be thine ! Whether they be in the firmament or heaven. O, soon take them ! Let thy woe cease !'

'Yayati answered—'O monarch, no king of equal energy should ever desire to receive as gift the religious merits of another king acquired by Yoga austerities. And no king who is afflicted with calamity through the fates should, if wise, act in a censurable way. A king keeping his eye fixed for ever on virtue should walk along the path of virtue like myself and knowing what his duties are should not act so meanly as thou directest. When others desirous of acquiring religious merits do not accept gifts, how can I do what they themselves do not ? On the conclusion of this speech, that best of kings. Yayati was then addressed by Vasumat in the following words.'

Thus ends the ninety-second section in the Sambhava Parva of the Adi Parva.

SECTION XCIII

(Sambhava Parva continued)

"Vasumat said—I am Vasumat, the son of the Oshadaswa. I would ask thee, O king, whether there are any worlds for me to enjoy as fruits of my religious merits, in heaven or the firmament. Thou art, O high-souled one, acquainted with all holy regions !"

"Yayati answered,—"There are as many regions for thee to enjoy in heaven as the number of places in the firmament, the Earth and the ten points of the universe illumined by the Sun !"

"Vasumat then said,—'I give them to thee ! Let those regions that are for me be thine. Therefore, though falling, thou shall not fall. If to accept them as gift be improper for thee, then, O monarch, buy them with a straw ?'

"Yayati answered—'I do not remember having ever bought and sold anything unfairly. This has never been done by other kings. How shall I therefore do it?'

"Vasumat said,—If buying them, O king, be regarded by thee as improper, then take them as gift from me. For myself I answer that I will never go to those regions that are for me. Let them, therefore, be thine!'

"Sivi then addressd the king thus :—'I am, O king, Sivi by name, the son of Usinara. O father, are there in the firmament or in heaven any worlds for me to enjoy? Thou knowest every region that one may enjoy as the fruit of his religious merit!'

"Yayati said, 'Thou hast never, by speech or in mind, disregarded the honest and the virtuous that applied to thee. There are infinite worlds for thee to enjoy in heaven, all blazing like lightening. Sivi then said, —'If thou regardest their purchase as improper, I give them to thee. Take them all, O king! I shall never take them, viz., those, regions where the wise never feel the least disquiet.'

"Yayti answered,—'O Sivi, thou hast indeed, obtained for thyself, possessed as thou art of the prowess of Indra, infinite worlds. But I do not desire to enjoys regions given to me by others. Therefore, I accept not thy gift.'

"Ashtaka then said,—'O king, each of us have expressed our desire to give thee worlds that each of us have acquired by our religious merits. Thou acceptest not them. But leaving them for thee, we shall descend into the Earth-hell.'

"Yayati answered,—'Ye all are truth-loving and wise! Give me that which I deserve. I shall not be able to do what I have never done before'.

"Ashtaka then said,—'Whose are those five golden cars that we see? Do men that repair that regions of everlasting bliss ride in them?'

"Yayati answered,—'Those five golden cars displayed in glory, and blazing as fire, would indeed, carry you to regions of bliss.'

"Ashtaka said,—'O king, ride on those cars thyself and repair to heaven. We can wait. We follow thee in time.'

"Yayati said,—'We can now all go together. Indeed, all of us have conquered heaven. Behold, the glorious path to heaven becomes visible!'

Vaisampayana continued,—'Then all those excellent monarchs riding in these cars set out for heaven for gaining admittance into it, illuminating the whole firmament by the glory of their virtues.'

"Then Ashtaka, breaking the silence asked,—'I had always thought that Indra was my especial friend, and that I, of all others, should first

obtain admittance into heaven. But how is it that Usinara's son, Sivi hath already left us behind ?

'Yayati answered.'—"This Usinara's son had given all he possessed for attaining to the region of Brahman. Therefore, is he the foremost among you? Besides, Sivi's liberality, asceticism, truth, virtue, modesty, good-fortune, forgiveness, amiability, desire of performing good acts, have been so great that none can measure them !

Vaisampayana continued,—“After this, Ashtaka, impelled by curiosity, again asked his maternal grandfather resembling Indra himself, saying,—‘O king, I ask thee, tell me truly, whence thou art, who thou art, and whose son? Is there any other Brahmana or Kshattriya who hath done what thou didst on Earth? Yayati answered,—‘I tell thee truly, I am Yayati, the son of Nahusha and the father of Puru. I was lord of all the Earth, Ye are my relatives; I tell thee truly, I am the maternal grandfather of you all. Having conquered the whole Earth, I gave clothes to Brahmanas and also a hundred handsome horses fit for sacrificial offering. For such acts of virtue the gods become propitious to those that perform them. I also gave to Brahmanas this whole Earth with her horses and elephants and kine and gold and all kinds of wealth, along with a hundred *Arbudas* of excellent milch cows. Both the Earth and the firmament exist owing to my truth and virtue; fire yet burneth in the world of men owing to my truth and virtue. Never hath a word spoken by me been untrue. It is for this that the wise adore Truth. O Ashtaka, all I have told thee, Pratarddana, and Vasumat, is Truth itself. I know it for certain that the gods and the *Rishis* and all the mansions of the blest are adorable only because of Truth that characteriseth them all. He that will without malice duly read unto good Brahmanas his account of our ascension to heaven shall himself attain to the same worlds with us !’

Vaisampayana continued,—“It was thus that the illustrious king Yayati of high achievements, rescued by his collateral descendants, ascended to heaven, leaving the Earth and covering the three worlds with the fame of his deeds.

Thus ends the ninety-third section in the Sambhava Parva of the Adi Parva.

SECTION XCIV

(*Sambhava Parva continued*)

Janamejaya said,—“O adorable one, I desire to hear the histories of those kings who were descended from Puru, O tell me of each as he was possessed of prowess and achievements! I have, indeed, heard that in

Puru's line there was not a single who was wanting in good behaviour and prowess, or who was without sons. O thou of ascetic wealth, I desire to hear the histories in detail of those famous monarchs endued with learning and all accomplishments !"

Vaisampayana said,—“Asked by thee I shall tell thee all about the heroic kings in Puru's line, all equal unto Indra in prowess, possessing great affluence and commanding the respect of all for their accomplishments.”

“Puru had by his wife Paushtthi three sons, Pravira, Iswara, and Raudraswa, all of whom were mighty car-warriors. Amongst them, Pravira was the perpetrator of the dynasty. Pravira had by his wife Suraseni a son named Manashyu. And the latter of eyes like lotus-petals had his sway over the whole Earth bounded by the four seas. And Manashyu had for his wife Sauviri. And he begat upon her three sons called Sakta, Sahana, and Vagmi. And they were heroes in battle and mighty car-warriors. The intelligent and virtuous Kaudraswa begat upon the *Apsara* Misrakesi ten sons who were all great bow-men. And they all grew up into heroes, performing numerous sacrifices in honour of the gods. And they all had sons, were learned in all branches of knowledge and ever devoted to virtue, They are Richeyu, and Kaksbeyu and Vrikeyu of great prowess ; Sthandileyu, and Vaneyu, and Jaleyu of great fame, Tejeyu of great strength and intelligence, and Satyeyu of the prowess of Indra, Dharmeyu, and Sannateyu the tenth of the prowess of the celestials. Amongst them all, Richeyu became the sole monarch of the whole Earth and was known by the name of Anadhrishti. And in prowess he was like unto Vasava amongst the celestials. And Anadhrishti had a son of the name of Matinara who became a famous and virtuous king and performed the *Rajasuya* and the horse-sacrifice. And Matinara had four sons of immeasurable prowess, viz. Tansu, Mahat, Atiratha, and Drahyu of immeasurable glory. Amongst them, Tansu of great prowess became the perpetrator of Puru's line. And he subjugated the whole Earth and acquired great fame and splendour. And Tansu begat a son of great prowess named Ilina. And he became the foremost of all conquerors and brought the whole world under his subjection. And Ilina begat upon his wife Rathantarya five sons with Dushmanta at their head all equal in might unto the five elements. They were Dushmanta, Sura, Bhima, Pravashu, and Vasu. And, O Janamejaya, the eldest of them, Dushmanta, became king. And Dushmanta had by his wife Sakuntala an intelligent son named Bharata who became king. And Bharata gave his name to the race of which he was the founder. And it is from him that the fame of that dynasty hath spread so wide. And Bharata begat upon his three wives nine sons

in all. But none of them was like their father and so Bharata was not at all pleased with them. Their mothers, therefore, became angry and slew them all. The procreation of children by Bharata, therefore, became vain. The monarch then performed a great sacrifice and through grace of Bharadwaja obtained a son named Bhumanyu. And then Bharata, the great descendant of Puru, regarding himself as really possessing a son, installed, O foremost one of Bharata's race, that son as his heir-apparent. And Bhumanya begat upon his wife, Pushkarini six sons named Suhotra, Suhotri, Suhavi, Suyaju, and Diviratha. The eldest of them all, Suhotra, obtained the throne and performed many *Rajasuyas* and horse-sacrifice. And Suhotra brought under his sway the whole Earth surrounded by her belt of seas and full of elephants, kine and horses, and all her wealth of gems of gold. And the Earth afflicted with the weight of numberless human being and elephants, horses, and cars, was, as it were, about to sink. And during the virtuous reign of Suhotra the surface of the whole Earth was dotted all over with hundreds and thousands, of sacrificial stakes. And the lord of Earth, Suhotra, begat upon his wife Aikshaki three sons, viz., Ajamina, Sumida, and Purumida. The eldest of them, Ajamida, was the perpetrator of the royal line. And he begat six sons,—Riksha was born of the womb of Dhumini, Dusmanta and Parameshthin, of Nili, and Jahnyu, Jala, and Rupina, were born in that of Keshini. All the tribes of the Panchalas are descended from Dushmanta and Parameshthin. And the Kushikas are the sons of Jahnyu of immeasurable prowess. And Riksha who was older than both Jala and Rupina became king. And Riksha begat Samvarana, the perpetuator of the royal line. And, O king, it hath been heard by us that while Samvarana, the son of Riksha, was ruling the Earth, there happened a great loss of people from famine, pestilence, drought, and disease. And the Bharata princes were beaten by the troops of enemies. And the Panchalas setting out to invade the whole Earth with their four kinds of troops soon brought the whole Earth under their sway. And with their ten *Akshauhinis* the king of the Panchalas defeated the Bharata prince. Samvarana then with his wife and ministers, sons and relatives, fled in fear, and took shelter in the forest on the banks of the Sindhu extending to the foot of the mountains. There the Bharatas lived for a full thousand years, within their fort. And after they had lived there a thousand years, one day the illustrious *Rishi* Vasishtha approached the exiled Bharatas, who, on going out, saluted the *Rishi* and worshipped him by the offer of *Arghya*. And entertaining him with reverence, they represented everything unto that illustrious *Rishi*. And after he was seated on his seat, the king himself approached the *Rishi*

and addressed him, saying,—Be thou our priest, O illustrious one ! We will endeavour to regain our kingdom'. And Vasistha answered the Bharatas by saying,—'Om' (the sign of consent). It hath been heard by us that Vasistha then installed the Bharata prince in the sovereignty of all the Kshattriyas on Earth, making by virtue of his Mantras this descendant of Puru the veritable horns of the wild bull or the tusks of the wild elephant. And the king retook the capital that had been taken away from him and once more made all monarchs pay tribute to him. The powerful Samvarana, thus installed once more in the actual sovereignty of the whole Earth, performed many sacrifices at which the presents to the Brahmanas were great.

"Samvarana begat upon his wife, Tapati, the daughter of Suryya, a son named Kuru, This Kuru was exceedingly virtuous, therefore, he was installed on the throne by his people. It is after his name that the field called Kuru-jangala has become so famous in the world. Devoted to asceticism, he made that field (*Kuru-kshetra*) sacred by practising asceticism there. And it has been heard by us that Kuru's highly intelligent wife, Vahini, brought forth five sons viz., Avikshit, Abishyat, Chastraratha, Muni, and the celebrated Janamejaya. And Avikshit begat Parikshit the powerful, Savolaswa, Adiraja, Viraja, Balmali of great physical strength Uchairsravas, Bhangakara and Jitari the eighth. In the race of these were born, as the fruit of their pious acts seven mighty car-warriors with Janamejaya at their head. And unto Parikshit were born sons who were all acquainted with (the secrets of) the religion and profit. And they were named Kakshasena and Ugrasena, and Chritrasena endued with great energy, and Indrasena and Sushena and Bhimasena. And the sons of Janamejaya were all endued with great strength and became celebrated all over the world, And they were Dhritarashtra who was the eldest, and Pandu and Valhika, and Nishadha endued with great energy, and then the mighty Jamvunada, and then Kundodara and Padati and then Vasati the eighth. And they were all proficient in morality and profit and were kind to all creatures. Among them Dhritarashtra became king. And Dhritarashtra had eight sons viz., Kundika, Hasti, Vitarka, Kratha the fifth, Havitsravas, Indrabha, and Bhumanyu the invincible, and Dhritarashtra had many grandsons, of whom three only were famous. They were, O king, Pratipa, Dharmanetra, Sunetra. Among these last three, Pratipa became unrivalled on Earth. And, O bull in Bharata's race, Pratipa begat three sons—viz., Devapi, Santanu, and the mighty car-warrior Valhika. The eldest Devapi adopted the ascetic course of life, impelled thereto by the desire of benefiting his brothers. And the kingdom was obtained by Santanu and the mighty car-warrior Valhika.

"O monarch, besides, there were born in the race of Bharata numberless other excellent monarchs endued with great energy and like unto the celestial *Rishis* themselves in virtue and ascetic power. And so also in the race of *Manu* were born many mighty car-warriors like unto the celestials themselves, who by their number swelled the *Aila* dynasty into gigantic proportions."

So ends the ninety-fourth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION XCV

(*Sambhava Parva continued*)

Janamejaya said,—“O Brahmana, I have now heard from thee this great history of my ancestors. I had also heard from thee about the great monarchs that were born in this line. But I have not been gratified, this charming account being so short. Therefore, be pleased, O Brahmana, to recite the delightful narrative just in detail commencing from *Manu*, the lord of creation. Who is there that will not be charmed with such an account, so as it is sacred? The fame of these monarchs increased by their wisdom, virtue, accomplishments, and high character, hath so swelled as to cover the three worlds! Having listened to the history, sweet as nectar, of their liberality, prowess, physical strength, mental vigour, energy, and perseverance, I have not been satiated!”

Vaisampayana said—“Hear then, O monarch, as I recite in full the auspicious account of thy own race just as I heard it from *Dwaitpanana* before.”

“*Daksha* begat *Aditi*, and *Aditi* begat *Vivaswat*, and *Vivaswat* begat *Manu*, and *Manu* begat *Ila* and *Ila* begat *Pururavas*. And *Pururavas* begat *Ayush*, and *Ayush* begat *Nahusha*, and *Nahusha* begat *Yayati*. And *Yayati* had two wives, *viz.*, *Devayani*, the daughter of *Usanas*, and *Sarmishtha* the daughter of *Vrishaparvan*. Here occurs a *sloka* regarding (*Yayati*'s) descendants!—‘*Devayani* gave birth to *Yadu* and *Turvasu*; and *Vrishaparvan*'s daughter, *Sarmistha* gave birth to *Drahyu*, *Anu*, and *Puru*.’ And the descendants of *Yadu* are the *Yadavas* and of *Puru* are the *Pauravas*. And *Puru* had a wife of the name of *Kausalya*, on whom he begat a son named *Janamejaya* who performed three horse-sacrifices and a sacrifice called *Viswajit*. And then he entered into the woods. And *Janamejaya* had married *Ananta*, the daughter of *Madhava*, and begat upon her a son called *Prachinwat*. And the prince was so called because he had conquered all the eastern countries up to the very

confines of the region where the Sun rises. And Prachinwat married Asmaki, a daughter of the Yadavas and begat upon her a son named Sanyati. And Sanyati married Varangi, the daughter of Drishadwata and begat upon her a son named Abayanti. And Ahanyanti married Bhanumati, the daughter of Kritavirya and begat upon her a son named Sarvabhauma. And Sarvabhauma married Sunanda, the daughter of the Kekaya prince, having obtained her by force. And he begat upon her a son named Jayatsena, who married Susrava, the daughter of the Vidarbha king and begat upon her Avachina. And Avachina also married another princess of Vidharbha, Maryada by name. And he begat on her a son named Arihan. And Arihan married Angi and begat on her Mahabhauma. And Mahabhauma married Suyaja, the daughter of Prasenajit. And of her was born Ayutanayi. And he was so called because he had performed a sacrifice at which the fat of an *Ayuta* (ten thousands) of male beings was required. And Ayutanayi took for a wife Kama, the daughter of Prithusravas. And by her was born a son named Akrodhana, who took to wife Karambha, the daughter of the king of Kalinga. And of her was born Devatithi, and Devatithi took for his wife Maryada, the princess of Videha. And of her was born a son named Arihan. And Arihan took to wife Sudeva, the princess of Anga, and upon her he begat a son named Riksha. And Riksha married Jwala, the daughter of Takshaka, and he begat upon her a son of the name of Matinara, who performed on the bank of Saraswati the twelve years' sacrifice said to be so efficacious. On the conclusion of sacrifice, Saraswati appeared in person before the king and choose him for husband. And he begat upon her a son named Tangu. Here occurs a *sloka* descriptive of Tangu's descendants.'

'Tangu was born of Saraswati by Matinara. And Tangu himself begat a son named Ilina on his wife, the princess Kalinga.'

'Ilina begat on his wife Rathantati five sons, of whom Dushmanta was the eldest. And Dushmanta took to wife Sakuntala, the daughter of Viswamitra. And he begat on her a son named Bharata. Here occurs two *slokas* about (Dushmanta's) descendants.

'The mother is but the sheath of flesh in which the father begets the son. Indeed the father himself is the son. Therefore, O Dushmanta, support thy son and insult not Sakuntala. O God among men, the father himself becoming the son rescueth himself from hell. Sakuntala hath truly said that thou art the author of this child's being.'

'It is for this (i. e., because the king supported his child after hearing the above speech of the celestial messenger) that Sakuntala's son came to be called *Bharata* (the supported). And Bharata married Sunanda, the daughter of Sarvasena, the King of Kasi, and begat upon her the son

named Bhumaayu. And Bhumanyu married Vijaya, the daughter of Dasarha. And he begat upon her a son Suhotra who married Suvarna, the daughter of Ikshaku. To her was born a son named Hasti who founded this city, which has, therefore, been called Hastinapura. And Hasti married Yasodhara, the princess of Trigarta. And of her was born a son named Vikunthana who took for a wife Sudeva, the princess of Dasarha. And by her was born a son named Ajamida. And Ajamida had four wives named Raikeyi, Gandhari, Visala and Riksha. And he begat on them two thousand and four hundred sons. But amongst them all, Samvarna became the perpetuator of the dynasty. And Samvarna took for his wife Tapati, the daughter of Vivaswat. And of her was born Kuru, who married Subhangi, the princess of Dasarha. And he begat on her a son named Viduratha, who took to wife Supriya, the daughter of the Madhavas. And he begat upon her a son named Anaswan. And Anaswan married Amrita, the daughter of the Madhavas. And of her was born a son named Parikshit, who took for his wife Suvasa, the daughter of the Vahudas, and begat upon her a son named Bhimsena. And Bhimsena married Kumari, the princess of Kekaya and begat upon her Partisravas whose son was Pratipa. And Pratipa married Sunanda, the daughter of Sivi, and begat upon her three sons, viz., Devapi, Santanu and Valhika. And Devapi while still a boy, entered the woods as a hermit. And Santanu became king. Here occurs a *sloka* in respect of Santanu.

'Those old men that were touched by this monarch not only felt an indescribable sensation of pleasure but also became restored to youth. Therefore, this monarch was called Santanu.'

"And Santanu married Ganga, who bore him a son Devavrata who was afterwards called Bhishma. And Bhishma, moved by the desire of doing good to his father, got him married to Satyavati who was also called Gandhakali. And in her maidenhood she had a son by Parasara, named Dwaipayana. And upon her Santanu begat two other sons named Chittrangada and Vichitravirya. And Before they attained to majority, Chittrangada had been slain by the Gandharvas. But Vichitravirya became king, and married the two daughters of the king of Kasi, named Amvika and Amvalika. But Vichitravirya died childless. Then Satyavati began to think as to how the dynasty of Dushmanta might be perpetuated. Then she recollected the Rishi Dwaipayana. The latter coming before her, asked—'What are thy commands?' She said, 'Thy brother Vichitravirya hath gone to heaven childless! Beget virtuous children for him!' Dwaipayana, consenting to this, begat three children—viz. Dhritarashtra, Pandu, and Vidura. King Dhritarashtra had a hundred sons by his wife Gandhari in consequence of the

boon granted by Dwaipayana. And amongst those hundred sons of Dhritarastra, four became celebrated. They are Duryyodhana, Dussanana, Vikarna, and Chitrasena. And Pandu had two jewels of wives—viz., Kunti, also called Pritha, and Madri. One day Pandu, while out a-hunting, saw a deer covering its mate. That was really a *Rishi* in the form of a deer. Seeing the deer in that attitude, he killed it with his arrows, before its desire was gratified. Pierced with the king's arrow, the deer quickly changed its form and became a *Rishi*, and said unto Pandu,—‘O Pandu, thou art virtuous and acquainted also with the pleasure derived from the gratification of one's desire. My desire unsatisfied, thou hast slain me ! Therefore, thou also, when so engaged and before thou art gratified, shalt die !’ Pandu, hearing this curse, became pale, and from that time would not go in unto his wives. And he told them these words :—‘Through my own fault, I have been cursed ! But I have heard that for the childless there are no regions hereafter !’ Therefore, he solicited Kunti to have offspring raised for him. And Kunti, saying,—‘Let it be’. So raised up offspring. By Dharma she had Yudhishtira ; by Maruta, Bhima : and by Sakra, Arjuna. And Pandu, well pleased with her, said,—‘This thy co-wife is also childless ! Therefore, cause her also to bear children !’ Kunti saying,—‘So be it,’ imparted unto Madri the *mantra* of invocation. And on Madri were raised by the twin Aswins, the twins Nakula and Sahadeva. And (one day) Pandu, beholding Madri decked with ornaments, had his desire kindled. And, as soon as he touched her, he died. Madri ascended the funeral pyre with her lord. And she said unto Kunti,—‘Let these twins of mine be brought up by thee with affection !’ After some time those five Pandavas were taken by the ascetics of the woods to Hastinapura and there introduced to Bhishma and Vidura. And after introducing them, the ascetics disappeared in the very sight of all. And after the conclusion of the speech of those ascetics, flowers were showered down upon the spot, and the celestial drums also were beaten in the skies. The Pandavas were then taken (by Bhishma). They then represented the death of their father and performed his last honours duly. And as they were brought up there, Duryyodhana became exceedingly jealous of them. And the sinful Duryyodhana acting like *Rakshasa* tried various means to drive them away. But what must be can never be frustrated. So all Duryyodhana's efforts proved futile. Then Dhritarashtra sent them, by an act of deception to Varanabata, and they went there willingly. There an endeavour was made to burn them to death ; but it proved abortive owing to the warning counsels of Vidura. After that the Pandavas slew Hidimva, and then they went to a town called Ekachakra. There also they slew a *Rakshasa* of the name

of Vaka and then went to Panchala. And there obtaining Draupadi for a wife they returned to Hastinapura. And there they dwelt for sometime in peace and begat children. And Yudisthira begat Pritivindhya ; Bhima, Sutasoma ; Arjuna, Srutakriti ; Nakula ; Satanika ; and Sahadeva, Srutakarman. Besides these, Yudhisthira, having obtained for his wife Devika, the daughter of Govashana of the Saivya tribe, in a self choice ceremony, begat upon her a son named Yaudheya. And Bhima also obtaining for a wife Valandhara, the daughter of the king of Kasi, offered his own prowess as dower and begat upon her a son named Sarvaga. And Arjuna also, repairing to Dwaravati, brought away by force Subhadra, the sweet-speeched sister of Vasudeva, and returned in happiness to Hastinapura. And he begat upon her a son named Abhimanyu endued with all accomplishments and dear to Vasudeva himself. And Nakula obtaining for his wife Karenumati, the princess of Chedi, begat upon her a son named Niramitra. And Sahadeva also married Vijaya, the daughter of Dyutimat, the king of Madra, obtaining her in a self-choice ceremony and begat upon her a son named Suhotra. And Bhimasena had some time before begat upon Hidimva a son named Ghatotkacha. These are the eleven sons of the Pandavas. Amongst them all, Abhimanyu was the perpetuator of the family. He married Uttara, the daughter of Virata, who brought forth a dead child whom Kunti took up on her lap at the command of Vasudeva who said,—'I will revive this child of six months.' And though born before time, having been burnt by the fire of (Aswatthaman's) weapon and, therefore, deprived of strength and energy he was revived by Vasudeva and endued with strength energy and prowess. And after reviving him, Vasudeva said,—'Because this child hath been born in an extinct race, therefore, he shall be called Parikshit.' And Prikshit married Madravati, thy mother, O king, and thou art born to her, O Janamejaya ! Thou hast also begotten two sons on thy wife of Vapushtama, named Satanika and Sankukarna. And Satanika also hath begotten one son named Aswamedhadatta upon the princess of Videha.

"Thus have I, O king, recited the history of the descendants of Puru and of the Pandavas. This excellent, virtue-increasing, and sacred history should ever be listened to by vow observing Brahmanas, by Kshattriyas devoted to the practices of their order and ready to protect their subjects ; by Vaisyas with attention, and by Sudras with reverence, whose chief occupation is to wait upon the three other orders. Brahmanas conversant in the Vedas and other persons, who with attention and reverence recite this sacred history or listen to it when recited, conquer the heavens and attain to the abode of the blessed.

They are also always respected and adored by the gods, Brahmanas, and other men. This holy history of Bharata hath been composed by the sacred and illustrious Vyasa. *Veda*-knowing Brahmanas and other persons who with reverence and without malice hear it recited, earn great religious merits and conquer the heavens. Though sinning, they are not disregarded by any one. Here occurs a *sloka*.—'This (Bharata) is equal unto the *Vedas*: it is holy and excellent. It bestoweth wealth, fame, and life. Therefore, it should be listened to by men with rapt attention.'

Thus ends the ninety-fifth section in the Sambhava Parva of the Adi Parva.

SECTION XCVI

(*Sambhava Parva continued*)

Vaisampayana said,—'There was a king known by the name of Mahabhisha born in the race of Ikshaku. He was the lord of all the Earth, and was truthful (in speech) and of true prowess. By a thousand horse-sacrifices and a hundred *Rajasuyas*, he had gratified the chief of the celestials and ultimately attained to heaven.

'One day the celestials had assembled together and were worshipping Brahman. Many royal sages and king Mahabhisha also were present on the spot. And Ganga, the Queen of rivers, also came there to pay her adorations to the Grandsire. And her garments white as the beams of the moon was displaced by the action of the wind. And as her person became exposed, the celestials bent down their heads. But the royal sage Mahabhisha rudely stared at the Queen of rivers. And Mahabhisha was for this cursed by Brahman, who said,—'Wretch, as thou hast forgotten thyself at the sight of Ganga, thou shalt be re-born on Earth. But thou shalt again and again attain to these regions. And she, too, shall be born in the world of men and shall do thee injuries. But when thy wrath shall be provoked, thou shalt then be freed from my curse.'

Vaisampayana continued,—'King Mahabhisha then recollecting all the monarchs and ascetics on Earth, wished to be born as son to Pratipa of great prowess. And the Queen of rivers, too, seeing king Mahabhisha lose his firmness, went away, thinking of him wishfully. And on her way, she saw those dwellers in heaven, the Vasus, also pursuing the same path. And the Queen of rivers beholding them in the predicament, asked them.—'Why look ye so dejected? Ye dwellers in heaven, is everything right with you?' Those celestials, the Vasus, answered her, saying,—'O Queen of rivers, we have been cursed,

for a venial fault, by the illustrious Vasishtha in anger. The foremost of excellent *Rishis*, Vasishtha, had been engaged in his twilight adorations and seated as he was, he could not be seen by us. We crossed him in ignorance. Therefore, in wrath he hath cursed us, saying,—Be ye born among men! It is beyond our power to frustrate what hath been said by that utterer of *Brahma*. Therefore, O river, thyself becoming a human female make us the Vasus, thy children! O amiable one, we are unwilling to enter the womb of any human female! Thus addressed, the Queen of rivers told them,—Be it so, and asked them,—'On Earth, who is that foremost of men whom ye will make your father?'

"The Vasus replied,—'On Earth, unto Pratipa shall be born a son, Santanu, who will be a king of word-wide fame'. Ganga then said,—Ye celestials, that is exactly my wish which ye sinless ones have expressed! I shall, indeed, do good to that Santanu. That is also your desire as just expressed!' The Vasus then said,—It behoveth thee to throw thy children, after birth, into the water, so that, O thou of three courses (celestial, terrestrial, and subterranean) we may be rescued soon without having to live on Earth for any length of time!' Ganga then answered,—I shall do what ye desire. But in order that his intercourse with me may not be entirely fruitless, provide ye that one son at least may live!' The Vasus then replied,—We shall each contribute an eighth part of our respective energies. With the sum thereof, thou shalt have one son according to thy and his wishes. But this son shall not beget any children on Earth. Therefore, that son of thine endued with great energy, shall be childless!

"The Vasus, making this arrangement with Ganga, went away without waiting to the place they liked."

Thus ends the ninety-sixth section in the Sambhava Parva of the Adi Parva.

SECTION XCVII

(*Sambhava Parva continued*)

Vaisampayana said,—There was a king of the name of Pratipa, who was kind to all creatures. He spent many years in ascetic penances at the source of the river Ganga. The accomplished and lovely Ganga, one day, assuming the form of a beautiful female, and rising from the waters, made up to the monarch. The celestial maiden, endued with ravishing beauty, approached the royal sage engaged in ascetic austerities, and sat upon his right thigh that was, for manly strength, a

veritable *Sala* tree. When the maiden of handsome face had so sat upon his lap, the monarch said unto her,—‘O amiable one, what dost thou desire? What shall I do?’ The damsel answered,—‘I desire thee, O king, for my husband! O foremost one of the Kurus, be mine! To refuse a woman coming of her own accord is never applauded by the wise!’ Pratipa answered,—‘O thou of the fairest complexion, moved by lust, I never go in unto other’s wives or women that are not of my order. This, indeed, is my virtuous vow!’ The maiden rejoined,—‘I am not inauspicious or ugly. I am every way worthy of being enjoyed. I am a celestial maiden of rare beauty; I desire thee for my husband. Refuse me not, O king.’ To this Pratipa answered:—‘I am, O damsel, abstaining from that course to which thou wouldst incite me. If I break my vow, sin will overwhelm and kill me. O thou of the fairest complexion, thou hast embraced me, sitting on my right thigh. But, O timid one, know that this is the seat for daughters and daughters-in-law. The left lap is for the wife, but thou hast not accepted that. Therefore, O best of women, I cannot enjoy thee as an object of desire. Be my daughter-in-law. I accept thee for my son!’

“The damsel then said,—‘O virtuous one, let it be as thou sayest. Let me be united with thy son. From my respect for thee, I shall be a wife of the celebrated Bharata race. Ye (of the Bharata race) are the refuge of all the monarchs on Earth! I am incapable of numbering the virtues of this race even within a hundred years. The greatness and goodness of many celebrated monarchs of this race are limitless! O lord of all, let it be understood now that when I become thy daughter-in-law, thy son shall not be able to judge of the propriety of my acts. Living thus with thy son, I shall do good to him and increase his happiness. And he shall finally attain to heaven in consequence of the sons I shall bear him, and of his virtues and good conduct.’”

Vaisampayana continued,—‘O king, having said so, the celestial damsel disappeared then and there. And the king, too, waited for the birth of his son in order to fulfil his promise.

“About this time Pratipa, that light of the Kuru race, that bull amongst Kshatriyas, was engaged, along with his wife, in austerities from desire of offspring. And when they had grown old, a son was born unto them. This was no other than Mahabhisha. And the child was called Santanu because he was born when his father had controlled his passions by ascetic penances. And the best of Kurus, Santanu, knowing that region of indestructible bliss can be acquired by one’s deeds alone, became devoted to virtue. When Santanu grew up into a youth, Pratipa addressed him and said,—‘Sometime before, O Santanu, a celestial damsel came to me for thy good. If thou meetest

that fair-complexioned one in secret and if she solicit thee for children, accept her as thy wife. And, O sinless one, judge not of the propriety or impropriety of her action and ask not who she is, or whose or whence, but accept her as thy wife at my command !”

Vaisampayana continued,—‘Pratipa, having thus commanded his son Santanu and installed him on his throne, retired into the woods. And king Santanu endued with great intelligence and equal unto Indra himself in splendour, became addicted to hunting and passed much of his time in the woods. And the best of monarchs always slew deer and buffaloes. And one day, as he was wandering along the bank of the Ganges, he came upon a region frequented by *Siddhas* and *Charanas*. And there he saw a lovely maiden of blazing beauty and like unto another Sree herself; of faultless and pearly teeth and decked with celestial ornaments, and attired in garments of fine texture that resembled in splendour the filaments of the lotus. And the monarch, on beholding that damsel, became surprised, and his raptures produced instant horripilation. With steadfast gaze he seemed to be drinking her charms, but repeated draughts failed to quench his thirst. The damsel also beholding the monarch of blazing splendour moving about in great agitation, was moved herself and experienced an affection for him. She gazed and gazed and longed to gaze on him evermore. The monarch then in soft words addressed her and said,—O slender-waisted one, be thou a goddess or the daughter of a *Danava*, be thou of the race of the *Gandharvas*, or *Apsaras*, be thou of the *Yakshas* or the *Nagas*, or be thou of human origin, O thou of celestial beauty, I solicit thee to be my wife !”

Thus ends the ninety-seventh section in the Sambhava Parva of the Adi Parva.

SECTION XCVIII

(*Sambhava Parva continued*)

Vaisampayana said,—“The maiden then, hearing those soft and sweet words of the smiling monarch, and remembering her promise to the Vasus, addressed the king in reply. Of faultless feature, the damsel sending a thrill of pleasure into the heart by every word she uttered, said,—‘O king, I shall become thy wife and obey thy commands ! But, O monarch, thou must not interfere with me in anything I do, be it agreeable or disagreeable. Nor shalt thou ever address me unkindly. As long as thou shalt behave kindly I promise to live with thee. But I shall certainly leave thee the moment thou interferest with me or speakest to me an unkind word.’ The king answered,—‘Be it so.’ And thereupon

the damsel obtaining that excellent monarch, that foremost one of the Bharata race for her husband, became highly pleased. And king Santanu also, obtaining her for his wife, enjoyed to the full the pleasure of her company. And adhering to his promise, he refrained from asking her anything. And the lord of Earth, Santanu, became exceedingly gratified with her conduct, beauty, magnanimity, and attention to his comforts. And the goddess Ganga also, of three courses (celestial, terrestrial, and subterranean) assuming a human form of superior complexion and endued with celestial beauty, lived happily as the wife of Santanu, having as the fruit of her virtuous acts, obtained for her husband, that tiger among kings equal unto Indra himself in splendour. And she gratified the king by her attractiveness and affection, by her wiles and love, by her music and dance, and became herself gratified. And the monarch was so enraptured with his beautiful wife that months, seasons, and years rolled on without his being conscious of them. And the king, while thus enjoying himself with his wife, had eight children born unto him who in beauty were like the very celestial themselves. But, O Bharata, those children, one after another, as soon as they were born, were thrown into the river by Ganga who said,—“This is for thy good.’ And the children sank to rise no more. The king, however, could not be pleased with such conduct. But he spoke not a word about it lest his wife should leave him. But when the eighth child was born, and when his wife as before was about to throw it smilingly into the river, the king with a sorrowful countenance and desirous of saving it from destruction, addressed her and said,—‘Kill it not! Who art thou and whose? Why dost thou kill thy own children? Murderess of thy sons, the load of thy sins is great!’

“His wife, thus addressed, replied,—‘O thou desirous of offspring, thou hast already become the first of those that have children. I shall not destroy this child of thine. But according to our agreement, the period of my stay with thee is at an end! I am Ganga, the daughter of Janhu. I am ever worshipped by the great sages; I have lived with thee so long for accomplishing the purposes of the celestials. The eight illustrious Vasus endued with great energy had, from Vasishtha’s curse, to assume human forms. On Earth, besides thee, there was none else to deserve the honour of being their begetter. There is no woman also on Earth except one like me, a celestial of human form, to become their mother. I assumed a human form to bring them forth. Thou also, having become the father of the eight Vasus, hast acquired many regions of perennial bliss. It was also agreed between myself and the Vasus that I should free them from their human forms as soon as they would be born. I have thus freed them from the curse of the *Rishi* Apava.

Blest be thou ; I leave thee, O king ! But rear thou this child of rigid vows. That I should live with thee, so long was the promise I gave to the Vasus. And let this child be called Gangadatta !"

Thus ends the ninety-eighth section in the Sambhava Parva of the Adi Parva.

SECTION XCIX.

(*Sambhava Parva continued*)

"Santanu asked,—What was the fault of the Vasus and who was Apava, through whose curse the Vasus had to be born among men ? What also hath, this child of thine, Gangadatta, done for which he shall have to live among men ? Why also were the Vasus, the lords of the three worlds, condemned to be born amongst men ? O daughter of Janhu, tell me all' "

Vaisampayana continued,—"Thus addressed, the celestial daughter of Janhu, Ganga, then replied unto the monarch, her husband, that bull amongst men, saying,—'O best of Bharata's race, he who was obtained as son by Varuna was called Vasishtha, the *Muni* who afterwards came to be known as Apava. He had his asylum on the breast of the king of mountains called Meru. The spot was sacred and abounded with birds and beasts. And there bloomed at all times of the year flowers of every season. And O best of Bharata's race, that foremost of virtuous men, the son of Varuna, practised his ascetic penances in those woods abounding with sweet roots and water.

"Daksha had a daughter known by the name of Surabhi, who, O bull of Bharata's race, for benefiting the world, brought forth, by her connection with Kasyapa, a daughter (Nandini) in the form of a cow. That foremost of all kine, Nandini, was the cow of plenty (capable of granting every desire). The virtuous son of Varuna obtained Nandini for his *Homa* rites. And Nandini, dwelling in that hermitage which was adored by *Munis*, roamed about fearlessly in those sacred and delightful woods.

"One day, O bull of Bharata's race, there came into those woods adored by the gods and celestial *Rishis*, the Vasus with Prithu at their head. And wandering there with their wives, they enjoyed themselves in those delightful woods and mountains. And as they wandered there, the slender-waisted wife of one of the Vasus, O thou of the prowess of Indra, saw in those woods Nandini, the cow of plenty. And seeing that cow possessing the wealth of all accomplishments, large eyes, full udders, fine tail, beautiful hoofs, and every other auspicious sign, and yielding much milk, she showed the animal to her husband Dyau.

O thou of the prowess of the first of elephants, when Dyau was shown that cow, he began to admire her several qualities and addressing his wife, said,—‘O black-eyed girl of fair thighs, this excellent cow belongeth to that Rishi whose is this delightful asylum! O slender-waisted one, that mortal who drinketh the sweet milk of this cow remaineth in unchanged youth for ten thousand years!’ O best of monarchs, hearing this, the slender-waisted goddess of faultless feature then addressed her lord of blazing splendour and said,—‘There is on Earth a friend of mine, Jitavati by name, possessed of great beauty and youth. She is the daughter of that god among men, the royal sage Usinara, endued with intelligence and devoted to truth. I desire to have this cow, O illustrious one, with her calf for that friend of mine. Therefore, O best of celestials, bring that cow so that my friend drinking of her milk may alone become on Earth free from disease and decrepitude! O illustrious and blameless one, it behoveth thee to grant me this desire of mine! There is nothing that would be more agreeable to me!’ On hearing these words of his wife, Dyau, moved by the desire of humouring her, stole that cow, aided by his brothers Prithu and the others. Indeed, Dyau, commanded by his lotus-eyed wife, did her bidding, forgetting at the moment the high ascetic merits of the Rishi who owned her. He did not think at the time that he was going to fall by committing the sin of stealing the cow.

“When the son of Varuna returned to his asylum in the evening with fruits he had collected, he beheld not the cow with her calf there. He began to search them in the woods, but when the great ascetic of superior intelligence found not his cow on search, he saw by his ascetic vision that she had been stolen by the Vasus. His wrath was instantly kindled and he cursed the Vasus, saying—‘Because the Vasus have stolen my cow of sweet milk and handsome tail, therefore, shall they certainly be born on Earth!’

“O thou bull of Bharata’s race, the illustrious Rishi Apava thus cursed the Vasus in wrath. And having cursed them the illustrious one set his heart once more on ascetic meditation. And after that *Brahmarshi* of great power and ascetic wealth had thus in wrath cursed the Vasus, the latter, O king, coming to know of it, speedily came into his asylum. And addressing the Rishi, O bull among kings, they endeavoured to pacify him. But they failed, O tiger among men, to obtain grace from Apava—that Rishi conversant with all rules of virtue. The virtuous Apava, however, said,—‘Ye Vasus, with Dhava and others, ye have been cursed by me! But ye shall be freed from my curse within a year of your birth among men! But he for whose deed ye have been cursed by me he—viz., Dyau, shall for his sinful act, have to

dwell on Earth for a length of time. I shall not make futile the words I have uttered in wrath. Dyau, though dwelling on Earth, shall not beget children. He shall, however, be virtuous and conversant with the scriptures. He shall be an obedient son to his father, but he shall have to abstain from the pleasure of female companionship !

"Thus addressing the Vasus, the great *Rishi* went away. The Vasus then together came to me. And, O king, they begged of me the boon that as soon as they would be born, I should throw them into the water. And, O best of kings, I did as they desired, in order to free them from their earthly life. And O best of kings, from the *Rishi's* curse, this one only, viz., Dyau himself, is to live on Earth for some time."

Vaisampayana continued,—'Having said this, the goddess disappeared then and there. And taking with her the child, she went away to the region she chose. And that child of Santanu was named both Gangeya and Devavrata and excelled his father in all accomplishments.

"Santanu, after the disappearance of his wife, returned to his capital with a sorrowful heart. I shall now recount to thee the many virtues and the great good fortune of the illustrious king Santanu of the Bharáta race. Indeed, it is this splendid history that is called the *Mahabharata*.'

Thus ends the ninety-ninth section in the Sambhava Parva of the *Adi Parva*.

SECTION C

(*Sambhava Parva continued*)

Vaisampayana said,—“The monarch Santanu, the most adored of the gods and royal sages, was known in all the worlds for his wisdom, virtues, and truthfulness (of speech). The qualities of self-control, liberality, forgiveness, intelligence, modesty, patience and superior energy ever dwelt in that bull among men, viz., Santanu, that great being endowed with these accomplishments and conversant with both religion and profit, the monarch was at once the protector of the Bharata race and all human beings. His neck was marked with (three) lines, like a conch-shell ; his shoulders were broad, and he resembled in prowess an infuriate elephant. It would seem that all the auspicious signs of royalty dwelt in his person, considering that to be their fittest abode. Men, seeing the behaviour of that monarch of great achievements came to know that virtue was ever superior to pleasure and profit. These were the attributes that dwelt in that great being—that

bull among men—Santanu. And truly there was never a king like Santanu. All the kings of the Earth, beholding him devoted to virtue, bestowed upon that foremost of virtuous men the title of King of kings. And all the kings of the Earth during the time of that lord-protector of the Bharata race, were without woe and fear and anxiety of any kind. And they all slept in peace, rising from bed every morning after happy dreams. And owing to that monarch of splendid achievements resembling Indra himself in energy, all the kings of the Earth became virtuous and devoted to liberality, religious acts and sacrifices. And when the Earth was ruled by Santanu and other monarchs like him, the religious merits of every order increased very greatly. The Kshatriyas served the Brahmans; the Vaisyas waited upon the Kshatriyas, and the Sudras adoring the Brahmanas and the Kshatriyas, waited upon the Vaisyas. And Santanu residing in Hastinapura, the delightful capital of the Kurus, ruled the whole Earth bounded by seas. He was truthful and guileless, and like the king of the celestials himself conversant with the dictates of virtue. And from the combination in him of liberality, religion and asceticism, he acquired a great good fortune. He was free from anger and malice, and was handsome in person like Soma himself. In splendour he was like the Sun and in impetuosity of valour like Vayu. In wrath he was like Yama, and in patience like the Earth. And, O king, while Santanu ruled the Earth, no deer, boars, birds, or other animals were needlessly slain. In his dominions the great virtue of kindness to all creatures prevailed, and the king himself, with the soul of mercy, and void of desire and wrath, extended equal protection unto all creatures. Then sacrifices in honour of the gods, the *Rishis*, and *Pitris* commenced, and no creature was deprived of life sinfully. And Santanu was the king and father of all—of those that were miserable and those that had no protectors, of birds and beasts, in fact, of every created thing. And during the rule of the best of Kurus—of that king of kings—speech became united with truth, and the minds of men were directed towards liberality and virtue. And Santanu, having enjoyed domestic felicity for six and thirty years, retired into the woods.

“And Santanu’s son, the Vasu born of Ganga, named Devavrata resembled Santanu himself in personal beauty, in habits and behaviour, and in learning. And in all branches of knowledge worldly or spiritual his skill was very great. His strength and energy were extraordinary. He became a mighty car-warrior. In fact he was a great king.

One day, while pursuing along the banks of the Ganges a deer that he had struck with his arrow, king Santanu observed that the river had become shallow. On observing this, that bull among men, viz.,

Santanu, began to reflect upon this strange phenomenon. He mentally asked why that first of rivers ran out so quickly as before. And while seeking for a cause, the illustrious monarch beheld that a youth of great comeliness, well-built and amiable person, like Indra himself, had, by his keen celestial weapons, checked the flow of the river. And the king, beholding this extraordinary feat of the river Ganga having been checked in her course near where that youth stood, became very much surprised. This youth was no other than Santanu's son himself. But as Santanu had seen his son only once a few moments after his birth, he had not sufficient recollection to identify that infant with the youth before his eyes. The youth, however, seeing his father, knew him at once, but instead of disclosing himself, he clouded the king's perception by his celestial powers of illusion and disappeared in his very sight.

"King Santanu, wondering much at what he saw and imagining the youth to be his own son, then addressed Ganga and said,— 'Show me that child.' Ganga thus addressed, assuming a beautiful form, and holding the boy decked with ornaments in her right arm, showed him to Santanu. And Santanu did not recognise that beautiful female bedecked with ornaments and attired in fine robes of white, although he had known her before. And Ganga said—'O tiger among men, that eighth son whom thou hadst sometime before begot upon me is this! Know that this excellent child is conversant with all weapons. O monarch, take him now. I have reared him with care. And go home, O tiger among men, taking him with thee! Endued with superior intelligence, he has studied with Vasishtha the entire *Vedas* with their branches. Skilled in all weapons and a mighty bowman, he is like Indra in battle. And, O Bharata, both the gods and the *Asuras* look upon him with favour. Whatever branches of knowledge are known to Usanas, this one knoweth completely. And so is he the master of all those *Sastras* that the son of Angiras (*Vrihaspati*) adored by the gods and the *Asuras* knoweth. And all the weapons known to the powerful and invincible Rama, the son of Jamodagni are known to this thy illustrious son of mighty arms! O king of superior courage, take this thy own heroic child given unto thee by me! He is mighty bowman and conversant with the interpretation of all treatises on the duties of a king!' Thus commanded by Ganga, Santanu took his child resembling the Sun himself in glory and returned to his capital. And having reached his city that was like unto the celestial capital, that monarch of Puru's line regarded himself greatly fortunate. And having summoned all the Pauravas together, for the protection of his kingdom he installed his son as his heir-apparent and associated on the

throne. And O bull of Bharata's race, the prince soon gratified by his behaviour of his father and the other members of the Paurava race : in fact, all the subjects of the kingdom. And the king of incomparable prowess lived happily with that son of his.

"Four years had thus passed away, when the king one day went into the woods on the bank of the Yamuna. And while the king was rambling there, he perceived a sweet scent coming from an unknown direction. And the monarch, impelled by the desire of ascertaining the cause, wandered hither and thither. And in course of his ramble, he beheld a black-eyed maiden of celestial beauty, the daughter of a fisherman. The king addressing her, said,—'Who art thou, and whose daughter? What dost thou do here. O timid one?' She answered,—'Blest be thou! I am the daughter of the chief of the fisherman. At his command, I am engaged for religious merit, in rowing passengers across this river in my boat.' And Santanu, beholding that maiden of celestial form endued with beauty, amiableness, and such fragrance, desired her for his wife. And repairing unto her father, the king solicited his consent to the proposed match. But the chief of the fishermen replied to the monarch, saying—'O king, as soon as my daughter of superior complexion was born, it was, of course, understood that she should be bestowed upon a husband. But listen to the desire I have cherished all along in my heart. O sinless one, thou art truthful : if thou desirest to obtain this maiden as a gift from me, give me then this pledge. If, indeed, thou givest the pledge, I will of course bestow my daughter upon thee for truly I can never obtain a husband for her equal to thee !"

"Santanu, hearing this, replied,—'When I have heard of the pledge thou askest, I shall then say whether I would be able to grant it. If it is capable of being granted, I shall certainly grant it. Otherwise how shall I grant it. The fisherman said,—'O king, what I ask of thee is this : the son born of this maiden shall be installed by thee on thy throne and none else shalt thou make thy successor !'

Vaisampayana continued,—"O Bharata, when Santanu herd this, he felt no inclination to grant such a boon, though the fire of desire sorely burnt him within. The king with his heart afflicted by desire returned to Hastinapura, thinking all the way of the fisherman's daughter. And having returned home, the monarch passed his time in sorrowful meditation. One day, Devavrata approaching his afflicted father said,—'All is prosperity with thee ; all chiefs obey thee ; then how is it that thou grieveest thus? Absorbed in thy own thoughts, thou speakest not a word to me in reply. Thou goest not out on horse-back now ; thou lookest pale and emaciated, having lost all animation. I

wish to know the disease thou sufferest from, so that I may endeavour to apply a remedy.' Thus addressed by his son, Santanu answered,—'Thou sayest truly, O son, that I have become melancholy. I will also tell thee why I am so. O thou of Bharata's line, thou art the only scion of this our large race. Thou art always engaged in sports of arms and achievements of prowess! But, O son, I am always thinking of the instability of human life! If any danger overtake thee, O child of Ganga, the result is that we become sonless! Truly thou alone art to me as a century of sons! I do not, therefore, desire to wed again. I only desire and pray that 'prosperity' may ever attend on thee so that our dynasty may be perpetuated. The wise say that he that hath one son hath no son. Sacrifices before fire and the knowledge of the three *Vedas* yield, it is true, everlasting religious merit, but all these, in point of religious merit, do not come up to a sixteenth part of the religious merit attainable on the birth of a son! Indeed, in this respect, there is hardly any difference between men and the lower animals. O wise one, I do not entertain a shadow of doubt that one attains to heaven in consequence of his having begotten a son. The *Vedas* which constitute the root of the *Puranas* and are regarded as authoritative even by the gods, contain numerous proof of this. O thou of Bharata's race, thou art a hero of excitable temper, who is always engaged in the exercise of arms. It is very probable that thou wilt be slain on the field of battle. If it so happen, what then will be the state of the Bharata dynasty! It is this thought that hath made me so melancholy! I have now told thee fully the causes of my sorrow.'

Vaisampayana continued,—'Devavrata who was endued with great intelligence, having ascertained all this from the king, reflected within himself for a while. He then went to the old minister devoted to his father's welfare and asked him about the cause of the king's grief. O bull of Bharata's race, when the prince questioned the minister, the latter told him about the boon that was demanded by the chief of the fishermen in respect of his daughter Gandhavati. Then Devavrata, accompanied by many Kshatriya chiefs of venerable age, personally repaired to the chief of the fishermen and begged of him his daughter on behalf of the king. The chief of the fishermen received him with due adorations, and O thou of Bharata's race, when the prince took his seat in the court of the chief, the latter addressed him and said,—'O bull among the Bharatas, thou art the first of all wielders of weapons and the only son of Santanu. Thy power is great! But I have something to tell thee. If the bride's father was Indra himself, even then he would have to repent of rejecting such an exceedingly honourable and desirable proposal of marriage. The great man of whose seed this celebrated

maiden named Satyavati was born, is, indeed, equal to you in virtue. He hath spoken to me on many occasions of the virtues of thy father and told me that, the king alone is worthy of (marrying) Satyavati. Let me tell you that I have even rejected the solicitations of that best of *Brahmarshis*—the celestial sage Asita—who, too, had often asked for Satyavati's hand in marriage. I have only one word to say on the part of this maiden. In the matter of the proposed marriage there is one great objection founded on the fact of a rival in the person of a co-wife's son. O oppressor of all foes, he hath no security, even if he be an *Asura* or a *Gandharva*, who hath a rival in thee! There is this only objection to the proposed marriage, and nothing else. Blest be thou! But this is all I have to say in the matter of the bestowal or otherwise, of Satyavati!

Vaisampayana continued,—“O thou of Bharata's race, Devavrata having heard these words, and moved by the desire of benefitting his father thus answered in the hearing of the assembled chiefs:—‘O foremost of truthful men, listen to the vow I utter! The man has not been or will not be born, who will have the courage to take such a vow! I shall accomplish all that thou demandest! The son that may be born of this maiden shall be our king.’” Thus addressed, the chief of the fishermen, impelled by desire of sovereignty (for his daughter's son), to achieve the almost impossible, then said,—‘O thou of virtuous soul, thou art come hither as full agent on behalf of thy father Santanu of immeasurable glory; be thou also the sole manager on my behalf in the matter of the bestowal of this my daughter! But O amiable one, there is something else to be said, something else to be reflected upon by thee! O suppressor of foes, those that have daughters, from the very nature of their obligations, must say what I say! O thou that art devoted to truth, the promise thou hast given in the presence of these chiefs for the benefit of Satyavati hath, indeed, been worthy of thee! O thou of mighty arms, I have not the least doubt of its ever being violated by thee. But I have my doubts in respect of the children thou mayest beget!’”

Vaisampayana continued,—“O king, the son of Ganga, devoted to truth, having ascertained the scruples of the chief of the fishermen, then said, moved thereto by the desire of benefitting his father,—‘Chief of fishermen, thou best of men, listen to what I say in the presence of these assembled kings! Ye kings, I have already relinquished my right to the throne, I shall now settle the matter of my children. O fisherman, from this day I adopt the vow of *Brahmacharyya* (study and meditation in celibacy). If I die sonless, I shall yet attain to regions of perennial bliss in heaven!’”

Vaisampayana continued,—“Upon these words of the son of Ganga,

the hair on the fisherman's body stood on end from glee, and he replied,—'I bestow my daughter!' Immediately after, the *Apsaras* and the gods with diverse tribes of *Rishis* began to rain down flowers from the firmament upon the head of Devavrata and exclaimed,—This one is *Bhishma* (the terrible).' *Bhishma* then, to serve his father, addressed the illustrious damsel and said,—'O mother, ascend this chariot, and let us go unto our house.'

Vaisampayana continued,—Having said this, *Bhishma* helped the beautiful maiden into his chariot. On arriving with her at *Hastinapura*, he told *Santanu* everything as it had happened. And the assembled kings, jointly and individually, applauded his extraordinary act and said,—'He is really *Bhishma* (the terrible)!' And *Santanu* also, hearing of the extraordinary achievements of his son, became highly gratified and bestowed upon the high-souled prince the boon of death at will, saying,—'Death shall never come to thee as long as thou desirest to live. Truly death shall approach thee, O sinless one, having first obtained thy command!'

Thus ends the hundredth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION CI

(*Sambhava Parva continued*)

Vaisampayana said,—"O monarch, after the nuptials were over, king *Santanu* established his beautiful bride in his household. Soon after was born of *Satyavati* an intelligent and heroic son of *Santanu* named *Chitrangada*. He was endued with great energy and became an eminent man. The lord *Santanu* of great prowess also begat upon *Satyavati* another son named *Bichitravirya*, who became a mighty bowman and who became king after his father. And before that bull among men, viz., *Vichitravirya*, attained to majority, the wise king *Santanu* realised the inevitable influence of Time. And after *Santanu* had ascended to heaven, *Bhishma*, placing himself under the command of *Satyavati*, installed that suppressor of foes, viz., *Chitrangada* on the throne, who, having soon vanquished by his prowess all monarchs, considered not any man as his equal. And beholding that he could vanquish men, *Asuras*, and the very gods, his namesake, the powerful king of the *Gandharvas* approached him for an encounter. Between that *Gandharva* and that foremost one of the *Kurus*, who were both very powerful, there occurred on the field of *Kurukshetra* a fierce combat which lasted full three years on the banks of the *Saraswati*. In that terrible encounter characterised by thick

showers of weapons and in which the combatants grinded each other fiercely, the *Gandharva*, who had greater prowess or strategic deception, slew the Kuru prince. Having slain Chitrangada—that first of men and oppressor of foes—the *Gandharva* ascended to heaven. When that tiger among men endued with great prowess was slain, Bhishma, the son of Santanu performed, O king, all his obsequies. He then installed the boy Vichitravirya of mighty arms, still in his minority, on the throne of the Kurus. And Vichitravirya, placing himself under the command of Bhishma, ruled the ancestral kingdom. And he adored Santanu's son Bhishma who was conversant with all the rules of religion and law ; so, indeed, Bhishma also protected him that was so obedient to the dictates of duty."

Thus ends the hundred and first section in the Shambhava Parva of the Adi Parva.

SECTION CII

(*Sambhava Parva continued*)

Vaisampayana said,—“O thou of Kuru's race, after Chitrangada was slain, his successor Vichitravirya being a minor, Bhishma ruled the kingdom, placing himself under the command of Satyawati. When he saw that his brother, who was the foremost of intelligent men, attained to majority, Bhishma set his heart upon marrying Vichitravirya. At this time he heard that the three daughters of the king of Kasi, all equal in beauty to the *Apsaras* themselves, would be married on the same occasion, selecting their husbands at a self-choise ceremony. Then that foremost of car-warriors, that vanquisher of all foes, at the command of his mother, went to the city of Varanasi in a single chariot. There Bhishma, the son of Santanu, saw that innumerable monarchs had come from all directions ; and there he also saw those three maiden that would select their own husbands. And when the (assembled) kings were each being mentioned by name, Bhishma chose those maidens (on behalf of his brother). And taking them upon his chariot, Bhishma, that first of smiters in battle, addressed the kings, O monarch, and said in a voice deep as the roar of the clouds,—‘The wise have directed that when an accomplished person has been invited, a maiden may be bestowed on him, decked with ornaments and along with many valuable presents. Others again may bestow their daughters by accepting a couple of kine. Some again bestow their daughters by taking a fixed sum, and some take away maidens by force. Some wed with the consent of the maidens, some by drugging them into consent, and some by going unto the maidens

parents and obtaining their sanction. Some again obtain wives as presents for assisting at sacrifices. Of these, the learned always applaud the eighth form of marriage. Kings, however, speak highly of the *Suyamvara* (the fifth form as above) and themselves wed according to it. But the sages have said that, that wife is dearly to be prized who is taken away by force, after the slaughter of opponents, from amidst the concourse of princes and kings invited to a self-choise ceremony. Therefore, Ye monarchs, I bear away these maidens hence by force! Strive Ye, to the best of your might, to vanquish me or to be vanquished! Ye monarchs, I stand here resolved to fight! The Kuru prince, endued with great energy, thus addressing the assembled monarchs and the king of Kasi, took upon his car those maidens. And having taken them up, he sped his chariot away, challenging the invited kings to a fight.

"The challenged monarchs then all stood up, slapping their arms and biting their nether lips in wrath. And loud was the din produced, as, in a great hurry, they began to cast off their ornaments and put on their armour. And the motion of their ornaments and armour, O Janamejaya, brilliant as these were, resembled meteoric flashes in the sky. And with brows contracted and eyes red with rage, the monarchs moved in impatience, their armour and ornaments dazzling or waving with their agitated steps. The charioteers soon brought handsome cars with fine horses harnessed thereto. Those splendid warriors then, equipped with all kinds of weapons, rode on those cars, and with uplifted weapons pursued the retreating chief of the Kurus. Then, O Bharata, occurred the terrible encounter between those innumerable monarchs on one side and the Kuru warrior alone on the other. And the assembled monarchs threw at their foe ten thousand arrows at the same time, Bhisma, however, speedily checked those numberless arrows before they could come at him by means of a shower of his own arrows as innumerable as the down on the body. Then those kings surrounded him from all sides and rained arrows on him like masses of clouds showering on the mountain-breast. But Bhisma, arresting with his shafts the course of that arrowy down-pour, pierced each of the monarchs with three shafts. The latter, on the other hand, pierced Bhisma, each with five shafts. But, O king, Bhisma checked those by his prowess and pierced each of the contending kings with two shafts. The combat became so fierce with that dense showers of arrows and other missiles that it looked very like the encounter between the celestials and the *Asuras* of old, and men of courage who took no part in it were struck with fear to even look at the scene. Bhisma cut off with his arrows, on the field of battle, bows, and flag-staffs, and coats of mail, and human heads by hundreds and thousands. And such was his terrible prowess and extraordinary lightness of hand,

and such the skill with which he protected himself, that the contending car-warriors, though his enemies, began to applaud him loudly. Then that foremost of all wielders of weapons having vanquished in battle all those monarchs, pursued his way towards the capital of the Bharatas, taking those maidens with him.

"It was then, O king, that mighty car-warrior, king Salya of immeasurable prowess, from behind summoned Bhishma, the son of Santanu to an encounter. And desirous of obtaining the maidens, he came upon Bhishma like a mighty leader of a herd of elephants rushing upon another of his kind, and tearing with his tusks the latter's hips at the sight of a female elephant in heat. And Salya of mighty arms, moved by wrath addressed Bhishma and said,—'Stay. Stay.' Then Bhishma, that tiger among men, that grinder of hostile armies, provoked by these words, flamed up in wrath like a blazing fire. Bow in hand, and brow furrowed into wrinkles, he stayed on his car, in obedience to Kshatriya usage having checked its course in expectation of the enemy. All the monarchs seeing him stop, stood there to become spectators of the coming encounter between him and Salya. The two then began to exhibit their prowess, (upon each other) like roaring bulls of great strength at the sight of a cow in rut. Then that foremost of men, king Salya, covered Bhishma, the son of Santanu with hundreds and thousands of swift-winged shafts. And those monarchs seeing Salya thus covering Bhishma at the outset with innumerable shafts, wondered much and uttered shouts of applause. Beholding his lightness of hand in combat, the crowd of regal spectators became very glad and applauded Salya greatly. That subjugator of hostile towns, Bhishma then, on hearing those shouts of the Kshatriyas, became very angry and said, 'Stay, Stay'. In wrath, he commanded his charioteer, saying,—Lead thou my car to where Salya is so that I may slay him instantly as Garuda slays a serpent.' Then the Kuru chief fixed the *Varuna* weapon on his bow-string, and with it afflicted the four steeds of king Salya. And, O tiger among kings, the Kuru chief then, warding off with his weapons those of his foe, slew Salya's charioteer. Then that first of men, Bhishma, the son of Santanu, fighting for the sake of those damsels, slew with the *Aindra* weapon the noble steeds of his adversary. He then vanquished that best of monarchs but left him with his life. O bull of Bharata's race, Salya, after his defeat, returned to his kingdom and continued to rule it virtuously. And O conqueror of hostile towns, the other kings also, who had come to witness self-choice ceremony returned to their own kingdoms.

"That foremost of smiters, *viz.*, Bhishma, after defeating those monarchs, set out with those damsels, for Hastinapura whence the virtuous Kuru prince Vichitravirya ruled the Earth like that best of monarchs,

viz., his father Santanu. And, O king, passing through many forests, rivers, hills, and woods abounding with trees, he arrived (at the capital) in no time. Of immeasurable prowess in battle, the son of the ocean-going Ganga, having slain numberless foes in battle without a scratch on his own person, brought the daughters of the king of Kasi unto the Kurus as tenderly if they were his daughters-in-law, or younger sisters, or daughters. And Bhishma of mighty arms, impelled by the desire of benefitting his brother, having by his prowess brought them thus, then offered those maidens possessing every accomplishment unto Vichitravirya. Conversant with the dictates of virtue, the son of Santanu, having achieved such an extraordinary feat according to (kingly) custom, then began to make preparations for his brother's wedding. And when everything about the wedding had been settled by Bhishma in consultation with Satyavati, the eldest daughter of the king of Kasi, with a soft smile, told him these words:—'At heart I had chosen the king of Saubha for my husband. He had, in his heart, accepted me for his wife. This was also approved by my father. At the self-choice ceremony also I would have chosen him as my lord. Thou art conversant with all the dictates of virtue, knowing all this, do as thou likest.' Thus addressed by that maiden in the presence of the Brahmanas, the heroic Bhishma began to reflect as to what should be done. As he was conversant with the rules of virtue, he consulted with the Brahmanas who had mastered the *Vedas*, and permitted Amva, the eldest daughter of the ruler of Kasi to do as she liked. But he bestowed with due rites the two other daughters, Amvika and Amvalika on his younger brother Vichitravirya. And though Vichitravirya was virtuous and abstemious, yet, proud of youth and beauty, he soon became lustful after his marriage. And both Amvika and Amvalika were of tall stature, and of the complexion of moisted gold. And their heads were covered with black curly hair, and their finger-nails were high and red; their hips were fat and round, and their breasts full and deep. And endued with every auspicious mark, the amiable young ladies considered themselves to be wedded to a husband who was every way worthy of themselves, and extremely loved and respected Vichitravirya. And Vichitravirya also, endued with the prowess of the celestials and the beauty of the twin Aswins, could steal the heart of any beautiful woman. And the prince passed seven years uninterruptedly in the company of his wives. He was attacked while yet in the prime of youth, with phthisis. Friends and relatives in consultation with one another tried to effect a cure. But in spite of all efforts, the Kuru prince died, setting like the evening sun. The virtuous Bhishma then became plunged into anxiety and grief, and in consultation with Satyavati caused the obsequial rites of the deceased

to be performed by learned priests and the several of the Kuru race."

Thus ends the hundred and second section in the Sambhava Parva of the Adi Parva.

SECTION CIII

(*Sambhava Parva continued*)

Vaisampayana said,—“The unfortunate Satyavati then became plunged in grief on account of her son. And after performing with her daughters-in-law the funeral rites of the deceased, consoled, as best she could, her weeping daughters-in-law and Bhishma, that forefost of all wielders of weapons. And turning her eyes to religion, and to the paternal and maternal lines (of the Kurus), she addressed Bhishma and said,—‘The funeral cake, the achievements, and the perpetuation of the line of the virtuous and celebrated Santanu of Kuru’s race, all now depend on thee! As the attainment of heaven is inseparable from good deeds, as long life is inseparable from truth and faith, so is virtue inseparable from thee! O virtuous one, thou art well acquainted, in detail and in the abstract, with the dictates of virtue, with various *Srutis*, and with all the branches of the *Vedas*; know very well that thou art equal unto Sukra and Angiras as regards firmness in virtue, knowledge of the particular customs of families, and readiness of invention under difficulties. Therefore, O foremost of virtuous men, relying on thee greatly I shall appoint thee in a certain matter. Hearing me, it behoveth thee to do my bidding. O bull among men, my son and thy brother, endued with energy and dear unto thee, hath gone childless to heaven while still a boy. These wives of thy brother, the amiable daughters of the ruler of Kasi, possessing beauty and youth, have become desirous of children. Therefore, O thou of mighty arms, at my command, raise offspring on them for the perpetuation of our line! It behoveth thee to guard virtue against loss. Install thyself on the throne and rule the kingdom of the Bharatas! Wed thou duly a wife. Plunge not thy ancestors into hell!’

Vaisampayana continued,—“Thus addressed by his mother and friends and relatives, that oppressor of foes, the virtuous Bhishma, gave this reply conformable to the dictates of virtue,—‘O mother, what thou sayest is certainly sanctioned by virtue. But thou knowest what my vow is in the matter of begetting children! Thou knowest also all that transpired in connection with thy dower. O Satyavati, I repeat the pledge I once gave, *viz.*, I would renounce three worlds, the empire

of heaven, or anything that may be greater than that, but truth I would never renounce! Earth may renounce its scent, water may renounce its moisture, light may renounce its attribute of exhibiting forms, air may renounce its attribute of touch, the sun may renounce his glory, fire, its heat, the moon, his cooling rays, space, its capacity of generating sound, the slayer of vitra, his prowess, the god of justice, his impartiality; but I cannot renounce truth! Thus addressed by her son endued with wealth of energy, Satyavati said unto Bhishma,— 'O thou whose prowess is truth, I know thy firmness in truth! Thou canst, if so minded, create, by the help of thy energy, three worlds other than those that exist! I know what thy vow was on my account. But considering this emergency, bear thou the burden of the duty that one oweth to his ancestors! O punisher of foes, act in such a way that the lineal link may not be broken and our friends and relatives may not grieve! Thus urged by the miserable and weeping Satyavati speaking such words inconsistent with virtue from grief at the loss of her son, Bhishma addressed her again and said,— 'O Queen, turn not thy eyes away from virtue! O, destroy us not! Breach of truth by a Kshatriya is never applauded in our treatises on religion. I shall soon tell thee, O Queen, what the established Kshatriya usage is to which recourse may be had to prevent Santanu's line becoming extinct on Earth. Hearing me, reflect on what should be done in consultation with learned priests and those that are acquainted with practices allowable in times of emergency and distress, forgetting not at the same time what the ordinary course of social conduct is.'"

Thus ends the hundred and third section in the Sambhava Parva of the Adi Parva.

SECTION CIV

(Sambhava Parva continued)

"Bhishma continued,— 'In olden days, Rama, the son of Jamadagni, in anger at the death of his father, slew with his battle-axe the king of the Haihayas. And Rama, by cutting off the thousand arms of Arjuna (the Haihaya king), achieved a most difficult feat in the world. Not content with this, he set out on his chariot for the conquest of the world, and taking up his bow he cast around his mighty weapons to exterminate the Kshatriyas. And the illustrious scion of Bhrigu's race, by means of his swift arrows, annihilated the Kshatriya tribe one and twenty times.'

"And when the Earth was thus deprived of Kshatriyas by the great Rishi, the Kshatriya ladies all over the land had offspring raised by Brahamanas skilled in the Vedas. It has been said in the Vedas that the sons so raised belongeth to him that had married the mother. And the Kshatriya ladies went in unto the Brahamanas not lustfully but from motives of virtue. Indeed, it was thus that the Kshatriya race was revived.'

"In this connection there is another old history that I will recite to you. There was in olden days a wise Rishi of the name of Utathya. He had a wife of name Mamata whom he dearly loved. One day Utathya's younger brother Vrihaspati, the priest of the celestial, who endued with great energy, approached Mamata. The latter, however, told her husband's younger brother—that foremost of eloquent men—that she had conceived from her connection with his elder brother and that, therefore, he should not then seek for the consummation of his wishes. She continued,—O illustrious Vrihaspati, the child that I have conceived hath studied in his mother's womb the Vedas with the six Angas, *Semen tuum frustra perdi non potest*. How can then this womb of mine afford room for two children at a time? Therefore, it behoveth thee not to seek for the consummation of thy desire at such a time!—Thus addressed by her, Vrihaspati, though possessed of great wisdom, succeeded not in suppressing his desire. *Quum autem jam cum illa coiturus esset*, the child in the womb then addressed him and said, O father, cease from thy attempt! There is no space here for two. O illustrious one, the room is small. I have occupied it first. *Semen tuum perdi non potest*. It behoveth thee not to afflict me!—But Vrihaspati without listening to what that child in the womb said, sought the embraces of Mamata possessing the most beautiful pair of eyes. *Ille tamen Muni, qui in ventura erat punctum temporis quo humor vitalis jam emissum iret providens, viam per quam semen intrare posset pedibus obstruxit*. *Semen ita exhisum, excidit et in terram projectum est*. And the illustrious Vrihaspati, beholding this, became indignant, and reproached Utathya's child and cursed him, saying because thou hast spoken to me in the way thou hast at a time of pleasure that is sought after by all creatures, perpetual darkness shall overtake thee!—And from this curse of the illustrious Vrihaspati Utathya's child who was equal unto Vrihaspati in energy, was born blind and came to be called Dirghatamas (enveloped in perpetual darkness). And the wise Dirghatamas, possessed of a knowledge of the Vedas, though born blind, succeeded yet, by virtue of his learning, in obtaining for a wife a young and handsome Brahmin maiden of the name of Pradweshi. And having married her, the illustrious Dirghatamas, for the expansion

of Utathya's race, begat upon her several children with Gautama as their eldest. These children, however, were all wedded to covetousness and folly. The virtuous and illustrious Dirghamatas possessing complete mastery over the *Vedas*, soon after learnt from Surabhi's son the practices of their order and fearlessly betook himself to those practices, regarding them with reverence. (For shame is the creature of sin and can never be where there is purity of intention). Then those best of *Munis* that dwelt in the same asylum, beholding him transgress the limits of propriety became indignant, seeing sin where sin was not. And they said—O, this man, transgresseth the limit of propriety. No longer doth he deserve a place amongst us! Therefore, shall we all cast this sinful wretch off!—And they said many other things regarding the *Muni* Dirghamatas. And his wife, too, having obtained children, became indignant with him.

“The husband then addressing his wife Pradweshi, said,—Why is it that thou also hast been dissatisfied with me?—His wife answered,—The husband is called the *Bhartri* because he supporteth the wife. He is called *Pati* because he protecteth her. But thou art neither, to me! O thou of great ascetic merit, on the other hand, thou hast been blind from birth, it is I who have supported thee and thy children! I shall not do so in future!—”

“Hearing these words of his wife, the *Rishi* became indignant and said unto her and her children,—Take me unto the *Kshatriyas* and thou shalt then be rich!—His wife replied (by saying), I desire not wealth that may be procured by thee, for that can never bring me happiness! O best of *Brhmanas*, do as thou likest! I shall not be able to maintain thee as before!—At these words of his wife, Dirghamatas said,—I lay down from this day as a rule that every woman shall have to adhere to one husband for her life! Be the husband dead or alive, it shall not be lawful for a woman to have connection with another. And she who may have such connection shall certainly be regarded as fallen. A woman without husband shall always be liable to be sinful. And even if she be wealthy shall not be able to enjoy that wealth truly. Calumny and evil report shall ever dog her!—Hearing these words of her husband Pradweshi became very angry, and commanded her sons, saying—Throw him into the waters of Ganga!—And at the command of their mother, the wicked Gautama and his brothers, those slaves of covetousness and folly, exclaiming,—Indeed, why should we support this old man?—tied the *Muni* to a raft and committing him to the mercy of the stream returned home without compunction. The blind old man drifting along the stream on that raft, passed through the territories of many kings. One day a king named Vali conversant

with every duty went to the Ganges to perform his ablutions. And as the monarch was thus engaged, the raft to which the Rishi was tied, approached him. And as it came, the king took the old man. The virtuous Vali, ever devoted to truth, then learned who the man was that was thus saved by him, chose him for raising up offspring. And Vali said,—O illustrious one, it behoveth thee to raise upon my wife a few sons that shall be virtuous and wise!—Thus addressed, the Rishi endued with great energy, expressed his willingness. Thereupon king Vali sent his wife Sudeshna unto him. But the queen knowing that the latter was blind and old went not unto him, she sent unto him her nurse. And upon that Sudra woman the virtuous Rishi of passions under full control begat eleven children of whom Kakshivat was the eldest. And beholding those eleven sons with Kakshivat as the eldest, who had studied all the Vedas and who like Rishis were utterers of Brahma and were possessed of great power, king Vali one day asked the Rishi saying,—Are these children mine?—The Rishi replied,—No, they are mine. Kakshivat and others have been begotten by me upon a Sudra woman. Thy unfortunate queen Sudeshna, seeing me blind and old, insulted me by not coming herself but sending unto me, instead, her nurse!—The king then pacified that best of Rishis and sent unto him his queen Sudeshna. The Rishi by merely touching her person told her,—Thou shalt have five children name Anga, Vanga, Kalinga, Pundra and Cumbha, who shall be like unto Suryya (Sun) himself in glory. And after their names as many countries shall be known on Earth—It is after their names that their dominions have come to be called Anga, Vanga, Kalinga, Pundra and Cumbha.'

"It was thus that the line of Vali was perpetuated, in days of old, by a great Rishi. And it was thus also that many mighty bowmen and great car-warriors wedding to virtue, sprung in the Kshatriya race from the seed of Brahmanas. Hearing this, O mother, do as thou likest, as regards the matter in hand! "

Thus ends the hundred and fourth section in the Sambhava Parva of the Adi Parva.

SECTION CV

(*Sambhava Parva continued*)

"Bhishma, continued—'Listen, O mother, to me as I indicate the means by which the Bharata line may be perpetuated! Let an accomplished Brahmana be invited by an offer of wealth, and let him raise offspring upon the wives of Vichitravirya.'

Vaisampayana continued,—“Satyavati then, smiling softly and in voice broken in bashfulness, addressed Bhishma saying,—‘O Bharata of mighty arms, what thou sayest is true. From my confidence in thee I shall now indicate the means of perpetuating our line. Thou shalt not be able to reject it, conversant as thou art with the practices permitted in seasons of distress. In our race, thou art Virtue, and thou art Truth, and thou art, too, our sole refuge ! Therefore hearing what I say truly, do what may be proper !’

“ ‘My father was a virtuous man. For virtue’s sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise Rishi Parasara, that foremost of all virtuous men, came, and betook himself to my boat for crossing the Yamuna. As I was rowing him across the river, the Rishi became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the terror of the Rishi’s curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The Rishi by his energy brought me under his complete control, and gratified his desire then and there, having first enveloped the region in a thick fog. Before this there was a revolting fishy odour in my body ; but the Rishi dispelled it and gave me my present fragrance. The Rishi also told me that by bringing forth his child in an island of the river, I would still continue (to be) a virgin. And the child of Parasara so born of me in my maidenhood hath become a great Rishi endued with large ascetic powers and known by the name of *Dwaiṭayana* (the island-born). That illustrious Rishi having by his ascetic power divided the *Vedas* into four parts hath come to be called on Earth by the name of *Vyasa* (the divider or arranger), and for his dark colour, *Krishna* (the dark). Truthful in speech, free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that Rishi of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away,—Mother, think of me when thou art in difficulty. I will now call him up, if thou, O Bhishma of mighty arms so desirest ! If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya’s field !’

Vaisampayana continued,—“Mention being made of the great Rishi, Bhishma with joined palms said,—“That man is truly intelligent who fixes his eyes judiciously on virtue, profit, and pleasure, and who after reflecting with patience, acteth in such a way that virtue may lead to future virtue, profit to future profit and pleasure to future pleasure.

Therefore, that which hath been said by thee and which, besides being beneficial to us, is consistent with virtue, is certainly the best advice and hath my full approval.' And when Bhishma had said this, O thou of Kuru's race, Kali (Satyavati) thought of the Muni Dwaipayana and Dwaipayana who was then engaged in interpreting the Vedas, learning that he was being called up by his mother, came instantly unto her without anybody's knowing it. Satyavati then duly saluted her son and embraced him with arms, bathing him in her tears, for the daughter of the fisherman wept bitterly at the sight of her son after so long a time. And her first son, the great Rishi Vyasa, beholding her weeping, washed her with cool water, and bowing unto her, said,—'I have come, O mother, to fulfil thy wishes. Therefore, O virtuous one, command me without delay. I shall accomplish thy desire.' The family priest of the Bharatas then worshipped the great Rishi duly, and the latter accepted the offerings of worships, uttering the usual *mantras*. And gratified with the worship he received, he took his seat. Satyavati, beholding him seated at his ease, after the usual inquiries, addressed him and said,—'O learned one, sons derive their birth both from the father and the mother. They are, therefore the common property of both parents. There cannot be the least doubt about it that the mother, hath as much power over them as the father. As thou art, indeed, my eldest son according to the ordinance, O *Brahmarshi*, so is Vichitravirya my youngest son. And as Bhishma is Vichitravirya's brother on the father's side, so art thou his brother on the same mother's side. I do not know what you may think, but this is what, O son, I think. This Bhishma, the son of Santanu, devoted to truth, doth not, for the sake of truth, entertain the desire of either begetting children or ruling the kingdom. Therefore, from affection for thy brother Vichitravirya, for the perpetuation of our dynasty, for the sake of this Bhishma's request and my command, for kindness to all creatures, for the protection of the people and from the liberality of thy heart, O sinless one, it behoveth thee to do what I say! Thy younger brother hath left two widows like unto the daughters of the celestials themselves, endued with youth and great beauty. For the sake of virtue and religion, they have become desirous of offspring. Thou art the fittest person to be appointed. Therefore beget upon them children worthy of our race and for the continuance of our line !'

"Vyasa, hearing this, said,—O Satyavati, thou knowest what virtue is both in respect of this life and the other. O thou of great wisdom, and thy affections also are set on virtue. Therefore, at thy command, making virtue my motive, I shall do what thou desirest. Indeed, this

practice that is conformable to the true and eternal religion is known to me, I shall give unto my brother children that shall be like unto Tama and Varuna. Let the ladies then duly observe for one full year the vow I indicate. They shall then be purified. No women shall ever approach me without having observed a rigid vow !

"Satyavati then said,—'O sinless one, it must not be as thou sayest. On the other hand, take such steps that the ladies may conceive immediately. In a kingdom where there is no king, the people perish from want of protection ; sacrifices and other holy acts are suspended ; the clouds send no showers ; and the gods disappear. How can, O lord a kingdom be protected that hath no king ? Therefore, see thou that the ladies conceive. Bhishma will watch over the children as long as they are in their mother's wombs !

'Vyasa replied,—'If I am to give unto my brother children so unseasonably, then let the ladies bear my ugliness. That in itself shall, in their case, be the austerest of penances. If the princess of Kosala can bear my strong odour, my ugly and grim visage, my attire and body, she shall then conceive an excellent child ?

Vaisampayana continued,—'Having spoken thus unto Satyavati, Vyasa of great energy again addressed her and said,—'Let the princess of Kosala clad in clean attire and decked with ornaments wait for me in her bed-chamber. Saying this, the *Rishi* disappeared. Satyavati then went to her daughter-in-law and seeing her in private spoke to her these words of beneficial and virtuous import. 'O princess of Kosala, listen to what I say. It is consistent with virtue. The dynasty of the Bharatas hath become extinct from my misfortune. Beholding my affliction and the extinction of his paternal line, the wise Bhishma, impelled also by the desire of perpetuating our race, hath made me a suggestion, which suggestion, however, for its accomplishment is dependent on thee ! Accomplish it, O daughter, and restore the lost line of the Bharatas ! O thou of fair hips, bring thou forth a child equal in splendour unto the chief of the celestials ! He shall bear the onerous burden of this our hereditary kingdom !'

'Satyavati having succeeded with great difficulty in procuring the assent of her virtuous daughter-in-law to her proposal which was not inconsistent with virtue, then fed Brahmanas and *Rishis* and numberless guests who arrived on the occasion."

Thus ends the hundred and fifth section in the Sambhava Parva of the *Adi Parva*.

SECTION CVI

(Sambhava Parva continued)

Vaisampayana said,—“Soon after the monthly season of the princess of Kosala had been over, Satyavati, purifying her daughter-in-law with a bath, led her into sleeping apartment. There seating her upon a luxurious bed, she addressed her, saying,—O Princess of Kosala, thy husband hath an elder brother who shall this day enter thy womb as thy child. Wait for him to-night without dropping off to sleep. Hearing these words of her mother-in-law, the amiable princess, as she lay on her bed, began to think of Bhishma and the other elders of the Kuru race. Then the *Rishi* of truthful speech, who had given his promise in respect of Amvika (the eldest of the princesses) in the first instance, entered her chamber while the lamp was burning. The princess, seeing his dark visage, his matted locks of copper hue, blazing eyes, his grim beard, closed her eyes in fear. The *Rishi*, from desire of accomplishing his mother's wishes, however knew her. But the latter, struck with fear, opened not her eyes even once to look at him. And when Vyasa came out, he was met by his mother, who asked him,—‘Shall the princess have an accomplished son?’ Hearing her, he replied,—‘The son of the princess she will bring forth shall be equal in might unto ten thousand elephants. He will be an illustrious royal sage, possessed of great learning and intelligence and energy. The high-souled one shall have in a time a century of sons. But from the fault of his mother he shall be blind.’ At these words of her son, Satyavati said.—‘O thou of ascetic wealth, how can one that is blind become a monarch worthy of the Kurus? How can one that is blind become the protector of his relatives and family, and the glory of his father's race? It behoveth thee to give another king unto the Kurus!’ Saying—‘So be it,’ Vyasa went away. And the first princess of Kosala in due time brought forth a blind son.

“Soon after Satyavati, O chastiser of foes, summoned Vyasa, after having secured the assent of her daughter-in-law. Vyasa came according to his promise, and approached, as before, the second wife of his brother. And Ambalika beholding the *Rishi*, became pale with fear. And, O Bharata, beholding her so afflicted and pale with fear, Vyasa addressed her and said,—‘Because thou hast been pale with fear at the sight of my grim visage, therefore, thy child shall be pale in complexion, O thou of handsome face, the name also thy child shall be *Pandu* (the pale)!’ Saying this, the illustrious and best of *Rishis* came out of her chamber. And as he came out, he was met by his mother who asked him about the would-be child. The *Rishi* told her that the

child would be of pale complexion and known by the name of Pandu. Satyavati again begged of the Rishi another child, and the Rishi told her in reply,—‘So be it.’ Amvalika then when her time came, brought forth a son of pale complexion. Blazing with beauty the child was endued with all auspicious marks. Indeed, it was this child who afterwards became the father of those mighty bowmen, the Pandavas.

‘Sometime after, when the eldest of Vichitravirya’s widow again had her monthly season, she was solicited by Satyavati to approach Vyasa once more. Possessed of beauty like a daughter of the celestials, the princess refused to do her mother-in-law’s bidding, remembering the grim visage and strong odour of the Rishi. She, however, sent unto him, a maid of hers, endued with the beauty of an *Apsara* and decked with her own ornaments. And when the Vyasa arrived, the maid rose up and saluted him. And she waited upon him respectfully and took her seat near him when asked. And O king, the great Rishi of rigid vows was well-pleased with her, and when he rose to go away, he addressed her and said,—‘Amiable one, thou shalt no longer be a slave. Thy child also shall be greatly fortunate and virtuous, and the foremost of all intelligent men on Earth!’ And, O king, the son thus begotten upon her by Krishna-Dwaipayana was afterwards known by the name of Vidura. He was thus the brother of Dhritarashtra and the illustrious Pandu. And Vidura was free from desire and passion and was conversant with the rules of government, and was the god of justice born on Earth under the curse of the illustrious Rishi Mandavya. And Krishna-Dwaipayana, when he met his mother as before, informed her as to how he had been deceived by the eldest of the princesses and how he had begotten a son upon a Sudra woman. And having spoken thus unto his mother the Rishi disappeared from her sight.

“Thus were born, in the field of Vichitravirya, even of Dwaipayana those son of the splendour of celestial children, those propagators of the Kuru race.”

Thus ends the hundred and sixth section in the Sambhava Parva of the Adi Parva.

SECTION CVII

(*Sambhava Parva continued*)

Janamejaya said,—“What did the god of justice do for which he was cursed? And who was the Brahmana ascetic from whose curse the god had to born in the Sudra caste?”

Vaisampayana said,—There was a Brahmana known by the name of Mandavya. He was conversant with all duties and was devoted to religion, truth and asceticism. The great ascetic used to sit at the entrance of his asylum at the foot of a tree, with his arms upraised in the observance of the vow of silence. And as he sat there for years and years together, one day there came into his asylum a number of robbers laden with spoil. And, O bull in Bharata's race, those robbers were then being pursued by a superior body as guardians of the peace. The thieves, on entering that asylum, hid their booty there, and in fear concealed themselves thereabout before the guards came. But scarcely had they thus concealed themselves when the constables in pursuit came to the spot. The latter, observing the Rishi sitting under the tree, questioned him, O king, saying,—O best of Brahmanas which way have the thieves taken? Point it out to us so that we may follow it without loss of time.' Thus questioned by the guardians of peace the ascetic, O king said not a word, good or otherwise, in reply. The officers of the king, however, on searching that asylum soon discovered the thieves concealed thereabout together with the plunder. Upon this, their suspicion fell upon the Muni, and accordingly they seized him with the thieves and brought him before the king. The king sentenced him to be executed along with his supposed associates. And the officers, acting in ignorance, carried out the sentence by impaling the celebrated Rishi. And having impaled him, they went to the king with the booty they have recovered. But the virtuous Rishi, though impaled and kept without food, remained in that state for a long time without dying. And the Rishi by the ascetic power not only preserved his life but summoned other Rishi to the scene. And they came there in the night in the forms of birds, and beholding him engaged in ascetic meditation though fixed on that stake became plunged into grief. And telling that best of Brahmanas who they were, they asked him saying.—O Brahmana, we desire to know what hath been thy sin for which thou hast thus been made to suffer the tortures of impalement!"

Thus ends the hundred and seventh section in the Sambhava Parva of the Adi Parva.

SECTION CVIII

(Sambhava Parva continued)

Vaisampayana said,—Thus asked, the tiger among Munis then answered those Rishis of ascetic wealth,—'Whom shall I blame for this? In fact, none else (than my own self) hath offended against me!' After

this, O monarch, the officers of justice, seeing him alive, informed the king of it. The latter hearing what they said, consulted with his advisers, and came to the place and began to pacify the *Rishi* fixed on the stake. And the king said,—‘O thou best of *Rishis*, I have offended against thee in ignorance! I beseech thee to pardon me for the same! It behoveth thee not to be angry with me! Thus addressed by the king, the *Muni*, was pacified. And beholding him free from wrath, the king took him up with the stake endeavoured to extract it from his body. But not succeeding therein, he cut it off at the point just outside the body. The *Muni*, with a portion of the stake within his body, walked about, and in that state practised the austerest of penances and conquered numberless regions unattainable by others. And for the circumstances of a part of the stake being within his body, he came to be known in the three worlds by the name of *Ani-Mandavya* (*Mandavya* with the stake within). And one day that *Brahmana* acquainted with the highest truth of religion went unto the abode of the god of justice. And beholding the god there seated on his throne, the *Rishi* reproached him and said,—‘What, pray, is that sinful act committed by me unconsciously, for which I am bearing this punishment? O, tell me soon, and behold the power of my asceticism!

“The god of justice, thus questioned, replied,—O thou of ascetic wealth, a little insect was once pierced by thee on a blade of grass. Thou bearest now the consequence of the act. O *Rishi*, as a gift, however small multiplieth in respect of its religious merits, so a sinful act multiplieth in respect of the woe it bringeth in its train!’ On hearing this, *Ani-Mandavya* asked,—O tell me truly when this act was committed by me! Told in reply by the god of justice that he had committed it, when a child, the *Rishi* said,—that shall not be a sin which may be done by a child up to the twelfth year of his age from birth. The scriptures shall not recognise it as sinful. The punishment thou hast inflicted on me for such a venial offence hath been disproportionate in severity. The killing of a *Brahmana* involves a sin that is heavier than the killing of any other living being. Thou shalt, therefore, O god of justice, have to be born among men even in the *Sudra* order! And from this day I establish this limit in respect of the consequence of acts that an act shall not be sinful when committed by one below the age of fourteen. But when committed by one above that age, it shall be regarded as sin.

Vaisampayana continued,—Cursed for this fault by that illustrious *Rishi*, the god of the Justice had his birth as *Vidura* in the *Sudra* order, And *Vidura* was well-posted up in the doctrines of morality and also politics and worldly profit. And he was entirely free from covetousness

and wrath. Possessed of great foresight and undisturbed tranquility of mind, Vidura was ever devoted to the welfare of the Kurus.'

Thus ends the hundred and eighth section in the Sambhava Parva of the Adi Parva.

SECTION CIX

(*Sambhava Parva continued*)

Vaisampayana said,—“Upon the birth of those three children, Kurujangala, Kurukshetra, and the Kurus grew in prosperity. The Earth began to yield abundant harvest, and the crops also were of good flavour. And the clouds began to pour rain in season and trees became full of fruits and flowers. And the draught cattle were all happy and the birds and other animals rejoiced exceedingly. And the flowers became fragrant and the fruits became sweet; the cities and towns became filled with merchants, artisans, traders and artists of every description. And the people became brave, learned, honest and happy. And there were no robbers then, nor anybody who was sinful. And it seemed that the golden age had come upon every part of the kingdom. And the people devoted to virtuous acts, sacrifices and truth, and regarding one another with love and affection grew in prosperity. And free from pride, wrath and covetousness, they rejoiced in perfectly innocent sports. And the capital of the Kurus, full as the ocean, was a second *Amaravati*, teeming with hundreds of palaces and mansions, and possessing gates and arches dark as the clouds. And men in great cheerfulness sported constantly on rivers, lakes and tanks, and in fine groves and charming woods. And the southern Kurus, in their virtuous rivalry with their northern kinsmen, walked about in the company of *Siddhas* and *Charanas* and *Rishis*. And all over that delightful country whose prosperity was thus increased by the Kurus, there were no misers and no widowed women. And the wells and lakes were ever full; the groves abounded with trees, and the houses and abodes of Brahmanas were full of wealth and the whole kingdom was full of festivities. And O king, virtuously ruled by Bhishma, the kingdom was adorned with hundreds of sacrificial stakes. And the wheel of virtue having been set in motion of Bhishma, and the country became so contented that the subjects of other kingdoms, quitting their homes, came to dwell there and increase its population. And the citizens and the people were filled with hope, upon seeing the youthful acts of their illustrious princes. And, O king, in the houses of the Kuru chiefs as also of the principle citizens, 'give' and 'eat' were the only words constantly heard. And Dhrita-

rashtra and Pandu and Vidura of great intelligence were from their birth brought up by Bhishma, as if they were his own children. And the children, having passed through the usual rites of their order, devoted themselves to vows and study. And they grew up into fine youths skilled in the *Vedas* and all athletic sports. And they became well-skilled in the practice of bow, in horsemanship, in encounters with mace, sword and shield, in the management of elephants in battle, and in the science of morality. Well-read in history and the history and the *Puranas* and various branches of learning, and acquainted with the truths of the *Vedas* and their branches they acquired knowledge, which was versatile and deep. And Pandu, possessed of great prowess, excelled all men in the science of bow, while Dhritarashtra excelled all men in the science of bow while Dhritarashtra excelled all in personal strength ; while in three worlds there was no one equal to Vidura in his devotion to virtue and in the knowledge of the dictates of morality. And beholding the restoration of the extinct line of Santanu, the saying became current in all countries that among mothers of heroes, the daughters of the king of Kasi were the first ; that among countries Kurujangala was the first : that among virtuous men, Vidura was the first ; that among cities Hastinapura was the first. Pandu became king, for Dhritarashtra, owing to the blindness, and Vidura, for his birth by a Sudra woman, did not obtain the kingdom. One day Bhishma, the foremost of those acquainted with the duties of a statesman and dictates of morality, properly addressing Vidura conversant with the truths of religion and virtue, said as follows."

Thus ends the hundred and ninth section in the Sambhava Parva of the Adi Parva.

SECTION CX

(*Sambhava Parva continued*)

"Bhishma said,—“This our celebrated race, resplendent with every virtue and accomplishment, hath all along sovereignty over all other monarchs on Earth. Its glory maintained and itself perpetuated by many virtuous and illustrious monarchs of old, the illustrious Krishna (Dwaipayana) and Satyabati and myself have raised you (three) up, in order that it may not be extinct. It behoveth myself and thee also to take such steps that this our dynasty may expand again as the sea. It hath been heard by me that there are three maidens worthy of being allied to our race. One is the daughter of (Surasena) the Yadava race ; the other is the daughter of Suyala ; and the third is the princess

of Madra. O son, all these maidens are of course of blue blood. Possessed of beauty and pure blood, they are eminently fit for an alliance with our family. O thou foremost of intelligent men, 'I think we should choose them for the growth of our race. Tell me what thou thinkest.' Thus addressed, Vidura replied,—'Thou art our father and thou art our mother, too! Thou art our respected spiritual instructor! Therefore, do thou what may be best for us in thy eyes!'

Vaisampayana continued,—"Soon after Bhishma heard from the Brahmanas that Gandhari, the amiable daughter of Suvala, having worshipped Hara (Siva) had obtained from the deity the boon that she should have a century of sons. Bhishma, the grand-father of the Kurus, having heard this, sent messengers unto the king of Gandhara. King Suvala at first hesitated on account of the blindness of the bridegroom, but taking into consideration the blood of the Kurus, their fame and behaviour, he gave his virtuous daughter unto Dhritarashtra and the chaste Gandhari hearing that Dhritarashtra was blind and that her parents had consented to wed her with him, from love and respect for her future husband blindfolded her own eyes. Sakuni, the son of Suvala, bringing unto the Kurus his sister endued with youth and beauty, formally gave her away unto Dhritarashtra. And Gandhari was received with great respect and the nuptials were celebrated with great pomp under Bhishma's directions. And the heroic Sakuni, after having bestowed his sister along with many valuable robes, and having received Bhishma's adorations, returned to his own city. And, O thou of Bharata's race, the beautiful Gandhari gratified all the Kurus by her behaviour and respectful attentions. And Gandhari, ever devoted to her husband, gratified her superiors by her good conduct; and as she was chaste, she never referred even by words to men other than her husband or such superiors."

Thus ends the hundred and tenth section in the Sambhava Parva of the Adi Parva.

SECTION CXI

(*Shambhava Parva continued*)

Vaisampayana continued,—"There was amongst the Yadavas a chief named Sura. He was the father of Vesudeva. And he had a daughter called Pritha, who was unrivalled for beauty on Earth. And, O thou of Bharata's race, Sura, always truthful in speech, gave from friendship this his first-born daughter unto his childless cousin and friend, the illustrious Kuntibhoja—the son of his paternal aunt—

pursuant to a former promise. And Pritha in the house of her adoptive father was engaged in looking after the duties of hospitality to Brahmans and other guests. Once she gratified by her attentions the terrible Brahmana of rigid vows, who known by the name of Durvasa and was well acquainted with the hidden truths of morality. Gratified with her respectful attentions, the sage, anticipating by his spiritual power the future (season of) distress (consequent upon the curse to be pronounced upon Pandu for his unrighteous act of slaying a deer while serving its mate) imparted to her a formula of invocation for summoning any of the celestials she liked to give her children.' And the Rishi said,—those celestials that thou shalt summon by this *Mantra* shall certainly approach thee and give thee children. Thus addressed by the Brahmana, the amiable Kunti (Pritha) became curious, and in her maidenhood summoned the god Arka (Sun). And as soon as he pronounced the *Mantra*, she beheld that effulgent deity—that beholder of everything in the world—approaching her. And beholding that extraordinary sight, the maiden of faultless feature was overcome with surprise. But the god Vivaswat (Sun) approaching her, said,—'Here I am, O black-eyed girl ! Tell me what I am to do for thee !'

"Hearing this, Kunti said,—O slayer of foes, a certain Brahmana gave me this formula of invocation as a boon, and, O lord, I have summoned thee only to test its efficacy. For this offence I bow to thee thy grace. A woman, whatever be her offence, always deserveth pardon.' Surya (Sun) replied,—'I know that Durvasa hath granted this boon. But cast off thy fears timid maiden, and grant me thy embraces, Amiable one, my approach cannot be futile ; it must bear fruit. Thou hast summoned me, and if it be for nothing it shall certainly be regarded as thy transgression.'

Vaisampayana continued,—"Vivaswat thus spoke unto her many things with a view to allay her fears, but, O Bharata, the amiable maiden, from modesty and fear of her relatives, consented not to grant his request. And O bull of Bharata's race, Arka addressed her again and said,—'O princess, for my sake, it shall not be sinful for thee to grant my wish. Thus speaking unto the daughter of Kuntibhoja, the illustrious Tapanā—the illuminator of the universe—gratified his wish. And of this connection there was immediately born a son known all over the world as Karna encased in natural armour and with face brightened by ear-rings. And the heroic Karna was the first of all wielders weapons, blessed with good fortune, and endued with the beauty of a celestial child. And after the birth of this child, the illustrious Tapanā granted unto Pritha her maidenhood and ascended to

heaven. And the princess of the Vrishni race beholding with sorrow that son born of her, reflected intently upon what was then the best for her to do. And from fear of her relatives she resolved to conceal that evidence of her folly. And she cast her offspring endued with great physical strength into the water. Then the well-known husband of Padma, of the *Suta* caste, took up the child thus cast into the water, and he and his wife brought him up as their own son. And Radha and her husband bestowed on him the name of *Vasusena* (born with wealth) because he was born with a natural armour and ear-rings. And endued as he was born with great strength, as he grew up, he became skilled in all weapons. Possessed of great energy, he used to adore the sun until his back was heated by his rays (*i.e.* from dawn to mid-day); and during the hours of worship, there was nothing on Earth that the heroic and intelligent Vasusena would not give unto the Brahmanas. And Indra desirous of benefitting his own son Phalguni (Arjuna), assuming the form of a Brahmana, approached Vasusena on one occasion and begged of him his natural armour. Thus asked Karna took off his natural armour, and joining his hands in reverence gave it unto Indra in the guise of a Brahmana. And the chief of the celestials accepted the gift and was exceedingly gratified with Karna's liberality. He therefore, gave unto him a fine dart, saying—"That one (and *one* only) among the celestials, the *Asuras*, men, the *Gandharvas*, the *Nagas*, and the *Rakshasas*, whom thou desirest to conquer, shall be certainly slain with this dart."

"The son of Suryya was before this known by the name of Vasusena. But since he cut off his natural armour, he came to be called *Karna* (*the cutter or peeler* of his own cover)."

Thus ends the hundred and eleventh section in the Sambhava Parva of the Adi Parva.

SECTION CXII

(*Sambhava Parva continued*)

Vaisampayana said,—“The large-eyed daughter of Kuntibhoja, Pritha by name, was endued with beauty and every accomplishment. Of rigid vows, she was devoted to virtue and possessed of every good quality. But though endued with beauty and youth and every womanly attribute, yet it so happened that no king asked for her hand. Her father Kuntibhoja seeing this, invited, O best of monarchs, the princess and kings of other countries and desired his daughter to select her husband from among her guests. The intelligent Kunti, entering the amphitheatre, beheld Pandu—the foremost of the Bharata—that tiger

among kings—in that concourse of crowned heads. Proud as the lion broad-chested, bull-eyed, endued with great strength, and outshining all other monarchs in splendour, he looked like another Indra in that royal assemblage. The amiable daughter of Kuntibhoja, of faultless features, beholding Pandu—that best of men—in that assembly, became very much agitated. And advancing with modesty, all the while quivering with emotion, she placed the nuptial garland about Pandu's neck. The other monarchs, seeing Kunti choose Pandu for her lord, returned to their respective kingdoms on elephants, horses and cars, as they came. Then, O king, the bride's father caused the nuptial rites to be performed duly. The Kuru prince blessed with great good fortune and the daughter of Kuntibhoja, formed a couple like Maghavat and Paulomi (the king and queen of the celestials). And, O best of Kuru monarchs, king Kuntibhoja, after the nuptials were over, presented his son-in-law with much wealth and sent him back to his capital. Then the Kuru prince Pandu, accompanied by a large force bearing various kinds of banners and pennons, and eulogised by Brahmans and great *Rishis* pronouncing benedictions, reached his capital. And after arriving at his own palace, he established his queen therein."

Thus ends the hundred and twelveth section in the Sambhava Parva of the Adi Parva.

SECTION CXIII

(*Sambhava Parva continued*)

"Vaisampayana continued.—"Some time after, Bhishma the intelligent son of Santanu set his heart upon getting Pandu married to a second wife. Accompanied by an army composed of four kinds of force, and also by aged councillors and Brahmanas and great *Rishis*, he went to the capital of the king of Madra. And that bull of the Valhikas—the king of Madra—hearing that Bhishma had arrived, went out to receive him. And having received him with respect, he got him to enter his palace. Arriving there, the king of Madra offered unto Bhishma a white carpet for a seat; water to wash his feet with, and usual oblation of various ingredients indicative of respect. And when he was seated at ease, the king asked him about the reason of his visit. Then Bhishma—the supporter of dignity of the Kurus—addressed the king of Madra and said, 'O oppressor of all foes, know that I have come for the hand of a maiden. It hath been heard by us that thou hast a sister named

Madri celebrated for her beauty and endued with every virtue; I would choose her for Pandu. Thou art, 'O king, in every respect worthy of an alliance with us, and we also are worthy of thee! Reflecting upon all this, O king of Madra, accept us duly.' The ruler of Madra, thus addressed by Bhishma, replied,—'To my mind, there is none else than one of thy family with whom I can enter into an alliance. But there is a custom in our family acted upon by our ancestors, which, be it good or bad, I am incapable of transgressing. It is well-known, and therefore is known to thee as well. I doubt not: Therefore, it is not proper for thee to tell me,—*Bestow thy sister*. The custom to which I allude is our family custom. With us that is a virtue and worthy of observance. It is for this only, O slayer of foes, I cannot give thee any assurance in the matter of thy request.' On hearing this, Bhishma answered the king of Madra, saying,—'O king, this, no doubt, is a virtue. The self-create himself hath said it. Thy ancestors were observant of custom. There is no fault to find with it. It is also well-known, O Salya, that this custom in respect of family dignity hath the approval of the wise and the good.' Saying this Bhishma of great energy, gave unto Salya much gold both coined and uncoined, and precious stones of various colours by thousands, and elephants and horses and cars, and much cloth and many ornaments, and gems and pearls and corals. And Salya accepting with a cheerful heart those precious gifts then gave away his sister decked in ornaments unto that bull of the Kuru race. Then the wise Bhishma, the son of the ocean-going Ganga, rejoiced at the issue of his mission took Madri with him, and returned to the Kuru capital named after the elephant.

"Then selecting on auspicious day and moment as indicated by the wise for the ceremony, King Pandu was duly united with Madri. And after the nuptials were over, the Kuru king established his beautiful bride in handsome apartments. And, O king of Kings, that best of monarchs then gave himself up to enjoyment in the company of his two wives as best he liked and to the limit of his desires. And after thirty days had elapsed, the Kuru king, O monarch, started from his capital for the conquest of the world. And after reverentially saluting and bowing to Bhishma and the other elders of the Kuru race. And with adieu to Dhritarashtra and others of the family, and obtaining their leave, he set out on his grand campaign, accompanied by a large force of elephants, horses, and cars, and well-pleased with the blessings uttered by all around and the auspicious rites performed by the citizens for his success. And Pandu, accompanied by such a strong force marched against various foes. And that tiger among men—that spreader of the

fame of the Kurus—first subjugated the robber tribes of *Pasarna*. He next turned his army composed of innumerable elephants, cavalry, infantry, and charioteers, with standards of various colours, against Dhirga—the ruler of the kingdom of Maghadha who was proud of his strength, and offended against numerous monarchs. And attacking him in his capital, Pandu slew him there, and took everything in his treasury and also vehicles and draught animals without number. He then marched into Mithila and subjugated the Videhas. And then, O bull among men, Pandu led his army against Kasi, Sumbha, and Pundra, and by the strength and prowess of his arms spread the fame of the Kurus. And Pandu, that oppressor of foes, like unto a mighty fire whose far-reaching flames were represented by his arrows and splendour by his weapons, began to consume all kings that came in contact with him. These with their forces, vanquished by Pandu at the head of his army, were made the vassals of the Kurus. And all kings of the world, thus vanquished by him, regarded him as the one hero only on Earth even as the celestials regard Indra in heaven. And the kings of Earth with joined palms bowed to him and waited on him with presents of various kinds of gems and wealth, precious stones and pearl and corals, and much gold and silver, and first-class kine and handsome horses and fine cars and elephants, and asses and camels and buffaloes, and goats and sheep, and blankets and beautiful hides, and carpets made of the skin of the Banku deer. And the king of Hastinapura accepting those offerings retracted his steps towards his capital, to the great delight of his subjects. And the citizens and others filled with joy, and kings and ministers, all began to say,—‘O, the fame of the achievements of Santanu, that tiger among kings, and of the wise Bharata, which were about to die, hath been revived by Pandu! They who robbed before the Kurus of both territory and wealth, have been subjugated by Pandu—the tiger of Hastinapura—and made to pay tribute!’ And all the citizens with Bhishma at their head went out to receive the victorious king. They did not proceed far when they saw the attendants of king laden with much wealth, and the train of various conveyances laden with all kinds of wealth, and of elephants, horses, cars, kine, camels and other animals, was so long that they saw not its end. Then Pandu—beholding] Bhishma, who was a father to him, worshipped his feet and saluted the citizens and others as each deserved. And Bhishma, too, embracing Pandu as his son who had returned victorious after grinding many hostile kingdoms, wept tears of joy. And Pandu, instilling joy into the hearts of his people with a flourish of trumpets and conches and kettle-drums, entered his capital.’

Thus ends the hundred and thirteenth section in the Sambhava Parva of the Adi Parva.

SECTION CXIV

(*Sambhava Parva continued*)

Vaisampayana said.—“Pandu then, at the command of Dhritarashtra, offered the wealth he had acquired by the prowess of his arms to Bhishma, their grand-mother Satyabati and their mothers, the princes of Kosala. And he sent portion his wealth to Vidura also. And the virtuous Pandu gratified his other relatives also with similar presents. Then Satyabati and Bhishma and the Kosala princess were all gratified with the presents Pandu made out of the acquisitions of his prowess. And Amvalika in particular, upon embracing her son of incomparable prowess, became as glad as the queen of heaven, upon embracing Jayanta. And with the wealth acquired by that hero Dhritarashtra performed five great sacrifices that were equal unto a hundred great horse-sacrifices, at all of which the offerings to Brahmanas were by hundreds and thousands.

“A little while after, O bull of Bharata’s race, Pandu who and achieved a victory over sloth and lethargy, accompanied by his two wives Kunti and Madri retired into the woods. Leaving his excellent palace with its luxurious beds, he became a permanent inhabitant of the woods, devoting the whole of his time to the chase of the deer. And fixing his abode in a delightful and hilly region overgrown with huge *sala* trees, on the southern slope of the Himavat mountains, he roamed about in perfect freedom. The handsome Pandu in the midst of his two wives wandered in those woods like Airavata in the midst of two she-elephants. And the dwellers in those woods, beholding the heroic Bharata prince in the company of his wives, armed with sword, arrows, and bow, clad with his beautiful armour, and skilled in all excellent weapons, regarded him as the very god wandering amongst them.

“And at the command of Dhritarashtra, people were busy in supplying Pandu in his retirement with every object of pleasure and enjoyment.

“Meanwhile the son of the ocean-going Ganga heard that king Devaka had a daughter endued with youth and beauty and begotten upon Sudra wife. Bringing her from her father’s abode, Bhishma married her to Vidura of great wisdom. And the Kuru prince Vidura begot upon her many children like unto himself in accomplishments.”

Thus ends the hundred and fourteenth section in the Sambhava Parva of the *Adi Parva*.

SECTION CXV

(*Sambhava Parva continued*)

Vaisampayana said,—“Meanwhile, O Janamejaya, Dhritarashtra begat upon Gandhari a hundred sons, and upon a Vaisya wife another besides those hundred. And Pandu had, by his two wives Kunti and Madri, five sons who were great charioteers and who were all begotten by the celestials for the perpetuation of Kuru line.”

Janamejaya said, “O best of Brahmanas, how did Gandhari bring forth those hundred sons and in how many years? What were also the periods of life allotted to each? How did Dhritarashtra also beget another son in a Vaisya wife? How did Dhritrashtra behave towards his loving obedient, and virtuous wife Gandhari? How were also begotten the five sons of Pandu, those mighty charioteers, even though Pandu himself laboured under the curse of the great *Rishi* (he slew)? O thou for ascetic wealth and great learning, tell me all these in detail, for my thirst for hearing everything relating to my own ancestor hath not been slaked!”

Vaisampayana said,—“One day Gandhari entertained with respectful attention the great Dwaipayana who came to her abode, exhausted with hunger and fatigue. Gratified with Gandhari’s hospitality, the *Rishi* gave her the boon she asked—*viz.*, that she should have a century of sons each equal unto her lord in strength and accomplishments. Some time after Gandhari conceived and she bore the burden in her womb for two long years without being delivered. And she was greatly afflicted at this. It was then that she heard that Kunti had brought forth a son whose splendour was like unto the morning sun. Impatient of the period of gestation which had prolonged so long, her own case, and deprived of reason by grief, she struck her womb with great violence without the knowledge of her husband. And thereupon came out of her womb, after two years’ growth, a hard mass of flesh like unto an iron ball. When she was about to throw it away, Dwaipayana, learning everything by his spiritual powers, promptly came there, and that first of ascetics beholding that ball of flesh, addressed the daughter of Suvala thus,—‘What has thou done?’ Gandhari without endeavouring to disguise her feelings addressed the *Rishi* and said,—‘Having heard that Kunti had brought forth a son like unto *Surya*, the son god himself in splendour, I struck in grief at my womb. Thou hadst, O *Rishi* granted me

the boon that I should have a hundred sons, but here is only a ball of flesh for those hundred sons! Vyasa then said, 'Daughter of Suvala, it is even so. But my words can never be futile. I have not spoken an untruth even in jest. I need not speak of other occasions. Let a hundred pots full of clarified butter be brought instantly, and let them be placed at a concealed spot. In the meantime, let cool water be sprinkled over this ball of flesh'.

Vaisampayana continued—'That ball of flesh then, sprinkled over with water, became, in time, divided into a hundred and one parts, each about the size of the thumb. These were then put into those pots full of clarified butter that had been placed at a concealed spot and were watched with care. The illustrious Vyasa then said unto the daughter of Suvala that she should open the covers of the pots after full two years. And having said this and made these arrangements, the wise Dwaipayana went to the Himavat mountains for devoting himself to asceticism.

"Then in time, king Duryyodhana was born from among those pieces of the ball of flesh that had been deposited in those pots. According to the order of birth, king Yudhishtira was the eldest. The news of Duryyodhana's birth was carried to Bhishma and the wise Vidura. The day that the haughty Duryyodhana was born was also the birth-day of Bhima of mighty arms and great prowess.

"As soon as Duryyodhana was born, he began to cry and bray like an ass. And hearing that sound, the asses, vultures, jackals and crows uttered their respective cries responsively. Violent winds began to blow, and there were fires in various directions. Then king Dhritarashtra in great fear, summoning Bhishma, and Vidura, and other well-wishers and all the Kurus, and numberless Brahmins, addressed thee and said,—The eldest of them princes, Yudhishtira, is the perpetuator of our line. By virtue of his birth he hath acquired the kingdom. We have nothing to say to this. But shall this my son born after him become king? Tell me truly what is lawful and right under these circumstances.' As soon as these words were spoken, O Bharata, jackals and other carnivorous animals began to howl ominously. And marking those frightful omens all around, the assembled Brahmanas and the wise Vidura replied,—'O king, O bull among men, when these frightful omens are noticeable at the birth of thy eldest son, it is evident that he shall be the exterminator of thy race. The prosperity of all dependeth on his abandonment. Calamity there must be in keeping him. O king, if thou abandonest him, there remain yet for the nine and ninety sons! If thou desirest the good of thy race, abandon him, O Bharata! O king, do good to the world and thy own

race by casting off this one child of thine ! It hath been said that an individual should be cast off for the sake of family ; that a family should be cast off for the sake of a village ; that a village may be abandoned for the sake of the whole country ; and that the Earth itself may be abandoned for the sake of the soul.' When Vidura and those Brahmanas had stated so, King Dhritarashtra out of affection for his son had not the heart to follow that advice. Then, O king, within a month, were born a full hundred sons unto Dhritarashtra and a daughter also in excess of this hundred. And during the time when Gandhari was in a state of advanced pregnancy, there was a maidservant of the Vaisya class who used to attend on Dhritarashtra. During that year, O king, was begotten upon her by the illustrious Dhritarashtra a son endued with great intelligence who was afterwards named Yuyutsu. And because he was begotten by Kshatriya upon a Vaisya woman, he came to be called *Karna*.

"Thus were born unto the wise Dhritarashtra a hundred sons who were all heroes and mighty chariot-fighters, and a daughter over and above the hundred, and another son Yuyutsu of great energy and prowess begotten upon a Vaisya woman.

Thus ends the hundred and fifteenth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION CXVI

(*Sambhava Parva continued*)

Janamejaya said,—“O sinless one, thou hast narrated to me from the beginning all about the birth of Dhritarashtra's hundred sons owing to the boon granted by the *Rishi*. But thou hast not told me as yet any particulars about the birth of the daughter. Thou hast merely said that over and above the hundred sons, there was another son named Yuyutsu begotten upon a Vaisya woman, and a daughter. The great *Rishi* Vyasa of immeasurable energy said unto the daughter of the king of Gandhara that she would become the mother of a hundred sons. Illustrious one, how is that thou sayest Gandhari had a daughter over and above her hundred sons ? If the ball of flesh was distributed by the great *Rishi* only into a hundred parts, and if Gandhari did not conceive on any other occasion, how was then Dussala born ! Tell me this, O *Rishi* ! My curiosity hath been great.’

Vaisampayana said,—“O descendant of the Pandavas, thy question is just, and I will tell thee how it happened. The illustrious and great *Rishi* himself, by sprinkling water over that ball of flesh, began to

divide it into parts. And as it was being divided into parts, the nurse began to take them up and put them one by one into those pots filled with clarified butter. While this process was going on, the beautiful and chaste Gandhari of rigid vows, realising the affection that one feelth for a daughter, began to think in her mind.—“There is no doubt that I shall have a hundred sons, the *Muni* having said so. It can never be otherwise. But I should be very happy if a daughter were born of me and above these hundred sons and junior to them all. My husband then may attain to those worlds that the possession of a daughter's sons conferreth. Then again, the affection the women feel for their sons-in-law is great. If, therefore, I obtain a daughter over and above my hundred sons, then, surrounded by sons and daughter's sons, I may feel supremely blest. If I have ever practised ascetic austerities, if I have ever given anything in charity, if I have ever performed the *homa* (through Brahmanas), if I have ever gratified my superiors by respectful attentions, then (as the fruit of those acts) let a daughter be born unto me!’ All this while that illustrious and best of Rishis, Krishna-Dwaipayana himself was dividing the ball of flesh ; and counting a full hundred of the parts, he said unto the daughter of Suvala,—Here are thy hundred sons. I did not speak aught unto thee that was false. Here, however, is one part in excess of hundred intended for giving thee a daughter's son. This part shall develop into an amiable and fortunate daughter, as thou hast desired.’ Then that great ascetic brought another pot full of clarified butter, and put the part intended for a daughter into it.

“Thus have I, O Bharata, narrated unto thee all about the birth of Dussala. Tell me, O sinless one, what more I am now to narrate.”

Thus ends the hundred and sixteenth section in the Sambhava Parva of the Adi Parva.

SECTION CXVII

(*Sambhava Parva continued*)

Janamejaya said,—‘Recite, if you please, the names of Dhritarashtra's son according to the order of their birth.

Vaisampayana said ;—“Their names, O king, according to the order of birth, are Duryyodhana, Yuyutsu, Dussasana, Dussaha, Dussala, Jalasandha, Sama, Saha, Vinda and Anuvinda ; Durddharsha, Suvahu, Dush-pradhar-shana, Durmarshana and Durmukha ; Dushkrana, and Karna ; Vivingsati and Vikarna, Sala, Satwa, Sulochana, Chitra and Upachitra, Chitraksha, Charuchitra, Sarasana, Durmada and Durvigaha, Vivitsu, Vikatanana ; Urnanabha and Sunabha, then Nandaka

and Upanandaka ; Chitravana, Chittravarman, Suvarman, Durvilochana ; Ayovahu, Mahavahu, Chitranga, Chitrakundala, Bhimavega, Bhimavala, Balaki, Balavardhana, Ugayudha ; Bhima, Karna, Kanakaya, Dridayudha, Dhridavarman, Dhridakshatra, Somakirti, Anudara ; Dhridasandha, Jarasandha, Satyasandha, Sadas, Suvach, Ugrasravas, Ugrasena, Senani, Dushparajaya, Aparajita, Kundasayin, Visalaksha, Duradhara ; Dhridahasta, Suhasta, Vatavega, and Suvarchas ; Adityaketu, Vahvashin, Nagadatta, Agrayayin ; Kavachin, Krathana, Kunda, Kundadhara, Dhanurdhara ; the heroes, Ugra, and Bhimaratha, Viravahu, Alolupa ; Abhaya, and Raudrakarman, and then he called Dhridaratha ; Anadrishya, Kundabhedhin, Viravi, Dhirghalochana ; Pramatha, and Pramathi and the powerful Dhirgharoma ; Dhrihghavahu, Mahabahu, Vyudorus, Kanakadhaja ; Kundasi, and Virajas. Besides these hundred sons, there was a daughter named Dussala. All were heroes and *Atirathas*, and were well-skilled in warfare. All were learned in the *Vedas*, and all kinds of weapons. And, O king, worthy wives were in time selected for all of them by Dhritarashtra after proper examination. And king Dhritarashtra, O monarch, also bestowed Dussala, in proper time and with proper rites upon Jayadratha (the king of Sindhus).

Thus ends the hundred and seventeenth section in the Sambhava Parva of the Adi Parva.

SECTION CXVIII

(*Sambhava Parva continued*)

Janamejaya said,—“O utterer of *Brahma*, thou hast recited (everything about) the extraordinary birth among men, of the sons of Dhritarashtra in consequence of the *Rishi's* grace. Thou hast also said what their names are, according to the order of their birth. O Brahmana, I have heard all these from thee. But tell me now all about the Pandavas. While reciting the incarnations on Earth of the celestials, the *Asuras*, and the beings of other classes, thou saidst that the Pandavas were all illustrious and endued with the prowess of gods, and that they were incarnate portions of the celestials themselves. I desire, therefore, to hear all about those beings of extraordinary achievements beginning from the moment of their birth. O Vaisampayana, recite thou their achievements.”

Vaisampayana said,—“O king, one day Pandu, while roaming about in the woods (on the southern slopes of Himavat) that teemed with deer and wild animals of fierce disposition, saw a large deer, that seemed to be

the leader of a herd, serving his mate. Beholding the animals, the monarch pierced them both with five of his sharp and swift arrows winged with golden feathers. O monarch, that was no deer that Pandu struck at, but a Rishi's son of great ascetic merit who was enjoying his mate in the form of a deer. Pierced by Pandu, while engaged in the act of intercourse, he fell down to the ground, uttering cries that were of a man and began to weep bitterly.

The deer then addressed Pandu and said,—“O king, even men that are slaves to lust and wrath, and void of reason, and ever sinful, never commit such a cruel act as this! Individual judgement prevaieth not against the ordinance, the ordinance prevaieth against individual judgement. The wise never sanction anything discountenanced by the ordinance. Thou art born, O Bharata, in a race that hath ever been virtuous. How, is it, therefore that even thou, suffering thyself to be overpowered by passion and wrath lovest thy reason? Hearing this, Pandu replied,—O deer, kings behave in the matter of slaying animals of thy spieces exactly as they do in the matter of slaying foes. It behoveth thee not, therefore, to reprove me thus from ignorance. Animals of thy spieces are slain by open or covert means. This, indeed, is the practice of kings. Then why dost thou reprove me? Formerly, the Rishi Agastya, while engaged in the performance of a grand sacrifice, chased the deer, and devoted every deer in the forest unto the gods in general. Thou hast been slain, pursuant to the usage sanctioned by such precedent. Wherefore reprovest us they? For his especial sacrifices Agastya performed the *homa* with fat of the deer.’

“The deer then said,—‘O king, men do not let fly their arrows at their enemies when the latter are unprepared. But there is a time for doing it (*viz.*, after declaration of hostilities). Slaughter at such a time is not censurable.’

“Pandü replied,—‘It is well-known that men slay deer by various effective means without regarding whether the animals are careful or careless. Therefore, O deer, why dost thou reprove me?’

“The deer then said,—‘O king, I did not blame thee for thy having killed a deer, or for the injury thou hast done to me! But, instead of acting so cruelly, thou shouldst have waited till the completion of my act of intercourse. What man of wisdom and virtue is there that can kill a deer while engaged in such an act? The time of sexual intercourse is agreeable to every creature and productive of good to all. O king, with this my mate and I was engaged in the gratification of my sexual desire. But that effort of mine hath been rendered futile by thee! O king of the Kurus, as thou art born in the race of the Pauravas ever noted for white (virtuous) deeds, such an act hath scarcely been worthy of thee!

O Bharata, this act must be regarded as extremely cruel, deserving of universal execration, infamous, and sinful, and certainly leading to hell. Thou art acquainted with the pleasures of sexual intercourse. Thou art acquainted also with the teaching of morality and the dictates of duty. Like unto a celestial as thou art, it behoveth thee not to do such an act as leadeth to hell! O best of kings, thy duty is to chastise all who act cruelly, who are engaged in sinful practices, and who have thrown to the winds religion, profit, and pleasure as explained in the scriptures. What hast thou done, O best of men, in killing me who have given thee no offence! I am, O king, a *Muni* who liveth on fruits and roots, though disguised as a deer. I was living in woods in peace with all. Thou hast killed me yet, O king, for which I will curse thee certainly. As thou hast been cruel unto a couple of opposite sexes, death shall certainly overtake thee as soon as thou feelest the influence of sexual desire. I am a *Muni* of name of Kimindama, possessed of ascetic merit, I was engaged in sexual intercourse with this deer because my feelings of modesty did not permit me to indulge in such an act in human society. In the form of a deer I rove in the deep woods in the company of other deer. Thou hast slain me without knowing that I am a Brahmana, the sin of having slain a Brahmana shall not, therefore, be thine. But senseless man, as you have killed me, disguised as a deer, at such a time, thy fate shall certainly be even like mine! When, approaching thy wife lustfully, thou wilt unite with her even as I had done with mine, in that very state shalt thou have to go to the world of spirits! And that wife of thine with whom thou mayst be united in intercourse at the time of thy death shall also follow thee with affection and reverence to the domains of the king of the dead which no one can avert. Thou hast brought me grief while I was happy. So shall grief come to thee while thou art in happiness!

Vaisampayana continued,—“Saying this, that deer, afflicted with grief gave up ghost; and Pandu also was plunged in woe at the sight.”

Thus ends the hundred and eighteenth section in the Sambhava Parva of the Adi Parva.

SECTION CXIX

(*Sambhava Parva continued*)

Vaisampayana said,—“After the death of that deer, king Pandu with his wives was deeply afflicted and wept bitterly. And he exclaimed—

the wicked even if born in virtuous families, deluded by their own passions, become overwhelmed with misery as the fruit of their own deeds. I have heard that my father, though begotten by Santanu of virtuous soul, was cut off while still a youth, only because he had become a slave to his lust. In the soil of that lustful king, the illustrious Rishi Krishna-Dwaipayana himself, of truthful speech, begot me. A son though I am of such a being, with my wicked heart wedded to vice, I am yet leading a wandering life in the woods in the chase of the deer! Oh, the very gods have forsaken me! I shall seek salvation now. The great impediment to salvation are the desire to beget children, and other concerns of the world. I shall now adopt the *Brahmacharya* mode of life and follow in the imperishable wake of my father! I shall certainly bring my passions under complete control by severe ascetic penances. Forsaking my wives and other relatives and shaving my head, alone shall I wander over the Earth, begging for my subsistence from each of these trees standing here. Forsaking every object of affection and aversion, and covering my body with dust, I shall make the shelter of trees or deserted houses my home. I shall never yield to the influence of sorrow or joy, and I shall regard slander and eulogy in the same light. I shall not seek benedictions or bows. I shall be at peace with all, and shall not accept gift. I shall not mock anybody nor shall I knit my brows at any one, but shall be ever cheerful and devoted to the good of all creatures. I shall not harm any of the four orders of life gifted with power of locomotion or otherwise, *viz.*, oviparous and viviparous creatures and worms and vegetables, but on the other hand, preserve an equality of behaviour towards all, as if they were my own children. Once a day shall I beg of five or ten families at the most, and if I do not succeed in obtaining alms, I shall then go without food. I shall rather stint myself than beg more than once of the same person. If I do not obtain anything after completing my round of seven or ten houses, moved by covetousness, I shall not enlarge my round. Whether I obtain or fail to obtain alms, I shall be equally unmoved like a great ascetic. One lopping off an arm of mine with a hatchet, and one smearing another arm with sandal-paste, shall be regarded by me equally. I shall not wish prosperity to the one or misery to the other. I shall not be pleased with life or displeased with death. I shall neither desire to live nor to die. Washing my heart of all sins, I shall certainly transcend those sacred rites productive of happiness, that men perform in auspicious moments, days, and periods. I shall also abstain from all acts of religion and profit and also those that lead to the gratification of the senses. Freed from all sins and snares of the world, I shall be like

the wind subject to none. Following the path of fearlessness and bearing myself in this way I shall at least lay down my life. Destitute of the power of begetting children, firmly adhering to the line of duty I shall not certainly deviate therefrom in order to tread in the vile path of the world that is so full of misery. Whether respected or disrespected in the world that man who from covetousness casteth on others a begging look, certainly behaveth like a dog. (Destitute as I am of the power of procreation, I should not certainly, from desire of offspring, solicit others to give me children)".

Vaisampayana continued,—‘The king, having thus wept in sorrow, with a sigh looked at his two wives Kunti and Madri, and addressing them said,—Let the princess of Kosala (my mother), Vidura, the king with our friends, the venerable Satyavati, Bhishma, the priests our family, illustrious *Soma*-drinking Brahmanas of rigid vows and all elderly citizens depending on us be informed, after being prepared for it, that Pandu hath retired into the woods to lead a life of asceticism.’ Hearing these words of their lord who had set his heart on a life of asceticism in the woods, both Kunti and Madri addressed him in these upon leading proper words ;—‘O bull of Bharata’s race, there are many other modes of life which thou canst adopt and in which thou canst undergo the severest penances along with us, thy wedded wives—in which for the salvation of thy body (freedom from re-birth), thou mayest obtain heaven ! We also, in the company of our lord, and for his benefit, controlling our passions and bidding adieu to all luxurres, shall subject ourselves to the severest austerities. O king, O thou of great wisdom, if thou abandonest us, we shall then this very day truly depart from this world !’

“Pandur replied,—‘If, indeed, this your resolve springeth from virtue, then with you both I shall follow the imperishable path of my fathers. Abandoning the luxuries of cities and towns, clad in barks of trees, and living on fruits and roots, I shall wander in deep woods, practising the severest penances. Bathing morning and evening I shall perform the *homa*. I shall reduce my body by eating very sparingly and shall wear rags and skins and knotted locks on my head. Exposing myself to heat and cold and disregarding hunger and thirst, I shall reduce my body by severe ascetic penances, I shall live in solitude and I shall give myself up to contemplation ; I shall eat fruit ripe or green that I may find. I shall offer oblations to the *Pitris* (manes) and the gods with speech, water and the fruits of the wilderness. I shall not see, far less harm, any of the denizens of the woods, or any of my relatives, or any of the residents of cities and towns. Until I lay down this body, I shall thus practise the severe ordinances of the

Vanaprastha scriptures, always searching for severer ones that they may contain.'

Vaisampayana continued,—“The Kuru king, having said this unto his wives, gave away to Brahmanas the big jewel in his daidem, his necklace of precious gold, his bracelets, his large ear-rings, his valuable robes and all the ornaments of his wives. Then summoning his attendants, he commended them, saying,—‘Return ye to Hastinapura and proclaim unto all that Pandu with his wives hath gone into the woods, foregoing wealth, desire, happiness, and even sexual appetite.’ Then those followers and attendants, hearing these and other soft words of the king, set up a loud wail, uttering, Oh, we are undone!’ Then with hot tears trickling down their cheeks they left the monarch and returned to Hastinapura with speed carrying that wealth with them (that was to be distributed in charity). Then Dhritarashtra, that first of men, hearing from them everything that had happened in the woods, wept for his brother. He brooded over his affliction continually, little relishing the comfort of beds and seats and dishes.

“Meanwhile, the Kuru prince Pandu, (after sending away his attendants) accompanied by his two wives and eating fruits and roots went to the mountains of *Nagasata*. He next went to *Chaitraratha*, and then crossed the *Kalakuta*, and finally, crossing the *Himavat*, he arrived at *Gandhamadana*. Protected by *Mahabhutas*, *Siddhas*, and great *Rishis*, Pandu lived, O king, sometimes on level ground and sometimes on mountain slopes. He then journeyed on to the lake of *Indradyumna*, whence crossing the mountains of *Hansakuta*, he went to the Mountain of hundred peaks (*sata-sringa*) and there continued to practice ascetic austerities.”

Thus ends the hundred and nineteenth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION CXX

(*Sambhava Parva continued*)

Vaisampayana said,—“Pandus, possessed of great energy, then devoted himself to asceticism. Within a short time he became the favourite of the whole body of the *Siddhas* and *Charanas* residing there. And, O Bharata, devoted to the service of his spiritual masters, free from vanity, with mind under complete control and the passions fully subdued the prince, becoming competent to enter heaven by his own energy, attained to great (ascetic) prowess. Some of the *Rishis* would call him brother, some friend, while others cherished him as their son. And,

O bull of Bharata's race, having acquired after a long time great ascetic merit coupled with complete singleness, Pandu became even like a *Brahmarshi* (though he was a Kshatriya by birth).

"On a certain day of the new moon, the great *Rishis* of rigid vows assembled together, and desirous of beholding Brahman were on the point of starting on their expedition. Seeing them about to start, Pandu asked those ascetics, saying,—“Ye first of eloquent men, where shall we go ?” The *Rishis* answered,—“There will be a great gathering to-day, in the abode of Brahman, of celestials, *Rishis* and *Pitris*. Desirous of beholding the Self-create we shall go there to-day !”

Vaisampayana continued,—“Hearing this, Pandu rose up suddenly, desirous of visiting heaven along with the great *Rishis*. Accompanied by his two wives, when he was on the point of following the *Rishis* in the northerly direction from the mountain of hundred peaks, those ascetics addressed him saying,—“In our northward march, while gradually ascending the king of mountains, we have seen on its delightful breast many regions inaccessible to ordinary mortals ; retreats also of the gods, *Gandharvas* and *Apsaras*, with palatial mansions by hundreds, clustering thick around and resounding with the sweet notes of celestial music ; the gardens of Kuvera laid out on even and uneven grounds : banks of mighty rivers, and deep caverns. There are many regions also on those heights that are covered with perpetual snow and are utterly destitute of vegetable and animal existence. In some places the down-pour of rain is so heavy that they are perfectly inaccessible and incapable of being utilised for habitation. Not to speak of other animals, even winged creatures cannot cross them. The only thing that can go there is air, and the only beings, *Siddhas* and great *Rishis*. How shall these princesses ascend those heights of the king of mountains ? Unaccustomed to pain, shall they not droop in affliction ? Therefore, come not with us, O bull of Bharata's race !

“Pandü replied,—“Ye fortunate ones, it is said that for the sonless there is no admittance into heaven. I am sonless ! In affliction I speak unto you ! We whose wealth is asceticism, I am afflicted because I have not been able to discharge the debt I owe to my ancestors ! It is certain that with the dissolution of this my body my ancestors perish ! Men are born on this Earth with four debts, *viz.*, those due unto the (deceased) ancestors, the gods, the *Rishis*, and other men. In justice these must be discharged. The wise have declared that no regions of bliss exist for them that neglect to pay these debts in due time. The gods are paid (gratified) by sacrifices, the *Rishis*, by study, meditation, and asceticism, the (deceased) ancestors, by begetting children and offering the funeral cake, and, lastly other men, by leading a

humane and inoffensive life. I have justly discharged my obligations to the *Rishis*, the gods, and other men. But those others than these three are sure to perish with the dissolution of my body ! Ye ascetics, I am not yet freed from the debt I owe to my (deceased) ancestors ! The best of men are born in this world to beget children for discharging that debt. I would ask you, should children be begotten in my soil (upon my wives) as I myself was begotten in the soil of my father by the eminent *Rishi* ?

The *Rishis* said,—“O king of virtuous soul, there is progeny in store for thee, that is sinless and blest with good fortune and like unto the gods ! We behold it all with our prophetic eyes ! Therefore, O tiger among men, accomplish by your own acts that which destiny pointeth at. Men of intelligence, acting with deliberation, always obtain good fruits ; it behoveth thee, therefore, O king, to exert thyself. The fruits thou wouldst obtain are distinctly visible. Thou wouldst really obtain accomplished and agreeable progeny !”

Vaisampayana continued,—“Hearing these words of the ascetics, Pandu, remembering the loss of his procreative powers owing to the curse of the deer, began to reflect deeply. And calling his wedded wife the excellent Kunti, unto him, he told her in private,—‘Strive thou to raise offspring at this time of distress ! The wise expounders of the eternal religion declare that a son, O Kunti, is the cause of virtuous fame in the three worlds. It is said that sacrifices, charitable gifts, ascetic penances, and vows observed most carefully, do not confer religious merit on a sonless man ! O thou of sweet smiles, knowing all this, I am certain that as I am sonless, I shall not obtain regions of true felicity ! O timid one, wretch that I was and addicted to cruel deeds, as a consequence of the polluted life I led, my power of procreation hath been destroyed by the curse of the deer. The religious institutes mention six kinds of sons that are heirs and kinsmen, and six other kinds that are not heirs but kinsmen. I shall speak of them presently. O Pritha, listen to me ! They are :—1st, the son begotten by one’s own self upon his wedded wife ; 2nd the son begotten upon one’s wife by an accomplished person from motives of kindness ; 3rd, the son begotten upon one’s wife by a person for pecuniary consideration ; 4th, the son begotten upon the wife after the husband’s death ; 5th, the maiden-born son ; 6th the son born of an unchaste wife ; 7th, the son given ; 8th, the son bought for a consideration ; 9th, the son self-given ; 10th, the son received with a pregnant bride ; 11th, the brother’s son ; and 12th, the son begotten upon a wife of lower caste. On failure of offspring of a prior class, the mother should desire to have offspring of the next class. In times of distress,

men solicit offspring from accomplished younger brothers. The self-born Manu hath said that men failing to have legitimate offspring of their own may have offspring begotten upon their wives by others, for sons confer the highest religious merit. Therefore, O Kunti, being destitute myself of the power of procreation, I command thee to raise good offspring through some person who is either equal or superior to me! O Kunti, listen to the history of the daughter of Saradandeyana who was appointed by her lord to raise offspring! That warrior-dame, when her monthly season arrived, bathed duly and in the night went out and waited on a spot where four roads met. She did not wait long when a Brahmana crowned with ascetic success came there. The daughter of Saradandeyana solicited him for offspring. After pouring libations of clarified butter on the fire (in the performance of the sacrifice known by the name of *Pungsavana*) she brought forth three sons that were mighty cat-warriors and of whom Durjaya was the eldest, begotten upon her by that Brahmana. O thou of good fortune, do thou follow that warrior-dame's example at my command, and speedily raise offspring out of the seed of some Brahmana any of high ascetic merit."

Thus ends the hundred and twentieth section in the Sambhava Parva of the Adi Parva.

SECTION CXXI

(*Sambhava Parva continued*)

Vaisampayana said—"Thus addressed, Kunti replied unto her heroic lord, king Pandu, that bull amongst the Kurus, saying,—'O virtuous one, it behoveth thee not to say so unto me! I am, O thou lotus-eyed, thy wedded wife, devoted to thee! O, Bharata of mighty arms, thyself shalt, in righteousness, beget upon me children endued with great energy! Then I shall ascend to heaven with thee; O prince of Kuru's race, receive me in thy embrace for begetting children! I shall not certainly, even in imagination, accept any other man except thee in my embraces! What other man is there in this world superior to thee? O virtuous one, listen to this Pauranic narrative that hath been, O thou of large eyes, heard by me, and that I shall presently narrate!'

"There was, in ancient times, a king in the race of Puru, known by the name of Vyushitaswa. He was devoted to truth and virtue. Of virtuous soul and mighty arms, on one occasion, while he was performing a sacrifice the gods with Indra and the great *Rishis* came to

him, and Indra was so intoxicated with the *Soma* juice he drank and the Brahmans with the large presents they received, that both the gods and the great *Rishis* began themselves to perform everything appertaining to that sacrifice of the illustrious royal sage. And thereupon Vyushitaswa began to shine above all men like the Sun appearing in double splendour after the season of frost is over. And the powerful Vyushitaswa, who was endued with the strength of ten elephants very soon performed the horse-sacrifice, overthrowing, O best of monarchs, all the kings of the East, the North, the West and the South, and exacted tributes from them all. There is a proverb, O best of the Kurus, that is sung by all reciters of the *Puranas*, in connection with that first of all men, the illustrious Vyushitaswa.—Having conquered the whole Earth up to the shores of the sea, Vyushitaswa protected every class of his subjects as a father does his own begotten sons,—Performing many great sacrifices he gave away much wealth to the Brahmanas. After collecting unlimited jewels and precious stones he made arrangements for performing still greater ones. And he performed also the *Agnishtoma*, and other special Vedic sacrifices, extracting great quantities of *Soma* juice. And, O king, Vyushitaswa had for his dear wife, Vadra, the daughter of Kakshivat, unrivalled for beauty on Earth. And it hath been heard by us that the couple loved each other deeply. King Vyushitaswa was seldom separated from his wife. Sexual excess, however, brought on an attack of phthisis and the king died within a few days, sinking like the Sun in his glory. Then Vadra, his beautiful queen, was plunged into woe, and as she was sonless, O tiger among men, she wept in great affliction. Listen to me, O king, as I narrate to you all that Vadra said with bitter tears trickling down her cheeks—O virtuous one, she said, women serve no purpose when their husbands are dead! She who, liveth, after her husband is dead, drageth on a miserable existence that can hardly be called life! O bull of the Kshatriya order, death is a blessing to women without husbands. I wish to follow the way thou hast gone! Be kind and take me with thee! In thy absence, I am unable to bear life even for a moment! Be kind to me, O king and take me hence pretty soon! O tiger among men, I shall follow thee over the even and uneven ground. Thou hast gone away, O lord, never to return! I shall follow thee, O king, as thy own shadow! O tiger among men, I will obey thee (as thy slave) and will ever do what is agreeable to thee and what is for thy good! O thou of eyes like lotus-petals, without thee, from this day, mental agonies will overwhelm me and eat into my heart! Wretch that I am, some loving couple had doubtless been separated by me in a former

life, for which, in this life, I am made to suffer the pangs of separation from thee ! O king, that wretched woman who liveth even for a moment separated from her lord, liveth in woe and suffereth the pangs of hell even here ! Some loving couple had doubtless been separated by me in a former life, for which sinful act I am suffering this torture arising from my separation from thee ! O king, from this day I will lay myself down on a bed of *Kusa* grass and abstain from every luxury, hoping to behold thee once more ! O tiger among men, show thyself to me ! O king, O lord, command once more thy wretched and bitterly weeping wife plunged into woe !—'

"Kunti continued,—'It was thus, O Pandu, that the beautiful Vadra wept over the death of her lord. And the weeping Vadra clasped in her arms the corpse in the anguish of heart. Then she was addressed by an incorporeal voice in these words :—Rise up, O Vadra, and leave this place ! O thou of sweet smiles, I grant thee this boon. I will beget offspring upon thee. Lie thou down with me on thy own bed, after the catamenial bath, on the night of the eighth or the fourteenth day of the moon !—Thus addressed by the incorporeal voice, the chaste Vadra did, as she was directed, for obtaining offspring. And, O bull of the Bharatas, the corpse of her husband begat upon her seven children viz., three Salwas and four Madras. O bull of the Bharatas, do thou also beget offspring upon me, like the illustrious Vyushitaswa, in the exercise of that ascetic power which thou possessest !'"

Thus ends the hundred and twenty-first section in the Sambhava Parva of the Adi Parva.

SECTION CXXII

(*Shambhava Parva continued*)

Vaisampayana said,—“Thus addressed by his loving wife, king Pandu, well-acquainted with all rules of morality, replied in these words of virtuous import :—“O Kunti, what thou hast said is quite true. Vyushitaswa of old did even as thou hast said ! Indeed he was equal unto the celestials themselves ! But I shall now tell thee about the practices of old indicated by illustrious *Rishis*, fully acquainted with every rule of morality. O thou of handsome face and sweet smiles, women formerly were not immured within houses and dependent on husbands and other relatives. They used to go about freely, enjoying themselves as best as they liked. O thou of excellent qualities, they did not then adhere to their husbands faithfully, and yet, O handsome one, they were not regarded sinful, for that was the sanctioned usage of the times. That very usage is followed to this day by birds

and beasts without any (exhibition of) jealousy. That practice, sanctioned by precedent, is applauded by great *Rishis*. O thou of taper thighs, the practice is yet regarded with respect amongst the Northern Kurus. Indeed, that usage, so lenient to women hath the sanction of antiquity. The present practice, however (of women's being confined to one husband for life) hath been established but lately. I shall tell thee in detail who established it and why.

"It hath been heard by us that there was a great *Rishi* of the name of Uddalaka, who had a son named Swetaketu who also was an ascetic of merit. O thou of eyes like lotus-petals, the present virtuous practice hath been established by that Swetaketu from anger. Hear thou the reason. One day, in the presence of Swetaketu's father a Brahmana came and catching Swetaketu's mother by the hand, told her,—*Let us go*—Beholding his mother seized by the hand and taken away apparently by force, the son was greatly moved by wrath. Seeing his son indignant, Uddalaka addressed him and said,—Be not angry O son! This is the practice sanctioned by antiquity. The women of all orders in this world are free, O son, men in this matter, as regards their respective orders, act as kine—The *Rishi's* son Swetaketu, however, disapproved of the usage and established in the world the present practice as regards men and women. It hath been heard by us, O thou of great virtue, that the existing practice dates from that period among human beings but not among beings of other classes. Accordingly, since the establishment of the present usage, it is sinful for women not to adhere to their husbands. Women transgressing the limits assigned by the *Rishi* became guilty of slaying the embryo. And men, too, violating a chaste and loving wife who hath from her maidenhood observed the vow of purity, became guilty of the same sin. The woman also who, being commanded by her husband to raise offspring, refuses to do his bidding, becometh equally sinful.'

"Thus, O timid one, was the existing usage established of old by Swetaketu, the son of Uddalaka in defiance of antiquity. O thou of taper thighs, it hath also been heard by us that Madayanti, the wife of Saudasa, commanded by her husband to raise offspring, went unto *Rishi* Vasistha. And on going in unto him, the handsome Madayanti obtained a son named Asmaka. She did this, moved by the desire of doing good to her husband. O thou of lotus-eyes thou knowest, O timid girl, how we ourselves, for the perpetuation of the Kuru race, were begotten by Krishna Dwaipayana. O faultless one, beholding all these precedents it behoveth thee to do my bidding, which is not inconsistent with virtue. O princess, who is devoted to her

husband, it hath also been said by those acquainted with the rules of morality that a wife, when her monthly season cometh, must ever seek her husband, though at other times she deserveth liberty. The wise have declared this to be the ancient practice. But, be the act sinful or sinless, those acquainted with the *Vedas* have declared that it is the duty of wives to do what their husbands bid them do. Especially, O thou of faultless feature, I, who am deprived of the power of procreation, having yet become desirous of beholding offspring, deserve the more to be obeyed by thee. O amiable one, joining my palms furnished with rosy fingers, and making of them a cup as of lotus leaves, I place them on my head to propitiate thee ! O thou of fair look, it behoveth thee to raise offspring, at my command, through some Brahmana possessed of high ascetic merit ! For them, owing to thee, O thou of fair hips, I may go the way that is reserved for those that are blessed with children !"

Vaisampayana continued,—“Thus addressed by Pandu, that subjugator of hostile cities, the handsome Kunti, ever attentive to what was agreeable and beneficial to her lord, then replied unto him, saying,—‘In my girlhood, O lord, I was in my father’s house engaged in attending upon all guests. I used to wait respectfully upon Brahmanas of rigid vows and great ascetic merit. One day I gratified with my attentions that Brahmana whom people call Durvasas, of mind under full control and possessing knowledge of all the mysteries of religion. Pleased with my services, that Brahmana gave me a boon in the form of a *mantra* (formula of invocation) for calling into my presence any one of the celestials I liked. And the *Rishi*, addressing me, said—Any one among the celestials whom thou callest by this, shall, O girl, approach thee and be obedient to thy will, whether he liketh it or not. And, O princess, thou shalt also have offspring through his grace !—O Bharata, that Brahmana told me this when I lived in my father’s house. The words uttered by the Brahmana can never be false. The time also hath come when they may yield fruit. Commanded by thee, O royal sage, I can by that *mantra* summon any of the celestials, so that we may have good children. O foremost of all truthful men, tell me which of the celestials I shall summon. Know that, as regards this matter, I wait your commands !’

Hearing this, Pandu replied,—‘O handsome one, strive duly this very day to gratify our wishes ! Fortunate one, summon thou the good of justice ! He is most virtuous of the celestials. The god of justice and virtue will never be able to pollute us with sin. The world also, O beautiful princess, will then think that what we do can never be unholy. The son also that we shall obtain from him shall in virtue

be certainly the foremost among the Kurus. Begotten by the god of justice and morality, he would never set his heart upon anything that is sinful or unholy. Therefore, O thou of sweet smiles, steadily keeping virtue before thy eyes, and duly observing holy vows, summon thou the god of justice and virtue by the help of thy solicitations and incantations !”

Vaisampayana continued,—“Then Kunti, that best of women, thus addressed by her lord, said,—‘*So be it.*’ And bowing down to him and reverently circumambulating his person, she resolved to do his bidding.”

Thus ends the hundred and twenty-second section in the Sambhava Parva of the Adi Parva.

SECTION CXXIII

(*Sambhava Parva continued*)

Vaisampayana said,—“O Janamejaya, when Gandhari’s conception had been a full year old, it was then that Kunti summoned the eternal god of justice to obtain offspring from him. And she offered without loss of time, sacrifices unto the god and began to duly repeat the formula that Durvasas had imparted to her some time before. Then the god, over-powered by her incantations, arrived at the spot where Kunti was seated in his car resplendent as the Sun. Smiling, he asked,—“O Kunti, what am to I give thee ? And Kunti too smiling in her turn, replied,—“Thou must even give me offspring !” Then the handsome Kunti was united (in intercourse) with the god of justice in his spiritual form and obtained from him a son devoted to the good of all creatures. And she brought forth his excellent child, who lived to acquire a great fame, at the eighth *Muhurta* called *Abhijit*, of the hour of noon of that very auspicious day of the seventh month (Kartika), *viz.*, the fifth of the lighted fortnight, when the star *Jeshtha* in conjunction with the moon was ascendant. And as soon as the child was born, an incorporeal voice (from the skies) said,—“This child shall be the best of men, the foremost of those that are virtuous. Endued with great prowess and truthful in speech, he shall certainly be the ruler of the Earth. And this first child of Pandu shall be known by the name of Yudhishtira. Possessed of prowess and honesty of disposition ; he shall be a famous king, known throughout the three worlds !”

“Pandus, having obtained that virtuous son, again addressed his wife said,—The wise have declared that a Kshatriya must be endued with physical strength, otherwise he is no Kshatriya. Therefore, ask thou for an offspring of superior strength. Thus commanded by her

lord, Kunti then invoked Vayu. And the mighty god of wind, thus invoked, came unto her, riding upon a deer, and said,—‘What, O Kunti, am I to give thee? Tell me, what is in thy heart!’ Smiling in modesty, she told him,—‘Give me, O best of celestials, a child endued with great strength and largeness of limbs and capable of humbling the pride of every body!’ The god of wind thereupon begat upon her the child afterwards known as Bhima of mighty arms and fierce prowess. And upon the birth of that child endued with extraordinary strength, an incorporeal voice, O Bharata, as before, said,—‘This child shall be the foremost of all endued with strength, I must tell you, O Bharata, of another wonderful event that occurred after the birth of Vrikodara (Bhima). While he fell from the lap of his mother upon the mountain breast, the violence of the fall broke into fragments the stone upon which he fell without his infant body being injured in the least. And he fell from his mother’s lap because Kunti, frightened by a tiger, had risen up suddenly, unconscious of the child that lay asleep on her lap. And as she had risen, the infant, of body hard as the thunderbolt, falling down upon the mountain breast, broke into a hundred fragments the rocky mass upon which he fell. And beholding this, Pandu wondered much. And it so happened that that very day on which Vrikodara was born, was also, O best of Bharatas, the birthday of Duryodhana who afterwards became the ruler of the whole Earth.

“After the birth of Vrikodara, Pandu again began to think :—‘How am I to obtain a very superior son who shall achieve world-wide fame? Everything in the world dependeth of destiny and exertion. But destiny can never be successful except by timely exertion. We have been heard it said that Indra is the chief of the gods. Indeed, he is endued with immeasurable might and energy and prowess and glory. Gratifying him with my asceticism, I shall obtain from him a son of great strength. Indeed, the son he giveth me must be superior to all and capable of vanquishing in battle all men and creatures other than men. I shall, therefore, practise the severest austerities, with heart, deed and speech!’

“After this, the Kuru king Pandu, taking counsel with the great Rishis commanded Kunti to observe auspicious vow for one full year, while he himself commenced, O Bharata, to stand upon one leg from morning to evening, and practise other severe austerities with mind rapt in meditation, for gratifying the lord of the celestials.

“It was after a long time that Indra (gratified with such devotion) approached Pandu and, addressing him, said,—‘I shall give thee, O king, a son who will be celebrated all over the three worlds and who

will promote the welfare of Brahmanas, kine, and all honest men. The son I shall give thee will be the smiter of the wicked and the delight of friends and relatives. Foremost of all men, he will be an irresistible slayer of all foes. Thus addressed by Vasava (the king of celestials) the virtuous king of the Kuru race, well recollecting those words, said unto Kunti,—'O fortunate one, thy vow hath become successful. The lord of the celestials hath been gratified, and is willing to give thee a son such as thou desirest, of superhuman achievements and great fame! He will be the oppressor of all enemies and possessed of great wisdom. Endued with a great soul, in splendour equal unto, the Sun invincible in battles, and of great achievements he will also be extremely handsome! O thou of fair hips and sweet smiles, the lord of the celestials hath become graceful of thee! Invoking him, bring thou forth a child who will be the very home of all Kshatriya virtues.'

Vaisampayana continued,—“The celebrated Kunti, thus addressed by her lord, invoked Śakra, (The king of gods) who thereupon came unto her and beget him that was afterwards called Arjuna. And as soon as this child was born, an incorporeal voice, loud and deep as that of the clouds and filling the whole welkin, distinctly said, addressing Kunti in the hearing of every creature dwelling in that asylum,—‘This child of thine, O Kunti, will be equal unto Kartyaviryya in energy and Siva (one of the Hindu gods) in prowess! Invincible like Śakra himself he will spread thy fame far and wide. As Vishnu (the youngest of Aditi’s sons) had enhanced Aditi’s joy, so shall this child enhance thy joy! Subjugating the Madras, the Kurus along with the Somakas, and the peoples of Chedi, Kasi and Karusha, he will maintain the prosperity of the Kurus. (Surfeited with libations at the sacrifice of king Swetaketu), Agni will derive great gratification from the fat of all creatures dwelling in the Khandava woods (to be burnt down) by the might of this one’s arms. This mighty hero, vanquishing all the effeminate monarchs of the Earth, will, with his brothers perform three great sacrifices. In prowess, O Kunti, he will be even as Jamadagnya or Vishnu. The foremost of all men endued with prowess, he will achieve great fame. He will gratify in battle (by his heroism) Sankara, the god of gods, (Māhadeva), and will receive from him the great weapon named *Pasupata*. This thy son of mighty arms will also slay, at the command of, Indra, those *Daityas* called the *Nivatakavachas* who are the enemies of the gods. He will also acquire all kinds of celestial weapons, and this bull among men will also retrieve the doctored fortunes of his race!’

“Kunti heard these extraordinary words, while lying in the room.

And hearing those words uttered so loudly, the ascetics dwelling on mountain of hundred peaks, and the celestials with Indra sitting in their cars, became exceedingly glad. The sounds of the (invisible) Drum filled the entire welkin. There were shouts of joy, and the whole region was covered with flowers showered down by invisible agents. The various tribes of celestials assembled together, began to offer their respectful adorations to the son of Pritha. The sons of Kadru (Nagas), the son of Vinata, the *Gandharvas*, the lords of the creation, and the seven great *Rishis*, viz., Bharadwaja, Kasyapa, Gautama, Viswamitra, Jamadagni, Vasishtha, and the illustrious Atri who illumined the world of old when the Sun was lost, all came there. And Marichi, Angiras, Pulastya, Pulaha, Kratu, Daksha the lord of creation, the *Candharvas*, and *Apsaras*, came there also. The various tribes of *Apsaras*, decked with celestial garlands and every ornament, and attired in fine robes, came there and danced in joy, chanting the praises of Vibhatsu (Arjuna). All around, the great *Rishis* began to utter propitiatory formulas. And Tumvuru accompanied by the *Gandharvas* began to sing in charming notes. And Bhimasena and Ugrasena, Urnayus and Anogha, Gopati and Dhritarastra and Surya and Varchas the eighth, Yugapa and Trinapa, Krishna, Nandi, and Chitraratha, Calisira the thirteenth, Parjanya the fourteenth, Kali the fifteenth, and Narada the sixteenth in this list, Saddha, Virhadda, Vribaka, Karala of great soul, Brahmacharin, Vahuguna, Suvarna of great fame, Viswavasu, Bhumanyu, Suchandra. Caru and the celebrated tribes of Haha and Huhu gifted with wonderful melody of voice,—these celestial *Gandharvas*. O king, all went there. Many illustrious *Apsaras* also of large eyes, decked with every ornament came there to dance and sing. And Anuchana and Anavadya, Gunamukhya and Gunavara, Adrika and Soma, Misrakesi and Alamvusha, Marichi and Cuchika, Vidyatparna and Tilottama and Amvika, Lakshmana, Kshema Devi, Rambha, Manorama, Ashita, Suvahu, Supriya. Suvapu, Pundarika, Sugandha, Strasa, Promathini, Kamyas and Saradwati, all danced there together. And Menaka, Sahajanya, Karnika, Punjikasthala, Ritusthala. Gritachi, Viswachi, Purvachiti, the celebrated Umlocha, Pramlocha the tenth and Urvasi the eleventh,—these large-eyed dancing girls of heaven,—came there and sang in chorus. And Dhatri and Aryaman and Mitra and Varuna and Angasa, Vaga and Indra, Vivaswat, Pushan, Tastri and Parjanya or Vishnu, these twelve Adityas,—and the Pravakas, came there to glorify Pandu's son. And, O king, Mrigavyadha, Sarpa, the celebrated Niriti, Ajaikapada, Ahivradhana, Pinakin, Dahana, Iswara, Kapalini, Sthanu and the illustrious Bhaga these eleven Rudras,—also came there. And the twin Aswins,

the eight Vasus, the mighty Maruts, the Viswadevas, and the Sadhyas, also came there. And Karkotaka, Vasuki, Kacchapa, Kunda and the great Naga Takshaka'—these mighty and wrathful snakes possessed of high ascetic merit also came there. And Tarkshya, Arishtanemi, Garuda, Asitadhyaja,—these and many other Nagas came there, so also Aruna and Aruni of Vinata's race also came there. And only great *Rishis* crowned with ascetic success and not others saw those celestials and other beings seated in their cars or waiting on the mountain peaks. Those best of *Munis* beholding that wonderful sight, became amazed, and their love and affection for the children of Pandu were in consequence enhanced.

"The celebrated Pandu, tempted by the desire of having more children wished to speak again unto his wedded wife (for invoking some other god). But Kunti addressed him, saying, 'the wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a *Swairini* (heanton), while she having intercourse with five becometh a harlot. Therefore, O learned one, as thou art well-acquainted with the scripture on this subject, why dost thou, beguiled by desire of offspring, tell me so in seeming forgetfulness of the ordinance ?

Thus ends the hundred and twenty-third section in the Sambhava Parva of the Adi Parva.

SECTION CXXIV

(*Sambhava Parva continued*)

Vaisampayana said,—“After the birth of Kunti's sons and also of the hundred sons of Dhritarashtra the daughter of the king of the Madras privately addressed Pandu, saying,—‘O slayer of foes, I have no complaint even if thou beest unpropitious to me ! I have, O sinless one, also no complaint that though by birth I am superior to Kunti yet I am inferior to her in station ! I do not grieve, O thou of Kuru's race, that Gandhari hath obtained an hundred sons ! This, however, is my great grief that while I and Kunti are equal, I should be childless, while it should so chance that thou shouldst have offspring by Kunti alone. If the daughter of Kuntibhoja should so provide that I should have offspring, she would then be really doing me a great favour and benefitting thee likewise. She being my rival, I feel a delicacy in soliciting any favour of her. If thou beest O king, propitiously disposed to me, then ask her to grant my desire.’

Hearing her, Pandu replied,—‘O Madri, I do revolve this matter often in my own mind, but I have hitherto hesitated to tell thee anything, not knowing how thou wouldst receive it. Now that I know what your wishes are, I shall certainly strive after that end. I think that, asked by me, Kunti will not refuse.’

Vaisampayana continued,—‘After this, Pandu addressed Kunti in private, saying,—‘O Kunti, grant me some more offspring for the expansion of my race and for the benefit of the world! O blessed one, provide thou that I myself, my ancestors, and thine also, may always have the funeral cake offered to us! O, do what is beneficial to me, and grant me and the world what, indeed, is the best of benefits! O, do what, indeed, may be difficult for thee, moved by the desire of achieving undying fame. Behold, Indra, even though he hath obtained the sovereignty of the celestials, doth yet, for fame alone, perform sacrifices! O handsome one, Brahmanas, well acquainted with the *Vedas*, and having achieved high ascetic merit, do yet, for fame alone, approach their spiritual masters with reverence. So also all royal sages and Brahmanas possessed of ascetic wealth have achieved, for fame only, the most difficult of ascetic feats! Therefore, O blameless one, rescue this Madri as by a raft (by granting her the means of obtaining offspring), and achieve thou imperishable fame by making her a mother of children!’

‘Thus addressed by her Lord, Kunti readily yielded, and said unto Madri, ‘Think thou, without loss of time, of some celestial, and thou shalt certainly obtain from him a child like unto him.’ Reflecting for a few moments, Madri thought of the twin Aswins, who coming unto her with speed begat upon her two sons that were twins named Nakula and Sahadeva, unrivalled on Earth for personal beauty. And as soon as they were born, an incorporeal voice said,—‘In energy and beauty these twins shall transcend even the twin Aswins themselves.’ Indeed possessed of great energy and beauty, they illumined the whole region.

‘O king, after all the children were born the *Rishis* dwelling on the mountain of hundred peaks uttering blessings on them and affectionately performing the first rites of birth, bestowed appellations on them. The eldest of Kunti’s children was called Yudhishtira, the second Bhimasena, and the third Arjuna, and of Madri’s sons, the first-born of the twins was called Nakula and the next Sahadeva. And those foremost sons of Kuru’s born at an interval of one year after one another, looked like an embodied period of five years. And king Pandu, beholding his children of celestial beauty and of super-abundant energy, great strength and prowess, and of largeness of soul, rejoiced exceedingly. And the children became great favourites of the *Rishis*, as also of their wives, dwelling on the mountain of hundred peaks.

"Some time after, Pandu again requested Kunti on behalf of Madri. Addressed, O king, by her lord in private, Kunti replied,— Having given her the formula of invocation only once, she hath, O king, managed to obtain two sons. Have I not been thus deceived by her? I fear, O king, that she will soon surpass me in the number of her children! This, indeed, is the way of all wicked women! Fool that I was, I did not know that by invoking the twin gods I could obtain at one birth twin children. I beseech thee, O king, do not command me any further! Let this be the boon granted (by thee) to me!"

"Thus, O king, were born unto Pandu five sons who were begotten by celestials and were endued with great strength, and who all lived to achieve great fame and expand the Kuru race. Each bearing every auspicious mark on his person, handsome like Soma, proud as the lion, well-skilled in the use of the bow, and of leonine tread, breast, heart, eyes, neck and prowess, those foremost of men, resembling the celestials themselves in might, began to grow up. And beholding them and their virtues growing with years, the great *Rishis* dwelling on that snow-capped sacred mountain were filled with wonder. And the five Pandavas and the hundred sons of Dhritarashtra—that propagator of the Kuru race—grew up rapidly like a cluster of lotuses in a lake."

Thus ends the hundred and twenty-fourth section in the Sambhava Parva of the Adi Parva.

SECTION CXXV

(*Sambhava Parva continued*)

Vaisampayana said,— "Beholding his five handsome sons growing up before him in that great forest on the charming mountain slope, Pandu felt the lost might of his arms revive once more. One day in the season of spring which maddens every creature the king accompanied by his wife (Madri), began to rove in the woods where every tree had put forth new blossoms. He beheld all around *Palasas* and *Tilakas* and *Mangoes* and *Champakas* and *Parihadra*kas and *Karnikaras*, *Asokas* and *Kesaras* and *Atimuktas* and *Kuru*vakas with swarms of maddened bees sweetly humming about. And there were flowers of blossoming *Parijatas* with the *Kokila* (blackbird) pouring forth his melodies from under every twig echoing with the sweet hums of the black bees. And he beheld also various other kinds of trees bent down with the weight of their flowers and fruits. And there were also many fine pools of water overgrown

with hundred of fragrant lotuses. Beholding all these, Pandu felt the soft influence of desire. Roving like a celestial with a light heart amidst such scenery, Pandu was alone with his wife Madri in semi-transparent attire. And beholding the youthful Madri thus attired the king's desire flamed up like a forest fire. And ill able to suppress his desire thus kindled at the sight of his wife of eyes like lotus-petals, he was completely overpowered. The king then seized her against her will, but Madri trembling in fear resisted him to the best of her might. Consumed by desire, he forgot everything about his misfortune. And, O thou of Kuru's race unrestrained by the fear of (*the Rishi's*) curse and impelled by fate, the monarch, overpowered by passion, forcibly sought the embraces of Madri, as if he wished to put an end to his own life. His reason, thus beguiled by the great Destroyer himself by intoxicating his senses, was itself lost with his life. And the Kuru king Pandu, of virtuous soul, thus succumbed to the inevitable influence of Time, while united in intercourse with his wife.

"Then Madri, clasping the body of her senseless lord, began to weep aloud. And Kunti with her sons and the twins of Madri, hearing those cries of grief, came to the spot where the king lay in that state. Then, O king, Madri addressing Kunti in a piteous voice, said—'Come hither alone, O Kunti, and let the children stay there.' Hearing these words, Kunti, bidding the children stay, ran with speed, exclaiming,—'Woe to me!' And beholding both Pandu and Madri lying prostrate on the ground she went in grief and affliction, saying,—Of passions under complete control, this hero, O Madri, had all along been watched by me with care! How did he then forgetting the *Rishi's* curse, approach thee with enkindled desire? O Madri, this foremost of men should have been protected by thee! Why didst, thou tempt him into solitude? Always melancholy at the thought of the *Rishi's* curse, how came he to be merry with thee in solitude? O princess of Valhika, more fortunate than myself, thou art really to be envied, for thou hast seen the face of our lord suffused with gladness and joy.'

"Madri then replied, saying,—'Revered sister, with tears in my eyes, I resisted the king, but he could not control himself, bent on, as it were making the *Rishi's* curse true!

"Kunti then said,—'I am the elder of his wedded wives; the chief religious merit must be mine. Therefore, O Madri, prevent me not from achieving that which must be achieved! I must follow our lord to the region of the dead! Rise up, O Madri, and yield me his body. Rear thou these children!' Madri replied, saying,—'I do clasp our lord yet, and have not allowed him to depart; therefore, I shall follow him. My appetite hath not been appeased. Thou art my elder sister, O let

me have thy sanction ! This foremost one of the Bharata princes had approached me, desiring to have intercourse. His appetite unsatiated, shall I not follow him in the region of Yama to gratify him ? O revered one, if I survive thee, it is certain I shall not be able to rear thy children as if they were mine. Will not sin touch me on that account ? But, thou, O Kunti, shalt be able to bring my sons up as if they were thine ! The king, in seeking me wishfully, hath gone to the region of spirits ; therefore, my body should be burnt with his. O revered sister, withhold not thy sanction to this which is agreeable to me ! Thou wilt certainly bring up the children carefully ! That, indeed, would be very agreeable to me. I have no other direction to give !

Vaisampayana continued,—“Having said this, the daughter of the king of Madras,—the wedded wife of Pandu,—ascended the funeral pyre of her lord, that bull among men.”

Thus ends the hundred and twenty-fifth section in the Sambhava Parva of the Adi Parva.

SECTION CXXXVI

(*Sambhava Parva continued*)

Vaisampayana said,—“The godlike *Rishis*, wise in counsels, beholding the death of Pandu, consulted with one another, and said,—The virtuous and renowned king Pandu, abandoning both sovereignty, and kingdom came hither for practising ascetic austerities and resigned himself to the ascetics dwelling on this mountain. He hath hence ascended to heaven, leaving his wife and infant sons as a trust in our hands. Our duty now is to repair to his kingdom with these his offspring, his body and his wife ! ”

Vaisampayana continued,—“Then those godlike *Rishis* of magnanimous hearts, and crowned with ascetic success, summoning one another, resolved to go to Hastinapura with Pandu's children ahead, desiring to place them in the hands of Bhishma and Dhritarashtra. The ascetics set out that very moment, taking with them those children and Kunti and the two dead bodies. And though unused to toil all her life, the affectionate Kunti now regarded as very short the really long journey she had to perform. Having arrived at Kurujangala within a short time, the illustrious Kunti presented herself at the principal gate. The ascetics then charged the porters to inform the king of their arrival. The men carried the message in a trice to the court. And the citizens of Hastinapura, hearing of the arrival of thousands of *Charanas* and *Munis*, were filled with wonder. And it was soon after sunrise that they began

to come out in numbers with their wives and children to behold those ascetics. Seated in all kinds of cars and conveyances by thousands, vast numbers of Kshatriyas with their wives, and Brahmanas with theirs, came out. And the concourse of Vaisyas and Sudras too was as large on the occasion. The vast assemblage was very peaceful, for every heart then was inclined to piety. And there also came out Bhishma, the son of Santanu and Somadatta or Valhika and the royal sage (Dhritarashtra) endued with the vision of knowledge and Vidura himself and the venerable Satyavati and the illustrious princess of Kosala and Gandhari accompanied by the other ladies of the royal household. And the hundred sons of Dhritarashtra, decked with various ornaments, also came out.

“The Kauravas then, accompanied by their priest, saluted the Rishis by lowering their heads, and took their seats before them. The citizens also saluting the ascetics and bowing down unto them with touching the ground, took their seats there. Then Bhishma, setting that vast concourse perfectly still, duly worshipped, O king, those ascetics by offering them water to wash their feet with and the customary *Arghya*. And having done this, he spoke unto them about the sovereignty and the kingdom. Then the oldest of the ascetics with matted locks on head and loins covered with animal skin, stood up, and with the concurrence of the other *Rishis*, spoke as follows :—‘Know ye all that that possessor of the sovereignty of the Kurus who was called king Pandu, had, after abandoning the pleasures of the world, repaired hence to dwell on the Mountain of hundred peaks! He adopted the *Brahmacharyya* mode of life, but for some inscrutable purpose the gods have in view, this his eldest son, Yudhishthira, was born there, begotten by Dharma himself. Then that illustrious king obtained from Vayu this other son—the foremost of all mighty men—called Bhima. This other son, begotten upon Kunti by Indra, is Dhananjaya whose achievements will humble all bowmen in the world. Look here again at these tigers among men, mighty in the use of the bow, the twin children begotten upon Madri by the twin Aswins! Leading in righteousness the life of a *Vanaprastha* in the woods, the illustrious Pandu hath thus revived the almost extinct line of his grandfather. The birth, growth, and Vedic studies of these children of Pandu, will, no doubt, give you great pleasure. Steadily adhering to the path of the virtuous and the wise, and leaving behind him these children, Pandu departed hence seventeen days ago. His wife Madri, beholding him placed in the funeral pyre and about to be consumed, herself ascended the same pyre, and sacrificing her life thus, hath gone with her lord to the region reserved for chaste wives. Accomplish now whatever rites should be performed for their benefit,

These are (the unburnt portions of) their bodies. Here also are their children—these oppressors of foes—with their mother! Let these be now received with due honours. After the completion of the first rites in honour of the dead, let the virtuous Pandu, who had all along been the supporter of the dignity of the Kurus, have the first annual *Sraddha* (*sapindakarana*) performed with a view to installing him formally among the *Pitris*.'

Vaisampayana continued,—“The ascetics with *Guhyakas* having said this unto the Kurus, instantly disappeared in the very sight of the people. And beholding the *Rishis* and the *Siddhyas* thus vanish in their sight like vapoury forms appearing and disappearing in the skies, the citizens filled with wonder returned to their homes.”

Thus ends the hundred and twenty-sixth section in the *Sambhava Parva* of the *Adi Parva*.

SECTION CXXVII

(*Sambhava Parva continued*)

Vaisampayana continued,—“*Dhritarashtra* then said,—‘O *Vidura*, celebrate the funeral ceremonies of that lion among kings—*viz.*, *Pandu*, and of *Madri* also, in right royal style! For the good of their souls, distribute cattle, cloths, gems and diverse kinds of wealth, every one receiving as much as he asketh for. Make arrangements also for *Kunti*’s performing the last rites of *Madri* in such a style as pleaseth her. And let *Madri*’s body be so carefully wrapped up that neither the Sun nor *Vayu* (god of wind) may behold it! Lament not for the sinless *Pandu*! He was a worthy king and hath left behind him five heroic sons equal unto the celestials themselves!’

Vaisampayana continued,—“Then *Vidura*, O *Bharata*, saying,—‘So be it,’ in consultation with *Bhishma*, fixed upon a sacred spot for the funeral rites of *Pandu*. The family priests went out of the city without loss of time, carrying with them the blazing sacred fire fed with clarified butter and rendered fragrant therewith. Then friends, relatives, and adherents, wrapping it up in cloth, decked the body of the monarch with the flowers of the season and sprinkled various excellent perfumes over it. And they also decked the hearse itself with garlands and rich hangings. Then placing the covered body of the king with that of his queen on that excellent bier decked out so brightly, they caused it to be carried on human shoulders. With the white umbrella (of state) held over the hearse with waving yak-tails and

sounds of various musical instruments, the whole scene looked bright and grand. Hundreds of people began to distribute gems among the crowd on the occasion of the funeral rites of the king. At length some beautiful robes, and white umbrellas and larger yak-tails, were brought for the great deed. The priests clad in white walked in the van of the procession pouring libations of clarified butter on the sacred fire blazing in an ornamental vessel. And Brahmanas, and Kshatriyas, and Vaisyas, and Sudras by thousands followed the deceased king, loudly wailing in these accents:—'O prince, where dost thou go, leaving us behind, and making us forlorn and wretched for ever!' And Bhishma, and Vidura, and the Pandavas, also all wept aloud. At last they came to a romantic wood on the banks of the Ganges. There they laid down the hearse on which the truthful and lion-hearted prince and his spouse lay. Then they brought water in many golden vessels, washed the prince's body besmeared before with several kinds of fragrant paste, and again smeared it over with sandal paste. They then dressed it in a white dress made of national fabrics. And with the new suit on, the king seemed as if he was living and only sleeping on a costly bed.

"When the other funeral ceremonies also were finished in consonance with the directions of the priests, the Kauravas set fire to the dead bodies of the king and the queen, bringing lotuses, sandal-paste, and other fragrant substances to the pyre.

"Then seeing the bodies aflame, Kausalya burst out,—'O, my son, my son!'—and fell down senseless on the ground. And seeing her down the citizens and the inhabitants of the provinces began to wail from grief and affection for their king. And the birds of the air and the beasts of the field were touched by the lamentations of Kunti. And Bhishma, the son of Santanu and the wise Vidura, and the others also that were there, became disconsolate.

"Thus weeping, Bhishma, Vidura, Dhritarashtra, the Pandavas and the Kuru ladies, all performed the watery ceremony of the king. And when all this over, the people, themselves filled with sorrow, began to console the bereaved sons of Pandu. And the Pandavas with their friends began to sleep on the ground. Seeing this, the Brahmanas and the other citizens also renounced their beds. Young and old, all the citizens grieved on account of the sons of king Pandu, and passed twelve days in mourning with the weeping Pandavas.

Thus ends the hundred and twenty-seventh section in the Sambhava Parva of the Adi Parva.

SECTION CXXVIII

(*Sambhava Parva continued*)

Vaisampayana said,—“Then Bhishma and Kunti with their friends celebrated the *Sraddha* of the deceased monarch, and offered the *Pinda*. And they feasted the Kauravas and thousands of Brahmanas unto whom they also gave gems and lands. Then the citizens returned to Hastinapura with the sons of Pandu, now that they had been cleansed from the impurity incident to the demise of their father. All then fell to weeping for the departed king. It seemed as if they had lost one of their own kin.

“When the *Sraddha* had been celebrated in the manner mentioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyavati—“Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression—Go thou then into the forest, and devote thyself to contemplation through *Yoga*. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age!”

“Acquiescing in the words of Vyasa, Satyavati entered the inner apartments and addressed her daughter-in-law, saying—“O Ambika, I hear that in consequence of the deeds of your grandsons, this Bharata dynasty and its subjects will perish! If thou permit, I would go to the forest with Kausalya, so grieved at the loss of her son!” O king, saying this the queen, taking the permission of Bhishma also, went to the forest. And arriving there with her two daughters-in-law, she became engaged in profound contemplation, and in good time leaving her body ascended to heaven.”

Vaisampayana continued,—“Then the sons of king Pandu, having gone through all the purifying rites prescribed in the *Vedas*, began to grow up in princely style in the home of their father. Whenever they were engaged in play with the sons of Dhritarashtra, their superiority of strength became marked. In speed, in striking the objects aimed at, in consuming articles of food, and scattering dust, Bhimasena beat all the sons of Dhritarashtra. The son of the Wind-god pulled them by the hair and made them fight with one another, laughing all the while. And Vrikodara easily defeated those hundred and one children of great energy as if they were one instead of being a hundred and one. The second Pandava used to seize them by the hair, and throwing

them down, to drag them along the earth. By this, some had their knees broken, some their heads, and some their shoulders. That youth, sometimes holding ten of them, drowned them in water, and then off nearly dead. When the sons of Dhritarashtra got up to the boughs of a tree for plucking fruits, Bhima used to shake that tree, by striking it with his foot, so that down came the fruits and the fruit-pluckers at the same time. In fact, those princes were no match for Bhima in pugilistic encounters, in speed, or in skill. Bhima used to make a display of his strength by thus tormenting them in childishness but not from malice.

"Seeing these wonderful exhibitions of the might of Bhima, the powerful Duryodhana, the eldest son of Dhritarashtra, began to conceive hostility towards him. And the wicked and unrighteous Duryodhana, through ignorance and ambition, prepared himself for an act of sin. He thought,—'There is no other individual who can compare with Bhima, the second son of Pandu, in point of prowess. I shall have to destroy him by artifice. Singly, Bhima dares a century of us to the combat. Therefore, when he shall sleep in the garden, I shall throw him into the current of the Ganga. Afterwards, confining his eldest brother Yudhishtira and his younger Arjuna, I shall reign sole king without molestation.' Determined thus, the wicked Duryodhana was ever on the watch to find out an opportunity for injuring Bhima. And, O Bharata, at length at a beautiful place called Pramanakoti on the banks of the Ganga, he built a palace decorated with hangings of board-cloth and other rich stuffs. And he built this palace for sporting in the water there, and filled it with all kinds of entertaining things and choice viands. Gay flags waved on the top of this mansion. The name of the house was 'the water-sport house.' Skilful cooks prepared various kinds of vains. When all was ready, the officers gave intimation to Duryodhana. Then the evil-minded prince said unto the Pandavas,—'Let us all go to the banks of the Ganga graced with tress and crowned with flowers and sport there in the water.' And upon Yudhishtira agreeing to this, the sons of Dhritarashtra, taking the Pandavas with them, mounted country-born elephants of great size and cars resembling towns, and left the metropolis.

"On arriving at the place, the princes dismissed their attendants, and surveying the beauty of the gardens and the groves, entered the palace, like lions entering their mountain caves. On entering they saw that the architects had handsomely plastered the walls and the ceilings and that painters had painted them beautifully. The windows looked very graceful, and the artificial fountains were splendid. Here and there were tanks of pellucid water in which bloomed forests of lotuses.

The banks were decked with various flowers whose fragrance filled the atmosphere. The Kauravas and the Pandavas sat down and began to enjoy the things provided for them. They became engaged in play and began to exchange morsels of food with one another. Meanwhile the wicked Duryodhana had mixed a powerful poison with a quantity of food, with the object of making away with Bhima. That wicked youth who had nectar in his tongue and a razor in his heart, rose at length, and in a friendly way fed Bhima largely with that poisoned food, and thinking himself lucky in having compassed his end, was exceedingly glad at heart. Then the sons of Dhritarashtra and Pandu together became cheerfully engaged in sporting in the water. Their sport having been finished, they dressed themselves in white habiliments, and decked themselves with various ornaments. Fatigued with play, they felt inclined in the evening to rest in the pleasure-house belonging to the garden. Having made the other youths exercise in the waters, the powerful second Pandava was excessively fatigued. So that on rising from the water, he lay down on the ground. He was weary and under the influence of the poison. And the cool air served to spread the poison over all his frame, so that he lost his senses at once. Seeing this Duryodhana bound him with chords of shrubs, and threw him into the water. The insensible son of Pandu sank down till he reached the *Naga* kingdom. The *Nagas*, furnished with fangs containing virulent venom, bit him by thousands. The vegetable poison, mingled in the blood of the son of the Wind-god, was neutralised by the snake-poison. The serpents had bitten all over his frame, except his chest, the skin of which was so tough that their fangs could not penetrate it.

"On regaining consciousness, the son of Kunti burst his bands and began to press the snakes down under the ground. A remnant fled for life, and going to their king Vasuki, represented,—'O king of snakes, a man sunk under the water, bound in chords of shrubs, probably he had drunk poison. For when he fell amongst us, he was insensible. But when we began to bite him, he regained his senses, and bursting his fetters, commenced laying at us. May it please your Majesty to enquire who is.'

"Then Vasuki, in accordance with the prayer of the inferior *Nagas*, went to the place and saw Bhimasena. Of the serpents, there was one, named Aryaka. He was the grand-father of the father of Kunti. The lord of serpents saw his relative and embraced him. Then, Vasuki, learning all, was pleased with Bhima, and said to Aryaka with satisfaction,—'How are we to please him? Let him have money and gems in profusion.'

"On hearing the words of Vasuki, Aryaka said—'O king of serpents, when your Majesty is pleased with him, no need of wealth for him! Permit him to drink of *rasakunda* (nectar-vessels) and thus acquire immeasurable strength. There is the strength of the thousand elephants in each one of those vessels. Let this prince drink as much as he can.'

"The king of serpents gave his consent. And the serpents thereupon began auspicious rites. Then purifying himself carefully, Bhimasena facing the east began to drink nectar. At one breath, he quaffed off a whole vessel, and in this manner drained off eight successive jars, till he was full. At length, the serpents prepared an excellent bed for him, on which he lay down at ease."

Thus ends the hundred and twenty-eighth section in the Sambhava Parva of the Adi Parva.

SECTION CXXIX

(*Sambhava Parva continued*)

Vaisampayana said,—“Meanwhile the Kauravas and the Pandavas, after having thus sported there, set out, without Bhima, for Hastinapura, some on horses, some on elephants, while others preferred cars and other conveyances. And on their way they said to one another, 'Perhaps, Bhima hath gone before us'. And the wicked Duryodhana was glad at heart to miss Bhima, and entered the city with his brothers in joy.

"The virtuous Yudhishtira, himself unacquainted with vice and wickedness, regarded others to be as honest as himself. The eldest son Pritha, filled with paternal love, going unto his mother, said, after making obeisance to her,—'O mother, hath Bhima come? O good mother, I don't find him here. Where can he have gone? We long sought for him everywhere in the gardens and the beautiful woods; but found him no-where. At length, we thought that the heroic Bhima preceded us all. O illustrious dame, we come hither in great anxiety. Arrived here, where hath he gone? Have you sent him anywhere? O tell me, I am full of doubts respecting the mighty Bhima? He had been asleep and hath not come. I conclude he is no more.

"Hearing these words of the highly intelligent Yudhishtira, Kunti shrieked in alarm, and said,—Dear son, I have not seen Bhima! He did not come to me. O return in haste, and with your brothers seek for him!

"Having said this in affliction to her eldest son, she summoned Vidura, and said,—'O illustrious *Kshatri*, Bhimasena is missing! Where

has he gone ! The other brothers have all come back from the gardens, only Bhima of mighty arms does not come home ! Duryodhana likes him not. The Kaurava is crooked and malicious and low-minded and impudent. He coveteth the throne openly. I am afraid he may have in a fit of anger slain my darling ! This afflicts me sorely, indeed, burns my heart !

"Vidura replied,—Blessed dame, say not so ! Protect thy other sons with care ! If the wicked Duryodhana be accused, he may slay thy remaining sons. The great sage hath said that all thy sons will be long-lived. Therefore, Bhima will surely return and gladden thy heart !"

Vaisampayana continued,—“The wise Vidura, having said this unto Kunti, returned to his abode, while Kunti, in great anxiety, continued to stay at home with her children.

“Meanwhile, Bhimasena awaked from that slumber on the eighth day, and felt himself strong beyond measure in consequence of the nectar he had taken having been all digested. Seeing him awake, the *Nagas* began to console and cheer him, saying,—‘O thou of mighty arms, the strength-giving liquor thou hast drunk will give thee the might of ten thousand elephants ! No one now will be able to vanquish thee in fight ! O bull of Kuru’s race, do thou bathe in this holy and auspicious water and return home. Thy brothers are disconsolate because of thee.’”

“Then Bhima purified himself with a bath in those waters, and decked in white robes and flowery garlands of the same hue, ate of the *paramanna*, (rice and sugar pudding) offered to him by the *Nagas*. Then that oppressor of all foes, decked in celestial ornaments, received the adorations and blessings of the snakes, and saluting them in return, rose from the nether region. Bearing up the lotus-eyed Pandava from under the waters, the *Nagas* placed him in the self-same gardens wherein he had been sporting, and vanished in his very sight.

“The mighty Bhimasena, arrived on the surface of the Earth, ran with speed to his mother. And bowing down unto her and his eldest brother, and smelling the heads of his younger brothers, that oppressor of all foes was himself embraced by his mother and every one of those bulls among men. Affectionate unto one another, they all repeatedly exclaimed,—‘What is our joy to-day, O, what joy !’

“Then Bhima, endued with great strength and prowess, related to his brothers everything about the villany of Duryodhana, and the lucky and unlucky incidents that had befallen him in the world of the Serpents. Thereupon Yudhisahira, said,—‘Do thou observe silence on this. Do not speak of this to any one. From this day, protect ye all

one another with care ! Thus cautioned by the righteous Yudhisthira, they all, with Yudhisthira himself, became very vigilant from that day. And in order that negligence might occur on the part of the sons of Kunti, Vidura continually offered them sage advice.

"Sometimes after, Duryodhana again mixed in the food of Bhima a poison that was fresh, virulent, and very deadly. But Yuyutsu (Dhritarashtra's son by a Vaisya wife), moved by his friendship for the Pandavas, informed them of this, Vrikodara, however, swallowed it without any hesitation, and digested it completely. And though virulent the poison produced no effects on Bhima.

"When that terrible poison intended for the destruction of Bhima failed of effect, Duryodhana, Karna and Sakuni, without giving up their wicked design had recourse to numerous other contrivances for accomplishing the death of the Pandavas. And though every one of these contrivances was fully known to the Pandavas, yet in accordance with the advice of Vidura they suppressed their indignation.

"Meanwhile, the king (Dhritarashtra), beholding the Kuru princes passing their time in idleness and growing naughty, appointed Gautama as their preceptor and sent them unto him for instruction. Born among a clump of heath, Gautama was well-skilled in the *Vedas* and it was under him (also called Kripa) that the Kuru princes began to learn the use of arms."

Thus ends the hundred and twenty-ninth section in the Sambhava Parva of the Adi Parva.

SECTION CXXX

(Sambhava Parva continued)

Janamejaya said,—“O Brahmana, it behoveth thee to relate to me everything about the birth of Kripa ! How did he spring from clump of heath ? Whence also did he obtain his weapons ?”

Vaisampayana said,—“O king, the great sage Gautama had a son named Saradwat. This Saradwat was born with arrows (in hand). O oppressor of foes, the son of Gautama exhibited great aptitude for the study of the science of weapons, but none for the other sciences. Saradwat acquired all his weapons by those austerities by which Brahmanas in student life acquire the knowledge of *Vedas*. Gautama (the son of Gotama) by his aptitude for the science of weapons and by his austerities made Indra himself greatly afraid of him. Then, O thou of Kuru's race, the chief of the Gods summoned a celestial damsel

named Janapadi and sent her unto Gautama, saying,—‘Do thy best to disturb the austerities of Gautama.’ Repairing unto the charming asylum of Saradwat, the damsel began to tempt the ascetic equipped with bow and arrows. Beholding that *Apsara*, of figure unrivalled on Earth for beauty, alone in those woods and clad in a single piece of cloth, Saradwat’s eyes expanded with delight. At sight of the damsel, his bow and arrow slipped from his hand and his frame shook all over with emotion ; but possessed of ascetic fortitude and strength of soul, the sage mustered sufficient patience to bear up against the temptation. The suddenness, however, of his mental agitation, caused an unconscious emission of his vital fluid. Leaving his bow and arrows and deer-skin behind, he went away, flying from the *Apsara*. His vital fluid, however, having fallen upon a clump of heath, was divided into two parts, whence sprang two children that were twins.

“And it happened that a soldier in attendance upon king Santanu while the monarch was out ahunting in the woods, came upon the twins. And seeing the bow and arrows and deer-skin on the ground, he thought they might be the offspring of some Brahmana proficient in the science of arms. Deciding thus, he took up the children along with the bow and arrows, and showed what he had to the king. Beholding them the king was moved with pity, and saying—‘Let these become my children,’ brought them to his palace. Then that first of men, Santanu, the son of Pratipa having brought Gautama’s twins into his house, performed in respect of them the usual rites of religion. And he began to bring them up and called them *Kripa* and *Kripī*, in allusion to the fact that he brought them up from motives of pity (*Kripa*). The son of Gotama having left his former asylum, continued his study of the science of arms in right earnest. By his spiritual insight he learnt that his son and daughter were in the palace of Santanu. He thereupon went to the monarch and represented everything about his lineage. He then taught *Kripa* the four branches of the science of arms, and various other branches of knowledge, including all their mysteries and recondite details. In a short time *Kripa* became an eminent professor of the science (of arms). And the hundred sons of Dhritarashtra, and the Pandavas along with the Yadavas, and the Vrishnis, and many other princes from various lands, began to receive lessons from him in that science.”

Thus ends the hundred and thirtieth section in the Sambhava Parva of the Adi Parva.

SECTION CXXXI

(*Sambhava Parva continued*)

Vaisampayana said,—“Desirous of giving his grandsons a superior education, Bhishma was on the look-out for a teacher endued with energy and well-skilled in the science of arms. Deciding, O chief of the Bharatas, that none who was not possessed of great intelligence, none who was not illustrious or a perfect master of the science of arms, none who was not of god-like might, should be the instructor of the Kuru (princes), the son of Ganga, O tiger among men, placed the Pandavas and the Kauravas under the tuition of Bharadwaja’s son, the intelligent Drona skilled in all the *Vedas*. Pleased with the reception given him by the great Bhishma, that foremost of all men skilled in arms, *viz.*, illustrious Drona of world-wide fame, accepted the princes as his pupils. And Drona taught them the science of arms in all its branches. And, O monarch, both the Kauravas and the Pandavas endued with immeasurable strength, in a short time became proficient in the use of all kinds of arms.”

Janamejaya asked,—“O Brahmana, how was Drona born? How and whence did he acquire his arms? How and why came he unto the Kurus? Whose son also was he endued with such energy? Again, how was born his son Aswatthaman the foremost of all skilled in arms? I wish to hear all this! Please recite them in detail.”

Vaisampayana said,—There dwelt at the source of the Ganges, a great sage named Bharadwaja, ceaselessly observing the most rigid vows. One day, of old, intending to celebrate the *Agnihotra* sacrifice he went along with many great *Rishis* to the Ganges to perform his ablutions. Arrived at the bank of the stream, he saw *Ghrithachi* herself, that *Apsara* endued with youth and beauty, who had gone there a little before. With an expression of pride in her countenance, mixed with a voluptuous langour of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire which was loose became disordered. Seeing her attire disordered, the sage was smitten with burning desire. The next moment his vital fluid came out, in consequence of the violence of his emotion. The *Rishi* immediately held it in a vessel called a *drona*. Then, O king, Drona sprang from the fluid thus preserved in that vessel by the wise Bharadwaja. And the child thus born studied all the *Vedas* and their branches. Before now Bharadwaja of great prowess and the foremost of those possessing a knowledge of arms, had communicated to the illustrious *Agnivesa*, a knowledge of the weapon called *Agneya*. O fore-

most one of Bharata's race, the *Rishi*, (*Agnivesa*) sprung from fire now communicated the knowledge of that great weapon to Drona the son of his preceptor.

"There was a king named Prishata who was a great friend of Bharadwaja. About this time Prishata had a son born unto him, named Drupada. And that bull among Kshatriyas, viz., Drupada the son of Prishata, used every day to come to the hermitage of Bharadwaja to play with Drona and study in his company. O monarch, when Prishata was dead, this Drupada of mighty arms became the king of the northern Panchalas. About this time the illustrious Bharadwaja also ascended to heaven. Drona continuing to reside in his father's hermitage devoted himself to ascetic austerities. Having become well-versed in the *Vedas* and their branches and having burnt also all his sins by asceticism, the celebrated Drona, obedient to the injunctions of his father and moved by the desire of offspring married Kripa, the daughter of Saradwat. And the daughter of Gautama, ever engaged in virtuous acts and the *Agnihotra*, and the austerest of penances, obtained a son named Aswatthaman. And as soon as Aswatthaman was born, he neighed like the (celestial) steed Uchchaisravas. Hearing that cry, an invisible being in the skies said,—'The voice of this child hath like the neighing of a horse, been audible all around. The child shall, therefore, be known by the name of *Aswatthaman* (the horse-voiced). The son of Bharadwaja (Drona) was exceedingly glad at having obtained that child. Continuing to reside in that hermitage he devoted himself to the study of the science of arms.

"O king, it was about this time that Drona heard that the illustrious Brahmana Jamadagnya, that slayer of foes, that foremost one among all wielders of weapons, versed in all kinds of knowledge, had expressed a desire of giving away all his wealth to Brahmanas. Having heard of Rama's knowledge of arms and of his celestial weapons also, Drona set his heart upon them as also upon the knowledge of morality that Rama possessed. Then Drona of mighty arms, endued with high ascetic virtues, accompanied by disciples who were all devoted to vows and ascetic austerities, set out for the Mahendra mountains. Arrived at Mahendra, the son of Bharadwaja possessed of high ascetic merit, beheld the son of Bhrigu, the exterminator of all foes, endued with great patience and with mind under complete control. Then, approaching with his disciples that scion of the Bhrigu race, Drona, giving him his name, told him of his birth in the line of Angiras. And touching the ground with his head, he worshipped Rama's feet. And beholding the illustrious son of Jamadagni intent upon retiring into the woods after having given away all his wealth, Drona said,—'Know

me to have sprung from Bharadwaja, but not in any woman's womb ! I am a Brahmana of high birth, Drona by name, come to thee with the desire of obtaining thy wealth !

"On hearing him, that illustrious grinder of the Kshatriya race replied,—'Thou art welcome, O best of regenerate ones ! Tell me what thou desirest.' Thus addressed by Rama, the son of Bharadwaja replied unto that foremost of all smitters desirous of giving away the whole of his wealth,—'O thou of multifarious vows, I am a candidate for thy eternal wealth.'—'O thou of ascetic wealth,' returned Rama, 'My gold and whatever other wealth I had, have all been given away unto Brahmanas ! This Earth also, to the verge of the sea, decked with towns and cities, as with a garland of flowers, I have given unto Kasyapa. I have now my body only and my various valuable weapons left. I am prepared to give either my body or my weapons. Say, which thou wouldst have ! I would give it thee ! Say quickly !'

"Drona answered,—'O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them !'

"Saying,—'So be it,' the son of Bhrigu gave away all his weapons unto Drona,—indeed, the whole science of arms with its rules and mysteries. Accepting them all, and thinking himself amply rewarded, that best of Brahmanas then, glad at heart, set out, for (the city of) his friend Drupada."

Thus ends the hundred and thirty-first section in the Sambhava Parva of the Adi Parva.

SECTION CXXXII

(Sambhava Parva continued)

Vaisampayana said,—"Then, O king, the mighty son of Bharadwaja presented himself before Drupada, and addressing that monarch, said—'Know me for thy friend ! Thus addressed by his friend, the son of Bharadwaja, with a joyous heart, the lord of the Panchalas was ill able to bear that speech. The king, intoxicated with the pride of wealth, contracted his brows in wrath, and with reddened eyes spake these words unto Drona :—'O Brahmana, thy intelligence is scarcely of a high order, in as much as thou sayest unto me, all on a sudden, that thou art my friend ! O thou of dull apprehension, great kings can never be friends with such luckless and indigent wights as thou ! It is true there was friendship between thee and me before, for we were then both equally circumstanced. But Time, that impaireth everything in its course, impaireth friendship also. In this world, friendship never

endureth for ever in any heart. Time weareth it off and anger destroyeth it too. Do not stick, therefore, to that worn-off friendship. Think not of it any longer. The friendship I had with thee O first of Brahmanas, was for a particular purpose. Friendship can never subsist between a poor man and a rich man, between a man of letters and an unlettered hind, between a hero and a coward. Why dost thou desire the continuance of our former friendship? There may be friendship or hostility between persons equally situated as to wealth or might. The indigent and the affluent can neither be friends nor quarrel with each other. One of impure birth can never be a friend to one of pure birth; one who is not a car-warrior can never be friend to one who is so; and one who is not a king never have a king for his friend. Therefore, why dost thou desire the continuance of our former friendship?"

Vaisampayana continued,—Thus addressed by Drupada, the mighty son of Bharadwaja became filled with wrath, and reflecting for a moment, made up his mind as to his course of action. Seeing the insolence of the Panchala king, he wished to check it effectually. Hastily leaving the Panchala capital, Drona bent his steps towards the capital of the Kurus, named after the elephant."

Thus ends the hundred and thirty-second section in the Sambhava Parva of the Adi Parva.

SECTION CXXXIII

(Sambhava Parva continued)

Vaisampayana said,—“Arrived at Hastinapura, that best of Brahmanas the son of Bharadwaja—continued to live privately in the house of Gautama (Kripa). His mighty son (Aswatthaman) at intervals of Kripa's teaching, used to give the sons of Kunti lessons in the use of arms. But as yet none knew of Aswatthaman's prowess.

“Drona had thus lived privately for sometimes in the house of Kripa when one day the heroic princes, all in a company, came out of Hastinapura. And coming out of the city, they began to play with a ball and roam about in gladness of heart. And it so happened that the ball with which they had been playing fell into a well. And thereupon the princes strove their best to recover it from the well. But all the efforts the princes made to recover it proved futile. They then began to eye one another bashfully, and not knowing how to recover it, their anxiety became great. Just at this time they beheld a Brahmana

near enough unto them, of darkish hue, decrepit and lean, sanctified by the performance of the *Agnihotra* and who had finished his daily rites of worship. And beholding that illustrious Brahmana, the princes who had despaired of success surrounded him immediately. Drona (for that Brahmana was no other), seeing the princes unsuccessful, and conscious of his own skill, smiled a little, and addressing them said,—‘Shame on your Kshatriya might, and shame also on your skill in arms! You have been born in the race of Bharata! How is it that ye cannot recover the ball (from the bottom of this well)? If ye promise me a dinner to-day, I will, with these blades of grass, bring up not only the ball ye have lost but this ring also that I now throw down!’ Thus saying,—Drona that oppressor of foes, taking off his ring, threw it down into the dry well. Then Yudhisthira, the son of Kunti, addressing Drona, said,—O Brahmana, (thou askest for a trifle)! Do thou with Kripa’s permission, obtain of us that which would last thee for life!’ Thus addressed, Drona with smiles replied unto the Bharata princes, saying,—‘This handful of long grass I would invest, by my *mantras*, with the virtue of weapons. Behold these blades possess virtues that other weapons, have not! I will, with one of these blades, pierce the ball, and then pierce that blade with another, and that another with a third, and thus shall I, by a chain, bring up the ball.’”

Vaisampayana continued,—“Then Drona did exactly what he had said. And the princes were all amazed and their eyes expanded with delight. And regarding what they had witnessed to be very extraordinary, they said,—O learned Brahmana, do thou bring up the ring also without loss of time.’

“Then the illustrious Drona, taking a bow with an arrow, pierced the ring with that arrow and brought it up at once. And taking the ring thus brought up from the well still pierced with his arrow, he coolly gave it to the astonished princes. Then the latter, seeing the ring thus recovered, said,—‘We bow to thee, O Brahmana! None else owneth such skill. We long to know who thou art and whose son. What also can we do for thee?’

“Thus addressed, Drona replied unto the princes, saying,—‘Do ye repair unto Bhishma and describe to him my likeness and skill. The mighty one will recognize me.’ The princes then saying,—‘So be it,—repaired unto Bhishma and telling him of the purport of that Brahmana’s speech, related everything about his (extraordinary) feat. Hearing everything from the princes, Bhishma at once understood that the Brahmana was none else than Drona, and thinking that he would make the best preceptor for the princes, went in person unto him and welcoming him respectfully, brought him over to the

place. Then Bhishma, that foremost of all wielders of arms, adroitly asked him the cause of his arrival at Hastinapura. Asked by him, Drona represented everything as it had happened, saying,—‘O Sir, in times past I went to the great *Rishi* Agnivesa for obtaining from his weapons desirous also of learning the science of arms. Devoted to the service of my preceptor, I lived with him for many years in the humble guise of *Brāhmacharin*, with matted locks on my head. At that time, actuated by the same motives, the prince of Panchala, the mighty Yajnasena, also lived in the same asylum. He became my friend, always seeking my wealfare. I liked him much. Indeed, we lived together for many many years. O thou of Kuru’s race, from our earliest years we had studied together and, indeed, he was my friend from boyhood, always speaking and doing what was agreeable to me. For gratifying me, O Bhishma, he used to tell me—‘O Drona, I am the favourite child of my illustrious father. When the king installeth me as monarch of the Panchalas, the kingdom shall be thine. O friend, this, indeed, is my solemn promise ! My dominion, wealth and happiness, shall all be dependent on thee !’—At last the time came for his departure. Having finished his studies, he bent his steps towards his country. I offered him my regards at the time, and, indeed, I remembered his words ever afterwards.

‘Sometime after, in obedience to the injunctions of my father and tempted also by the desire of offspring, I married Kripa of short hair, who gifted with great intelligence, had observed many rigid vows, and was ever engaged in the *Agnihotra* and other sacrifices and rigid austerities. Gautami, in time, gave birth to a son named Aswatthaman of great prowess and equal in splendour unto the Sun himself. Indeed, I was pleased on having obtained Aswatthaman as much as my father had been on obtaining myself.

“And it so happened that one day the child Aswatthaman observing some rich men’s sons drink milk, began to cry. At this I was so beside myself that I lost all knowledge of the point of the compass. Instead of asking him who had only a few kine (so that if he gave me one, he would no longer be able to perform his sacrifices and thus sustain a loss of virtue), I was desirous of obtaining a cow from one who had many, and for that I wandered from country to country. But my wanderings proved unsuccessful, for I failed to obtain a milch cow. After I had come back unsuccessful, some of my son’s playmates gave him water mixed with powdered rice. Drinking this, the poor boy, from experience, was deceived into the belief that he had taken milk, and began to dance in joy, saying,—*O, I have taken milk. I have taken milk !*—Beholding him dance with joy amid these playmates smiling at his simplicity, I

was exceedingly touched. Hearing also the derisive speeches of busybodies who said,—[Fie upon the indigent Drona, who strives not to earn wealth! Whose son drinking water mixed with powdered rice mistaketh it for milk and danceth with joy, saying, *I have taken milk,—I have taken milk!*]—I was quite beside myself. Reproaching myself much, I at last resolved that even if I should have to live cast off and censured by Brahmanas, I would not yet, from desire of wealth, be anybody's servant, which is ever hateful. Thus resolved, O Bhishma, I went, for former friendship, unto the king of the Somakas, taking with me my dear child and wife. Hearing that he had been installed in the sovereignty (of the Somakas), I regarded myself as blest beyond compare. Joyfully I went unto that dear friend of mine seated on throne, remembering my former friendship with him and also his own words to me. And, O illustrious one, approaching Drupada, I said,—'O tiger among men, know me for thy friend!'—Saying this, I approached him confidently as a friend should. But Drupada, laughing in derision cast me off as if I were a vulgar fellow. Addressing me he said,—Thy intelligence scarcely seemeth to be of a high order, in as much as approaching me suddenly, thou sayest thou art my friend! Time that impaireth everything, impaireth friendship also. My former friendship with thee was for a particular purpose. One of impure birth can never be a friend of one who is of pure birth. One who is not a car-warrior can never be a friend of one who is such. Friendship can only subsist between persons that are of equal rank, but not between those that are unequally situated. Friendship never subsisteth for ever in my heart. Time impaireth friendships, as also anger destroyeth them. Do thou not stick, therefore, to that worn-off friendship between us. Think not of it any longer. The friendship I had with thee, O best of Brahmanas, was for a special purpose. There cannot be friendship between a poor man and a rich man, between an unlettered hind and a man of letters, between a coward and a hero. Why dost thou, therefore, desire, the revival of our former friendship? O thou of simple understanding, great kings can never have friendship with such indigent and luckless wights as thou? One who is not a king can never have a king for his friend. I do not remember ever having promised thee my kingdom. But, O Brahmana, I can now give thee food and shelter for one night!'—Thus addressed by him, I left his presence quickly with my wife, vowing to do that which I will certainly do soon enough. Thus insulted by Drupada, O Bhishma, I have been filled with wrath. I have come to the Kurus, desirous of obtaining intelligent and docile pupils. I come to Hastinapura to gratify thy wishes. O, tell me what I am to do.'"

Vaisampayana continued,—“Thus addressed by the son of Bharadwaja, Bhishma said unto him,—‘String thy bow, O Brahmana, and make the Kuru princes accomplished in arms. Worshipped by the Kurus, enjoy with a glad heart to thy fill every comfort in their abode ! Thou art the absolute lord, O Brahmana, for whatever wealth the Kurus have and of their sovereignty and kingdom ! The Kurus are thine (from this day). Think that as already accomplished which may be in thy heart. Thou art, O Brahmana, obtained by us as the fruit of our great good luck ! Indeed, the favour thou hast conferred upon me by thy arrival is great !”

Thus ends the hundred and thirty-third section in the Sambhava Parva of the Adi Parva.

SECTION CXXXIV

(Sambhava Parva continued)

Vaisampayana said,—“Thus worshipped by Bhishma, Drona, that first of men, endued with great energy, took up his quarters in the abode of the Kurus and continued to live there, receiving their adorations. After he had rested awhile, Bhishma, taking with him his grandsons, the Kaurava princes, gave them unto him his pupils, making at the same time many valuable presents. And the mighty one (Bhishma) also joyfully gave unto the son of Bharadwaja a house that was tidy and neat and well filled with paddy and every kind of wealth. And that first of bowmen, Drona, thereupon joyfully, accepted the Kauravas *viz.*, the sons of Pandu and Dhritarashtra, as his pupils. And having accepted them all as his pupils, one day Drona called them apart and making them touch his feet, told them with a swelling heart,—‘I have in my heart a particular purpose. Promise me truly, ye sinless ones, that when ye have become skilled in arms, ye will accomplish it !”

Vaisampayana continued,—“Hearing these words, the Kuru princes remained silent. But Arjuna, O king, vowed to accomplish it whatever it was. Drona then cheerfully clasped Arjuna to his bosom and took the scent of his head repeatedly, shedding tears of joy all the while. Then Drona endued with great prowess taught the sons of Pandu (the use of) many weapons both celestial and human. And, O bull of the Bharata race, many other princes also flocked to that best of Brahmanas for instruction in arms. The Vrishnis and the Andhakas, and princes from various lands, and the (adopted) son of Radha of the

Suta caste, (Karna), all became pupils of Drona. But of them all, the *Suta* child Karna, from jealousy, frequently defied Arjuna, and supported by Duryodhana, used to disregard the Pandavas. Arjuna however, from devotion to the science of arms, always stayed by the side of his preceptor, and in skill, strength of arms, and perseverance, excelled all (his class-fellows). Indeed, although the instruction the preceptor gave, was the same in the case of all, yet in lightness and skill Arjuna became the fore most of all his fellow pupils. And Drona was convinced that none of his pupils would (at any time) be able to equal to that son of Indra.

“Thus Drona continued giving lessons to the princes in the science of weapons. And while he gave unto every one of his pupils a narrow-mouthed vessel (for fetching water) in order that much time may be spent in filling them, he gave unto his own Aswatthaman a broad-mouthed vessel, so that, filling it quickly, he might return soon enough. And in the intervals so gained, Drona used to instruct his own son in several superior methods (of using weapons). Jishnu (Arjuna) came to know of this, and thereupon filling his narrow mouthed vessel with water by means of the *Varuna* weapon he used to come unto his preceptor at the same time with his preceptor's son. And accordingly the intelligent son of Pritha, that foremost of all men possessing a knowledge of weapons, had no inferiority to his preceptor's son in respect of excellence. Arjuna's devotion to the service of his preceptor as also to arms was very great and he soon became the favourite of his preceptor. And Drona, beholding his pupil's devotion to arms, summoned the cook, and told him in secret,—‘Never give Arjuna his food in the dark, nor tell him that I have told thee this’. A few days after however, when Arjuna was taking his food; a wind arose, and thereupon the lamp that had been burning went out. But Arjuna, endued with energy, continued eating in the dark, his hand, from habit, going to his mouth. His attention being thus called to the force of habit, the strong-armed son of Pandu set his heart upon practising with his bow in the night. And, O Bharata, Drona, hearing the twang of his bowstring in the night, came to him, and clasping him, said,—‘Truly do I tell thee that I shall do that unto thee by which there shall not be a bowman equal to thee in this world !’

Vaisampayana continued,—Thereafter Drona began to teach Arjuna the art of fighting on horse-back, on the back of elephants, on car, and on the ground. And the mighty Drona also instructed Arjuna in fighting with the mace, the sword, the lance, the spear, and the dart. And he also instructed him in using many weapons and fighting with many men at

the same time. And hearing reports of his skill, kings and princes, desirous of learning the science of arms, flocked to Drona by thousands. Amongst those that came, there, O monarch, was a prince named Ekalavya, who was the son of Hiranyadhanus, king of the *Nishadas* (the lowest of the mixed orders). Drona, however, cognisant of all rules of morality, accepted not the prince as his pupil in archery, seeing that he was a *Nishada* who might (in time) excel all his high-born pupils. But, O oppressor of all enemies, the *Nishada* prince, touching Drona's feet with bent head, wended into the forest, and there he made a clay-image of Drona, and began to worship it respectfully, as if it was his real preceptor, and practised weapons before it with the most rigid regularity. In consequence of his exceptional reverence for his preceptor and his devotion to his purpose, all the three processes of fixing arrows on the bowstring, aiming, and letting off became very easy for him.

"And one day, O grinder of foes, the Kuru and the Pandava princes, with Drona's leave, set out in their cars on a hunting excursion. A servant, O king followed the party at leisure, with the usual implements and a dog. Having come to the woods, they wandered about, intent on the purpose they had in view. Meanwhile, the dog also, in wandering alone in the woods, came upon the *Nishada* prince (Ekalavya). And beholding the *Nishada* of dark hue, of body besmeared with filth, dressed in black and bearing matted locks on head, the dog began to bark aloud'.

"Thereupon the *Nishada* prince, desirous of exhibiting his lightness of hand, sent seven arrows into its mouth (before it could shut it). The dog, thus pierced with seven arrows, came back to the Pandavas. Those heroes, who beheld that sight, were filled with wonder, and, ashamed of their own skill, began to praise the lightness of hand and precision of aim by auricular precision (exhibited by the unknown archer). And they thereupon began to seek in those woods for the unknown dweller therein that had shown such skill). And, O king, the Pandavas soon found out the object of their search ceaselessly discharging arrows from the bow. And beholding that man of grim visage, who was totally a stranger to them, they asked,—'Who art thou and whose son?' Thus questioned, the man replied,—'Ye heroes, I am the son of Hiranyadhanus king of the *Nishadas*. Know me also for a pupil of Drona, labouring for the mastery of the art of arms.'

Vaisampayana continued,—"The Pandavas then, having made themselves acquainted with every thing connected with him, returned (to the city), and going unto Drona, told him of that wonderful feat of archery which they had witnessed in the woods. Arjuna, in parti-

cular, thinking all the while. O king, Ekalavya, saw Drona in private and relying upon his preceptor's affection for him, said,—'Thou hadst lovingly told me, clasping me to thy bosom, that no pupil of thine should be equal to me. Why then is there a pupil of thine, the mighty son of the Nishada king, superior to me ?

Vaisampayana continued,—“On hearing these words, Drona reflected for a moment, and resolving upon the course of action he should follow, took Arjuna with him and went unto the Nishada prince. And he beheld Ekalavya with body besmeared with filth, matted locks (on head), clad in rags, bearing a bow in hand and ceaselessly shooting arrows therefrom. And when Ekalavya saw Drona approaching towards him, he went a few steps forward, and touched his feet and prostrated himself on the ground. And the son of the Nishada king worshipping Drona, duly represented himself as his pupil, and clasping his hands in reverence stood before him (awaiting his commands). Then Drona, O king, addressed Ekalavya, saying,—If, O hero, thou art really my pupil, give me then my fees.' On hearing these words, 'Ekalavya was very much gratified; and said in reply,—O illustrious preceptor, what shall I give ? Command me ; for there is nothing, O foremost of all persons conversant with the *Vedas*, that I may not give unto my preceptor.' Drona answered—'O Ekalavya, if thou art really intent on making me a gift, I should like then to have the thumb of thy right hand.'

Vaisampayana continued,—“Hearing these cruel words of Drona, who had asked of him his thumb as tuition-fee, Ekalavya, ever devoted to truth and desirous also of keeping his promise, with a cheerful face and an unafflicted heart, cut off without ado his thumb, and gave it unto Drona. After this, when the Nishada prince began once more to shoot with the help of his remaining fingers, he found, O king, that he had lost his former lightness of hand. And at this Arjuna became happy, the fever (of jealousy) having left him.

“Two of Drona's pupils became very much accomplished in the use of mace. These were Duryodhana and Bhima, who were, however, always jealous of each other. Aswatthaman excelled everyone (in the mysteries of the science of arms). The twins (Nakula and Shahadeva) excelled everybody in handling the sword. Yudhishtira surpassed everybody as a car-warrior ; but Arjuna, however, outdistanced everyone in every respect.—in intelligence, resourcefulness, strength and perseverance. Accomplished in all weapons, Arjuna became the foremost of even the foremost of car-warriors ; and his fame spread all over the earth to the verge of the sea. And although the instruction was the same, the mighty Arjuna excelled all (the princes in lightness

of hand). Indeed, in weapons as in devotion to his preceptor, he became the foremost of them all. And amongst all the princes, Arjuna alone became an *Atiratha* (a car-warrior capable of fighting at one time with sixty thousand foes). And the wicked sons of Dhritarashtra, beholding Bhimasena endued with great strength and Arjuna accomplished in all arms, became very jealous of them.

"O bull among men one day Drona desirous of testing the comparative excellence of all his pupils in the use of arms, collected them all together after their education had been completed. And before assembling them together, he had caused an artificial bird, as the would-be aim, to be placed on the top of a neighbouring tree. And when they were all together, Drona said unto them,—“Take up your bows quickly and stand here aiming at that bird on the tree, with arrows fixed on your bowstrings; shoot and cut off the bird's head, as soon as I give the order. I shall give each of you a turn, one by one, my children.”

Vaisampayana continued,—“Then Drona, that foremost of all Angira's sons first addressed Yudhishtira saying, ‘O irrepressible one, aim with thy arrow’ and shoot as soon as I give the order. Yudhishtira took up the bow first, as desired, O king, by his preceptor, and stood aiming at the bird. But, O bull of Bharata's race, Drona in an instant, addressing the Kuru prince standing with bow in hand, said—‘Behold, O prince, that bird on the top of the tree.’ Yudhishtira replied unto his preceptor, saying,—‘I do.’ But the instant after, Drona again asked him,—‘What dost thou see now, O prince? Seest thou the tree, myself or thy brothers?’ Yudhishtira answered.—‘I see the tree, myself, my brothers, and the bird! Drona repeated his question, but was answered as often in the same words. Drona then, vexed with Yudhishtira, reproachingly told him.—‘Stand thou apart. It is not for thee to strike the aim.’ Then Drona repeated the experiment with Duryyodhana and the other sons of Dhritarashtra, one after another, as also with his other pupils, Bhima and the rest, including the princes that had come unto him from other lands. But the answer in every case was the same as Yudhishtira's *viz.*, (We behold the tree, thyself, our fellow-pupils, and the bird). And reproached by their preceptor, they were all ordered, one after another, to stand apart.

Thus ends the hundred and thirty-fourth section in the Sambhava Parva of the Adi Parva.

SECTION CXXXV

(Sambhava Parva continued)

Vaisampayana said,—“When everyone had failed, Drona smilingly called Arjuna and said unto him,—‘By thee the aim must be shot ; therefore, turn thy eyes to it. Thou must let fly the arrow as soon as I give the order. Therefore, O son, stand here with bow and arrow for an instant.’ Thus addressed, Arjuna stood aiming at the bird, as desired by his preceptor, with his bow bent. An instant after Drona asked him as in the case of others,—‘Seest thou, O Arjuna, the bird there, the tree, and myself?’ Arjuna replied,—‘I see the bird only, but not the tree, or thyself.’ Then the irrepressible Drona, well pleased with Arjuna, the instant after, again said unto that mighty car-warrior amongst the Pandavas,—‘If thou seest the vulture, then describe it to me. Arjuna said,—‘I see only the head of the vulture, not its body.’ At these words of Arjuna, the hair (on Drona’s body) stood on end from delight. He then said to Partha,—‘Shoot.’ And the latter instantly let fly (his arrow) and with his sharp shaft speedily struck off the head of the vulture on the tree and brought it down to the ground. No sooner was the deed done than Drona clasped Phalgunā to his bosom and thought Drupada with his friends had already been vanquished in fight.

“Some time after, O bull of Bharata’s race, Drona, accompanied by all of his pupils, went to the bank of the Ganga to bathe in that sacred stream. And when Drona had plunged into the stream, a strong alligator, sent as it were, by Death himself seized him by the thigh. And though himself quite capable, Drona in a seeming hurry asked his pupil to rescue him. And he said,—‘O, kill this monster and rescue me.’ Contemporaneously with this speech, Vibhatsu (Arjuna) struck the monster within the water with five sharp arrows irresistible in their course, while the other pupils stood confounded, each at his place. Beholding Arjuna’s readiness, Drona considered him to be the foremost of all his pupils, and became highly pleased. The monster, in the meantime cut into pieces by the arrows of Arjuna, released the thigh of illustrious Drona and gave up the ghost. The son of Bharadwaja then addressed the illustrious and mighty car-warrior Arjuna and said,—‘Accept, O thou of mighty arms, this very superior and irresistible weapon called *Brahmasira* with the methods of hurling and recalling it. Thou must not, however, ever use it against any human foe, for if hurled at any foe endued with inferior energy, it might burn the whole universe. It is said, O child, that this weapon hath not a peer in the

three Worlds. Keep it, therefore, with great care, and listen to what I say. If ever, O hero, any foe, not human, contendeth against thee, thou mayst then employ it against him for compassing his death in battle.' Pledging himself to do what he was bid, Vibhatsu then, with joined hands, received that great weapon. The preceptor then, addressing him again, said,—'None else in this world, will ever become a superior bowman to thee! Vanquished thou shalt never be by any foe, and thy achievements will be great.'

Thus ends the hundred and thirty-fifth section in the Sambhava Parva of the Adi Parva.

SECTION CXXXVI

(*Sambhava Parva continued*)

Vaisampayana said,—'O thou of Bharata's race, beholding the sons of Dhritarashtra and Pandu accomplished in arms, Drona, O monarch, addressed king Dhritarashtra, in the presence of Kripa, Somadatta, Valhika, the wise son of Ganga (Bhishma), Vyasa, and Vidura, and said,—'O best of Kurus kings, thy children have completed their education! With thy permission, O king, let them now show their proficiency.' Hearing him, the king said with a gladdened heart—'O best of Brahmanas, thou hast, indeed, accomplished a great deed. Command me thyself as to the place and the time where and when and the manner also in which the trial may be held. Grief arising from my own blindness maketh me envy those who, blessed with sight, will behold my children's prowess in arms. O Kshatri (Vidura), do all that Drona sayeth. O thou devoted to virtue, I think there is nothing that can be more agreeable to me.' Then Vidura, giving the necessary assurance to the king, went out to do what he was bid. And Drona, endued with great wisdom, then measured out a piece of land that was void of trees and thickets and furnished with wells and springs. And upon the spot of land so measured out, Drona, that first of eloquent men, selecting a lunar day when the star ascendant was auspicious, offered up sacrifice unto the gods in the presence of the citizens assembled by proclamation to witness the same. And then, O bull among men, the artificers of the king built thereon a large and elegant stage according to the rules laid down in the scriptures, and it was furnished with all kinds of weapons. They also built another elegant hall for the lady-spectators. And the citizens constructed many platforms, while the wealthier of them pitched many spacious and high tents all around.'

"When the day fixed for the exhibition came, the king accompanied by his ministers, with Bhishma and Kripa, the foremost of preceptors, walking ahead, came unto that theatre of almost celestial beauty constructed of pure gold, and decked with strings of pearls and stones of *lapis lazuli*. And, O first of victorious men, Gandhari blessed with great good fortune and Kunti, and the other ladies of the royal household, in gorgeous attire and accompanied by their waiting women, joyfully ascended the platforms, like celestial ladies ascending the Sumeru mountain. And the four orders including the Brahmanas and Kshatriyas, desirous of beholding the princes' skill in arm, left the city and came running to the spot. And so impatient was every one to behold the spectacle, that the vast crowd assembled there in almost an instant. And with the sounds of trumpets and drums and the noise of many voices, that vast concourse appeared like an agitated ocean.

"At last, Drona accompanied by his son, dressed in white (attire), with a white sacred thread, white locks, white beard, white garlands, and white sandal paste rubbed over his body, entered the lists. It seemed as if the Moon himself accompanied by the planet Mars appeared in an unclouded sky. On entering Bharadwaja performed timely worship and caused Brahmanas versed in *mantras* to celebrate the auspicious rites. And after auspicious and sweet-sounding musical instruments had been struck up as a propitiatory ceremony, some persons entered, equipped with various arms. And then having girded up their loins, those mighty warriors, those foremost ones of Bharata's race (*viz.*, the princes) entered, furnished with finger-protectors (gauntlet), and bows, and quivers. And with Yudhishtira at their head, the valiant princes entered in order of age and began to show wonderful skill with their weapons. Some of the spectators lowered their heads, apprehending fall of arrows while others fearlessly gazed on with wonder. And riding swiftly on horses and managing them 'dexterously' the princes began to hit marks with shafts engraved with their respective names. And seeing the prowess of the princes armed with bows and arrows, the spectators thought that they were beholding the city of the *Gandharvas*, became filled with amazement. And, O Bharata, all on a sudden, some hundreds and thousands, with eyes wide open in wonder, exclaimed,—'Well done! Well done!' And having repeatedly displayed their skill and dexterity in the use of the bows and arrows and in the management of cars, the mighty warriors took up their swords and bucklers, and began to range the lists, playing their weapons. The spectators saw (with wonder) their agility, the symmetry of their bodies, their grace, their calmness, the firmness of their grasp

and their skill in the use of sword and buckler. Then Vrikodara and Suyodhana, internally delighted (at the prospect of fight), entered the arena, mace in hand, like two single-peaked mountains. And those mighty-armed warriors braced their loins, and summoning all their energy, roared like two infuriate elephants contending for a cow-elephant; and like two infuriate elephants those mighty heroes faultlessly (in consonance with the dictates of the science of arm) careered right and left), circling the lists. And Vidura described to Dhritarashtra and the mother of the Pandavas (Kunti) and Gandhari, all the feats of the princes."

Thus ends the hundred and thirty-sixth section in the Sambhava Parva of the Adi Parva.

SECTION CXXXVII

(*Sambhava Parva continued*)

Vaisampayana continued,—'Upon the Kuru king and Bhima, the foremost of all endued with strength, having entered the arena, the spectators were divided into two parties in consequence of the partiality swaying their affections. Some cried—Behold the heroic king of the Kurus!—some—'Behold Bhima!—And on a account of these cries, there was, all on a sudden, a loud uproar. And seeing the place become like a troubled ocean, the intelligent Bharadwaja said unto his dear son, Aswatthaman,—Restrain both these mighty warriors so proficient in arms! Let not the ire of the assembly be provoked by this combat of Bhima and Duryodhana.

Vaisampayana continued,—Then the son of the preceptor of the princes restrained those combatants with their maces uplifted and resembling two swollen oceans agitated by the winds that blow at the universal dissolution. And Drona himself entering the yard of the arena commanded the musicians to stop, and with a voice deep as that of the clouds addressed these words:—Behold ye now that Partha who is dearer to me than my own son, the master of all arms, the son of Indra himself, and like unto the younger brother of Indra (Vishnu)! And having performed the propitiatory rites, the youth Phalgunas, equipped with the finger protector (gauntlet) and his quiver full of shafts and bow in hand, donning his golden mail, appeared in the lists even like an evening cloud reflecting the rays of the setting sun and illumined by the hues of the rainbow and flashes of lightning.

"On seeing Arjuna, the whole assembly were delighted and conches began to be blown all around with other musical instruments. And

there arose a great uproar in consequence of the spectators' exclaiming,—'This is the graceful son of Kunti!'—'This is the middle (third) Pandava!'—'This is the son of the mighty Indra!'—'This is the protector of the Kurus!'—'This is the foremost of those versed in arms!'—'This is the foremost of all cherishers of virtue!'—'This is the foremost of well conducted persons, the great repository of the knowledge of manners!' At those exclamations, the tears of Kunti, mixing with the milk of her breast, wetted her bosom. And his ears being filled with that uproar, that first of men, Dhitarashtra, asked Vidura in delight,—'O Kshatri, what is this great uproar for, like unto that of the troubled ocean, arising all on a sudden and rending the very heavens?' Vidura replied,—'O mighty monarch, the son of Pandu and Pritha Phalguna, clad in mail hath entered the lists. And hence this uproar! Dhritarashtra said,—'O thou of soul so great, by the three fires sprung from Pritha who is even like the sacred fuel, I have, indeed, been blessed, favoured and protected!'

Vaisampayana continued,—"When the spectators, excited with delight, had somewhat regained their equanimity, Vibhatsu began to display before his lightness in the use of weapons. By the *Agneya* weapon, he created fire, and by the *Varuna* weapon he created water; by the *Vayavya* weapon, he created air, and by the *Paryanya* weapon he created clouds. And by the *Bhauma* weapon, he created land, and by the *Parvatya* weapon, he brought mountains into being. By the *Antardhana* weapon all these were made to disappear. Now the beloved of his preceptor (Arjuna) appeared tall and now short; now he was seen on the yoke of his car, and now on the car itself; and the next moment he was on the ground. And the hero favoured by his practised dexterity, hit with his various butts—some tender, some fine and some of thick composition. And like one shaft, he let fly at a time into the mouth of a moving iron boar five shafts together from his bow-string. And that hero of mighty energy discharged one and twenty arrows into the hollow of a cow's horn hung up on a rope swaying to and fro. In this manner, O sinless one, Arjuna showed his profound skill in the use of sword, bow, and mace, walking over the lists in circles.

"And, O Bharata, when the exhibition had well-nigh ended, the excitement of the spectators had cooled, and the sounds of instruments had died out there was heard proceeding from the gate, the slapping of arms, betokening might and strength, and even like unto the roar of the thunder. And O king, as soon as this sound was heard, the assembled multitude instantly thought,—'Are the mountains splitting or is the Earth itself rending asunder, or is the welkin resounding with the roar

of gathering clouds?'—And then all the spectators turned their eyes towards the gate. And Drona stood, surrounded by the five brothers, the sons of Pritha and looked like the moon in conjunction with the five-starred constellation *Hasta*. And Duryyodhana, that slayer of foes, stood up in haste and was surrounded by his century of haughty brothers with Aswatthaman amongst them. And that prince, mace in hand, thus surrounded by this hundred brothers with uplifted weapons appeared like Purandara in days of yore, encircled by the celestial host on the occasion of the battle with the *Danavas*."

Thus ends the hundred and thirty-seventh section in the Sambhava Parva of the Adi Parva.

SECTION CXXXVIII

(*Sambhava Parva continued*)

Vaisampayana continued,—“When the spectators, with eyes expanded with wonder, made way for that subjugator of hostile cities, Karna, that hero with his natural mail and face brightened with ear-rings, took up his bow and girded on his sword, and then entered the spacious lists, like a walking cliff. That far-famed destroyer of hostile hosts, the large eyed, Karna, was born of Pritha in her maidenhood. He was a portion of the hot-beamed Sun and his energy and prowess were like unto those of the lion, or the bull, or the leader of a herd of elephants. In splendour he resembled the Sun, in loveliness the Moon, and in energy the fire. Begotten by the Sun himself, he was tall in stature like a golden palm tree, and, endued with the vigour of youth, he was capable of slaying a lion. Handsome in features, he was possessed of countless accomplishments. The mighty armed warrior, eyeing all around the arena, bowed indifferently to Drona and Kripa. And the entire assembly, motionless and with steadfast gaze, thought,—‘Who is he? And they became agitated in their curiosity to know the warrior. And that foremost of eloquent men the offspring of the Sun, in a voice deep as that of the clouds, addressed his unknown brother, the son of the subduer of the *Asura*, Paka (Indra) saying,—‘O Partha, I shall perform feats before this gazing multitude, excelling all thou hast performed! Beholding them, thou shalt be amazed!’ And, O thou best of those blest with speech, he had hardly had done when the spectators stood up all at once, uplifted by some instrument as it were. And, O tiger among men, Duryodhana was filled with delight, while Vibhatsu was instantly all abashment and anger. Then with the permission of Drona, the mighty Karna, delighting in battle, there did all that Partha

had done before. And, O Bharata, Duryyodhana with his brothers thereupon embraced Karna in joy and then addressed him saying,— 'Welcome O mighty-armed warrior ! I have obtained thee by good fortune, O polite one ! Live thou as thou pleasest, and command, myself and the kingdom of the Kurus. Karna replied,— 'When thou hast said it, I regard it as already accomplished ! I only long for thy friendship ! And, O lord, my wish is even for a single combat with Arjuna !' Duryyodhana said,— 'Do thou with me enjoy the good things of life ! Be thou the benefactor of thy friend, and, O represser of enemies, place thou thy feet on the heads of all foes.'

Vaisampayana continued,— 'Arjuna, after this deeming himself disgraced, said unto Karna stationed amidst the brothers like unto a cliff— 'That path which the unwelcome intruder and the uninvited talker cometh to, shall be thine, O Karna, for thou shalt be slain by me !' Karna replied,— 'This arena is meant for all, not for thee alone, O Phalguna ! They are kings who are superior in energy ; and verily the Kshatriya regardeth might and might alone. What need of altercation which is the exercise of the weak ! O Bharata, speak then in arrows until with arrows I strike off thy head to-day before the preceptor himself !'

Vaisampayana continued,— 'Hastily embraced by his brothers, Partha then, that subduer of hostile cities, with the permission of Drona, advanced for the combat. On the other side, Karna, having been embraced by Duryyodhana with his brothers, taking up his bow and arrows, stood ready for the fight. Then the firmament became enveloped in clouds emitting flashes of lightning, and the coloured bow of Indra appeared shedding its effulgent rays. And the clouds seemed to laugh in consequence of rows of white cranes that were then on the wing. And seeing Indra thus viewing the arena from affection (for his son), the sun too dispersed the clouds from over his own offspring. And Phalguna remained deep hid under cover of the clouds, while Karna remained visible, being surrounded by the rays of the Sun. And the son of Dhritarashtra stood by Karna, and Bharadwaja and Kripa and Bhishma remained with Partha. And the assembly was divided, as also the female spectators. And knowing the state of things, Kunti the daughter of Bhoja, swooned away. And by the help of female attendants, Vidura, versed in the lore of all duties, revived the insensible Kunti by sprinkling sandal paste and water on her person. On being restored to consciousness, Kunti, seeing her two sons clad in mail was seized with fear, but she could do nothing (to protect them). And beholding both the warriors with bows strung in their hands, the son of Saradwat, viz., Kripa, knowing all duties and cognisant of the rules

regulating duels, addressed Karna, saying,—“This Pandava, who is the youngest son of Kunti, belongeth to the Kauravas race : he will engage in combat with thee. But, O mighty-armed one, thou too must tell us thy lineage and the names of thy father and mother and the royal line of which thou art the ornament ! Learning all this, Partha will fight with thee or not (as he will think fit). Sons of kings never fight with men of inglorious lineage.’

Vaisampayana continued,—“Thus addressed by Kripa Karna’s countenance became like unto a lotus pale and torn with the pelting showers in the rainy season. Duryyodhana said,—‘O preceptor, verily the scriptures have it that three classes of persons can lay claim to royalty, viz., persons of the blood royal, heroes, and lastly, those that lead armies. If Phalgunā is unwilling to fight with one who is not a king. I will install Karna as king of Anga !’

Vaisampayana said,—“At that very moment, seated on a golden seat, with parched paddy and with flowers and water pots and much gold, the mighty warrior Karna was installed king by Brahmanas versed in *mantras*. And the royal umbrella was held over his head, while Yak-tails waved around that redoubted the hero of graceful mien. And the cheers having ceased, king (Karna) said unto the Kaurava Duryyodhana,—‘O tiger among monarchs, what shall I give unto thee that may compare with thy gift of a kingdom ? O king, I will do all thou biddest !’ And Suyodhana said unto him,—‘I eagerly wish for thy friendship.’ Thus spoken to Karna replied,—‘Be it so.’ And they embraced each other in joy, and experienced great happiness.”

Thus ends the hundred and thirty-eighth section in the Sambhava Parva of the Adi Parva.

SECTION CXXXIX

(*Sambhava Parva continued*)

Vaisampayana said,—“After this, with his sheet loosely hanging down, Adhiratha entered the lists, perspiring and trembling, and supporting himself on a staff.

“Seeing him, Karna left his bow and impelled by filial regard bowed down his head still wet with the water of inauguration. And then the charioteer, hurriedly covering his feet with the end of his sheet, addressed Karna crowned with success as his son. And the charioteer embraced Karna and from excess of affection bedewed his head with tears, that head still wet with the water sprinkled over it on account of coronation as king of Anga. Seeing the charioteer, the Pandava

Bhimasena took Karna for a charioteer's son, and said by way of ridicule—'O son of a charioteer, thou dost not deserve death in fight at the hands of Partha ! As befits thy race take thou anon the whip ! And, O worst of mortals, surely thou art not worthy to sway the kingdom of Anga, even as a dog doth not deserve the butter placed before the sacrificial fire.' Karna, thus addressed, with slightly quivering lips fetched a deep sigh, looked at the good of the day in the skies. And even as a mad elephant riseth from an assemblage of lotuses, the mighty Duryyodhana rose in wrath from among his brothers, and addressed that performer of dreadful deeds, Bhimasena, present there,—'O Vrikodara, it behoveth thee not to speak such words. Might is the cardinal virtue of a Kshatriya, and even a Kshatriya of inferior birth deserveth to be fought with. The lineage of heroes, like the sources of lordly river, is ever unknown. The fire that covereth the whole world riseth from the waters. The thunder that slayeth the *Danavas* was made of a bone of (a mortal named) Dadhichi. The illustrious deity Guha, who combines in his composition the portions of all the other deities is of a lineage unknown. Some call him the offspring of Agni ; some, of Krittika, some, of Rudra, and some of Ganga. It hath been heard by us that persons born in the Kshatriya order have before become Brahmanas. Viswamitra and others (born Kshatriyas) have obtained the eternal Brahma. The foremost of all wielders of weapons—the preceptor Drona—hath been born in a water-pot and Kripa of the race of Gotama hath sprung from a clump of heath. Your own births, ye Pandava princes, are known to me. Can a she-deer bring forth a tiger (like Karna), of the splendour of the Sun, and endued with every auspicious mark, and born also with a natural mail and ear-rings ? This prince among men deserveth the sovereignty of the world, not a Anga only, in consequence of the might of his arm and my deposition to obey him in everything. If there be anybody here to whom all that I have done unto Karna hath become intolerable, let him ascend his chariot and bend his bow with the help of his feet.'

Vaisampayana continued,—“Then there arose a confused murmur amongst the spectators approving of Duryyodhana's speech. The sun, however, went down, but prince Duryyodhana taking Karna's hand led him out of the arena lighted with countless lamps. And, O king, the Pandavas also, accompanied by Drona and Kripa and Bhishma, returned to their abodes. And the people, too, came away, some naming Arjuna, some Karna, and some Duryyodhana (as the victor of the day). And Kunti, recognising, her son in Karna by the various auspicious marks on his person and beholding him installed in the

sovereignty of Anga, was from motherly affection, very pleased. And Duryyodhana, O monarch, having obtained Karna (in this way), banished his fears arising out of Arjuna's proficiency in arms. And the heroic Karna, accomplished in arms, began to gratify Duryyodhana by sweet speeches, while Yudhishtira was impressed with the belief that there was no warrior on Earth like unto Karna.

Thus ends the hundred and thirty-ninth section in the Sambhava Parva of the Adi Parva.

SECTION CXL

(*Sambhava Parva continued*)

Vaisampayana continued,—“Behold the Pandavas and the son of Dhritarashtra accomplished in arms, Drona thought the time had come when he could demand the preceptorial fee. And, O king, assembling his pupils one day together, the preceptor Drona asked of them the fee, saying,—“Seize Drupada, the king of Panchala in battle and bring him unto me. That shall be the most acceptable fee.’ Those warriors then answering,—‘So be it,’ speedily mounted up their chariots, and for bestowing upon their preceptor the fee he had demanded, marched out, accompanied by him. Those bulls among men, smitting the Panchalas on their way, laid seige to the capital of the great Drupada. And Duryyodhana and Karna and the mighty Yuyutsu, and Dusasana and Vikarna and Jalasandha and Sulochana,—these and many other foremost of Kshatriya princes of great prowess, vied with one another in becoming the foremost in the attack. And the princes, riding in first class chariots and followed the cavalry, entered the hostile capital, and proceeded along the streets.

“Meanwhile, the king of Panchala, beholding that mighty force and hearing its loud clamour, came out of his palace, accompanied by his brothers. Though king Yajnasena was well-armed, the Kuru army assailed him with a shower of arrows, uttering their war-cry. Yajnasena, however, not easy to be subdued in battle, approaching the Kurus upon his white chariot, began to rain his fierce arrows around.

“Before the battle commenced, Arjuna, beholding the pride of prowess displayed by the princes, addressed his preceptor, that best of Brahmanas, Drona, and said,—‘We shall exert ourselves after these have displayed their prowess. The king of Panchala can never be taken on the field of the battle by any of these ! Having said this, the sinless son of Kunti surrounded by his brothers, waited outside the town at a

distance of a mile from it. Meanwhile Drupada beholding the Kuru host, rushed forward and pouring a fierce shower of arrows around, terribly afflicted the Kuru ranks. And such was his lightness of motion on the field of battle that, though he was fighting unsupported on a single chariot, the Kurus from panic supposed that there were many Drupadas opposed to them. And the fierce arrows of that monarch fell fast on all sides, till conches and trumpets and drums by thousand began to be sounded by the Panchalas from their houses (giving the alarm). Then there arose from the mighty Panchala host a roar terrible as that of the lion, while the twang of their bow-strings seemed to rend the very heavens. Then Duryyodhana and Vikarna, Suvahu and Dirghalochana and Dussasana becoming furious, began to shower their arrows upon the enemy. But the mighty bowman—Prishata's son—invincible in battle, though very much pierced with the arrows of the enemy instantly began, O Bharata, to afflict the hostile ranks with greater vigour. And careering over the field of battle like a fiery wheel, king Drupada with his arrows smote Duryyodhana and Vikarna and even the mighty Karna and many other heroic princes and numberless warriors, and slaked their thirst for battle. Then all the citizens showered upon the Kurus various missiles like clouds showering rain-drops upon the earth. Young and old, they all rushed to battle, assailing the Kurus with vigour. The Kauravas then, O Bharata, beholding the battle become frightful, broke and fled wailing towards the Pandavas.

"The Pandavas, hearing the terrible wail of the beaten host, reverentially saluted Drona and ascended their chariots. Then Arjuna hastily bidding Yudhishtira not to engage in the fight, rushed forward, appointing the sons of Madri (Nakula and Sahadeva) the protectors of his chariot wheels, while Bhimasena ever fighting in the van, mace in hand, ran ahead. The sinless Arjuna, thus accompanied by his brothers, hearing the shouts of the enemy, advanced towards them, filling the whole region with the rattle of his chariot-wheels. And like a *Makara* entering the sea, the mighty-armed Bhima, resembling a second Yama, mace in hand, entered the Panchala ranks, fiercely roaring like the ocean in a tempest. And Bhima, mace in hand, first rushed towards the array of elephants in the hostile force, while Arjuna, proficient in battle, assailed that force with the prowess of his arms. And Bhima, like the great Destroyer himself, began to slay those elephants with his mace. Those huge animals, like unto mountains, stuck with Bhima's mace, had their heads broken into pieces. Covered with stream of blood, they began to fall upon the ground like cliffs loosened by thunder. And the Pandavas prostrated on the ground

elephants and horses and cars by thousands and slew many foot-soldiers and many car-warriors. Indeed as a herdsman in the woods driveth before him with his staff countless cattle with ease, so did the Vrikodara drive before him the chariots and elephants of the hostile force.

"Meanwhile Phalguna, impelled by the desire of doing good unto Bharadwaja's son, assailed the son Prishata with a shower of arrows and felled him from the elephant on which he was seated. And, O monarch, Arjuna, like unto the terrible fire that consumeth all things at the end of the *Yuga*, began to prostrate on the ground horses and cars and elephants by thousands. The Panchalas and the Srinjayas, on the other hand, thus assailed by the Pandava, met him with a perfect shower of weapons of various kinds. And they sent up a loud shout and fought desperately with Arjuna. The battle became furious and terrible to behold. Hearing the enemy's shouts, the son of Indra was filled with wrath and assailing the hostile host with a thick shower of arrows, rushed towards it furiously afflicting it with renewed vigour. They who observed the illustrious Arjuna at that time could not mark any interval between his fixing the arrows on the bowstring and letting them off. Loud were the shouts that rose there, mingled with cheers of approval. Then the king of the Panchalas, accompanied by (the generalissimo of his forces) Satyajit, rushed with speed at Arjuna like the *Asura* Samvara rushing at the chief of the celestials (in days of yore). Then Arjuna covered the king of Panchala with a shower of arrows. Then there arose a frightful uproar among the Panchala host like unto the roar of a mighty lion springing at the leader of a herd of elephants. And beholding Arjuna rushing at the king of Panchala to seize him, Satyajit a great prowess rushed at him. And the two warriors, like unto Indra and the *Asura* Virochana's son (Vali), approaching each other for combat, began to grind each other's ranks. Then Arjuna with great force pierced Satyajit with ten keen shafts at which feat the spectators were all amazed. But Satyajit, without losing any time, assailed Arjuna with a hundred shafts. Then that mighty car-warrior, Arjuna, endued with remarkable lightness of motion, thus covered by that shower of arrows, rubbed his bow-string to increase the force and velocity of his shafts. Then cutting in twain his antagonists bow, Arjuna rushed at the king of the Panchalas, but Satyajit, quickly taking up a tougher bow, pierced with his arrows Partha, his chariot, charioteer, and horses. Arjuna, thus assailed in battle by the Panchala warrior, forgave not his foe. Eager to slay him at once, he pierced with a number of arrows his antagonist's horses, flags, bow, clenched (left) first, charioteer, and the attendant at his

back. Then Satyajit, finding his bows repeatedly cut in twain and his horses slain as often, desisted from the fight.

"The king of the Panchalas, beholding his general thus discomfited in the encounter, himself began to shower his arrows upon the Pandava prince. Then Arjuna, that foremost of warriors, crowned with success, began to fight furiously, and quickly cutting his enemy's bow in twain as also his flag-staff which he caused to fall down, pierced his antagonist's horses, and charioteer also with five arrows. Then throwing aside his bow Arjuna took his quiver, and taking out a scimitar and sending forth a loud shout, leaped from his own chariot upon that of his foe. And standing there with perfect fearlessness he seized Drupada as Garuda seizeth a huge snake after agitating the waters of the ocean. At the sight of this, the Panchala troops ran away in all directions.

"Then Dhananjaya, having thus exhibited the might of his arm in the presence of both hosts, sent forth a loud shout and came out of the Panchala ranks. And beholding him returning (with his captive), the princes began to lay waste Drupada's capital. Addressing them Arjuna said,—'This best of monarchs, Drupada, is a relative of the Kuru heroes. Therefore, O Bhima, slay not his soldiers! Let us only give unto our preceptor his fee!'

Vaisampayana continued,—'O king, thus prevented by Arjuna, the mighty Bhimasena, though unsatiated with the exercise of battle, refrained from the act of slaughter. And, O bull of the Bharata race, the princes then, taking Drupada with them after having seized him on the field of battle along with his friends and counsellors, offered him unto Drona. And Drona beholding Drupada thus brought under complete control—humiliated and deprived of wealth—remembered that monarch's former hostility and addressing him said,—Thy kingdom and capital have been laid waste by me. But fear not for thy life, though it dependeth now on the will of thy foe! Dost thou now desire to revive thy friendship (with me)? Having said this, he smiled a little and again said,—'Fear not for thy life, brave king! We, Brahmanas are ever forgiving. And, O bull among Kshatriyas, my affection and love for thee have grown with me in consequence of our having sported together in childhood in the hermitage. Therefore, O king, I ask for thy friendship again. And as a boon (unasked), I give thee half the kingdom (that was thine)! Thou toldest me before that none who was not a king could be a king's friend. Therefore is it, O Yajnasena, that I retain half thy kingdom! Thou art the king of all the territory lying on the southern side of the Bhagirathi, while I become king of all the territory on the north of that river. And O Panchala, if it pleaseth thee, know me hence for thy friend!'

"On hearing these words, Drupada answered,—'Thou art of noble soul and great prowess. Therefore, O Brahmana, I am not surprised at what thou dost ! I am very much gratified with thee, and I desire thy eternal friendship !'

Vaisampayana continued,—“After this, O Bharata, Drona released the king of Panchala, and cheerfully performing the usual offices of regard, bestowed upon him half the kingdom. Thenceforth Drupada began to reside sorrowfully in (the city of) Kampilya within (the province of) Makandi on the banks of the Ganga filled with many towns and cities. And after his defeat by Drona, Drupada also ruled the southern Panchalas up to the bank of the Charmanwati river. And Drupada from that day was well convinced that he could not, by Kshatriya might alone, defeat Drona, being very much his inferior in Brahma (spiritual) power. And he, therefore, began to wander over the whole Earth to find out the means of obtaining a son (who would subjugate his Brahmana foe).

"Meanwhile, Drona continued to reside in Ahicchatra. Thus, O king, was the territory of Ahicchatra full of towns and cities, obtained by Arjuna, and bestowed upon Drona !"

Thus ends the hundred and fortieth section in the Sambhava Parva of the Adi Parva.

SECTION CXLI

(Sambhava Parva continued)

Vaisampayana continued,—“After the expiration, O king, of a year from this, Dhritarashtra, moved by kindness for the people, installed Yudhishtira the son of Pandu as the heir-apparent of the kingdom on account of his firmness, fortitude, patience, benevolence, frankness, and unswerving honesty (of heart). And within a short time Yudhishtira, the son of Kunti, by his good behaviour, manners and close application to business, overshadowed the deeds of his father. And the second Pandava, Vrikodara, began to receive continued lessons from Sankarshana (Valarama) in encounters with the sword and the mace and on the chariot. And after Bhima's education was finished, he became in strength like unto Dyumatsena himself and continuing to live in harmony with his brothers, he began to exert his prowess. And Arjuna became celebrated for the firmness of his grasp (of weapons), for his lightness of motion, precision of aim, and his proficiency in the use of the *Kshura*, *Naracha*, *Vala* and *Vipatha* weapons, indeed, of all weapons, whether straight or crooked.

or heavy. And Drona certified that there was none in the world who was equal to Arjuna in lightness of hand and general proficiency.

"One day, Drona, addressing Arjuna before the assembled Kaurava princes, said,—'There was a disciple of Agastya in the science of arms called Agnivesa. He was my preceptor and I, his disciple. By ascetic merit I obtained from him a weapon called *Brahmasira* which could never be futile and which was like unto thunder itself one capable of consuming the whole Earth. That weapon O Bharata, from what I have done, may now pass from disciple to disciple. While imparting it to me, my preceptor said,—O son of Bharadwaja, never shouldst thou hurl this weapon at any human being, especially at one who is of poor energy!—Thou hast, O hero, obtained that celestial weapon! None else deserveth it. But obey the command of the *Rishi* (Agnivesa). And, look here, Arjuna, give me now the preceptorial fee in the presence of these thy cousins and relatives!' When Arjuna, on hearing this, pledged his word that he would give what the preceptor demanded, the latter said,—'O sinless one, thou must fight with me when I fight with thee!' And that bull among the Kuru princes thereupon pledged his word unto Drona and touching his feet, went away northward. Then there arose a loud shout covering the whole Earth bounded by her belt of seas to the effect that there was no bowman in the whole world like unto Arjuna. And, indeed, Dhananjaya, in encounters with the mace and the sword and on the chariot as also with the bow, acquired wonderful proficiency. Sahadeva obtained the whole science of morality and duties from (Vrihaspati) the spiritual chief of celestials, and continued to live under the control of his brothers. And Nakula, the favourite of his brothers taught by Drona, became known as a skilful warrior and a great car-warrior (*Ati-ratha*). Indeed, Arjuna and the other Pandava princes became so powerful that they slew in battle the great Sauvira who had performed a sacrifice extending over three years, undaunted by the raids of the *Gandharvas*. And the king of the Yavanas himself whom the powerful Pandu even had failed to bring under subjection was brought by Arjuna under control. Then again Vipula, the king of the Sauviras, endued with great prowess, who had always shown a disregard for the Kurus, was made by the intelligent Arjuna to feel the edge of his power. And Arjuna also repressed by means of his arrows (the pride of) king Sumitra of Sauvira, also known by the name of Dattamitra who had resolutely sought an encounter with him. The third of the Pandavas, princes, assisted by Bhima, on only a single car subjugated all the kings of the East backed by ten thousand cars. In the same way, having conquered on a single car the

whole of the South, Dhananjaya sent unto the kingdom of the Kurus a large booty.

"Thus did those foremost of men, the illustrious Pandavas, conquering the territories of other kings, extend the limits of their own kingdom. But beholding the great prowess and strength of those mighty bowmen, king Dhritarashtra's sentiments towards the Pandavas became suddenly poisoned, and from that day the monarch became so anxious that he could hardly sleep.'

Thus ends the hundred and forty-first section in the Sambhava Parva of the Adi Parva.

SECTION CXLII

(*Sambhava Parva continued*)

Vaisampayana continued,—“On hearing that the heroic sons of Pandu endued with excess of energy had become so mighty, king Dhritarashtra became very miserable with anxiety. Then summoning unto his side Kanika—that foremost of minister—well-versed in the science of politics and an expert in counsels the king said,—‘O best of Brahmanas, the Pandavas are daily overshadowing the Earth. I am exceedingly jealous of them. Should I have peace or war with them? O Kanika, advice me truly, for I shall do as thou biddest.’

Vaisampayana continued,—“That best of Brahmanas, thus addressed by the king, freely answered him in these pointed words well-agreeing with the import of political science.

‘Listen to me, O sinless king, as I answer thee! And, O best of Kuru kings, it behoveth thee not to be angry with me after hearing all I say. Kings should ever be ready with uplifted maces (to strike when necessary), and they should ever increase their prowess. Carefully avoiding all faults themselves they should ceaselessly watch over the faults of their foes and take advantage of them. If the king is always ready to strike, everybody feareth him. Therefore the king should ever have recourse to chastisement in all he doth. He should so conduct himself that his foe may not detect any weak side in him. But by means of the weakness he detecteth in his foe he should pursue him (to destruction). He should always conceal, like the tortoise concealing its body, his means and ends, and he should always keep back his own weakness from the sight of others. And having began a particular act, he should ever accomplish it thoroughly. Behold, a thorn, if not extracted wholly, produceth a festering sore! The slaughter of a foe who doeth thee evil is always praiseworthy. If the foe be one of great prowess, one should always watch for the

hour of his disaster and then kill him without any scruples. If he should happen to be great warrior, his hour of disaster also should be watched and he should then be induced to fly. O, sire, an enemy should never be scorned, however contemptible. A spark of fire is capable of consuming an extensive forest if only it can spread from one object to another in proximity. Kings should sometimes feign blindness and deafness, for if impotent to chastise, they should pretend not to notice the faults that call for chastisement. On occasion, such as these let them regard their bows as made of straw. But they should be always on the alert like a herd of deer sleeping in the woods. When thy foe is in thy power, destroy him by every means open or secret. Do not show him any mercy, although he seeketh thy protection. A foe, or one that hath once injured thee, should be destroyed by lavishing money, if necessary, for by killing him thou mayest be at your ease. The dead can never inspire fear. Thou must destroy the three, five and seven (resources) of thy foes. Thou must destroy thy foes root and branch. Then shouldst thou destroy their allies and partisans. The allies and partisans can never exist if the principal be destroyed. If the root of the tree is torn up, the branches and twigs can never exist as before. Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, O king, rule thy kingdom, always anxiously watching thy foes. By maintaining the perpetual fire by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou shouldst then spring upon them like a wolf. For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruits that are ripe. The method followed in the plucking of fruits should be the method in destroying foes, for thou shouldst proceed on the principle of selection. Bear thy foe upon thy shoulders till the time cometh when thou canst throw him down, breaking him into pieces like an earthen pot thrown down with violence upon a stony surface. The foe must never be let off even though he addresseth thee most piteously. No pity shouldst thou show him but slay him at once. By the arts of conciliation or the expenditure of money should the foe be slain. By creating disunion amongst his allies, or by the employment of force, indeed by very means in thy power shouldst thou destroy thy foe.'

"Dhritarashtra said,—Tell me truly how can a foe be destroyed by the arts of conciliation or the expenditure of money, or by producing disunion or by the employment of force.'

"Kanika replied,—'Listen, O monarch, to the history of a jackal dwelling in days of yore in the forest and fully acquainted with the science of politics. There was a wise jackal, mindful of his own interests who lived in the company of four friends, viz., a tiger, a mouse, a wolf, and a mongoose. One day they saw in the woods a strong deer—the leader of a herd—whom, however, they could not seize for his fleetness and strength. They thereupon called a council for consultation. The jackal opening the proceedings said,—O tiger, thou hast made many an effort to seize this deer, but all in vain simply because this deer is young, fleet and very intelligent. Let now the mouse go and eat into its feet when it lieth asleep. And when this is done, let the tiger approach and seize it. Then shall we all, with great pleasure feast on it—Hearing these words of the jackal, they all set to work very cautiously as he directed. And the mouse ate into the feet of the deer and the tiger killed it as anticipated. And beholding the body of the deer lying motionless on the ground, the jackal said unto his companions,—Blessed be ye ! Go and perform your ablutions. In the meantime I will look after the deer. Hearing what the jackal said, they all went into a stream. And the jackal waited there, deeply meditating upon what he should do. The tiger endued with great strength, returned first of all to the spot after having performed his ablutions. And he saw the jackal there plunged in meditation. The tiger said,—Why art thou so sorrowful, O wise one ! Thou art the foremost of all intelligent beings. Let us enjoy ourselves to-day by feasting on this carcass !—The jackal said,—Hear, O mighty-armed one, what the mouse hath said. He hath even said ;—(O, fie on the strength of the king of the beast ! This deer hath been slain by me ! By might of my arm he will to-day gratify his hunger !)—When he hath boasted in such a language, I, for my part, do not wish to touch this food. The tiger replied,—If, indeed, the mouse hath said so, my sense is now awakened. I shall, from this day, slay with the might of my own arms, creatures ranging the forest and then feast on their flesh !—Having said this, the tiger went away.'

'And after the tiger had left the spot, the mouse came. And seeing the mouse come, the jackal addressed him and said,—Blest be thou, O mouse, but listen to what the mongoose hath said. He hath even said,—('The carcass of this deer is poison (the tiger having touched it with his' claws). I will not eat of it. On the other hand, if thou, O jackal, permittest it, I will even slay the mouse and feast on him !) Hearing this the mouse became alarmed and quickly entered his hole. And after the mouse had gone, the wolf, O king, came there having performed

his ablutions. And seeing the wolf come, the jackal said unto him.—The king of the beasts hath been angry with thee! Evil is certain to overtake thee! He is expected here with his wife. Do as thou pleasest! Thus was the wolf also, fond of animal flesh, got rid of by the jackal. And the wolf fled, contracting his body into the smallest dimensions. It was then that the mongoose came. And, O king the jackal, seeing him come, said,—By the might of my arm have I defeated the others who have already fled. Fight with me first and then eat of this flesh as you please!—The mongoose replied,—When, indeed, the tiger, the wolf, and the intelligent mouse have all been defeated by thee, heroes as they are, thou seemest to be a greater hero still! I do not desire to fight with thee.—Saying this, the mongoose also went away.'

"Kanika continued,—When they all had thus left the place, the Jackal, well-pleased with the success of his policy, alone ate up that flesh. If kings always act in this way, they can be happy. Thus should the timid by exciting their fears, the courageous by the arts of conciliation, the covetous by gift of wealth, and equals and inferiors by exhibition of prowess be brought under thy sway. Besides all this, O king, that I have said, listen now to something else that I say.'

"Kanika continued,—If thy son, friend, brother, father, or even the spiritual preceptor, anyone becometh thy foe, thou shouldst, if desirous of prosperity, slay him without scruples. By curses and incantations, by gift of wealth, by poison, or by deception, the foe should be slain. He should never be neglected from disdain. If both the parties be equal and success uncertain, then he that acteth with diligence growth in prosperity. If the spiritual preceptor himself be vain, ignorant of what should be done and what left undone, and vicious in his ways, even he should be chastised. If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove any one with indications of anger (in thy speech). And O, Bharata, speak soft words before thou smiteth and even while thou art smiting! After the smiting is over, pity the victim, and grieve for him, and even shed tears. Comforting thy foe by conciliation, by gift of wealth, and smooth behaviour, thou must smite him when he walketh not aright. Thou shouldst equally smite the heinous offender who liveth by the practice of virtue, for the garb of virtue simply covereth his offences like black clouds covering the mountains. Thou shouldst burn the house of that person whom thou punishest with death. And thou shouldst never permit beggars and atheists and thieves to dwell in thy kingdom. By a sudden sally or pitched battle by poison or by corrupting his allies, by gift of wealth, by any means in thy power, thou shouldst destroy thy foe. Thou mayest act with the greatest cruelty. Thou shouldst make thy

teeth sharp to give a fatal bite. And thou should ever smite so effectually that thy foe may not again raise his head. Thou shouldst ever stand in fear of even one from whom there is no fear, not to speak of him from whom there is such. For if the first be ever powerful he may destroy thee to the root (for thy unpreparedness), Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. After testing their faithfulness thou shouldst employ spies in thy own kingdom and in the kingdoms of others. Thy spies in foreign kingdoms should be apt deceivers and persons in the garb of ascetics. Thy spies should be placed in gardens, places of amusement, temples and other holy places, drinking halls, streets, and with the (eighteen) *tirthas* (*viz.*, the minister, the chief priest, the heir-presumptive, the commander-in-chief, the gate-keepers of the court, persons in the inner apartments, the jailor, the chief surveyor, the head of the treasury, the general executant of orders, the chief of the town police, the chief architect, the chief justice, the president of the council, the chief of the punitive department, the commander of the fort, the chief of the arsenal, the chief of the frontier guards, and the keeper of the forests), and in places of sacrifice, near wells, on mountains and in rivers, in forests, and in all places where people congregate. In speech thou shouldst ever be humble, but let thy heart be ever sharp as razor. And when thou art engaged in doing even a very cruel and terrible act, thou shouldst talk with smiles on thy lips. If desirous of prosperity, thou shouldst adopt all arts—humility, oath, conciliation, worshipping the feet of others by lowering thy head, inspiring hope, and the like. And person conversant with the rules of policy is like a tree decked with flowers but bearing no fruit; or, if bearing fruit, these must be at a great height not easily attainable from the ground; and if any of these fruits seem to be ripe care must be taken to make it appear raw. Conducting himself in such a way, he shall never fade. Virtue, wealth and pleasure have both their evil and good effects closely knit together. While extracting the effects that are good, those that are evil should be avoided. Those that practise virtue (incessantly) are made unhappy for want of wealth and the neglect of pleasure. Those again in pursuit of wealth are made unhappy for the neglect of the two others. And so those who pursue pleasure suffer for their inattention to virtue and wealth. Therefore, thou shouldst pursue virtue, wealth and pleasure, in such a way that thou mayest not have to suffer therefrom. With humiliation and attention, without jealousy and solicitous of accomplishing thy purpose, shouldst thou, in all sincerity, consult with the Brahmanas. When thou art fallen,

thou shouldst raise thyself by any means, gentle or violent ; and after thou hast thus raised thyself thou shouldst practise virtue. He that hath never been afflicted with calamity can never have prosperity. This may be seen in the life of one who surviveth his calamities. He that is afflicted with sorrow should be consoled by the recitation of the history of persons of former times (like those of Nala and Rama). He whose heart hath been unstrung by sorrow should be consoled with hopes of future prosperity. He again who is learned and wise should be consoled by pleasing offices presently rendered unto him. He who, having concluded a treaty with an enemy, reposeth at ease as if he hath nothing more to do, is very like a person who awaketh, fallen down from the top of a tree whereon he had slept. A king should ever keep to himself his counsels without fear of calumny, and while beholding everything with the eyes of his spies, he should take care to conceal his own emotions before the spies of his enemies. Like a fisherman who becometh prosperous by catching and killing fish, a king can never grow prosperous without tearing the vitals of his enemy and without doing some violent deeds. The might of thy foe, as represented by his armed force, should ever be completely destroyed, by ploughing it up (like weeds) and mowing it down and otherwise afflicting it by disease, starvation, and want of drink. A person is want never approacheth (from love) one in affluence ; and when one's purpose hath been accomplished, one hath no need to approach him whom he had hitherto looked to for its accomplishment. Therefore, when thou dost anything never do it completely, but ever leave something to be desired for by others (whose services thou mayest need). One who is desirous of prosperity should with diligence seek allies and means, and carefully conduct his wars. His exertions in these respects should always be guided by prudence. A prudent king should ever act in such a way that friends and foes may never knew his motive before the commencement of his acts. Let them know all when the act hath been commenced or ended, and as long as danger doth not come, so long only shalt thou act as if thou art atraid. But when it hath overtaken thee, thou must grapple with it courageously. He who trusteth in a foe who hath been brought under subjection by force, summoneth his own death as a crab by her act of conception. Thou shouldst always reckon the future act as already arrived (and concert measures for meeting it), else, from want of calmness caused by haste, thou mayest overlook an important point in meeting it when it is before thee. A person desirous of prosperity should always exert with prudence, adopting his measures to time and place. He should also act with an eye to destiny as capable of being regulated by mantras and sacrificial rites ; and to virtue, wealth, and pleasure. It

is well known that time and place (if taken into consideration) always produce the greatest good. If the foe is insignificant, he should not yet be despised, for he may soon grow like a palmyra tree extending its roots or like a spark of fire in the deep woods that may soon burst into an extensive conflagration. As a little fire gradually fed with faggots soon becometh capable of consuming even the biggest blocks, so the person who increaseth his power by making alliances and friendships soon becometh capable of subjugation even the most formidable foe. The hope thou givest unto thy foe should be long deferred before it is fulfilled ; and when the time cometh for its fulfilment, invent some pretext for deferring it still. Let that pretext be shown as founded upon some reason, and let that reason itself be made to appear as founded on some other reason. Kings should, in the matter of destroying their foes, ever resemble razors in every particular ; unpitying as these are sharp, hiding their intents as these are concealed in their leathern cases, striking when the opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependants as these shave the head or the chin without leaving a single hair. O supporter of the dignity of the Kurus, bearing thyself towards the Pandavas and others also as policy dictateth, act in such a way that thou mayest not have to grieve in future. Well do I know that thou art endued with every blessing, and possessed of every mark of good fortune. Therefore, O king, protect thyself from the sons of Pandu ! O king, the sons of Pandu are stronger than their cousins (thy sons) ; therefore, O chastiser of foes, I tell thee plainly what thou shouldst do. Listen to it, O king, with thy children, and having listened to it, exert yourselves (to do the needful), O king, act in such a way that there may not be any fear for thee from the Pandavas. Indeed, adopt such measures consonant with the science of policy thou mayest not have to grieve in the future.

Vaisampayana continued,—“Having delivered himself thus Kanika returned to his abode, while the Kuru king Dhritarashtra became pensive and melancholy.”

Thus ends the hundred and forty-second section in the Sambhava Parva of the Adi Parva.

SECTION CXLIII

(*Jatugriha Parva*)

Vaisampayana said,—“Then the son of Suvala (Sakuni), king Duryyodhana, Dussasana and Karna, in consultation with one another, formed an evil conspiracy. With the sanction of Dhritarashtra, the king of the Kuru, they resolved to burn to death Kunti and her (five) sons. But that wise Vidura, capable of reading the heart by external signs, ascertained the intention of these wicked persons by observing their countenances alone. Then the sinless of Vidura, of soul enlightened by true knowledge, and devoted to the good of the Pandavas, came to the conclusion that Kunti with her children should fly away from her foes. And providing for that purpose a boat furnished with enemies and flags and strong enough to withstand both wind and wave, he addressed Kunti and said,—This Dhritarashtra hath been born for destroying the fame and offspring of the (Kuru) race. Of wicked soul he is about to cast off eternal virtue! O blessed one, I have kept ready on the stream a boat capable of withstanding both wind and wave. Escape by it with thy children from the net that death hath spread around you!’

Vaisampayana continued,—“Hearing these words, the illustrious Kunti was deeply grieved, and with her children, O bull of Bharata’s race, stepped into the boat and went over the Ganges. Then leaving boat according to the advice of Vidura, the Pandavas took with them the wealth that had been given to them (while a Varanavata) by their enemies and safely entered the deep woods. In the house of lac, however, that had been prepared for the destruction of the Pandavas, an innocent Nishada woman who had come there for some purpose, was, with her children burnt to death. And that worst of *Mlechchhas*—the wretched Purochana—(who was the architect employed in building the house of lac) was also burnt in the conflagration. And thus were the sons of Dhritarashtra with their counsellors deceived in their expectations. And thus also were the illustrious Pandavas, by the advice of Vidura, saved with their mother. But the people (of Varanavata) new not of their safety. And the citizens of Varanavata, seeing the house of lac consumed (and believing the Pandavas to have been burnt to death) became exceedingly sorry. And they sent messengers unto king Dhritarashtra to represent everything that had happened. And they told the monarch,—“Thy great end hath been achieved! Thou hast at last burnt the Pandavas to death! Thy desire fulfilled, enjoy with thy

children, O king of the Kurus, the kingdom !” Hearing this, Dhritarashtra with his children, made a show of grief, and along with his relatives, including Khatri (Vidura) and Bhishma the foremost of the Kurus, performed the last honours of the Pandavas.”

Janamejaya said,—“O best of Brahmanas, I desire to hear in full this history of the burning of the house of lac and the escape of the Pandavas therefrom. That was a cruel act of theirs (the Kurus), acting under the counsels of the wicked (Kanika). Recite the history to me of all that happened ! I am burning with curiosity to hear it !”

Vaisampayana said,—“O chastiser of all foes, listen to me, O monarch, as I recite the (history of the) burning the house of lac and the escape of the Pandavas. The wicked Duryodhana, beholding Bhimasena surpass (every body) in strength and Arjuna highly accomplished in arms became pensive and sad. Then Karna, the offspring of the Sun, and Sakuni, the son of Suvala, endeavoured by various means to compass the death of the Pandavas. The Pandavas too counteracted all those contrivances one after another, and in obedience to the counsels of Vidura, never spoke of them afterwards. Then the citizens, beholding the son of Pandu possessed of accomplishments, began, O Bharata, to speak of them in all places of public resort. And assembled in court-yards and other places of gathering, they talked of the eldest son of Pandu (Yudhishtira) as possessed of the qualifications for ruling the kingdom. And they said—‘Dhritarashtra, though possessed of the eye of knowledge, having been (born) blind, obtained not the kingdom before. How can he (therefore) become king now ! Then Bhishma, the son of Santanu, of rigid vows and devoted to truth, having formerly relinquished the sovereignty would never accept it now. We shall, therefore, now instal (on the throne) with proper ceremonies the eldest of the Pandavas endued with youth, accomplished in battle, versed in the Vedas, and truthful and kind. Worshipping Bhishma, the son of Santanu and Dhritarashtra conversant with the rules of morality, he will certainly maintain the former and the latter with his children in every kind of enjoyment.’

“The wretched Duryodhana, hearing these words of the prating partisans of Yudhishtira, became very much distressed. Deeply afflicted, the wicked prince could not put up with those speeches. Inflamed with jealousy, he went unto Dhritarashtra, and finding him alone he saluted him with reverence and distressed at (the sight of) the partiality of the citizens for Yudhishtira, he addressed the monarch and said—O father, I have heard the parting citizens utter words of ill omen. Passing thee by, and Bhishma too, they desire the son of Pandu to be their king ! Bhishma will sanction this, for he will not rule the kingdom ! It seems,

therefore, that the citizens are endeavouring to inflict a great injury on us ! Pandu obtained of old the ancestral kingdom by virtue of his own accomplishments, but thou, from blindness, didst not obtain the kingdom, though fully qualified to have it. If Pandu's son now obtaineth the kingdom as his inheritance from Pandu, his son will obtain it after him and that son's son also, and so on will it descend in Pandu's line. In that case, O king of the world, ourselves with our children, excluded from the royal line, shall certainly be disregarded by all men ! Therefore, O monarch, adopt such counsels that we may not suffer perpetual distress, becoming dependents on others for our food. O king, if thou hadst obtained the sovereignty before, we would certainly have succeeded to it, however much the people might be unfavourable to us !"

Thus ends the hundred and forty-third section in the Jatugriha Parva of the Adi Parva.

SECTION CXLIV

(Jatugriha Parva continued)

Vaisampayana continued,—“King Dhritarashtra whose knowledge only was his eyes, on hearing these words of his son and recollecting everything that Kanika had said unto him, became afflicted with sorrow, and his mind also thereupon began to waver. Then Duryodhana, and Karna, and Sakuni, the son of Suvala, and Dussana as their fourth, held a consultation together. Prince Duryodhana said unto Dhritarashtra,—‘Send, O father, by some clever contrivance, the Pandavas to the town of Varanavata ! We shall then have no fear of them !’ Dhritarashtra, on hearing these words uttered by his son, reflected for a moment and replied unto Duryodhana, saying,—‘Pandus, ever devoted to virtue, always behaved dutifully towards all his relatives but particularly towards myself. He cared very little for the enjoyments of the world, but devotedly gave everything unto me, even the kingdom. His son is as much devoted to virtue as he, and is possessed of every accomplishment. Of world-wide fame, he is again the favourite of the people. Possessed of allies, how can we by force exile him from his ancestral kingdom ? The counsellors and soldiers (of the state) and their sons and grandsons have all been cherished and maintained by Pandu. Thus benefitted of old by Pandu, shall not, O child, the citizens slay us with all our friends and relatives now on account of Yudhishtira ?’

"Duryyodhana replied,—'What thou sayest, O father, is perfectly true. But in view of the evil that is looming on the future as regards thyself, if we conciliate the people with wealth and honours, they would assuredly side with us for these proofs of our power. The treasury and the ministers of state, O king, are as this moment under our control. Therefore, it behoveth thee now to banish, by some gentle means, the Pandavas to the town of Varanavata O king, when the sovereignty shall have been vested in me. then, O Bharata, may Kunti with her children come back from that place.'

"Dhritarashtra replied,—'This, O Duryyodhana, is the very thought existing in my mind. But from its sinfulness I have never given expression to it. Neither Bhishma, nor Drona, nor Khatri, nor Gautama (Kripa) will never sanction the exile of the Pandavas. In their eyes, O dear son, amongst the Kurus, ourselves and the Pandavas are equal. Those wise and virtuous persons will make no difference between us. If, therefore, we behave so towards the Pandavas, shall we not, O son, deserve death at the hands of Kurus, of these illustrious personages, and of the whole world?'

Duryyodhana answered,—'Bhishma hath no excess of affection for either side, and will, therefore, be natural (in case of dispute). The son of Drona (Aswatthaman) is on my side. There is no doubt that where the son is, there the father will be. The Kripa, the son of Saradwat, must be on the side on which Drona and Aswatthaman are. He will never abandon Drona and his sister's son (Aswatthaman). Khatri (Vidura) is dependent on us for his means of life, though he is secretly with the foe. If he sides the Pandavas, he alone can do us no injury. Therefore, exile thou the Pandavas to Varanavata without any fear. And take such steps that they may go thither this very day. But this act, O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that pierced my heart even like a terrible dart !'

Thus ends the hundred and forty-fourth section in the Jatugriha Parva of the Adi Parva.

SECTION CXLV

(*Jatugriha Parva continued*)

Vaisampayana said,—"Then Prince Duryyodhana along with his brothers began to gradually win over the people to his side by grants of wealth and honours. Meanwhile, some clever councillors, instructed by Dhritarashtra, one day began to describe (in court) the town of the

Varanavata as a charming place. And they said—The festival of Pasupati (Siva) hath commenced in the town of Varanavata. The concourse of people is great and the procession is the most delightful of all ever witnessed on earth. Decked with every ornament, it charmed the hearts of all spectators.' Thus did those councillors, instructed by Dhritarashtra, speak of Varanavata, and whilst they were so speaking, the Pandavas, O king, felt the desire of going to that delightful town. And when the king (Dhritarashtra) ascertained that the curiosity of the Pandavas had been awakened, the son of Amvika addressed them, saying,—“These men of mine often speak of Varanavata as the most delightful town in the world. If therefore, ye children, ye desire to witness that festival, go to Varanavata with your followers and friends and enjoy yourselves there like the celestials! And give ye away pearls and gems unto the Brahmanas and the musicians (that may be assembled there). And sporting there for sometime as ye please like the resplendent celestials and enjoying as much pleasure as ye like, return ye to Hastinapura again!”

Vaisampayana continued,—“Yudhishtira, fully understanding the motives of Dhritarashtra and considering that he himself was weak and friendless, replied unto the king, saying,—‘So be it.’ Then addressing Bhishma, the son of Santanu, the wise Vidura, Drona, Valhika, the Kaurava, Somadatta, Kripa, Aswatthaman, Bhurisravas, and the other reverend councillors, and Brahmanas and ascetics, and the priests and the citizens, and the illustrious Gandhari, he said slowly humbly,—‘With our friends and followers we go to the delightful and populous town of Varanavata at the command of Dhritarashtra! Cheerfully give us your benedictions so that acquiring prosperity therewith we may not be touched by sin!’ Thus addressed by the eldest of Pandu’s sons, the Kaurava chiefs all cheerfully pronounced blessings on them, saying,—‘Ye sons of Pandu, let all the elements bless you along your way and let not the slightest evil befall you!’

“The Pandavas, having performed propitiatory rites for obtaining (there share of) the kingdom, and finishing their preparations, set out for Varanavata.”

Thus ends the hundred and forty-fifth section in the Jatugriha Parva of the Adi Parva.

SECTION CXLVI

(*Jatugriha Parva continued*)

Vaisampayana said,—“The wicked Duryyodhana became very pleased when the king, O Bharata, had said so unto the Pandavas. And, O bull of Bharata's race, Duryyodhana then, summoning his counsellor, Purochana in private, took hold of his right hand and said,—‘O Purochana, this world, so full of wealth, is mine ! But it is thine equally with me ! It behoveth thee, therefore, to protect it ! I have no more trustworthy counsellor than thyself with whom to consult. Therefore O sire, keep my counsel and exterminate my foes by a clever device. O, do as I did thee ! The Pandavas have, by Dhritarashtra, been sent to Varanavata, where they will, at Dhritarashtra's command, enjoy themselves during the festivities. Do that by which thou mayest this very day reach Varanavata in a car drawn by swift mules ! Repairing thither, cause thou to be erected a quadrangular palace in the neighbourhood of the arsenal, rich in the materials and furniture, and guard thou the mansion well (with prying eyes) ! And use thou (in erecting that house) hemp and resin and all other inflammable materials that are procurable. And mixing a little earth with clarified butter and oil and fat and a large quantity of lac, make thou a plaster for lining the walls, and scatter thou all around that house hemp and oil and clarified butter and lac and wood in such a way that the Pandavas, or any others, may not, even with scrutiny behold them there or conclude the house to be an inflammable one. And having erected such mansion, cause thou the Pandavas, after worshipping them with great reverence, to dwell in it with Kunti and all their friends. And place thou there seats and conveyances and beds, all of the best workmanship, for the Pandavas, so that Dhritarashtra may have no reason to complain. Thou must also manage it all that none of Varanavata may know anything till the end we have in view is accomplished. And assuring thyself that the Pandavas are sleeping within in confidence and without fear, thou must then set fire to that mansion beginning at the outer door. The Pandavas thereupon must be burnt to death, but the people will say that they have been burnt in (an accidental) conflagration of their house.’”

“Saying,—‘So be it’ unto the Kuru Prince, Purochana repaired to Varanavata in a car drawn by fleet mules. And going thither, O king, without loss of time, obedient to the instructions of Duryyodhana, he did everything that prince had bid him do.”

Thus ends the hundred and forty-six section in the *Jatugriha Parva* of the *Adi Parva*.

SECTION CXLVII

(*Jatugriha Parva continued*)

Vaisampayana said,—Meanwhile the Pandavas got into their cars, yoking thereto some fine horses endued with the speed of wind. While they were on the point of entering their cars, they touched, in great sorrow, the feet of Bhishma, of king Dhritarashtra, of the illustrious Drona, of Kripa, of Vidura and of the other elders of the Kuru race. Thou saluting with reverence all the older men, and embracing their equals, receiving the farewell of even the children, and taking leave of all the venerable ladies in their house-hold, and walking round them respectfully, and bidding farewell unto all the citizens, the Pandavas, ever mindful of their vows, set out for Varanavata. And Vidura of great wisdom and the other bulls among the Kurus and the citizens also, from great affliction, followed those tigers among men to some distance. And some amongst the citizens and the country-people, who followed the Pandavas, affliceed beyond measure at beholding the sons of Pandu in such distress, began to say aloud,—‘King Dhritarashtra of wicked soul seeth no things with the same eye! The Kuru monarch casteth not his eye on virtue! Neither the sinless Yudhishtira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war). When these will remain quiet, how shall the illustrious son of Madri do anything? Having inherited to kingdom from their father, Dhritarashtra could not bear them. How is that Bhishma who suffers the exile of the Pandavas to that wretched place, sanctions this act of great injustice? Vichitra-viryaa, the son of Santanu and the royal sage Pandu of Kuru’s race both cherished us of old with fatherly care. But now that Pandu—that tiger among men—hath ascended to heaven, Dhritarashtra cannot bear with these princes—his children. We who do not sanction this exile shall all go, leaving this excellent town and our own homes, where Yudhishtira will go.’

“Unto those distressed citizens taking in this way, the virtuous Yudhishtira, himself afflicted with sorrow, reflecting for a few moments said,—“The King is our father, worthy of regard, our spiritual guide, and our superior! To carry out with unsuspecting hearts whatever he biddeth, is, indeed, our duty. Ye are our friends! Walking round us and making us happy by your blessings, return ye to your abodes! When the time cometh for anything to be done for us by you, then, indeed, accomplish all that is agreeable and beneficial to us! Thus

addressed, the citizens walked round the Pandavas and blessed them with their blessings and returned to their respective abodes.

“And after the citizens had ceased following the Pandavas, Vidura, conversant with all the dictates of morality, desirous of awakening the eldest of the Pandavas (to a sense of his dangers), addressed him in these words. The learned Vidura, conversant with the jargon (of the *Mlechchhas*), addressed the learned Yudhishtira who also was conversant with the same jargon, in the words of the *Mlechchha* tongue, so as to be unintelligible to all except Yudhishtira. He said—‘He that knoweth the schemes his foes contrive in accordance, with the dictates of political science, should, knowing them, act in such a way as to avoid all danger. He that knoweth that there are sharp weapons capable of cutting the body though not made of steel, and understandeth also the means of warding them off, can never be injured by foes. He liveth who protecteth himself by the knowledge that neither the consumer of straw and wood nor the drier of the dew burneth the inmates of a hole in the deep woods. The blind man seeth not his way; the blind man hath no knowledge of direction. He that hath no firmness never acquireth prosperity. Remembering this Be upon your guard. The man who taketh a weapon not made of steel (i.e., an inflammable abode) given him by his foes, can escape from fire by making his abode like unto that of a jackel (having many outlets). By wandering a man may acquire the knowledge of ways, and by the stars he can ascertain the directions, and he that keepeth his five (senses) under control can never be oppressed by his enemies.’

“Thus addressed, Pandu’s son, Yudhishtira the just replied unto Vidura, that foremost of all learned men, saying—‘I have understood thee.’ Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishtira and said—‘The words that Khatri said unto thee in the midst of many people so indistinctly as if he did not say anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper; for us to know them I should then like to hear everything that had passed between him and thee!’

“Yudhishtira replied,—‘The virtuous Vidura said unto me that we should know that the mansion (for our accomodation at Varanavata) hath been built of inflammable materials. He said unto me,—The path of escape too shall not be unknown to thee,—and further.—Those that can control their senses can acquire the sovereignty of the whole world —The reply that I gave unto Vidura was,—I have understood thee!’

Vaisampayana continued,—“The Pandavas set out on the eighth day of the month of Phalgunā when the star *Rohini* was ascendant, and arriving at Varanavata they beheld the town and the people.”

Thus ends the hundred and forty-seventh section in the *Jatugriha Parva* of the *Adi Parva*.

SECTION CXLVIII

(*Jatugriha Parva continued*)

Vaisampayana said—“Then all the citizens (of Varanavata) on hearing that son of Pandu had come, were filled with joy at the tidings, not speedily came out of Varanavata, in vehicles of various kinds numbering by thousands, taking with them every auspicious article as directed by the *Sastras*, for receiving those foremost of men. And the people of Varanavata, approaching the sons of Kuntī blessed them by uttering the *Jaya* and stood surrounding them. That tiger among men *viz.*, the virtuous Yudhishtira, thus surrounded by them looked resplendent like him having the thunder-bolt in his hands (*viz.*, *Indra*) in the midst of the celestials. And those sinless ones, welcomed by the citizens and welcoming the citizens in return, then entered the populous town of Varanavata decked with every ornament. Entering the town those heroes first went, O monarch, to the abodes of Brahmanas engaged in their proper duties. Those foremost of men then went to the abodes of the officials of the town, and then of the *Sutas* and the *Vaiśyas* and then to those of even the *Sudras*, O bull of Bharata's race, thus adored by the citizens, the Pandavas at last went with Purochana going before them, to the palace that had been built for them, Purochana then began to place before them food and drink and beds and carpets, all of the first and most agreeable order. The Pandavas, attired in costly robes, continued to live there, adored by Purochana and the people having their homes in Varanavata.

“After the Pandavas had thus lived for ten nights, Purochana spoke to them of the mansion (he had built) called ‘The blessed home,’ but in reality the cursed house. Then those tigers among men, attired in costly dress, entered that mansion at the instance of Purochana like *Guhyakas* entering the palace (of *Siva*) on the *Kailasa* mount. The foremost of all virtuous men, Yudhishtira, inspecting the house, said unto *Bhima* that it was really built of inflammable materials. Smelling the scent of fat mixed with clarified butter and preparations of lac, he said unto *Bhima*,—O chastiser of foes, this house is truly built of inflammable

materials! Indeed, it is apparent that such is the case! The enemy, it is evident, by the aid of trusted artists well-skilled in the construction of houses, have finely built this mansion, after procuring hemp, resin, heath, straw, and bamboos, all soaked in clarified butter. This wicked wretch, Purochana, acting under the instruction of Duryyodhana, stayeth here with the object of burning me to death when he seeth me trustful. But, O son of Pritha, Vidura of great intelligence knew this danger, and, therefore, hath warned me of it beforehand. Knowing it all, that youngest uncle of ours, ever wishing our good from affection hath told us that this house, so full of danger, hath been constructed by the wretches under Duryyodhana acting in secrecy.'

"Hearing this, Bhima replied—'If sir, you know this house to be so inflammable, it would then be well for us to return thither where we had taken up our quarters first. Yudhishtira replied,—'It seems to me that we should rather continue to live here in seeming unsuspectiousness but all the while with caution and our senses wide awake and seeking for some certain means of escape. If Purochana findeth from our countenances that we have fathomed designs, acting with haste he may suddenly burn us to death. Indeed, Purochana careth little for obloquy or sin. The wretch stayeth here acting under the instruction of Duryyodhana. If we are burnt to death, will our grandfather Bhishma be angry? Why will he, by showing his wrath, make the Kauravas angry with him? Or, perhaps, our grandfather Bhishma and the other bull of Kuru's race, regarding indignation at such a sinful act to be virtuous, may become wrathful. If, however, from fear of being burnt, we fly from here, Duryyodhana, ambitious of sovereignty will certainly compass our death by means of spies. While we have no rank and power, Duryyodhana hath both; while we have no friends and allies, Duryyodhana hath both; while we are without wealth, Duryyodhana hath at his command a full treasury. Will he not, therefore, certainly destroy us by adopting adequate means? Let us, therefore, by deceiving this wretch (Purochana) and that other wretch Duryyodhana, pass our days, disguising ourselves at times. Let us also lead a hunting life, wandering over the earth. We shall then, if we have to escape our enemies, be familiar with all paths. We shall also, this very day, cause a subterranean passage to be dug in our chamber in great secrecy. If we act in this way, concealing what we do from all, fire shall never be able to consume us. We shall live here, actively doing everything for our safety but with such privacy that neither Purochana nor any of the citizens of Varanavata may know what we are after.'"

Thus ends the hundred and forty-eighth section in the Jatugriha Parva of the Adi Parva.

SECTION CXLIX

(*Jatugriha Parva continued*)

Vaisampayana continued,—“A friend of Vidura’s person well-skilled in mining, coming unto the Pandavas, addressed them in secret, saying,—‘I have been sent by Vidura and am a skilful miner. I am to serve the Pandavas. Tell me what I am to do for ye! From the trust he reposeth in me Vidura hath said unto me,—Go thou unto the Pandavas and accomplish thou their good—What shall I do for you? Purochana will set fire to the door of thy house on the fourteenth night of this the dark fortnight. To burn to death those tigers among men, the Pandavas with their mother, is the design of that wicked wretch the son of Dhritarashtra. O son of Pandu, Vidura also told thee something in the *Mlechchha* tongue to which thou also hadst replied in same language. I state these particulars as my credentials.’ Hearing these words, Yudhishthira, the truthful son of Kunti replied—‘O amiable one, I now know thee as a dear and trusted friend of Vidura, true and ever devoted to him. There is nothing that the learned Vidura doth not know. As his, so ours art thou! Make no difference between him and us. We are as much thine as his. O protect us as the learned Vidura ever protecteth us! I know that this house, so inflammable, hath been contrived for me by Purochana at the command of Dhritarashtra’s son. That wicked wretch commanding wealth and allies pursueth us without intermission. O, save us with a little exertion from the impending conflagration. If we are burnt to death here, Duryyodhana’s most cherished desire will be satisfied. Here is that wretch’s well-furnished arsenal. This large mansion hath been built abutting the high ramparts of the arsenal without any outlet. But this unholy contrivance of Duryyodhana was known to Vidura from the first, and he it was who enlightened us beforehand. The danger of which Khatri had foreknowledge is now at our door. Save us from it without Purochana’s knowledge thereof. On hearing these words, the miner said,—‘So be it,’ and carefully beginning his work of excavation, made a large subterranean passage. And the mouth of that passage was in the centre of that house, and it was on a level with the floor and closed up with planks. The mouth was so covered from fear of Purochana, that wicked wretch who kept a constant watch at the door of the house. The Pandavas used to sleep within their chambers with arms ready for use, while, during the day, they went a-hunting from forest to forest. Thus, O king, they lived (in that mansion) very guardedly, deceiving

Purochana by a show of trustfulness and contentment while in reality they were trustless and discontented. Nor did the citizens of Varanavata know anything about these plans of the Pandavas. In fact, none else knew of them except Vidura's friend, that good miner."

Thus ends the hundred and forty-ninth section in the Jatugriha Parva of the Adi Parva.

SECTION CL

(Jatugriha Parva continued)

Vaisampayana said,—“Seeing the Pandavas living there cheerfully and without suspicion for a full year, Purochana became exceedingly glad. And beholding Purochana so very glad, Yudhishtira, the virtuous son of Kunti, addressing Bhima and Arjuna and the twins (Nakula and Sahadeva) said,—‘The cruel-hearted wretch hath been well-deceived. I think the time is come for our escape. Setting fire to the arsenal and burning Purochana to death and letting his body lie here, let us, six persons, fly hence unobserved by all !’”

Vaisampayana continued,—“Then on the occasion of an almsgiving, O king, Kunti fed on a certain night a large number of Brahmanas. There came also a number of ladies who while eating and drinking, enjoyed there as they pleased, and with Kunti's leave returned to their respective homes. Desirous of obtaining food, there came, as though impelled by fate, to that feast, in course of her wanderings, a Nishada woman, the mother of five children, accompanied by all her sons. O king, she, and her children, intoxicated with the wine they drank, become incapable. Deprived of consciousness and more dead than alive, she with all her sons lay down in that mansion to sleep. Then when all the inmates of the house lay down to sleep, there began to blow a violent wind in the night. Bhima then set fire to the house just where Purochana was sleeping. Then the son of Pandu set fire to the door of that house of lac. Then he set fire to the mansion in several parts all around. Then when the sons of Pandu were satisfied that the house had caught fire in several parts those chastisers of foes with their mother, entered subterranean passage without losing any time. Then the heat and the roar of the fire became intense and awakened the townspeople. Beholding the house in flames, the citizens with sorrowful faces began to say,—The wretch (Purochana) of wicked soul had under the instruction of Duryodhana built his house for the destruction of

his employer's relatives. He indeed, hath set fire to it. O fie on Dhritarashtra's heart which is so partial! He hath burnt to death, as if he were their foe, the sinless heirs of Pandu! O, the sinful and wicked-souled (Purochana) who hath burnt those best of men, the innocent and unsuspecting princes, hath himself been burnt to death as fate would have it!

Vaisampayana continued,—“The citizens of Varanavata thus bewailed (the fate of the Pandavas), and waited there for the whole night surrounding that house. The Pandavas, however, accompanied by their mother, coming out of the subterranean passage, fled in haste unnoticed. But those chastisers of foes, for sleepness and feat, could not with their mother proceed in haste. But, O monarch, Bhimasena, endued with terrible prowess and swiftness of motion took upon his body all his brothers and mother and began to push through the darkness. Placing his mother on his shoulder, the twins on his sides, and Yudhishtira and Arjuna on both his arms, Vrikodara of great energy and strength and endued with the speed of the wind, commenced his march, breaking the trees with his breast and pressing deep the Earth with his stamp.”

Thus ends the hundred and fiftieth section in the Jatugriha Parva of the Adi Parva.

SECTION CLI

(*Jatugriha Parva continued*)

Vaisampayana said,—“About this time, the learned Vidura had sent into those woods a man of pure character and much trusted by him. This person going to where he had been directed, saw the Pandavas with their mother in the forest employed in a certain place in measuring the depth of a river. The design that the wicked Duryyodbhana had formed had been, through his spies, known to Vidura of great intelligence, and therefore, he had sent that prudent person unto the Pandavas. Sent by Vidura unto them, he showed the Pandavas on the sacred banks of Ganga (Ganges) a boat with engines and flags, constructed by trusted artificers and capable of withstanding wind and wave and endued with the speed of the tempest or of thought. He then addressed the Pandavas in these words to show that he had really been sent by Vidura.—‘O Yudhishtira, he said, “listen to these words the learned Vidura had said (unto thee) as a proof of the fact that I come from him!—Neither the consumer of straw and the wood nor the drier

of dew ever burneth the inmates of a hole in the forest. He escapeth from death who protecteth himself knowing this, etc.—By these credentials know me to be the person who has been truly sent by Vidura and to be also his trusted agent. Vidura, conversant with everything, hath again said—'O son of Kunti, thou shalt surely defeat in battle Karna, and Duryyodhana with his brothers, and Sakuni!—This boat is ready on the waters, and it will glide pleasantly thereon, and shall certainly bear you all from these regions!'

"Then beholding those foremost of men with their mother pensive and sad he caused them to go into the boat that was on Ganga, and accompanied them himself. Addressing them again, he said,—'Vidura having smelt your heads and embraced you (mentally), hath said again that in commencing your auspicious journey and going alone you should never be careless!'

"Saying these words unto those heroic princes, the person sent by Vidura took those bulls among men over to the other side of Ganga in his boat. And having taken them over the water and seen them all safe on the opposite bank, he uttered the word '*Jaya*' (victory) to their success and then left them and returned to the place when he had come.

"The illustrious Pandavas also sending through that person some message to Vidura, began, after having crossed the Ganges, to proceed with haste and in great secrecy."

Thus ends the hundred and fifty-first section in the *Jatugriha Parva* of the *Adi Parva*.

SECTION CLII

(Jatugriha Parva continued)

Vaisampayana said,—"Then, when the night had passed away, a large concourse of the townspeople came there in haste to see the sons of Pandu. After extinguishing the fire, they saw that the house just burnt down had been built of lac in materials and that (Duryyodhana's) counsellors Purochana had been burnt to death. And the people began to bewail aloud saying,—'Indeed, this had been contrived by the sinful Duryyodhana for the destruction of the Pandavas. There is little doubt that Duryyodhana hath, with Dhritarashtra's knowledge burnt to death the heirs of Pandu, else the prince would have been prevented by his father. There is little doubt that even Bhishma, the son of Santanu, and Drona and Vidura and Kripa and other Kauravas have not, any of

them, followed the dictates of duty. Let us now send to Dhritarashtra to say—Thy great desire hath been achieved! Thou hast burnt to death the Pandavas!—

“They then began to extinguish the members to obtain some trace of the Pandavas, and they saw the innocent Nishada woman with her five sons burnt to death. Then the miner sent by Vidura, while removing the ashes, covered the hole he had dug with those ashes in such a way that it remained unnoticed by all who had gone there.

“The citizens then sent to Dhritarashtra to inform him that the Pandavas along with (Duryyodhana’s) counsellor Purochana had been burnt to death. King Dhritarashtra, on hearing the evil news of the death of the Pandavas, wept in a great sorrow. And he said,—“King Pandu, my brother of great fame hath, indeed, died to-day when those heroic sons of his together with their mother have been burnt to death! Ye men, repair quickly to Varanavata and cause the funeral rites to be performed of those heroes and of the daughter of Kuntiraj! Let also the bones of the deceased be sanctified with the usual rites, and let all the beneficial and great acts (usual on such occasions) be performed. Let the friends and relatives of those that have been burnt to death repair thither. Let also all other beneficial acts that ought, under the circumstances, to be performed by us for the Pandavas and Kunti be accomplished by wealth.’

‘Having said this, Dhritarashtra, the son of Ambika, surrounded by his relatives, offered oblations of water to the sons of Pandu. And all of them, afflicted with excessive sorrow, bewailed aloud, exclaiming, —O Yudhishtira! Oh prince of the Kuru race!—While others cried aloud,—Oh Bhima!—O Phalguna!—while some again,—‘Oh the twins! —Oh Kunti!—Thus did they sorrow for the Pandavas and offer oblations of water unto them. The citizens also wept for the Pandavas but Vidura did not weep much, because he knew the truth.

“Meanwhile the Pandavas endued with great strength with their mother forming a company of six going out of the town of Varanavata arrived at the banks of Ganga. They then speedily reached the opposite bank added by the strength of the boatmen’s arms, the repidity of the river’s current, and a favourable wind. Leaving the boat, they proceeded in the southern direction finding their way in the dark by the light of the stars. After much suffering they at last reached, O king, a dense forest. They were then tired and thirsty; sleep was closing their eyes every moment. Then Yudhishtira, addressing Bhima endued with great energy, said,—“What can be more painful than this! We are now in the deep woods. We know not which side is which, nor can we proceed much further. We do not know whether that wretch Puro-

chana hath or hath not been burnt to death. How shall we escape from these dangers unseen by others? O Bharata, taking up on thyself, proceed thou as before! Thou alone amongst us art strong and swift as the wind!

"Thus addressed by Yudhishtira the just, the mighty Bhimasena, taking up on his body Kunti and his brothers, began to proceed with great celerity."

Thus ends the hundred and fifty-second section in the Jatugriha Parva of the Adi Parva.

SECTION CLIH

(Jatugriha Parva continued)

Vaisampayana said,—“As the mighty Bhima proceeded, the whole forest with its trees and their branches seemed to tremble, in consequence of their clash with his breast. The motion of his thighs raised a wind like unto that which blows during the months of *Jaishta* and *Ashara* (May and June). And the mighty Bhima proceeded, making a path for himself, but treading down the trees and creepers before him. In fact, broke (by the pressure of his body) the large trees and plants with their flowers and fruits, standing on his way. Even so passeth through the woods breaking down mighty trees, the leader of a herd of elephants, of the age of sixty years, angry and endued with excess of energy, during the season of rut when the liquid juice trickle down the three parts of his body. Indeed, so great was the force with which Bhima endued with the speed of Garuda or of Marut (the god of wind) proceeded that the Pandavas seemed to faint in consequence. Frequently swimming across streams difficult of being crossed, the Pandavas disguised themselves on their way from fear of the sons of Dhritarashtra. And Bhima carried on his shoulder his illustrious mother of delicate sensibilities along the uneven banks of rivers. Towards the evening, O bull of Bharata's race, Bhima (bearing his brothers and mother on his back) reached a terrible forest where fruits and roots and water were scarce and which resounded with the terrible cries of birds and beasts. The twilight deepened the cries of birds and beasts became fiercer, darkness shrouded every thing from the view and untimely winds began to blow that broke and laid low many a tree large and small and many creepers with dry leaves and fruits. The Kaurava princes, afflicted with fatigue and thirst, and heavy with sleep, were unable to proceed further. They then all sat down in that forest without food and drink. Then Kunti,

smitten with thirst, said unto her sons,—'I am the mother of the five Pandavas and am now in their midst! Yet I am burning with thirst!' Kunti repeatedly said this unto her sons. Hearing these words, Bhima's heart, from affection for his mother, was warmed by compassion and he resolved to go (along as before). Then Bhima, proceeding through that terrible and extensive forest without a living soul, saw a beautiful banian tree with widespreading branches. Setting down there his brothers and mother, O bull of Bharata's race, he said unto them,—'Rest you here, while I go in quest of water. I hear the sweet cries of aquatic fowls. I think there must be a large pool here.' Commanded, O Bharata, by his elder brother who said unto him, 'Go' and Bhima proceeded in the direction whence the cries of those aquatic fowls were coming. And, O bull of Bharata's race, he soon came upon a lake and bathed and slaked his thirst. And affectionate unto his brothers, he brought for them, O Bharata, water by soaking his upper garments. Hastily retracing his way over those four miles he came unto where his mother was and beholding her he was afflicted with sorrow and began to sigh like a snake. Distressed with grief at seeing his mother and brothers asleep on the bare ground, Vrikodara began to weep—'Oh wretch that I am, who beholdeth his brothers asleep on the bare ground, what can befall me, more painful than this? Alas, they who formerly at Varanavata could not sleep on the softest and costliest beds are now asleep on the bare ground! Oh, what more painful sight shall I ever behold than that of Kunti—the sister of Vasudeva, that grinder of hostile hosts—the daughter of Kuntiraja,—herself decked with every auspicious mark, the daughter-in-law of Vichitravirya,—the wife of the illustrious Pandu,—the mother of us (five brothers),—resplendent as the filaments of the lotus and delicate and tender and fit to sleep on the costliest bed—thus asleep, as she should never be, on the bare ground! Oh, she who hath brought forth these sons by Dharma and Indra and Maruta—she who hath ever slept within palaces—now sleepeth, fatigued, on the bare ground! What more painful sight shall ever be beheld by me than that of these tigers among men (my brothers) asleep on the ground! Oh, the virtuous Yudhishtira, who deserveth the sovereignty of the three worlds, sleepeth, fatigued, like an ordinary man, on the bare ground! This Arjuna of the darkish hue of blue clouds, and unequalled amongst men sleepeth on the ground like an ordinary person! Oh, what can be more painful than this? Oh, the twins, who in beauty are like the twin Aswins amongst the celestials, are asleep like ordinary mortals on the bare ground! He who hath no jealous and evil-minded relatives, liveth in happiness in this world like a single tree in a village. The tree that standeth single in a village with its leaves and fruits, from

absence of others of the same species, becometh sacred and is worshipped and venerated by all. They again that have many relatives who, however, are all heroic and virtuous, live happily in the world without sorrow of any kind. Themselves powerful and growing in prosperity and always gladdening their friends and relatives, they live, depending on each other, like tall trees growing in the same forest. We, however, have been forced in exile by the wicked Dhritarashtra and his sons having escaped with difficulty, from sheer good fortune, a fiery death. Having escaped from that fire, we are now resting in the shade of this tree! Having already suffered so much, where now are we to go? Ye sons of Dhritarashtra of little foresight, ye wicked fellows, enjoy your temporary success! The gods are certainly auspicious to you! But ye wicked wretches, ye are alive yet, only because Yudhishtira doth not command me to take your lives! Else this very day, filled as I am with wrath, I would send thee, (O Duryodhana), to the regions of Yama (Pluto) with thy children and friends and brothers, and Karna, and (Sakuni) the son of Suvala! But what can I do, for, ye sinful wretches, the virtuous king Yudhishtira, the eldest of the Pandavas, is not yet angry with you!

"Having said this, Bhima of mighty arms, fired with wrath, began to squeeze his palms, sighing deeply in affliction. Excited again with wrath like an extinguished fire blazing up all on a sudden, Vrikodara once more beheld his brothers sleeping on the ground like ordinary persons sleeping in trustfulness. And Bhima said unto himself—'I think there is some town not far off from this forest. These all are asleep, so I will sit awake. And this will slake their thirst after they rise refreshed from sleep! Saying this, Bhima sat there awake, keeping watch over his sleeping mother and brothers.'

Thus ends the hundred and fifty-third section in the Jatugriha Parva of the Adi Parva.

SECTION CLIV

(*Hidimva Badha Parva*)

Vaisampayana said,—“Not far from the place where the Pandavas were asleep, a *Rakshasa* by name *Hidimva* dwelt on the *Sala* tree. Possessed of great energy and prowess, he was a cruel cannibal of visage that was grim in consequence of his sharp and long teeth. He was now hungry and longing for human food. Of long shanks and a large belly, his locks and beard were both red in hue. His shoulders were broad like the neck of a tree; his ears were like unto arrows, and his features were frightful. O red eyes and grim visage, the monster beheld, while casting his glances around, the sons of *Pandu* sleeping in those woods. He was then hungry and longing for human flesh. Shaking his dry and grizzly locks and scratching them with his fingers pointed upwards, the large-mouthed cannibal repeatedly looked at the sleeping sons of *Pandu* yawning wishfully at times. Of huge body and great strength, of complexion like a mass of clouds, of teeth long and sharp-pointed and face emitting a sort of lustre, he was ever pleased with human food. And scenting the odour of man, he addressed his sister, saying,—‘O sister, it is after a long time that such agreeable food hath approached me! My mouth waters at the anticipated relish of such food. My eight teeth, so sharp pointed and incapable of being resisted any substance, I shall, to-day, after a long time, put into the most delicious flesh. Attacking the human throat and even opening the veins, I shall (to-day) drink a plentiful quantity of human blood, hot and fresh and forthy. Go and ascertain who these are, lying asleep in these woods! The strong scent of man pleaseth my nostrils. Slaughtering all these men, bring them unto me. They sleep within my dominion. Thou needest have no fear from them. Do my bidding soon, for we shall then together eat their flesh, tearing off their bodies at pleasure. And after feasting to our fill on human flesh we shall then dance together to various measures!’

“Thus addressed by *Hidimva* in those woods, *Hidimva*, the female cannibal, at the command of her brother, went, O bull of *Bharata*’s race, to the spot where the *Pandavas* were. And on going there, she beheld the *Pandavas* asleep with their mother and the invincible *Bhimasena* sitting awake. And beholding *Bhimasena* unrivalled on earth for beauty and like unto a vigorous *Sala* tree, the *Rakshasa* woman immediately fell in love with him, and she said to herself,—‘This person of hue like

heated gold and of mighty arms, of broad shoulders as the lion, and so resplendent, of neck marked with three lines like a conch-shell and eyes like lotus-petals, is worthy of being my husband. I shall not obey the cruel mandate of my brother. A woman's love for her husband is stronger than her affection for her brother. If I slay him, my brother's gratification as well as mine will only be momentary. But if I slay him not, I can enjoy with him for ever and ever.' Thus saying, the *Rakshasa* woman, capable of assuming form at will, assumed an excellent human form and began to advance with slow steps towards Bhima of mighty arms. Decked with celestial ornaments she advanced with smiles on her lips and a modest gait, and addressing Bhima said—'O bull among men, whence hast thou come here and who art thou? Who, besides, are these persons of celestial beauty sleeping here? Who also, O sinless one, is this lady of transcendent beauty sleeping so trustfully in these woods as if she were lying in her own chamber? Dost thou not know that this forest is the abode of a *Rakshasa*. Truly do I say, here liveth the wicked *Rakshasa* called Hidimba! Ye beings of celestial beauty, I have been sent hither even by that *Rakshasa*—my brother—with the cruel intent of killing you for his food.' But I tell thee truly that beholding thee resplendent as a celestial, I would have none else for my husband save thee! Thou who art acquainted with all duties, knowing this, do unto me what is proper! My heart as well as my body hath been pierced by (the shafts of) Kama (Cupid)! O, desirous as I am of obtaining thee, make me thine! O thou of mighty arms, I will rescue thee from the *Rakshasa* who eateth human flesh! O sinless one, be thou my husband.' We shall then live on the breasts of mountains inaccessible to ordinary mortals. I can range the air and I do so at pleasure. Thou mayest enjoy great felicity with me in those regions!

"Hearing these words of hers, Bhima replied,—'O *Rakshasa* woman, who can, like a *Muni* having all his passions under control, abandon his sleeping mother and elder and younger brothers? What man like me would go to gratify his lust, leaving his sleeping mother and brothers as food for a *Rakshasa*?'"

"The *Rakshasa* woman replied,—'O, awaken all these, I shall do unto you all what is agreeable to thee! I shall certainly rescue you all from my cannibal brother?'"

"Bhima then said,—'O *Rakshasa* woman, I will not, from fear of thy wicked brother, awaken my brothers, and mother sleeping comfortably in the woods! O timid one, *Rakshasas* are never able to bear the prowess of my arms. And, O thou of handsome eyes, neither men, nor *Gandharvas*, nor *Yaksakas* are able to bear my might. O amiable one,

thou mayst stay or go as thou likest, or mayst even send thy cannibal brother, O thou of delicate shape, I care not !”

Thus ends the hundred and fifty-fourth section in the Hidimva-badha Parva of the Adi Parva.

SECTION CLV

(*Hidimva Badha Parva continued*)

Vaisampayana said,—“Hidimva, the chief of the *Rakshasas*, seeing that his sister returned not soon enough, alighted from the tree proceeded quickly to the spot where the Pandavas were. Of red eyes and strong arms and the arms and the hair of his head standing erect, of large open mouth and body like unto a mass of dark clouds, teeth long and sharp-pointed, he was terrible to behold. And Hidimva, beholding her brother of frightful visage alight from the tree, became very much alarmed, and addressing Bhima said,—“The wicked cannibal is coming hither in wrath ! I entreat thee, do, with thy brothers, as I bid thee ! O thou of great courage, as I am endued with the powers of a *Rakshasa*, I am capable of going withersoever I like. Mount ye on my hips, I will carry you all through the skies ! And, O chastiser of foes, awaken these and thy mother sleeping in comfort. Taking them all on my body, I will convey you through the skies.

“Bhima then said,—‘O thou of fair hips, fear not anything. I am sure that as long as I am here, there is no *Rakshasa* capable of injuring any of these, O thou of slender waist, I will slay this (cannibal) before thy very eyes ! This worst of *Rakshasas*, O timid one, is no worthy antagonist of mine, nor can all the *Rakshasas* together bear the strength of my arms. Behold these strong arms of mine, each like unto the trunk of an elephant ! Behold also these thighs of mine like unto iron maces, and this broad and adamant chest ! O beautiful one, thou shalt to-day behold my prowess like unto that of Indra. O thou of fair hips, hate me not, thinking that I am a man !

“Hidimva replied, saying,—‘O tiger among men, O thou of the beauty of a celestial, I do not certainly hold thee in contempt ! But I have seen the prowess that *Rakshasa* exert upon men.’

Vaisampayana continued,—“Then, O Bharata, the wrathful *Rakshasa* eating human flesh heard these words of Bhima who had been talking in that way. And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon

and her eyebrows and nose and eyes and ringlets all of the handsomest description, and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes. The cannibal, beholding her in that charming human form suspected that she was desirous of carnal intercourse and became indignant. And, O best of the Kurus, becoming angry with his sister, the *Rakshasa* dilated his eyes and addressing her said,—‘What senseless creatures wishes to throw obstacles in my path now that I am so hungry? Hast thou become so senseless, O *Hidimva*, that thou fearest not my wrath? Fie on thee, thou unchaste woman! Thou art even own desirous of carnal intercourse and solicitous of doing me an injury! Thou art a ready to sacrifice the good name and honour of all the *Rakshasas*, thy ancestors! Those with whose aid thou wouldst do me this great injury, I will, even now, slay along with thee!’ Addressing his sister thus, *Hidimva*, with eyes red with anger and teeth pressing against teeth, ran at her to kill her then and there. But beholding him rush at his sister, *Bhima*, that foremost of smiters, endued with great energy, rebuked him and said,—‘Stop—Stop!’

Vaisampayana continued,—‘And *Bhima*, beholding the *Rakshasa* angry with his sister, smiled (in derision), and addressing him,—O *Hidimva*, what need is there for thee to awaken these persons sleeping so comfortably? O wicked cannibal, approach me first without loss of time! Smite me first,—it behoveth thee not to kill a woman, especially when she hath been sinned against instead of sinning! This girl is scarcely responsible for her act in desiring intercourse with me! She hath, in this, been moved by the deity of desire that prevadeth every living form! Thou wicked wretch and the most infamous of *Rakshasas*, thy sister came here at thy command! Beholding my person, she desireth me. In that the timid girl doth no injury to thee. It is the deity of desire that hath offended. It behoveth thee not to injure her for this offence! O wicked wretch, thou shalt not slay a woman when I am here! Come with me, O cannibal, and fight with myself singly! Singly shall I send thee to-day to the abode of *Yama* (*Pluto*)! O *Rakshasa* let thy head to-day, pressed by my might, be pounded to pieces, as though pressed by the tread of a mighty elephant. Slain by me on the field of battle let herons and hawks and jackals tear in glee thy limbs to-day on the ground! In a moment I shall to-day make this forest destitute of *Rakshasas*,—this forest that had so long been pulled by thee, devourer of human beings! Thy sister, O *Rakshasa*, shall to-day behold thyself, huge though thou art like a mountain, like a huge elephant repeatedly dragged by a lion, O worst of *Rakshasas*, thyself slain by me, men ranging these woods will henceforth do so safely and without fear!’

"Hearing these words, Hidimva said,—'What need is there, O man, this thy vaunt and this thy boast? Accomplish all this first, and then mayest thou vaunt indeed! Therefore, delay thou not. Thou knowest thyself to be strong and endued with prowess, so thou shalt rightly estimate thy strength to-day in thy encounter with me. Until that, I will not slay these (thy brothers)! Let them sleep comfortably. But I will, as thou art a fool and the utterer of evil speeches, slay thee first. After drinking thy blood, I will slay these also, and then last of all, this (sister of mine) that hath done me an injury!'

Vaisampayana continued,—"Saying this, the cannibal, extending his arms ran in wrath towards Bhimasena, that chastiser of foes. Then Bhima of terrible prowess quickly seized, as though in sport, with great force, the extended arms of the *Rakshasa* who had rushed at him. Then seizing the struggling *Rakshasa* with violence, Bhima dragged him from that spot full thirty two cubits like a lion dragging a little animal. Then the *Rakshasa*, thus made to feel the weight of Bhima's strength, became very angry and clasping the Pandava, sent forth a terrible yell. The mighty Bhima then dragged with force the *Rakshasa* to a greater distance, lest his yells should awaken his brothers sleeping in comfort. Clasping and dragging each other with great force, both Hidimva and Bhimasena put forth their prowess. Fighting like two full grown elephants mad with rage, they then began to break down the trees and tear the creepers that grew around. And at those sounds, those tigers among men (the sleeping Pandavas) woke up with their mother, and saw Hidimva sitting before them."

Thus ends the hundred and fifty-fifth section in the Hidimva-badha Parva of the Adi Parva.

SECTION CLVI

(*Hidimva-Badha Parva continued*)

Vaisampayana said,—"Roused from sleep, those tigers among men, with their mother, beholding the extraordinary beauty of Hidimva, were filled with wonder. And Kunti, gazing at her with wonder at her beauty, addressed her sweetly and gave her every assurance. She asked,—'O thou of the splendour of a daughter of the celestials, whose art thou and who art thou? O thou of the fairest complexion, on what business has thou come hither and whence hast thou come? If thou art the deity of these woods or an *Apsara*, tell me all regarding thyself and

also why thou stayest here? Thereupon Hidimva replied,—‘This extensive forest that thou seest, of the hue of blue cloud, is the abode of a Rakshasa of the name of Hidimva as also of mine. O handsome lady, know me as the sister of that chief of the Rakshasa. Reverend dame, I had been sent by that brother of mine to kill thee with all thy children. But on arriving here at the command of that cruel brother of mine, I beheld thy mighty son colour like pure gold. Then, O blessed lady, I was brought under the control of thy son by the deity of love who pervadeth the nature of every being, and I then (mentally) chose that mighty son of thine as my husband. I tried my best to convey you hence, but I could not (because of thy son’s opposition). Then the cannibal, seeing my delay, came hither to kill all these thy children. But he hath been dragged hence with force by that mighty and intelligent son of thine—my husband! Behold now that couple—man and Rakshasa—both endued with great strength and prowess, engaged in combat, grinding each other and filling the whole region with their shouts.’

Vaisampayana continued,—‘Hearing those words of hers, Yudhishthira suddenly rose up and Arjuna also and Nakula and Sahadeva of great energy and they beheld Bhima and the Rakshasa already engaged in fight, eager to overcome each other and dragging each other with great force, like two lions endued with great might. The dust raised by their feet in consequence of that encounter looked like the smoke of a forest-conflagration. Covered with that dust their huge bodies resembled two tall cliffs enveloped in mist. Then Arjuna, beholding Bhima rather oppressed in the fight by the Rakshasa, slowly, said, with smiles on his lips,—‘Fear not, O Bhima of mighty arms! We (had been asleep and therefore) knew not that thou wast engaged with a terrible Rakshasa and tired in fight. Here do I stand to help thee, let me slay the Rakshasa, and let Nakula and Sahadeva protect our mother.’ Hearing him, Bhima said,—‘Look on this encounter, O brother, like a stranger! Fear no for the result! Having come within the reach of my arms, he shall not escape with life.’ Then Arjuna said,—‘What need, O Bhima, for keeping the Rakshasa alive so long? O oppressor of enemies, we are to go hence, and cannot stay here longer. The east is reddening, the morning twilight is about to set in. Rakshasa became stronger by break of day, therefore, hasten, O Bhima! Play not (with thy victim), but slay the terrible Rakshasa soon. During the two twilights Rakshasas always put forth their powers of deception. Use all the strength of thy arms!’

Vaisampayana continued,—‘At this speech of Arjuna, Bhima blazing up with anger, summoned the might that Vayu (his father) puts forth

at the time of the universal dissolution. And filled with rage, he quickly raised high in the air Rakshasa's body, blue as the clouds of heaven, and whirled at a hundred times. Then addressing the cannibal, Bhima said,—'O Rakshasa, thy intelligence was given thee in vain, and in vain hast thou grown and thrived on unsanctified flesh. Thou deservest, therefore, an unholy death and I shall reduce thee to-day to nothing! I shall make this forest blessed to-day, like one without prickly plants. (And, O Rakshasa, thou shalt no longer slay human beings for thy food!'

Arjuna at this juncture, said,—'O Bhima, if thou thinkest it a hard task for thee to overcome this Rakshasa in combat, let me render thee help, else, slay him thyself without loss of time! Or, O Vrikodara, let me alone slay the Rakshasa. Thou art tired, and hast almost finished the affair. Well dost thou deserve rest!'

Vaisampayana continued,—"Hearing these words of Arjuna, Bhima was fired with rage and dashing the Rakshasa on the ground with all his might slew him as if he were an animal. The Rakshasa, while dying, sent forth a terrible yell that filled the whole forest, and was deep as the sound of a wet drum. Then the mighty Bhima, holding the body with his hands, bent it double, and breaking it in the middle, greatly gratified his brothers. Beholding Hidimva slain, they became exceedingly glad and lost no time in offering their congratulations to Bhima, that chastiser of all foes. Then Arjuna worshipping the illustrious Bhima of terrible prowess, addressed him again and said,—'Reverend senior, I think there is a town not far off from this forest. Blest be thou, let us go hence soon, so that Duryyodhana may not trace us.'

"Then all those mighty car-warriors, those tigers among men, saying, 'So be it,' proceeded along with their mother, followed by Hidimva, the Rakshasa woman."

Thus ends the hundred and fifty-sixth section in the Hidimva-badha Parva of the Adi Parva.

SECTION CLVII

(*Hidimva-Badha Parva continued*)

Vaisampayana said,—"Bhima, beholding Hidimva following them, addressed her, saying,—'Rakshasas revenge themselves on their enemies by adopting deceptions that are incapable of being penetrated. Therefore, O Hidimva, go thou the way on which thy brother hath gone!'

Then Yudhishtira beholding Bhima in rage, said,—'O Bhima, O tiger among men, however enraged, do not slay a woman! O Pandava, the observance of virtue is a higher duty than the protection of life. Hidimva, who had come with the object of slaying us, thou hast already slain. This woman is the sister of that Rakshasa, what can she do to us even if she were angry?

Vaisampayana continued,—"Then Hidimva reverentially saluting Kunti and her son Yudhishtira also, said, with joined palms,—'O reverend lady, thou knowest the pangs that women are made to feel at the hands of the deity of love! Blessed dame, these pangs, of which Bhimasena hath been the cause, are torturing me! I had hitherto borne these insufferable pangs, waiting for the time (when thy son could assuage them). That time is now come, when I expected I would be made happy! Casting off my friends and relations and the usage of my race, I have, O blessed lady, chosen this son of thine, this tiger among men, as my husband! I tell thee truly, O illustrious lady, that if I am cast off by that hero or by thee either, I will no longer bear this life of mine! Therefore, O thou of the fairest complexion, it behoveth thee to show me mercy, thinking me either as very silly or thy obedient slave! O illustrious dame, unite me with this thy son my husband! Endued as he is with the form of a celestial, let me go taking him with me, wherever I like. Trust me, O blessed lady, I will again bring him back unto you all! When you think of me I will come to you immediately and convey you whithersoever ye may command! I will rescue you from all dangers and carry you across inaccessible and uneven regions! I will carry you on my back whenever ye desire to proceed with swiftness. O, be graceful unto me and make Bhima accept me! It hath been said that in a season of distress one should protect his life by any means. He that seeketh to discharge that duty should not scruple about the means. He, that in a season of distress keepeth his virtue, is the foremost of virtuous men. Indeed, distress is the greatest danger to virtue and virtuous men. It is virtue that protecteth life; therefore is virtue called the giver of life. Hence the means by which virtue or the observance of a duty is secured can never be censurable.

"Hearing these words of Hidimva, Yudhishtira said,—'It is even so, O Hidimva as thou sayest. There is no doubt of it. But O thou of slender waist, thou must act even as thou hast said! Bhima will, after he hath washed himself and said his prayers and performed the usual propitiatory rites, pay his attentions to thee till the sun sets. Sport thou with him as thou likest during the day, O thou that art endued with the speed of the mind! But thou must bring back Bhimasena hither every day at nightful!

Vaisampayana continued,—'Then Bhima, expressing his assent to all that Yudhishtira said, addressed Hidimva, saying,—'Listen to me, O Rakshasa woman! Truly do I make this engagement with thee that I will stay with thee, O thou of slender waist, until thou obtainest a son!' Then Hidimva, saying,—'So be it,' took Bhima upon her body and sped through the skies. On mountain peaks of picturesque scenery and regions sacred to the gods, abounding with dappled herds and echoing with the melodies of feathered tribes, herself assuming the handsomest form decked with every ornament and pouring forth at times mellifluous strains. Hidimva sported with the Pandava and studied to make him happy. So also, inaccessible regions of forests, and on mountain-breasts overgrown with blossoming trees on lakes resplendent with lotuses and lilies, islands of rivers and their pebbly banks, on sylvan streams with beautiful banks and mountain currents, in picturesque woods with blossoming trees and creepers in Himalayan bowers, and various caves, on crystal pools smiling with lotuses, on sea-shores shining with gold and pearls, in beautiful towns and fine gardens, in woods sacred to the gods and on hill-sides, in the regions of *Guhyakas* and ascetics, on the banks of *Manasaravara* abounding with fruits and flowers of every season, Hidimva, assuming the handsomest form, sported with Bhima and studied to make him happy. Endued with the speed of the mind, she sported with Bhima in all these regions, till, in time, she conceived and brought forth a mighty son begotten upon her by the Pandava. Of terrible eyes and large mouth and straight arrowy ears, the child was terrible to behold. Of lips brown as copper and sharp teeth and loud roar, of mighty arms and great strength and excessive prowess, this child became a mighty bowman. Of long nose, broad chest, frightfully swelling calves, celerity of motion and excessive strength, he had nothing human in his countenance, though born of man. And he excelled (in strength and prowess) all *Pisachas* and kindred tribes as well as all *Rakshasas*. And, O monarch, though a little child, he grew up a youth the very hour he was born. The mighty hero soon acquired high proficiency in all weapons. The *Rakshasas* women bring forth the very day they conceive, and capable of assuming any forms at will, they always change their forms (for the purpose hand). And the blind-headed child, that mighty bowman, soon after his birth, bowing down to his mother, touched her feet and the feet also of his father. His parents then bestowed upon him a name. His mother having remarked that his head was (bald) like unto a *Ghata* (water-pot), both his parents thereupon called him *Ghatokacha* (the pot-headed). And *Ghatokacha* who was exceedingly devoted to the *Pandavas*, became a great favourite with them, indeed, almost one of them.

"Then Hidimva, knowing that the period of her stay (with her husband) had come to an end, saluted the Pandavas and making a new appointment with them went away whithersoever she liked. And Ghatotkacha also—that foremost of *Rakshasas*—promising unto his father that he would come when wanted on business, saluted them and went away northward. Indeed, it was the illustrious Indra who created (by lending a portion of himself) the mighty car-warrior Ghatotkacha as a fit antagonist of Karna of unrivalled energy, in consequence of the dart he had given unto Karna (and which was sure to kill the person against whom it would be hurled)."

Thus ends the hundred and fifty-seventh section in the Hidimva-badha Parva of the Adi Parva.

SECTION CLVIII

(*Hidimva-Badha Parva continued*)

Vaisampayana said,—“Those mighty car-warriors, the heroic Pandavas, then went, O king, from forest to forest killing deer and many animals (for their food). And in the course of their wanderings they saw the countries of the Matsyas, the Trigartas, the Panchalas and then of the Kichakas, and also many beautiful woods and lakes therein. And they all had matted locks on their heads and were attired in barks of trees and the skins of animals. Indeed, with Kunti in their company those illustrious heroes were attired in the garbs of ascetics. And those mighty car-warriors sometimes they proceeded in haste, carrying their mother on their backs; and sometimes they proceeded in disguise, and sometimes again with great celerity. And they used to study the *Rick* and the other *Vedas* and also all the *Vedangas* as well as the sciences of morals and politics. And the Pandavas, conversant with the science of morals, met, in course of their wanderings their grandfather (*Vyasa*). And saluting the illustrious Krishna Dwaipayana, those chastisers of enemies, with their mother, stood before him with joined hands.

“*Vyasa* then said,—“Ye bulls of Bharata's race, I knew beforehand of this affliction of yours consisting in your deceitful exile by the son of Dhritarashtra! Knowing this, I have come to you, desirous of doing you some great good. Do not grieve for what hath befallen you. Know that all this is for your happiness! Undoubtedly, the sons of Dhritarashtra and you all are equal in my eye. But men are always partial to

those who are in misfortune or of tender years. It is therefore, that my affection for you is greater now. And in consequence of that affection, I desire to do you good. Listen to me! Not far off before you is a delightful town where no danger can overtake you. Live ye there in disguise, waiting for my return!"

Vaisampayana continued,—“Vyasa, the son of Satyavati, thus comforting the Pandavas, led them into the town of Ekachakra. And the master also comforted Kunti, saying,—Live, O daughter! This son of thine, Yudhishtira, ever devoted to truth, this illustrious bull among men, having by his justice conquered the whole world, will rule over all the other monarchs of the earth. There is little doubt that, having by means of Bhima's and Arjuna's prowess conquered the whole earth with her belt of seas, he will enjoy the sovereignty thereof. The sons as well as these of Madri—mighty car-warriors all—will cheerfully sport as pleaseth them in their dominions. These tigers among men will also perform various sacrifices, such as the *Rajasuya* and the horse-sacrifice, in which the presents unto the Brahmanas are very large. And these thy sons will rule their ancestral kingdom, maintaining their friends and relatives in luxury and affluence and happiness.”

Vaisampayana continued,—“With these words Vyasa introduced them into the dwelling of a Brahmana. And the island-born Rishi, addressing the eldest of the Pandavas, said,—“Wait here for me! I will come back to you! By adapting yourselves to the country and the occasion you will succeed in becoming very happy.”

“Then, O King, the Pandavas with joined hands said unto the Rishi, —‘So be it.’ And the illustrious master, the Rishi Vyasa, then went away to the region whence he had come.”

Thus ends the hundred and fifty-eighth section in the *Hidimva-badha Parvaa* of the *Adi Parva*.

SECTION CLIX (*Vaka-Badha Parva*)

Janamejaya asked,—“O first of Brahmanas, what did the Pandavas, those mighty car-warriors, the sons of Kunti, do, after arriving at *Ekachakra*?”

Vaisampayana said,—“Those mighty car-warriors, the sons of Kunti, on arriving at *Ekachakra*, lived for a short time in the abode of a

Brahmana. Heading an eleemosynary life, they beheld (in course of their wanderings) various delightful forests and earthly regions, and many rivers and lakes, and they became great favourites of the inhabitants of that town in consequence of their own accomplishments. At nightfall they placed before Kunti all they gathered in their mendicant tours, and Kunti used to divide the whole amongst them, each taking what was allotted to him. And those heroic chastisers of foes, with their mother, together took one moiety of the whole, while the mighty Bhima alone took the other moiety. In this way, O bull of Bharata's race, the illustrious Pandavas lived there for sometime.

"One day, while those bulls of the Bharata race were out on their tour of mendicancy, it so happened that Bhima was (at home) with (his mother) Pritha. That day, O Bharata, Kunti heard a loud and heart-rending wail of sorrow coming from within the apartments of the Brahmana. Hearing the inmates of the Brahmana's house wailing and indulging in piteous lamentations, Kunti, O king, from compassion and the goodness of her heart, could not bear it with indifference. Afflicted with sorrow, the amiable Pritha, addressing Bhima, said these words full of compassion :—'Our woes assuaged, we are, O son, living happily in the house of this Brahmana, respected by him and unknown to Dhritarashtra's son. O son, I always think of the good I should do to this Brahmana, like what they do that live happily in others' abodes! O child, he is a true man upon whom favours are never lost. He payeth back to others more than what he receiveth at their hands. There is no doubt, some affliction hath overtaken this Brahmana. If we could be of any help to him, we should then be requiting his services.'

"Hearing these words of his mother, Bhima said,—'Ascertain, O mother, the nature of the Brahmana's distress and whence also hath it arisen. Learning all about it, relieve it I will, however difficult may the task prove.'

Vaisampayana continued,—"While mother and son were thus talking with each other, they heard again, O king, another wail of sorrow proceeding from the Brahmana and his wife. Then Kunti quickly entered the inner apartments of that illustrious Brahmana, like unto a cow running towards her tethered calf. She beheld the Brahmana with his wife, son and daughter, sitting with a woeful face, and she heard the Brahmana say,—'Oh, fie on this earthly life which is hollow as the reed and so fruitless after all!—which is based on sorrow and hath no freedom, and which hath misery for its lot! Life is sorrow and disease; life is truly a record of misery! The soul is one: but it hath to pursue virtue, wealth and pleasure. And because these are pursued at one and the same time, there frequently occurs a disagreement that is the

source of much misery. Some say that salvation is the highest object of our desire. But I believe it can never be attained. The acquisition of wealth is hell ; the pursuit of wealth is attended with misery ; there is more misery after one has acquired it, for one loves one's possessions, and if any mishap befalls them, the possessor becomes afflicted with woe. I do not see by what means I can escape from this danger, nor how I can fly hence, with my wife to some region free from danger. Remember O, wife, that I endeavoured to migrate to some other place where we would be happy, but thou didst not then listen to me ! Though frequently solicited by me, thou, O simple woman, told me, I have been born here, and here have I grown old ; this is my ancestral homestead—Thy venerable father, O wife, and thy mother also, had, a long time ago, ascended to heaven. Thy relations also had all been dead. Oh, why then didst thou yet like to live here ? Led by affection for thy relatives thou didst not then hear what I said. But the time is now come when thou art to witness the death of a relative. Oh, how sad is that spectacle for me ! Or, perhaps the time is come for my own death, for I shall never be able to abandon cruelly one of my own as long as I myself am alive. Thou art my helpmate in all good deeds, self-denying and always affectionate unto me as a mother. The gods have given thee to me as a true friend and thou art ever my prime stay. Thou hast, by my parents, been made the participator in my domestic concerns. Of pure lineage and good disposition, the mother of children, devoted to me, and so innocent, having chosen and wed thee with due rites, I cannot abandon thee, my wife, so constant in thy vows, to save my own life ! How shall I myself be able to sacrifice my son a child of tender years and yet without the hirsute appendages (of manhood) ? How shall I sacrifice my daughter whom I have begotten myself, who hath been placed, as a pledge, in my hands by the illustrious Creator himself for bestowal on a husband and through whom I hope to enjoy, along with my ancestors, the regions attainable by those only that have daughters' sons ? Some people think that the father's affection for a son is greater ; Others, that his affection for a daughter is greater ; mine, however, is equal. How can I be prepared to give up the innocent daughter upon whom rest the regions of bliss (obtainable by me in after life and my own lineage and perpetual happiness ? If, again, I sacrifice myself and go to the other world, I should scarcely know any peace, for, indeed, it is evident that, left by me these would not be able to support life. The sacrifice of any of these would be cruel and censurable. On the other hand, if I sacrifice myself, these, without me, will certainly perish ! The distress into which I have fallen is great ; nor do I know the means of escape. Alas, what course shall I

take to-day with my near ones ! It is well that I should die with all these, for I can live no longer ! ”

Thus ends the hundred and fifty-ninth section in the Vaka-badha Parva of the Adi Parva.

SECTION CLX

(*Vaka-badha Parva continued*)

Vaisampayana said,—“On hearing these words of the Brahmana, his wife said,—Thou shouldst not, O Brahmana, grieve like an ordinary man. Nor is this the time for mourning. Thou hast learning; thou knowest that all men are sure to die; none should grieve for that which is inevitable. Wife, son, and daughter, all these are sought for one’s own self. As thou art possessed of a good understanding, kill thou thy sorrows. I will myself go there. This, indeed, is the highest and the eternal duty of a woman, viz., that by sacrificing her life she should seek the good of her husband. Such an act done by me will make thee happy, and bring me fame in this world and eternal bliss hereafter. This, indeed, is the highest virtue that I tell thee, and thou mayest, by this, acquire both virtue and happiness. The object for which one desireth a wife hath already been achieved by thee through me. I have borne thee a daughter and a son and thus been freed from the debt I had owed thee. Thou art well able to support and cherish the children, but I however, can never support and cherish them like thee. Thou art my life, wealth, and lord, bereft of thee, how shall these children of tender years—how also shall I myself, exist ? Widowed and masterless, with two children depending on me, how shall I without thee, keep alive the pair, myself leading an honest life ? If the daughter of thine is solicited (in marriage) by persons dishonourable and vain and unworthy of contracting an alliance with thee, how shall I be able to protect the girl ? Indeed, as birds seek with avidity for meat that hath been thrown away on the ground, so do men solicit a woman that hath lost her husband. O best of Brahmanas, solicited by wicked men, I may waver and may not be able to continue in the path that is desired by all honest men. How shall I be able to place this sole daughter of thy house—this innocent girl—in the way along which her ancestors have always walked ? How shall I then be able to impart unto this child every desirable accomplishment to make him virtuous as thyself, in that season of every want what I shall become masterless ?

Over-powering myself who shall be materless, unworthy persons will demand (the hand of) this daughter of thine, like Sudras desiring to hear the *Vedas*. And if I bestow not upon them this girl possessing thy blood and qualities, they may even take her away by force, like crows carrying away the sacrificial butter. And beholding thy son become so unlike to thee, and thy daughter placed under the control of some unworthy persons, I shall be despised in the world by even persons that are dishonourable, and scarcely knowing myself I will certainly die. These children also, bereft of me and thee, their father, will, I doubt not, perish like fish when the water drieth up. There is no doubt that bereft of thee the three will perish: therefore it behoveth thee to sacrifice me. O Brahmana, persons conversant with morals have said that for women that have borne children, to predecease their lords is an act of the highest merit. Ready am I to abandon this son and this daughter, these my relations, and life itself, for thee. For a woman to be ever employed in doing agreeable offices to her lord is a higher duty than sacrifices, asceticism, vows, and charities of every description. The act, therefore, which I intend to perform is consonant with the highest virtue and is for thy good and that of thy race. The wise have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. One must guard one's wealth for freeing one's self from danger, and it is by his wealth that he should cherish and protect his wife. But he must protect his own self both by (means of) his wife and his wealth. The learned have enunciated the truth that one's wife, son, wealth, and house, are acquired with the intention of providing against accidents, foreseen or unforeseen. The wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. Therefore, reverend sir, protect thy own self by abandoning me. O, give me leave to sacrifice myself, and cherish thou my children! Those that are conversant with the morals have, in their treatises, said, that women should never be slaughtered and that Rakshasas are not ignorant of the rules of morality. Therefore, while it is certain that the Rakshasa will kill a man, it is doubtful whether he will kill a woman. It behoveth thee, therefore, conversant as thou art with the rules of morality, to place me before the Rakshasa. I have enjoyed much happiness, have obtained much that is agreeable to me, and have also acquired great religious merit. I have also obtained from thee children that are so dear to me. Therefore, it grieveth not me to die. I have borne thee children and have also grown old; I am ever desirous of doing good to thee; remembering all these I have come to this resolution. O reverend sir, abandoning me thou mayest obtain another wife. By her thou mayest

again acquire religious merit. There is no sin in this. For a man polygamy is an act of merit, but for a woman it is very sinful to betake herself to a second husband after the first. Considering all this, and remembering too that sacrifice of thy own self is censurable, O, liberate to-day without loss of time thy own self, thy race, and these thy children (by abandoning me) !

Vaisampayana continued,—“Thus addressed by her, O Bharata, the Brahmana embraced her, and they both began to weep in silence, afflicted with grief.”

Thus ends the hundred and sixtieth section in the Vaka-badha Parva of the Adi Parva.

SECTION CLXI

(Vaka-badha Parva continued)

Vaisampayana said—“On hearing these words of her afflicted parents, the daughter was filled with grief, and she addressed them, saying,—‘Why are you so afflicted and why do you so weep, as if you have none to look after you? O, listen to me and do what may be proper! There is little doubt that you are bound in duty to abandon me at a certain time. Sure to abandon me once, O, abandon me now and save everything at the expense of myself alone! Men desire to have children, thinking that children would save them (in this as well as in the region hereafter). O, cross the stream of your difficulties by means of my poor self, as if I were a raft! A child rescueth his parents in this and the other regions; therefore is the child called by the learned *Putra* (rescuer). The ancestors desire daughter’s sons from me (as a special means of salvation). But (without waiting for my children) I myself will rescue them by protecting the life of my father. This my brother is of tender years, so there is little doubt that he will perish if thou diest now. If thou, my father diest and my brother followeth thee, the funeral cake of the Pitris will be suspended and they will be greatly injured. Left behind by my father and brother, and by my mother also (for she will not survive her husband and son), I shall be plunged deeper and deeper in woe and ultimately perish in great distress. There can be little doubt that if thou escape from this danger as also my mother and infant brother, then thy race and the (ancestral) cake will be perpetuated. The son is one’s own self; the wife is one’s friend; the daughter, however, is the source of trouble. Do thou save thyself, therefore, by removing that source of trouble, and do thou thereby set me in the path

of virtue. As I am a girl, O father, destitute of thee, I shall be helpless and plunged in woe, and shall have to go everywhere. It is therefore that I am resolved to rescue my father's race and share the merit of that act by accomplishing this difficult task. If thou, O best of Brahmanas, goest thither (unto the Rakshasa), leaving me here, then I shall be very much pained. Therefore, O father, be kind to me! O thou best of men, for our sake, for that of virtue and also thy race, save thyself, abandoning me, whom at one time thou shalt be constrained to part with! There need be no delay, O father, in doing that which is inevitable. What can be more painful than that, when thou hast ascended to heaven, we shall have to go about begging our food, like dogs, from strangers! But if thou art rescued with thy relations from these difficulties, I shall then live happily in the region of the celestials! It hath been heard by us that if, after bestowing thy daughter in this way, thou offerest oblations to the gods and the celestials, they will certainly be propitious of thee.'

Vaisampayana continued,—“The Brahmana and his wife, hearing these various lamentations of their daughter, became sadder than before and the three began to weep together! Their son then, of tender years, beholding them and their daughter thus weeping together, lisped these words in a sweet tone, his eyes having dilated with delight,—‘Weep not, O father, nor thou, O mother, nor thou, O sister!’ And smilingly did the child approach each of them, and at last taking up a blade of grass said in glee,—“With this I will slay Rakshasa who eateth human beings!’ Although all them had been plunged in woe, yet hearing what the child lisped so sweetly, joy appeared on their faces. Then Kunti thinking that to be the proper opportunity, approached the group and said these words. Indeed, her words revived them as nectar reviveth a person that is dead.’

Thus ends the hundred and sixty-first section in the Vaka-badha Parva of the Adi Parva.

SECTION CLXII

(Vaka-badha Parva continued)

“Kunti said,—‘I desire to learn from you the cause of this grief, for I will remove it, if possible.’

“The Brahmana replied,—‘O thou of ascetic wealth, thy speech is, indeed worthy of thee! But this grief is incapable of being removed by any human being. Not far off this town, there liveth a Rakshasa

of the name of Vaka which cannibal is the lord of this country and town. Thriving on human flesh, that wretched Rakshasa endued with great strength ruleth this country. He being the chief of the *Asuras*, this town and the country in which it is situate are protected by his might. We have no fear from the machinations of any enemy, or, indeed from any living soul. The fee, however, fixed for that cannibal is his food, which consists of a cart-load of rice, two buffalos, and a human being who conveyeth them unto him. One after another, the householders have to send him this food. Difficult of being kept, the turn, however cometh to a particular family at intervals of many long years. If there are any that seek to avoid it, the Rakshasa slayeth them with their children and wives and devoureth them all. There is, in this country, a city called Vetrakiya, where liveth the king of these territories. He is ignorant of the science of government, and possessed of little intelligence he adopts not with care any measure by which these territories may be rendered safe for all time to come. But we certainly deserve it all, inasmuch as we live within the dominion of that wretched and weak monarch in perpetual anxiety. Brahmanas can never be made to dwell permanently within the dominions of any one, for they are dependent on nobody, they live rather like birds ranging all countries in perfect freedom. It hath been said that one must secure a (good) king, then a wife, and then wealth. It is by the acquisition of these three that one can rescue his relatives and sons. But as regards the acquisition of these three, the course of my actions hath been the reverse. Hence, plunged into a sea of danger, I am suffering sorely. That turn, destructive of one's family, hath now devolved upon me. I shall have to give unto the Rakshasa as his fee the food of the afore-said description and one human being to boot. I have no wealth to buy a man with. I cannot by any means consent to part with any one of my family, nor do I see any way of escape from (the clutches of) that Rakshasa. I am now sunk in an ocean of grief from which there is no escape. I shall go to that Rakshasa to-day, attend by all my family in order that, that wretch might devour us all at once."

Thus ends the hundred and sixty-second section in the Vaka-badha Parva of the *Adi Parva*.

SECTION CLXIII

(*Vaka-badha Parva continued*)

"Kunti said,—"Grieve not at all, O Brahmana, on account of this danger. I see a way by which to rescue thee from that Rakshasa. Thou hast only one son, who, besides, is of very tender years, also only one daughter, young and helpless, so I do not like that any of these, or thy wife, or even thyself should go unto the Rakshasa. I have five sons, O Brahmana, let one of them go, carrying in thy behalf the tribute of that Rakshasa !"

"Hearing this, the Brahmana replied,—"To save my own life I shall never suffer this to be done ! I shall never sacrifice, to save myself, the life of a Brahmana or of a guest ! Indeed, even those that are of low origin and of sinful practices refuse to do (what thou askest me to do). It is said that one should sacrifice one's self and one's offspring for the benefit of a Brahmana. I regard this advice excellent and I like to follow it too. When I have to choose between the death of a Brahmana and that of my own, I would prefer the latter. The killing of a Brahmana is the highest sin, and there is no expiation for it. I think a reluctant sacrifice of one's own self is better than the reluctant sacrifice of a Brahmana. O blessed lady, in sacrificing myself I do not become guilty of self-destruction. No sin can attach to me when another will take my life. But if I deliberately consent to the death of a Brahmana, it would be a cruel and sinful act, from the consequence of which there is no escape. The learned have said that the abandonment of one who hath come to thy house or sought thy protection, as also the killing of one who seeketh death at thy hands, is both cruel and sinful. The illustrious among those conversant with practices allowable in seasons of distress, have before now said that one should never perform an act that is cruel and censurable. It is well for me that I should to-day perish myself with my wife, but I would never sanction the death of a Brahmana."

"Kunti said,—"I too am firmly of opinion, O Brahmana, that Brahmanas should ever be protected. As regards myself, no son of mine would be less dear to me even if I had a hundred instead of the five I have. But this Rakshasa will not be able to kill my son, for that son of mine is endued with great prowess and energy, and skilled in *mantras*. He will faithfully deliver to the Rakshasa his food, but will, I know to a certainty, rescue himself. I have seen before many mighty Rakshasas of huge bodies engaged in combat with my heroic son and killed too

by him. But, O Brahmana, do not disclose this fact to anybody, for if it known, persons desirous of obtaining this power, will, from curiosity, always trouble my sons. The wise have said that if my son imparteth any knowledge, without the assent of his preceptor, unto any person, my son himself will no longer be able to profit by that knowledge.'

"Thus addressed by Pritha, the Brahmana with his wife became exceedingly glad and assented to Kunti's speech, which was unto them as nectar. Then Kunti, accompanied by the Brahmana, went unto the son of Vayu (Bhima) and asked him to accomplish (that difficult task). Bhima replied unto them,—saying,—So be it."

Thus ends the hundred and sixty-third section in the Vaka-badha Parva of the Adi Parva.

SECTION CLXIV

(*Vaka-badha Parva continued*)

Vaisampayana said,—"After Bhima had pledged himself to accomplish the task, saying—'I will do it,' the Pandavas, O Bharata, returned home with the alms they had obtained during the day. Then Yudhishtira, the son of Pandu from Bhima's countenance alone, suspected the nature of the task he had undertaken to accomplish. Sitting by the side of his mother, Yudhishtira asked her in private,—'What is the task, O mother, that Bhima had terrible prowess seeketh to accomplish? Doth he do so at thy command or of his own accord? Kunti replied,—'Bhima, that chastiser of foes, will at my command, do this great deed for the good of the Brahmana and the liberation of this town.'

Yudhishtira said,—What rash act hast thou done, O mother! It is difficult of being performed and almost amounteth to suicide! The learned never applaud the abandonment of one's own child. Why dost thou, O mother, wish to sacrifice thy own child for the sake of another's? Thou hast, O mother, by this abandonment of thy child, acted not only against the course of human practices but also against the teachings of the Vedas! That Bhima, relying on whose arms we sleep happily in the night and hope to recover the kingdom of which we have been deprived by the covetous son of Dhritarashtra, that hero of immeasurable energy, remembering whose prowess Duryodhana and Sakuni do not sleep a wink during the whole night and by whose prowess we were rescued from the palace of lac and various other dangers, that Bhima who caused the death of Purachana, and relying on

whose might we regard ourselves as having already slain the sons of Dhritarashtra and acquired the whole Earth with all her wealth, upon what considerations, O mother, hast thou resolved upon abandoning him? Hast thou been deprived of thy reason? Hath thy understanding been clouded by the calamities thou hast undergone?

"On hearing these words of her son, Kunti said,—'O Yudhishtira, thou needst not be at all anxious on account of Vrikodara. I have not come to this resolve owing to any weakness of understanding. Respected by him and our sorrows assuaged, we have, O son, been living in the house of this Brahmana, unknown to the sons of Dhritarashtra! For requiting, O son, that Brahmana, I have resolved to do this! He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. Beholding the prowess of Bhima on the occasion of (our escape from) the house of lac, and from the destruction also of Hidimba, my confidence in Vrikodara is great. The might of Bhima's arms is equal unto that of ten thousand elephants. It was, therefore, that he succeeded in carrying you all, each heavy as an elephant, from Varanavata. There is no one on earth equal unto Bhima in might; he may even overcome that foremost of warriors, the holder of the thunder-bolt himself. Soon after his birth he fell from my lap on the breast of the mountain. By the weight of his body the mass of stone on which he fell down broke into pieces. From this also, O son of Pandu, I have come to know Bhima's might. For this reason have I resolved to set him against the Brahmana's foe. I have not acted in this from foolishness or ignorance or from motive of gain. I have deliberately resolved to do this virtuous deed. By this act, O Yudhishtira, two objects will be accomplished; one is a requital of the services rendered by the Brahmana and the other is the acquisition of high religious merit. It is my conviction that the Kshatriya who rendereth help unto a Brahmana in anything acquireth regions of bliss hereafter. So also a Kshatriya who saveth the life of a Kshatriya achieveth that great fame in this world as in the other. A Kshatriya rendering help unto a Vaisya also on this earth certainly acquires world-wide popularity. One of the kingly tribe should protect even the Sudra who cometh to him for protection. If he doth so, in his next life he receiveth his birth in a royal line, commanding prosperity and the respect of other kings. O scion of Puru's race, the illustrious Vyasa of wisdom acquired by hard ascetic toil told me so in bygone days. It is, therefore, that I have resolved upon accomplishing this!"

Thus ends the hundred and sixty-fourth section in the Vaka-badha Parva of the Adi Parva.

SECTION CLXV

(*Vaka-badha Parva continued*)

"Having heard these words of his mother, Yudhishtira said, what thou, O mother, hast deliberately done, moved by compassion for the afflicted Brahmana, is, indeed, excellent! Bhima will certainly come back with life, after having slain the cannibal, inasmuch as thou art, O mother, always compassionate unto Brahmanas. But tell the Brahmana, O mother, that he doth not do anying whereby the dwellers in this town may know all about it, and O make him promise to keep thy request!"

Vaisampayana continued,—“Then, when the night passed away, Bhimasena, the son of Pandu, taking with him the Rakshasa's food set out for the place where the cannibal lived, The mighty son of Pandu, approaching the forest where the Rakshasa dwelt, began to eat himself the food he carried, calling loudly to the Rakshasa by name. The Rakshasa, inflamed with anger at Bhima's words, came out and approached the place where Bhima was.

Of huge body and great strength, of red eyes, red beard, and red hair, he was terrible to behold, and he came, pressing deep the Earth with his tread. The opening of his mouth, was from ear to ear, and his ears themselves were straight as arrows. Of grim visage his forehead was furrowed into three lines. Beholding Bhima eating his food, the Rakshasa advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhima he said,—who is this fool, who desiring to go to the abode of Yama, eateth in my very sight the food intended for me:—Hearing these words, Bhima, O Bharata smiled, in derision, and disregarding the Rakshasa, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhima, desiring to kill him there and then. Even then disregarding the Rakshasa and casting only a single glance at him, Vrikodara, that slayer of hostile heroes, continued to eat the Rakshasa's food. Filled with wrath at this, the Rakshasa struck, from behind, with both his arms a heavy blow on the back of Vrikodara, the son of Kunti. But Bhima, though struck heavily by the mighty Rakshasa, with both his hands, did not even look up at the Rakshasa but continued to eat as before. Then the mighty Rakshasa, inflamed with wrath, tore up a tree and ran at Bhima for striking him again. Meanwhile the mighty Bhima, that bull among men had leisurely eaten up the whole of that

food and washing himself stood cheerfully for fight. Then O Bharata, possessed of great energy, Bhima, smiling in derision, caught with his left hand the tree hurled at him by the Rakshasa in wrath. Then that mighty Rakshasa, tearing up many more trees, hurled them at Bhima, and the Pandava also hurled as many at the Rakshasa. Then, O king, the combat with trees between that human being and the Rakshasa, became so terrible that the region around soon became destitute of trees. Then the Rakshasa, saying that he was none else than Vaka, sprang upon the Pandava and seized the mighty Bhima with his arms. That mighty hero also clasping with his own strong arms the strong-armed Rakshasa, and exerting himself actively, began to drag him violently. Dragged by Bhima and dragging Bhima also, the cannibal was overcome with great fatigue. The Earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke into pieces. Then Bhima, beholding the cannibal overcome with fatigue, pressed him down on the Earth with his knees and began to strike him with great force. Then placing one knee on the middle of the Rakshasa's back, Bhima seized his neck with his right hand and the cloth on his waist with his left, and bent him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhima's knee.

Thus ends the hundred and sixty-fifth section in the Vaka-badha Parva of the Adi Parva.

SECTION CLXVI

(*Vaka-badha Parva continued*)

Vaisampayana said,—“Then Vaka, huge as a mountain, thus broken (on Bhima's knee), died, uttering frightful yells. Terrified by these sounds, the relatives of that Rakshasa came out, O king, with their attendants. Bhima, that foremost of smiters, seeing them so terrified and deprived of reason, comforted them and made them promise (to give up cannibalism, saying—‘Do not ever again kill human beings. If ye kill men, ye will have to die even as Vaka ! Those Rakshasas hearing this speech of Bhima, said,—‘So be it,’ and gave, O king, the desired promise. From that day, O Bharata, the Rakshasas (of the region) were seen by the inhabitants of that town to be very peaceful towards mankind. Then Bhima, dragging the lifeless cannibal, placed him at one of the gates of

the town and went away unobserved by any one. The kinsmen of Vaka, beholding him slain by the might of Bhima, became frightened and fled in different directions.

Meanwhile Bhima, having slain the Rakshasa, returned to the Brahmana's abode and related to Yudhishtira all that had happened in detail. The next morning the inhabitants of the towns in coming out saw the Rakshasa lying dead on the ground, his body covered with blood. Beholding that terrible cannibal, huge as a mountain cliff, thus mangled and lying on the ground, the hair of the spectators stood erect. Returning to Ekachakra, they soon gave the intelligence. Then, O king, the citizens by thousands, accompanied by their wives, young and old, all began to come to the spot for beholding the Vaka and they were all amazed at seeing that superhuman feat. Instantly, O monarch, they began to pray to their gods. Then they began to calculate whose turn it had been the day before to carry food to the Rakshasa. And ascertaining this, they all came to that Brahmana and asked him (to satisfy their curiosity). Thus asked by them repeatedly, that bull among Brahmanas, desirous of concealing the Pandavas, said these words unto all the citizens ;—'A certain high-souled Brahmana, skilled in *mantras*, beheld me weeping with my relatives after I had been ordered to supply the Rakshasa's food. Asking me the cause and ascertaining the distress of the town, that first of Brahmanas gave me every assurance and with smiles said,—I shall carry the food for that wretched Rakshasa to-day. Do not fear for me !—Saying this he conveyed the food towards the forest of Vaka. This deed, so beneficial unto us all, hath very certainly been done by him.'

"Then those Brahmanas and Kshatriyas (of the city), hearing this, wondered much. And the Vaisyas and the Sudras also became exceedingly glad, and they all established a festival in which the worship of Brahmanas was the principal ceremony (in remembrance of this Brahmana who had relieved them from their fears of Vaka)."

Thus ends the hundred and sixty-sixth section in the Vaka-badha Parva of the Adi Parva.

SECTION CLXVII

(*Chaitra-ratha Parva*)

"After this citizens returned to their respective homes, and the Padavas continued to dwell at Ekachakra as before."

Janamejaya said,—“O Brahmana, what did those tigers among men the Pandavas, do after they had slain the Rakshasa Vaka ?”

Vaisampayana said,—“The Pandavas, O king, after slaying the Rakshasa Vaka, continued to dwell in the abode of that Brahmana, employed in the study of the Vedas. Within a few days there came a Brahmana of rigid vows unto the abode of their host to take up his quarters there. Their host, that bull among Brahmanas, ever hospitable unto all guests, worshipping the newly arrived Brahmana with due ceremonies, gave him quarters in his own abode. Then those bulls among men, the Pandavas, with their mother Kunti, solicited the new lodger to narrate to them his interesting experiences. The Brahmana spake to them of various countries and shrines and (holy) rivers, of kings and many wonderful provinces and cities. And after this narration was over, that Brahmana, O Janamejaya, also spoke of the wonderful self-choice of Yajnasena’s daughter, the princes of Panchala, and of the births of Dhrishtadyumna and Sikhandi, and of the birth, without the intervention of a woman, of Krishna (Draupadi) at the great sacrifice of Drupada.

“Then those bulls among men, the Pandavas, hearing of these extraordinary facts regarding that illustrious monarch (Drupada), and desiring to know the details thereof, asked the Brahmana, after his narration was concluded, to satisfy their curiosity. The Pandavas said,—‘How, O Brahmana, did the birth of Dhrishtadyumna, the son of Drupada, take place from the (sacrificial) fire ? How also did the extraordinary birth of Krishna take place from the centre of the sacrificial platform ? How also did Drupada’s son learn all weapons from the great bowman Drona ? And, O Brahmana, how and for whom and for what reason was the friendship between Drona and Drupada broken off ?’

Vaisampayana continued,—“Thus questioned, O monarch, by those bulls among men, the Brahmana narrated all the particulars about the birth of Draupadi.”

Thus ends the hundred and sixty-seventh section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXVIII

(Chaitra-ratha Parva continued)

“The Brahmana said,—‘At that region where the Ganges entered the plains there lived a great Rishi, devoted to the austerest of penances. Of rigid vows and great wisdom, his name was Bharadwaja. One day,

on coming to the Ganges to perform his ablutions, the Rishi saw the *Apsara* Ghritachi, who had come before, standing on the bank after her ablutions were over. And it so happened that a wind arose and disrobed the *Apsara* standing there. And the Rishi beholding her thus disrobed, felt the influence of desire. Though practising the vow of continence from his very youth, as soon as he felt the influence of desire, the Rishi's vital fluid came out. And as it came out, he held it in a pot (*drona*), and of that fluid thus preserved in a pot was born a son who came to be called *Drona* (the pot-born). And *Drona* studied all the *Vedas* and their several branches. And *Bharadwaja* had a friend named *Prishata* who was the king of *Panchalas*. And about the time that *Drona* was born, *Prishata* also obtained a son named *Drupada*. And that bull amongst *Kshatriyas*, *Prishata's* son, going every day to that asylum of *Bharadwaja*, played and studied with *Drona*. And after *Prishata's* death, *Drupada* succeeded him on the throne. *Drona* about this time heard that (the great Brahmana hero) *Rama* (on the eve of his retiring into the woods) was resolved to give away all his wealth. Hearing this, the son of *Bharadwaja* repaired unto *Rama* who was about to retire into the woods and addressing him, said,—O best of Brahmanas, know me to be *Drona* who hath come to thee to obtain thy wealth! —*Rama* replied, saying,—I have given away everything. All that I now have is this body of mine and my weapons! O Brahmana, thou mayest ask of me one of these two, either my body or my weapons!— Then *Drona* said,—It behoveth thee, sir, to give me all thy weapons together with (the mysteries of) their use and withdrawal.—'

"The Brahmana continued,—'Then *Rama* of *Bhrigu's* race, saying,— So be it—gave all his weapons unto *Drona*, who obtaining them regarded himself as crowned with success. *Drona* obtaining from *Rama* the most exalted of all weapons, called the *Brahma* weapon, became exceedingly glad and acquired a decided superiority over all men. Then the son of *Bharadwaja*, endued with great prowess, went to king *Drupada*, and approaching that monarch, that tiger among men, said,—Know me for thy friend!—Hearing this *Drupada* said,—One of low birth can never be the friend of one whose lineage is pure, nor can one who is not a car-warrior have a car-warrior for his friend. So also one who is not a king cannot have a king as his friend. Why dost thou, therefore, desire (to revive our) former friendship?—'

"The Brahmana continued,—'Drona, gifted with great intelligence, was extremely mortified at this, and settling in his mind some means of humiliating the king of the *Panchala* he went to the capital of the *Kurus*, called after the name of an elephant. Then *Bhishma*, taking with him his grandsons, presented them unto the wise son of *Bharadwaja*

as his pupils for instruction, along with various kinds of wealth. Then Drona, desirous of humiliating king Drupada called together his disciples and addressed them,—Ye sinless one's it behoveth you, after you have been accomplished in arms, to give me as preceptorial fee something that I cherish in my heart!—Then Arjuna and others said unto their preceptor,—So be it!—After a time when the Pandavas became skilled in arms and sure aims, demanding of them his fee, he again told them these words—*Drupada, the son of Prishata is the king of Chhatravati. Take away from him his kingdom, and give it unto me!*—Then the Pandavas, defeating Drupada in battle and and taking him prisoner along with his ministers, offered him unto Drona, who beholding the vanquished monarch, said,—O king, I again solicit thy friendship! and because none who is not a king deserveth to be the friend of a king, there, O Yajnasena, I am resolved to divide thy kingdom amongst ourselves. While thou art the king of the country to the south of Bhagirathi (Ganges), I will rule the country to the north!—

"The Brahmana continued,—'The king of the Panchalas, thus addressed by the wise son of Bharadwaja, told that best of Brahmanas and foremost of all persons conversant with weapons, these words,—O high-souled son of Bharadwaja, blest be thou, let it be so! let there be eternal friendship between us as thou desirest!—Thus addressing each other and establishing a permanent bond between themselves, Drona and the king of Panchala, both of them chastisers of foes, went away to the places they come from. But the thought of that humiliation did not leave the king's mind for a single moment. Sad at heart the king began to waste away.'"

Thus ends the hundred and sixty-eighth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXIX

(*Chaitra-ratha Parva continued*)

"The Brahmana continued,—'King Drupada (after this), distressed at heart, wandered among many asylums of Brahmanas in search of superior Brahmanas well-skilled in sacrificial rites. Overwhelmed with grief and eagerly yearning for children, the king always said,—'Oh, I have no offspring surpassing all in accomplishments! And the monarch, from great despondency, always said,—Oh fie on those children that I

have and on my relatives ! And ever thinking of revenging himself on Drona, the monarch sighed incessantly. And that best of kings, O Bharata, even after much deliberation, saw no way of overcoming, by his Kshatriya might, the prowess and discipline and training and accomplishment of Drona. Wandering along the banks of the Yamuna and the Ganges, the monarch once came upon a sacred asylum of Brahmanas. There was in that asylum no Brahmana who was not a *Snataka*, no one who was not of rigid vows, and none who was not virtuous to a high degree. And the king saw there two Brahmana sages named Yaja and Upayaja, both of rigid vows and souls under complete control and belonging to the most superior order. They were both devoted to the study of the ancient institutes and sprung from the race of Kasyapa. And those best of Brahmanas were well able to help the king in the attainment of his object. The king then, with great assiduity and singleness of purpose, began to court this pair of excellent Brahmanas. Ascertaining the superior accomplishments of the younger of the two the king courted in private Upayaja of rigid vows, by the offer of every desirable acquisition. Employed in paying homage to the feet of Upayaja, always addressing in sweet words and offering him every object of human desire, Drupada, after worshipping that Brahmana, addressed him (one day), saying,—O Upayaja, O Brahmana, if thou, performest those sacrificial rites by (virtue of) which I may obtain a son who may slay Drona, I promise thee ten thousand kine ! Or, whatever else may be agreeable to thee, O first of Brahmanas, truly am I ready to bestow on thee !—Thus addressed by the king, Rishi replied, saying,—I cannot (perform such rites). But Drupada without accepting this reply as final, once more began to serve and pay homage unto that Brahmana. Then, after the expiration of a year, Upayaja, that first of Brahmanas, O monarch, addressing Drupada in sweet tone, said,—My elder brother (Yaja), one day, while wandering through the deep woods, took up a fruit that had fallen upon a spot the purity of which he cared not to enquire about. I was following him (at the time) and observed this unworthy act of his. Indeed, he entertains no scruples in accepting things impure. In accepting that (particular) fruit he saw not any impropriety of sinful nature. Indeed, he who observeth not purity (in one instance) is not very likely to observe it in the other instances. When he lived in the house of his preceptor, employed in studying the institutes, he always used to eat (impure) remnants of other people's feasts. He always speaks approvingly of food and entertains no dislike for anything. Arguing from these, I believe that my brother covets earthly acquisitions. Therefore, O king, go unto him ; he will perform spiritual offices for thee !—

Hearing these words of Upayaja, king Drupada, though entertaining a low opinion of Yaja, nevertheless went to his abode. Worshipping Yaja who was (still) worthy of homage, Drupada said unto him,—O master, perform thou spiritual offices for me and I will give thee eighty thousand kine! Enmity with Drona burneth my heart; it behoveth thee therefore to cool that heart of mine. Foremost of those conversant with the *Vedas*, Drona is also skilled in the *Brahma* weapon and for this, Drona hath overcome me in a contest arising from (impaired) friendship. Gifted with great intelligence, the son of Bharadwaja is (now) the chief preceptor of the Kurus. There is no Kshatriya in this world superior to him. His bow is full six cubits long and looks formidable, and his shafts are capable of slaying every living being. That great bowman, the high-souled son of Bharadwaja, habited as a Brahmana, is destroying the Kshatriya power all over the Earth. Indeed, he is like a second Jamadagnya intended for the extermination of the Kshatriya race. There is no man on earth who can overcome the terrible force of his weapons. Like a blazing fire fed with clarified butter, Drona, possessed of Brahma might and uniting it with Kshatriya might, consumeth every antagonist in battle. But (thy) Brahma force is greater in itself than (Drona's) Brahma force united with Kshatriya might. Therefore, as I am inferior (to Drona) in consequence of my possession of Kshatriya might alone, I solicit the aid of thy Brahma force, having obtained the so superior to Drona in knowledge of Brahma. O Yaja, perform that sacrifice by means of which I may obtain a son invincible in battle and capable of slaying Drona! Ready am I to give thee ten thousand kine!—Hearing these words of Drupada, Yaja said,—So be it—Yaja then began to recollect the various ceremonies appertaining to the particular sacrifice. And knowing the affair to be a very grave one, he asked the assistance of Upayaja who coveted nothing. Then Yaja promised to perform the sacrifice for the destruction of Drona. Then the great ascetic Upayaja spoke unto king Drupada of everything required for the grand sacrifice (by aid of fire) from which the king was to obtain offspring. And he said—O king, a child shall be born unto thee, endued as then as thou desirest, with great prowess, great energy, and great strength!—

"The Brahmana continued,—“Then king Drupada, impelled by the desire of obtaining a son who was to slay Drona, began, for the success of his wish, to make the necessary preparations. (And when everything was complete) Yaja, after having poured libations of clarified butter on the sacrificial fire, commanded Drupada's queen, saying,—Come hither, O queen. O daughter-in-law of Prishata! A son and a daughter have arrived for thee!—Hearing this, the queen said,—O Brahmana, my

mouth is yet filled with saffron and other perfumed things? My body also beareth many sweet scents; I am hardly fit for accepting (the sanctified butter which is to give me offspring). Wait for me a little, O Yaja! Wait for that happy consumation!—Yaja, however, replied,—O lady, whether thou comest or waitest, why should not the object of this sacrifice be accomplished when the oblation hath already been prepared by me and sanctified by Upayaja's invocations?—

"The Brahmana continued,—"Having said this, Yaja poured the sanctified libation on the fire, whereupon arose from those flames a child resembling a celestial who possessing the effulgence of fire, was terrible to behold. With a crown on this head and his body encased in excellent armour, sword in hand, and bearing a bow and arrows, he frequently sent forth loud roars. And immediately after his birth, he ascended an excellent chariot and went about in it for sometime. Then the Panchalas in great joy shouted—*Excellent, Excellent*. The very Earth seemed at that time unable to bear the weight of the Panchalas mad with joy. Then, marvellous to say, the voice of some invisible spirit in the skies said,—*This prince hath been born for the destruction of Drona. He shall dispel all the fears of the Panchalas and spread their fame. He shall also remove the sorrow of the king.*—And there arose, after this, from the centre of the sacrificial platform, a daughter also, called Panchali, who, blest with great good fortune, was exceedingly handsome. Her eyes were black, and large as lotuspetals, her complexion was dark, and her locks were blue and curly. Her nails were beautifully convex, and bright as burnished copper; her eye-brows were fair, and bosom was deep. Indeed she resembled the veritable daughter of a celestial born among men. Her body gave out fragrance like that of a blue lotus, perceivable from a distance of full two miles. Her beauty was such that she had no equal on earth. Like a celestial herself, she could be desired [in marriage] by a celestial, a *Danava*, or a *Yaksha*. When this girl of fair hips was born an incorporeal voice said,—*This dark-complexioned girl will be the first of all women, and she will be the cause of the destruction of many Kshatriyas. This slender-waisted one will, in time, accomplish the purpose of the gods, and along with her many a danger will overtake the Kauravas!*—On hearing these words, the Panchalas uttered a loud leonine roar, and the Earth was unable to bear the weight of that joyous concourse. Then beholding the boy and the girl, the daughter-in-law of Prishata, desiring to have them, approached Yaja and said,—*Let not these know any one else except myself as their mother!*—Yaja, desiring to do good unto the king said,—*So be it!*—Then the Brahmanas (present there), their expectations fully gratified, bestowed names upon the new-born pair.—

Let this son of king Drupada, they said, be called *Dhrishtadyumna* because of his excessive audacity and because of his being born like *Dyumna* with a natural mail and weapon.—And they also said,—Because this daughter is so dark in complexion, she should be called *Krishna* (the dark) !—

“The Brahmana continued,—‘Thus were born those twins of the great sacrifice of Drupada. And the great Drona, bringing the Panchala prince into his own abode, taught him all weapons in requital of half the kingdom he had formerly taken from Drupada. The high-souled son of Bharadwaja, regarding destiny to be inevitable, did what would perpetuate his own great deeds.’ ”

Thus ends the hundred and sixty-ninth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXX

(Chaitra-ratha Parva continued)

Vaisampayana said,—“Hearing these words of the Brahmana, the sons of Kunti seemed to be, as it were pierced with darts. Indeed, all those mighty heroes lost their peace of mind. Then the truthful Kunti, beholding all her sons listless and inattentive addressed Yudhishtira and said,—We have now lived many nights in the abode of this Brahmana. We have passed our time pleasantly in this town, living on the alms obtained from many honest and illustrious persons. O oppressor of foes, as we have now seen often and often all the agreeable woods and gardens that are in this part of the country, seeing them again would no longer give any pleasure. O heroic scion of Kuru’s race, alms also are not now obtainable here as easily as before. If thou wishest it would be well for us now to go to Panchala ; we have not seen that country, it will, no doubt, O hero, prove delightful to us. O crusher of foes, it hath been heard by us that alms are obtainable in the country of the Panchala, and that Yajnasena, the king thereof, is devoted to Brahmanas. I am of opinion that it is not well to live long in one place. Therefore, O son, if thou likest, it is well for us to go there !”

Hearing these words, Yudhishtira said,—It is our duty to obey thy command, which, besides, must be for our good. I do not, however, know whether my younger brothers are willing to go.’ ”

Thus ends the hundred and seventieth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXI

(*Chaitra-ratha Parva continued*)

Vaisampayana continued,—Then Kunti spoke unto Bhimasena and Arjuna and the twins regarding the journey to Panchala. They all said,—So be it.' Then, O king, Kunti with her sons saluted the Brahmana (in whose house they had dwelt) and set out for the delightful town of the illustrious Drupada.

Vaisampayana said,—“While the illustrious Pandavas were living disguised in the abode of the Brahmana, Vyasa the son of Satyavati once went to see them. Those chastisers of foes, beholding him coming rose up and stepped onward to receive him. Saluting him reverentially and worshipping him also the Pandavas stood in silence with joined hands. Thus worshipped by them the sage became gratified. He asked them to be seated, and cheerfully addressing them said,—‘Ye slayers of foes, are ye living in the path of virtue and according to the scriptures? Do ye worship the Brahmanas? Ye are not, I hope, backward in paying homage unto those that deserve your homage? The illustrious Rishi, after this, spoke many words of virtuous import, and after discoursing upon many topics of great interest, he addressed them—‘An illustrious Rishi, living in a certain hermitage, had a daughter of tender waist, fair lips, and fine eye-brows, and possessing every accomplishment. As a consequence of her own acts (in a past life) the fair maid became very unfortunate. Though chaste and beautiful, the damsel obtained not a husband. With a sorrowful heart she thereupon began to practise ascetic penances with the object of obtaining a husband. She soon gratified by her severe asceticism the god Sankara (Mahadeva), who became propitious unto her and said unto that illustrious damsel. Ask thou the boon thou desirest! Blest be thou! I am Sankara prepared to give thee what thou wilt ask—Desirous of benefitting herself, the maid repeatedly said unto the supreme lord,—O give me, a husband endued with every accomplishment.—Then Isana (Mahadeva), that foremost of all speakers replied unto her, saying,—O blessed one, thou shalt have five husbands from among the Bharata princes—Thus told, the maiden said unto the god who had given her that boon,—O lord, I desire to have only one husband through thy grace!—The god then addressed her again and said these excellent words:—Thou hast, O girl, said full five times,—Give me (a) husband. Thou shalt, therefore, in another life have five husbands!—Ye princes of Bharata’s line, that damsel of celestial beauty hath been born in the line of Drupada. The

faultless Krishna of Prishata's line hath been appointed to be the wife of you all ! Ye mighty ones, go therefore, to the capital of the Panchalas and dwell ye there ! There is no doubt that having obtained her as wife ye shall be very happy !'

Vaisampayana continued,—“Having said so unto the Pandavas, the illustrious and blessed grandsire then bade them farewell. The great ascetic then left them and went to the place whence he came.”

Thus ends the hundred and seventy-first section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXII

(Chaitra-ratha Parva continued)

Vaisampayana said,—“After Vyasa had gone away, those bulls among men, the Pandavas, saluted the Brahmana and bade him farewell, and proceeded (towards Panchala) with joyous hearts and with their mother walking before them. Those slayers of all foes, in order to reach their destination, proceeded in a due northerly direction, walking day and night till they reached a sacred shrine of Siva with the crescent mark on his brow. Then those tigers among men, the sons of Pandu, arrived at the banks of the Ganges. Dhananjaya, that mighty car-warrior, walking before them, touch in hand, for showing the way and guarding them (against wild animals). And it so happened that at that time the proud king of the *Gandharvas*, with his wives, was sporting in that solitary region in the delightful waters of the Ganges. The king of the *Gandharva* heard the tread of the Pandavas as they approached the river. On hearing the sounds of their foot-steps, the mighty *Gandharvas* was inflamed with wrath, and beholding those chastiser of foes, the Pandavas, approach towards him with their mother, he drew his frightful bow to a circle and said,—it is known that excepting the first forty seconds the grey twilight preceding nightfall hath been appointed for the wandering of the *Yakshas*, the *Gandharvas* and the *Rakshasas*, all of whom are capable of going everywhere at will. The rest of the time hath been appointed for man to do his work. If therefore, men, wandering during those moments from greed of gain, come near us, both we and the *Rakshasas* slay those fools. Therefore, persons acquainted with the *Vedas* never applaud those men—not even kings at the head of their troops—who approach any pools of water at such a time. Stay ye at a distance, and approach me not. Know ye not that I am bathing in the waters of the

Bhagirathi ? Know that I am Angaraparna the *Gandharva*, ever relying on my own strength ! I am proud and haughty and am the friend of Kuvera. This my forest on the banks of the Ganges, where I sport to gratify all my senses, is called Angaraparna after my own name. Here neither gods, nor *Kapalikas*, nor *Gandharvas* nor *Yakshas*, can come. How dare ye approach me who am the brightest jewel on the diadem of Kuvera ?

“Hearing these words of the *Gandharva*, Arjuna said,—‘Block-head, whether it be day, night, or twilight, who can bar others from the ocean, the sides of the Himalayas, and this river ? O ranger of the skies, whether the stomach be empty or full, whether it is night or day, there is no special time for anybody to come to the Ganga—that foremost of all rivers ! As regards ourselves endued with might, we care not when we disturb thee ! Wicked being, those who are weak in fighting worship you ! This Ganga, issuing out of the golden peaks of Himavat, falleth into the waters of the ocean, being distributed into seven streams. They who drink the waters of these seven streams, viz., Ganga, Yamuna, Saraswati, Vitashtha, Sarayu, Gomati, and Gandaki, are, cleansed of all their sins. O *Gandharva*, this sacred Ganga again, flowing through the celestial region is called there the *Alakananda*. It hath again in the region of the *Pitris* become the *Vaitarani*, difficult of being crossed by sinners and Krishna-Dwaipayana himself hath said so. The auspicious and celestial river, capable of leading to heaven (them that touch its waters), is free from all dangers. Why dost thou then desire to bar us from it ? This act of thine is not in consonant with eternal virtue. Disregarding thy words, why shall we not touch the sacred waters of the Bhagirathi free from all dangers and from which none can bar us ?

Vaisampayana continued,—“Hearing these words of Arjuna, Angaraparna became inflamed with wrath and drawing his bow to a circle began to shoot his arrows like venomous snakes at the Pandavas. Then Dhananjaya, the son of Pandu, wielding a good shield and the torch he held in his hand, warded off all those arrows, and addressing the *Gandharva* again said,—‘O *Gandharva*, seek not to terrify those that are skilled in weapons, for weapons hurled at them vanish like froth. I think, O *Gandharva*, that ye are superior (in prowess) to men ; therefore shall I fight with thee, using celestial weapons and not with any crooked means. This fiery weapon (that I shall hurl at thee), Vrihaspati the reverend preceptor of Indra, gave unto Bharadwaja, from whom it was obtained by Agnivesya, and from Agnivesya by my preceptor, that foremost of Brahmanas, Drona, who gave it away to me !

Vaisampayana continued,—“Saying these words, the Pandava wrathfully hurled at the *Gandharva* that blazing weapon made of fire which burnt the *Gandharva's* chariot in a trice. Deprived of consciousness by the force of that weapon, the mighty *Gandharva* was falling, head downward, from his chariot. Dhananjaya seized him by the hair of his head adorned with garlands of flowers and thus dragged the unconscious *Gandharva* towards his brothers. Beholding this, that *Gandharva's* wife Kumbhinasī, desirous of saving her husband, ran towards Yudhishtira and sought his protection. The *Gandhavi* said,—‘O exalted one, extend to me thy protection! O, set my husband free! O lord, I am Kumbhinasī by name, the wife of this *Gandharva* who seeketh thy protection!’ Beholding her (so afflicted), the mighty Yudhishtira addressed Arjuna and said,—‘O slayer of foes, O child, who would slay a foe who hath been vanquished in fight, who hath been deprived of fame, who is protected by a woman, and who hath no prowess?’ Arjuna replied, saying.—‘Take thou thy life, O *Gandharva*! Go hence, and grieve not! Yudhishtira, the king of the Kurus commandeth me to show thee mercy.’

“The *Gandharva* replied,—‘I have been vanquished by thee, I shall, therefore, abandon my former name *Angaraparna* (the blazing vehicle). As I have been vanquished by thee, I shall, therefore, abandon my former name. In name alone, O friend, I should not be boastful when my pride in my strength hath been overcome: I have been fortunate in that I have obtained thee, O Arjuna, that wielder of celestial weapons! I like to impart to thee the power of (producing) illusions which *Gandharvas* alone have. My excellent and variegated chariot hath been burnt by means of thy fiery weapon. I who had formerly been called after my excellent chariot should now be called after my burnt chariot. The science of (producing illusions that I have spoken of was formerly obtained by me by ascetic penances. That science I will to-day impart to the giver of my life—thy illustrious self! What good luck doth he not deserve who, after overcoming a foe by his might, giveth him life when that foe asketh for it? This science is called *Chakshushi*. It was communicated^o by Manu unto Soma and by Soma unto Viswvasu, and lastly by Viswvasu unto me. Communicated by my preceptor, that science, having come unto me who am without energy, is gradually becoming fruitless. I have spoken to thee about its origin and transmission. Listen now to its power! One may see (by its aid) whatever one wisheth to see, and whatever way he liketh (generally or particularly). One can acquire this science only after standing on one leg for six months. I shall however, communicate to thee this science without thyself being obliged to observe any rigid vow.

O king, it is for this knowledge that we are superior to men. And capable as we are seeing everything by spiritual sight, it is for this that we are equal to the gods. O best of men, I intend to give thee and each of thy brothers a hundred steeds born in the country of the *Gandharvas*. Of celestial colour and endued with the speed of the mind, those horses are employed in bearing the celestials and the *Gandharvas*. They may be lean-fleshed but they tire not, nor doth their speed suffer on that account. In days of yore the thunder-bolt was created for the chief of the celestials in order that he might slay (the *Asura*) Vitra with it. But hurled at Vitra's head it broke into a thousand pieces. The celestials worship with reverence those fragments of the thunder-bolt. That which is known in the three worlds as glory is but a portion of the thunder-bolt. The hand of the Brahmana with which he poureth libations on the sacrificial fire, the chariot upon which the Kshatriya fighteth, the charity of the Vaisya, and the service of the Sudra rendereth unto the three other classes, are all fragments of the thunder-bolt. It hath been said that horses, forming as they do a portion of the Kshatriya's chariot, are, on that account, unslayable. Again, horses which form a portion of the Kshatriya's chariot, are the offspring of Vadava. Those amongst them that are born in the region of the *Gandharvas* can go every-where and assume any hue and speed at the will of their owners. These horses of mine that I give thee will always gratify thy wishes !

"On hearing these words of the *Gandharvas*, Arjuna said—'O *Gandharva*, if from satisfaction for having obtained thy life at my hands in a situation of danger, thou givest me thy science, and these horses, I would not accept thy gift.' The *Gandharva* replied, saying,—'A meeting with an illustrious person is ever a source of gratification ; besides thou hast given me my life. Gratified with thee, I will give thee my science. That the obligation, however, may not all be on one side, I will take from thee, O Vibhatsu, O bull in Bharata's race, thy excellent and eternal weapon of fire !'

"Arjuna said,—'I would accept thy horses in exchange for my weapon ! Let our friendship last for ever ! O friend, tell us for what we human beings have to stand in fear of the *Gandharvas* ! Chastisers of foes that we are virtuous and conversant with the *Vedas*, tell us, O *Gandharva*, why in travelling in the night-time we have been censured by thee !'

"The *Gandharva* said,—'Ye are without wives (though ye have completed the period of study) ! Ye are without a particular Asrama (mode of life) ! Lastly, ye are out without a Brahmana walking before ; there-

fore, ye sons of Pandu, ye have been censured by me ! The *Yakshas*, *Rakshasas*, *Gandharvas*, *Pisachas*, *Uragas* and *Danavas*, are possessed of wisdom and intelligence, and acquainted with the history of the Kuru race, O hero, I, too, have heard from Narada and other celestial *Rishis* about the good deeds of your wise ancestors ! I myself, too, while roaming over the whole Earth bounded by her belt of seas, have witnessed the prowess of thy great race ! O Arjuna, I have personal knowledge of thy preceptor, the illustrious son of Bharadwaja, celebrated throughout the three worlds for his knowledge of the *Vedas* and the science of arms. O tiger in Kuru's race, O son of Pritha, I also know Dharma, Vayu, Sakra, the twin Aswins, and Pandu,—these six perpetuators of Kuru race,—these excellent celestials and human progenitors of you all ! I also know that you five brothers are learned and high-souled, that ye are foremost of all wielders of weapons, that ye are brave and virtuous and observant of vows. Knowing that your understanding and hearts are excellent and your behaviour faultless, I have yet censured you ! For, O thou of Kuru's race, it behoveth no man endued with might of arms to bear with patience any ill usage in the sight of his wife ! Especially as, O son of Kunti, our might increaseth during the hours of darkness, accompanied by my wife I was filled with wrath ! O best of vow-observing men, I have, however, been vanquished by thee in battle. Listen to me as I tell thee the reasons that have led to my discomfiture ! The *Brahmacharyya* is a very superior mode of life, and as thou art in that mode now, it is for this, O Partha, that I have been defeated by thee in battle ! O chastiser of foes, if any married Kshatriya fight with us at night, he can never escape with life ! But, O Partha, a married Kshatriya, who is sanctified with *Brahma*, and who hath assigned the cares of his State to a priest, might vanquish all wanders in the night. O child of Tapati, men should therefore, ever employ learned priests possessing self-command for the acquisition of every good luck they desire. That Brahmana is worthy of being the king's priest who is learned in the *Vedas* and the six branches thereof, who is pure and truthful, who is of virtuous soul and possessed of self-command. The monarch becometh ever victorious and finally earneth heaven who hath for his priests a Brahmana conversant with the rules of morality, who is a master of words, and who is pure and of good behaviour. The king should always select an accomplished priest in order to acquire what he hath not and protect what he hath. He who desireth his own prosperity should ever be guided by his priest, for he may then obtain even the whole Earth surrounded by her belt of seas. O son of Tapati, a king, who is without a Brahmana, can never acquire any land by his bravery of glory of birth alone ! Know, therefore, O

perpetuator of Kuru's race, that the kingdom lasteth for ever in which Brahmanas have power.' "

Thus ends the hundred and seventy-second section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXIII

(*Chaitra-ratha Parva continued*)

"Arjuna said,—“Thou hast addressed me (more than once) as *Tapatya*, I therefore wish to know what the precise significance of this word is, O virtuous *Gandharva*, being sons of Kunti, we are, indeed, *Kaunteyas*. But who is *Tapati* that we should be called *Tapatyas* ?

Vaisampayana continued,—“Thus addressed, the *Gandharva* related to Dhananjaya, the son of Kunti the (following) story well-known in the three worlds.

"The *Gandharva* said,—'O son of Pritha, O foremost of all intelligent men, I will duly recite to you in full this charming narration. O, listen with attention to what I say in explanation of why I have addressed thee as *Tapatya* ! That one in heaven who pervadeth by his light the whole firmament had a daughter named *Tapati* equal unto himself. *Tapati*, the daughter of the god *Vivaswat*, was the younger sister of *Savitri*, and she was celebrated throughout the three worlds and devoted to ascetic penances. There was no woman amongst the celestials, the *Asuras*, the *Yakshas*, the *Rakshasas*, the *Apsaras*, and the *Gandharvas*, who was equal to her in beauty. Of perfect, symmetrical and faultless features, of black and large eyes, and in beautiful attire, the girl was chaste and exceedingly well-conducted. And, O *Bharata*, seeing her *Savitri* (the sun) thought that there was none in the three worlds who, for his beauty, accomplishments, behaviour, and learning, deserved to be her husband. Beholding her attain the age of puberty and, therefore, worthy of being bestowed on a husband, her father knew no peace of mind, always thinking of the person he should select. At that time, O son of Kunti, *Riksha*'s son, that bull amongst the Kurus, the mighty king *Samvarana*, was duly worshipping *Suryya* with offerings of *Arghya* and flower-garlands and scents, and with vows and fasts and ascetic penances of various kinds. Indeed, *Samvarana* was worshipping *Suryya* confestly in all his glory, with devotion and humility and piety. And beholding *Samvarana* conversant with all rules of virtue and unequalled on Earth for beauty, *Suryya* regarded him as the fit husband for his daughter *Tapati*. And, O thou of Kuru's race, *Vivaswat* then resolved

to bestow his daughter on that best of kings, viz., Samvarana, the scion of a race of world-wide fame. As Suryya himself in the heavens filleth the firmament with his splendour, so did king Samvarana on earth fill every region with the splendour of his good achievements. And as utterers of *Brahma* worship Suryya confestly in all his glory, so did all men, O Partha, except Brahmanas, worship Samvarana ! Blest with good luck, king Samvarana excelled Soma in soothing the hearts of friends and Suryya in scorching the hearts of foes. And, O Kaurava, Tapana (Suryya) himself was resolved upon bestowing his daughter Tapati upon king Samvarana, who was possessed of such virtues and accomplishments.

“ ‘Once on a time, O Partha, king Samvarana, endued with beauty (of person) and immeasurable prowess, went on a hunting expedition to the underwoods on the mountain-breast. While wandering in quest of deer, the excellent steed the king rode, overcome, O Partha, with hunger, thirst and fatigue, died on the mountains. Abandoning the steed, the king, O Arjuna, began to wander about upon the mountain-breast on foot and in course of his wandering the monarch saw a maiden of large eyes and unrivalled beauty. That grinder of hostile hosts—that tiger among kings—himself without a companion, beholding there that maiden without a companion, stood motionless gazing at her steadfastly. For her beauty, the monarch for some moment believed her to be (the goddess) Sree herself. Next he regarded her to be the embodiment of the rays emanating from Suryya. In splendour of her person she resembled a flame of fire, though in benignity and loveliness she resembled a spotless digit of the moon. And standing on the mountain-breast, the black-eyed maiden appeared like a bright statue of gold. The mountain itself with its creepers and plants, because of the beauty and attire of that damsel, seemed to be converted into gold. The sight of that maiden inspired the monarch with a contempt for all women that he had seen before. By beholding her, the king regarded his eye-sight truly blessed. Nothing the king had seen from the day of his birth could equal, he thought, the beauty of that girl. The king’s heart and eyes were captivated by that damsel, as if they were bound with a cord and he remained rooted to that spot, deprived of his senses. The monarch thought that the artificer of so much beauty had created it only after churning the whole world of gods, *Asuras* and human beings. Entertaining these various thoughts, king Samvarana regarded that maiden as unrivalled in the three worlds for wealth of beauty.’

“ ‘And the monarch of pure descent, beholding the beautiful maiden, was pierced with Kama’s (Cupid’s) shafts and lost his peace of mind.

Burnt with the strong flame of desire the king asked that charming maiden, still innocent, though in her full youth, saying,—O thou of tapering things, who art thou and whose! Why also dost thou stay here? O thou of sweet smiles, why dost thou wander alone in these solitary woods? Of every feature perfectly faultless, and decked with every ornaments thou seemest to be the coveted ornament of these ornaments themselves! Thou seemest not to be of celestial or *Asura* or *Yaksha* or *Rakshasa* or *Naga* or *Gandharva* or human origin. O excellent lady, the best of women that I have ever seen or heard of would not compare with thee in beauty! O thou of handsome face, at sight of thee lovelier than the moon and graced with eyes like lotus-petals, the god of desire is grinding me.'

"King Samvarana thus addressed that damsel in the forest, who however, spoke not a word unto the monarch burning with desire. Instead, like lightning in the clouds, that large-eyed maiden quickly disappeared in the very sight of the wishful monarch. The king then wandered through the whole forest, like one out of his senses, in search of that girl of eyes like lotus-petals. Failing to find her, that best of monarchs indulged in copious lamentations, and for a time stood motionless with grief."

Thus ends the hundred and seventy-third section in the Chaitraratha Parva of the *Adi Parva*.

SECTION CLXXIV

(*Chaitra-ratha Parva continued*)

"The *Gandharva* continued,—'When that maiden disappeared, that feller of hostile ranks deprived of his senses by *Kama* (concupiscence), himself fell down, on the earth. And as the monarch fell down, that maiden of sweet smiles and prominent and round hips appeared again before him, and smiling sweetly, said unto that perpetuator of *Kuru's* race these honeyed words,—Rise, rise, O chastiser of foes! Blest be thou; it behoveth thee not, O tiger among kings, to lose thy reason, celebrated as thou art in the world!—Addressed in these honeyed words, the king opened his eyes and saw before him that self same girl of swelling hips. The monarch who was burning with the flame of desire then addressed that black-eyed damsel in accents weak with emotion, and said,—Blest be thou O excellent woman of black eyes! As I am burning with desire and paying thee court, O, accept me!

My life is ebbing away. O thou of large eyes, for thy sake it is, O thou of the splendour of the filaments of the lotus, that Kama is incessantly piercing me with his keen shafts without stopping for a moment ! O amiable and cheerful girl, I have been bitten by Kama who is even like a venomous viper ! O thou of swelling and large hips, have mercy on me ! O thou of handsome and faultless features, O thou of face like unto the lotus-petal or the moon, O thou of voice sweet as that of singing *Kinnaras*, my life now depends on thee ! Without thee, O timid one, I am unable to live ! O thou of eyes like lotus-petals, Kama is piercing me incessantly ! O large-eyed girl, be merciful unto me ! It becometh thee not, O black-eyed maid, to cast me off ; O handsome girl, it behoveth thee to relieve me from such affliction by giving me thy love ! At first sight thou hast attracted my heart. My mind wandereth ! Beholding thee I like not to cast my eyes on any other woman ! Be merciful ! I am thy obedient slave—thy adorer ! O, accept me ! O beautiful lady, O large-eyed girl at the sight of thee, the god of desire hath entered my heart, and is piercing me with his shafts ! O thou of lotus-eyes, the flame of desire burneth within me ! O, extinguish that flame with the water of thy love poured on it ! O beautiful lady, by becoming mine, pacify thou the irrepressible god of desire that hath appeared here armed with his deadly bow and arrows and that is piercing me incessantly with those keen shafts of his ! O thou of the fairest complexion, wed me according to the *Gandharva* form, for, O thou of tapering hips, of all forms of marriage the *Gandharvas* hath been said to be the best !—

“The *Gandharva* continued,—‘Hearing those words of the monarch, Tapati, answered,—O king I am not the mistress of my own self ! Know that I am a maiden under the control of my father ! If thou really entertaineth an affection for me, demand me of my father ! Thou sayest, O king, that thy heart hath been robbed by me. But thou also hast, at first sight, robbed me of my heart ; I am not the mistress of my body, therefore, O best of kings, I do not approach thee ; women are never independent. What girl is there in the three worlds that would not desire thee for her husband, as thou art kind unto all thy dependents and as thou art born in a pure race ? Therefore, when the opportunity comes, ask my father Aditya for my hand with worship, ascetic penances, and vows ! If my father bestoweth me upon thee, then, O king I shall ever be thy obedient wife ! My name is Tapati, and I am the younger sister of Savitri, and the daughter, O bull amongst Kshatriyas of Savitri, (Sun) the illuminator of the universe !—”

Thus ends the hundred and seventy-fourth section in the Chaitra-ratha Parva of the *Adi Parva*.

SECTION CLXXV

(*Chaitra-ratha Parva continued*)

“The *Gandharva* continued,—‘Saying this, Tapati of faultless features ascended the skies. The monarch thereupon again fell down on the earth. His ministers and followers searching for him throughout the forest at length came upon him lying on that solitary spot, and beholding that excellent king, that mighty bowman, thus lying forsaken on the ground like a rainbow dropped from the firmament, his minister-in-chief became like one burnt by a flame of fire. Advancing hastily with affection and respect, the minister raised that best of monarchs lying prostrate on the ground and deprived of his senses by desire. Old in wisdom as in age, old in achievements as in policy, the minister, after having raised the prostrate monarch, became easy (in mind). Addressing the king in sweet words that were also for his good, he said,—Blest be thou, O sinless one ! Fear not, O tiger among kings !—The minister thought that the monarch, that great feller of hostile ranks in battle, had been lying on the ground overcome with hunger, thirst, and fatigue. The old man then sprinkled over the crownless head of the monarch water that was cold and rendered fragrant with lotus-petals. Slowly regaining his consciousness, the mighty monarch sent away all his attendants with the exception of his minister only. After those attendants had retired at his command, the king sat upon the mountain-breast. Having purified himself duly, the king sat upon that chief of mountains, and began, with joined hands and upturned face, to worship Suryya. King Samvarana, that smiter of all foes, thought also of his chief priest Vasistha, that best of *Rishis*. The king continued to sit there day and night without intermission. The Brahmana sage Vasistha came there on the twelfth day : that great *Rishis* of soul under perfect command knew at once by his ascetic power that the monarch had lost his senses in consequence of Tapati. And that virtuous and best of *Munis*, as soon as he knew this, desirous of benefitting the monarch who was ever observant of vows, addressed him and gave him every assurance. The illustrious *Rishis*, in the very sight of that monarch, ascended upward to interview Suryya, himself possessed of the splendour of that luminary. The Brahmana then approached with joined hands the god of a thousand rays and introduced himself cheerfully unto him, saying—I am Vasistha.—Then Vivasvat of great energy said unto that best of *Rishis*,—Welcome art thou, O great *Rishi* ! Tell me what is in thy mind.

O thou of great good fortune, whatever thou demandest of me, O foremost of eloquent men, I will confer on thee, however difficult it may be for me !—Thus addressed by Suryya, the *Rishi* of great ascetic merit, bowing unto the god of light, replied, saying,—O Vibhvasu, this thy daughter Tapati, the younger sister of Savitri, I ask of thee for Samvarana ! That monarch is of mighty achievements, conversant with virtue, and of high soul. O firmament-ranger, Samvarana will make a worthy husband for thy daughter !—Thus addressed by the *Rishi* Vibhakara, resolved upon bestowing his daughter upon Samvarana, saluted the *Rishi*, and replied unto him, saying—Oh, Samvarana is the best of monarches, thou art the best of *Rishis*, Tapati is the best of women. What should we do therefore but bestow her on Samvarana ? —Saying this, the god Tavana made over his daughter Tapati of every feature perfectly faultless unto the illustrious Vasistha to bestow her upon Samvarana. And the great *Rishi* then accepted the girl Tapati and taking leave of Suryya, came back to the spot, where that bull amongst the Kurus, of celestial achievements, was. King Samvarana, possessed by Kama and with his heart fixed on Tapati, beholding that celestial maiden of sweet smiles led by Vasistha, became exceedingly glad. And Tapati of fair eyebrows came down from the firmament like lightning from the clouds, dazzling the ten points of the heavens. And the illustrious *Rishi* Vasistha of pure soul approached the monarch after the latter's twelve night's vow was over. It was thus that king Samvarana obtained a wife after having worshipped with ascetic penances the propitious lord Vivasvat, by the help of Vasistha's (ascetic power). And Samvarana, that bull among men with due rites took Tapati's hand on that mountain-breast which was resorted to by the celestials and the *Gandharvas*. The royal sage, with the permission of Vasistha, desired to sport with his wife on that mountain. And the king caused Vasistha to be proclaimed his regent in his capital and kingdom, in the woods and gardens. And bidding farewell unto the monarch, Vasistha left him and went away. Samvarana, who sported on that mountain-like a celestial, sported with his wife in the woods and the under-woods on that mountain for twelve full years. And, O best of the Bharatas, the god of a thousand eyes poured no rain for twelve years on the capital and on the kingdom of that monarch. Then, O chastiser of enemies, when that season of drought broken out, the people of that kingdom, as also the trees and lower animals began to die fast. And during the continuance of that dreadful drought, not even a drop of dew fell from the skies and no corn grew. And the inhabitants in despair, and afflicted with the fear of hunger, left their homes and fled away in all directions. And the famished people of the

capital and the country began to abandon their wives and children and grew reckless of one another. The people being afflicted with hunger, without a morsel of food, and reduced to skeletons, the capital looked very much like the city of the king of the dead, full of only ghostly beings. On beholding the capital reduced to such a state, the illustrious and virtuous and best of *Rishis*, Vasistha was resolved upon applying remedy and brought back unto the city that tiger among kings, Samvarana along with his wife, after the latter had passed so long a period in solitude and seclusion. After the king had entered his capital, things became as before, for, when that tiger among kings came back to his own, the god of a thousand eyes, the slayer of *Asuras*, poured rain in abundance and caused corn to grow. Revivified by the foremost of virtuous soul the capital and the country became animated with extreme joy. The monarch, with his wife Tapati, once more performed sacrifices for twelve years, like the lord Indra (god of rain) performing sacrifices with his wife Sachi.'

"The *Gandharva* continued,—'This, O Partha, is the history of Tapati of old, the daughter of Vivaswat. It is for her that thou art (called) *Tapatya* ! King Samvarana begot upon Tapati a son named Kuru, who was the foremost of ascetics. Born in the race of Kuru, thou art, O Arjuna, to be called *Tapatya*.' "

Thus ends the hundred and seventy-fifth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXVI

(*Chaitra-ratha Parva continued*)

Vaisampayana said,—"That bull among the Bharatas, Arjuna, hearing these words of the *Gandharva*, was inspired with feelings of devotion and stood confestly like the full moon. And that mighty bowman, that foremost one in Kuru's race having his curiosity greatly excited by what he heard of Vasistha's ascetic power, asked the *Gandharva*, saying— I desire to hear of the *Rishi* whom thou hast mentioned as Vasistha. O, tell me in full about him ! O chief of the *Gandharvas*, tell me who this illustrious *Rishi* was that was the priest of our forefathers ! The *Gandharva* replied—'Vasistha is Brahma's spiritual (lit. mind-born) son and Arundhati's husband. Ever difficult of being conquered by the very immortals, Desire and Wrath, conquered by Vasistha's

ascetic penances, used to shampoo his feet. Though his wrath was excited by Viswamitra's offence, that high-souled Rishi did not yet exterminate Kusikas (the tribe whose king Viswamitra was). Afflicted at the loss of his sons, he did not, as though powerless, though really otherwise, do any dreadful act destructive of Viswamitra. Like the ocean transgressing not its continents, Vasistha transgressed not (the laws of) Yama by bringing back his children from the domains of the king of the dead. It was by obtaining that illustrious one who had conquered his own self that Ikshaku and other great monarchs acquired the whole Earth. And O prince of Kuru's race, it was by obtaining Vasistha, that best of *Rishis* as their priest that those monarchs performed many grand sacrifices. And O best of the Pandavas, that regenerate *Rishi* assisted these monarchs in the performance of their sacrifices like Vrihaspati assisting the immortals. Therefore, look ye for some accomplished and desirable Brahmana conversant with the *Vedas* and in whose heart virtue prevails, to appoint as your priest! A Kshatriya of good lineage, desirous of extending his dominions by conquering the Earth, should, O Partha, first appoint a priest! He who is desirous of conquering the Earth should have a Brahmana before him. Therefore, O Arjuna, let some accomplished and learned Brahmana, who has his senses under complete control and who is conversant with religion, profit and pleasure, be your priest! "

Thus ends the hundred and seventy-sixth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXVII

(*Chaitra-ratha Parva continued*)

Vaisampayana continued,—“Hearing this, Arjuna said, ‘O Gandharva whence arose the hostility between Viswamitra and Vasistha both of whom dwelt in a celestial hermitage? O, tell us all about it!’

“The Gandharva replied,—‘O Partha, the story of Vasistha is regarded as a *Purana* (legend) in all the three worlds. Listen to me as I recite it fully! There was, in Kanyakuvja, O bull of Bharata's race, a great king of world-wide fame named Gadhi, the son of Kusika. The virtuous Gadhi had a son named Viswamirra, that grinder of foes, possessing a large army and many animals and vehicles. And Viswamitra, accompanied by his ministers, used to roam in quest of deer through the deep woods and over picturesque marshes, killing deer and wild boars. Once on a time, while out in quest of deer, the king became

weak with exertion and thirst. The monarch arrived in that state at the asylum of Vasistha, and the blessed and illustrious Rishi beholding him arrive, revered with his homage that best of men, king Viswamitra. And, O Bharata, the Rishi saluted the monarch by offering him water to wash his face and feet with, and Arghya, and wild fruits, and clarified butter. For the illustrious Rishi had a cow yielding anything that was desired of her. When she was addressed, saying,—O give,—she always yielded the article that was sought. And she yielded various fruits and corn wild or grown in gardens and fields, and milk, and many excellent nutritive viands full of six different kinds of juice (taste?) and like unto nectar itself, and various other kinds of enjoyable things, O Arjuna, of ambrosial, taste for drinking and eating, and for lapping and sucking, and also many precious gems and robes of various kinds. With these desirable objects in profusion the monarch was worshipped. And the king with his minister and troops became highly pleased. And the monarch wondered much, beholding that cow with six elevated limbs and the beautiful flanks and hips, and five limbs that were broad, and eyes prominent like those of the frog and beautiful in size, and high udders, and faultless make, and straight and uplifted ears, and handsome horns, and well-developed head and neck.'

"And, O prince, the son of Gadhi, gratified with everything and applauding the cow named Nandini, addressed the Rishi, saying—O Brahmana, O great Muni, give me thy Nandini in exchange for ten thousand kine, or my kingdom! Enjoy thou my kingdom (giving me thy cow)!—'

"Hearing these words of Viswamitra, Vasistha said,—O sinless one, this cow hath been kept by me for the sake of the gods, guests, and the Pitris, as also for my sacrifices! I cannot give Nandini in exchange for even thy kingdom!—Viswamitra replied,—I am a Kshatriya, but thou art a Brahmana devoted to asceticism and study. Is there any energy in Brahmanas who are peaceful and who have their souls under perfect command? When thou givest me not what I desire in exchange even for ten thousand cows, I will not abandon the practice of my order; I will take thy cow even by force!

Vasistha said,—Thou art a Kshatriya endued with might of arms! Thou art a powerful monarch! O, do in haste what thou desirest; and stop not to consider its propriety—'

"The Gandharva continued,—"Thus addressed by Vasistha, Viswamitra, O Partha, then forcibly seized Nandini, that cow (white) like the swan or the moon, and attempted to take her away, afflicting her with stripes and persecuting her otherwise. The innocent Nandini then

began, O Partha, to low piteously, and approaching the illustrious Vasistha stood before him with uplifted face. Though persecuted very cruelly, she refused to leave the *Rishi's* asylum.

"Beholding her in that plight, Vasistha said—O amiable one, thou art lowing repeatedly and I am hearing thy cries! But, O Nandini, even Viswamitra is taking thee away by force, what can I do in this matter, as I am a forgiving Brahmana?—"

"The Gandharva continued—'Then, O bull in Bharata's race, Nandini, alarmed at the sight of Viswamitra's troops and terrified by Viswamitra himself, approached the *Rishi* still closer, and said,—O illustrious one, why art thou so indifferent to my poor self afflicted with the stripes of the cruel troops of Viswamitra and crying so piteously as if I were masterless?—Hearing these words of the crying and persecuted Nandini, the great *Rishi* lost not his patience nor turned from his vow of forgiveness. He replied,—The *Kshatriya's* might lies in physical strength, the Brahmana's in forgiveness. Because I cannot give up forgiveness, go thou, O Nandini, if thou chooseth!—Nandini answered,—'Castest thou me away, O illustrious one, that thou sayest so? If thou dost not cast me off, I cannot, O Brahmana, be taken away by force! Vasistha said,—O blessed one, I do not cast thee off! Stay, if thou canst! O, yonder is thy calf, tied with a stout cord, and even now being weakened by it!—'

"The Gandharva continued,—'Then the cow of Vasistha, hearing the word *stay*, raised her head and neck upward, and became terrible to behold. With eyes red with rage and lowing repeatedly, she then attacked Viswamitra's troops on all sides. Afflicted with their stripes and running hither and thither with those red eyes of hers, her wrath increased. Blazing with rage, she soon became terrible to behold like unto the sun in his mid-day glory. And from her tail she began to rain showers of burning coals all around. And some moments after, from her tail she brought forth an army of Palhavas; and from her udders, an army of Dravidas and Sakes; and from her womb, an army of Yavanas; and from her dung, an army of Savaras; and from her urine, an army of Kanchis; and from her sides, an army of Savaras. And from the froth of her mouth came out hosts of Paundras and Kiratas, Yavanas and Singhalas, and the barbarous tribes of Khasas and Chivukas and Pulindas and Chins and Huns with Keralas, and numerous other *Mlechchhas*. And that vast army of *Mlechchhas* in various uniforms, and armed with various weapons, as soon as it sprang into life, deploying in the very sight of Viswamitra, attacked that monarch's soldiers. And so numerous was that *Mlechchha* host that each particular soldier of Viswamitra was attacked by a band of five or seven of their

enemies. Assailed with a mighty shower of weapons, Viswamitra's troops broke and fled, panic-stricken, in all directions, before his very eyes. But, O bull in Bharata's race, the troops of Vasistha, though excited with wrath, took not the life of any of Viswamitra's troops. Nandini simply caused the monarch's army to be routed and driven off. And driven (from the asylum) twenty-seven full miles, panic-stricken, they shrieked aloud and behold not anyone that could protect them. Viswamitra, beholding this wonderful feat that resulted from Brahmana prowess, became disgusted with Kshatriya prowess and said,—O, fie on Kshatriya prowess! Brahmana prowess is true prowess! In judging of strength and weakness, I see that asceticism is true strength!—Saying this, the monarch, abandoning his large domains and regal splendour and turning his back upon all pleasures, set his mind on asceticism. Crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became a Brahmana. The son of Kusika at last drank Soma with Indra himself (in Heaven).”

Thus ends the hundred and seventy-seventh section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXVIII

(Chaitra-ratha Parva continued)

“The Gandharva continued,—“There was, O Partha, a king in this world, named Kalmashapada, who was the race of Ikshaku and was unequalled on earth for prowess. One day the king went from his capital into the woods for purposes of hunting, and this grinder of foes pierced (with his arrows) many deer and wild boars. And in those deep woods the king also slew many rhinoceroses. Engaged in sport for some length of time, the monarch became very much fatigued and at last he gave up the chase, desiring to rest awhile.”

‘The great Viswamitra, endued with energy, had, a little while ago, desired to make that monarch his disciple. As the monarch, afflicted with hunger and thirst, was proceeding through the woods, he came across that best of Rishis, the illustrious son of Vasistha coming along the same path. The king ever victorious in battle saw that Muni bearing the name of Saktri, that illustrious propagator of Vasistha's race, the eldest of the high-souled Vasistha's hundred sons, coming along from opposite direction. The king, beholding him said,—Stand out of our way—The Rishi, addressing the monarch, in a conciliatory manner,

said unto him sweetly,—O king, this is my way. This is the eternal rule of morality indicated in every treatise on duty and religion, *viz.*, that a king should ever make way for Brahmanas.—Thus did they address each other respecting their right of way. *Stand aside, stand aside*, were the words they said unto each other. The *Rishi*, who was in the right, did not yield, nor did the king yield to him from pride and anger. That best of monarchs, enraged at the *Rishis*, refusing to yield him the way, acted like a *Rakshasa*, striking him with his whip. Thus whipped by the monarch, that best of *Rishis*, the son of Vasistha, was deprived of his senses by anger, and speedily cursed that first of monarchs, saying,—O worst of kings, since thou persecutest like a *Rakshasa* an ascetic, thou shalt from this day, become a *Rakshasa* subsisting on human flesh! Hence, thou worst of kings! Thou shalt wander over the earth, affecting human flesh! This did the *Rishi* Saktri, endued with great prowess, speak unto king Kalmashapada. At this time Viswamitra, between whom and Vasistha there was a dispute about the discipleship of Kalmashapada, approached the place where that monarch and Vasistha's son were. And, O Partha, that *Rishi* of severe ascetic penances, *viz.*, Viswamitra of great energy, approached the pair (knowing by his spiritual insight that they had been thus quarrelling with each other). After the curse had been pronounced, that best of monarchs knew that *Rishi* to be Vasistha's son and equal unto Vasistha himself in energy. And, O Bharata, Viswamitra, desirous of benefitting himself, remained on that spot, concealed from the sight of both by making himself invisible. Then that best of monarchs, thus cursed by Saktri, desiring to propitiate the *Rishi*, began to humbly beseech him. And, O chief of the Kurus, Viswamitra, ascertaining the disposition of the king (and fearing that the difference might be made up), ordered a *Rakshasa* to enter the body of the king. And a *Rakshasa* of the name of Kinkara then entered the monarch's body in obedience to Saktri's curse and Viswamitra's command. And knowing, O chastiser of foes, that the *Rakshasa* had possessed himself of the monarch, that best of *Rishis*, Viswamitra, then left the spot and went away.'

"Shortly after, O Partha, the monarch, possessed by the *Rakshasa* and terribly afflicted by him, lost all his senses. At this time a Brahmana beheld the king in the woods. Afflicted with hunger, that Brahmana begged of the king some food with meat. The royal sage, Kalmashapada, that cherisher of friends, answered the Brahmana, saying,—Stay thou here, O Brahmana for a moment! On my return, I will give thee whatever food thou desirest! Having said this, the monarch went away, but the Brahmana stayed on there. The high-

minded king, having roved for sometime at pleasure and according to his will, at last entered his inner apartment. Thus waking at midnight and remembering his promise, he summoned his cook and told him of his promise unto the Brahmana staying in the forest. And he commanded him, saying,—Hie thee to that forest. A Brahmana waiteth for me in hope of food. Go and entertain him with food with meat!—

“The *Gandharva* continued,—“Thus commanded, the cook went out in search of meat. Distressed at not having found any, he informed the king of his failure. The monarch, however, possessed as he was by the *Rakshasa*, repeatedly said, without scruple of any kind,—Feed him with human meat.—The cook, saying,—So be it,—went to the place where the (king’s) executioners were, and thence taking human flesh and washing and cooking it duly and covering it with boiled rice offered it unto that hungry Brahmana devoted to ascetic penances. But that best of Brahmanas, seeing with his spiritual sight that the food was unholy and, therefore, unworthy of being eaten, said these words with eyes red with anger,—Because that worst of kings offereth me food that is unholy and unworthy of being taken, therefore that wretch shall have himself a fondness for such food! And becoming fond of human flesh as cursed by *Saktri* of old, the wretch shall wander over the earth, alarming and otherwise troubling all creatures!—The curse, therefore, on that king, thus repeated a second time, became very strong, and the king, possessed by a *Rakshasa* disposition, soon lost all his senses.’

“A little while after, O *Bharata*, that best of monarchs, deprived of all his senses by the *Rakshasa* within him, beholding *Saktri* who had cursed him, said,—Because thou hast pronounced on me this extraordinary curse, therefore, I shall begin my life of cannibalism by devouring thee!—Having said this, the king immediately slew *Saktri* and ate him up, like a tiger eating animal it was fond of. Beholding *Saktri* thus slain and devoured, *Viswamitra* repeatedly urged that *Rakshasa* (who was within the monarch) against the other sons of *Vasistha*. Like a wrathful lion devouring small animals, that *Rakshasa* soon devoured the other sons of the illustrious *Vasistha* that were junior to *Saktri* in age. But *Vasistha*, learning that all his sons had been caused to be slain by *Viswamitra*, patiently bore his grief like the great mountain that bears the Earth. That best of *Munis*, that foremost of intelligent men, was resolved rather to sacrifice his own life than exterminate (in anger) the race of *Kusikas*. The illustrious *Rishi* threw himself down from the summit of *Meru*, but he descended on the stony ground as though on a heap of cotton. And, O son of *Pandu*, when the illustrious one found that death did not

result from that fall, he kindled a huge fire in the forest and entered it with alacrity. But that fire, though burning brightly, consumed him not. O slayer of foes, that blazing fire seemed to him cool. Then the great *Muni* under the influence of grief, beholding the sea, tied a stony weight to his neck and threw himself into its waters. But the waves soon cast him ashore. At last when that Brahmana of rigid vows succeeded not in killing himself by any means, he returned, in distress of heart, to his asylum.' "

Thus ends the hundred and seventy-eighth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXIX

(*Chaitra-ratha Parva continued*)

"The *Gandharva* continued,—'Beholding his asylum bereft of his children, the *Muni* afflicted with great grief left it again. And in course of his wandering he saw, O Partha, a river swollen with the waters of the rainy season, sweeping away numberless trees and plants that grew on its margin. Beholding this, O thou of Kuru's race, the distressed *Muni* thinking that he would certainly be drowned if he fell into the waters of that river, he tied himself strongly with several cords and flung himself, under the influence of grief, into the current of that mighty stream. But, O slayer of foes, that stream soon cut those cords and cast the *Rishi* ashore. And the *Rishi* rose from the bank, freed from the cords with which he had tied himself. And because his cords were thus broken off by the violence of the current, the *Rishi* called the stream by the name of *Vipasa* (the cord-breaker). For his grief the *Muni* could not, from that time, stay in one place; he began to wander over mountains and along rivers and lakes. And beholding once again a river named Haimavati (flowing from Himavata) of terrible aspect and full of fierce crocodiles and other (aquatic) monsters, the *Rishi* threw himself into it, but the river mistaking the Brahmana for a mass of (unquenchable) fire, immediately flew in a hundred different directions, and hath been known ever since by the name of the *Satadra* (the river of a hundred courses). Seeing himself on the dry land even there he exclaimed,—O, I cannot die by my own hands!—Saying this, the *Rishi* once more bent his steps towards his asylum. Crossing numberless mountains and countries,

as he was about to re-enter his asylum, he was followed by his daughter-in-law named *Adrisyanti*. As she neared him, he heard the sound from behind of a very intelligent recitation of the *Vedas* with the six graces of elocution. Hearing that sound, the Rishi asked,—Who is it that followeth me?—His daughter-in-law then answered,—I am *Adrisyanti*, the wife of *Saktri*. I am helpless, though devoted to asceticism—Hearing her, *Vasistha* said,—O daughter, whose is this voice that I heard, repeating the *Vedas* along with the *Angas* like unto the voice of *Saktri* reciting the *Vedas* with the *Angas*?—*Adrisyanti* answered,—I bear in my womb a child by thy son *Saktri*. He hath been here full twelve years. The voice thou hearest is that of the *Muni*, who is reciting the *Vedas*—'

"The *Gandharva* continued,—'Thus addressed by her the illustrious *Vasistha* became exceedingly glad. And saying,—O, there is a child (of my race)!—he refrained, O *Partha*, from self-destruction. The sinless one accompanied by his daughter-in-law, then returned to his asylum. And the Rishi saw one day in the solitary woods (the *Rakshasa*) *Kalmashapada*. The king, O *Bharata*, possessed by fierce *Rakshasa*, as he saw the Rishi, became filled with wrath and rose up, desiring to devour him. And *Adrisyanti*, beholding before her that *Rakshasa* of cruel deeds addressed *Vasistha* in these words, full of anxiety and fear!—O illustrious one, the cruel *Rakshasa*, like unto Death himself armed with (his) fierce club, cometh towards us with a wooden club in hand! There is none else on earth, except thee, O illustrious one, and, O foremost of all that are conversant with the *Vedas* to restrain him to-day! Protect me, O illustrious one, from this cruel wretch of terrible mien! Surely, the *Rakshasa* cometh hither to devour us! *Vasistha*, hearing this, said,—Fear not, O daughter, there is no need of any fear from any *Rakshasa*! This one is no *Rakshasa* from whom thou apprehendest such imminent danger. This is king *Kalmashapada* endued with great energy and celebrated on Earth. That terrible man dwelleth in these woods.—'

"The *Gandharva* continued,—'Beholding him advancing, the illustrious Rishi *Vasistha*, endued with great energy, restrained him, O *Bharata*, by uttering the sound *Hum*. Sprinkling him again with water sanctified with incantations the Rishi freed the monarch from that terrible curse. For twelve years the monarch had been overwhelmed by the energy of *Vasistha*'s son like *Suryya* seized by the planet (*Rahu*) during the season of an eclipse. Freed from the *Rakshasa* the monarch illumined that large forest by his splendour like the sun illumining the evening clouds. Recovering his power of reason, the king saluted that best of Rishis with joined hands and said,—O illustrious one, I am the son of

Sudasa and thy disciple, O best of Munis! O, tell me what is thy pleasure and what I am to do,—Vasistha replied, saying,—My desire hath already been accomplished. Return now to thy kingdom and rule thy subjects. And O chief of men, never insult Brahmanas any more!—The monarch replied,—O illustrious one, I shall never more insult superior Brahmanas. In obedience to thy command I shall always worship Brahmanas. But O best of Brahmanas, I desire to obtain from thee that by which, O foremost of all that are conversant with the *Vedas*, I may be freed from the debt I owe to the race of Ikshaku! O best of men, it behoveth thee to grant me, for the perpetuation of Ikshaku's race, a desirable son possessing beauty and accomplishments and good behaviour.—

"The Gandharva continued,—'Thus addressed, Vasistha, that best of Brahmanas devoted to truth replied unto that mighty bowman of a monarch, saying,—*I will give you.*—After sometime, O prince of men, Vasistha, accompanied by the monarch, went to the latter's capital known all over the earth by the name of Ayodhya. The citizens in great joy came out to receive the sinless and illustrious one, like the dwellers in heaven coming out to receive their chief. The monarch, accompanied by Vasistha, re-entered his auspicious capital after a long time. The citizens of Ayodhya beheld their king accompanied by his priest, as if he were the rising sun. The monarch who was superior to everyone in beauty filled by his splendour the whole town of Ayodhya, like the autumnal moon filling by his splendour the whole firmament. And the excellent city itself, in consequence of its streets having been watered and swept, and of the rows of banners and pendants beautifying it all around, gladdened the monarch's heart. And, O prince of Kuru's race, the city filled as it was with joyous and healthy souls, in consequence of his presence looked gay like Amaravati with the presence of the chief of the celestials. After the royal sage had entered his capital, the queen, at the king's command, approached Vasistha. The great Rishi, making a covenant with her, united himself with her according to the high ordinance. And after a little while, when the queen conceived, that best of Rishis, receiving the reverential salutations of the king, went back to his asylum. The queen bore the embryo in her womb for a long time. When she saw that she did not bring forth anything, she tore open her womb by a piece of stone. It was then that at the twelfth year (of the conception) was born Asmaka, that bull amongst men, that royal sage who founded (the city of) Paudanya.'"

Thus ends the hundred and seventy-ninth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXX

(Chaitra-ratha Parva continued)

"The Gandharva continued,—“Then O Partha, Adrisyanti, who had been residing in Vasistha's asylum, brought forth (when the time came) a son who was the perpetuator of Saktri's race and who was a second Saktri in everything. O foremost of Bharata, that best of Munis, the illustrious Vasistha himself performed the usual after-birth ceremonies of his grandson. And, because the Rishi Vasistha had resolved on self-destruction but had abstained therefrom as soon as he knew of the existence of that child, that child, when born, was called *Parasara* (the vivifier of the dead). The virtuous Parasara, from the day of his birth, knew Vasistha for his father and behaved towards the Muni as such. One day, O son of Kunti, the child addressed Vasistha, that first of Brahmana sages, as *father*, in the presence of his mother Adrisyanti. Adrisyanti, hearing the very intelligible sound *father* sweetly uttered by her son, addressed him with tearful eyes and said,—O child, do not address this thy grand-father as *father*? Thy father' O son, has been devoured by a *Rakshasa* in a different forest! O innocent one, he is not thy father whom thou regardest so! The reverend one is the father of that celebrated father of thine!—Thus addressed by his mother that best of Rishi of truthful speech, gave away to sorrow, but soon fired up and resolved to destroy the whole creation. Then that illustrious and great ascetic Vasistha, that foremost of all persons conversant with *Brahma*, that son of Mitravaruna, that Rishi acquainted with positive truth, addressed his grand-son who had set his heart upon the destruction of the world. Hear, O Arjuna, the arguments by which Vasistha succeeded in driving out that resolution from his grandson's mind!

"The Gandharva continued,—‘Then Vasistha said,—There was a celebrated king of the name of Kritavirya. That bull among the kings of the earth was the disciple of the *Veda*-knowing Bhrigus. That king, O child, after performing the Soma sacrifice, gratified the Brahmanas with great presents of rice and wealth. After that monarch had ascended to heaven, an occasion came when his descendants were in want of wealth. And knowing that the Bhrigus were rich, those princes went unto those best of Brahmanas, in the guise of beggars. Some amongst the Bhrigus, to protect their wealth, buried it under earth; and some from fear of the Kshatriyas, began to give away their wealth unto (other) Brahmanas; while some amongst them duly gave unto the Kshatriyas whatever they wanted. It happened, however, that some Kshatriyas,

in digging as they pleased at the house of particular Bhargava, came upon a large treasure. And the treasure was seen by all those bulls among Kshatriyas who had been there. Enraged at what they regarded as the deceitful behaviour of the Bhrigus, the Kshatriyas insulted the Brahmanas, though the latter asked for mercy. And those mighty bowmen began to slaughter the Bhrigus with their sharp arrows. And the Kshatriyas wandered over the earth, slaughtering even the embryos that were in the wombs of the women of the Bhrigu race. And while the Bhrigu race was thus being exterminated, the women of that tribe fled from fear to the inaccessible mountains of Himavata. And one amongst these women, of tapering thighs, desiring to perpetuate her husband's race, held in one of her thighs an embryo endued with great energy. A certain Brahmana woman, however, who came to know this fact, went from fear unto the Kshatriyas and reported unto them. And the Kshatriyas then went to destroy that embryo. Arrived at the place, they beheld the would-be mother blazing with inborn energy, and the child that in her thigh came out tearing up the thigh and dazzling the eyes of those Kshatriyas like the midday sun. Thus deprived of their eyes, the Kshatriyas began to wander over those inaccessible mountains. And distressed at the loss of sight, the princes were afflicted with woe, and desirous of regaining the use of their eyes they resolved to seek the protection of that faultless woman. Then those Kshatriyas, afflicted with sorrow, and from loss of sight like unto a fire that hath gone out, addressed with anxious hearts that illustrious lady, saying—
By thy grace, O lady, we wish to be restored to sight ! We shall then return to our homes all together and abstain for ever from our sinful practice ! O handsome one, it behoveth thee with thy child to show us mercy ! It behoveth thee to favour these kings by granting them their eye-sights !—”

Thus ends the hundred and eightieth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXXI

(*Chaitra-ratha Parva continued*)

“Vasistha continued,—‘The Brahmana lady, thus addressed by them, said,—Ye children, I have not robbed ye of your eye-sights, nor am I angry with ye ! This child, however, of the Bhrigu race hath certainly been angry with ye. There is little doubt, ye children, that ye have been robbed of your sights by that illustrious child whose wrath hath

been kindled at the remembrance of the slaughter of his race! Ye children, while ye were destroying even the embryos of the Bhrigu race, this child was held by me in my thigh for a hundred years! And in order that the prosperity of Bhrigu's race might be restored, the entire *Vedas* with its branches came unto this one even while he was in the womb. It is plain that this scion of the Bhrigu race, enraged at the slaughter of his fathers, desireth to slay ye! It is by his celestial energy that your eyes have been scorched. Therefore ye children pray ye unto this my excellent child born of my thigh! Propitiated by your homage he may restore your eye-sights!

"Vasistha continued,—'Hearing those words of the Brahmana lady, all these princes addressed the thigh-born child, saying,—*Be propitious!*— And the child became propitious unto them. And that best of Brahmana *Rishis*, in consequence of his having been born after tearing open his mother's thigh, came to be known throughout the three worlds by the name of Aurva (thigh-born). And those princes regaining their eye-sights went away. But the *Muni* Aurva of the Bhrigu race resolved upon overcoming the whole world. And the high-souled *Rishi* set his heart, O child, upon the destruction of every creature in the world.' And that scion of the Bhrigu race, for paying homage (as he regarded) unto his slaughtered ancestors, devoted himself to the austere of penances with the object of destroying the whole world! And desirous of gratifying his ancestors, the *Rishi* afflicted by his severe asceticism the three worlds with the celestials, the *Asuras*, and human beings. The *Pitris* then, learning what the child of their race was about, all came from their own region unto the *Rishi* and addressing him said.—

Aurva, O son, fierce thou hast been in thy asceticism! Thy power hath been witnessed by us! Be propitious unto the three worlds! O, control thy wrath! O child, it was not from incapacity that the Bhrigus of souls under complete control were, all of them, indifferent to their own destruction at the hands of the murderous *Kshatriyas*! O child, when we grew weary of the long periods of life allotted to us, it was then that we desired our own destruction through the instrumentality of the *Kshatriyas*! The wealth that the Bhrigus had placed in their house underground had been placed only with the object of enraging the *Kshatriyas* and picking a quarrel with them. O thou best of Brahmanas, as we were desirous of heaven, of what use could wealth be to us? The treasurer of heaven (*Kuvera*) had kept a large treasure for us! When we found that death could not, by any means, overtake us all, it was then, O child, that we regarded this as the best means (of compassing our desire)! They who commit suicide never attain to regions that are blessed. Reflecting upon this, we abstained from

self-destruction. That which, therefore thou desirest to do is not agreeable to us! Restrain thy mind, therefore, from the sinful act of destroying the whole world! O child, destroy not the Kshatriyas nor the seven worlds! O kill this wrath of thine that staineth thy ascetic energy.—”

Thus ends the hundred and eighty-first section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXXII

(Chitra-ratha Parva continued)

“The *Gandharva* said,—‘Vasistha’ after this, continued the narration, saying—Hearing these words of the Pitris, Aurva, O child, replied unto them to this effect:—

Ye Pitris, the vow I have made from anger for the destruction of all the worlds, must not be in vain! I cannot consent to be one whose anger and vows are futile! Like fire consuming dry woods, this rage of mine will certainly consume me if I do not accomplish my vow! The man that represseth his wrath that hath been excited by (adequate) cause, becometh incapable of duly compassing the three ends of life (*viz.*, religion, profit and pleasure). The wrath that kings desirous of subjugating the whole Earth exhibit, is not without its uses. It serveth to restrain the wicked and to protect the honest. While lying unborn within my mother’s thigh, I heard the doleful cries of my mother and other women of the Bhrigu race who were then being exterminated by the Kshatriyas. Ye Pitris, when those wretches of Kshatriyas began to exterminate the Bhrigus together with unborn children of their race, it was then that wrath filled my soul! My mother and the other women of our race, each in an advanced state of pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector! Then when the Bhrigu women found not a single protector, my mother held me in one of her thighs! If there be a punisher of crimes in the worlds no one in all the worlds would dare commit a crime, if he findeth not a punisher, the number of sinners becometh large. The man who having the power to prevent or punish sin doth not do so knowing that a sin hath been committed, is himself defiled by that sin. When kings and others, capable of protecting my fathers, protect them not, postponing that duty to the pleasures of life, I have just cause to be enraged with them! I am the lord of the creation, capable of punishing its iniquity! I am incapable of obeying your command! Capable of

punishing this crime if I abstain from so doing, men will once more have to undergo a similar persecution ! The fire of my wrath too that is ready to consume the worlds, if repressed, will certainly consume by its own energy my own self ! Ye masters, I know that ye ever seek the good of the worlds ; direct me therefore as to what may benefit both myself and the worlds.—

“ Vasistha continued,—The Pitris replied, saying,—

O throw this fire that is born of thy wrath and that desireth to consume the worlds, into the waters. That will do thee good. The worlds, indeed, are all dependent on water (as their elementary cause). Every juicy substance containeth water ; indeed the whole universe is made of water. Therefore, O thou best of Brahmanas, cast thou this fire of thy wrath into the waters. If, therefore, thou desirest it, O Brahmana, let this fire born of thy wrath abide in the great ocean, consuming the waters thereof, for it hath been said that the worlds are made of water. In this way, O thou sinless one, thy word will be rendered true, and the worlds with the gods will not be destroyed !—

“ Vasistha continued,—‘Then, O child, Aurva cast the fire of his wrath into the abode of Varuna. And that fire which consumeth the waters of the great ocean, became like unto a large horse’s head which persons conversant with the *Vedas* call by the name of *Vadavamukha*. And emitting itself from that mouth it consumeth the waters of the mighty ocean ! Blest be thou ! It behoveth not thee, therefore, to destroy the worlds, O thou Parasara, who art acquainted with the higher regions, thou foremost of wise men !’ ”

Thus ends the hundred and eighty-second section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXXIII

(*Chaitra-ratha Parva continued*)

“The *Gandharva* continued,—“The Brahmana sage (Parasara) thus addressed by the illustrious Vasistha restrained his wrath from destroying the worlds. But the Rishi Parasara endued with great energy—the son of Saktri—the foremost of all persons acquainted with the *Vedas*—performed a grand *Rakshasa* sacrifice. And remembering the slaughter of (his father) Saktri, the great Muni began to consume the *Rakshasas*, young and old, in the sacrifice he performed. And Vasistha did not restrain him from this slaughter of the *Rakshasa*, from

the determination of not obstructing this second vow (of his grandson). And in that sacrifice the great *Muni* Parasara sat before three blazing fires, himself like unto a fourth fire. And the son of Saktri, like the Sun just emerged from the clouds, illuminated the whole firmament by that stainless sacrifice of his into which large were the libations poured of clarified butter. Then Vasistha and the other Rishis regarded that *Muni* blazing with his own energy as if he were the second Sun. Then the great Rishi Atri of liberal soul desirous of ending that sacrifice, an achievement highly difficult for others,—came to that place. And there also came, O thou slayer of all foes, Pulastya and Pulaha, and Kratu the performer of many great sacrifices, all influenced by the desire of saving the Rakshasas. And, O thou bull of the Bharata race, Pulastya then, seeing that many Rakshasas had already been slain, told these words unto Parasara that oppressor of all enemies :—

There is no obstruction, I hope, to this sacrifice of thine, O child ! Takest thou any pleasure, O child, in this slaughter of even all those innocent Rakshasas that know nothing of thy father's death, it behoveth thee not to destroy any creatures thus ! This O child, is not the occupation of a Brahmana devoted to asceticism. Peace is the highest virtue. Therefore, O Parasara establish thou peace ! How hast thou, O Parasara, being so superior engaged thyself in such a sinful practice ? It behoveth not thee to transgress against Saktri himself who was well acquainted with all rules of morality ! It behoveth not thee to extirpate any creatures ! O descendant of Vasistha's race, that which befell thy father was brought about by his own curse ! It was for his own fault that Saktri was taken hence unto heaven ! O *Muni*, no Rakshasa was capable of devouring Saktri ; he himself provided for his own death ! And O Parasara, Viswamitra was only a blind instrument in that matter. Both Saktri and Kalmashapada, having ascended to heaven are enjoying great happiness. And the other sons also of the great Rishi Vasistha who were younger than Saktri, are even now enjoying themselves with the celestials. And O child, O offspring of Vasistha's son, thou hast also been, in this sacrifice, only an instrument in the destruction of these innocent Rakshasas ! O, blest be thou ! Abandon this sacrifice of thine. Let it come to an end !—'

"The *Gandharva* continued,—'Thus addressed by Pulastya, as also by the intelligent Vasistha, that mighty *Muni*—the son of Saktri then brought that sacrifice to an end. And the Rishi cast the fire that he had ignited for the purpose of the Rakshasas sacrifice into the deep woods on the north of the Himavata. And that fire may be seen to this day consuming Rakshasas and trees and stones in all seasons.' "

Thus ends the hundred and eighty-third section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXXIV

(Chaitra-ratha Parva continued)

"Arjuna asked,—What for, O *Gandharva*, did king Kalmashapada command his queen to go unto that foremost of all persons conversant with the *Vedas*—the master Vasistha? Why also did that illustrious and great Rishi Vasistha himself who was acquainted with every rule of morality know a woman he should not have known? O friend, was this an act of sin on the part of Vasistha? It behoveth thee to remove the doubts I entertain and refer to thee for solution!

The *Gandharva* replied, saying,—O irrepressible Dhananjaya, listen to me as I answer the question thou hast asked in respect of Vasistha and king Kalmashapada that cherisher of friends! O thou best of the Bharatas, I have told thee all about the curse of king Kalmashapada by Saktri, the illustrious son of Vasistha. Brought under the influence of the curse, that smiter of all foes—king Kalmashapada—with eyes whirling in anger went out of his capital accompanied by his wife. And entering with his wife the solitary woods the king began to wander about. And one day while the king under the influence of the curse was wandering through that forest abounding in several kinds of deer and various other animals and overgrown with numerous large trees and shrubs and creepers and resounding with terrible cries, he became exceedingly hungry. And the monarch thereupon began to search for some food. Pinched with hunger, the king at last saw, in a very solitary part of the woods, a Brahmana and his wife enjoying each other. Alarmed at beholding the monarch the couple ran away, their desire ungratified. Pursuing the retreating pair, the king forcibly seized the Brahmana. Then the Brahmani, beholding her lord seized, addressed the monarch, saying,—Listen to what I say, O monarch of excellent vows! It is known all over the world that thou art born in the solar race, and that thou art ever vigilant in the practice of morality and devoted to the service of thy superiors! It behoveth thee not to commit sin, O thou irrepressible one, deprived though thou hast been of thy senses by (the Rishi's) curse! My season hath come, and wishful of husband's company I was connected with him. I have not been gratified yet. Be propitious unto us, O thou best of kings! Liberate my husband!

—The monarch, however, without listening to her cries cruelly devoured her husband like a tiger devouring its desirable prey. Possessed with wrath at this sight, the tears that woman shed blazed up like fire and consumed everything in that place. Afflicted with grief at the calamity that overtook her lord, the Brahmani in anger cursed the royal sage, Kalmashapada, saying,—Vile wretch, since thou hast to-day cruelly devoured under my very nose my illustrious husband dear unto me, even before my desires have been gratified, therefore shalt thou, O wicked one afflicted by my curse, meet with instant death when thou goest in into thy wife in season! And thy wife, O wretch, shall bring forth a son uniting herself with that Rishi Vasistha whose children have been devoured by thee! And that child, O worst of king, shall be the perpetuator of thy race!—And cursing the monarch thus, that lady of Angira's house bearing every auspicious mark, entered the blazing fire in the very sight of the monarch. And, O thou oppressor of all foes, the illustrious and exalted Vasistha by his ascetic power and spiritual insight immediately knew all. And long after this, when the king became freed from his curse, he approached his wife Madayanti when her season came. But Madayanti softly sent him away. Under the influence of passion the monarch had no recollection of that curse. Hearing, however, the words of his wife, the best of kings became terribly alarmed. And recollecting the curse he repented bitterly of what he had done. It was for this reason, O thou best of men, that the monarch infected with the Brahmani's curse, appointed Vasistha to beget a son upon his queen."

Thus ends the hundred and eighty-fourth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXXV

(*Chaitra-ratha Parva continued*)

"Arjuna asked,—'O Gandharva, thou art acquainted with everything! Tell us, therefore, which Veda-knowing Brahmana is worthy to be appointed as our priest!'

"The Gandharva replied,—'There is in these woods a shrine of the name of Utkochaka. Dhaumya, the younger brother of Devala is engaged there in ascetic penances. Appoint him, if ye desire, your priest!'

Vaisampayana said,—'Then Arjuna, highly pleased with everything that had happened, gave unto that Gandharva, his weapon of fire with befitting ceremonies. And addressing him, the Pandava also said,—'O

thou best of *Gandharvas*, let the horses thou givest us remain with thee for a time. When the occasion cometh, we will take them from thee ! Blest be thou !' Then the *Gandharva* and the Pandavas, respectfully saluting each other, left the delightful banks of the Bhagirathi and went wheresoever they desired. Then, O Bharata, the Pandavas wending to Utkochaka, the sacred asylum of Dhaumya installed Dhaumya as their priest. And Dhaumya the foremost of all conversant with the *Vedas*, receiving them with presents of wild fruits and (edible) roots, consented to become their priest. And the Pandavas with their mother forming the sixth of the company, having obtained that Brahmana as their priest regarded their sovereignty and kingdom as already regained and the daughter of Panchala king as already obtained in the *Swayamvara*. And those bulls of the Bharata race, having obtained the master Dhaumya as their priest, also regarded themselves as placed under a powerful protector. And the high-souled Dhaumya, acquainted with the true meaning of the *Vedas* and every rule of morality, becoming the spiritual preceptor of the virtuous Pandavas, made them his *Yajmanas* (spiritual disciples). And that Brahmana, beholding those heroes endued with intelligence and strength and perseverance like unto the celestials, regarded them as already restored, by virtue of their own accomplishments to their sovereignty and kingdom. Then those kings of men, having had benedictions uttered upon them by that Brahmana, resolved to go, accompanied by him, to the *Swayamvara* of the Princess of Panchala."

Thus ends the hundred and eighty-fifth section in the Chaitra-ratha Parva of the Adi Parva.

SECTION CLXXXVI

(*Swayamvara Parva*)

Vaisampayana said,—“Then those tigers among men—those brothers—the five Pandavas, set out for Panchala to behold that country and Draupadi and the festivities (in view of her marriage). And those tigers among men—those oppressors of all enemies—in going along with their mother, saw on the way numerous Brahmanas proceeding together. And those Brahmanas who were all *Brahmcharis* beholding the Pandavas, O king, asked them,—Where are ye going to ? Whence also are ye come ? And Yudhishtiria replied unto them, saying, 'Ye bulls among Brahmanas, know ye that we are uterine brothers proceeding together with our mother. We are coming even from Ekachakra. The Brahmanas then said, 'Go ye this very day to the abode of Drupada in

the country of the Panchalas ! A great *Swayamvara* takes place there, on which a large sum of money will be spent. We also are proceeding thither. Let us all go together. Extraordinary festivities will take place (in Drupada's abode). The illustrious Yajnasena, otherwise called Drupada, had a daughter risen from the centre of the sacrificial altar. Of eyes like lotus-petals and of faultless features, endued with youth and intelligence, she is extremely beautiful. And the slender-waisted Draupadi of every feature perfectly faultless, and whose body emitteth a fragrance like unto that of the blue lotus for two full miles around, is the sister of the strong-armed Dhrishtadyumna gifted with great prowess—the (would be) slayer of Drona—who was born with natural mail and sword and bow and arrows from the blazing fire, himself like unto the second Fire. And that daughter of Yajnasena will select a husband from among the invited princes. And we are repairing thither to behold her and the festivities on the occasion, like unto the festivities of heaven. And to that *Swayamvara* will come from various lands kings and princes who are performers of sacrifices in which the presents to the Brahmanas are large : who are devoted to study, are holy, illustrious, and of rigid vows ; who are young and handsome ; and who are mighty car-warriors and accomplished in arms. Desirous of winning (the hand of) the maiden those monarchs will all give away much wealth and kine and food and other articles of enjoyment. And taking all they will give away and witnessing the *Swayamvara*, and enjoying the festivities, we shall go wheresoever we like. And there will also come unto that *Swayamvara*, from various countries, actors, and bards singing the panegyrics of kings, and dancers, and reciters of Puranas, and heralds, and powerful athletes. And beholding all these sights and taking what will be given away ye illustrious ones, ye will return with us. Ye are all handsome and like unto the celestials ! Beholding ye, Krishna may, by chance, choose some one amongst ye superior to the rest. This thy brother of mighty arms and handsome and endued with beauty also, engaged in (athletic) encounters, may, by chance, earn great wealth !

“On hearing these words of the Brahmanas, Yudhishtira replied,— ‘Ye Brahmanas, we all will go with ye to witness that maiden's *Swayamvara*—that excellent jubilee.’ ”

Thus ends the hundred and eighty-sixth section in the *Swayamvara Parva* of the *Adi Parva*.

SECTION CLXXXVII

(*Swayamvara Parva continued*)

Vaisampayana said,—“Thus addressed by the Brahmanas, the Pandavas, O Janamejaya, proceeded towards the country of the southern Panchalas ruled over by the king Drupada. And on their way those heroes beheld the illustrious Dwaipayana—that *Muni* of pure soul, and perfectly sinless. And duly saluting the *Rishi* and saluted by him, after their conversation was over, commanded by him they proceeded to Drupada's abode. And those mighty chariot-fighters proceeded by slow stages staying for sometime within those beautiful woods and by fine lakes that they beheld along their way. Devoted to study, pure in their practices, amiable, and sweet-speached, the Pandavas at last entered the country of the Panchalas. And beholding the capital, as also the fort, they took up their quarters in the house of a potter. Adopting the Brahmanical profession, they began to lead an eleemosynary life. And no men recognised those heroes during their stay in Drupada's capital.

“Yajnasena always cherished the desire of bestowing his daughter on Kiriti (Arjuna), the son of Pandu. But he never spoke of it to anybody. And O Janamejaya, the king of Panchala thinking of Arjuna caused a very stiff bow to be made that was incapable of being bent by any except Arjuna. Causing some machinery to be erected in the sky, the king set up a mark attached to that machinery. And Drupada said,—‘He that will string this bow and with these well-adorned arrows shoot the mark above the machine shall obtain my daughter.’

Vaisampayana continued,—“With these words king Drupada proclaimed the *Swayamvara*. On hearing of them, O Bharata, the kings of other lands came to his capital. And there came also many illustrious *Rishis* desirous of beholding the *Swayamvara*. And there came also, O king, Duryodhana and the Kurus accompanied by Karna. There also came many superior Brahmanas from every country. And the monarchs who came there were all received with reverence by the illustrious Drupada. Desirous of beholding the *Swayamvara*, the citizens, roaring like the sea, all took their seats on the platforms that were erected around the amphitheatre. The monarch entered the grand amphitheatre by the north-eastern gate. And the amphitheatre which itself had been erected on an auspicious and level plain to the north-east of Drupada's capital, was surrounded by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched doorways here and there. The vast amphitheatre was also shaded by canopy

of various colours. And resounding with the notes of thousands of trumpets, it was scented with the black aloe and sprinkled all over with water mixed with sandal paste and decorated with garlands of flowers. It was surrounded with high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa. The windows of those mansions were covered with net-works of gold; the walls were set with diamonds and precious stones; the staircases were easy of ascent; and the floors were covered with costly carpets and cloths. All those mansions adorned with wreaths and garlands of flowers and rendered fragrant with excellent aloes, were all white and spotless, like unto the necks of swans. And the fragrance therefrom could be perceived from the distance of a *Yojana* (eight miles). And they were each furnished with a hundred doors wide enough to admit a crowd of persons; they were adorned with costly beds and carpets, and beautified with various metals; they resembled the peaks of the Himavat. And in those seven-storied houses of various sizes dwelt the monarchs invited by Drupada whose persons were adorned with every ornament and who were possessed with the desire of excelling one another. And the inhabitants of the city and the country who had come to behold Krishna and taken their seats on the excellent platforms erected around, beheld seated within those mansions those lions among kings who were all endued with the energy of great souls. And those exalted sovereigns were all adorned with the fragrant paste of the black aloe. Of great liberality, they were all devoted to Brahma and they protected their kingdoms against all foes. And for their own good deeds they were beloved by the whole world.

"The Pandavas, too, entering that amphitheatre, sat with the Brahmanas and beheld the unequalled affluence of the king of the Panchalas. And that concourse of princes, Brahmanas, and others, looking gay at the performances of actors and dancers and in which large presents of every kind of wealth were constantly made, began to swell day by day. And it lasted, O king, several days, till on the sixteenth day when it was at its full, the daughter of Drupada, O thou bull of the Bharata race, having washed herself clean entered amphitheatre, richly attired and adorned with every ornament and bearing in her hand a dish of gold (whereon were the usual offerings of *Arghya*) and a garland of flowers. Then the priest of the lunar race—a holy Brahmana conversant with all *mantras*—ignited the sacrificial fire and poured on it with due rites libations of clarified butter. And gratifying Agni by these libations and making the Brahmanas utter the auspicious formula of benediction, stopped the musical instruments that were playing all around. And when that vast amphitheatre, O monarch, become perfectly still.

Dhrishtadyumna possessed of a voice deep as the sound of the kettle-drum or the clouds, taking hold of his sister's arm stood in the midst of that concourse, and said, with a voice loud and deep as the roar of the clouds, these charming words of excellent import—"Hear ye assembled kings this is the bow, that is the mark, and these are the arrows! Shoot the mark through the orifice of the machine with these five sharpened arrows! Truly do I say that, possessed of lineage, beauty of persons, and strength whoever achieveth this great feat shall obtain to-day this my sister, Krishna for his wife!' Having thus spoken unto the assembled monarchs Drupada's son then addressed his sister, reciting unto her the names and lineages and achievements of those assembled lords of the earth."

Thus ends the hundred and eighty-seventh section in the Swayamvara Parva of the Adi Parva.

SECTION CLXXXVIII

(Swayamvara Parva continued)

"Dhrishtadyumna said,—'Duryyodhana, Durvishaha, Durmukha and Dushpradharshana, Vivinsati, Vikarna, Saha, and Duhsasana; Yuyutsu and Vayuvega and Bhimavegarava; Ugrayudha, Valaki, Kanakayu, and Virochana, Sukundala, Chitrasena, Suvarcha, and Kanakadhawa; Nandaka, and Vahusali, and Tuhunda, and Vikata; these, O sister, and many other mighty sons of Dhritarashtra—all heroes—accompanied by Karna, have come for thy hand! Innumerable other illustrious monarchs all bulls among Kshatriyas—have also come for thee! Sakuni, Sauvala, Vrisaka, and Vrihadvala,—these sons of the king Gandhara—have also come. Foremost of all wielders of weapons—the illustrious Aswatthaman and Bhoja, adorned with every ornament have also come for thee! Vribanta, Manimana, Dandadhara, Sahadeva, Jayatsena, Meghasandhi, Virata with his two sons Sankha and Uttara, Vardhakshemi, Susarma, Senavindu, Suketu with his two sons Sunama and Suvarcha, Suchitra, Sukumara Vrika, Satyadhriti, Suryadhawa, Rochamana, Nila, Chitrayudha, Angsumana, Chekitana, the mighty Srenimana, Chandrasena the mighty son of Samudrasena, Jarasandha, Vidanda, and Danda—the father and son, Paundraka, Vasudeva, Bhagadatta endued with great energy, Kalinga, Tamralipta, the king of Pattana, the mighty car-warrior Salya, the king of Madra with his son, the heroic Rukmangada, Rukmaratha, Somadatta of the Kuru race with his three sons, all mighty chariot-fighters and heroes, viz., Bhuri, Bhurisrava, and Sala, Sudak-

shina, Kamvoja of the Puru race, Vrihadvala, Sushena, Sivi, the son of Usinara, Patcharanihanta, the king of Karusha, Sankarshana (Valadeva), Vasudeva (Krishna), the mighty son of Rukminy, Samva Charudeshna, the son of Pradyumna with Gada, Akrura, Satyaki, the high-souled Uddhava, Kritavarmana, the son of Hridika, Prithu, Viprithu Viduratha, Kanka, Sanku with Gaveshana, Asavaha, Aniruddha, Samika, Sarimejaya, the heroic Vatapi Jhilli pindaraka, the powerful Usinara, all these of the Vrishni race, Bhagiratha, Vrihatkshatra, Jayadratha the son of Sindhu, Vrihadratha, Valhika, the mighty charioteer Srutayu, Uluka, Kaitava, Chitrangada and Suvangada, the highly intelligent Vatsaraja, the king of Kosola, Sisupala and the powerful Jarasandha, these and many other great kings—all Kshatriyas celebrated throughout the world—have come, O blessed one, for thee! Endued with prowess, these will shoot the mark. And thou shalt chose him for thy husband who amongst these will shoot the mark.”

Thus ends the hundred and eighty-eighth section in the Swayamvara Parva of the Adi Parva.

SECTION CLXXXIX

(Swayamvara Parva continued)

Vaisampayana said,—“Then those youthful princes adorned with earrings, vying with one another and each regarding himself accomplished in arms and gifted with might, stood up brandishing their weapons. And intoxicated with pride of beauty, prowess, lineage, knowledge, wealth, and youth, they were like Himalayan elephants in the season of rut with crowns split from excess of temporal juice. And beholding each other with jealousy and influenced by the god of desire, they suddenly rose up from their royal seats, exclaiming ‘Krishna shall be mine.’ And the Kshatriyas assembled in that amphitheatre, each desirous of winning the daughter of Drupada, looked like the celestial (of old) standing round Uma, the daughter of the King of mountains. Afflicted with the shafts of the god of the flowery bow and with hearts utterly lost in the contemplation of Krishna, those princes descended into the amphitheatre for winning the Panchala maiden and began to regard even their best friends with jealousy. And there came also the celestials and their cars, with the Rudras and the Adityas, the Vasus and the twin Aswins, the Swadhas and all the Marutas, and Kuvera with Yama walking ahead. And there came also the Daityas and the Supar-

nas, the great Nagas and the celestial *Rishis*, the Guhyakas and the Charanas, and Viswawasu and Narada and Parvata, and the principal *Gandharvas* with the *Apsaras*. And Halayudha (Valadeva) and Janardana (Krishna) and the chief of the Vrishni, Andhaka, and Yadava tribes who obeyed the leadership of Krishna, were also there, viewing the scene. And beholding those elephants in rut—the five (Pandavas)—attracted towards Draupadi like mighty elephants towards a lake overgrown with lotuses, or like fire covered with ashes, Krishna the foremost of Yadu heroes began to reflect. And he said unto Rama (Valadeva),—“that is Yudhishtira; that is Bhima with Jishnu (Arjuna); and those are the twin heroes.’ And Rama surveying them slowly cast a glance of satisfaction at Krishna. Biting their nether lips in wrath, the other heroes there—sons and grandsons of kings—with their eyes and hearts and thoughts set on Krishna, looked with expanded eyes on Draupadi alone without noticing the Pandavas. And the sons of Pritha also, of mighty arms, and the illustrious twin heroes, beholding Draupadi, were all likewise struck by the shafts of *Kama*. And crowded with celestial *Rishis* and *Gandharvas* and Suparnas and Nagas and Asuras and Siddhas, and filled with celestial perfumes and scattered over with celestial flowers, and resounding with the kettle-drum and the deep hum of infinite voices, and echoing with the softer music of the flute, the Vina, and the tabor, the cars of the celestials could scarcely find a passage through the firmament. Then those princes—Karna, Duryyodhanay, Salwa, Salya, Aswathama, Kratha, Sunitha, Vakra, the ruler of Kalinga and Banga, Pandya, Paundra, the ruler of Videha, the chief of Yavanas, and many other sons and grandsons of kings,—sovereigns of territories with eyes like lotus-petals,—one after another began to exhibit prowess for (winning) that maiden of unrivalled beauty. Adorned with crowns, garlands, bracelets, and other ornaments, endued with mighty arms, possessed of prowess and vigour and bursting with strength and energy, those princes could not, even in imagination, string that bow of extraordinary stiffness.

“And (some amongst) those kings in exerting with swelling lips each according to his strength, education, skill, and energy,—to string that bow, were tossed on the ground and lay perfectly motionless for some time. Their strength spent and their crowns and garlands loosened from their persons, they began to pant for breath and their ambition of winning that fair maiden was cooled. Tossed by that tough bow, and their garlands and bracelets and other ornaments, disordered, they began to utter exclamations of woe. And that assemblage of monarchs their hope of obtaining Krishna gone, looked sad and woeful. And beholding the plight of those monarchs, Karna that foremost of all

wielders of the bow went to where the bow was, and quickly raising it stringed it soon and placed the arrows on the string. And beholding the son of Suryya—Karna of the Suta tribe—like unto fire, or Soma, or Suryya himself, resolved to shoot the mark those foremost of bowmen—the sons of Pandu—regarded the mark as already shot and brought down upon the ground. But seeing Karna, Draupadi loudly said,—‘I will not select a Suta for my lord ! Then Karna, laughing in vexation and casting a glance at the Sun, threw aside the bow already drawn to a circle.

“Then when all those Kshatriyas gave up the task, the heroic king of the Chedis—mighty as Yama (Pluto) himself—the illustrious and determined Sisupala, the son of Damaghosa, in endeavouring to string the bow, himself fell upon his knees on the ground. Then king Jarasandha endued with great strength and powers, approaching the bow stood there for some moment, fixed and motionless like a mountain. Tossed by the bow, he too fell upon his knees on the ground, and rising up, the monarch left the amphitheatre for (returning to) his kingdom. Then the great hero Salya, the king of Madra, endued with great strength, in endeavouring to string the bow fell upon his knees on the ground. At last when in that assemblage consisting of highly respectable people, all the monarchs had become subjects of derisive talk that foremost of heroes—Jishnu, the son of Kunti—desired to string the bow and placed the arrows on the bowstring.”

Thus ends the hundred and eighty-ninth section in the Swayamvara Parva of the Adi Parva.

SECTION CLXL

(*Swayamvara Parva continued.*)

Vaisampayana continued,—“When all the monarchs had desisted from stringing that bow, the high-souled Jishnu arose from among the crowd of Brahmanas seated in that assembly. And beholding Partha possessing the complexion of Indra’s banner, advancing towards the bow, the principal Brahmanas shaking their deer-skins raised a loud clamour. And while some were displeased, there were others that were well-pleased. And some there were, possessed of intelligence and foresight, who addressing one another said, ‘Ye Brahmanas, how can a Brahmana stripling unpractised in arms and weak in strength, string that bow which such celebrated Kshatriyas as Salya and others endued with might and accomplished in the science and practice of arms could

not? If he doth not achieve success in this untried task which he hath undertaken from a spirit of boyish unsteadiness, the entire body of Brahmanas here will be ridiculous in the eyes of the assembled monarchs. Therefore, forbid this Brahmana that he may not go to string the bow which he even now desirous of doing from vanity, childish daring, or mere unsteadiness.' Others replied,—'We shall not be ridiculous, not shall we incur the disrespect of anybody or the displeasure of the sovereigns.' Some remarked,—'This handsome youth is even like the trunk of a mighty elephant, whose shoulders and arms and thighs are so well-built, who in patience looks like the Himavat, whose gait is even like that of the lion, and whose prowess seems to be like that of an elephant in rut, and who is so resolute, will, it is probable accomplish this feat. He has strength and resolution. If he had none, he would never go of his own accord. Besides, there is nothing in the three worlds that Brahmanas of all mortal men cannot accomplish. Abstaining from all food or living upon air or eating of fruits, persevering in their vows, and emaciated and weak, Brahmanas are ever strong in their own energy. One should never disregard a Brahmana whether his acts be right or wrong, by supposing him incapable of achieving any task that is great or little, or that is fraught with bliss or woe, Rama the son of *Jamadagni* defeated in battle all the Kshatriyas. Agastya by his Brahma energy drank off the fathomless ocean. Therefore, say ye—'Let this youth bend the bow and string it with ease' and many said, 'So be it.' And the Brahmanas continued speaking unto one another these and other words. Then Arjuna approached the bow and stood there like a mountain. And walking round that bow, and bending his head unto that giver of boons—the lord Isana,—and remembering Krishna also, he took it up. And that bow which Rukma, Sunitha, Vakra, Radha's son, Duryodhana, Salya, and many other kings accomplished in the science and practice of arms, could not even with great exertion, string, Arjuna the son of Indra that foremost of all persons endued with energy and like unto the younger brother of Indra (Vishnu) in might, stringed in the twinkling of an eye. And taking up the five arrows he shot the mark and caused it to fall down on the ground through the hole in the machine above which it had been placed. Then there arose a loud uproar in the firmament, and the amphitheatre also resounded with a loud clamour. And the gods showered celestial flowers on the head of Partha the slayer of foes. And thousands of Brahmanas began to wave their upper garments in joys. And all around, the monarchs who had been unsuccessful, uttered exclamations of grief and despair. And flowers were rained from the skies all over the amphitheatre. And the musicians struck up in

concert. Bards and heralds began to chant in sweet tones the praises (of the hero who accomplished the feat). And beholding Arjuna, Drupada—that slayer of foes,—was filled with joy. And the monarch desired to assist with his forces the hero if the occasion arose. And when the uproar was at its height, Yudhisthira the foremost of all virtuous men, accompanied by those first of men the twins, hastily left the amphitheatre for returning to his temporary home. And Krishna beholding the mark shot and beholding Partha also like unto Indra himself, who had shot the mark, was filled with joy, and approached the son of Kunti with a white robe and a garland of flowers. And Arjuna the accomplisher of inconceivable feats, having won Draupadi by his success in the amphitheatre, was saluted with reverence by all the Brahmanas. And he soon after left the lists followed close by her who thus became his wife."

Thus ends the hundred and ninetieth section in the Swayamvara Parva of the Adi Parva.

SECTION CLXLI

(*Swayamvara Parva continued*)

Vaisampayana said,—“When the king (Drupada) expressed his desire of bestowing his daughter on that Brahmana (who had shot the mark), all those monarchs who had been invited to the *Swayamvara*, looking at one another, were suddenly filled with wrath. And they said,—‘Passing us by and treating the assembled monarchs as straw this Drupada desireth to bestow his daughter—that first of women,—on a Brahmana ! Having planted the tree he cutteth it down when it is about to bear fruit. The wretch regardeth us not : therefore let us slay him ! He deserveth not our respect nor the veneration due to age. Owing to such qualities of his, we shall, therefore, slay this wretch that insulteth all kings, along with his son ! Inviting all the monarchs and entertaining them with excellent food, he disregardeth us at last. In this assemblage of monarchs like unto a conclave of the celestials, doth he not see a single monarch equal unto himself ? The Vedic declaration is well-known that the *Swayamvara* is for the Kshatriyas. The Brahmanas have no claim in respect of a selection of husband by a Kshatriya damsel. Or, ye kings, if this damsel desireth not to select any one of us as her lord, let us cast her into the fire and return to our kingdoms. As regards this Brahmana, although he hath, from officiousness or avarice, done this injury to the monarchs, he should not yet be slain ; for our king-

doms, lives, treasures, sons, grandsons, and whatever other wealth we have, all exist for Brahmanas. Something must be done here (even unto him) so that from fear of disgrace and the desire of maintaining what properly belongeth unto each order, other *Swayamvaras* may not terminate in this way.'

"Having addressed one another thus, those tigers among monarchs endued with arms like unto spiked iron maces, took up their weapons and rushed at Drupada to slay him then and there. And Drupada beholding those monarchs all at once rushing towards him in anger with bows and arrows, sought, from fear, the protection of the Brahmanas. But those mighty bowmen (Bhima and Arjuna) of the Pandavas, capable of chatising all foes, advanced to oppose those monarchs rushing towards them impetuously like elephants in the season of rut. Then the monarchs with gloved fingers and upraised weapons rushed in anger at the Kuru princes, Bhima and Arjuna to slay them. Then the mighty Bhima of extraordinary achievements, endued with the strength of thunder, tore up like an elephant a large tree and divested it of its leaves. And with that tree, the strong-armed Bhima the son of Pritha,—that grinder of all foes,—stood, like unto the mace-bearing king of the dead (Yama) armed with his fierce mace, near Arjuna that bull amongst men. And beholding that feat of his brother, Jishnu of extraordinary intelligence and himself also of inconceivable feats, wondered much. And equal unto Indra himself in achievements, shaking off all fear he stood with his bow ready to receive those assailants. And beholding those feats of both Jishnu and his brother, Damodara (Krishna) of superhuman intelligence and inconceivable feats, addressing his brother, Halayudha (Valadeva) of fierce energy, said,—That hero there, of tread like that of a mighty lion, who draweth the large bow in his hand four full cubits in length, is Arjuna! There is no doubt, O Sankarshana, about this, if I am Vasudeva! That other hero who having speedily torn up the tree hath suddenly become ready to drive off the monarchs is Vrikodara! For no one in the world, except Vrikodara, could to-day perform such a feat in the field of battle! And O Achyuta, that other youth of eyes like unto lotus-petals of full four cubit's height, of gait like that of a mighty lion, and humble withal, of fair complexion and prominent and shining nose, who had, a little before, left the amphitheatre, is Dharma's son (Yudhishtira). The two other youths, like unto Kartikeya, are,—I suspect, the sons of the twin Aswinas. I heard that the sons of Pandu along with their mother Pritha had all escaped from the conflagration of the house of lac.' Then Halayudha of complexion like unto that of clouds uncharged with rain, addressing his younger brother (Krishna), said with great satisfaction

'O, I am happy to hear, as I do from sheer good fortune, that our father's sister Pritha with the foremost of the Kaurava princes have all escaped (from death)!' "

Thus ends the hundred and ninety-first section in the Swayamvara Parva of the Adi Parva.

SECTION CLXLII

(*Swayamvara Parva continued*)

Vaisampayana said,—“Then those bulls among Brahmanas shaking their deer-skins and water-pots made of cocoanut-shells exclaimed,—‘Fear not, we will fight the foe!’ Arjuna smilingly addressing those Brahmanas exclaiming thus, said,—‘stand ye aside as spectators (of the fray). Showering hundreds of arrows furnished with straight points even I shall check, like snakes with *mantras*, all those angry monarchs.’ Having said this, the mighty Arjuna taking up the bow he had obtained as dower accompanied by his brother Bhima stood immovable as a mountain. And beholding those Kshatriyas who were ever furious in battle with Karna ahead, the heroic brothers rushed fearlessly at them like two elephants rushing against a hostile elephant. Then those monarchs eager for the fight fiercely exclaimed,—“‘The slaughter in battle of one desiring to fight is permitted.’ And saying this, the monarchs suddenly rushed against the Brahmanas. And Karna endued with great energy rushed against Jishnu for fight. And Salya the mighty king of Madras rushed against Bhima like an elephant rushing against another for the sake of a she-elephant in heat ; while Duryodhana and others engaged with the Brahmanas, skirmished with them lightly and carelessly. Then the illustrious Arjuna beholding Karna the son of Vikartana (Suryya) advancing towards him, drew his tough bow and pierced him with his sharp arrows. And the impetus of those whetted arrows furnished with fierce energy made Radheya (Karna) faint. Recovering consciousness Karna attacked Arjuna with greater care than before. Then Karna and Arjuna, both foremost of victorious, warriors, desirous of vanquishing each other, fought madly on. And such was the lightness of hand they both displayed that (each enveloped by the other's shower of arrows) they both became invisible (unto the spectators of their encounter). ‘Behold the strength of my arms.’—Mark, how I have counteracted that feat,’—those the words—intelligible to heroes alone—in which they addressed each other. And incensed at finding the-

strength and energy of Arjuna's arms unequalled on the earth, Karna the son of Suryya fought with greater vigour. And parrying all those impetuous arrows shot at him by Arjuna, Karna sent up a loud shout. And this feat of his was applauded by all the warriors. Then addressing his antagonist, Karna said, 'O thou of foremost of Brahmanas. I am gratified to observe the energy of thy arms that knoweth no relaxation in battle and thy weapons themselves fit for achieving victory. Art thou the embodiment of the science of weapons, or art thou Rama that best of Brahmanas, or Indra himself, or Indra's younger brother Vishnu called also Achyuta, who for disguising himself hath assumed the form of a Brahmana and mustering such energy of arms fighteth with me? No other person except the husband himself of Sachi or Kiriti the son of Pandu is capable of fighting with me when I am angry on the field of battle. Then hearing those words of his, Phalguna replied, saying,— O Karna, I am neither the science of arms (personified), nor Rama endued with superhuman powers! I am only a Brahmana who is the foremost, of all warriors of all wielders of weapons. By the grace of my preceptor I have become accomplished in the *Brahma* and the *Paurandara* weapons. I am here to vanquish thee in battle. Therefore, O hero, wait a little!

Vaisampayana continued,—“Thus addressed (by Arjuna), Karna the adopted son of Radha desisted from the fight, for that mighty chariot-fighter thought that *Brahma* energy is ever invincible. Meanwhile on another part of the field, the mighty heroes Salya and Vrikodara, well skilled in battle and possessed of great strength and proficiency, challenging each other, engaged in fight like two elephants in rut! And they struck each other with their clenched fist and knees. And sometimes pushing each other forward and sometimes dragging each other near, sometimes throwing each other down face downward and sometimes on the sides, they fought on, striking each other at times with their clenched fists. And encountering each other with blows hard as the clash of two masses of granite, the lists rang with the sounds of their combat. Fighting with each other thus for a few seconds, Bhima the foremost of the Kuru heroes taking up Salya on his arms hurled him to a distance. And Bhimasena—that bull amongst men—surprised all (by the dexterity of his feat) for though he threw Salya on the ground he did it without hurting him much. And when Salya was thus thrown down and Karna was struck with fear, the other monarchs were all alarmed. And they hastily surrounded Bhima and exclaimed, 'Surely these bulls amongst Brahmanas are excellent (warriors)! Ascertain in what race they have been born and where they abide. Who can encounter Karna the son of Radha in fight, except Rama or Drona, or

Kiriti, the son of Pandu? Who also can encounter Duryyodhana in battle except Krishna the son of Devaki, and Kripa the son of Saradwan? Who also can overthrow in battle Salya—that first of mighty warriors except the hero Valadeva or Vrikodara, the son of Pandu, or the heroic Duryyodhana? Let us, therefore, desist from this fight with the Brahmanas. Indeed, Brahmanas, however offending, should yet be ever protected. And first let us ascertain who these are; for after we have done that we may cheerfully fight with them.’

Vaisampayana continued,—“And Krishna, having beheld that feat of Bhima, believed them both to be the son of Kunti. And gently addressing the assembled monarch, saying,—‘This maiden hath been justly acquired (by the Brahmana),’ he induced them to abandon the fight. Accomplished in battle, those monarchs then desisted from the fight. And those best of monarchs then returned to their respective kingdoms, wandering much. And those who came there went away saying,—“The festive scene hath terminated in the victory of the Brahmanas. The princess of Panchala hath become the bride of a Brahmana. And surrounded by Brahmanas dressed in skins of deer and other wild animals Bhima and Dhananjaya passed with difficulty out of the throng. And those heroes among men, mangled by the enemy and followed by Krishna, on coming at last out of that throng, looked like the full moon and the sun emerged from the clouds.

“Meanwhile Kunti seeing that her sons were late in returning from their eleemosynary round, was filled with anxiety. She began to think of various evils having overtaken her son. At one time she thought that the sons of Dhritarashtra having recognised her children had slain them. Next she feared that some cruel and strong *Rakshasas* endued with powers of deception had slain them. And she asked herself, “Could the illustrious Vyasa himself (who had directed my sons to come to Panchala) have been guided by perverse intelligence?’ Thus reflected Pritha in consequence of her affection for her children. Then in the stillness of the late afternoon, Jishnu accompanied by a body of Brhmanas, entered the abode of the potter, like the cloud-covered sun appearing on a cloudy day.”

Thus ends the hundred and ninety-second section in the Swayamvara Parva of the *Adi Parva*.

SECTION CLXLIII

(*Swayamyara Parva continued*)

Vaisampayana said,—“Then those illustrious sons of Pritha, on returning to the potter’s abode, approached their mother. And those first of men represented Yajnaseni unto their mother as the *alms* they had obtained that day. And Kunti who was there within the room and saw not her sons, replied, saying,—‘Enjoy ye all (what ye have obtained)!’ The moment after, she beheld Krishna and then she said,—‘Oh, what have I said?’ And anxious from fear of sin, and reflecting how every one could be extricated from the situation, she took the cheerful Yajnaseni by the hand, and approaching Yudhishtira said,—‘The daughter of King Yajnasena upon being represented to me by thy younger brothers as the *alms* they had obtained, from ignorance, O king, I said what was proper, *viz.*—*Enjoy ye all what hath been obtained.* O thou bull of the Kuru race, tell me how my speech may not become untrue; how sin may not touch the daughter of the king of Panchala, and how also she may not become uneasy!’

Vaisampayana continued,—“Thus addressed by his mother that hero among men, that foremost scion of the Kuru race, the intelligent king (Yudhishtira), reflecting for a moment, consoled Kunti, and addressing Dhananjaya, said,—‘By thee, O Phalguna, hath Yajnaseni been won. It is proper, therefore thou shouldst wed her. O thou withstander of all foes, igniting the sacred fire, take thou her hand with due rites!’

“Arjuna, hearing this, replied,—‘O king, do not make me a participator in sin! Thy behest is not conformable to virtue! That is the path followed by the sinful. Thou shouldst wed first then the strong-armed Bhima of inconceivable feats then myself, then Nakula, and last of all, Sahadeva endued with great activity. Both Vrikodara and myself, and the twins and this maiden also, all await, O monarch, thy commands. When such is the state of things, do that, after reflection, which would be proper, and conformable virtue, and productive of fame, and beneficial unto the king of Panchala. All of us are obedient to thee. O, command us as thou likest!’

Vaisampayana continued,—“Hearing these words of Jishnu, so full of respect and affection, the Pandavas all cast their eyes upon the princess of Panchala. And the princess of Panchala also looked at them all. And casting their glances on the illustrious Krishna, those princes looked at one another. And taking their seats, they began to think of Draupadi alone. Indeed, after those princes of immeasurable energy had looked at Draupadi, the god of Desire invaded their hearts and continued to

crush all their senses. As the ravishing beauty of Panchali who had been modelled by the Creator himself, was superior to that of all other women on earth, it could captivate the heart of every creature. And Yudhishtira, the son of Kunti, beholding his younger brothers, understood what was passing in their minds. And that bull among men immediately recollected the words of Krishna-Dwaipayana. And the King then, from fear of a division amongst the brothers, addressing all of them, said—"The auspicious Draupadi shall be the common wife of us all !"

Vaisampayana continued,—The sons of Pandu then, hearing those words of their eldest brother, began to revolve them in their minds in great cheerfulness. The hero of the Vrishni race (Krishna suspecting the five persons he had seen at the *Swayamvara* to be none else than the heroes of the Kuru race), came accompanied by the son of Rohini (Valadeva), to the house of the potter where those foremost of men had taken up their quarters. On arriving there, Krishna and Valadeva beheld seated in that potter's house Ajatasatru (Yudhishtira) of well-developed and long arms, and his younger brothers passing the splendour of fire sitting around him. Then Vasudeva approaching that foremost of virtuous men—the son of Kunti—and touching the feet of that prince of the Ajamida race, said,—'I am Krishna ! And the son of Rohini (Valadeva) also approaching Yudhishtira, did the same. And the Pandavas, beholding Krishna and Valadeva, began to express great delight. And, O thou foremost of the Bharata race, those heroes of the Yadu race thereafter touched also the feet of (Kunti) their father's sister. And Ajatasatru—that foremost of the Kuru race, beholding Krishna, enquired after his well-being and asked,—'How, O Vasudeva, hast thou been able to trace us, as we are living in disguise ?' And Vasudeva, smilingly answered,—'O king, fire, even if it is covered, can be known. Who else among men, than the Pandavas could exhibit such might ? Ye resisters of all foes, ye sons of Pandu, by sheer good fortune have ye escaped from that fierce fire ! And it is by sheer good fortune alone that the wicked son of Dhritarashtra and his counsellors have not succeeded in accomplishing their wishes. Blest be ye ! And grow ye in prosperity like a fire in a cave gradually growing and spreading itself all around ! And lest any of the monarchs recognise ye, let us return to our tent !' Then, obtaining Yudhishtira's leave, Krishna of prosperity knowing no decrease, accompanied by Valadeva, hastily went away from the potter's abode."

Thus ends the hundred and ninety-third section in the Swayamvara Parva of the Adi Parva.

SECTION CLXLIV

(*Swayamvara Parva Continued*)

Vaisampayana said,—“When the Kuru princes (Bhima and Arjuna) were wending towards the abode of the potter, Dhristadyumna, the Panchala prince followed them. And sending away all his attendants, he concealed himself in some part of the potter's house, unknown to the Pandavas. Then Bhima, that grinder of all foes, and Jishnu, and the illustrious twins, on returning from their eleemosynary round in the evening, cheerfully gave everything unto Yudhishtira. Then the kind-hearted Kunti addressing the daughter of Drupada said,—‘O amiable one, take thou first a portion from this and devote it to the gods and give it away to Brahmanas, and feed those that desire to eat and give unto those who have become our guests. Divide the rest into two halves. Give one of these unto Bhima, O amiable one, for this strong youth of fair complexion—equal unto a king of elephants—this hero always eateth much. And divide the other half into six parts, four for these youths, one for myself, and one for thee.’ Then the princess hearing those instructive words of her mother-in-law cheerfully did all that she had been directed to do. And those heroes then all ate of the food prepared by Krishna. Then Sahadeva, the son of Madri, endued with great activity, spread on the ground a bed of *kusa* grass. Then those heroes, each spreading thereon his deer-skin, laid themselves down to sleep. And those foremost of the Kuru princes lay down with heads towards the south. And Kunti laid herself down along the line of their heads, and Krishna along that of their feet. And Krishna though she lay with the sons of Pandu on that bed of *Kusa* grass along the line of their feet as if she were their nether pillow, grieved not in her heart nor thought disrespectfully of those bulls amongst the Kurus. Then those heroes began to converse with one another. And the conversations of those princes, each worthy to lead an army, was exceedingly interesting they being upon celestial weapons, and cars, and elephants, and swords and arrows, and battle-axes. And the son of the Panchala king listened (from his place of concealment) unto all they said. And all those who were with him beheld Krishna in that state.

“When morning came, the prince Dhristadyumna set out from his place of concealment with great haste in order to report to Drupada in detail all that had happened at the potter's abode and all that he

had heard those heroes speak amongst themselves during the night. The king of Panchala had been sad because he knew not the Pandavas as those who had taken away his daughter. And the illustrious monarch asked Dhrishtadyumna on his return,—‘Oh, where hath Krishna gone? Who hath taken her away? Hath any Sudra or anybody of mean descent, or hath a tribute-paying Vaisya by taking my daughter away, placed his dirty foot on my head? O son, hath that wreath of flowers been thrown away on a grave-yard? Hath any Kshatriya of high birth, or any one of the superior order (Brahmana) obtained my daughter? Hath any one of mean descent, by having won Krishna, placed his left foot on my head? I would not, O son, grieve but feel greatly happy, if my daughter hath been united with Partha that foremost of men! O thou exalted one, tell me truly who hath won my daughter to-day! O, are the sons of that foremost of Kurus, Vichitravirya’s son alive? Was it Partha (Arjuna) that took up the bow and shot the mark?’ ”

Thus ends the hundred and ninety-fourth section in the Swayamvara Parva of the Adi Parva.

SECTION CLXLV

(*Vaivahika Parva*)

Vaisampayana said,—“Thus addressed Dhrishtadyumna, that foremost of the Lunar princes, cheerfully said unto his father all that had happened and by whom Krishna had been won. And the prince said,—“With large, red eyes, attired in deer-skin, and resembling a celestial in beauty, the youth who stringed that foremost of bows and brought down to the ground the mark set on high, was soon surrounded by the foremost of Brahmanas who also offered him their homage for the feat he had achieved. Incapable of bearing the sight of a foe and endued with great activity, he began to exert his prowess. And surrounded by the Brahmanas he resembled the thunder-welding Indra standing in the midst of the celestial and the *Rishis*. And like a she-elephant following the leader of a herd, Krishna cheerfully followed that youth catching hold of his deer-skin. Then when the assembled monarchs incapable of bearing that sight rose up in wrath and advanced for fight, there rose up another hero who tearing up a large tree rushed at that concourse of kings, felling them right and left like Yama himself smiting down creatures endued with life. Then, O monarch, the assembled kings stood motionless looked at that couple of heroes, while they, resembling the Sun and the Moon, taking Krishna with them, left the

amphitheatre and wended into the abode of a potter in suburbs of the town, and there at the potter's abode sat a lady like unto a flame of fire who, I think, is their mother. And around her also sat three other foremost of men each of whom was like unto fire. And the couple of heroes having approached her paid homage unto her feet, and they said unto Krishna also to do the same. And keeping Krishna with her, those foremost of men all went the round of eleemosynary visits. Some time after when they returned, Krishna taking from them what they had obtained in alms, devoted a portion thereof to the gods, and gave another portion away (in gift) to Brahmanas. And of what remained after this, she gave a portion to that venerable lady, and distributed the rest amongst those five foremost of men. And she took a little for herself and ate it last of all. Then, O monarch, they all laid themselves down for sleep, Krishna lying along the line of their feet as their nether pillow. And the bed on which they lay was made of *Kusa* grass—upon which was spread their deer-skins. And before going to sleep they talked on diverse subjects in voices deep as of black clouds. The talk of those heroes indicated them to be neither Vaisyas nor Sudras, nor Brahmanas. Without doubt, O monarch, they are bulls amongst Kshatriyas, their discourse having been on military subjects. It seems, O father, that our hope hath been fructified, for we have heard that the sons of Kunti all escaped from the conflagration of the house of lac. From the way in which the mark was shot down by that youth, and the strength with which the bow was stringed by him, and the manner in which I have heard them talk with one another proves conclusively, O monarch, that they are the sons of Pritha wandering in disguise.'

"Hearing these words of his son, king Drupada became exceedingly glad, and he sent unto them his priest directing him to ascertain who they were and whether they were the sons of the illustrious Pandu. Thus directed, the king's priest went unto them and applauding them all, delivered the king's message duly, saying,—'Ye who are worthy of preference in everything, the boon-giving king of the earth—Drupada—is desirous of ascertaining who ye are ! Beholding this one who hath shot down the mark, his joy knoweth no bounds. Giving us all particulars of your family and tribe, place ye your feet on the heads of your foes and gladden the hearts of the king of Panchala and his men and mine also ! King Pandu was the dear friend of Drupada and was regarded by him as his counterself. And Drupada had all along cherished the desire of bestowing this daughter of his upon Pandu as his daughter-in-law. Ye heroes of features perfectly faultless, king Drupada hath all along cherished this desire in his heart that Arjuna of strong

and long arms might wed this daughter of his according to the ordinance. If that hath become possible, nothing could be better; nothing more beneficial; nothing more conductive to fame and virtue, so far as Drupada is concerned.'

"Having said this, the priest remained silent and humbly waited for an answer. Beholding him sitting thus, the king Yudhishtira commanded Bhima who sat near, saying,—“Let water to wash his feet with and the *Arghya* be offered unto this Brahmana. He is king Drupada's priest and, therefore, worthy of great respect. We should worship him with more than ordinary reverence. Then, O monarch, Bhima did as directed. Accepting the worship thus offered unto him, the Brahmana with a joyous heart sat at his ease. Then Yudhishtira addressed him and said,—The king of the Panchalas hath, by fixing a special kind of dower, given away his daughter according to the practice of his order and not freely. This hero hath, by satisfying that demand, won the princess. King Drupada, therefore, hath nothing now to say in regard to the race, tribe, family and disposition of him who hath performed that feat. Indeed, all his queries have been answered by the stringing of the bow and the shooting down of the mark. It is by doing what he had directed that this illustrious hero hath brought away Krishna from among the assembled monarchs. Under these circumstances, the king of the Lunar race should not indulge in any regrets which can only make him unhappy without mending matters in the least. The desire that king Drupada hath all along cherished will be accomplished for his handsome princess beareth, I think, every auspicious mark. None that is weak in strength could string that bow, and none of mean birth and unaccomplished in arms could have shot down the mark. It behoveth not, therefore, the king of the Panchalas to grieve for his daughter to-day. Nor can anybody in the world unto that act of shooting down the mark. Therefore the king should not grieve for what must take its course.'

"While Yudhishtira was saying all this, another messenger from the king of the Panchalas, coming thither in haste, said—"The (nuptial) feast is ready."

Thus ends the hundred and ninety-fifth section in the *Vaivahika Parva* of the *Adi Parva*.

SECTION CXCVI

(Vaivahika Parva continued)

Vaisampayana continued,—“The messenger said,—“King Drupada hath, in view of his daughter’s nuptials, prepared a good feast for the bride-groom’s party. Come ye thither after finishing your daily rites. Krishna’s wedding will take place there. Delay ye not. These cars adorned with golden lotuses and drawn by excellent horses are worthy of kings. Riding on them, come ye into the abode of the king of the Panchalas.’

Vaisampayana continued,—“Then those bulls among the Kurus, dismissing the priest and causing Kunti and Krishna to ride together on one of those cars, themselves ascended those splendid vehicles and proceeded towards Drupada’s palace. Meanwhile, O Bharata, hearing from his priest the words that Yudhishtira had said, king Drupada, in order to ascertain the order to which those heroes belonged, kept ready a large collection of articles (required by the ordinance for the wedding of each of the four order). And he kept ready fruits, sanctified garlands, and coats of mail, and shields, and carpets, and kine, and seeds, and various other articles and implements of agriculture. And the king also collected, O monarch, every article appertaining to other arts, and various implements and apparatus of every kind of sport. And he also collected excellent coats of mail and shining shields, and swords and scimitars, of fine temper, and beautiful chariots and horses, and first-class bows and well-adorned arrows, and various kinds of missiles ornamented with gold. And he also kept ready darts and rockets and battle-axes and various utensils of war. And there were in that collection beds and carpets and various fine things, and cloths of various sorts. When the party went to Drupada’s abode, Kunti taking with her the virtuous Krishna entered the inner apartments of the king. The ladies of the king’s household with joyous hearts worshipped the queen of the Kurus. Beholding, O monarch, those foremost of men, each possessing the sportive gait of the lion, with deer-skins for their upper garments, eyes like unto those of mighty bulls, broad-shoulders, and long hanging arms like unto the bodies of mighty snakes, the king, and the king’s ministers, and the king’s son, and the king’s friends and attendants, all became exceedingly glad. Those heroes sat on excellent seats, furnished with foot-stools without any awkwardness and hesitation. And those foremost of men sat with perfect fearlessness on those

costly seats one after another according to the order of their ages. After those heroes were seated, well dressed servants male and female, and skilful cooks brought excellent and costly viands worthy of kings on gold and silver plates. Then those foremost of men dined on those dishes and became well pleased. And after the dinner was over, those heroes among men, passing over all other articles, began to observe with interest the various utensils of war. Beholding this, Drupada's son and Drupada himself, along with all his chief ministers of state, understanding the sons of Kunti to be all of royal blood became exceedingly glad."

Thus ends the hundred and ninety-sixth section in the Vaivahika Parva of the Adi Parva.

SECTION CXCVII

(*Vaivahika Parva continued*)

Vaisampayana said,—“Then the illustrious king of the Panchala, addressing prince Yudhishtira in the form applicable to Brahmanas, cheerfully enquired of that illustrious son of Kunti, saying,—‘Are we to know as Kshatriyas, or Brahmanas, or are we to know you as celestials who disguising themselves as Brahmanas are ranging the Earth and come hither for the hand of Krishna? O tell us truly, for we have great doubts! Shall we not be glad when our doubts have been removed? O chastiser of enemies, have the fates been propitious unto us? Tell us the truth willingly! Truth becometh monarchs better than sacrifices and dedications of tanks. Therefore, tell us not what is untrue! O thou of the beauty of a celestial, O chastiser of foes, hearing thy reply I shall make arrangements for my daughter's wedding according to the order to which ye belong!’

“Hearing these words of Drupada, Yudhishtira answered, saying,—‘Be not cheerless, O king; Let joy fill thy heart! The desire cherished by thee hath certainly been accomplished! We are Kshatriyas, O king, and sons of the illustrious Pandu. Know me to be the eldest of the sons of Kunti and these to be Bhima and Arjuna! By these, O king, was thy daughter won amid the concourse of monarchs! The twins (Nakula and Sahadeva) and Kunti wait where Krishna is. O bull amongst men, let grief be driven from thy heart, for we are Kshatriyas! Thy daughter, O monarch, hath like a lotus been transferred only

from one lake into another. O king, thou art our reverend superior and chief refuge ! I have told thee the whole truth !

Vaisampayana continued,—“Hearing those words, the king Drupada’s eyes rolled in ecstasy. And filled with delight the king could not, for some moments answer Yudhishtira. Checking his emotion with great effort, that chastiser of foes at last replied unto Yudhishtira in proper words. The virtuous monarch enquired how the Pandavas had escaped from the town of Varanavata. The son of Pandu told the monarch every particular in detail of their escape from the burning palace of lac. Hearing everything that the son of Kunti said, king Drupada censured Dhritarashtra, that ruler of men. And the monarch gave every assurance unto Yudhishtira the son of Kunti. And that foremost of eloquent men then and there vowed to restore Yudhishtira to his paternal throne.

“Then Kunti and Krishna and Bhima and Arjuna and the twins, commanded by the king, all took up their quarters in a palace. They continued, O king, to reside there, treated by Yajnasena with due respect. Then king Drupada with his sons, assured by all that had happened, approaching Yudhishtira, said,—O thou of mighty arms, let the Kuru prince Arjuna take with due rites, the hand of my daughter on this auspicious day, and let him, therefore, perform the usual initiatory rites of marriage !

Vaisampayana continued,—“Hearing these words of Drupada, the virtuous king Yudhishtira replied, saying,—‘O great king, I also shall have to marry !’ Hearing him, Drupada said,—‘If it pleaseth thee, take thou the hand of my daughter thyself with due rites ! Or, give Krishna in marriage unto whomsoever of thy brothers thou likest ! Yudhishtira said,—“Thy daughter, O king, shall be the common wife of us all ! Even thus it hath been ordered, O monarch, by our mother ! I am unmarried still, and Bhima also is so amongst the sons of Pandu. This thy jewel of a daughter hath been won by Arjuna. This, O king, is the rule with us ; to ever enjoy equally a jewel that we may obtain ! O best of monarchs, that rule of conduct we cannot now abandon ! Krishna, therefore, shall become the wedded wife of us all. Let her take our hands, one after another before the fire.’

‘Drupada answered,—‘O scion of Kuru’s race, it hath been directed that one man may have many wives. But it hath never been heard that one woman may have many husbands ! O son of Kunti as thou art pure and acquainted with the rules of morality, it behoveth thee not to commit an act that is sinful and opposed both to usage and the Vedas ! Why, O prince, hath thy understanding become so ? Yudhishtira said in reply,—‘O monarch, morality is subtle. We do

not know its course. Let us follow the way trodden by the illustrious ones of former ages. My tongue never uttered an untruth. My heart also never turneth to what is sinful. My mother commandeth so ; and my heart also approveth of it. Therefore, O king, that is quite conformable to virtue. Act according to it, without any scruples. Entertain no fear, O king, about this matter !

“Drupada said,—‘O son of Kunti, thy mother, and my son Dhristadyumna and thyself, settle amongst yourselves as to what should be done. Tell me the result of your deliberations and to-morrow I will do what is proper.’

Vaisampayana continued,—“After this, O Bharata, Yudhishtira, Kunti and Dhristadyumna discoursed upon this matter. Just at that time, however, the island born (Vyasa), O monarch, came there in course of his wanderings.”

Thus ends the hundred and ninety-seventh section in the Vaivahika Parva of the Adi Parva.

SECTION CXCVIII

(Vaivahika Parva continued)

Vaisampayana said,—“Then all the Pandavas and the illustrious king of the Panchalas and all others there present stood up and saluted with reverence the illustrious Rishi Krishna (Dwaipayana). The high-souled Rishi, saluting them in return and enquiring after their welfare, sat down on a carpet of gold. And commanded by Krishna (Dwaipayana) of immeasurable energy, those foremost of men all sat down on costly seats. A little after, O monarch, the son of Prishata in sweet accents asked the illustrious Rishi about the wedding of his daughter. And he said,—‘How, O illustrious one, can one woman become the wife of many men without being defiled by sin ? O, tell me truly all about this.’ Hearing these words Vyasa replied,—‘This practice O king, being opposed to usage and the Vedas, hath become obsolete. I desire, however, to hear what the opinion of each of you is upon this matter.’

“Hearing these words of the Rishi, Drupada spoke first, saying,—‘The practice is sinful in my opinion, being opposed to both usage and the Vedas. O best of Brahmanas, nowhere have I seen many men having one wife. The illustrious ones also of former ages never had such a usage amongst them. The wise should never commit a sin. I therefore, can never make up mind to act in this way. This practice always appeareth to me to be of doubtful morality.’

"After Drupada had ceased, Dhrishtadyumna spoke, saying, O bull amongst Brahmanas, O thou of ascetic wealth, how can, O Brahmana the elder brother, if he is of a good disposition, approach the wife of his younger brother? The ways of morality are ever subtle, and therefore, we know them not. We cannot, therefore, say what is conformable to morality and what not. We cannot do such a deed, therefore, with a safe conscience. Indeed, O Brahmana, I cannot say—*Let Draupadi become the common wife of five brothers.*—"

"Yudhishtira then spoke, saying,—'My tongue never uttereth an untruth and my heart never inclineth to what is sinful. When my heart approveth of it, it can never be sinful. I have heard in the *Purana* that a lady of name Jatila,—the foremost of all virtuous women—belonging to the race of Gotama had married seven *Rishis*. So also an ascetic's daughter, born of a tree, had in former times united herself in marriage with ten brothers all bearing the same name of Prachetas and who were all of souls exalted by asceticism. O foremost of all that are acquainted with the rules of morality, it is said that obedience to superiors is ever meritorious. Amongst all superiors, it is well known that the mother is the foremost. Even she hath commanded us to enjoy Draupadi as we do anything obtained as *alms*. It is for this, O best of Brahmanas, that I regard the (proposed) act as virtuous.'

"Kunti then said,—"The act is even so as the virtuous Yudhishtira hath said. I greatly fear, O Brahmana, lest my speech should become untrue! How shall I be saved from untruth!"

"When they had all finished speaking, Vyasa said,—'O amiable one, how shalt be saved from the consequence of untruth. Even this is eternal virtue! I will not, O king of the Panchalas, discourse on this before you all. But thou alone shalt listen to me when I disclose how this practice hath been established and why it is to be regarded as old and eternal. There is no doubt that what Yudhishtira hath said is quite conformable to virtue.'

Vaisampayana continued,—"Then the illustrious Vyasa—the master Dwaipayana—rose, and taking hold of Drupada's hand led him to a private apartment. The Pandavas and Kunti and Dhrishtadyumna of Prishata's race sat there, waiting for the return of Vyasa and Drupada. Meantime Dwaipayana began his discourse with the illustrious monarch for explaining how the practice of polyandry could not be regarded as sinful."

Thus ends the hundred and ninety-eighth section in the *Vaivahika Parva* of the *Adi Parva*.

SECTION CXCIX

(*Vaivahika Parva continued*)

Vaisampayana said,—“Vyasa continued,—In days of yore, the celestials had once commenced a grand sacrifice in the forest of Naimisha. At that sacrifice, O king, Yama, the son of Vivaswat, became the slayer of the devoted animals. Yama, thus employed in that sacrifice, did not (during that period), O king, kill a single human being. Death being suspended in the world, the number of human beings increased very greatly. Then Soma and Sakra and Varuna and Kuvera, the Sadhyas, the Rudras, the Vasus, the twin Aswins,—these and other celestials went unto Prajapati the Creator of the universe. Struck with fear for the increase of the human population of the world they addressed the Master of creation and said.—Alarmed, O lord, at the increase of human beings on earth, we come to thee for relief ! Indeed, we crave thy protection !—Hearing those words the Grandsire said,—Ye have little cause to be frightened at this increase of human beings. Ye all are immortal ! It behoveth ye not to take fright at human beings !—The celestials replied,—The mortals have all become immortal. There is no distinction now between us and them. Vexed at the disappearance of all distinction, we have come to thee in order that thou mayest distinguish us from them !—The Creator then said,—The son of Vivaswat is even now engaged in the grand sacrifice. It is for this that men are not dying. But when Yama’s work in connection with the sacrifice terminates men will again begin to die as before. Strengthened by your respective energies, Yama will, when that time comes, sweep away by thousands the inhabitants on earth who will scarcely have then any energy left in them.’

“Vyasa continued,—‘Hearing these words of the first-born deity, the celestials returned to the spot where the grand sacrifice was being performed. And the mighty one sitting by the side of the Bhagirathee saw a (golden) lotus being carried along by the current. And beholding that (golden) lotus, they wondered much. And amongst them, that foremost of celestials, viz., Indra, desirous of ascertaining whence it came, proceeded up along the course of the Bhagirathee. And reaching that spot whence the goddess Ganga issues perennially, Indra beheld a woman possessing the splendour of fire. The woman who had come there to take water was washing herself in the stream, weeping all the while. The tear-drops she shed, falling on the stream, were being transformed into golden lotuses. The wielder of the thunder-bolt, be-

holding that wonderful sight, approached the woman and asked her,—Who art thou, amiable lady? Why dost thou weep? I desire to know the truth. O tell me everything!—'

'Vyasa continued,—The woman thereupon answered—O Sakra, thou mayest know who I am and why, unfortunate that I am, I weep, if only, O chief of the celestials, thou comest with me as I lead the way. Thou shalt then see what it is I weep for!—Hearing these words of the lady, Indra followed her as she led the way. And soon he saw, not far off from where he was, a handsome youth with a young lady seated on a throne placed on one of the peaks of Himavat and playing at dice. Beholding that youth, the chief of the celestials said,—Know, intelligent youth, that this universe is under my sway!—Seeing, however, that the person addressed was so engrossed in dice that he took no notice of what he said. Indra was possessed by anger and repeated,—I am the lord of the universe!—The youth who was none else than the god Mahadeva (the god of the gods), seeing Indra filled with wrath, only smiled, having cast a glance at him. At that glance, however, the chief of the celestials was at once paralysed and stood there like a stake. When the game at dice was over, Ishana addressing the weeping woman said,—Bring Sakra hither, for I shall soon so deal with him that pride may not again enter his heart!—As soon as Sakra was touched by that woman, the chief of the celestials with limbs paralysed by that touch, fell down on the earth. The illustrious Ishana of fierce energy then said unto him,—Act not, O Sakra, ever again in this way! Remove this huge stone, for thy strength and energy are immeasurable, and enter the hole (it will disclose) where await some others possessing the splendour of the sun and who are all like unto thee!—Indra then, on removing that stone, beheld a cave in the breast of that king of mountains, within which were four others resembling himself. Beholding their plight, Sakra became seized with grief and exclaimed,—shall I be even like these?—Then the god Girisha (Ishana), looking full at Indra with expanded eyes, said in anger,—O thou of a hundred sacrifices, enter this cave without loss of time, for thou hast from folly insulted me before my eyes!—Thus addressed by the lord Ishana, the chief of the celestials, in consequence of that terrible imprecation, was deeply pained, and with limbs weakened by fear trembled like the wind-shaken leaf of a Himalayan fig. And cursed unexpectedly by the god owning a bull for his vehicle, Indra, with joined hands and shaking from head to foot, addressed that fierce god of multiform manifestations, saying,—Thou art, O Bhava, the overlooker of the infinite Universe!—Hearing these words the god of fiery energy smiled and said,—Those that are of disposition like thine never obtain my grace.

These other (within the cave) had at one time been like thee. Enter thou this cave, therefore, and lie there for sometime. The fate of you all shall certainly be the same. All of you shall have to take your birth in the world of men, where, having achieved many difficult feats and slaying a large number of men, ye shall again by the merits of your respective deeds, regain the valued region of Indra. Ye shall accomplish all I have said and much more besides, of other kinds of work.—Then those Indras, of their shorn glory, said—We shall go from our celestial regions even unto the region of man where salvation is ordained to be difficult of acquisition. But let the gods Dharma, Vayu, Maghavat, and the twin Ashwins beget us upon our would-be mother. Fighting with men by means of both celestial and human weapons, we shall again come back into the region of Indra !—'

"Vyasa continued,—'Hearing these words of the former Indras, the wielder of the thunder-bolt once more addressed that foremost of gods, saying,—Instead of going myself, I shall, with a portion of my energy, create from myself a person for the accomplishment of the task (thou assignest) to form the fifth among these !—Vishwabhuḅ, Bhutadhamaṅ, Sivi of great energy, Santi the fourth, and Tejaswin, these, it is said were the five Indra of old. And the illustrious god of the formidable bow, from his kindness, granted unto the five Indras the desire they cherished. And he also appointed that woman of extraordinary beauty, who was none else than celestial Sree (goddess of grace) herself, to be their common wife in the world of men. Accompanied by all those Indras, the god Isana then went unto Narayana of immeasurable energy, the Infinite, the Immaterial, the Increate, the Old, the Eternal, and the Spirit of these universe without limits. Narayana approved of everything. Those Indras then were born in the world of men. And Hari (Narayana) took up two hairs from his body, one of which hairs was black and the other white. And those two hairs entered the wombs of two of the Yadu race, by name Devaki and Rohini. And one of these hairs, viz., that which was white, became Valadeva. And the hair that was black was born as Kesava's self, Krishna. And those Indras of old who had been confined in the cave on the Himavat are none else than the sons of Pandu, endued with great energy. And Arjuna amongst the Pandavas, called also Savyasachin (using both hands with equal dexterity) is a portion of Sakra.'

"Vyasa continued,—"Thus, O king they who have been born as the Pandavas are none else than those Indras of old. And the celestial Sree herself who had been appointed as their wife is this Draupadi of extraordinary beauty. How could she whose effulgence is like that of the sun or the moon, whose fragrance spreads for two miles around, take

her birth in any other than an extraordinary way viz., from within the Earth, by virtue of the sacrificial rites ? Unto thee, O king, I cheerfully grant this other boon in the form of spiritual sight. Behold now the sons of Kunti endued with their sacred and celestial bodies of old !

Vaisampayana continued,—“Saying this, that sacred Brahmana Vyasa of generous deeds, by means of his ascetic power, granted celestial sight unto the king. Thereupon the king beheld all the Pandavas endued with their former bodies. And the king saw them possessed of celestial bodies, with golden crowns and celestial garlands, and each resembling Indra himself, with complexions radiant as fire or the sun, and decked with every ornament, and handsome, and youthful, with broad chests and statures measuring about five cubits. Endued with every accomplishment, and decked with celestial robes of great beauty and fragrant garlands of excellent making the king beheld them as so many three-eyed gods (Mahadeva), or Vasus, or Rudras, or Adityas themselves. And observing the Pandavas in the forms of those Indras of old, and Arjuna also in the form of Indra sprung from Sakra himself, king Drupada was highly pleased. And the monarch wondered much on beholding that manifestation of celestial power under deep disguise. The king looking at his daughter, that foremost of women endued with great beauty, like unto a celestial damsel and possessed of the splendour of fire or the moon, regarded her as the worthy wife of those celestial beings, for her beauty, splendour and fame. And beholding that wonderful sight, the monarch touched the feet of Satyavati's son, exclaiming,—‘O great *Rishi*, nothing is miraculous in thee !’ The *Rishi* then cheerfully continued—‘In a certain hermitage there was an illustrious *Rishi's* daughter, who, though handsome and chaste, obtained not a husband. The maiden gratified, by severe ascetic penances, the god Sankara (Mahadeva). The lord Sankara, gratified at her penances, told her himself,—Ask thou the boon thou desirest !—Thus addressed, the maiden repeatedly said unto the boon-giving Supreme Lord,—I desire to obtain a husband possessed of every accomplishment !—Sankara, the chief of the gods gratified with her, gave her the boon she asked, saying. —Thou shalt have, amiable maiden, five husbands !—The maiden, who had succeeded in gratifying the god, said again,—O Sankara, I desire to have from thee only *one* husband possessed of every virtue !—The god of gods, well pleased with her, spake again, saying,—Thou hast, O maiden, addressed me five full times, repeating,—*Give me a husband* !—Therefore, O amiable one, it shall even be as thou hast asked. Blessed be thou hast asked. Blessed be thou. All, this, however, will happen in a future life of thine !—

“Vyasa continued,—‘O Drupada, this thy daughter of celestial

beauty is that maiden. Indeed, the faultless Krishna sprung from Prishata's race hath been pre-ordained to become the common wife of five husbands. The celestial Sree, having undergone severe ascetic penances, hath, for the sake of the Pandavas, had her birth as thy daughter, in the course of thy grand sacrifice. That handsome goddess, waited upon by all the celestials, as a consequence of her own acts becomes the (common) wife of five husbands. It is for this that the self-create had created her. Having listened to all this, O king Drupada, do what thou desirest !”

Thus ends the hundred and ninety-ninth section in the Vaivahika Parva of the Adi Parva.

SECTION CC

(*Vaivahika Parva continued*)

Vaisampayana said,—“Drupada, on hearing this, observed,—O great *Rishi*, it was only when I had not heard this from thee that I had sought to act in the way I told thee of. Now, however, that I know all, I cannot be indifferent to what hath been ordained by the gods. Therefore do I resolve to accomplish what thou hast said. The knot of destiny cannot be untied. Nothing in this world is the result of our own acts. That which had been appointed by us in view of securing one only bridegroom hath now terminated in favour of many. As Krishna (in a former life) had repeatedly said,—O *give me a husband!*—the great god himself even gave her the boon she had asked. The god himself knows the right or wrong of this. As regards myself, when Sankara hath ordained so, right or wrong, no sin can attach to me. Let these with happy hearts take, as ordained, the hand of Krishna with the rites.’ ”

Vaisampayana continued,—“Then the illustrious Vyasa, addressing Yudhishtira the just, said,—“The day is an auspicious day, O son of Pandu ! This day the moon has entered the constellation called *Pushya*. Take thou the hand of Krishna to-day, thyself first before thy brothers !’ When Vyasa had said so, king Yajnasena and his son made preparations for the wedding. And the monarch kept ready various costly articles as marriage presents. Then he brought out his daughter Krishna, decked, after a bath, with many jewels and pearls. Then there came to witness the wedding all the friends and relatives of the king, ministers of state, and many Brahmanas and citizens. And they all took their seats according to their respective ranks. Adorned with that concourse of principal men, with its yard decked with lotuses and

lilies scattered thereupon, and beautified with lines of troops, king Drupada's palace, festooned around with diamonds and precious stones, looked like the firmament studded with brilliant stars. Then those princes of the Kuru line, endued with youth and adorned with ear-rings, attired in costly robes and perfumed with sandalpaste, bathed and performed the usual religious rites and accompanied by their priest Dhaumya who was possessed of the splendour of fire, entered the wedding hall one after another in due order, and with glad hearts, like mighty bulls entering a cow-pen. Then Dhaumya, well conversant with the *Vedas*, igniting the sacred fire, poured with due *mantras* libations of clarified butter into that blazing element. And calling Yudhishtira there, Dhaumya, acquainted with *mantras*, united him with Krishna, Walking round the fire the bride-groom and the bride took each other's hand. After their union was complete, the priest Dhaumya, taking leave of Yudhishtira, that ornament of battle, went out of the palace. Then those mighty car-warriors,—those perpetuators of the Kuru line,—those princes attired in gorgeous dresses, took the hand of that best of women, day by day in succession, aided by that priest. O king, the celestial *Rishi* told me of a very wonderful and extraordinary thing in connection with these marriages—viz., that the illustrious princess of splendor waist regained her virginity every day after a previous marriage. After the weddings were over, king Drupada gave unto those mighty car-warriors diverse kinds of excellent wealth. And the king gave unto them one hundred cars with golden standards, each drawn by four steeds with golden bridles. And he gave them one hundred elephants, all possessing auspicious marks on their temples and faces and like unto a hundred mountains with golden peaks. He also gave them a hundred female servants all in the prime of youth and clad in costly robes and ornaments and floral wreaths. And the illustrious monarch of the lunar race gave unto each of those princes of celestial beauty, making the sacred fire a witness of his gifts, much wealth and many costly robes and ornaments of great splendour. The sons of Pandu endued with great strength, after their wedding were over, and after they had obtained Krishna like unto a second Sree along with great wealth, passed their days in joy and happiness, like so many Indras, in the capital of the king of the Panchalas."

Thus ends the two hundredth section in the Vaivahika Parva of the Adi Parva.

SECTION CCI

(*Vaivahika Parva continued*)

Vaisampayana said,—“King Drupada, after his alliance with the Pandavas, had all his fears dispelled. Indeed, the monarch no longer stood in fear even of the gods. The ladies of the illustrious Drupada's household approached Kunti and introduced themselves unto her, mentioning their respective names, and worshipped her feet with heads touching the ground. Krishna also, attired in red silk and her wrists still encircled with the auspicious thread, saluting her mother-in-law with reverence, stood contentedly before her with joined palms, Pritha, out of affection, pronounced a blessing upon her daughter-in-law endued with great beauty and every auspicious mark and possessed of a sweet disposition and good character, saying,—Be thou unto thy husband as Sachi unto Indra, Swaha unto Vibhavasū, Rohini unto Soma, Damayanti unto Nala, Bhadrā unto Vaisravana, Arundhati unto Vasistha, Lakshmi unto Narayana ! O amiable one, be thou the mother of long-lived and heroic children, and possessed of everything that can make thee happy ! Let luck and prosperity ever wait on thee ! Wait thou ever on husbands engaged in the performance of grand sacrifices. Be thou devoted to thy husbands. And let thy days be ever passed in duly entertaining and reverencing guests and strangers arrived at thy abode, and the pious and the old ; children and superiors. Be thou installed as the Queen of the kingdom and the capital of Kurujangala, with thy husband Yudhishtira the just ! O daughter, let the whole Earth, conquered by the prowess of thy husbands endued with great strength, be given away by thee unto Brahmanas at horse-sacrifice ! O accomplished one, whatever gems there are on earth, possessed of superior virtues, obtain them, O luckily one, and be thou happy for a hundred full years ! And, O daughter-in-law, as I rejoice to-day beholding thee attired in red silk, so shall I rejoice again, when, O accomplished one, I behold thee become the mother of a son !”

Vaisampayana continued,—“After the sons of Pandu had been married, Hari (Krishna) sent unto them (as presents) various gold ornaments set with pearls and black gems (*lapis lazuli*). And Madhava (Krishna) also sent unto them costly robes manufactured in various countries, and many beautiful and soft blankets and hides of great value, and many costly beds and carpets and vehicles. He also sent them vessels by hundreds, set with gems and diamonds. And Krishna also gave them female servants by thousands, brought from various countries,

and endued with beauty, youth and accomplishments and decked with every ornament. He also gave them many well-trained elephants brought from the country of Madras, and many excellent horses in costly harness, cars drawn by horses of excellent colours and large teeth. The slayer of Madhu, of immeasurable soul, also sent them coins of pure gold by crores upon crores in separate heaps. And Yudhishtira the just, desirous of gratifying Govinda, accepted all those presents with great joy."

Thus ends the two hundred and first section in the *Vaivahika Parva* of the *Adi Parva*.

SECTION CCII

(*Viduragamana Parva*)

Vaisampayana said,—“The news was carried unto all the monarchs (who had come to the Self-choice of Draupadi) by their trusted spies that the handsome Draupadi had been united in marriage with the sons of Pandu. And they were also informed that the illustrious hero who had bent the bow and shot the mark was none else than Arjuna, that foremost of victorious warriors and first of all wielders of the bow and arrows. And it became known that the mighty warrior who had dashed Salya, the king of Madras, on the ground, and who in wrath had terrified the assembled monarchs by means of the tree (he had uprooted), and who had taken his stand before all foes in perfect fearlessness, was none else than Bhima, that feller of hostile ranks, whose touch alone was sufficient to take the lives out of all foes. The monarchs, upon being informed that the Pandavas had assumed the guise of peaceful Brahmanas, wondered much. They even heard that Kunti with all her sons had been burnt to death in the conflagration of the house of lac. They, therefore, now regarded the Pandavas in the light of persons who had come back from the region of the dead. And recollecting the cruel scheme contrived by Purochana, they began to say,— ‘O, fie on Bhishma, fie on Dhritarashtra of the Kuru race !’

“After the Self-choice was over, all the monarchs (who had come thither), hearing that Draupadi had been united with the Pandavas, set out for their own dominions. And Duryyodhana, hearing that Draupadi had selected the owner of white steeds (Arjuna) as her lord, became greatly depressed. Accompanied by his brothers, Aswathaman his uncle (Sakuni), Karna and Kripa the prince set out with a heavy heart for his capital. Then Dussasana, blushing with shame, addressed

his brother softly and said,—‘If Arjuna had not disguised himself as a Brahmana, he could never have succeeded in obtaining Draupadi. It was for this disguise, O king, that no one could recognise him as Dhananjaya. Fate, I ween, is ever supreme. Exertion is fruitless; fie on our exertions, O brother! The Pandavas are still alive!’ Speaking unto one another thus and blaming Purochana (for his carelessness), they then entered the city of Hastinapura, with cheerless and sorrowful hearts. Beholding the mighty sons of Pritha, escaped from the burning house of lac and allied with Drupada, and thinking of Dhrishtadyumna and Sikhandin and the other sons of Drupada all accomplished in fight, they were struck with fear and overcome with despair.

“Then Vidura, having learnt that Draupadi had been won by the Pandavas and that the sons of Dhritarashtra had come back (to Hastinapura) in shame, their pride humiliated, became filled with joy. And, O king, approaching Dhritarashtra, Kshatri said,—“The Kurus are prospering by good luck!’ Hearing those words of Vidura, the son of Vichitraviryya, wondering, said in great glee,—‘What good luck, O Vidura? What good luck?’ From ignorance, the blind monarch understood that his eldest son Duryyodhana had been chosen by Drupada’s daughter as her lord. And the king immediately ordered various ornaments to be made for Draupadi. And he commanded that both Draupadi and his son Duryyodhana should be brought with pomp to Hastinapura. It was then that Vidura told the monarch that Draupadi had chosen the Pandavas for her lords, and that those heroes were all alive and at peace, and that they had been received with great respect by king Drupada. And he also informed Dhritarashtra that the Pandavas had been united with the many relatives and friends of Drupada, each owning large armies, and with many others who had come to that Self-choice.

“Hearing these words of Vidura, Dhritarashtra said,—‘Those children are to me, O Kshatri, as dear as they were to Pandu. Nay, more. O listen to me why my affection for them now is even greater! The heroic sons of Pandu are well and at ease. They have obtained many friends. Their relatives, and others whom they have gained as allies, are all endued with great strength. Who, O Kshatri, amongst monarchs in prosperity or adversity would not like to have Drupada with his relatives as an ally?’

Vaisampayana continued,—“Having heard these words of the monarch, Vidura said,—‘O king, let thy understanding remain so without change for a hundred years!’ Having said this Vidura returned to his own abode. Then, O monarch, there came unto Dhritarashtra, Duryyodhana and the son of Radha, Karna. Addressing the monarch,

they said,—‘We cannot, O king, speak of any transgression in the presence of Vidura ! We have now found thee alone, and will, therefore, say all we like ! What is this that thou hast, O monarch, desired to do ? Dost thou regard the prosperity of thy foes as if it were thy own, that thou hast been applauding the Pandavas, O foremost of men, in the presence of Vidura ? O sinless one, thou actest not, O king, in the way thou shouldst ! O father, we should now act every day in such a way as to weaken (the strength of) the Pandavas ! The time hath come, O father, for us to take counsel together, so that the Pandavas may not swallow us all with our children and friends and relatives !’

Thus ends the two hundred and second section in the Viduragamana Parva of the Adi Parva.

SECTION CCIII

(*Viduragamana Parva Continued*)

Vaisampayana said,—“Dhritarashtra replied, saying,—‘I desire to do exactly what you would recommend. But I do not wish to inform Vidura of it even by a change of muscle. It was, therefore, O son, that I was applauding the Pandavas in Vidura’s presence, so that he might not know even by a sign what is in mind. Now that Vidura hath gone away, this is the time, O Suyodhana (Duryyodhana), for telling me what thou hast hit upon, and what, O Radheya (Karna) thou too hast hit upon !’

Duryyodhana said,—‘Let us, O father, by means of trusted and skilful and adroit Brahmanas, seek to produce dissensions between the sons of Kunti and Madri. Or, let king Drupada and his sons, and all his ministers of state, be plied with presents of large wealth, so that they may abandon the cause of Yudhishtira, the son of Kunti. Or, let our spies induce the Pandavas to settle in Drupada’s dominions, by describing to them, separately, the inconvenience of residing in Hastinapura, so that, separated from us, they may permanently settle in Panchala. Or, let some clever spies, full of resources, sowing the seeds of dissension among the Pandavas, make them jealous of one another. Or, let them incite Krishna against her husbands. She has many lords and this will not present any difficulty. Or, let some seek to make the Pandavas themselves dissatisfied with Krishna, in which case Krishna also will be dissatisfied with them. Or, let, O King, some clever spies, repairing thither, secretly compass the death of Bhimasena. Bhima is the strongest of them all. Relying upon Bhima alone, the

Pandavas used to disregard us, of old. Bhima is fierce and brave and the (sole) refuge of the Pandavas. If he be slain, the others will be deprived of strength and energy. Deprived of Bhima, who is their sole refuge, they will no longer strive to regain their kingdom. Arjuna, O king, is invincible in battle, if Bhima protecteth him from behind. Without Bhima, Arjuna is not equal to even a fourth part of Radheya. Indeed, O king, the Pandavas conscious of their own feebleness without Bhima and of our strength would not really strive to recover the kingdom. Or, if, O monarch, coming hither, they prove docile and obedient to us, we would then seek to repress them according to the dictates of political science (as explained by Kanika). Or, we may tempt them by means of handsome girls, upon which the princess of Panchala will get annoyed with them. Or, O Radheya, let messengers be despatched to bring them hither, so that, when arrived, we may through trusted agents, by some of the above methods, cause them to be slain. Strive O father, to employ any of these (various) methods that may appear to thee faultless. Time passeth. Before their confidence in king Drupada—that bull amongst kings—is established we may succeed, O monarch, to encounter them. But after their confidence hath been established in Drupada, we are sure to fail. These, O father, are my views for the discomfiture of the Pandavas! Judge whether they be good or bad! What, O Karna, dost thou think?

Thus ends the two hundred and third section in the Viduragamana Parva of the Adi Parva.

SECTION CCIV

(Viduragamana Parva continued)

Vaisampayana said.—“Thus addressed by Duryyodhana, Karna said,—‘It doth not seem to me, O Duryyodhana, that thy reasoning is well-founded. O perpetuator of the Kuru race, no method will succeed against the Pandavas! O brave prince, thou hast before, by various subtle means, striven to carry out thy wishes. But ever hast thou failed to slay thy foes. They were then living near thee, O king! They were then unfledged and of tender years, but thou couldst not injure them then. They are now living at distance, grown up, full-fledged. The sons of Kunti, O thou of firm resolution, cannot now be injured by any subtle contrivances of thine. This is my opinion. As they are aided by the very Fates, and as they are desirous of regaining their

ancestral kingdom, we can never succeed in injuring them by any means in our power. It is impossible to create disunion amongst them. They can never be disunited who have all taken to a common wife. Nor can we succeed in estranging Krishna from the Pandavas by any spies of ours. She chose them as her lords when they were in adversity. Will she abandon them now that they are in prosperity? Besides women always like to have many husbands, Krishna hath obtained her wish. She can never be estranged from the Pandavas. The king of Panchala is honest and virtuous; he is not avaricious. Even if we offer him our whole kingdom he will not abandon the Pandavas. Drupada's son also possesseth every accomplishment, and is attached to the Pandavas. Therefore, I do not think that the Pandavas can now be injured of any subtle means in thy power. But, O bull amongst men, this is what is good and advisable for us now, *viz.*, to attack and smite them till they are exterminated. Let this course recommend itself to thee! As long as our party is strong and that of the king of the Panchalas is weak, so long strike them without any scruple. O son of Gandhari, as long as their innumerable vehicles and, animals, friends, and friendly tribes are not mustered together, continue, O king, to exhibit thy prowess! As long as the king of the Panchalas together with his sons gifted with great prowess, setteth not his heart upon fighting with us, so long, O king, exhibit thy prowess! And, O king, exert thy prowess before he of the Vrishni race *viz.*, (Krishna) cometh with the Yadava host into the city of Drupada, carrying everything before him, to restore the Pandavas to their paternal kingdom. Wealth, every article of enjoyment, kingdom, there is nothing that Krishna may not sacrifice for the sake of the Pandavas! The illustrious Bharata had acquired the whole Earth by his prowess alone. Indra hath acquired sovereignty of the three worlds by prowess alone. O king, prowess is always applauded by the Kshatriyas. O bull amongst Kshatriyas, prowess is the cardinal virtue of the brave. Let us, therefore, O monarch, with our large army consisting of four kinds of forces, grind Drupada without loss of time, and bring hither the Pandavas! Indeed, the Pandavas are incapable of being discomfited by any policy of conciliation, of gift, of wealth and bribery, or of disunion. Vanquish them, therefore, by thy prowess! And vanquishing them by thy prowess, rule thou this wide Earth! O monarch, I see not any other means by which we may accomplish our end!

Vaisampayana continued,—“Hearing these words of Radheya, Dhritarashtra, endued with great strength, applauded him highly. The monarch then addressed him and said,—‘Thou, O son of a Suta, art gifted with great wisdom and accomplished in arms. This speech

therefore, favouring the exhibition of prowess suiteth thee well ! But let Bhishma, and Drona, and Vidura, and you two, take counsel together and adopt that proposal which may lead to our benefit.'

Vaisampayana continued,—“Then king Dhritarashtra called unto him all those celebrated ministers and took counsel with them.”

Thus ends the two hundred and fourth section in the Viduragamana Parva of the Adi Parva.

SECTION CCV

(*Viduragamana Parva continued*)

Vaisampayana said,—“Asked by Dhritarashtra to give his opinion, Bhishma replied,—‘O Dhritarashtra, a quarrel with the Pandavas is what I can never approve of. As thou art to me, so was Pandu without doubt. And the sons of Gandhari are to me, as those of Kunti. I should protect them as well as I should thy sons, O Dhritarashtra ! And, O king, the Pandavas are as much near to me as they are to prince Duryodhana or to all the other Kurus. Under these circumstances a quarrel with them is what I never like. Concluding a treaty with those heroes, let half the land be given unto them. This is, without doubt, the paternal kingdom of those foremost ones of the Kuru race ! And, O Duryodhana, like thee who lookest upon this kingdom as thy paternal property, the Pandavas also look upon it as their paternal possession. If the renowned sons of Pandu obtain not the kingdom, how can it be thine, or that of any other descendant of the Bharata race ? If thou regardest thyself as one that hath lawfully come into the possession of the kingdom, I think they also may be regarded to have lawfully come into the possession of this kingdom before thee ! Give them half the kingdom quietly. This, O tiger among men, is beneficial to all. If thou actest otherwise, evil will befall us all. Thou too shalt be covered with dishonour. O Duryodhana, strive to maintain thy good name. A good name is, indeed, the source of one’s strength. It hath been said that one liveth in vain whose reputation hath gone. A man, O Kaurava, doth not die so long as his fame lasteth ! One liveth as long as one’s fame endureth, and dieth when one’s fame is gone ! Follow thou, O son of Gandhari, the practice that is worthy of the Kuru race. O thou of mighty arms, imitate thy own ancestors ! We are fortunate that the Pandavas have not perished. We are fortunate that Kunti liveth. We are fortunate that the wretch Purochana without being able to accomplish his purpose hath himself perished. From that time when I heard that the sons of Kuntibhoja’s daughter had been burnt to

death, I was, O son of Gandhari, ill able to meet any living creature. O tiger among men, hearing of the fate that overtook Kunti, the world doth not regard Purochana so guilty as it regardeth thee ! O king, the escape, therefore, of the sons of Pandu with life from that conflagration and their re-appearance, do away with thy evil repute ! Know, O thou of Kuru's race, that as long as those heroes live, the wilder of the thunder himself cannot deprive them of their ancestral share in the kingdom ! The Pandavas are virtuous and united. They are being wrongly kept out of their equal share in the kingdom. If thou shouldst act rightly, if thou shouldst do what is agreeable to me, if thou shouldst seek the welfare of all, then give half the kingdom unto them ! ”

Thus ends the two hundred and fifth section in the Viduragamana Parva of the Adi Parva.

SECTION CCVI

(Viduragamana Parva continued)

Vaisampayana said,—“After Bhishma had concluded, Drona spoke, saying,—‘O king Dhritarashtra, it hath been heard by us that friends summoned for consultation should always speak what is right, true, and conductive to fame. O sire, I am of the same mind in this matter with the illustrious Bhishma. Let a share of the kingdom be given unto the Pandavas. This is eternal virtue. Send, O Bharata, unto Drupada without loss of time some messenger of agreeable speech, carrying with him a large treasure for the Pandavas. And let the man go unto Drupada carrying costly presents for both the bridegrooms and the bride, and let him speak unto that monarch of thy increase of power and dignity arising from this new alliance with him. And, O monarch, let the man know also that both thyself and Duryodhana have become exceedingly glad in consequence of what hath happened. Let him say this repeatedly unto Drupada and Dhrishtadyumna. And let him speak also about the alliance as having been exceedingly proper, and agreeable unto thee, and of thyself being worthy of it. And let the men repeatedly propitiate the sons of Kunti and those of Madri (in proper words), And at thy command, O king, let plenty of ornaments of pure gold be given unto Draupadi. And let, O bull of Bharata's race, proper presents be given unto all the sons of Drupada. Let the messenger then propose the return of the Pandavas to Hastinapura. After the heroes will have been permitted, (by Drupada) to come hither, let Dussasana and Vikarna go out with a handsome train to receive them. And when they will have arrived at Hastinapura, let

those foremost of men be received with affection by thee. And let them then be installed on their paternal throne, agreeably to the wishes of the people of the realm. This, O monarch of Bharata's race, is what I think should be thy behaviour towards the Pandavas who are to thee even as thy own sons ! ”

Vaisampayana continued,—“After Drona had ceased, Karna spake again,—“Both Bhima and Drona have been pampered with wealth that is thine and favours conferred by thee ! They are also always regarded by thee as thy trusted friends ! What can therefore be more amusing than that they both should give thee advice which is not for thy good ? How can the wise approve that advice which is pronounced good by a person speaking with wicked intent but taking care to conceal the wickedness of his heart ? Indeed, in a season of distress, friends can neither benefit nor injure. Every one's happiness or the reverse dependeth on destiny. He that is wise and he that is foolish, he that is young (in years) and he that is old, he that hath allies and he that hath none all become, it is seen everywhere, happy or unhappy at times. It hath been heard by us that there was, of old, a king by name Amvuvicha. Having his capital at Rajagriha, he was the king of all the Magadha chiefs. He never attended to his affairs. All his exertion consisted in inhaling the air. All his affairs were in the hands of his minister. And his minister, named Mahakarni, became the supreme authority in the state. Regarding himself all powerful, he began to disregard the king. And the wretch himself appropriated everything belonging unto the king, his queens and treasures and sovereignty. But the possession of all these, instead of satisfying his avarice, only served to inflame him the more. Having appropriated everything belonging to the king, he even coveted the throne. But it hath been heard by us that with all his best endeavours he succeeded not in acquiring the kingdom of the monarch, his master, even though the latter was inattentive to business and content with only breathing the air. What else can be said, O king, than that monarch's sovereignty was dependent on destiny ? If, therefore, O king, this kingdom be established in thee by destiny, it will certainly continue in thee, even if the whole world were to become thy enemy ! If, however, destiny hath ordained otherwise, howsoever mayest thou strive, it will not last in thee ! O learned one, remembering all this, judge of the honesty or otherwise of thy advisers ! Ascertain also who amongst them are wicked and who have spoken wisely and well ! ”

Vaisampayana continued,—‘Hearing these words of Karna, Drona replied,—‘As thou art wicked it is evident thou sayest so in consequence of the wickedness of thy intent ! It is for injuring the Pandavas that

thou findest fault with us. But know, O Karna, what I have said is for the good of all and the prosperity of the Kuru race. If thou regardest all this as productive of evil, declare thyself what is for our good. If the good advice I have given be not followed, I think the Kurus will be exterminated in no time.' "

Thus ends the two hundred and sixth section in the Viduragamana Parva of the Adi Parva.

SECTION CCVII

(*Viduragamana Parva continued*)

Vaisampayana said,—“After Drona had ceased, Vidura spoke, saying,—‘O monarch, thy friends without doubt, are saying unto thee what is for thy good. But as thou art unwilling to listen to what they say, their words scarcely find a place in thy years. What that foremost one of Kuru’s race *viz.*, Bhishma, the son of Santanu, hath said, is excellent and is for thy good. But thou does not listen to it. The preceptor Drona also hath said much that is for thy good which however Karna, the son of Radha doth not regard to be such. But, O king, reflecting hard I do not find any one who is better friend to thee than either of these two lions among men (*viz.*, Bhishma and Drona), or any one who excels either of them in wisdom. These two, old in years, in wisdom, and in learning, always regard thee, O king, and the sons of Pandu with equal eyes. Without doubt, O king of Bharata’s race, they are both, in virtue and truthfulness, not inferior to Rama, the son of Dasaratha, and Gaya. Never before did they give thee any evil advice. Thou also, O monarch, hast never done them any injury. Why should, therefore, these tigers among men, who are ever-truthful, give thee wicked advice, especially when thou hast never injured them? Endued with wisdom these foremost of men, O king, will never give thee counsels that are crooked. O scion of Kuru’s race, this is my firm conviction that these two, as they acquainted are with all rules of morality, will never, tempted by wealth, utter anything betraying a spirit of partizanship. What they have said, O Bharata, I regard highly beneficial to thee ! Without doubt, O monarch, the Pandavas are thy sons as much as Duryyodhana and others are. Those ministers, therefore, that give thee any counsel fraught with evil unto the Pandavas, do not really look to thy interests. If there is any partiality in thy heart, O king, for thy own children they who by their counsel seek to bring it out, certainly do thee no good. Therefore, O

king, these illustrious persons endued with great splendour, have not, I think, said anything that leadeth to evil. Thou however dost not understand it. What these bulls among men have said regarding the invincibility of the Pandavas is perfectly true. Think not otherwise of it, O tiger among men. Blest be thou ! Can the handsome Dhananjaya the son of Pandu, using the right and the left hand with equal activity, be vanquished in battle even by Maghavat himself ? Can the great Bhimasena of strong arms possessing the might of ten thousand elephants, be vanquished in battle by the immortals themselves ? Who also that desireth to live can overcome in battle the twins (Nakula and Sahadeva) like unto the sons of Yama himself, and well-skilled in fight ? How too can the eldest one of the Pandavas in whom patience, mercy, forgiveness, truth, and prowess always live together, be vanquished ? They who have Rama (Valadeva) as their ally, and Janardana (Krishna) as their counsellor, and Satyaki as their partisan, whom have they not already defeated in war ? They who have Drupada for their father-in-law, and Drupada's sons—the heroic brothers, *viz.*, Dhristadyumna and others of Prishata's race for their brothers-in-law, are certainly invincible. Remembering this, O monarch, and knowing that their claim to the kingdom is even prior to thine, behave virtuously towards them. The stain of calumny is on thee, O monarch, in consequence of that act of Purochana. Wash thyself of it now, by a kindly behaviour towards the Pandavas. This kindly behaviour of thine, O monarch, towards the Pandavas will be an act of great benefit to us, protecting the lives of us all that belong to Kuru's race, and leading to the growth of the whole Kshatriya order ! We had formerly warred with king Drupada ; if we can now secure him as an ally, it will strengthen our party. The *Dasarhas*, O king, are numerous and strong. Know where Krishna is, all of them must be, and where Krishna is, there victory also must be ! O king, who, unless cursed by the gods, would seek to effect that by means of war which can be effected by conciliation ? Hearing that the sons of Pritha are alive, the citizens and other subjects of the realm have become exceedingly glad and eager for beholding them. O monarch, act in a way that is agreeable to them. Duryodhana and Karna and Sakuni the son of Suvala, are sinful, foolish and young, listen not to them ! Possessed of every virtue as thou art, I long ago told thee, O monarch, that for Duryodhana's fault, the subjects of this kingdom would be exterminated !"

Thus ends the two hundred and seventh section in the Viduragamana Parva of the Adi Parva.

SECTION CCVIII

(*Viduragamana Parva continued.*)

Vaisampayana said,—“Hearing these various speeches, Dhritarashtra said,—“The learned Bhishma, the son of Santanu, and the illustrious *Rishi* Drona, and thyself also (O Vidura), have said the truth and what also is most beneficial to me! Indeed, as those mighty car-warriors—the heroic sons of Kunti are the children of Pandu, so are they, without doubt, my children according to the ordinance. And as my sons are entitled to this kingdom, so are the sons of Pandu certainly entitled to it. Therefore, hie thee, O Kshatri, and bring hither the Pandavas along with their mother, treating them with affectionate consideration. O thou of Bharata’s race, bring also Krishna of celestial beauty along with them. From sheer good fortune the sons of Pritha are alive; and from good fortune alone those mighty car-warriors have obtained the daughter of Drupada! It is from good fortune alone that our strength hath increased, and it is from good fortune alone that Purochana hath perished. O thou of great splendour it is from good fortune that my great grief hath been killed!”

Vaisampayana continued,—“Then Vidura, at the command of Dhritarashtra, repaired, O Bharata, unto Yajnasena and the Pandavas. And he repaired thither carrying with him numerous jewels and various kinds of wealth for Draupadi and the Pandavas and Yajnasena also. Arrived at Drupada’s abode, Vidura conversant with every rule of morality and deep in every science, properly accosted the monarch and waited upon him. Drupada received Vidura in proper form and they both enquired after each other’s welfare. Vidura then saw there the Pandavas and Vasudeva. As soon as he saw them he embraced them from affection and enquired after their well-being. The Pandavas also along with Vasudeva, in due order, worshipped Vidura of immeasurable intelligence. But Vidura, O king, in the name of Dhritarashtra repeatedly enquired with great affection after their welfare. He then gave, O monarch, unto the Pandavas and Kunti and Draupadi, and unto Drupada and Drupada’s sons, the gems and various kinds of wealth that the Kauravas had sent through him. Possessed of immeasurable intelligence, the modest Vidura then, in the presence of the Pandavas and Keshava, addressed the well-behaved Drupada thus!—

“With thy ministers and sons, O monarch, listen to what I say! King Dhritarashtra, with ministers, sons, and friends, hath with a joyous heart, O king, repeatedly enquired after thy welfare! And, O monarch,

he hath been highly pleased with this alliance with thee ! So also, O king, Bhishma of great wisdom, the son of Santanu, with all the Kurus, enquired after the welfare in every respect. Drona also of great wisdom the son of Bharadwaja and thy dear friend, embracing thee mentally, enquired of thy happiness ! And, O king of Panchalas, Dhritarashtra and all the Kurus, in consequence of this alliance with thee, regard themselves supremely blest. O Yajnasena, the establishment of this alliance with thee hath made them happier than if they had acquired a new kingdom. Knowing all this, O monarch, permit the Pandavas to re-visit their ancestral kingdom. The Kurus are exceedingly eager to behold the sons of Pandu ! These bulls among men have been long absent (from their kingdom). They as well as Pritha must be very eager to behold their city. And all the Kuru ladies and the citizens and our subjects are eagerly waiting to behold Krishna, the Panchala Princess. This, therefore is my opinion, O monarch, that thou shouldst, without delay, permit the Pandavas to go thither with thier wife ! And after the illustrious Pandavas, O king, will have received thy permission to go thither. I shall send information unto Dhritarashtra by quick messengers. Then, O king, will the Pandavas set out with Kunti and Krishna."

Thus ends the two hundred and eighth section in the Viduragamana Parva of the Adi Parva.

SECTION CCIX

(*Viduragamana Parva continued*)

Vaisampayana said,—“Hearing these words of Vidura, Drupada said, —‘It is even so as thou, O Vidura of great wisdom, hast said ! Venerable one, I too have been exceedingly happy in consequence of this alliance ! It is highly proper that these illustrious prince should return to their ancestral kingdom. But it is not proper for me to say this myself. If the brave son of Kunti, viz., Yudhishtira, if Bhima and Arjuna, if these bull among men, viz., the twins, themselves desire to go and if Rama (Valadeva) and Krishna, both acquainted with every rule of morality, be of the same mind, then let the Pandavas go thither. For these tigers among men (Rama and Krishna) are ever engaged in doing what is agreeable and beneficial to the sons of Pandu.’

“Hearing this, Yudhishtira said,—‘We are now, O monarch, with all our younger brothers, dependent on thee ! We shall cheerfully do what thou art pleased to command !’

Vaisampayana continued,—“Then Vasudeva said,—‘I am of opinion that the Pandavas should go. But we should all abide by the opinion of king Drupada who is conversant with every rule of morality.’

“Drupada then spoke,—‘I certainly agree with what this foremost of men, viz., the heroic Dasaratha of strong arms, thinketh, having regard to the circumstances. For the illustrious sons of Pandu now are to me as they are, without doubt, to Vasudeva. Kunti’s son Yudhishtira himself doth not seek the welfare of the Pandavas so earnestly as, Keshava, that tiger among men.’

Vaisampayana continued,—“Commanded by the illustrious Drupada, the Pandavas then, O king, and Krishna and Vidura, taking with them Krishna, the daughter of Drupada, and the renowned Kunti, journeyed towards the city called after the elephant, stopping at various places along the way for purposes of pleasure and enjoyment. King Dhritarashtra, hearing that those heroes had neared the capital, sent out the Kauravas to receive them. They who were thus sent out were, O Bharata, Vikarna of the great bow, and Chitrasena, and Drona that foremost of warriors, and Kripa of Gautama’s line. Surrounded by these, those mighty heroes, their splendour enhanced by that throng slowly entered the city of Hastinapura. The whole city became radiant, as it were, with the gay throng of sight-seers animated by curiosity. Those tigers among men gladdened the hearts of all who beheld them. And the Pandavas, dear unto the hearts of the people, ‘heard, as they proceeded, various exclamations which the citizens, ever desirous of obeying the wishes of those princes, loudly uttered. Some exclaimed,—‘Here returns that tiger among men, conversant with all the rules of morality and who always protects us as if we were his nearest relatives!’ And elsewhere the same said,—‘It seems that king Pandu—the beloved of his people—returneth to-day from the forest, doubtless to do what is agreeable to us!’ And there were some that said,—‘What good is not done to us to-day when the heroic sons of Kunti come back to our town? If we have ever given away in charity, if we have ever poured libations of clarified butter on the fire, if we have any ascetic merit, let the Pandavas, by virtue of all those acts stay in our town for a hundred years!’

“At last the Pandavas, on arriving at the place, worshipped the feet of Dhritarashtra, as also those of the illustrious Bhishma. They also worshipped the feet of everybody else that deserved that honour. And they enquired after the welfare of every citizen (there present). At last, at the command of Dhritarashtra they entered the chambers that had been assigned to them.

“After they had rested there for sometime, they were summoned (to

the court) by king Dhritarashtra and Bhishma the son of Santanu. When they came, king Dhritarashtra addressing Yudhishtira, said,—“Listen, O son of Kunti, with thy brothers, to what I say ! Repair ye to Khandavaprastha so that no difference may arise again (between you and your cousins) ! If you take up your quarters there no one will be able to do you any injury ! Protected by Partha (Arjuna), like the celestials by the thunderbolt, reside ye at Khandavaprastha, taking half the kingdom ! ”

Vaisampayana continued,—‘Agreeing to what Dhritarashtra said, those bulls among men worshipping the king set out from Hastinapura. And content with half the kingdom, they removed to Khandavaprastha, which was an unreclaimed desert. Then those heroes of unfading splendour, viz., the Pandavas, with Krishna at their head, arriving there, beautified the place and made it a second heaven. And those mighty car-warriors, selecting with Dwaipayana’s assistance a sacred and auspicious region, performed certain propitiatory ceremonies and measured out a piece of land for their city. Then surrounded by a trench wide as the sea and by walls reaching high up to the heavens and white as the fleecy clouds or the rays of the moon, that foremost of cities looked resplendent like Bhogavati (the capital of the nether kingdom) decked with the Nagas. And it stood adorned with palatial mansions and numerous gates, each furnished with a couple of panels resembling the out-stretched wings of Garuda. And it was protected with gateways looking like the clouds and high as the Mandara mountains. And well-furnished with numerous weapons of attack the missiles of the foes could not make the slightest impression on them. And they were almost covered with darts and other missiles like double-tongued snakes. The turrets along the walls were filled with armed men in course of training ; and the walls were lined with numerous warriors along their whole length. And there were thousands of sharp hooks and *Sataghnis* (machines slaying a century of warriors) and numerous other machines on the battlements. There were also large iron wheels planted on them. And with all these was that foremost of cities adorned. The streets were all wide and laid out excellently ; and there was no fear in them of accident. And decked with innumerable mansions, the city became like unto Amaravati and came to be called *Indraprastha* (like unto Indra’s city). In a delightful and auspicious part of the city rose the palace of the Pandavas filled with every kind of wealth and like unto the mansion of the celestial treasurer (Kuvera) himself. And it looked like a mass of clouds charged with lightning.

“When the city was built, there came, O king, numerous Brahmanas well-acquainted with all the *Vedas* and conversant with every language,

wishing to dwell there. And there came also unto that town numerous merchants from every direction, in the hope of earning wealth. There also came numerous persons well-skilled in all the arts, wishing to take up their abode there. And around the city were laid out many delightful gardens adorned with numerous trees bearing both fruits and flowers. There were *Amras* (mango trees) and *Amaratakas*, and *Kadamvas* and *Asokas*, and *Champakas*; and *Punnagas* and *Nagas* and *Lakuchas* and *Panasas*; and *Salas* and *Talas* (palm trees) and *Tamalas* and *Vakulas*, and *Ketakas* with their fragrant loads; beautiful and blossoming and grand *Amalakas* with branches bent down with the weight of fruits, and *Lodhras* and blossoming *Ankolas*; and *Jamvus* (black berry trees) and *Patalas* and *Kunjakas* and *Atimuktas*; and *Karaviras* and *Parijatas* and numerous other kinds of trees, always adorned with flowers and fruits and alive with feathery creatures of various species. And those verdant groves always resounded with the notes of maddened peacocks and *Kokilas* (black birds). And there were various pleasure-houses, bright as mirrors, and numerous bowers of creepers, and charming and artificial hillocks, and many lakes full to the brim of crystal water, and delightful tanks fragrant with lotuses and lilies and adorned with swans and ducks and *chakravakas* (brahminy ducks). And there were many delicious pools overgrown with fine aquatic plants. And there were also diverse ponds of great beauty and large dimensions. And O king, the joy of the Pandavas increased from day to day, in consequence of their residence in that large kingdom that was peopled with pious men.

"Thus in consequence of the virtuous behaviour of Bhishma and king Dhritarashtra towards them, the Pandavas took up their abode in Khandavaprastha. Adorned with those five mighty warriors, each equal unto Indra himself, that foremost of cities looked like Bhogavati (the capital of the nether kingdom) adorned with the *Nagas*. And, O monarch, having settled the Pandavas there, the heroic Krishna, obtaining their leave, came back with Rama to Dwaravati."

Thus ends the two hundred and ninth section in the Viduragamana Parva of the Adi Parva.

SECTION CCX
(*Rajya-labha Parva*)

Janamejaya said,—“O thou possessed of ascetic wealth, what did those high-souled ones, my grandsires, the illustrious Pandavas, do, after obtaining the kingdom of Indraprastha? How did their wedded wife Draupadi obey them all? How is it also that no dissensions arose amongst those illustrious rulers of men, all attached to *one wife, viz., Krishna*? O thou of the wealth of asceticism, I wish to hear everything in detail regarding the behaviour towards one another of those rulers of men after their union with Krishna !”

Vaisampayana said,—“Those scorchers of foes, the Pandavas, having obtained their kingdom, at the command of Dhritarashtra, passed their days in joy and happiness at Khandavaprastha with Krishna. And Yudhishtira, endued with great energy and ever adhering to truth, having obtained the sovereignty, virtuously ruled the land, assisted by his brothers. And the sons of Pandu, endued with great wisdom and devoted to truth and virtue, having vanquished all their foes, continued to live there in great happiness. And those bulls among men, seated on royal seats of great value, used to discharge all the duties of government. And one day, while all those illustrious heroes were so seated, there came unto them the celestial *Rishi* Narada, in course of his wanderings. Beholding the *Rishi*, Yudhishtira offered him his own handsome seat. And after the celestial *Rishi* had been seated, the wise Yudhishtira duly offered him the *Arghya* with his own hands. And the king also informed the *Rishi* of the state of his kingdom. The *Rishi* accepting the worship, became well pleased, and eulogising him with benedictions, commanded the king to take his seat. Commanded by the *Rishi*, the king took his seat. Then the king sent word unto Krishna (in the inner apartments) of the arrival of the illustrious one. Hearing of the *Rishi*'s arrival Draupadi, purifying herself properly, came with a respectful attitude to where Narada was with the Pandavas. The virtuous princess of Panchala, worshipping the celestial *Rishi*'s feet, stood with joined hands before him, properly veiled. The illustrious Narada, pronouncing various benedictions on her, commanded the princess to retire. After Krishna had retired, the illustrious *Rishi*, addressing in private all the Pandavas with Yudhishtira at their head, said,—‘The renowned princess of Panchala is the wedded wife of you all. Establish a rule amongst yourselves so that disunion may not arise amongst you. There were, in former days, celebrated throughout the three worlds, two brothers

named Sunda and Upasunda living together and incapable of being slain by anybody unless each slew the other. They ruled the same kingdom, lived in the same house, slept on the same bed, sat on the same seat, and ate from the same dish. And yet they killed each other for the shake of Tilottama. Therefore, O Yudhishtira, preserve your friendship for one another and do that which may not produce disunion amongst you !

'On hearing this, Yudhishtira asked,—O great Muni, whose sons were *Asuras* called Sunda and Upasunda ? Whence arose that dissension amongst them, and why did they slay each other ? Whose daughter also was this Tilottama for whose love the maddened brothers killed each other ? Was she an *Apsara* (water nymph) or the daughter of any celestial ? O thou whose wealth is asceticism, we desire, O Brahmana, to hear in detail everything as it happened ! Indeed, our curiosity hath become great !'

Thus ends the two hundred and tenth section in the *Rajya-labha Parva* of the *Adi Parva*.

SECTION CCXI

(*Rajya-labha Parva continued*)

Vaisampayana said,—'Hearing these words of Yudhishtira, Narada replied,—'O son of Pritha, listen with thy brothers to me as I recite this old story, O Yudhishtira, exactly as everything happened ! In olden days, a mighty *Daitya* named Nikumbha, endued with great energy and strength was born in the race of the great *Asura*, Hiranyakasipu. Unto this Nikumbha, were born two sons called Sunda and Upasunda. Both of them were mighty *Asuras* endued with great energy and terrible prowess. The brothers were both fierce and possessed of wicked hearts. And those *Daityas* were both of the same resolution, and ever engaged in achieving the same tasks and ends. They were ever sharers with each other in happiness as well as in woe. Each speaking and doing what was agreeable to the other, the brothers never were unless they were together, and never went anywhere unless together. Of exactly the same disposition and habits, they seemed to be one individual divided into two parts. Endued with great energy and ever of the same resolution in everything they undertook, the brothers gradually grew up. Always entertaining the same purpose, desirous of subjugating the three worlds, the brothers, after due initiation, went to the mountains of Vindhya. And wending there, severe were

the ascetic penances they performed. Exhausted with hunger and thirst, with matted locks on their heads and attired in barks of trees, long was the time after which they acquired sufficient ascetic merit. Besmearing themselves with dirt from head to foot, living upon air alone, standing on their toes, they threw pieces of the flesh of their bodies into the fire. With arms upraised, and eye-lids fixed, long was the period for which they observed their vows. And during the course of their ascetic penances, a wonderful incident occurred there. For the mountains of Vindhya, heated for a long course of years by the power of their ascetic austerities, began to emit vapour from every part of their bodies. And beholding the severity of their austerities, the celestials became alarmed. The gods began to cause numerous obstructions to impede the progress of their asceticism. The celestials repeatedly tempted the brothers by means of every precious possession and the most beautiful girls. By firmly wedded thereto, the brothers broke not their vows. Then the celestials once more manifested, before the illustrious brothers, their powers of illusion. For it seemed their sisters, mothers, wives, and other relatives, with disordered hair and ornaments and robes, were running towards them in terror, pursued and struck by a *Rakshasa* with a lance in hand. And it seemed that the women implored the help of the brothers crying.—*O save us!*—But all this went for nothing, for firmly wedded thereto, the brothers did not still break their vows. And when it was found that all this produced not the slightest impression on any of the two, both the women and the *Rakshasa* vanished from sight. At last the Grandsire himself, the Supreme Lord ever seeking the welfare of all, came unto those great *Asuras* and asked them to solicit the boon they desired. Then the brothers Sunda and Upasunda, both of great prowess, beholding the Grandsire, rose from their seats and waited with joined hands. And the brothers both said unto the God,—*O Grandsire, if thou hast been pleased with these our ascetic austerities, and art, O lord propitious unto us, then let us have knowledge of all weapons and of all powers of illusion! Let us be endued with great strength, and let us be able to assume any form at will! And last of all, let us also be immortal!*—Hearing these words of theirs, Brahman said,—*Except the immortality you ask for, you shall be given all that you desire! Solicit you some form of death by which you may still be equal unto the immortals! And since you have undergone these severe ascetic austerities from desire of sovereignty alone I cannot confer on you the boon of immortality! You have performed your ascetic penances even for the subjugation of the three-worlds. It is for this, O mighty Daityas, that I cannot grant you what you desire!*—

"Narada continued,—'Hearing these words of Brahman, Sunda and Upasunda said,—O Grandsire, let us have no fear then from any created thing, mobile or immobile, in the three worlds, except only from each other!—The Grandsire then said,—I grant you what you have asked and said, even this your desire!—And granting them this boon, the Grandsire made them desist from their asceticism, and returned to his own region. Then the brothers, those mighty *Daityas*, having received those several boons became incapable of being slain by anybody in the universe. They then returned to their own abode. All their friends and relatives, beholding those *Daityas* of great intelligence, crowned with success in the matter of the boons they had obtained, became exceedingly glad. And Sunda and Upasunda then cut off their matted locks and wore coronets on their heads. Attired in costly robes and ornaments, they looked exceedingly handsome. They caused the Moon to rise over their city every night even out of his season. And friends and relatives gave themselves up to joy and merriment with happy hearts. *Eat, feed, give, make merry, sing, drink*—these were the sounds heard everyday in every house. And here and there arose loud uproars of hilarity mixed with clappings of hands which filled the whole city of the *Daityas*, who being capable of assuming any form at will, were engaged in every kind of amusement and sport and scarcely noticed the flight of time, even, regarding a whole year as a single day."

Thus ends the two hundred and eleventh section in the *Rajya-labha Parva* of the *Adi Parva*.

SECTION CCXII

(*Rajya-labha Parva continued*)

"Narada continued,—'As soon as those festivities came to an end, the brothers Sunda and Upasunda, desirous of the Sovereignty of the three worlds, took counsel and commanded their forces to be arranged. Obtaining the assent of their friends and relatives, of the elders of the *Daitya* race and of their ministers of state, and performing the preliminary rites of departure, they set out in the night when the constellation *Magha* was in the ascendant. The brothers set out with a large *Daitya* force clad in the mail and armed with maces and axes and lances and clubs. The *Daitya* heroes set out on their expedition with joyous hearts, the *charanas* (bards) chanting auspicious panegyrics indicative of their future triumphs. Furious in war, the *Daitya* brothers, capable of

going everywhere at will, ascended the skies and went to the region of the celestials. The celestials knowing they were coming, and acquainted also with the boons granted unto them by the Supreme Deity left heaven sought refuge in the region of Brahman. Endued with fierce prowess, the *Daitya* heroes soon subjugated the region of Indra, and vanquishing the diverse tribes of *Yakshas* and *Rakshasas* and every creature ranging the skies, came away. Those mighty car-warriors next subjugated the *Nagas* of the nether region, and then the inmates of the ocean and then all the tribes of the *Mlechchhas*. Desirous next of subjugating the whole Earth, those heroes of irresistible sway, summoning their soldiers, issued these cruel commands :—Brahmanas and royal sages (on Earth) with their libations and other food offered at grand sacrifices, increase the energy and strength of the gods, as also their prosperity. Engaged in such acts, they are the enemies of the *Asuras*. All of us, therefore, mustering together should completely slaughter them off the face of the Earth!—Ordering their soldiers thus on the eastern shore of the great ocean, and entertaining such a cruel resolution, the *Asura* brothers set out in all directions. And those that were performing sacrifices and the Brahmanas that were assisting at those sacrifices, the mighty brothers instantly slew. And slaughtering them with violence they departed for some other place. Whilst their soldiers threw into the water the sacrificial fires that were in the asylums of *Munis* with souls under complete control. The curses uttered by the illustrious *Rishis* in wrath, rendered abortive by the boons granted (by Brahman) ; affected not the *Asura* brother. When the Brahmanas saw that their curses produced not the slightest effect like shafts shot at stones they fled in all directions, forsaking their rites and vows. Even those *Rishis* on Earth that were crowned with ascetic success, and had their passions under complete control and were wholly engrossed in meditation of the Deity, from fear of the *Asura* brothers, fled like snakes at the approach of Vinata's son (Garuda the snake-eater). The sacred asylums were all trodden down and broken. The sacrificial jars and vessels being broken, their (sacred) contents were scattered over the ground. The whole universe became empty, as if its creatures had all been stricken down during the season of general dissolution. And O king, after the *Rishis* had all disappeared and made themselves invisible both the great *Asuras*, resolved upon their destruction, began to assume various forms. Assuming the forms of maddened elephants with temples rent from excess of juice, the *Asura* pair, searching out the *Rishis* who had sheltered themselves in caves, sent them to the region of Yama. Sometimes becoming as lions and again as tigers and disappearing the next moment, by these

and other methods the cruel couple, seeing the *Rishis*, slew them instantly. Sacrifice and study ceased, and kings and Brahmanas were exterminated. The Earth became utterly destitute of sacrifices and festivals. And the terrified people uttered cries of *Oh* and *Alas* and all buying and selling were stopped. All religious rites ceased, and the Earth became destitute of sacred ceremonies and marriages. Agriculture was neglected and cattle were no longer tended. Towns and asylums became desolate. And scattered over with bones and skeletons, the Earth assumed a frightful aspect. All ceremonies in honour of the *Pitris* were suspended, and the sacred sound of *Vashat* and the whole circle of auspicious rites ceased. The Earth became frightful to behold. The Sun and the Moon, the Planets and Stars, and Constellations, and the other dwellers in the firmament, witnessing these acts of Sunda and Upasunda, grieved deeply. Subjugating all the points of heaven by means of such cruel acts, the *Asura* brothers took up their abode in Kurukshetra, without a single rival."

Thus ends the two hundred and twelfth section in the *Rajya-labha Parva* of the *Adi Parva*.

SECTION CCXIII

(*Rajya-labha Parva continued*)

"Narada continued,—“Then the celestial *Rishis*, the *Siddhas*, and the high-souled *Rishis* possessing the attributes of tranquility and self-restraint, beholding that act of universal slaughter, were afflicted with great grief. With passions and senses and souls under complete control, they then went to the abode of the Grandsire, moved by compassion for the universe. Arrived there, they beheld the Grandsire seated with gods, *Siddhas*, and *Brahmarshis* around him. There were present that God of gods, *viz.*, Mahadeva, and Agni, accompanied by Vayu, and Soma and Surya and Sakra, and *Rishis* devoted to the contemplation of Brahma, and the Vaikhanasas, the Valikhillyas, the Vanaprasthas, the Marichipas, the Ajas, the Avimudas, and other ascetics of great energy. All those *Rishis* were sitting with the Grandsire, when the celestial and other *Rishis*, approaching Brahma with sorrowful hearts, represented unto him all the acts of Sunda and Upasunda. And they told the Grandsire in detail everything that the *Asura* brothers had done, and how they had done it, and in what order. Then all celestials and the great *Rishis* pressed the matter before the Grandsire. The Grandsire, hearing everything they said, reflected for a moment and settled

in his mind what he should do. Resolving to compass the destruction of the *Asura* brothers, he summoned Viswakarman (the celestial architect). Seeing Viswakarman before him, the Grandsire possessed of supreme ascetic merit commanded him, saying,—Create thou a damsel capable of captivating all hearts!—Bowling down unto the Grandsire and receiving his command with reverence, the great artificer of the universe created a celestial maiden with careful attention, Viswakrit first collected whatever of handsome creatures, mobile upon the body of the damsel he created. Indeed, the celestial maiden that he created was almost a mass of gems. And created with great care by Viswakarman, the damsel, in beauty, became unrivalled among the women of the three worlds. There was not even a minute part of her body which by its wealth of beauty could not rival upon it the gaze of beholders. And like unto the embodied Sree herself, that damsel of extraordinary beauty captivated the eyes and hearts of every creature. And because she had been created with portions of every gem taken into minute measures, the Grandsire bestowed upon her the name of *Tilottama*. And as soon as he started into life, the damsel bowed to Brahman and with joined hands said,—Lord of every created thing, what task am I to accomplish and what have I been created for?—The Grandsire answered,—Go, O Tilottama, unto the *Asuras* Sunda and Upasunda! O amiable one, tempt them with thy captivating beauty! And, O damsel, conduct thyself there in such a way that the *Asura* brothers may, in consequence of the wealth of thy beauty, quarrel with each other as soon as they cast their eyes upon thee.—'

"Narada continued,—'Bowling unto the Grandsire and saying—*So be it*,—the damsel walked round the celestial conclave. The illustrious Brahman was then sitting with face turned eastwards, and Mahadeva with face also towards the east, and all the celestials with face northwards, and the *Rishis* with face towards all directions. While Tilottama walked round the conclave of the celestials, Indra and the illustrious Sthanu (Mahadeva) were the only ones that succeeded in preserving their tranquility of mind. But exceedingly delirious as Mahadeva was (of beholding Tilottama), when the damsel (in her progress round the celestial conclave) was at his side, another face like a full-blown lotus appeared on the southern side of his body. And when she was behind him, another face appeared on the west. And when the damsel was on the northern side of the great god, a fourth face appeared on the northern side of his body. Mahadeva (who was eager to behold the damsel) came also to have a thousand eyes, each large and slightly reddish, before, behind and on his flanks. And it was thus that Sthanu the great god came to have four faces, and the slayer of Vala,

a thousand eyes. And as regards the mass of the celestials and the *Rishis*, they turned their faces towards all directions as Tilottama walked round them. Excepting the divine Grandsire himself, the glances of those illustrious personages, even of all of them fell upon Tilottama's body. And when Tilottama set out (for the city of the *Asuras*) beholding the wealth of her beauty, regarded the task as already accomplished. After Tilottama had gone away, the great god who was the First Cause of the Universe, dismissed all the celestials and the *Rishis*."

Thus ends the two hundred and thirteenth section in the *Rajya-labha Parva* of the *Adi Parva*.

SECTION CCXIV

(*Rajya-labha Parva Continued*)

"Narada continued,—Meanwhile the *Asura* brothers having subjugated the Earth were without a rival. The fatigue of exertion gone, they, having brought the three worlds under equal sway, regarded themselves as persons that had nothing more to do. Having brought all the treasures of the gods, the *Gandharvas*, the *Yakshas*, the *Nagas*, *Rakshasas*, and the kings of the Earth, the brothers began to pass their days in great happiness. When they saw they had no rivals (in the three worlds), they gave up all exertion and devoted their time to pleasure and merriment, like the celestials. They experienced great happiness by giving themselves up to every kind of enjoyment, such as women, and perfumes and floral wreaths and viands, and drinks and many other agreeable objects all in profusion. In houses and woods and gardens, on hills and in forests, wherever they liked they passed their time in pleasure and amusement, like the immortals. And it so happened that one day they went for purposes of pleasure to a table-land of the *Vindhya* range, perfectly level and stony, and overgrown with blossoming trees. After every object of desire, all the most agreeable kind, had been brought, the brothers sat on an excellent seat, with happy hearts and accompanied by handsome women. And those damsels, desirous of pleasing the brothers, commenced a dance in accompaniment to music, and sweetly chanted many a song in praise of the mighty pair.'

"Meanwhile Tilottama attired in a single piece of red silk that exposed all her charms, came along, plucking wild flowers on her way. She advanced slowly to where those mighty *Asuras* were gathering as she walked *kamikaras* from the trees that grew along the river-side,

The *Asura* brothers, intoxicated with the large potions they had imbibed, were smitten upon beholding that maiden of transcendent beauty. Leaving their seats they went quickly to where the damsel was. Both of them being under the influence of lust, each sought the maiden for himself. And Sunda seized that maid of fair brows by her right hand. Intoxicated with the boons they had obtained, with physical might, with the wealth and gems they had gathered from every quarter, and with the wine they had drunk, maddened with all these, and influenced by wishful desire, they addressed each other, each contracting his bow in anger,—*She is my wife, and therefore your superior.*—said Sunda. *She is my wife, and therefore your sister-in-law.*—replied Upasunda. And they said unto each other—*She is mine not yours.*—And soon they were under the influence of rage. Maddened by the beauty of the damsel, they soon forgot their love and affection for each other. Both of them, deprived of reason by passion then took up their fierce maces. Each repeating,—*I was the first, I was the first,* (in taking her hand)—struck the other. And the fierce *Asuras*, struck by each other with the mace, fell down upon the ground, their bodies bathed in blood, like two suns dislodged from the firmament. And beholding this, the women that had come there, and the other *Asuras* there present, all fled away trembling in grief and fear, and took refuge in the nether regions. The Grandsire himself of pure soul, then came there, accompanied by the celestials, and the great *Rishis*. And the illustrious Grandsire applauded Tilottama and expressed his wish of granting her a boon. The Supreme Deity, before Tilottama spoke, desirous of granting her a boon, cheerfully said—*O beautiful damsel, thou shalt roam in the region of the Adityas. Thy splendour shall be so great that no body will ever be able to look at thee for any length of time! The Grandsire of all creatures, granting this boon unto her, establishing the three worlds in Indra as before, returned to his own region.*

“Narada continued—“It was thus that *Asuras*, ever united and inspired by the same purpose slew each other in wrath for the sake of Tilottama. Therefore, from affection I tell you, ye foremost ones of Bharata’s line, that if you desire to do anything agreeable to me, make some such arrangements that you may not quarrel with one another for the sake of Draupadi!”

Vaisampayana continued,—“The illustrious Pandavas, thus addressed by the great *Rishi* Narada, consulting with one another, established a rule amongst themselves in the presence of the celestial *Rishi* himself endued with immeasurable energy. And the rule they made was that when one of them would be sitting with Draupadi, any of the other four who would see that one thus must retire into the forest for twelve

years, passing his days as a *Brahmacharin*. After the virtuous Pandavas had established that rule amongst themselves, the great Muni Narada, gratified with them, went to the place he wished. Thus, O Janamejaya, did the Pandavas urged by Narada, established a rule amongst themselves in regard to their common wife. And it was for this, O Bharata, that no dispute ever arose between them."

Thus ends the two hundred and fourteenth section in the Rajya-labha Parva of the Adi Parva.

SECTION CCXV

(*Arjuna Vanabasa Parva*)

Vaisampayana said,—“The Pandavas, having established such a rule, continued to reside there. By the prowess of their arms they brought many kings under their sway. And Krishna became obedient unto all the five sons of Pritha those lions among men, of immeasurable energy. Like the river Saraswati decked with elephants, which again take pleasure in that stream, Draupadi took great delight in her five heroic husbands and they too took delight in her. And in consequence of the illustrious Pandavas being exceedingly virtuous in their practice, the whole race of Kurus, free from sin, and happy, grew in prosperity.

“After some time, O king, it so happened that certain robbers lifted the cattle of a Brahmana, and while they were carrying away the booty, the Brahmana, deprived of his senses by anger, repaired to Khandava-prastha, and began to reprove the Pandavas in accents of woe. The Brahmana said,—‘Ye Pandavas, from this, your dominion, my kine are even now being taken away by force by despicable and wicked wretches! Pursue ye the thieves! Alas, the sacrificial butter of a peaceful Brahmana is being taken away by crows! Alas, the wretched jackal invadeth the empty cave of a lion! A king that taketh the sixth part of the produce of the land without protecting the subject, hath been called by the wise to be the most sinful person in the whole world! The wealth of a Brahmana is being taken away by robbers! Virtue itself is sustaining a diminution! Take me up by the hand, ye Pandavas for I am plunged in grief!’”

Vaisampayana continued,—“Dhananjaya, the son of Kunti, heard those accents of the Brahmana weeping in bitter grief. As soon as he heard those accents, he loudly assured the Brahmana, saying,—‘No fear!’—But it is so happened that the chamber where the illustrious Pandavas had their weapons was then occupied by Yudhishtira the just with

Krishna. Arjuna, therefore, was incapable of entering it, or going alone with the Brahmana, though repeatedly urged (to do either) by the weeping accents of the Brahmana. Summoned by the Brahmana, Arjuna reflected, with a sorrowful heart,—'Alas, this innocent Brahmana's wealth is being robbed! I should certainly dry up his tears. He hath come to our gate, and is weeping even now. If I do not protect him, the king will be touched with sin in consequence of my indifference; our own irreligiousness will be cited throughout the kingdom, and we shall incur a great sin. If, disregarding the king, I enter the chamber, without doubt I shall be behaving untruthfully towards the monarch without a foe. By entering the chamber, again, I incur the penalty of an exile in the woods. But I must overlook everything. I care not if I have to incur sin by disregarding the king. I care not if I have to go to the woods and die there. Virtue is superior to the body, and lasteth after the body hath perished! Dhananjaya, arriving at this resolution, entered the chamber and talked with Yudhishtira. Coming out with the bow, he cheerfully told the Brahmana,—Proceed, O Brahmana, with haste, so that those wretched robbers may not go much ahead of us. I shall accompany thee and restore unto thee thy wealth that hath fallen into the hands of the thieves! Then Dhananjaya, capable of using both his arms with equal skill, armed with the bow and cased in mail and riding in his war-chariot decked with standard, pursued the thieves, and piercing them with his arrows, compelled them to give up the booty. Benefitting the Brahmana thus by making over to him his kine, and winning great renown, the hero returned to the capital. Bowing unto all the elders, and congratulated by everybody, Partha at last approached Yudhishtira, and addressing him, said,—Give me leave, O lord, to observe the vow I took! In beholding thee sitting with Draupadi, I have violated the rule established by ourselves! I shall therefore go into the woods, for this is even our understanding! Then Yudhishtira, suddenly hearing those painful words, became afflicted with grief, and said in an agitated voice,—'Why!' A little while after, king Yudhishtira in grief said unto his brother Dhananjaya of curly hair who never departed from his vows, these words,—'O sinless one, if I am an authority worthy of regard, listen to what I say! O hero, full well do I know the reason why thou hadst entered my chamber and didst what thou regardest to be an act disagreeable to me! But there is no displeasure in my mind. The younger brother may, without fault, enter the chamber where the elder brother sitteth with his wife. It is only the elder brother that acts against the rules of propriety by entering the room where the younger brother sitteth with his wife. Therefore, O thou of mighty arms, desist from thy purpose!

Do what I say ! Thy virtue hath sustained no diminution. Thou hast not disregarded me !

"Arjuna, hearing this, replied,—'I have heard, even from thee, that quibbling is not permitted in the discharge of duty. I cannot waver from truth. Truth is my weapon."

Vaisampayana continued,—"Obtaining then the king's permission, Arjuna prepared himself for a forest life ; and he went to the forest to live there for twelve years.'

Thus ends the two hundred and fifteenth section in the Arjuna-vanavasa Parva of the Adi Parva.

SECTION CCXVI

(*Arjuna-vanavasa Parva continued*)

Vaisampayana said,—"When that spreader of the renown of Kuru's race viz., the strong armed Arjuna, set out (for the forest), Brahmanas conversant with the *Vedas* walked behind that illustrious hero to a certain distance. Followed by Brahmanas conversant with the *Vedas* and their branches and devoted to the contemplation of the Supreme Spirit, by persons skilled in music, by ascetics devoted to the Deity, by reciters of *Puranas*, by narrators of sacred stories, by devotees leading celibate lives, by *Vanaprasthas*, by Brahmanas sweetly reciting celestial histories, and by various other classes of persons of sweet speeches, Arjuna journeyed like Indra followed by the Maruts. And, O thou of Bharata's race, that bull among the Bharatas saw, as he journeyed, many delightful and picturesque forests, lakes, rivers, seas, provinces, and waters. At length, on arriving at the source of the Ganges the mighty hero thought of settling there.

"Listen now, O Janamejaya, to a wonderful feat which that foremost of the sons of Pandu, of high soul, did, while living there. When that son of Kunti, O Bharata, and the Brahmanas who had followed him, took up their residence in that region, the latter performed innumerable *Agnihotras* (sacrificial rites by igniting the sacred fire). And, O king, in consequence of those learned vow-observing, and illustrious Brahmanas, who never deviated from the right path, daily establishing and igniting with *mantras* on the banks of that sacred stream, after the performance of their ablutions, fires for their sacrifices, and pouring libations of clarified butter into the same, and worshipping those fires with offerings of flowers, that region itself where the Ganges entered the plains became exceedingly beautiful.

One day that bull amongst the Pandavas, while residing in that region in the midst of those Brahmanas, descended (as usual) into the Ganges to perform his ablutions. After his ablutions had been over, and after he had offered oblations of water unto his deceased ancestors, he was about to get up from the stream to perform his sacrificial rites before the fire, when the mighty-armed hero, O king, was dragged into the bottom of the water by Ulupi, the daughter of the king of the *Nagas*, urged by the god of desire. And it so happened that the son of Pandu was carried into the beautiful mansion of Kauravya, the king of the *Nagas*. Arjuna, saw there a sacrificial fire ignited for himself. Beholding that fire, Dhananjaya, the son of Kunti performed his sacrificial rites with devotion. And Agni was much gratified with Arjuna for the fearlessness with which that hero had poured libations into his manifest form. After he had thus performed his rites before the fire, the son of Kunti, beholding the daughter of the king of the *Nagas*, addressed her smilingly and said,—O handsome girl, what an act of rashness hast thou done O timid one ! Whose this is beautiful region, who art thou and whose daughter ?

"Hearing these words of Arjuna, Ulupi answered,—"There is a *Naga* of the name of Kauravya, born in the line of Airavata. I am, O prince, the daughter of that Kauravya, and my name is Ulupi. O tiger among men, beholding thee descend into the stream to perform thy ablutions, I was deprived of reason by the god of desire ! O sinless one, I am still unmarried. Afflicted as I am by the god of desire on account of thee, O thou of Kuru's race, gratify me to-day by giving thyself up to me !"

"Arjuna replied,—Commanded by king Yudhisthira, O amiable one, I am undergoing the vow of *Brahmacharin* for twelve years ! I am not free to act in any way I like. But, O ranger of the waters, I am still willing to do thy pleasure (if I can) ! I have never spoken an untruth in my life. Tell me, therefore, O *Naga* maid, how I may act so that, while doing thy pleasure, I may not be guilty of any untruth or breach of duty !"

"Ulupi answered,—"I know, O son of Pandu, why thou wanderest over the earth, and why thou hast been commanded to lead the life of a *Brahmacharin* by the superior ! Even this was the understanding to which all of you had been pledged, *viz.*, that amongst you all owning Drupada's daughter as your common wife, he who would from ignorance enter the room where one of you would be sitting with her, should lead the life of a *Brahmacharin* in the woods for twelve years ! The exile of any one amongst you, therefore, is only for the sake of Draupadi. Thou art but observing the duty arising from that vow. Thy

virtue cannot sustain any diminution (by acceding to my solicitation). Then again, O thou of large eyes, it is a duty to relieve the distressed ! Thy virtue suffereth no diminution by relieving me ! Or, if (by this act), O Arjuna, thy virtue doth suffer a small diminution, thou wilt acquire great merit by saving my life. Know me for thy worshipper, O Partha ! Therefore, yield thyself up to me ! Even this, O lord, is the opinion of the wise, (*viz.*, that one should accept a woman that woeth). If thou do not act in this way, know that I will destroy myself. O thou of mighty-arms, earn great merit by saving my life ! I seek thy shelter, O best of men ! Thou protectest always, O son of Kunti, the afflicted and the masterless ! I seek thy protection, weeping in sorrow. I woe thee, being filled with desire ! Therefore, do what is agreeable to me ! It behoveth thee to gratify my wish by yielding thyself up to me !

Vaisampayana said,—“Thus addressed by the daughter of the king of the *Nagas*, the son of Kunti did everything she desired, making virtue his motive. The mighty Arjuna, spending the night in the mansion of the *Naga* rose with the sun in the morning. Accompanied by Ulupi he came back from the palace of Kauravya to the region where the Ganges entereth the plains. The chaste Ulupi, taking her leave there, returned to her own abode. And, O Bharata, she granted unto Arjuna a boon making him invincible in water, saying,—‘Every amphibious creature shall, without doubt, be vanquishable by thee !’

Thus ends the two hundred and sixteenth section in the Arjuna-vanavasa Parva of the Adi Parva.

SECTION CCXVII

(*Arjuna-vanavasa Parva Continued*)

Vaisampayana said,—“Then the son of the wielder of the thunder-bolt narrated everything unto those Brahmanas (residing with him there), set out for the Breast of Himavat. Arriving at the spot called *Agastya-vata*, he next went to Vashishtha’s speak. Thence the son of Kunti proceeded to the peak of Bhrgu. Purifying himself with ablutions and other rites there, that foremost of the Kurus gave away unto Brahmanas many thousands of cows and many houses. Thence that best of men proceeded to the sacred asylum called Hirnyavindu. Performing his ablutions there, that foremost of the sons of Pandu saw many holy regions. Descending from those heights that chief of men, O Bharata, accompanied by the Brahmanas, journeyed towards the east, desiring

to behold the regions that lay in that direction. That foremost one of Kuru's race saw many regions of sacred waters one after another. And beholding in the forest of Naimisha the delightful river *Utpalini* (full of lotuses) and the Nanda and the Aparā Nanda, the far-famed Kausiki, and the mighty rivers Gaya and Ganga, and all the regions of sacred water, he purified himself, O Bharata, (with the usual rites), and gave away many cows unto Brahmanas. Whatever regions of sacred waters and whatever other holy palaces there were in Vanga and Kalinga, Arjuna visited all of them. Seeing them all and performing proper ceremonies, he gave away much wealth. Then, O Bharata, all those Brahmanas following the son of Pandu, bade him farewell at the gate of the kingdom of Kalinga and desisted from proceeding with him any further. The brave Dhananjaya, the son of Kunti, obtaining their leave, went towards the ocean, accompanied by only a few attendants. Crossing the country of the Kalingas, the mighty one proceeded, seeing on his way diverse countries and sacred spots and diverse delightful mansions and houses. Beholding the Mahendra mountains adorned with the ascetics (residing there), he went to Manipura, proceeding slowly along the sea-shore. Beholding all the sacred waters and other holy places in that province, the strong-armed son of Pandu at last went, O king, to the virtuous Chitravahana, the ruler of Manipura. The king of Manipura had a daughter of great beauty named Chitrangada. And it so happened that Arjuna beheld her in her father's palace roving in pleasure. Beholding the handsome daughter of Chitravahana, Arjuna desired to possess her. Going unto the king (her father), he represented unto him what he sought. He said,—'Give away unto me thy daughter, O king! I am an illustrious Kshatriya's son'. Hearing this, the king asked him,—'Whose son art thou?' Arjuna replied,—'I am Dhananjaya, the son of Pandu and Kunti.' The king, hearing this, spoke unto him these words in sweet accents:—'There was in our race a king of the name of Prabhanjana, who was childless. To obtain a child, he underwent severe ascetic penances. By his severe asceticism, O Partha, he gratified that god of gods, Mahadeva, the husband of Uma, that supreme Lord holding (the mighty bow called) *Pinaka*. The illustrious Lord granted him the boon that each successive descendant of his race should have one child only. In consequence of that boon only one child is born unto every successive descendant of this race. All my ancestors (one after another) had each a male child. I, however, have only a daughter to perpetuate my race. But, O bull amongst men, I ever look upon this daughter of mine as my son. O bull of Bharata's race, I have duly made her a *Putrika*. Therefore, one amongst

the sons that may be begotten upon her by thee, O Bharata, shall be the perpetuator of my race. That son is the dower for which I may give away my daughter. O son of Pandu, if thou choosest, thou canst take her upon this understanding.' Hearing these words of the king, Arjuna accepted them all, saying,—'So be it.' Taking Chitravahana's daughter (as his wife), the son of Kunti resided in that city for three years. When Chitrangada at last gave birth to a son, Arjuna embraced that handsome princess affectionately. And taking leave of the king (her father), he set out on his wanderings again.

Thus ends the two hundred and seventeenth section in the Arjuna-vanavasa Parva of the Adi Parva.

SECTION CCXVIII

(*Arjuna-vanavasa Parva continued*)

Vaisampayana said,—“Then that bull of Bharata's race went to the sacred waters on the banks of the southern ocean, all adorned with the ascetics residing there. And there lay scattered five such regions where also dwelt many ascetics. But those five waters themselves were shunned by all of them. Those sacred waters were called Agastya, and Saubhadra and Pauloma of great holiness, and Karandhama of great propitiousness yielding the fruits of a horse-sacrifice unto those that bathed there, and Bharadwaja, that great washer of sins. That foremost one among the Kurus, beholding those five sacred waters, and finding them uninhabited, and ascertaining also that they were shunned by the virtuous ascetics dwelling around, asked those pious men with joined hands, saying,—'Why O ascetics, are these five sacred waters shunned by utterers of *Brahma*?' Hearing him, the ascetics replied,—'There dwell in these waters five large crocodiles which take away the ascetics that may happen to bathe in them). It is for this, O son of Kuru's race, that these waters are shunned !”

Vaisampayana continued,—“Hearing these words of the ascetics, that foremost of men endued with mighty arms, though dissuaded by them, went to behold those waters. Arrived at the excellent sacred water called Saubhadra after a great *Rishi*, the brave scorcher of all foes suddenly plunged into it to have a bath. As soon as that tiger among men had plunged into the water, a great crocodile (that was in it) seized him by the leg. But the strong-armed Dhananjaya the son of Kunti,—that foremost of all men endued with might,—seized that struggling ranger of the water and dragged it forcibly to the shore. But dragged by the renowned Arjuna to the land, that crocodile became (transformed

into) a beautiful damsel be-decked with ornament. O king, that charming damsel of celestial form seemed to shine for her beauty and complexion. Dhananjaya the son of Kunti, beholding that strange sight, asked that damsel with a pleased heart,—'Who art thou, O beautiful one? Why hast thou been a ranger of the waters? Why also didst thou commit such a dreadful sin? The damsel replied, saying,—'I am, O mighty-armed one, an *Apsara* that sported in the celestial woods. I am, O mighty one, *Varga* by name, and ever dear unto the celestial treasurer (*Kuvera*). I have four other companions, all handsome and capable of going everywhere at will. Accompanied by them I was one day going to the abode of *Kuvera*. On the way we beheld a *Brahmana* of rigid vows, and exceedingly handsome, studying the *Vedas* in solitude. The whole forest (in which he was sitting) seemed to be covered with his ascetic splendour. He seemed to have illuminated the whole region like the Sun himself. Beholding his ascetic devotion of that nature and his wonderful beauty, we alighted in that region, in order to disturb his meditations. Myself and *Sauraveyi* and *Samichi* and *Vuvuda* and *Lata*, approached that *Brahmana*, O *Bharata*, at the same time. We began to sing and smile and otherwise tempt that *Brahmana*. But, O hero, that *Brahmana* (youth) set not his heart even once upon us. His mind fixed on pure meditation, that youth of great energy suffered not his heart to waver. O bull among *Kshatriyas*, the glance he cast upon us was one of wrath. And he said, staring at us,—'Becoming crocodiles, range ye the waters for a hundred years—' "

Thus ends the two hundred and eighteenth section in the *Arjuna-vanavasa Parva* of the *Adi Parva*.

SECTION CXXIX

(*Arjuna-vanavasa Parva continued*)

Vaisampayana said,—"*Varga* continued,—'We were then, O foremost one of *Bharata's* race, deeply distressed at this curse. We sought to propitiate that *Brahmana* of ascetic wealth that departed not from his vow. Addressing him, we said,—'Inflated with a sense of our beauty and youth, and urged by the god of desire, we have acted very improperly. It behoveth thee, O *Brahmana*, to pardon us! Truly, O *Brahmana*, it was death to us that we had at all come hitherto tempt thee of rigid vows and ascetic wealth! The virtuous, however, have said that women should never be slain. Therefore grow thou in virtue.

It behoveth thee not to slay us so ! O thou that art conversant with virtue, it hath been said that a Brahmana is ever the friend of every creature ! O thou of great prosperity, let this speech of the wise become true ! The eminent always protect those that seek protection at their hands. We seek thy protection. It behoveth thee to grant us pardon !—' "

Vaisampayana continued,—“Thus addressed, that Brahmana of virtuous soul and good deeds and equal in splendour, ‘O hero, unto the sun or the moon’ became propitious unto them ! And the Brahmana said,—“The words *hundred* and *hundred thousand* are all indicative of eternity. The word *hundred*, however, as employed by me is to be understood as a limited period and not indicative of a period without end. Ye shall, therefore, becoming crocodiles, seize and take away men (for only a hundred years as explained by me). At the end of that period, an exalted individual will drag you all from water to the land. Then ye will resume your real forms. Never have I spoken an untruth even in jest. Therefore, all that I have said must come to pass. And those sacred waters (within which I assign you your places), will, after you will have been delivered by that individual, become known all over world by the name of *Nari-tirthas* (or sacred waters connected with the sufferings and the deliverance of females), and all of them shall become sacred and sin-cleansing in the eyes of the virtuous and the wise.’ ”

Vaisampayana continued,—“Varga then addressing Arjuna, finished her discourse, saying,—Having these words of the Brahmana, we saluted him with reverence and walked round him. Leaving that region we came away with heavy hearts, thinking as we proceeded,—Where shall we all soon meet with that man who will give us back our own shapes (after our transformation ?)—As we were thinking of it, in almost a moment, O Bharata, we beheld even the eminent celestial *Rishi* Narada. Beholding that *Rishi* of immeasurable energy, our hearts were filled with joy. Saluting him with reverence, O Partha, we stood before him, with blushing faces. He asked of us the cause of our sorrow we told him all. Hearing what had happened the *Rishi* said,—In the lowlands bordering on the southern ocean, there are five regions of sacred water. They are delightful and eminently holy. Go ye thither without delay. That tiger among men, Dhananjaya, the son of Pandu of pure soul, will soon deliver you, without doubt, from this sad plight ! O hero, hearing the *Rishi*'s words, all of us came hither. O sinless one, true it is that I have to-day been delivered by thee ! But those four friends of mine are still within the other waters here. O hero, do a good deed by delivering them also ! ”

Vaisampayana continued,—“Then O monarch, that foremost of the Pandavas, endued with great prowess, cheerfully delivered all of them from that curse. Rising from the waters they all regained their own forms. Those *Apsaras* then, O king, all looked as before. Freeing those sacred waters (from the danger of which they had been notorious), and giving the *Apsaras* leave to go where they chose, Arjuna became desirous of once more beholding Chitrangada. He, therefore, proceeded towards the city of Manipura. Arrived there he beheld on the throne the son he had begotten upon Chitrangada, and who was called by the name of Vabhruvahana. “Seeing Chitrangada once more, Arjuna proceeded, O monarch, towards the spot called Gokarna.”

Thus ends the two hundredth and nineteenth section in the Arjuna-vanavasa Parva of the Adi Parva.

SECTION CCXX

(*Arjuna-vanavasa Parva continued*)

Vaisampayana said,—Then Arjuna of immeasurable prowess saw, one after another, all the sacred waters and other holy places that were on the shores of the western ocean. Vibhatsu reached the sacred spot called Probhasa. When the invisible Arjuna arrived at that sacred and delightful region, the slayer of Madhu (Krishna) heard of it. Madhava soon went there to see his friend the son of Kunti. Krishna and Arjuna met together and embracing each other enquired after each other's welfare. Those dear friends, who were none else than the *Rishis* Nara and Narayana of old, sat down. Vasudeva asked Arjuna about his travels, saying,—‘Why, O Pandava, art thou wandering over the Earth, beholding all the sacred waters and other holy places?’ Then Arjuna told him everything that had happened. Hearing all, that mighty hero of Vrishni's race said,—This is as it should be. And Krishna and Arjuna having sported as they liked, for sometime at Probhasa, went to the Raivataka mountain to pass some days there. Before they arrived at Raivataka, that mountain had, at the command of Krishna, been well adorned by many artificers. Much food also had, at Krishna's command, been collected there. Enjoying everything that had been collected there for him, Arjuna sat with Vasudeva to see the performances of the actors and the dancers. Then the high-souled Pandava, dismissing them all with proper respect, laid himself down on a well-adorned and excellent bed. As the strong-armed one lay on that excellent bed, he described unto Krishna everything about the sacred

waters, the lakes and the mountains, the rivers and the forests he had seen. While he was speaking of these, stretched upon that celestial bed, sleep, O Janamejaya, stole upon him. He rose in the morning, awakened, by sweet songs and melodious notes of the *Vina* (guitar) and the penegyrics and benedictions of the bards. After he had gone through the necessary acts and ceremonies, he was affectionately accosted by him of the Vrishni race. Riding upon a golden car, the hero then set out for Dwaraka, the capital of the Yadavas. And, O Janamejaya, for honouring the son of Kunti, the city of Dwaraka, was well-adorned, even all the gardens and houses within it. The citizens of Dwaraka, desirous of beholding the son of Kunti, began to pour eagerly into the public thoroughfares by hundreds of thousands. In the public squares and thoroughfares, hundreds and thousands of women, mixing with the men, swelled the great crowd of the Bhojas, the Vrishnis, and the Andhakas, that had collected there. Arjuna was welcomed with respect by all the sons of Bhojas, the Vrishnis, and the Andhakas. And he, in his turn, worshipped those that deserved his worship, receiving their blessings. The hero was welcomed with affectionate reception by all the young men of the Yadava tribe. He repeatedly embraced all that were equal to him in age. Wending then to the delightful mansion of Krishna that was filled with gems and every article of enjoyment, he took up his abode there with Krishna for many days."

Thus ends the two hundred and twentieth section in the Arjunavanavasa Parva of the Adi Parva.

SECTION CCXXI

(*Subhadra-harana Parva*)

Vaisampayana said,—“O best of monarchs, within a few days after this, there commenced on the Raivatata mountain, a grand festival of the Vrishnis and the Andhakas. At the mountain festival of the Bhojas, the Vrishnis and the Andhakas, the heroes of those tribes began to give away much wealth unto Brahmanas by thousands. The region around that hill, O king, was adorned with many a mansion decked with gems and many an artificial tree of gaudy hue. The musicians struck up in concert and the dancers began to dance and the vocalists to sing. And the youths of the Vrishni race, endued with great energy, adorned with every ornament, and riding in their gold-decked cars, looked extremely handsome. The citizens, some on foot and some in excellent

cars, with their wives and followers went there by hundreds and thousands. And there was the lord Haladhara (Valarama), roving at will, hilarious with drink, accompanied by (his wife) Revati, and followed by many musicians and vocalists. There came Ugrasena also, the powerful king of the Vrishni race, accompanied by his thousand wives and followed by sweet singers. And Raukmineya and Shamva also, ever furious in battle, roved there, excited with drink and adorned with floral wreaths of great beauty and with costly attires, and disported themselves like a pair of celestials. And Akrura and Sarana and Gada, and Vabhru, and Nishatha, and Sharudeshna, and Prithu, Viprithu, and Satyaka, and Satyaki, and Bhangakara, and Maharava, and Hardikya, and Uddhava, and many others whose names are not given, accompanied by their wives that followed by bands of singers, adorned that mountain-festival. When that delightful festival of immense grandeur commenced, Vāsudeva and Partha went about, together, beholding everything around. While wandering there, they saw the handsome daughter of Vasudeva, Bhadra by name, decked with every ornament in the midst of her maids. As soon as Arjuna beheld her he was possessed by the god of desire. Then O Bharata, that tiger among men, Krishna, observing Partha contemplate her with absorbed attention, said with a smile,—‘How is this? Can the heart of one that rangeth the woods be agitated by the god of desire? This is my sister, O Partha, and the uterine sister of Sarana. Blest be thou, her name is Bhadra and she is the favourite daughter of my father. Tell me if thy heart is fixed upon her, for I shall then speak to my father myself!’

“Arjuna answered,—‘She is Vasudeva’s daughter and Vāsudeva’s (Krishna) sister; endued with so much beauty, whom can she not fascinate? If this thy sister, this maid of the Vrishni race, becometh my wife, truly may I win prosperity in everything! Tell me, O Janardana, by what means I may obtain her! To get her I will achieve anything that is achievable by man!’

“Vāsudeva answered,—O bull amongst men, *self-choice* hath been ordained for the marriage of Kshatriyas. But that is doubtful (in its consequences), O Partha, as we do not know this girl’s temper and disposition. In the case of Kshatriyas that are brave, a forcible abduction for purposes of marriage is applauded, as the learned have said. Therefore, O Arjuna, carry away this my beautiful sister by force, for who knows what she may do at a self-choice. Then Krishna and Arjuna, having thus settled as to what should be done sent some speedy messengers unto Yudhishtira at Indraprastha, informing him of everything. The strong-armed Yudhishtira, as soon as he heard it, gave his assent to it.’

Thus ends the two hundred and twenty-first section in the Subhadra-harana Parva of the Adi Parva.

SECTION CCXXII

(*Subhadra-harana Parva continued*)

"Vaisampayana said,—'Then Dhananjaya, informed of the assent of Yudhishtira, and ascertaining, O Janamejaya, that the maiden had gone to the Raivatika hill, obtained the assent of Vasudeva also, after having settled in consultation with him all that required to be done. Then that bull of Bharata's race, that foremost of men, with Krishna's assent, riding in his well-built car of gold equipped with rows of small bells and with every kind of weapon and the clatter of whose wheels resembled the roar of the clouds and whose splendour was like unto that of a blazing fire and which struck terror into the hearts of all foes and unto which were yoked the steeds Saivya and Sugriva, himself accoutered in mail and armed with sword and his fingers encased in leathern gloves, set out, as it were, on a hunting expedition. Meanwhile Subhadra, having paid her homage unto that prince of hills, *viz.*, Raivatika and having worshipped the deities and made the Brahmanas utter benedictions upon her, and having also walked round the hill, was coming towards Dwaravati. The son of Kunti, afflicted with the shafts of the god of desire, suddenly rushed towards that Yadava girl of faultless features and forcibly took her into his car. Having seized that girl of sweet smiles, that tiger among men proceeded in his car of gold towards his own city (Indraprastha). Meanwhile, the armed attendants of Subhadra, beholding her thus seized and taken away, all ran, crying towards the city of Dwaraka. Reaching all together the Yadava court called by the name of Sudharma they represented everything about the prowess of Partha unto the chief officer of the court. The chief officer of the court, having heard everything from those messengers, blew his gold-decked trumpet of loud blare, calling all to arms. Stirred up by that sound, the Bhoja, the Vrishnis and the Andhakas began to pour in from all sides. Those that were eating left their food, and those that were drinking left their drink. Those tigers among men, those great warriors of the Vrishni and the Andhaka tribes, took their seats upon their thousand thrones of gold covered with excellent carpets and variegated with gems and corals and possessed of the lustre of blazing fire. Indeed they took their seats upon those thrones, like blazing fires receiving faggots to increase their

splendour. And after they were seated in that court which was like unto a conclave of the celestials themselves, the chief officer of the court, assisted by those that stood at his back, spoke of the conduct of V Jishnu. The proud Vrishni heroes, of eyes red with wine, as soon as they heard of it, rose up from their seats, unable to brook what Arjuna had done. Some amongst them said,—'Yoke our cars; and some,—'Bring our weapons; and some said,—'Bring our costly bows and strong coats of mail: and some loudly called upon their charioteers to harness their cars, and some, from impatience, themselves yoked their horses decked with gold unto their cars. And while their cars and armours and standards were being brought, loud became the uproar of those heroes. Then Valadeva, white and tall as the peak of Kailasa, decked with garlands of wild flowers and attired in blue robes, and proud and intoxicated with drink, said these words:—

'Ye senseless men, what are ye doing, when Janardana sitteth silent? Without knowing what is in his mind, vainly do we roar in wrath! Let the high-souled Krishna give out what he proposeth. Accomplish promptly what he desireth to do!' Then all of them, hearing those words of Halayudha that deserved to be accepted, exclaimed, 'Excellent! Excellent!' They then all became silent. Silence having been restored by the words of the intelligent Valadeva, they took their seats once more in that assembly. Then Rama, that oppressor of foes, spoke unto Vāsudeva, saying,—'Why, O Janardana, sittest thou, gazing silently? O Achyuta, it was for thy sake that the son of Pritha had been welcomed and honoured by us! It seemeth, however, that vile wretch deserved not our homage! What man is there born of a respectable family that would break the plate after having dined from it! Even if one desireth to contract such an alliance, yet remembering all the services he hath received, who is there, desirous of happiness, that acts so rashly? That Pandava disregarding us and thee too, hath to-day outraged Subhadra, desiring (to compass) his own death! He hath placed his foot on the crown of my head. How shall I, O Govinda, tamely bear it? Shall I not resent it, even like a snake that is trodden upon? Alone shall I to-day make the Earth destitute of Kauravas! Never shall I put up with this transgression by Arjuna.' Then all the Bhojas, Vrishnis, and Andhakas, present there, approved of everything that Valadeva had said, deeply roaring like unto a kettle-drum or the clouds."

Thus ends the two hundred and twenty-second section in the Subhadra-harana Parva of the Adi Parva.

SECTION CCXXIII

(*Haranaharana Parva*)

Vaisampayana said,—“When the heroes of the Vrishni race began to speak repeatedly in this strain, Vāsudeva uttered these words pregnant with deep import and consistent with true morality. Gudakesha (the conqueror of sleep or he of the curly hair), by what he hath done, hath not insulted our family. He hath without doubt, rather enhanced our respect. Partha knoweth that we of the Satwata race are never mercenary. The son of Pandu also regardeth a self-choice as doubtful in its results. Who also would approve of accepting a bride in gift as if she were an animal? What man again is there on earth that would sell his offspring? I think Arjuna, seeing these faults in all the other methods took the maiden away by force, according to the ordinance. This alliance is very proper. Subhadra is a renowned girl. Partha too possesseth renown. Perhaps, thinking of all this, Arjuna hath taken her away by force. Who is there that would not desire to have Arjuna for a friend, who is born in the race of Bharata and the renowned Santanu, and the son also of the daughter of Kuntibhoja? I do not see, in all the worlds with Indra and the Rudras, the person that can by force vanquish Partha in battle, except the three-eyed god Mahadeva! His car is well-known. Yoked thereunto are those steeds of mine. Partha as a warrior is well-known; and his lightness of hand is well-known. Who shall be equal to him? Even this is my opinion; go ye cheerfully after Dhananjaya and by conciliation stop him and bring him back. If Partha goes to his city after having vanquished us by force, our fame will be gone. There is no disgrace, however, in conciliation.’ Hearing, O monarch, those words of Vāsudeva, they did as he directed. Stopped by them, Arjuna returned to Dwaraka and was united in marriage with Subhadra. Worshipped by the sons of Vrishni’s race, Arjuna, sporting there as he pleased, passed a whole year in Dwaraka. The last year of his exile the exalted one passed at the sacred region of Pushkara. After the twelve years were complete he came back to Khandavaprastha. He approached the king first and then worshipped the Brahmanas with respectful attention. At last the hero went unto Draupadi. Draupadi, from jealousy, spoke unto him, saying ‘Why tarriest thou here, O son of Kunti? Go where the daughter of the Satwata race is! A second tie always relaxeth the first one upon a faggot! And Krishna lamented much in this strain. But Dhananjaya pacified her repeatedly asked her forgiveness. And returning soon unto

where Subhadra, attired in red silk, was staying Arjuna, sent her into the inner apartments dressed not as a queen but in the simple garb of a cowherd woman. But arrived at the palace, the renowned Subhadra looked handsomer in that dress. The celebrated Bhadra of large and slightly red eyes first worshipped Pritha. Kunti from excess of affection smelt the head of that girl of perfectly faultless features, and pronounced infinite blessing upon her. Then that girl of face like the full moon hastily went unto Draupadi and worshipped her, saying,—'I am thy maid !' Krishna rose hastily and embraced the sister of Madhava from affection, and said,—'Let thy husband be without a foe ! Bhadra then, with a delighted heart, said unto Draupadi,—'So be it !' From that time, O Janamejaya, those great warriors, the Pandavas, began to live happily, and Kunti also became very happy."

Vaisampayana continued,—When that scorcher of foes, viz., Kesava of pure soul and eyes, like lotus petals, heard that the foremost of the Pandavas, viz., Arjuna, had reached his own excellent city of Indraprastha, he came thither accompanied by Rama and the other heroes and great warriors of the Vrishni and the Andhaka tribes, and by his brothers and sons and many other brave warriors. And Saurin came accompanied by a large army that protected him. And there came with Saurin, that oppressor of foes, viz., the exceedingly liberal Akrura of great intelligence and renown, the generalissimo of the brave Vrishni host. And there also came Anadhrishti of great prowess, and Uddava of great renown of great intelligence, of great soul, and a disciple of Vrihaspati himself, in (mortals). And there also came Satyaka and Salyak and Kritavarman and Satwata ; and Pradyumna and Samva and Nishatha and Sanku ; and Sharudeshna, and Jhilli of great prowess, and Viprithu also and Sarana of mighty arms and Gada the foremost of learned men. These and many other Vrishnis and Bhojas, and Andhakas came to Indraprastha, bringing with them many nuptial presents. King Yudhishthira, hearing that Madhava had arrived, sent the twins out to receive him. Received by them, the Vrishni host of great prosperity entered Khandavaprastha well-adorned with flags and ensigns. The streets were well swept and watered and decked with floral wreaths and bunches. These were, again, sprinkled over with sandal-wood water that was fragrant and cooling. Every part of the town was filled with the sweet scent of burning aloes. And the city was full of joyous and healthy people and adorned with merchants and traders. That best of men, viz., Keshava of mighty arms, accompanied by Rama and many of the Vrishnis, Andhakas and Bhojas, having entered the town, was worshipped by the citizens and Brahmanas by thousands. At last Keshava entered the palace of the king which was like unto the mansion

of Indra himself. Beholding Rama, Yudhishtira received him with due ceremonies. The king smelt the head of Kesava and embraced him. Govinda, gratified with the reception, humbly worshipped Yudhishtira. He also paid homage unto Bhima, that tiger among men. Yudhishtira the son of Kunti then received the other principal men of the Vrishni and the Andhaka tribes with due ceremonies. Yudhishtira reverentially worshipped some as his superiors, and welcomed others as equals. And some he received with affection and by some he was worshipped with reverence. Then Hrishikesa of great renown gave unto the party of the bridegroom much wealth. And unto Subhadra he gave the nuptial presents that had been given to her by her relatives. Krishna gave unto the Pandavas a thousand cars of gold furnished with rows of bells, and unto each of which were put four steeds driven well-trained charioteers. He also gave unto them ten thousand cows belonging to the country of Mathura, and yielding much milk and all of excellent complexion. Well-pleased, Janardana also gave them a thousand mares with gold harnesses and of colour white as the beams of the moon. He also gave them a thousand mules, all well-trained and possessing the speed of the wind, of white colour with black manes. And he of eyes like lotus-petals also gave unto them a thousand damsels well-skilled in assisting at bathing and at drinking, young in years and virgins all before their *first-season*, well-attired and of excellent complexion, each wearing a hundred pieces of gold around her neck, of skins perfectly polished, decked with every ornament, and well-skilled in every kind of personal service. Janardana also gave unto them hundreds of thousands of draft horses from the country of the Valhikas as Subhadra's excellent dower. That foremost one of Dasarha's race also gave unto Subhadra as her peculium ten carrier-loads of first class gold possessing the splendour of fire, some purified and some in a state of ore. And Rama having the plough for his weapon and always loving bravery gave unto Arjuna, as a nuptial present, a thousand elephants with secretions flowing in three streams from the three parts of their bodies (the temple, the ears, and the anus) each large as a mountain summit, irresistible in battle, decked with coverlets and ever-ring bells, well-adorned with other golden ornaments, and equipped with excellent thrones on their backs. And that large wave of wealth and gems that the Yadavas presented, together with the cloths and blankets that represented its foam, and the elephants its alligators and sharks, and the flags its floating weeds, swelling into large proportions, mingled with the Pandu ocean and filled it to the brim, to the great sorrow of all foes. Yudhishtira accepted all those presents and worshipped all those great warriors of the Vrishni and the Andhaka races. Those illustrious heroes

of the Kuru, the Vrishni, and the Andhaka races passed their days in pleasure and merriment there like virtuous men (after death) in the celestial regions. The Kuru and the Vrishnis with joyous hearts amused themselves there, setting up at times loud shouts mingled with clappings of the hand. Spending many days in sports and merriment there, and worshipped by the Kuru all the while, the Vrishni heroes endued with great energy then returned to the city of Dwaravati. And the great warriors of the Vrishni and the Andhaka races set out with Rama in the van, carrying with them those gems of the purest rays that had been given them by those foremost ones of Kuru's race. And, O Bharata, the high-souled Vasudeva remained there with Arjuna in the delightful city of Indraprastha. And the illustrious one wandered over the banks of the Yamuna in search of deer. And he sported with Arjuna piercing with his shafts deer and wild boars. Then Subhadra, the favourite sister of Kesava, gave birth to an illustrious son, like Puloma's daughter (the Queen of heaven) bringing forth Jayanta. And the son that Subhadra brought forth was of long arms, broad chest, and eyes as large as those of a bull. That hero and oppressor of foes came to be called Abhimanyu. And the son of Arjuna, that grinder of foes and bull among men, was called Abhimanyu because he was fearless and wrathful. And that great warrior was begotten upon the daughter of the Satwata race by Dhananjaya, like fire produced in a sacrifice from within the *sami* wood by the process of rubbing. Upon the birth of this child, Yudhishtira, the powerful son of Kunti, gave away unto Brahmanas ten thousand cows and coins of gold. The child from his earliest years became the favourite of Vasudeva and of his father and uncles, like the moon of all the people of the world. Upon his birth, Krishna performed the usual rites of infancy. The child began to grow up like the Moon of the bright fortnight. That grinder of foes soon became conversant with the *Vedas* and acquired from his father the science of weapon both celestial and human, consisting of four branches and ten divisions.

"Endued with great strength, the child also acquired the knowledge of counteracting the weapons hurled at him by others, and great lightness of hand and fleetness of motion forward and backward and transverse and wheeling. Abhimanyu became like unto his father in knowledge of the scriptures and rites of religion. And Dhananjaya, beholding his son, became filled with joy. Like Maghavat beholding Arjuna, the latter beheld his son Abhimanyu and became exceedingly happy. Abhimanyu possessed the power of slaying every foe and bore on his person every auspicious mark. He was invisible in battle and broad shouldered as the bull. Possessing a broad face as (the hood of) the snake, he was proud like the lion. Wielding a large bow, his prowess

was like that of an elephant in rut. Possessed of a face handsome as the full-moon, and of a voice deep as the sound of the drum or the clouds, he was equal unto Krishna in bravery and energy, in beauty and in features. The auspicious Panchali also, from her five husbands, obtained five sons all of whom were heroes of the foremost rank and immovable in battle like the hills. Partivindhya by Yudhishtira, Sutasoma by Vrikodora, Srutakarman by Arjuna, Satanika by Nakula, and Srutasena by Sahadeva,—these were the five heroes and great warriors that Panchali brought forth, like Aditi bringing forth the Adityas. And the Brahmanas, from their fore knowledge, said unto Yudhishtira that, as the son of his would be capable of bearing like the Vindhya mountains the weapons of the foe, he should be called *Prativindhya*. And because the child that Draupadi bore to Bhimasena was born after Bhima had performed a thousand *Soma* sacrifices, he came to be called *Sutasoma*. And because Arjuna's son was born upon his return from exile during which he had achieved many celebrated feats, that child came to be called *Srutakarman*. While Nakula named his son *Satanika* after a royal sage of that name, in the illustrious race of Kuru. Again the son that Draupadi bore to Sahadeva was born under the constellation called *Vahni-daivata* (*Kirtika*), therefore was he called after the generalissimo of the celestial host, *Srutasena* (*Kartikeya*). The sons of Draupadi were born, each at the interval of one year, and all of them became renowned and much attached to one another. And, O monarch, all their rites of infancy and childhood, such as *Chudakarana* and *Upanyana* (first shave of the head and investiture with the sacred threads) were performed by Dhaumya according to the ordinance. All of them, of excellent behaviour and vows, after having studied the *Vedas*, acquired from Arjuna a knowledge of all the weapons celestials and human. And, O tiger among kings, the Pandavas, having obtained sons all of whom were equal unto the children of the celestials and endued with broad chests, and all of whom became great warriors, were filled with joy."

Thus ends the two hundred and twenty-third section in the *Harana-harana Parva* of the *Adi Parva*.

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SECTION CCXXIV
(*Khandava-daha Parva*)

Vaisampayana said,—“The Pandavas, after they had taken up their abode at Indraprastha at the command of Dhritarashtra and Bhishma, began to bring other kings under their sway. All the subjects (of the kingdom) lived most happily depending upon Yudhishtira the just, like a soul living happily depending upon a body blest with auspicious marks and pious deeds. And, O bull in Bharata's race, Yudhishtira paid homage unto virtue, pleasure, and profit, in judicious proportion, as if each were a friend dear unto him as his own self. It seemed as if the three pursuits—virtue, pleasure, and profit—became personified on earth, and amongst them the king shone as a fourth. The subjects having obtained Yudhishtira as their king, obtained in their monarch one that was devoted to the study of the *Vedas*, one that was performer of the great sacrifices, and one that was protector of all good people. In consequence of Yudhishtira's influence, the good fortune of all the monarchs of the Earth became stationary, and their hearts became devoted to the meditation of the supreme Spirit, and virtue itself began to grow every way all round. And in the midst of and assisted by his four brothers, the king looked more resplendent (than he would have done if he were alone), like a great sacrifice depending upon and assisted by the four *Vedas*. Many learned Brahmanas with Dhananjaya at their head, each like unto Vrihaspati, waited upon the monarch, like the celestials waiting upon the Lord of the creation. From excess of affection, the eyes and hearts of all the people equally took great delight in Yudhishtira who was even as the full moon without a stain. The people took delight in him not only because he was their king but also from sincere affection. The king always did what was agreeable to them. The sweet-speeched Yudhishtira of great intelligence never uttered anything that was improper or untrue or unbearable or disagreeable. The best of monarchs of the Bharata race, endued with great energy, passed his days happily for the wealfare of all as his own. His brothers also bringing by their energy other kings under their sway, passed their days in happiness, without a foe to disturb their peace.

“After a few days, Vibhatsu, addressing Krishna, said,—“The summer days have set in, O Krishna ! Therefore, let us go to the banks of the Yamuna. O slayer of Madhu, sporting there in the company of friends, we will, O Janardana, return in the evening !” Thereupon Vasudeva said,—“O son of Kunti, this is also my wish. Let us, O Partha, sport in the waters as we please, in the company of friends !”

Vaisampayana continued,—“Then, O Bharata, having consulted thus with each other, Partha and Govinda, with Yudhishtira's leave, set out, surrounded by friends. Reaching a fine spot (on the banks of the Yamuna) suitable for purposes of pleasure, overgrown with numerous tall trees and covered with several high mansions that made the place look like the celestial city and within which had been collected for Krishna and Partha numerous costly and well-flavoured viands and drinks and other articles of enjoyment and floral wreaths and various perfumes, the party entered without delay the inner apartments adorned with many precious gems of pure rays. Entering those apartment, everybody, O Bharata, began to sport, according to his pleasure. The women of the party, all of full rotund hips and deep bosoms and handsome eyes, and gait unsteady with wine began to sport there at the command of Krishna and Partha. Some amongst the women sported as they liked in the woods, some in the waters, and some within the mansions, as directed by Partha and Govinda. Draupadi and Subhadra, exhilarated with wine, began to give away unto the women so sporting, there costly robes and ornaments. And some amongst those women began to dance in joy, and some began to sing ; and some amongst them began to laugh and jest, and some to drink excellent wines. Some began to obstruct one another's progress and some to fight with one another, and to discourse with one another in private. Those mansions and the woods, filled with the charming music of flutes and guitars and kettle-drums, became the scene of Prosperity personified.

“When such was the state of things there, Arjuna and Vasudeva went to a certain charming spot (in those woods) not far from the place where the others were. O monarch, the high-souled Krishna, and that subjugators of hostile cities, *viz.*, Arjuna, going thither, sat down upon two very costly seats. Vasudeva and Partha amused themselves there with discoursing upon many past achievements of prowess and other topics. Unto Vasudeva and Dhananjaya happily sitting there like twin Aswin in heaven, a certain Brahmana came. The Brahmana that came there looked like a tall *Sala* tree. His complexion was like unto molten gold ; his beard was bright yellow tinged with green ; and the height and the thickness of the body were in just proportion. Of matted locks and dressed in rags, he resembled the morning sun in splendour. Of eyes like lotus-petals and of a tawny hue, he seemed to be blazing with effulgence. Beholding that foremost of Brahmanas blazing with splendour approach towards them both Arjuna and Vasudeva, hastily rising from their seats, stood, waiting (for his commands).”

Thus ends the two hundred and twenty-fourth section in the Khandava-daha Parva of the Adi Parva.

SECTION CCXXV

(*Khandava.daha Parva continued*)

Vaisampayana said,—“Then that Brahmana addressed Arjuna and Vasudeva of the Satwata race, saying,—‘Ye who are now staying so near unto Khandava are the two foremost of heroes on earth ! I am a voracious Brahmana that always eateth much. O thou of the Vrishni race, and O Partha, I solicit you to gratify me by giving me sufficient food :’ Thus addressed by the Brahmana, Krishna and the son of Pandu answered him, saying,—‘O tell us what kind of food will gratify thee, so that we may endeavour to give it thee !’ The illustrious Brahmana, thus replied to, said unto those heroes who were enquiring after the kind of food he sought,—‘I do not desire to eat ordinary food. Know that I am *Agni* ! Give me that food which suiteth me. This forest of Khandava is always protected by Indra. And as it is protected by the illustrious one, I always fail to consume it. In that forest dwelleth, with his followers and family, a *Naga*, called Takshaka, who is the friend of Indra. It is for him that the wielder of the thunderbolt protecteth this forest. Many other creatures also are thus protected here for the sake of Takshaka. Desiring to consume the forest I succeed not in my attempts in consequence of Indra’s prowess. Beholding me blazing forth, he always poureth upon me water from the clouds. Therefore, I succeed not in consuming the forest of Khandava, although I desire very much to do so. I have now come to you—you who are both skilled in weapons ! If you help me I will surely consume this forest : for even this is the food that is desired by me ! As ye are conversant with excellent weapons, I pray you to prevent those showers from descending and any of the creatures from escaping, when I begin to consume this forest !”

Janamejaya said,—“Why did the illustrious *Agni* desire to consume the forest of Khandava that was filled with various living creatures and protected by the chief of the celestials ? When *Agni* consumed in wrath the forest of Khandava, it is evident there was a grave cause. I desire, O Brahmana, to hear all this in detail from thee ! Tell me, O sage, how the Khandava forest was consumed in days of yore !”

Vaisampayana said,—“O chief of men, I will narrate to the story of the conflagration of Khandava as told by *Rishis* in the *Purana*. It hath been heard, O king, in the *Purana* that there was a celebrated king of the name of Swetaki who was endued with strength and prowess

and who was equal unto Indra himself. No one on earth has equalled him in sacrifices, charity, and intelligence. Swetaki performed the five great sacrifices and many others, at all of which the presents unto Brahmanas were large. The heart of that monarch, O king, was always set upon sacrifices, religious rites, and gifts of all kinds. And king Swetaki of great intelligence, assisted by his *Ritwijas* performed sacrifices for many long years, till those sacrificial priests with eyes afflicted by the continued smoke and becoming very weak, left that monarch, wishing never more to assist at his sacrifices. The king, however, repeatedly asked those *Ritwijas* to come to him. But they came not to his sacrifice in consequence of the painful state of their eyes. The king, therefore, invited at the command of his own *Ritwijas*, others like unto them, and completed the sacrifice that he had begun. After some days had elapsed, king Swetaki desired to perform another sacrifice which should extend for a hundred years. But the illustrious monarch obtained not any priest to assist him in it. The celebrated king then, with his friends and relatives, casting off all sloth, repeatedly courted his priests with great persistence, by bowing down unto them, by conciliatory speeches, and by gifts of wealth. All of them, however, refused to accomplish the purpose which that the king of immeasurable energy had in view. Then that royal sage, getting angry, addressed those Brahmanas sitting in their asylums, and said,—‘If, ye Brahmanas, I were a fallen person, or, if I were wanting in homage and service to you, I should then deserve to be abandoned without scruple by you and by other Brahmanas at the same time ! But as I am neither degraded nor wanting in homage to you, it behoveth you not to obstruct the performance by me of my sacrifice or to abandon me thus, ye foremost of Brahmanas, without adequate reason ! I seek ye Brahmanas, your protection ! It behoveth you to be propitious unto me ! But, ye foremost of Brahmanas, if you abandon me from enmity alone or any improper motive, I shall go unto other priests for their assistance in this sacrifice of mine, and conciliating them by sweet words and gifts, I shall represent unto them the business I have on hand, so that they may accomplish it.’ Having said this, the monarch became silent. And, O chastiser of foes when those priests well knew that they could not assist at the king’s sacrifice, they pretended to be angry, and addressing that best of monarchs, said,—‘O best of kings, thy sacrifices are incessant ! By assisting thee always, we have all been fatigued. And as we have been wearied in consequence of these labours, it behoveth thee to give us leave ! O sinless one, from loss of judgement thou canst not wait, (but urgest us repeatedly). Go unto Rudra ! He will assist at thy sacrifice !’ Hearing those

words of censure and wrath, king Swetaki became angry. And the monarch wending to the mountains of Kailasa, devoted himself to asceticism there. And, O king, the monarch began to worship Mahadeva, with fixed attention, and by observing the most rigid vows. And foregoing all food at times, he passed a long period. The monarch ate only fruits and roots sometimes at the twelfth and sometimes at the sixteenth hour of the whole day (of twenty four hours). King Swetaki stood for six months, rapt in attention, with arms upraised and steadfast eyes, like the trunk of a tree or a column rooted to the ground. And O Bharata, Sankara at last, gratified with that tiger among kings, who was undergoing such hard penances, showed himself unto him. And the god spake unto the monarch in a calm and grave tone, saying,—O tiger among kings, O chastiser of foes, I have been gratified with thee for thy asceticism! Blest be thou! Ask now the boon that thou, O king, desirest! Hearing these words of Rudra of immeasurable energy, the royal sage bowed unto that high-souled deity and replied, saying,—O illustrious one, O thou that art worshipped by the three worlds, if thou hast been gratified with me then, O god of gods, assist me thyself, O lord of the celestials, in my sacrifice! Hearing these words spoken by the monarch, the illustrious god was gratified, and smilingly said,—We do not ourselves assist at sacrifices: but as thou, O king, hast undergone severe penances, desirous of obtaining a boon, I will, O chastiser of foes, assist at thy sacrifice, upon, O king, this condition! And Rudra continued—If, O king of kings, thou canst, for twelve years, pour without intermission libations of clarified butter into the fire, thyself leading all the while the life of a *Brahmacharin* with rapt attention, then thou shalt obtain from me what thou askest! King Swetaki, thus addressed by Rudra, did all that he was directed to do by the wielder of the trident. And after twelve years had elapsed, he again came unto Maheswara. And Sankara, the Creator of the worlds, upon seeing Swetaki, that excellent monarch, immediately said, in great gratification,—I have been gratified by thee, of best of kings, with this thy own act! But, O chastiser of foes, the duty of assisting at sacrifices properly belongeth to Brahmanas. Therefore, O oppressor of foes, I will not myself assist at thy sacrifice to-day! There is on earth an exalted Brahmana who is even a portion of my own self! He is known by the name of Durvasah. Even that Brahmana endued with great energy will assist you in thy sacrifice. Let, therefore, every preparation be made! Hearing these words uttered by Rudra, the king, returning to his own capital, began to collect all that was necessary. After everything had been collected, the monarch again presented himself before Rudra and said,—Every necessary article hath been collected, and all my preparations are

complete, through thy grace, O god of gods! Let me, therefore, be installed at the sacrifice to-morrow! Having heard these words of that illustrious king, Rudra summoned Durvasah before him and said,—“This, O Durvasah, is that best of monarchs called Swetaki. At my command, O best of Brahmanas, assist even this king in his sacrifice! And the Rishi Durvasah said unto Rudra,—‘So be it.’ Then the sacrifice for which king Swetaki had made those preparations, took place. And the illustrious monarch’s sacrifice was performed according to the ordinance and in proper season! And the gifts, on that occasion, unto the Brahmanas were large. And after that monarch’s sacrifice had come to an end, all the other priests who had come to assist at it went away with Durvasah’s leave. All other *Sadasyas* also of immeasurable energy, who had been installed at that sacrifice, then went away. That exalted monarch then entered his own palace, worshipped by exalted Brahmanas conversant with the *Vedas*, eulogised by chanters of panegyrical hymns and congratulated by the citizens.

“Such was the history of that best of monarchs, the royal sage Swetaki, who, when the time came, ascended to heaven, having won great renown on earth, and accompanied by the *Ritwijas* and the *Sadasyas* that had helped him in life.”

Vaisampayana continued,—At that sacrifice of Swetaki, Agni had drunk clarified butter for twelve years. Indeed, clarified butter had been poured into Agni’s mouth in a continuous stream for that period. Having drunk so much butter, Agni, satiated, desired not to drink butter again from the hand of any body else at any other sacrifice. Agni became pale, having lost his colour, and he could not shine as before. He felt a loss of appetite from surfeit, and his energy itself became weakened and sickness afflicted him. Then when the drinker of sacrificial libations perceived that his energy was gradually diminishing, he went to the sacred abode of Brahman that is worshipped by all. Approaching the great Deity seated on his seat, Agni said,—‘O exalted one, Swetaki hath (by his sacrifice) gratified me to excess. Even now I am suffering from surfeit which I cannot dispel. O Lord of the universe, I am being reduced both in splendour and strength! I desire to regain, through thy grace, my own permanent nature!’ Hearing these words from Hutavaha, the illustrious Creator of all things smilingly replied unto him, saying,—‘O exalted one, thou hast eaten, for twelve years, a continuous stream of sacrificial butter poured into thy mouth! It is for this that illness hath seized thee! But, O Agni, grieve not for it! Thou shalt soon regain thy own nature. I shall dispel this surfeit of thine the time for it is even come, O Vibhavasu! The dreadful forest Khandava, that abode of the enemies of the gods, which thou hadst

of old once consumed to ashes at the request of the gods, hath now become the home of numerous creatures. When thou wilt have eaten the fat of those creatures, thou shalt regain thy own nature! Proceed thither in haste to consume that forest with its living population. Thou wilt then be cured of thy malady! Hearing the words that fell from the lips of the supreme Deity, Hutashana proceeded with great speed and soon reached the forest of Khandava in great vigour. Arrived there, he suddenly blazed forth in anger, assisted by Vayu. Beholding Khandava on fire the dwellers (in the forest) that were there, made great efforts to extinguish the conflagration. Elephants by hundreds of thousands, speeding in anger, brought water in their trunks and scattered it upon the fire. Thousands of many hooded snakes, mad with anger, hastily began to scatter upon the fire much water from those many hoods of theirs. And so, O bull of Bharata's race, the other creatures dwelling in that forest, by various appliances and efforts, soon extinguished the fire. In this way, Agni blazed forth in Khandava repeatedly, even for seven times. And it was in this way that the blazing fire was extinguished there as often by the denizens of that forest."

Thus ends the two hundred and twenty-fifth section in the Khandava-daha Parva of the Adi Parva.

SECTION CCXXVI

(*Khandava-daha Parva Continued*)

Vaisampayana said,—“Then Havyavahana (Agni) in anger and disappointment, with his ailment uncured, went back to the Grandsire. And he represented unto Brahman all that had happened. The illustrious deity, reflecting for a moment, said unto him,—‘O sinless, I see a way by which thou mayest consume the forest of Khandava to-day in the very sight of Indra! O Vibhavasu, those old deities, Nara and Narayana have become incarnate in the world of men to accomplish the business of the celestials. They are called on earth Arjuna and Vasudeva. They are even now staying in the forest of Khandava. Solicit them for aiding thee in consuming that forest. Thou shalt then consume the forest even if it be protected by the celestials. They will certainly prevent the population of Khandava from escaping, and thwart Indra also (in aiding any one in the escape). I have no doubt of this!’ Hearing these words, Agni came in the haste unto Krishna and Partha. O

king, I have already told thee what he said, having approached the illustrious pair. O tiger among kings, hearing those words of Agni who was desirous of consuming the forest of Khandava against the will of Indra. Vibhatsu said unto him these words well-suited to the occasion,—‘I have numberless excellent celestial weapons with which I can fight even many wielders of the thunderbolt. But O exalted one, I have no bow suited to the strength of my arms, and capable of bearing the might I may put forth in battle. In consequence of the lightness of my hands also I require arrows that must be exhausted. My car also is scarcely able to bear the load of arrows that I would desire to keep by me. I desire celestial steeds of pure white, possessing the speed of the wind; and a car possessing the splendour of the sun and the clatter of whose wheels should resemble the roar of the clouds. Then, there is no weapon suited to Krishna’s energy and with which Madhava can slay *Nagas* and *Pishachas*. O exalted one, it behoveth thee to give us the means by which success may be achieved and by which we may thwart Indra in pouring his showers upon that extensive forest! O Pavaka, we are ready to do all that manliness and prowess can do. But, O exalted one, it behoveth thee to give us the adequate means!’”

Thus ends the two hundred and twenty-sixth section in the Khandava-daha Parva of the Adi Parva.

SECTION CCXXVII

(*Khandava-daha Parva continued*)

Vaisampayana said,—“Thus addressed by Arjuna, the smoke-bannered Hutasaṇa, desirous of an interview with Varuna, recollected that son of Aditi,—that deity protecting one of the points of the heavens and having his home in the water and ruling that element, Varuna, knowing that he was thought of by Pavaka, immediately appeared before that deity. The smoke-bannered celestial welcoming with reverence the ruler of the waters, that fourth of the *Lokapalas*, said unto that eternal god of gods,—‘Give me without loss of time that bow and quiver, and that smoke-bannered car also, which were obtained from king Soma! Partha will achieve a great task with *Gandiva*, and Vasudeva also with the discuss! Give both, therefore, unto me to-day!’ Hearing these words, Varuna replied unto Pavaka, saying—‘Well, I am giving them.’ He then gave (unto Arjuna) that wonderful jewel of a bow that was endued with great energy. That bow was the enhancer of fame and achievements, and was incapable of being injured by any weapon. It

was the chief of all weapons, and the grinder of them all. And it was the smiter of hostile armies and was alone equal to a hundred thousand bows. It was the multiplier of kingdoms, and was variegated with excellent colours. It was well adorned, and beautiful to behold, and without a mark of weakness or injury anywhere. And it was always worshipped both by the celestials and the *Gandharvas*. Varuna also gave (unto Arjuna) two inexhaustible quivers, and he also gave (unto Arjuna) a car furnished with celestial weapons and whose banner bore a large ape. Yoked unto that car were steeds white as silver of the fleecy clouds, and born in the region of the *Gandharvas*, and decked with golden harness, and resembling in fleetness the wind or the mind. And it was equipped with very implement of war, and was incapable of being vanquished by the celestials or the *Asuras*. Its splendour was great and the sounds of its wheels was tremendous. It delighted the heart of every creature that looked at it. It had been created by Viswakarman, the architect of the universe and one of the lords of creation, after severe ascetic meditation. Its splendour, like that of the sun, was so great that no one could gaze at it. It was the very car from which the lord Soma had vanquished the *Danavas*. Resplendent with beauty, it looked like an evening cloud reflecting the effulgence of the setting sun. It was furnished with an excellent flag-staff of golden colour and great beauty. And there sat upon that flag-staff a celestial ape of form fierce like that of a lion or a tiger. Stationed on high, the ape seemed bent upon burning everything it beheld. And upon the (other) flags were various creatures of large size, whose roars and yells caused the enemy's soldiers to faint. Then Arjuna, accountred in mail and armed with the sword, and his fingers cased in leathern gloves, walking round that excellent car adorned with numerous flags and bowing unto the gods, ascended it like a virtuous man riding in the celestial car that bears him to heaven. And taking up that celestial and first of bows created by Brahman of old and called *Gandiva*, Arjuna was filled with joy. And bowing unto Hutasana, Partha endued with great energy, took up the bow and stringed it forcibly. Those who heard the noise that was made while the mighty Pandava stringed that bow, quaked with fear. And having obtained that car and that bow, and the two inexhaustible quivers, the son of Kunti became glad and thought himself competent to assist at the task. And Pavaka then gave unto Krishna a Discus with an iron pole attached to a hole in the centre. And it was a fiery weapon and became his favourite. Having obtained that weapon, Krishna also became equal to the task. Pavaka then, addressing Krishna, said,—'With this, O slayer of Madhu, thou shalt be able without doubt to vanquish in battle even foes that are not human. With this weapon, without doubt, thou

shalt be superior in battle to men and gods, and *Rakshasas* and *Pishachas*, and *Daityas* and *Nagas*. And thou shalt certainly be able with this to smite all. And, O Madhava, hurled by thee in battle at thy foes, this weapon will irresistibly slay the enemy and again come back into thy hands.' And the lord Varuna, after this, gave unto Krishna a mace, of name *Kaumadaki*, capable of slaying every *Daitya* and producing, when hurled, a roar like that of the thunder. Then Arjuna and Achyuta, filled with joy said unto Pavaka,—'O exalted one, furnished with weapons and knowing their use, possessed of cars with flags and flag-staffs, we are now able to fight with even all the celestials and the *Asuras* (together), let alone the wielder of the thunder-bolt desirous of fighting for the sake of the *Naga* (his friend Takshaka). Arjuna also said,—'O Pavaka, while Hrishikesa, endued with abundant energy, moves on the field of battle with this discus in hand, there is nothing in the three worlds that he will not be able to consume by hurling this weapon. Having obtained the bow *Gandiva* and this couple of inexhaustible quivers I also am ready to conquer in battle the three worlds. Therefore, O lord, blaze thou forth as thou likest, surrounding this large forest on every side. We are quite able to help thee !' "

Vaisampayana continued,—"Thus addressed both by Dasarha and Arjuna, the illustrious god then put forth his most energetic form, and prepared to consume the forest. Surrounding it on all sides with his seven flames, he began to consume the forest of Khandava, exhibiting his all-consuming form like that at the end of the *Yuga* (cycle). And, O bull of Bharata's race, surrounding that forest and catching it from all sides with a roar like that of the clouds, Agni made every creature within it tremble. And, O Bharata, that burning forest then looked resplendent like the king of mountains, Meru, blazing with the rays of the sun fallen thereupon."

Thus ends the two hundred and twenty-seventh section in the Khandava-daha Parva of the Adi Parva.

SECTION CCXXVIII

(*Khandava-daha Parva continued*)

Vaisampayana said,—"Then those foremost of car-warriors (Krishna and Arjuna), riding in their cars and placing themselves on opposite sides of that forest, began a great slaughter, on all sides, of the creatures dwelling in Khandava. At whatever point any of the creatures residing in Khandava could be seen attempting to escape,

thither rushed those mighty heroes (to prevent its flights). Indeed, those two excellent cars seemed to be but one, and the two warriors also therein but one individual. And while the forest was burning, hundreds and thousands of living creatures, uttering frightful yells, began to run about in all directions. Some had particular limbs burnt, some were scorched with excessive heat, and some came out, and some ran about from fear. And some clasping their children and some their parents and brothers, died calmly without, from excess of affection, being able to abandon these that were dear to them. And many there were who biting their nether lips rose upwards and soon fell whirling into the blazing elements below. And some were seen to roll on the ground with wings, eyes, and feet scorched and burnt. These creatures were all seen to perish there almost soon enough. The tanks and ponds within that forest, heated by the fire around, began to boil ; the fishes and the tortoises in them were all seen to perish. During that great slaughter of living creatures in that forest, the burning bodies of various animals looked as if fire itself had assumed many forms. The birds that took wings to escape from that conflagration were pierced by Arjuna with his shafts, and cut into pieces, they fell down into the burning element below. Pierced all over with Arjuna's shafts, the birds dropped down into the burning forest, uttering loud cries. The denizens of the forest, struck with those shafts, began to roar and yell. The clamour they raised was like unto the frightful uproar heard during the churning of the ocean (in days of yore). The mighty flames of the blazing fire, reaching the firmament, caused great anxiety to the celestials themselves. Then all the illustrious dwellers in heaven went in a body unto him of a hundred sacrifices and thousand eyes, *viz.*, their chief that grinder of *Asuras*. Approaching Indra, the celestial said,—'Why, O lord of immortals, doth Agni burn these creatures below ? Hath the time come for the destruction of the world ?' "

Vaisampayana continued,—'Hearing these words of the gods, and himself beholding what Agni was doing, slayer of Vritra set out for the protection of the forest of Khandava. And Vasava, the chief of the celestials soon covering the sky with masses of clouds of every kind, began to shower upon the burning forest. Those masses of clouds by hundreds and thousands, commanded by Indra, began to pour rain upon Khandava in showers thick as the flag-staffs of battle-cars. But the showers were all dried up in the sky itself by the heat of the fire and could not, therefore, reach the fire at all ! Then the slayer of Namuchi, getting angry with Agni, collected huge masses of clouds and caused them to yield a heavy down-pour. Then with the flames contending with those heavy showers, and with masses of clouds over head, that forest,

filled with smoke and flashes of lightning, became terrible to behold."

Thus ends the two hundred and twenty-eighth section in the Khandava-daha Parva of the Adi Parva.

SECTION CCXXIX

(*Khandava-daha Parva Continued*)

Vaisampayana said,—“Then Vibhatsu, the son of Pandu, invoking his excellent weapons, prevented that shower of rain by Indra, by means of a shower of his own weapons. And Arjuna of immeasurable soul soon covered the forest of Khandava with innumerable arrows like the moon covering the atmosphere with a thick fog. When the sky above that forest was thus covered with the arrows of Arjuna no living creature could then escape from below. And it so happened that while that forest was burning, Takshaka, the chief of the *Nagas*, was not there, having gone at that time to the field of Kurukshetra. But Aswasena, the mighty son of Takshaka, was there. He made great efforts to escape from that fire; but confined by Arjuna's shafts he succeeded not in finding a way. It was then that his mother, the daughter of a snake, determined to save him by swallowing him first. His mother first swallowed his head and then was swallowing his tail. And desirous of saving her son, the sea-snake rose (up from the Earth) while still employed in swallowing her son's tail. But Arjuna as soon as he beheld her escaping, severed her head from her body by means of a sharp and keen edged arrow. Indra saw all this, and desiring to save his friend's son, the wielder of the thunder bolt, by raising a violent wind, deprived Arjuna of consciousness. During those few moment, Aswasena succeeded in effecting his escape. Beholding that manifestation of the power of illusion, and deceived by that snake, Arjuna was much enraged. He forthwith cut every animal seeking to escape by the skies, into two, three, or more pieces. And Vibhatsu in anger, and Agni, and Vasudeva also, cursed the snake that had escaped so deceitfully, saying,—Never shalt thou be famous! And Jishnu, remembering the deception practised upon him, became angry, and covering the firmament with a cloud of arrows, sought to fight with him of a thousand eyes. The chief of the celestials also, seeing Arjuna in anger, sought to fight with him, and hurled him own fierce weapons, covering the wide expanse of the firmament. Then the winds, making a loud roar and agitating all the oceans, brought

together masses of clouds in the sky, charged with torrents of rain. Those masses of clouds began to vomit thunder and terrible flashes of lightning charged with the thunder-roar. Then Arjuna, possessing a knowledge of means, hurled the excellent weapon called *Vayavya* with proper *mantras* to dispel those clouds. With that weapon the energy and force of Indra's thunder-bolt and of those clouds were destroyed. And the torrents of rain with which those clouds were charged were all dried up, and the lightning that played amongst them was also destroyed. Within a moment the sky was cleared of dust and darkness, and a delicious, cool breeze began to blow and the disc of the sun resumed its normal state. Then the eater of clarified butter (Agni), glad because none could baffle him, assumed various forms, and sprinkled over with the fat exuded by the bodies of creatures, blazed forth with all his flames, filling the universe with his roar. Then numerous birds of the Garuda tribe bearing excellent feathers, beholding that the forest was protected by Krishna and Arjuna, descended filled with pride, from the upper skies, desirous of striking those heroes with their thunder-like wings, beaks and claws. Innumerable *Nagas* also, with faces emitting fire descending from high, approached Arjuna, vomiting the most virulent poison all the while. Beholding them approach, Arjuna cut them into pieces by means of arrows steeped in the fire of his own wrath. Then those birds and snakes, deprived of life, fell into the burning element below. And there came also, desirous of battle, innumerable *Asuras* with *Gandharvas* and *Yakshas* and *Rakshasas* and *Nagas* sending forth terrific yells. Armed with machines vomiting from their throats (mouths?) iron balls and bullets, and catapults for propelling huge stones, and rockets, they approached to strike Krishna and Partha, their energy and strength increased by wrath. But though they rained a perfect shower of weapons, Vibhatsu, addressing them reproachfully, struck off their heads with his own sharp arrows. That slayer of foes, Krishna, also, endued with great energy, made a great slaughter of the *Daitya* and the *Danava* hosts with his discus. Many *Asuras* of immeasurable might, pierced with Krishna's arrows and smitten with the force of his discus, became motionless like waifs and strays stranded on the bank by the violence of the waves. Then Sakra the lord of the celestials, riding on his white elephant, rushed at those heroes, and taking up his thunder-bolt which could never go in vain, hurled it with great force. And the slayer of *Asuras* said unto the gods,—'These two are slain.' Beholding the fierce thunder-bolt about to be hurled by their chief, the celestials all took up their respective weapons. Yama, O king, took up the death-dealing mace, and Kuvera his spiked club, and Varuna his noose and beautiful missile. And Skanda (Kartikeya) took up his

long lance and stood motionless like the mountain of Meru. The Aswins stood there with resplendent plants in their hands. Dhatri stood, bow in hand, and Jaya with a thick club. Tashtri of great strength took up, in wrath, a huge mountain and Suryya stood with a bright dart, and Mrityu with a battle-axe. Aryaman stalked about with a terrible bludgeon furnished with sharp spikes, and Mitra stood there with a discus sharp as a razor. And, O monarch, Pusha and Bhaga and Savitri, in wrath, rushed at Krishna and Partha with bows and scimitars in hand. And the Rudras and the Vasus, the mighty Maruts and the Viswadevas and the Sadhyas, all resplendent with their own energy,—these and many other celestials, armed with various weapons rushed against those exalted of men, Krishna and Partha, for smitting them down. Then were seen in that great conflict wonderful portents all around robbing every creature of his sense, and resembling those that appeared at the time of the universal dissolution. But Arjuna and Krishna, fearless and invincible in battle, beholding Sakra and the other celestials prepared for fight, calmly waited, bows in hands. Skilled in battle, those heroes in wrath assailed the advancing host of celestials with their own thunderlike arrows. The celestials repeatedly routed by Krishna and Arjuna, at last left the field of battle for fear and sought the protection of Indra. The *Munis* who were witnessing the battle from the skies, beholding the celestials defeated by Madhava and Arjuna, were filled with wonder. Sakra also repeatedly witnessing their prowess in battle, became exceedingly gratified, and once more rushed to the assault. The chastiser of Paka then caused a heavy shower of stones, desiring to ascertain the prowess of Arjuna who was able to draw the bow even with his left hand. Arjuna, in great wrath, dispelled with his arrows that thick shower. Then he of a hundred sacrifices beholding that shower baffled, once more caused a thicker shower of stones. But the son of the chastiser of Paka, (*viz.*, Arjuna) gratified his father by baffling that shower also with his swift arrows. Then Sakra, desirous of smiting down the son of Pandu, tore up with his hands a large peak from Mandara, with tall trees on it, and hurled it against him. But Arjuna divided that mountain peak into a thousand pieces by his swift-going and fire-mouthed arrows. The fragments of that mountain, in falling through the skies, looked as if the sun and the moon and the planets, displaced from their positions fell down on earth. That huge peak fell down upon that forest and by its fall killed numerous living creatures that dwelt in Khnadava."

Thus ends the two hundred and twenty-ninth section in the Khandava-daha Parva of the *Adi Parva*.

SECTION CCXXX

(*Khandava-daha Parva continued*)

Vaisampayana said,—‘Then the inhabitants of the forest of Khandava,—the *Danavas* and *Rakshasas* and *Nagas* and wolves and bears and other wild animals, and elephants with rent temples, and tigers, and lions with manes and deer and buffaloes by hundreds, and birds, and various other creatures, frightened at the falling stones and extremely anxious, began to fly in all directions. They saw the forest (burning all around) and Krishna and Arjuna also ready with their weapons. Frightened at the terrible sounds that were audible there those creatures lost their power of movement. Beholding the forest burning in innumerable places and Krishna also ready to smite them down with his weapons, they all set up a frightful roar. With that terrible clamour as also with the roar of fire, the whole welkin resounded, as it were, with the voice of portentous clouds. The Keshava of dark hue and mighty arms, in order to compass their destruction, hurled at them his large and fierce discus resplendent with its own energy. The forest-dwellers including the *Danavas* and the *Rakshasas*, afflicted by that weapon, were cut into hundreds of pieces and fell unto the mouth of Agni. Mangled by Krishna’s discus, the *Asuras* were besmeared with blood and fat and looked like evening clouds. And, O Bharata, he of the Vrishni race moved about like death itself, slaying *Pisachas* and birds and *Nagas* and other creatures by thousands. The discus itself, repeatedly hurled from the hands of Krishna, that slayer of all foes, came back to his hands after slaughtering numberless creatures. The face and form of Krishna,—that soul of every created thing—became fierce to behold while he was thus employed in the slaughter of the *Pisachas*, *Nagas* and *Rakshasas*. No one among the celestials, who had mustered there could vanquish in battle Krishna and Arjuna. When the celestials saw that they could not protect that forest from the might of Krishna and Arjuna by extinguishing that conflagration, they retired from the scene. Then, O monarch, he of a hundred sacrifices (Indra), beholding the immortals retreat, became filled with joy and applauded Krishna and Arjuna. And when the celestials gave up the fight, an incorporeal voice, deep and loud, addressing him of a hundred sacrifices, said,—“Thy friend Takshaka, that chief of snakes, hath not been slain ! Before the conflagration commenced in Khandava he had journeyed to Kurukshetra. Know from my words, O Vasava, that Vasudeva and Arjuna are incapable of being vanquished in battle by any one ! They are Nara and

Narayana—those gods of old heard of in heaven! Thou knowest what their energy is and what their prowess. Invincible in battle, these best of old *Rishis* are unconquerable by any one in all the worlds! They deserve the most reverential worship of all the celestials and *Asuras*; of *Yakshas* and *Rakshasas* and *Gandharvas*, of human beings and *Kinnaras* and *Nagas*. Therefore, O Vasava, it behoveth thee to go hence with all the celestials! The destruction of Khandava hath been ordained by Fate!" Then the chief of the immortals, ascertaining those words to be true abandoned his wrath and jealousy, and went back to heaven. The dwellers in heaven, O monarch, beholding the illustrious Indra abandon the fight, followed him with all their soldiers. Then those heroes, Vasudeva and Arjuna, when they saw the chief of the celestials retreat accompanied by all the gods, set up a leonine roar. And, O monarch, Kesava and Arjuna, after Indra had left the scene, became exceedingly glad. Those heroes then fearlessly assisted at the conflagration of the forest. Arjuna scattered the celestials like the wind scattering the clouds, and slew with showers of his arrows, numberless creatures that dwelt in Khandava. Cut off by Arjuna's arrows, no one amongst the innumerable creatures could escape from the burning forest. Far from fighting with him, none amongst even the strongest creatures mustered there could look at Arjuna whose weapons were never futile. Sometimes piercing hundred creatures with one shaft and sometimes a single creature with hundred shafts, Arjuna moved about in his car. The creatures themselves, deprived of life, began to fall into the mouth of Agni (god of fire), struck down as it were by death itself. On the banks of rivers or on uneven plains or on crematoriums, go where they did, the creatures (dwelling in Khandava) found no ease, for, wherever they sought shelter there they were afflicted by the heat. And hosts of creatures roared in pain, and elephants and deer and wolves set up cries of affliction. At that sound the fishes of the Ganges and the sea, and the various tribes of *Vidyadharas* dwelling in that forest all became frightened. O thou of mighty arms, let alone battling with them, no one could even gaze at Arjuna and Janardana of dark hue. Hari slew with his discus those *Rakshasas* and *Danavas* and *Nagas* that rushed at him in bands. Of huge bodies, their heads and trunks were cut off by the swift motion of the discus, and deprived of life they fell down into the blazing fire. Gratified with large quantities of flesh, blood, and fat, the flames rose up to a great height without a curling wreath of smoke. Hutasana (fire-god) with blazing and coppery eyes, and flaming tongue and large mouth, and the hair on the crown of his head all fiery, drinking, with the help of Krishna and Arjuna, that

nectar-like stream of animal fat, became filled with joy. Gratified greatly, Agni derived much happiness.

"And it so happened that the slayer of Madhu suddenly beheld an *Asura* of the name of Maya escaping from the abode of Takshaka. Agni having Vayu for his car-driver, assuming a body with matted locks on head, and roaring like the clouds, pursued the *Asura*, desirous of consuming him. Beholding the *Asura*, Vasudeva stood with his weapon upraised, ready to smite him down, seeing the discus uplifted and Agni pursuing from behind to burn him, Maya said,—'Run to me, O Arjuna, and protect me!' Hearing his affrighted voice Arjuna said,—'Fear not!' That voice of Arjuna, O Bharata seemed to give Maya his life. As the merciful son of Pritha said unto Maya that there was nothing to fear, he of the Dasarha race no longer desired to slay Maya who was the brother of Mamuchi, and Agni also burned him not."

Vaisampayana continued,—'Protected from Indra by Krishna and Partha, Agni, gifted with great intelligence, burned that forest for five and ten days. And while the forest burned Agni spared only six of its dwellers, viz., Aswasena, Maya, and four birds called *Samgakas*."

Thus ends the two hundred and thirtieth section in the *Khandava-daha Parva* of the *Ādi Parva*.

SECTION CCXXXI

(*Khandava-daha Parva continued*)

Janmejaya said,—'O Brahmana, tell me why and when that forest burnt in that way, Agni consumed not the birds called *Samgakas*? Thou hast, O Brahmana, recited (to us) the cause of Aswasena and the *Danava* Maya not having been consumed. But thou hast not as yet said what the cause was of the escape of the *Samgakas*? The escape of those birds, O Brahmana, appeareth to me to be wonderful. Tell us why they were not destroyed in that dreadful conflagration?'

Vaisampayana said,—'O slayer of all foes, I shall tell thee all as to why Agni did not burn up those birds during conflagration. There was, O king, a great *Rishi* known by the name of Mandapala, conversant with all the *shastras*, of rigid vows, devoted to asceticism, and the foremost of all virtuous persons. Following in the wake of *Rishis* that had drawn up their virile fluid, that ascetic, O monarch, with every sense under complete control, devoted himself to study and virtue. Having reached the opposite shores of asceticism, O Bharata, he left his human form and went to the region of the *Pitris*. But going thither he failed to obtain the (expected) fruit of his acts. He asked the celestials that

sat around the king of the dead as to the cause of his treatment, saying, —'Why have these regions become unattainable by me,—regions that I had thought had been acquired by me by my ascetic devotions? Have I not performed those acts whose fruits are these regions? Ye inhabitants of heaven, tell me why these regions are shut against me! I will do that which will give me the fruit of my ascetic penances!

"The celestials answered,—'Hear, O Brahmana, of those acts and things on account of which men are born debtors! Without doubt, it is for religious rites, studies according to the ordinance, and progeny, that men are born debtors. These debts are all discharged by sacrifices, asceticism, and offspring. Thou art an ascetic and hast also performed sacrifices; but thou hast no offspring. These regions are shut against thee only for want of children. Beget children, therefore! Thou shalt then enjoy multifarious regions of felicity! The Vedas declared that the son rescueth the father from a hell called *Put*. Then, O best of Brahmanas, strive to beget offspring."

Vaisampayana continued,—“Mandapala, having heard these words of the dwellers in heaven, reflected how best he could obtain the largest number of offspring within the shortest period of time. The *Rishi*, after reflection, understood that of all creatures birds alone were blest with fecundity. Assuming the form of a *Sarngaka* the *Rishi* had connection with a female bird of the same species called by the name of *Jarita*. And he begat upon her four sons who were all reciters of the *Vedas*. Leaving all those sons of his with their mother in that forest, while they were still within eggs, the ascetic went to (another wife called by the name of) *Lapita*. And, O *Bharata*, when the exalted sage went away for the company of *Lapita*, moved by affection for her offspring, *Jarita* became very thoughtful. Though forsaken by their father in the forest of *Khandava*, *Jarita*, anxious in her affection for them, could not forsake her offspring, those infant *Rishis* encased in eggs. Moved by parental affection, she brought up these children born of her, herself following the pursuits proper to her own species. Some time after, the *Rishis*, in wandering over that forest in the company of *Lapita*, saw *Agni* coming towards *Khandava* to burn it down. Then the Brahmana *Mandapala*, knowing the intention of *Agni* and remembering also that his children were all young moved by fear, gratified the god, of the burning element, that regent of the universe, endued with great energy. And he did this, desiring to put in a word for his unfledged offspring. Addressing *Agni*, the *Rishi* said,—'Thou art, O *Agni*, the mouth of all the worlds! Thou art the carrier of the sacrificial butter! O purifier (of all sins), thou movest invisible with the frame of every creature! The learned have spoken of thee as an One, and again as possessed of

triple nature ! The wise perform their sacrifices before thee, taking thee as consisting of eight (mouths) ! The great *Rishis* declare that this universe hath been created by thee ! O thou that feedest on sacrificial butter, without thee this whole universe would be destroyed within a single day ! Bowing to thee, the *Brahmanas*, accompanied by their wives and children, go to eternal regions won by them by help of their own deeds ! O *Agni*, the learned represent thee as the clouds in the heavens charged with lightning ! O *Agni*, the flames put forth by thee consume every creature ! O thou of great splendour, this universe hath been created by thee ! The *Vedas* are thy word ! All creatures, mobile and immobile, depend upon thee ! Water primarily dependeth on thee, so also the whole of this universe ! All offerings of clarified butter and oblations of food to the *pitris* have been established in thee ! O god, thou art the consumer, and thou art the creator and thou art *Vrihaspati* himself (in intelligence) ! Thou art the twin *Aswins* ; thou art *Suryya* ; thou art *Soma* ; thou art *Vayu*.'

Vaisampayana continued,—'O monarch, thus panegyrised by *Mandapala*, *Agni* was gratified with that *Rishi* of immeasurable energy ; and the god, well-pleased, replied.—'What good can I do to thee ?' Then *Mandapala* with joined hands said unto the carrier of clarified butter,—'While thou burnest the forest of *Khandava*, spare my children.' The illustrious bearer of clarified butter replied,—'So be it.' It was, therefore, O monarch, that he blazed not forth, while consuming the forest of *Khandava*, for the destruction of *Mandapala's* children.'

Thus ends the two hundred and thirty-first section in the *Khandava-daha Parva* of the *Adi Parva*.

SECTION CCXXXII

(*Khandava-daha Parva* continued)

Vaisampayana said,—'When the fire blazed forth in the forest of *Khandava*, the infant birds became very much distressed and afflicted. Filled with anxiety, they saw not any means of escape. Their mother, the helpless *Jarita*, knowing that they were too young to escape, was filled with sorrow and wept aloud. And she said,—'Oh the terrible conflagration, illuminating the whole universe and burning the forest down, approacheth towards us, increasing my woe ! These infants with immature understanding, without feathers and feet, and the sole refuge of our deceased ancestors, afflict me ! Oh, this fire approacheth, spread-

ing fear all around, and licking with its tongue the tallest trees ! But my unfledged children are incapable of effecting their escape ! I myself am not capable of escaping, taking all these with me ! Nor am I capable of abandoning them, for my heart distressed on their account. Whom amongst my sons, shall I leave behind, and whom shall I carry with me ? What (act) should I do now that is consistent with duty ? What also do you, my infant sons think ? I do not, even by reflection, see any way of escape for you ! I shall even cover you with my wings and die with you ! Your cruel father left me some time before, saying, '—Upon this Jaritari, because he is the eldest of my sons, will my race depend. My second Sarisrikka will beget progeny for the expansion of my ancestors' race. My third, Stamvamitra, will be devoted to asceticism, and my youngest, Drona, will become the foremost of those acquainted with the *Vedas*.—But how hath this terrible calamity overtaken us. Whom shall I take with me ? As I am deprived of judgment what should I do that is consistent with duty ? I do not see, by the exercise of my own judgment, the escape of my children from the fire !'

Vaisampayana said,—“Unto their mother indulging in these lamentations, the infant ones said,—‘O mother, relinquishing thy affection for us, go thou to a place where there is no fire. If we are killed here, thou mayest have other children born to thee ! If thou, O mother be killed, we can have no more children in our race. Reflecting upon both these calamities, the time hath come for thee, O mother, to do that which is beneficial to our race ! Do not be influenced by affection for thy offspring, which promises to destroy both us and thee ! If thou savest thyself, our father, who is even desirous of winning regions of felicity, may have his wishes gratified !

‘Hearing what the infants said, Jarita replied,—“There is a hole here in the ground near to this tree, belonging to a mouse. Enter this hole without loss of time. You shall have then no fear of fire. After ye have entered it, I shall, ye children, cover its mouth with dust. This is the only means of escape that I see from the blazing fire. Then when the fire will be put out, I shall return hither to remove the dust. Follow my advice if you are to escape from the conflagration !

“The infant birds replied,—‘Without feathers we are but so many balls of flesh. If we enter the hole, certain it is that the carnivorous mouse will destroy us all. Beholding this danger before us, we cannot enter this hole. Alas, we do not see any means by which we may escape from fire or from the mouse. We do not see how our father's act of procreation may be prevented from becoming futile, and how also our mother may be saved ! If we enter the hole, the mouse will destroy us ;

we remain where we are and the sky-ranging fire will destroy us. Reflecting upon both the calamities, a death by fire is preferable to a death by being eaten up. If we are devoured by the mouse within the hole, that death is certainly ignoble, whereas the destruction of the body in fire is approved by the wise.' "

Thus ends the two hundred and thirty-second section in the *Khandava-daha Parva* of the *Adi Parva*.

SECTION CCXXXIII

(*Khandava-daha Parva continued*)

Vaisampayana said,—'Hearing those words of her sons Jarita continued—'The little mouse that had come out of this hole was seized by a hawk with his claws and carried away hence. Therefore, ye may fearlessly enter this hole now.' The young ones replied,—'We are not by any means certain of that mouse having been taken away by the hawk. There may be other mice living here. From them we have every fear. Whereas it is doubtful whether fire will at all approach us here. Already we see an adverse wind blowing the flames away. If we enter the hole, death is certain at the hands of the dwellers in the hole. But if we remain where we are, death is uncertain. O mother, a position in which death is uncertain is better than that in which it is certain. It is thy duty, therefore, to escape thyself, for, if thou livest thou mayest obtain other children as good !'

"Their mother then said,—'Ye children, I myself saw the mighty hawk, that best of birds, swoop down and fly away with the mouse from the hole. And while he was flying away swiftly, I followed him behind and pronounced blessing on him for his having taken away the mouse from the hole, I said unto him,—O king of hawks, because thou art flying away with our enemy, the mouse, in thy claws, mayest thou, without a foe, live in heaven with a golden body !—Afterwards when that hawk devoured the mouse, I came away, obtaining his leave. Therefore ye children, enter this hole trustfully. Ye have nothing to fear. The mouse that was its inmate was seized and taken away by the illustrious hawk in my sight. The young ones again said,—'O mother, we do not by any means know that the mouse hath been carried away by the hawk. We cannot enter this hole in the ground without being certain of the fact.' Their mother said,—'I know to a certainty that the mouse hath been carried away by the hawk. Therefore, ye children, ye have nothing to fear; do what I say!' The young ones again said,—

'We do not, O mother, say that thou art dispelling our fears with a false story! For whatever is done by a person when his reason hath been disturbed can scarcely be said to be that person's deliberate act. Thou hast not been benefited by us, nor dost thou know who we are. Why dost thou, therefore, strive to protect us at so much cost to thyself? Who are we to thee? Thou art young and handsome, and capable of seeking out thy husband. Go unto thy husband. Thou shalt obtain good children again. Let us by entering the fire attain to regions of felicity. If, however, the fire consume us not, thou mayest come back and obtain us again.'

Vaisampayana said,—“The parent bird then, thus addressed by her sons, left them in Khandava and hastily went to the spot where there was no fire and there was safety. Then Agni in haste and with fierce flames approached the spot where the sons of Mandapala were. The young birds saw the blazing fire come towards them. Then Jaritari, the eldest of four, in the hearing of Agni began to speak.”

Thus ends the two hundred and thirty-third section in the Khandava-daha Parva of the Adi Parva.

SECTION CCXXXIV

(*Khandava-daha Parva continued*)

“Jaritari said,—“The person that is wise remaineth wakeful in view of death. Accordingly, when the hour of death approacheth, he feeleth no pangs. But the person of perplexed soul, who remaineth not awake, when the hour of death comes, feeleth the pangs of death and never attaineth salvation.’

“The second brother, Sarisrikka, said,—“Thou art patient and intelligent. The time is come when our lives are threatened. Without doubt, one only amongst many becometh wise and brave!’

“The third brother, Stamvamitra, said,—“The eldest brother is called the protector. It is the eldest brother that rescueth (the younger ones) from danger. If the eldest himself faileth to rescue them, what can the younger ones do?

The fourth and the youngest brother, Drona said,—“The cruel god of fire, with seven tongues and seven mouths quickly cometh towards our habitation, blazing forth in splendour and licking up everything in his path.’”

Vaisampayana continued,—“Having addressed one another thus, the sons of Mandapala then each devotedly addressed an eulogistic hymn to Agni. Listen now, O monarch, to those hymns as I recite them.

“Jaritari said,—“Thou art, O fire, the soul of air! Thou art the body of the Earth's vegetation! O Sukra, water is thy parent as thou art the parent of water! O thou of great energy, thy flames, like the rays of the sun, extend themselves above, below, behind, and on each side.’

“Sarisrikka said,—‘O smoke-bannered god, our mother is not to be seen, and we know not our father! Our feathers have not grown as yet. We have none to protect us save thee! Therefore, O Agni, infants that we are, O protect us! O Agni, as we are distressed, protect us with that auspicious form thou hast and with those seven flames of thine! We seek protection at thy hands? Thou alone, O Agni, art the giver of heat (in the universe)! O lord, there is none else (save thee) that giveth heat to the rays of the sun! O protect us who are young and who are Rishis! O Havyavaha (carrier of sacrificial butter), be pleased to go hence by some other route.’

“Stamvamitra said,—“Thou alone, O Agni, art everything! This whole universe is established in thee! Thou sustainest every creature, and thou supportest the universe! Thou art the carrier of the sacrificial butter, and thou art the excellent sacrificial butter itself! The wise know thee to be *one* (as cause) and *many* (as effects)! Having created the three worlds, thou, O Havyavaha, again destroyest them when the time cometh, swelling thyself forth! Thou art the productive cause of the whole universe, and thou also art the essence in which the universe dissolveth itself!

“Drona said,—‘O lord of the universe, growing in strength and remaining within their bodies, thou causest the food that living creatures eat to be digested. Everything therefore, is established in thee. O Sukra, O thou from whose mouth the *Vedas* have sprung, it is thou who assumest the form of the sun, and sucking up the waters of the Earth and every liquid juice that the Earth yields, givest them back in time in the form of rain and causest everything to grow! From thee, O Sukra, are these plants and creepers with green foliage! From thee have sprung these tanks and pools, and the great ocean also that is ever blessed! O thou of fierce rays, this our (human) body dependeth on Varuna (the water-god)! We are unable to bear thy heat. Be thou, therefore, our auspicious protector! O, destroy us not! O thou of copper-hued eyes, O thou of red neck, O thou whose path is marked by a black colour, save us by going along any remote route, as indeed, the ocean saveth the house on its banks!’

Vaisampayana continued,—“Thus addressed by Drona—that utterer of *Brahma*—Agni, well-pleased at what he heard, and remembering also the promise he had made to Mandapala, replied unto him, saying,—“Thou art a *Rishi*, O Drona ! For what thou hast said is *Brahma* (Vedic truth). I shall do your pleasure. Fear not ! Indeed, Mandapala had spoken to me of you to the effect that I should spare his sons, while consuming the forest. The words he spoke and thy speech also are entitled to great weight to me. Say what I am to do. O best of Brahmanas, I have been greatly pleased with thy hymn. Blest be thou, O Brahmana !”

“Drona said,—‘O Sukra, these cats trouble us every day. O Hutasana ; consume them with their friends and relatives !”

Vaisampayana continued,—“Then Agni did what the *Sharngas* asked him to do, telling them of his intentions. And, O Janamejaya, growing in strength, he began then to consume the forest of *Khandava*.’

Thus ends the two hundred and thirty-fourth section in the *Khandava-daha Parva* of the *Adi Parva*.

SECTION CCXXXV

(*Khandava-daha Parva continued*)

Vaisampayana said,—O thou of *Kuru*'s race, the *Rishi* Mandapala became very anxious about his children, although he had spoken of them to the god of fierce rays. Indeed, his mind was not in peace. Distressed on account of his sons, he addressed Lapita (his second wife with whom he then was), saying,—‘O Lapita as my children are incapable of the power of moving, how are they ? When the fire will grow in strength and the wind begin to blow violently, my children will scarcely be able to save themselves ! How shall their mother be able to rescue them ? That innocent woman will be afflicted with great sorrow when she will find herself unable to save her offspring ! Oh, how she will, compose herself, uttering various lamentations on account of my children who are all incapable of taking wing or rising up into the air ! Oh, how is Jaritari my son and how is Sarisrikka, and how is Stamvamitra, and how is Drona, and how also is their helpless mother !’

“Unto the *Rishi* Mandapala thus weeping in the forest, Lapita, O Bharata, thus replied, under the influence of jealousy,—Thou hast no anxiety on account of thy children who, as thou hast assured me, are all *Rishis* endued with energy and prowess ! They can, have no fear from fire. Didst thou not speak to Agni in my presence, in their behalf ?”

Has not the illustrious deity promised to save them? One of the regents of the universe as Agni is, he will never falsify his speech. Thou hast no anxiety, nor is thy heart inclined towards benefiting friends. It is only by thinking of her—my enemy (Jarita) that thou art so distracted! Certain it is that the love thou bearest to me is not equal to what thou hadst for her at first. He that hath two parties dividing his attention, can easily behold one of those suffer all sorts of pangs; but he should not disregard the party that is next to his heart. Then go thou to Jarita, for whom thy heart is sorrowing! As for myself, I shall henceforth wander alone, as a fit reward for my having attached myself to a wicked person.'

"Hearing these words, Mandapala replied,—'I do not wander over the Earth with such intentions as thou conceivest. It is only for the sake of progeny that I am here. And even those that I have are in danger. He who casteth off what he hath for the sake of what he may acquire, is a wicked person. The world disregardeth and insulteth him. (Therefore, go I must). As for thyself thou art free to do what thou chooseth. This blazing fire that licketh up the trees causeth sorrow in my anxious heart and raiseth therein evil presentiments!'"

Vaisampayana continued,—'Meanwhile, after the fire had left the spot where the *Sarngakas* dwelt, Jarita, much attached to her children, hastily came thither to see how they were. She found that all of them had escaped from the fire and were perfectly well. Beholding their mother, they began to weep, though safe and sound. She too shed tears upon beholding them alive. And she embraced, one by one, all her weeping children. Just at that time, O Bharata, the *Rishi* Mandapala arrived there. But none of his sons expressed joy, upon beholding him. The *Rishi*, however, began to speak to them one after another and unto Jarita also, repeatedly. But neither his sons nor Jarita spoke anything well or ill unto him in return.

"Mandapala then said,—'Who amongst these is thy first-born, and who the next after him? And who is the third, and who the youngest? I am speaking unto thee woefully; why dost thou not reply to me? I left thee, it is true, but I was not happy where I was.'

"Jarita then said,—'What hast thou to do with the eldest of these, and what with him that is next? And what with the third and what with the youngest? Go now unto that Lapita of sweet smiles and endued with youth, unto whom thou didst go of old, beholding me deficient in everything!' Mandapala replied,—'As regards females, there is nothing so destructive of their happiness whether in this or the other world as a co-wife and a clandestine lover. There is nothing like these two that, inflames the fire of hostility and causes such anxiety. Even the

auspicious and well-behaved Arundhati, celebrated amongst all creatures, had been jealous of the illustrious Vasistha of great purity of mind and always devoted to the good of his wife. Arundhati insulted even the wise Muni amongst the (celestial) seven. In consequence of such insulting thoughts of hers, she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible, like an omen portending no good, (amongst a constellation of seven bright stars representing the seven *Rishis*). I look to thee for the sake of children. I never wronged thee, like Vasistha who never wronged his wife. Thou hast, therefore, by thy jealousy behaved towards me like Arundhati of old towards Vasistha. Men should never trust women even if they be wives. Women, when they have become mothers, do not much mind serving their husbands.

Vaisampayana continued,—“After this, all his children came forward to worship him. And he also began to speak kindly towards them all, giving them every assurance.”

Thus ends the two hundred and thirty-fifth section in the *Khandava-daha Parva* of the *Adi Parva*.

SECTION CCXXXVI

(*Khandava-daha Parva continued*)

Vaisampayana said.—“Mandapala then addressed his children, saying,—‘I had spoken unto Agni for the safety of you all. The illustrious deity had assured me that he would grant my wish. All those words of Agni, and knowing the virtuous disposition of your mother, as also the great energy that is in yourselves, I came not here earlier. Therefore, ye sons, do not harbour in your hearts any resentment towards me. Ye are all *Rishis* acquainted with the *Vedas*. Even Agni knoweth you well.’”

Vaisampayana continued,—“Having given such assurances unto his sons, the Brahmana Mandapala took with him his wife and sons, and leaving that region, went away to some other country.

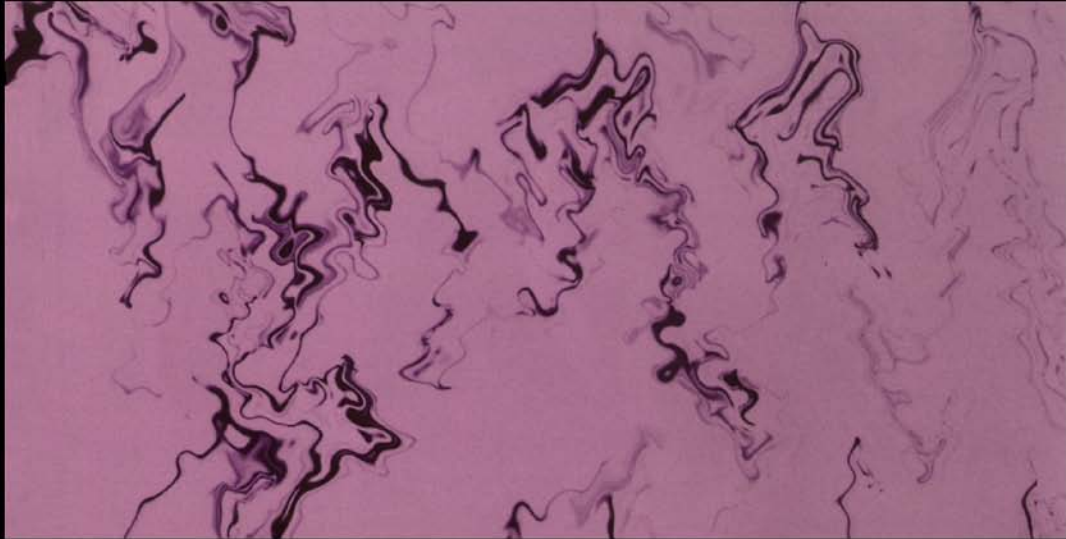
“It was thus that the illustrious god of fierce rays, having grown in strength consumed the forest of *Khandava* with the help of Krishna and Arjuna, for the good of the world. And Agni having drunk several rivers of fat and marrow, became highly gratified, and showed himself to Arjuna. Then Purandara, surrounded by the Maruts, descended from the firmament and addressing Partha and Kesava said,—‘Ye have

achieved a feat that a celestial even could not. Ask ye each a boon that is not obtainable by any man. I have been gratified with you !”

Vaisampayana continued,—‘Then Partha asked from Indra all his weapons. At this Sakra of great splendour, having fixed the time for giving them, said,—‘When the illustrious Madhava becomes pleased with thee, then, O son of Pandu, I will give thee all my weapons ! O prince of Kuru’s race, I shall know when the time cometh. Even for thy austere asceticism I will give thee all my weapons of fire and all my Vayavya weapons, and thou also wilt accept them all of me !’ Then Vasudeva asked that his friendship with Arjuna might be eternal. The chief of the celestials granted unto the intelligent Krishna the boon he desired. And having granted these boons unto Krishna and Arjuna, the lord of the Maruts, accompanied by the celestials, ascended to heaven, having also spoken to Hutashana (one whose food is sacrificial butter). Agni also, having burnt that forest with its animals and birds for five and ten days, become gratified and ceased to burn. Having eaten flesh in abundance and drunk fat and blood, he became highly gratified, and addressing Achyuta and Arjuna said,—‘I have been gratified by you two tigers among men. At my command, ye heroes, ye shall be competent to go wheresoever ye choose !’ Thus addressed by the illustrious Agni, Arjuna and Vasudeva and the Danava Maya also—these three,—having wandered a little at last sat themselves down on the delightful banks of a river.’

Thus ends the two hundred and thirty-sixth section in the Khanda-daha Parva of the Adi Parva.

END OF ADI PARVA



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*To Alvin Plantinga
—he led the way.*

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Preface

Contemporary academia is secular. The idea that religious views of any traditional sort should guide the research or inform the worldview of any discipline is rejected out of court. Things were not always so. Professor John Bascom, former President of my own university, used to give a capstone undergraduate course in how to prove the existence and nature of God; his practice was more typical than surprising. Times have changed.

A student of mine once published a paper he wrote for a seminar he took with me. It argued that there is reason to reject a particular set of religious beliefs. In effect, the responses of his former professors ranged from *we all know that stuff is false through considering whether religious claims are true or false isn't part of the academic game* to *saying someone's religious beliefs are false is impolite and politically unwise*. None of these responses is atypical.

Nonetheless, both traditionally and currently, the philosophy of religion has made rational assessment of religious claims central to its purposes. Endeavoring to determine the meaning, and the truth value – the *sense* and the *truth-or-falsity* – of religious claims is part and parcel of this discipline. Some philosophers have denied that there are any religious claims, proposing that what seem to be such really are meaningless. Other philosophers have held that religious traditions can only be understood in their own terms, each describing a conceptual world inaccessible to any other so that there is no “neutral place” from which assessment can be offered. (As we will see, this misleading metaphor disguises a perspective whose incoherence has, alas, not mitigated its influence.) Taking either the *all supposed religious claims are nonsense* or the *every religion its own conceptual world unrelated to all others* line is itself opting for some philosophical views as opposed to others. Those outside of philosophy who assume one line or the other assume what desperately needs proof. In so doing, they draw intellectual drafts on empty accounts. These days, the *nonsense* line¹ is seldom heard but the *own conceptual world* line is everywhere. The best way to show that the *nonsense* and

the *own conceptual world* lines are utterly mistaken is to offer the sorts of assessments that these lines suppose impossible. That is the basic task before us. This task has three components: presentation of data, assessment of arguments, and reflection on experiences.

Presentation of data

We begin by saying what religion is and what philosophy is. There are no noncontroversial answers to these questions. Nonetheless, clarity about how religion and philosophy are construed in this text should be helpful for understanding the rest of what is said. Then we consider what kinds of religions there are, what religious experience is, and what kinds of religious experience there are. Some religious experiences, for example, are seen as experiences of God; others are not. Some religions are monotheistic; they hold that God exists and has very strong powers. Others hold that ultimate reality is not God, but something else. Both sorts of religious traditions not surprisingly offer accounts of what persons are, and one tradition typically offers a different view of this matter than another. Such differences are philosophically as well as religiously significant, and they require our attention. There is more than one concept of God, and so more than one kind of monotheism. Similarly, nonmonotheistic religions differ in terms of how they conceive of what exists and has religious importance. So we need to look at different notions of ultimate reality, conceived as divine or not.

Since the variety of religions is great, no one book could responsibly deal with philosophy of religion in connection with all of them. Our scope will include representative views from Judaism, Christianity, Islam, Hinduism, Buddhism, and Jainism. Each of these traditions is itself complex, and while we can hope to be fair, we cannot pretend to be exhaustive. One great divide among religious traditions comes between those that are monotheistic and those that are not. Our discussion will be divided along these lines with no suggestion that “nonmonotheism” is more than a label of convenience; each variety of nonmonotheism we discuss, like each variety of monotheism, will be positively characterized in terms of its own indigenous perspective.

Without any suggestion that this is their only or primary importance, religions provide the raw material for philosophical reflection. At this point, we will have our raw data for philosophical reflection. Once we have reflected briefly on how arguments can be

constructed and assessed, and on how appeal to experience as evidence may be crafted and evaluated, we can turn to asking what reason, if any, there is to think that the religious perspectives already described might be true.

Escaping incoherence

There are academic circles in which talk of truth, let alone religious perspectives being true, is about as popular as a teetotal sermon at a local pub. For this to be the line to take, it must be true (in the sense of “true” that was supposedly dismissed) that talk of truth is somehow so problematic as to require its abandonment. This line thus appears to be incoherent; it appears so because it is.²

The devotees of a religious tradition typically take what their sacred texts say to be true. Nor is it beyond their ability to think what this “being true” might amount to. Monotheists will take *God exists* to be true – they will suppose that an omniscient being exists on whom the world depends. Some religious nonmonotheists will think this claim false, and will think that such claims as *Persons are indestructible* or *Persons are nothing more than momentary states* are true. As Aristotle once said, a proposition is true if things are as it says they are, and not otherwise. Aristotle, and most devotees of most traditions, have no difficulty in understanding what this means. It is possible to educate oneself out of all possibility of learning anything. Aristotle and ordinary religious people have not suffered this injury.

Using the data (I)

Arguments have been offered for, and others against, religious beliefs. This is so regarding both monotheistic traditions and nonmonotheistic traditions. Far from such arguments going deeply against the grain of the religious traditions, sincere and admired devotees of such traditions have offered arguments for their own perspective and against other perspectives. If it is true that some religious believers have rejected any such idea as needless if not inappropriate, others have entered enthusiastically into the enterprise. The idea that offering such arguments is somehow inherently against all religious thought and practice is not substantiated by the history of these traditions. Many of these arguments are provocative and powerful; they deserve our attention.

Some of these arguments concern the existence and nature of God; others concern the nature of persons. In each case, such disputes tie in tightly with different views of salvation and enlightenment, of what one may expect and hope. The arguments interact significantly with the traditions in ways often ignored.

Related to the possibility of such arguments are competing notions of faith, of reason, and of their connections. Also related are competing views of the capacities and limits of religious language. If all claims about God, for example, are nonliteral, how does this affect what sorts of arguments can be offered on behalf of these claims? Does this place them simply beyond argument altogether? *Are* all claims about God nonliteral? Hence, along with considering arguments, we must discuss issues concerning the nature and scope of religious language.

Using the data (II)

People claim to have religious experiences. We thus ask what evidence, if any, such experience provides for religious belief? Appeal to at least apparent experience of God, for example, can but need not be another version of an argument for God's existence. One could argue: *people seem to have experience of God; the best explanation of this fact is that God causes those experiences; hence there is reason to think that God exists.* Similarly, one could argue: *there seems to be a computer in front of me; the best explanation of things so appearing is that there is a computer in front of me; so there is reason to think a computer is there.* But I seem simply to see the computer; my belief that it is there is a matter of at least seeming to see it and having no reason to think that things are not as they seem. I neither see something else from which I infer to my computer nor offer claims about best explanations. Similarly, many have claimed to experience God, not to have some experience of something from which they can then properly infer that God exists. We will consider religious experience, viewed as evidence for God's existence by virtue of its being a matter of "seeing God" rather than simply as a matter of its being the source of a premise in a proof of God's existence.

Differing views of persons are also supported by appeals to experience, particularly to introspective and enlightenment experiences. How such experiences should be described, and what significance they bear, is a matter of central dispute, particularly between such nonmonotheistic traditions as Jainism and Buddhism.

Further, competing accounts of what persons are connect closely with diverse accounts of morality and of value generally. These close connections are no insignificant part of what gives the disputes their importance to the traditions involved. Discerning these traditions widens one's understanding of the views involved, and enriches the sorts of possible assessments of competing appeals to experience. Closely connected with these topics are competing notions of human survival of death and whether any of them have any basis or support.

Summary

The core of philosophy of religion, as of philosophy generally, is metaphysics and epistemology, systematic attempts to give defensible answers to the questions *What is there?* and *How can we know what there is?* At the core of any religious tradition is its own answer to these questions, construed as and embedded in an answer to the basic problem to which the tradition addresses itself as the rationale for its existence. Thus our own concentration on accounts of religious reality and religious knowledge. How is ultimate reality conceived, and how are human persons viewed in relation to ultimate reality? With what consequences for salvation or enlightenment, morality, and any afterlife there may be? What arguments are offered for, and what against, these views? What appeals to experience are made for one view and against another? What assessment should be offered of these arguments and appeals?

In sum, our intent is to describe the basic perspectives concerning ultimate reality and our relations to it as seen by several of the major religious traditions, and to ask what, if anything, there is by way of reason or evidence to think any of the claims that define these perspectives are true, or are false. The underlying conviction is that an academia in which such questions are not somewhere raised, and competing answers debated, illegitimately ignores issues of great importance, and does so without decent excuse.

Besides being important, philosophy of religion is fun. One gets to learn what people in quite different cultural contexts believe about God, the nature of persons, good and evil, salvation, enlightenment, to see what they take to follow from these beliefs, and to think as clearly and well about them as one can. Perhaps this is not everyone's cup of tea, but for those at all inclined to it, it should be a thoroughly enjoyable project. I hope that this volume is as much serious fun to read as it was to write.

Annotated reading

Alston, William (1967) "Problems of Philosophy of Religion," *Encyclopedia of Philosophy*, Volume 6, New York: Macmillan. A brief issue-oriented summary of the field.

Bascom, John (1980) *Natural Theology*, New York: G. P. Putnam's Sons. A presentation of arguments for the existence of God by an early president of the University of Wisconsin.

Collins, James (1967) *The Emergence of the Philosophy of Religion*, New Haven: Yale University Press. A history of the field that finds its recent roots in nineteenth-century philosophy.

Lewis, H. D. (1967) "History of the Philosophy of Religion," *Encyclopedia of Philosophy*, Volume 6, New York: Macmillan. A brief historically oriented summary of the field.

CHAPTER 1

Introduction

If part of philosophy is visiting intellectual museums, an equally important part is engaging in criticism of what one finds there. Visits without criticism are not philosophical visits.

Introduction

Does God exist? Is there any reason to think that God exists? Is there no God? Is there any good reason to believe that? What makes us persons? What do the world religions teach about God, human persons, and life after death? How can what they say be evaluated? If God knows in advance what we will do, can we be free? Must we be free if we are responsible for what we do? Can a person survive the death of her body? Is the existence of evil evidence against God's existence? How are religion and morality related? Is faith inherently irrational? Such questions are the stuff of the philosophy of religion. Our task here is to look carefully at the issues they raise.

In Part I, four topics are considered:

- 1 what is the philosophy of religion (which involves our saying what philosophy and religion are, and how they intersect)?;
- 2 what sorts of religion, or religious traditions, are there?;
- 3 what sorts of religious experience are there?;
- 4 has religious doctrine real religious importance?

The notions of a *sort* of religion, and a *sort* of religious experience, come up for discussion and definition. Part I contends for a certain way of approaching religion, arguing from different angles (doctrine, experience, function) that it is false that all religions are the same. We argue that from a religious viewpoint as well as from a philosophical, doctrine matters.

Philosophy's task is the construction and assessment of worldviews. A worldview contains an account of the basic kinds of things there are and how they are related. These are the concern of *metaphysics*. It also contains an account of what knowledge is, what reasonable belief is, and how one identifies knowledge and reasonable belief. These are the concern of *epistemology*. It also gives an account of value, especially moral value. This is the concern of *ethics*.¹ There is no need for philosophy to construct such accounts from scratch. The common sense and cultural beliefs one encounters from one's youth contain theses and themes that, sometimes explicitly and sometimes implicitly, make commitments regarding what there is, what is known, and what is good.² Philosophers of course are free to offer their own accounts of these matters. It

is an essential feature of philosophy that views offered on philosophical issues are also assessed. There is no such thing as philosophy without argument. Assertion without assessment is not philosophy.

A religion offers a diagnosis of what it tells us is our deep and paralyzing problem. It also offers a solution. This combination of diagnosis-and-cure itself makes assumptions about what there is, what can be known, and what has positive worth. It inherently contains the seeds of a full-grown worldview. At the very least, it contains commitments as to what there is, what must be known, and what has worth that can be consistently developed into some worldviews but not into others.

Judaism, Christianity, and Islam agree that our deep problem is that we are sinners in need of divine forgiveness and renewal. Advaita Vedanta, a variety of Hinduism, holds that our deep problem lies in our ignorance of our identity to Brahman, a qualityless ultimate reality. Theravada Buddhism claims that our deep problem is that we mistakenly think of ourselves as enduring self-conscious beings and the cure is seeing that we are composed of only momentary states. Jainism maintains that our deep problem is that we regard ourselves as inherently dependent on something else and having limited knowledge, whereas in fact we are enduring self-conscious beings that are inherently independent and capable of unlimited knowledge. These diagnoses and cures involve commitments as to what there is, what is known, and what has ultimate worth. These commitments differ from one diagnosis-and-cure to another in such a way that the correctness of one diagnosis-and-cure entails the incorrectness of the others. A central part of the philosophy of religion involves understanding these competing diagnoses-and-cures and examining what can be said for and against the views to which they are committed. This investigation involves getting the data about competing religious traditions straight. This, in turn, involves offering an accurate account of the kinds of religious experience these traditions include. It includes providing a fair, clear description of the doctrines that are an essential part of these traditions.

A view that is very popular in some Religious Studies circles is incompatible with the basic approach of this text. Religious Pluralism endeavors to escape any necessity for assessing competing religious traditions by claiming that, in any straightforward sense of the term, all religious doctrines are false or meaningless. Religious traditions are to be assessed simply in terms of whether or not people come closer to Religious Pluralism's moral ideal by virtue of accepting them. The overall argument of this book is a refutation of this view. Nonetheless, given its popularity, we have devoted a chapter to showing that Religious Pluralism is both self-refuting and self-contradictory.

In Part II, we consider the philosophical content of religious traditions. Monotheism takes God alone to be an independently existing creator; nonetheless, there is more than one variety of monotheism. Advaita Vedanta holds qualityless Brahman to be the only ultimate reality, a status

that Jainism gives to persons and physical elements while denying that there is a God. Theravada Buddhism takes the basic elements of the world to be co-dependent and transitory. These doctrines are presented and explained.

A monotheist can hold that God is in time or that God lacks all temporal properties. A purely philosophical monotheism may simply hold that the world depends for its existence on God though God does not choose to create. On this view, God and the world exist beginninglessly and God's existence is necessary and sufficient for the world's existence without God's doing anything. A religious monotheist accepts a doctrine of creation. She may hold that the world beginninglessly depends on God, that the world was created by God after some time had elapsed, or that creating the world automatically includes the creation of time. In any case, the world exists because God chose to create it. Religious monotheism holds God to be providential, concerned with and active in the course of history. A monotheist can hold that God has, or that God lacks, logically necessary existence. She will hold that it is logically impossible that God be caused to exist or depend for existence on anything else. Advaita Vedanta Hinduism asserts that these views about God should be replaced by the view that all that exists is a being without qualities.

Jainism accepts one view of persons. Theravada Buddhism holds another. The views in question are different and incompatible. The Buddhist view goes as follows. A core Buddhist doctrine is that everything³ is impermanent. Hence persons are impermanent. At a time, a person is one or more purely momentary states. Over time, a person is a series of such bundles. The Jain view is that persons are permanent. Nothing that happens can destroy a mind, which is the essential person. A person is an enduring, indestructible self-conscious being. Strictly speaking, for the Buddhist the world's history is a matter of one set of states being replaced by another set which in turn is replaced by another. *Change* is a matter of something gaining or losing a quality; an item at one time has different qualities than those it has at another. This requires that the item in question endures through time. If everything is impermanent, nothing endures.⁴ On the Jain view, change occurs. The Jain view entails that persons retain personal identity into enlightenment. The Theravada view entails that personal identity is not retained in the ultimate enlightenment state.

In Part III, we consider what can be said for and against monotheistic belief. The existence of evil is the most influential consideration against the existence of God. Wrong choices, debilitating disease, war, and suffering are evil. Is it even logically possible that a world created by God contains these evils? Does the fact that such evils exist provide evidence against the existence of God? While it has seemed to some that the answers to these questions cast severe doubt on monotheism, others have thought they do

not. Evil is genuinely tragic only if persons have great worth. If human persons are created in the image of God then they have this worth. If it is less clear that they have this worth on nonmonotheistic views,⁵ then perhaps at least part of the apparent force of the problem of evil rests on monotheism being true after all.

Various features of the world have been explained by reference to God:

Fact 1: There are things that do exist that might not have existed. In fact, everything around us might not have existed. It is logically possible, for example, that nothing material exists. Plainly, material things do exist. It is logically possible that finite minds do not exist. But they do.

Fact 2: The world is orderly in a manner accessible to our intelligence. Lots of worlds that might have existed would not have had this feature. In them, neither science nor successful planning could occur.

Fact 3: There are moral standards, criteria for good and evil that were not invented by us. There are actions and persons which are appropriately assessed by reference to these standards. This might not have been so.

If God exists, this explains these facts. Arguments for God's existence typically appeal to these facts. Further, experiences occur in different ages and cultures which their subjects take to be experiences of God. These experiences are often said to provide evidence that God exists. We consider both the considerations against and those for monotheism.

In Part IV, we consider nonmonotheistic traditions. Appeals to argument and appeals to experience are made in defense of the Advaita Vedanta claims that only qualityless Brahman exists and that each person is identical to qualityless Brahman. The main consideration typically presented on its behalf is the occurrence of an esoteric religious experience.⁶ The Jain thesis that self-conscious, enduring minds enjoy independent existence entails that persons are at least enduring and self-conscious. This claim is defended by both specific Jain arguments and by appeal to everyday experience and Jain enlightenment. Similarly, the Buddhist doctrine that everything is impermanent and co-dependent entails that a person at a time is one collection of momentary elements and over time a person is a series of such collections. This claim is defended by argument and appeal to Buddhist enlightenment experience. We discuss these appeals to argument and experience in some detail.

In Part V, we turn to religion and morality, and faith and reason. Religion and morality are related in different ways. Particularly significant is whether the ultimate religious values include moral values. This is

closely related to the status of persons in a religion's conception of salvation or enlightenment. Faith typically involves belief or acceptance of some propositions. In monotheism this is accompanied by trust in God. We offer an account of a relationship between reason, or rational assessment, and faith, or acceptance of a religious worldview.

Along the way other issues arise. For example, the existence and nature of human freedom and the relationship between divine foreknowledge and human freedom come up for consideration. Of course, not everything in Philosophy of Religion is discussed here. A wide range of issues are covered. The methods used in covering them apply to the other issues as well.

As the reader will discover, there is an overall argument in what follows. Each chapter makes its own contribution to that argument. "Philosophy" refers to a long tradition of texts, ideas, arguments, and worldviews. It also refers to the effort we make to assess the contents of these texts, ideas, arguments, and worldviews. In philosophy, "old" is not to be equated with "outdated" let alone with "false." "New" is not to be equated with "better" let alone with "true." Neither can we assume that what is old is true. For one thing, there are lots of claims that have been made for some time, and some are incompatible with others. Further, lots of claims that have been made for a long time are false.

Introducing someone to Philosophy, or increasing their acquaintance with it, typically and properly involves exposing her to some of the ideas, arguments, and worldviews philosophers (and others) have accepted. It also involves engaging her in an effort to rationally assess these ideas, arguments, and worldviews. The author's view is that the best way to do this is not simply to say "Here is this argument, here is that one, and people disagree" but to offer a sustained assessment of competing claims and arguments for those claims. Philosophy is best learned by informed philosophizing. Informed philosophizing is best learned by observing someone philosophizing and joining in the endeavor. The purpose of this book is to provide material for the student who wants to learn what it is to do philosophy as well as learning what it is that philosophers do.

PART I

Philosophy and
religion

CHAPTER 2

What is philosophy? What is religion? What is philosophy of religion?

Philosophy

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What is philosophy? What is religion? What is philosophy of religion?

Philosophy

What is philosophy?

No noncontroversial answer is possible, and this is not a book about what philosophy is. So I will just say what I take philosophy to be, and go on to do philosophy.¹ Philosophy is the enterprise of constructing and assessing categorial systems. The tasks necessary to this enterprise are thus philosophical tasks, and the requisite skills are philosophical skills. The tasks in question, and the skills, need not be uniquely philosophical.²

A categorial system is, not surprisingly, a system of categories. A category is a basic concept, primitive in the sense that it is not analyzable in terms of other concepts. The categories of a full-blown philosophical system will be concepts of things or entities (in the broadest sense of *thing* or *entity*), thoughts, or values.³ Philosophy is the enterprise of constructing and assessing categorial systems. Much of Ancient, Medieval, and Modern philosophy was deliberately pursued systematically. Plato, Aristotle, Aquinas, Descartes, Leibniz, Spinoza, Locke, Berkeley, Hume, and Kant all constructed complex systems of philosophy. Their intent was, as a later philosopher put it, “to see things, and see them whole” – to develop an integrated account of things, of knowledge, and of ethics. Much of contemporary philosophy has been suspicious of any such large-scale endeavors and has tended to stick to particular problems. Nonetheless, in dealing with particular problems, these philosophers too accepted general claims that placed constraints on what they could consistently accept elsewhere; even philosophy in the particularist mode is implicitly general.

I take religious claims to be neither more nor less open to rational assessment than any other sorts of claims. Any difference there is concerns difficulty, not possibility. Nor do I see any reason to think that offering rational assessment of religious claims is in principle harder than, say, assessing attempts to offer a unified theory for all of physics, or to solve the problems of the foundations of modal logic. Contrary to the preferences of some philosophers, some Religious Studies professors, and even some religious thinkers themselves, religious traditions do make claims. They are anything remotely like what they claim to be only if what they say is true. I shall offer respect to the diversity of religious traditions by taking those claims seriously enough to try to see what can be said for and against them.

One can easily ask *How can you tell whether a religious belief is true or not?*, try to think of some general way in which this could be done, and give up. That question is a paralysis question. There is no single answer to it; religious claims are made about quite a diversity of things, and some must be assessed in one way and others in other ways. The only sensible way to proceed is on a claim-by-claim, case-by-case, basis; given enough cases, one may then be able to generalize. In what follows, I will try to understand, and then assess, a variety of religious beliefs. The sorts of assessments offered will typically be relevant to other, similar claims not mentioned here. There are simply too many religions to deal with all of them in one book, even if one knew enough to do that. If you like to think in terms of books having agendas, my major agenda is to show, by detailed argument, that it is possible to assess religious beliefs rationally. In this respect, it runs against a belief that is very popular in our culture, namely that matters of religion are simply private affairs concerning how you feel about big things. This belief seems to me patently false.

It also runs against the tendency in some (certainly not all) Religious Studies circles, and (worse) even among some philosophers, to the effect that to think of religions as making claims at all is to misunderstand them. While it is possible to reply to such philosophers on their own terms, I find it more interesting and relevant to doing philosophy of religion to show the falsity of this view by looking at the actual authoritative texts of religious traditions. As to the suspicion that trying to assess religious beliefs is not really polite, something no nice person would do, I note that those who possess these standards for politeness or nicety do not find much support in the religious traditions themselves. I confess to taking such notions of politeness and nicety as cases of failure of nerve and unwillingness to think hard about some of the most important matters there are.

The book that follows offers a sustained argument. It does not offer a particular philosophical system, though no doubt its philosophical

commitments (as would any others) considerably constrain the sort of system that one who accepts them could consistently accept. It seems to me that some sorts of religious tradition come off a lot better under rational assessment than do others, and as the argument develops it will become clear which ones I take those to be.

Objectivity

Objectivity is rightly prized in philosophy as elsewhere. To be objective in the relevant sense is, roughly, to accept or reject a belief on the basis of what can be said in favor of, and what can be said against, its truth, no matter whether one would prefer the belief to be true or not. It neither requires nor precludes one's caring deeply about what the truth is. One can, for example, be fully objective about whether one's dog has cancer, while caring very much whether or not she does. There are two false views about objectivity. On one account, a book on the philosophy of religion can be objective only if it conforms to the pattern "Tradition A says this, Tradition B says that, Philosopher C argues against this in this way, but Philosopher D argues against the same thing like this, and now everybody decide for themselves without the author interfering." The assumption is that description can be objective, but assessment cannot be. Of course the author or authors of such a text have had to decide what was important enough to be favored by their attention, which interpretations of the traditions so favored were probably accurate, what arguments were the more interesting and forceful, what could properly be said about these arguments, and the like. It remains baffling as to why one should suppose *these* assessments can be objective whereas assessments of the religious beliefs themselves are impossible, particularly since offering the relevant descriptions involves tasks very similar to those included in making assessments. If it is granted that one can be objective about description, it is arbitrary to think that one cannot be objective about assessment. The other view is that objectivity is impossible to obtain about anything. There is obviously no reason to take this view seriously. It proclaims *Objectivity about any belief is impossible to obtain* and so if its proponents are right, they are just being so kind as to share a small bit of their autobiographies, something on the level of *I don't like seafood*, which of course has no philosophical relevance whatever. If they are wrong, then again we need not worry about their claim. The truth about objectivity is that it is hard to achieve, especially about things that matter, and that one can do one's best to try. Sometimes one succeeds. For example, the objective truth is that if James says *Nothing said in English is ever true*, either what he says is true or false. But if it is true, then it is false. So, either way, it is false.

Religion

What is religion?

Our world contains a perplexing diversity of religious traditions. Increasingly, representative congregations or conclaves of these traditions can be found in any major city. Our question is simply *What is religion?* Responsible answers will reflect what one finds in traditions universally agreed to be religious.⁴

A definition of religion

Broadly speaking, definitions of “religion” tend to fall into one of two classes. One sort of definition is substantial or doctrinal; a given religion is defined in terms of the beliefs its adherents accept that make them adherents of that religion, and religion generally is characterized in terms of beliefs that all religions are alleged to share. Another sort of definition is functional or pragmatic; “religion” is defined in terms of what it is alleged that all religions do or what the social function of religion is alleged to be. Some definitions, of course, are somewhat less than objective. Marx’s claim that religion is the opiate of the people is not proposed as a scholarly and neutral definition of religion – or, even if it is presented as neutral, it isn’t. It is a functional definition rather than a substantial definition. “Religion is the superstitious acceptance of the belief that God exists” is a non-neutral substantial definition. “Religion is the act of getting right before God” is a non-neutral definition that is partly substantial and partly functional.

As a basis for answering our question, we need a neutral definition. A neutral definition will not presuppose some particular answer to any of our substantial philosophical questions. It will not presuppose that some particular religious tradition is true (or false) or that no religious traditions are true (or false). For reasons that will become clear shortly, it will be nice if the definition can be both functional and also recognize the important point made by attempts to give a substantial definition. I offer this definition: *a religion is a conceptual system that provides an interpretation of the world and the place of human beings in it, bases an account of how life should be lived given that interpretation, and expresses this interpretation and lifestyle in a set of rituals, institutions, and practices.* This is a functional definition; it views religions as providing persons with accounts of their world and their place in it – interpretations that are relevant to day-to-day living and that are given life in institutions, practices, and rituals. It recognizes the importance of

religious activities. It also recognizes the importance of a doctrinal element in religious traditions. If doctrines without rituals are empty, then rituals without doctrines are blind. I should add that by “rituals” here one should not think only of a Catholic Mass or a highly liturgical Anglican or Lutheran service. A Plymouth Brethren celebration of the Lord’s Supper or a Baptist celebration of adult baptism is a ritual in the sense of being a religious activity charged with theological meaning. My intent is that this definition be neutral in the sense recently characterized. Social science treatments of religion tend to focus on the institutions, rituals, and practices, viewed either collectively as cultural artifacts or individually as sources of personal meaning. Philosophical discussions of religion tend to focus on the doctrines that religions offer and live by. These approaches are supplementary, not competitive, though academics often play down, or even deny, the importance of what they do not happen to study.

Another definition

A different, but compatible, characterization of religion makes use of the notions of diagnosis and cure. A religion proposes a *diagnosis* (an account of what it takes the basic problem facing human beings to be) and a *cure* (a way of permanently and desirably solving that problem): one basic problem shared by every human person⁵ and one fundamental solution that, however adapted to different cultures and cases, is essentially the same across the board. Religions differ insofar as their diagnoses and cures differ. For example, some religions are monotheistic and some are not. Hence some diagnoses are offered in terms of alienation from God and cures are presented that concern removing that alienation, while other diagnoses and cures make no reference to God.

Philosophy of religion

What is philosophy of religion?

Metaphysics, epistemology, and ethics are disciplines within philosophy. Metaphysics is the enterprise of constructing and assessing accounts of what there is. Epistemology is the enterprise of constructing and assessing accounts of what knowledge is and how it can be attained. Ethics is the enterprise of constructing and assessing accounts of what makes actions right or wrong, what makes persons

good or evil, what possesses intrinsic worth, what sort of life is worth living, and how these matters are related.⁶ Philosophy of religion combines these enterprises in offering philosophically accessible accounts of religious traditions and assessing those traditions. Nothing very complex is involved in offering philosophically accessible accounts of religious traditions; the idea is simply to offer clear and literal⁷ expressions of key doctrines.

A further feature of philosophy is worth highlighting. As Edmund Gettier once remarked in conversation, in philosophy you do not understand a position unless you understand the arguments for it.⁸ Such claims as *All that exists is minds and ideas, If a proposition P is necessarily true then "P is necessarily true" is also necessarily true*, or *The existence of evil is logically compatible with the existence of God*, are such that one does not understand them unless one also grasps the reasons that can be offered on their behalf. This is why trying to teach philosophy without discussion of arguments is like trying to teach mathematics without reference to numbers. The reason, then, why we will pay attention to arguments is that this is a book on philosophy.

Questions for reflection

- 1 Explain what "Philosophy is the construction and assessment of categorial systems" means.
- 2 Explain and assess the claims that "The claim that objectivity is impossible is self-defeating" and "Objectivity is possible."
- 3 Distinguish between functional and substantial definitions of religion.
- 4 Offer and explain a definition of *religion*.
- 5 Offer and explain a definition of *philosophy of religion*.

Annotated reading

The works cited below are some of the best older studies in the philosophy of religion; some of the best newer studies are noted at the end of Part I.

Bertocci, Peter (1951) *An Introduction to the Philosophy of Religion*, Englewood Cliffs, NJ: Prentice-Hall. Covers a wide range of issues in the philosophy of religion with a detailed discussion of the teleological argument.

Bertocci, Peter (1970) *The Person God Is*, London: George Allen and Unwin, Ltd. Detailed presentation of theistic personalism (the view that persons are irreducible – not a complex made up of simpler things – and (in the case of God) ultimate).

Brightman, E. S. (1940) *A Philosophy of Religion*, New York: Prentice-Hall. Also covers a wide range of issues, arguing for the view that God is finite.

- Burt, E. A. (1951) *Types of Religious Philosophy*, New York: Harper and Brothers. After discussing Greek and biblical thought considers major traditions and some issues in philosophy of religion.
- MacIntosh, H. R. (1940) *The Problem of Religious Knowledge*, New York: Harper and Brothers. Discussion of wide range of theories of religious knowledge.
- Patterson, Robert Leet (1970) *The Philosophy of Religion*, Durham, NC: Duke University Press. An account of the natures of philosophy and religion followed by a discussion of issues in the philosophy of religion.
- Thomas, George F. (1970) *Philosophy and Religious Belief*, New York: Charles Scribner's Sons. Discussion of grounds of belief, God and the world, and freedom and grace.
- Thomas, George F. (1973) *Religious Philosophies of the West*, New York: Charles Scribner's Sons. Discusses the positions of "Western" philosophers of religion from Plato through Tillich, with glance beyond.
- Thompson, Samuel (1955) *A Modern Philosophy of Religion*, Chicago: Henry Regnery. Another account of the natures of philosophy and religion followed by a discussion of issues in the philosophy of religion.
- Wieman, H. N. and Meland, Bernard Eugene (eds) (1936) *American Philosophers of Religion*, Chicago: Willett, Clark, and Co. Varieties of philosophies of religion held in American culture.

CHAPTER 3

What sorts of religion are there?

Monotheism

Advaita Vedanta

Jainism

Buddhism

Comparison

The criteria applied

Questions for reflection

Annotated reading

What sorts of religion are there?

Different religions offer differing diagnoses and cures. Given that criterion, there are a good many religions. The diagnosis that a particular religion articulates asserts that every human person has a basic nonphysical illness so deep that, unless it is cured, one's potential is unfulfilled and one's nature cripplingly flawed. Then a cure is proffered. The diagnosis and cure assume¹ (or, if you prefer, entail) the essential structure of a religion's view of what there is, at least insofar as what there is has religious importance.

Not only are there different religions; there are different sorts of religion. The notion of a *sort* or kind of religion is not a paradigm of clarity. Perhaps this criterion will lend it some clarity:

Criterion 1: Religion A is of a *different sort* from Religion B if one can have the problem that A diagnoses without having the problem that B diagnoses, one can have the problem that B diagnoses without having the problem that A diagnoses, the cure that A proffers would not cure the disease that B diagnoses, and the cure that B proffers would not cure the disease that A diagnoses.

A different criterion that nonetheless will yield results that at least largely overlap those we get from applying Criterion 1 is:

Criterion 2: Religion A is of a *different sort* from Religion B if what must exist if A's diagnosis and cure are correct can exist without what must exist if B's diagnosis and cure are correct, and conversely.

A stronger version goes:

Criterion 3: Religion A is of a *different sort* from Religion B if what must exist if A's diagnosis and cure are correct cannot co-exist with what must exist if B's diagnosis and cure are correct, and conversely.

To offer an even partial answer as to what sorts of religion there are, examples are crucial. Consider, then, four traditions that are generally accepted as being religious: Christianity, Advaita Vedanta Hinduism, Jainism, and Theravada Buddhism. Christendom contains an incredible variety of perspectives. Hinduism, even if it is not the invention of nineteenth-century British scholars, is at least as diverse as Christendom. Buddhism is also a collection of quite diverse traditions and even Jainism has its complications. Nonetheless, there is such a thing as *orthodox* Christianity (“orthodox” with a small “o”), and an absolutist variety of Hinduism, Advaita Vedanta, whose greatest figure is Shankara. Indian Buddhism splits into Mahayana or “Great Vehicle” as well as Hinayana or “Small Vehicle;” our present concern is with Hinayana or Theravada Buddhism, the “Tradition of the Elders.” Jainism, by contrast, is doctrinally uniform. A description of each of these four traditions in terms that would be accepted by its own adherents² will tell us a good deal about what sorts of religion there are. Each tradition represents a distinct sort of religion.³

Monotheism

Christianity

Christianity, of course, is a variety of monotheism. It shares with Judaism the exhortation to “Hear, O Israel, the Lord is one God.” Like Judaism and Islam, it holds that an omnipotent, omniscient, and morally perfect God created the world and is providential over it.⁴ God depends for existence on nothing else, and everything else that exists⁵ depends on God for its existence. The created world is real, not illusory, and that it exists is a good, not an evil, state of affairs. Human beings are created in God’s image, and thus have some degree of knowledge, power, and (potential) goodness. This has two consequences. One is that every person, as a person, has (in Immanuel Kant’s terms) dignity and not price – if you like, has irreplaceable worth by virtue of being in God’s image. Persons having inherent worth as creatures made in God’s image is different from their being inherently morally good; whether a person becomes morally good or not depends on his or her choices. We might put the point this way: *being created in God’s image* comprises a *metaphysical* goodness that is a gift provided in the very circumstance of being created; *being morally virtuous* constitutes *moral* goodness and it is not involved in the very act of being created. The other consequence is that the basis of morality lies in realizing one’s nature by imitating the behavior biblically ascribed to God, insofar as this is humanly possible. God is holy, so we are to be holy. God unselfishly

loves, so we ought to love unselfishly. Human individuality is real, not illusory, and it is good not evil, that individuals exist. God loves all persons in the sense of willing their ultimate good and acting for it. Central to being made in God's image is having the capacity for loving others and oneself in the sense of willing their and our ultimate good and acting for it. Love in this sense is primarily volitional, not primarily emotional. God is providential in the sense of governing the course of history and moving it toward the Kingdom of God, so that time is real and the historical process is real and one-directional (not cyclical).⁶ It is a good, not an evil, that there are temporal and historical events. God is holy both in the sense of being unique, alone worthy of being worshipped, and of being morally pure or righteous. Thus worship is not a preliminary religious experience to be later transcended; its appropriateness is built into the nature of the distinction between Creator and creature, which is not a dissolvable distinction. As God is righteous, God judges sin. Sin is freely performed action that violates God's moral law; sin also is a defect of our nature due to our living in a world in which sinful actions proliferate. Sin prevents one's realizing his or her nature as made in God's image. Since God loves all persons, God hates what harms persons, and hence hates sin. Intolerance of sin is not opposed to, but follows from, the nature of divine love. Thus human sin and guilt are real, not illusory, and it is better that persons act freely and exercise moral agency than that they be made unable to sin. The basic religious problem is sin, and the deepest religious need is for forgiveness. Forgiveness is provided by God's grace or unmerited favor; it is not earned by human effort. God has acted in history at real times and in real places to reveal information that otherwise we would not have had and to act on our behalf. Central religious doctrines make *essential* reference to certain persons and events. Religious knowledge, at least in part, is gained through revelation rather than through reflection, meditation, self-abasement, or the like.

Much or all of this applies as well to Judaism and Islam, at least in their more orthodox varieties. What is distinct about Christianity, not surprisingly, is the life, death, and resurrection of Christ. In the Apostle Paul's summary of the basic Christian Gospel, he tells his audience: "I delivered unto you what I also received, that Christ died for our sins according to the Scriptures, and was buried, and rose again from the dead, according to the Scriptures."⁷ That Christ lived sinlessly, that Christ died "the Just for the Unjust in order to bring us to God," that "Christ, who knew no sin, was made to be sin for us," that "Christ bore our sins in his own body on the tree," and that Christ bodily rose from the dead, are claims central to – indeed, they *are* – the Christian Gospel, the content of the Christian message.

Transition

Vedanta, Jainism, and Theravada Buddhism at root are Indian religions. Each has its own sacred texts.⁸ Advaita Vedanta and Theravada Buddhism rather considerably qualify what is meant by reincarnation and karma, but they begin with these as assumptions. There is a story that, in its Jain version, goes as follows:

A traveller was journeying through a dense forest when he encountered a mad elephant which charged him with upraised trunk. As he turned to flee, a terrible demoness with a naked sword in her hand appeared before him and barred his path. There was a great tree near the track, and he ran up to it, hoping to find safety in its branches, but he could find no foothold in its smooth trunk. His only refuge was an old well, covered with grass and weeds, at the foot of the tree, and into this he leapt. As he fell, he managed to catch hold of a clump of reeds which grew from the wall, and there he hung, midway between the mouth of the well and its bottom. Looking down, he saw that the bottom did not contain water, but was surrounded by snakes, which hissed at him as he hung above them. In their midst was a mighty python, its mouth agape, waiting to catch him when he fell. Raising his head again, he saw two mice, one white and the other black, busily eating away at the roots. Meanwhile, the wild elephant ran up to the well and, enraged at losing its victim, began charging at the trunk of the tree. Thus he dislodged a honeycomb which hung from a branch above the well, and it fell upon the man hanging there so precariously. Angry bees swarmed round his head and tormented him with their stings. But one drop of honey fell on his brow, rolled down to his face, and reached his lips. Immediately, he forgot his peril and thought of nothing more than of obtaining another drop of honey.⁹

Reincarnation and karma

Common to Hinduism, Jainism, and Theravada Buddhism are two familiar assumptions. Each accepts as a basic framework the doctrines of *reincarnation* (that each person is beginninglessly born and dies and is reborn and redies, and that this will occur endlessly short of one's

achieving enlightenment) and *karma* (that one's right actions will be rewarded and one's wrong actions will be punished, without exception, save as this is qualified in some varieties of Vedanta by a doctrine of divine grace). Thus for each of these perspectives a religion should tell you how to 'escape the wheel' or stop the otherwise endless sequence of births and deaths.

From the perspective of a reincarnation/karma view, there might seem to be a highly attractive alternative open to us all. By living morally decent lives, according to this perspective, we can guarantee that we are reborn in pleasant circumstances; there is no necessary end to this process. Thus by living according to a decent moral code, we can look forward to an unending travel program under positive circumstances. Why isn't this a recommended alternative?

One reason is that on the relevant perspective one cannot, in this lifetime, make a decision that is irrevocably effective over one's future lifetimes; perhaps in the very next lifetime one will opt for drunken stupors and drug trips over endeavor for enlightenment. But there is also a deeper reason.

A Hindu text¹⁰ reads as follows:

In this ill-smelling body, which is a conglomerate of bone, skin, muscle, marrow, flesh, semen, blood, mucus, tears, rheum, feces, urine, wind, bile, and phlegm, what is the good of enjoyment of desires? . . . In this body, which is afflicted with desire, anger, covetousness, delusion, fear, despondency, envy, separation from the desirable, union with the undesirable, hunger, thirst, senility, disease, sorrow, and the like, what is the good of the enjoyment of desires? . . . we see that this whole world is decaying . . . In this sort of cycle of existence, what is the good of the enjoyment of desires, when after a man has fed on them there is seen repeatedly his return here to earth? . . . in this cycle of existence I am a frog in a waterless well.

A Theravada text¹¹ says:

What then is the Holy Truth of Ill? Birth is ill, decay is ill, sickness is ill, death is ill. To be disjoined from what one likes means suffering. Not to get what one wants also that means suffering. In short, all grasping at any of the five Skandas [the elements of personality] involves suffering.

Being a frog in countless waterless wells, or suffering in endless cosmic variety, in these views, only prolongs a problem to which religion should

provide a solution. An everlasting series of reincarnations would be the analogue to hell. Life is viewed as inherently unsatisfactory or unsatisfying – one scholar uses “unsatisfactoriness” rather than “suffering” in dealing with the sort of Buddhist text just quoted. Hinduism, Jainism, and Theravada Buddhism, then, each offers an escape from the Wheel of reincarnations.

The point of the story of the traveller in the forest now becomes clear. Most people are like the traveller. We focus our attention on “the things of this world” as the traveller focuses simply on the sweet taste of the honey. But the honey gives no solution to his deep, real problem. So most of us pay no attention to our deep religious problem. “The things of this world” provide no solution to that problem, whether we live grandly or barely survive. This is the point of the story. On that point, at least, religious traditions typically agree.

Advaita Vedanta

Advaita Vedanta is one of three main schools of Vedantic Hinduism; the other two are monotheistic. Popular Advaita Vedanta tends to polytheistic or monotheistic practices. Nonetheless, Advaita Vedanta takes monotheism to belong to *the realm of appearance* rather than to *the realm of reality*. There are two major ways of trying to explain what this distinction amounts to. One way treats the appearance/reality distinction epistemologically or relative to human knowledge, and speaks of *levels of truth*. Another way treats the appearance versus reality distinction metaphysically or in terms of what exists independent of human thought, and speaks of *levels of being*. The levels of being view goes something like this.

Suppose that something A depends for its existence on B, and B does not depend for its existence on anything else. Then one might (somewhat misleadingly) say that B has more reality than A, although strictly what is true is that B’s existence is more secure than A’s. Suppose, further, that B has more power, and knowledge, and goodness than A, or is more complex than A, or the like – suppose that B’s properties are in some way more glorious than A’s. Then one might say that B is “more real” than A in the sense of being more valuable than A, more worth imitating than A, or the like. It seems less open to misunderstanding to say all of this in terms of the greater existential security and the higher value that attaches to B, but insofar as what was intended was consistent, these sorts of things seem to be what philosophers who have talked about “degrees of existence” have had in mind. But this – the levels of being line – cannot be the way to

understand Shankara. For if appearance depends on Reality, then appearance and Reality are such that appearance bears a genuine and non-illusory or non-apparent relationship to Reality; both appearance and Reality exist, and the former depends on the latter. On Shankara's view, Reality can bear no such relationship to anything. Further, the properties of Reality can be more glorious than appearance's properties only if Reality has more glorious properties than those of appearance, and so on this view Reality has properties. But according to Shankara, Reality is *nirguna* or qualityless. So the levels of being line will not do as an exposition of Advaita Vedanta.

There remains the levels of truth line. Some elementary points regarding this are: (1) strictly, truth has no degrees; as a property of propositions, which seems what is here relevant, it is either present or not; (2) no doubt "more true" can be given some use, and if one is very careful no doubt this will cause no confusion; then we need to ask exactly what this sense is: compare "more perfect;" (3) if two propositions are contradictory then one must be true and the other false.

Now on a levels of truth view, the truth about Reality is one level of truth and the truth about appearance is another level of truth. Reality is qualityless Brahman. Thus when Brahman is described as being, consciousness, and bliss – *sat, cit, ananda* – this (if Brahman is really qualityless) is but to deny that Brahman has the properties of being non-existent, unconscious, and miserable. The truth about Reality, on Shankara's view, is that Brahman exists, and for any property, Brahman lacks it. This is a bit sparse, but it is the truth at the level of reality. The other level concerns appearance. There is something funny about the phrase "the truth about appearance" when used in this context. The reason for this is simple: strictly speaking, appearance does not exist. *That* is the truth about it. Perhaps, then, appearance is simply the way Reality looks to the unenlightened. But the unenlightened are *part* of appearance. Thus *they* do not exist, and so cannot be appeared to. The levels of truth view is that Reality appears to be one way and is another; there are perceptual experiences but they are all unreliable or misleading and there are perceivers but they are misled. But then these misleading experiences and misled perceivers must be real. But strictly they do not exist; they are not merely less glorious than the Real, but altogether non-existent. It is thus not easy to see how the lower level of truth is to be conceived. On it, appearance is as hard to make out as Reality.

Having spent some time in indicating some of the complexity involved in interpreting Advaita Vedanta, and given some indication of the sort of features that lead to objections by such non-Advaitic figures as Ramanuja and Madhva, let me turn to offering a brief and fairly straightforward description of this tradition. There is an ultimate and independent reality that is apersonal. To say

that God is infinite is not, as in monotheistic contexts, to say that God is omnipotent, omniscient, and morally perfect. Rather, it is to say that everything is divine. For monotheism, “infinite” is an adjective, and to speak of “the Infinite” is to raise the question “The Infinite *what?*” For Advaita Vedanta, “the Infinite” is a noun referring to Brahman. Persons seem to be enduring mental substances, and the objects of sensory perception seem to be enduring physical substances. This indeed is how they are to be viewed unless we turn to the level of Reality. Then the truth is that each Atman or enduring self is identical to Brahman; “Thou art that.” The basic religious problem is ignorance – taking appearance to be Reality. Escape from this ignorance requires that one attain *moksha*, an esoteric experience in which it is alleged that no subject/ conscious/object or subject/object distinction can be made. Personal identity obviously is not retained in one’s solving one’s religious problem; indeed, strictly, personal identity is viewed as always illusory and you cannot retain what you never had. Achieving *moksha* is due to one’s efforts; salvation is essentially a do-it-yourself project for Advaita Vedanta, as it is for Jainism and Theravada Buddhism.¹² An Advaita Vedanta text tells us that “the man who has once comprehended Brahman to be the [real] self does not belong to this transmigratory world . . . There prevails the false notion that the Lord [i.e. Brahman] and the transmigrating soul are different.”¹³ The description of Advaita Vedanta offered here is, in effect, an explanation of what this passage means according to an Advaitic interpretation.

Jainism

Jainism is a particularly interesting religion in that it holds to the immortality of the soul without being monotheistic. It holds that the self or person or *jiva* is an enduring mental substance that is inherently immortal. Human persons *appear to be* enduring mental substances because they *are* enduring mental substances, just as physical objects appear to be enduring physical substances because they are. A Jaina text says straightforwardly that “modifications cannot exist without an abiding or eternal something – a permanent substance.”¹⁴ But persons seem to have limitations that they do not have, and by attaining an esoteric state of enlightenment – *kevala* – one can see that these limitations are illusory. Thus in the *Jaina Sutras*¹⁵ one reads that when the Venerable Ascetic Mahavira had become enlightened, he was

omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons: whence they come, whither they go, whether they are born as men or animals . . . or become gods or hell-beings . . . the ideas, the thoughts of their

minds, the food, doings, desires, the open and secret deeds of all living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment.

Occasionally it is claimed that one who reaches *kevala* even learns that he or she is omnipotent; at any rate, one learns that one is omniscient and dependent for one's existence on nothing external to oneself. The same *Sutras* say of the soul that "since it possesses no corporeal form, it is eternal."¹⁶ This is not a variety of monotheism; there is no reference to God or (as in monotheistic Hinduism) to Brahman with qualities. Nor does it posit an identity between the soul and qualityless Brahman. Another Jaina text says that

Liberation is the freedom from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding of the *karmas*. After the soul is released, there remain perfect right-belief, perfect right-knowledge, and the state of having accomplished all.¹⁷

Thus personal identity is retained in enlightenment; a mental substance that once existed under severe epistemic and other constraints is freed from those constraints.

Buddhism

Theravada Buddhism

A Buddhist text says that

Nagasena [or any other personal proper name] is but a way of counting, term, appellation, convenient designation, mere name for the hair of my head, hair of my body . . . brain of the head, form, sensation, perception, the predispositions and consciousness. But in the absolute sense there is no ego.¹⁸

An individual person is a set of elements, each momentary and transitory, and everything else is made up of momentary, transitive states as well. There is no *atman* or *jiva* or enduring self – no enduring mental substance – nor is there an unchanging ultimate Brahman. Thus one reads that

Misery only doth exist, none miserable. No doer is there; naught save the deed is found. Nirvana is, but not the man who seeks this. That path exists, but not the man who seeks this. That path exists, but not the traveller on it.¹⁹

We are told that as

the word "chariot" is but a name for pole, axle, wheels, chariot-body, and banner staff . . . [the proper name] "Nagasena" is but a . . . mere name for the hair of my head, brain of the head, form, sensation, perception, the predispositions, and consciousness. But in the absolute sense there is no ego to be found.²⁰

In a this-life experience that prefigures final nirvana the enlightened one learns this truth concerning impermanence. Final nirvana is the cessation of even this transitory self with consequent release from all desire. Nirvana alone is changeless.

Comparison

It may aid comprehension if we compare and contrast our Indian traditions. For Advaita Vedanta, there is a distinction between the apparent self and the real; one cannot escape transmigration without knowing the nature of this distinction – namely, that the real self is identical with qualityless Brahman. For Jainism, there is a distinction between the way the self appears regarding knowledge and dependence and the way the self is regarding knowledge and dependence; we are omniscient and independent, and one cannot escape transmigration without knowing this. For Theravada, we tend to believe that there is an enduring ego or self, and there is none; one cannot escape transmigration without knowing this. In each case, the religious problem we all face is said to be ignorance of our own nature. Each religious tradition has its own account of the truth about what our nature is. Correspondingly, each has its own cure, namely the recognition of and appropriate reaction to the truth about ourselves.

The criteria applied

According to Christianity, our sickness is that we have sinned against God and the cure is that God provide forgiveness and restoration. According to

Advaita Vedanta, the sickness is our ignorance of our being identical with Brahman and the cure is gaining this knowledge. According to Jainism, the sickness is that we think we are ignorant and dependent and the cure is learning that we are omniscient and existentially independent. According to Theravada Buddhism, our sickness is that we take ourselves to be enduring substances and the cure is learning that we are only transitory states. While brief, lacking subtlety and detail, these remarks are also accurate.

We can summarize the diagnoses and cures as follows:

- Christianity: sinners, divine forgiveness and restoration;
- Advaita Vedanta: ignorance of Brahman, knowledge of Brahman;
- Jainism: assumed ignorance and dependence, knowledge of independence and omniscience;
- Theravada Buddhism: assumed status as enduring substances, knowledge of transitory states.

Earlier, three criteria were offered of what it might mean to speak about different sorts of religions. The first of these was:

Criterion 1: Religion A is of a *different sort* from Religion B if one can have the problem that A diagnoses without having the problem that B diagnoses, one can have the problem that B diagnoses without having the problem that A diagnoses, the cure that A proffers would not cure the disease that B diagnoses, and the cure that B proffers would not cure the disease that A diagnoses.

Assuming that it is logically possible that any one of these diagnoses be correct, and logically possible that any one of these cures works regarding its target disease, it is obviously possible to have any of the alleged diseases – sin, ignorance of Brahman, assumed dependence and ignorance, assumed enduring substance and actual transitory states – without having any of the others. Further, no one cure would work for any of the sicknesses save the one with which it is correlated by the religious tradition that suggests it. So, by Criterion 1, we have four distinct sorts of religions.

The second criterion was:

Criterion 2: Religion A is of a *different sort* from Religion B if what must exist if A's diagnosis and cure is correct can exist without what must exist if B's diagnosis and cure are correct, and conversely.

What must exist if the diagnoses and cures are correct can be represented as follows:

- Christianity: God, persons created by God;
- Advaita Vedanta: only qualityless Brahman;
- Jainism: independently existing persons;
- Theravada Buddhism:²¹ only transitory states.

Assuming that each account of what there must be if the diagnoses and cures are correct is possibly true, it is obvious that each could exist without the others existing.

The third criterion was:

Criterion 3: Religion A is of a *different sort* from Religion B if what must exist if A's diagnosis and cure are correct cannot co-exist with what must exist if B's diagnosis and cure are correct, and conversely.

Plainly, in the context of its overall religious tradition, each account of what there is has this feature: if it is true, the others are not.²²

Given the discussion just concluded, it is clear that Christianity, Advaita Vedanta, Theravada Buddhism, and Jainism are, given any of these criteria, different sorts of religions. One may like, dislike, or be indifferent to this fact; but it is a fact. These are neither all the religions nor all the sorts of religion that there are. But we have made progress in laying out data relevant to philosophical reflections about religion.

Questions for reflection

- 1 What are the core doctrines of monotheistic religions? What philosophical issues do they raise?
- 2 What are the core doctrines of Christian monotheism? Do these doctrines raise any philosophical issues not also raised by monotheism alone?
- 3 What are the core doctrines of Theravada Buddhism? What philosophical issues do they raise?
- 4 What are the core doctrines of Jainism? What philosophical issues do they raise?
- 5 What are the core doctrines of Advaita Vedanta? What philosophical issues do they raise?

6 Are the criteria offered for religions being of different sorts philosophically neutral and accurately applied?

Annotated reading

Christian, William (1972) *Opposition of Religious Doctrines*, New York: Herder and Herder. An account of how we can discover and may understand doctrinal differences between religions.

Larsen, Gerald James and Deutsch, Elliot (eds) (1988) *Interpreting across Boundaries*, Princeton, NJ: Princeton University Press. Investigates some of the challenges and rewards of considering religion in a cross-cultural context.

Schmidt, Wilhelm (1931) *The Origin and Growth of Religion*, London: Methuen and Company. A controversial but very interesting defense of the view that monotheism is the earliest religion.

Smart, Ninian (1960) *A Dialogue of Religions*, London: SCM Press. Presents the views of various religions on central topics in the form of a dialogue.

Smart, Ninian (1964) *Doctrine and Argument in Indian Philosophy*, London: Allen and Unwin. Clear and comprehensive presentation of the basic claims of different Indian philosophical systems.

CHAPTER 4

What sorts of religious experience are there?

Structure and content

Descriptions

Criteria and their application

Questions for reflection

Annotated reading

What sorts of religious experience are there?

Structure and content

The interest of religious experiences for the philosophy of religion lies in whatever potential they may have for providing information about what there is. Those who think that there are experience-independent material objects typically suppose that perceptual experience – seeing, hearing, tasting, smelling, and touching¹ – are on the whole a reliable source of information about these objects.² Moral experience typically is taken by moral realists – roughly, those who think that there actually are obligations, duties, right and wrong ways of behaving, ways of being a good or an evil person, and the like – to have similar information potential. The discussion that follows is governed by an underlying query: what sort of information about what there is might religious experience provide, and how could one tell? While this underlying question does not receive direct attention until later chapters, the presentation here looks forward to the discussion there.

Not only are there various sorts of religion; there are also various sorts of religious experience. The notion of a *sort* of experience is not immediately obvious. Let us begin with two criteria for experiences being of a different sort. One has to do with structure, the other with content. Consider such experiences as feeling nauseous, dizzy, or disoriented; consider also generalized anxiety and generalized euphoria, where the force of “generalized” is to cancel out the idea that there is something in particular that one is anxious or euphoric about. These experiences do not seem to their subjects to be matters of sensing something external, something that exists independent of the subject and, so to say, causes her to take notice of itself. In that respect, these experiences differ from seeing a tree, hearing a bell, or smelling the perking coffee. The former

experiences are *subject/content*; the experience's "owner" feels a certain way. The latter experiences are *subject/consciousness/object*; the experience's "owner" senses (or seems to sense) a particular object – a tree, a bell, or coffee. To have generalized anxiety or euphoria, panic attacks, or a headache is to have subject/content experience. To be anxious about the large dog pulling at his chain, euphoric at the thought of buttermilk doughnuts, or pained by a friend's harsh words is to have a subject/consciousness/object experience. This leads us to our first criterion.

Criterion 1: Experience A is of a different sort from experience B if A is of subject/consciousness/object structure and B is of subject/content structure, or conversely.

Whether there are other experiential structures besides the two we have mentioned or not, an experience possessing one of the two identified structures is of a different sort from one that has the other sort of identified structure.

The second criterion has to do with experiential content. One way of understanding "different sort of content" is to consider different sensory modalities. Since there seems not to be much by way of different modalities relevant to religious experience, such considerations are of no help in understanding the notion of a sort of religious experience. An easily formulated criterion concerns what philosophers sometimes call *hedonic content* – the pleasantness or unpleasantness of an experience. Is having the experience a matter of pleasure or of pain? So, where the different hedonic content types are *being pleasurable*, *being painful*, and *being neutral regarding pleasure and pain*, one can offer:

Criterion 1a: Experience A is of a different sort from experience B if they have different hedonic content.

But this criterion has little relevance to our concerns.

Phenomenologically, *as-experienced* so to say, color content is one thing and auditory content another. True, different sensory content arises from different sensory sources, the deaf can see colors and the blind can hear sounds, and it is logically possible that there be a world without colors but with sounds, or a world without sounds but with colors. But after one has recited such things, the difference between color experience and sound experience that makes us think of them, if we do, as of different sorts lies in their intrinsic phenomenological difference, their experienced quality. More generally, color and sound experiences differ from each other and from taste experiences because colors, sounds, and tastes are themselves of different sorts. Recognized phenomenological distinctness is here the basis

of discerned difference in experiential kind.³ Recognition of phenomenological differences, of course, is not limited to noting differences in sensory content.

Descriptions

It may be helpful here to have some descriptions of religious experiences to hand before offering what is a more helpful criterion than Criterion 1a. The descriptions indicated by an asterisk seem more clearly first-person reports, and those not so designated seem more a matter of comments about what is true of a sort of experience particularly prized by the tradition in question, though it is very likely that these comments themselves are affected by reports by people who claim to have had such experiences.

*Experience 1**: Moses, tending the flock of his father-in-law Jethro, sees a bush that apparently is burning and not consumed by the fire. Then, the text of Exodus tells us: And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." Then he [God] said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground." And he said, "I am the God of your Father, the God of Abraham, the God of Isaac, the God of Jacob." And Moses hid his face, for he was afraid to look at God.
(Exodus 3: 3–6)

*Experience 2**: In the year that King Uzziah died I saw the Lord, high and holy and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory." And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for my eyes have seen the king, the Lord of hosts!" Then flew one of the seraphims to me, having in his hand a burning coal which he had

taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven." And I heard the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me." And he said, "Go..."

(Isaiah 6:1–9)

*Experience 3**: I [John] was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, "Write what you see in a book and send it to the seven churches . . . Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast; his head and his hair were white as wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters; in his right hand he held seven stars, from his mouth issued a sharp two-edged sword, and his face was like the sun shining in full strength. When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying "Fear not, I am the first and the last, and the living one; I died, and behold I am alive forevermore, and I have the keys of Death and Hades."

(Revelation 1:10–18)

*Experience 4**: Father of all, Master supreme, Power supreme in all the worlds, Who is like thee? Who is beyond thee? I bow before thee. I prostrate before thee, and I beg thy grace, O glorious Lord. As a father to his son, as a friend to his friend, as a lover to his lover, be gracious unto me, O God. In a vision I have seen what no man has seen before; I rejoice in exultation, and yet my heart trembles with fear. Have mercy upon me, Lord of Gods, refuge of the whole universe: show me again thine own human form. I yearn to see thee again with thy crown and scepter and circle. Show thyself to me in thine own four-armed form, thou of arms infinite, Infinite Form.

(*Bhagavagita [Song of the Blessed Lord]* Chapter 11, paragraphs 43–6)

Experience 5: This monk life leads to complete detachment, to freedom from desire, to peace, to superknowledge, to the highest insight, to nibbana.

(*Digha Nikaya* II, 251)

Experience 6: This is peace, this is the highest, namely the calming of the activities, the rejection of all attachment, the destruction of craving, the freedom from desire, nibbana.

(*Anguttara Nikaya* V, 110)

Experience 7: Freedom from pride, restraint of thirst, uprooting of attachment, cutting off of the cycle of existences, destruction of craving, freedom from desire, ceasing, nibbana.

(*Ibid.* I, 88)

Experience 8:* But when I comprehended, as it really is, the satisfaction of the world as satisfaction, the misery as misery, and the escape as escape, then I understood fully and accepted full Buddha status, and the knowledge and the vision arose in me: sure is the release of my mind: this is my last birth.

(*Ibid.* I, 259)

Experience 9: With the knees high and the head low, in deep meditation, he [Mahavira, a founder of Jainism] reached Nirvana, the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala . . . he was a Kevalin, omniscient and comprehending all objects, he knew all conditions of the world, of gods, men, and demons; whence they come, where they go, whether they are born as men or animals, or become gods or hell-beings; their food, drink, doings, desires, open and secret deeds, their conversation and gossip, and the thoughts of their minds; he saw and knew all conditions in the whole world of all living beings.

(*Jaina Sutras* I, 202)

Experience 10: With supreme knowledge, with supreme intuition, with supreme conduct, . . . with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with

supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years. During the thirteenth year, in the second month of summer, in the fourth fortnight . . . on its tenth day, when the shadow had turned towards the east and the first wake was over . . . [the Venerable One] in a squatting position, with joined heels, exposing himself to the heat of the sun after fasting two and a half days without drinking water, being engaged in deep meditation, reached the highest knowledge and intuition called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full . . . he was a Kevalin, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons; whence they come, whither they go, whether they are born as men or as animals or become gods or hell-beings, the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment . . . [This is] final liberation.

(Ibid. I, 263, 271)

Experience 11: Mahavira quitted the world, cut asunder the ties of birth, old age, and death; become a Siddha, a Buddha, a Mukta, a maker of the end [to all misery], finally liberated, freed from all pains.

(Ibid. I, 264, 265)

Experience 12: Mahavira obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, . . . complete, and full.

(Ibid. I, 265, 266)

Experience 13: The highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full . . . final liberation.

(Ibid. I, 265, 266)

Experience 14: He reached Nirvana, the complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition, called Kevala.
(Ibid. I, 201)

Experience 15: (The liberated) with their departing breath reach absolute perfection, wisdom, liberation, final Nirvana, the end of all misery.
(Ibid. I, 94)

Experience 16: Having annihilated his Karman [= karma] both meritorious and sinful, being steadfast (self-controlled) . . . [the enlightened one] crossed the ocean-like flood of worldly existence and obtained exemption from transmigration.
(Ibid. I, 111, 112)

Experience 17: What is called Nirvana, or freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which all the great sages reach. This is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrow, they have put an end to the stream of existence.
(Ibid. I, 128)

Experience 18: [Kevalins] have obtained perfection, enlightenment, deliverance, final beatitude, and . . . an end to all misery.
(Ibid. II, 158)

Experience 19: [A Kevalin] obtains perfection, enlightenment, deliverance, and final beatitude and puts an end to all misery.
(Ibid. II, 173)

Experience 20: When a seer sees the brilliant Maker, Lord, Person, the Brahman-source, then, being a knower, shaking off good and evil, stainless, he attains supreme identity with Him.
(*Mundaka Upanishad* III, i, 3)

Experience 21: Not by sight is it grasped, not even by speech, not by any other sense-organs, austerity, or work, by the

peace of knowledge, one's nature purified – in that way, however, by meditating, one does behold him who is without parts.

(Ibid. III, i, 8)

Experience 22: That which is the finest essence – the whole world has that as its self. That is Reality. That is Atman. That art thou.

(*Chandogya Upanishad* VI, ix, 4)

Experience 23: Now, when one is sound asleep, composed, serene, and knows no dreams – that is the self [Atman] . . . that is the immortal, the fearless. That is Brahman.

(Ibid. VIII, xi, 1)

Experience 24: Then Usasta Cakkayan questioned him. “Yajnavalkya,” said he, “explain to me who is Brahman present and not beyond our ken, him who is the self in all things.” [Yajnavalkya replies:] Verily, he is the great, unborn self, who is this (person) consisting of knowledge among the senses. In the space within the heart lies the ruler, the lord of all, the king of all.

(*Bṛhadaranyaka Upanishad* III, iv, 1)

Criteria and their application

Tim's experience of *at least seeming to see a whale* is veridical if there is the whale Tim seems to see, and he sees it. Mia's experience of *at least seeming to hear the bell ringing* is veridical if the bell is ringing, and Mia hears it. Now consider:

Criterion 2: Experience A is of a different sort from experience B if: (i) experience A is veridical, then X exists; (ii) experience B is veridical, then Y exists; and (iii) X exists, and Y exists, then X and Y belong to different fundamental kinds.

Understanding Criterion 2 obviously requires our being able to make sense of the notion of *fundamentally different kinds*. We may as well define this notion in a way relevant to our overall concerns.

Part of this task is easy. Consider this criterion of *beings of fundamentally different kinds* (FDK):

Being X is of a fundamentally different kind from being Y if (i) X has the property⁴ *existing independent of anything else or not depending on anything else for existence* and Y has the property *existing dependent on something else or depending on something else for existence*; (ii) X has the property *being immaterial* and Y has the property *being material*; (iii) X has the property *being alive* and Y has the property *not being alive*;⁵ (iv) X has the property *being capable of consciousness* and Y has the property *not being capable of consciousness*; (v) X has the property *being capable of self-consciousness* and Y has the property *not being capable of self-consciousness*; (vi) X has the property *being capable of being a moral agent* and Y has the property *not being capable of being a moral agent*.

Obviously FDK is open-ended; one can think of additions – for example *being abstract* and *being concrete*. But the important general idea is clear enough; there are stateable differences in property that constitute differences in kind or sort, and some at least of these are fairly readily recognizable. Further, experiences differing in any of the ways that FDK describes are sufficient for them to be of different kinds.

The next question concerns whether understanding Criterion 2 along the lines of FDK will allow us to distinguish between different sorts of experiences. Let us look at our descriptions of religious experiences. Experiences i through 4 naturally fall together; in each case the subject at least seems to experience a being distinct from experience and experiencer – each is subject/consciousness/object in structure.

An interesting if incidental feature of the fourth description is that the being who at least seems to be experienced is said to have a thousand arms. This sort of description will go down better in Delhi than in Detroit, where the notion of something having a thousand arms will be associated with things that exterminators exterminate. Considerable difference in metaphor need not be accompanied by considerable difference in doctrine; Old Testament writers refer to God as having “a strong right arm” and the *Bhagavadgita* refers to Brahman as having a thousand arms, but both have in mind divine power; indeed, divine omnipotence.

In any case, the response to the being in question is worship. In contrast to some popular songs, there is nothing here of the flavor of “the Man Upstairs” and there is no suggestion of a cosmic Santa. Instead, “it is a fearful thing to fall into the hands of the living God.” Leaving aside for now the question of exactly how to frame a detailed description or relate the descriptions offered here to standard theological claims (matters

discussed in a later chapter), at least this much seems clear: if any of Experiences 1 through 4 are veridical, then there is a self-conscious being of impressive holiness whose presence elicits a tendency to worship. Consider, then, this instantiation of Criterion 2:

Criterion 2a: Experience A is of a different sort from experience B if:
 (i) A is veridical, there is a self-conscious being of impressive holiness whose presence elicits a tendency to worship, whereas it is false that if experience B is veridical then there is a self-conscious being of impressive holiness whose presence elicits a tendency to worship.⁶

Consider next the descriptions of Experiences 5 through 8. Here one finds a focus on such psychological features as peace, calm, and freedom from desire, and the association with these features of a claim to have reached the last of one's rebirths and an achievement of nirvana – technically, of an experience now that is alleged to guarantee that one “goes to nirvana” when one dies. These experiences, by Criterion 2a, are of a different sort from Experiences 1–4. Further, they do not claim exactly an awareness of nirvana; the link between experiences with the psychological features mentioned comes through the acceptance of certain doctrines that provide the backing for a claim to the effect that (N) *If one has experiences of a certain psychological sort under certain conditions, then one has achieved enlightenment.* The evidential force, if any, of Experiences 5 through 8 rests on the status of the doctrines that provide the backing for (N).

This, in turn, illustrates a point of some importance. An experience can provide evidence for a claim *directly*, as my seeing my computer screen does for the claim that my computer screen still exists. An experience can provide evidence for a claim *indirectly*, as in the case in which observing squiggles in a cloud chamber provides evidence that electrons are passing through the chamber. Here, there is a theory that says that under certain conditions, there will be observable squiggles in the chamber that are best explained as caused by electrons – or, if you like, observing the squiggles *is* observing the electrons. Either way of putting things depends on there being a theory connecting observation (perceptual experience) to claim (that there are electrons present). In cases of indirect evidence, the evidence is only as good as the theory that links experience to claim.

Experiences 9 through 19 include descriptions of psychological states similar to those given of Experiences 5 through 8, but there is an interesting additional feature. There is a report to the effect that the subject can “see” his own past lives and a remarkable range of things besides – in effect, that the subject has become at least something like

omniscient, knowing the entire history of the world. This is a different sort of claim – a claim that the subject has, not merely a sense of calm and bliss, but knowledge of a truly formidable range. It ascribes a *cognitive* state of knowledge that is quite distinct from any merely *affective* state of feeling. It is apparently reported on behalf of someone else (a follower of the Jain saint and founder Mahavira reports it regarding an experience that Mahavira is said to have had; a similar experience is ascribed to Gotama Buddha).

Experiences 20 through 24 are like the preceding two groups in that they ascribe psychological states of calm and bliss to their subjects, but unlike either in that a further report is offered. It at least appears to the subject of the experience that he experiences a being that is ineffable or beyond all description [see 21], or a being who is “Maker, Lord” [see 20], with whom the subject is identical. These cases raise especially difficult questions regarding interpretation. Let us note but one element of them, an element specified in all these descriptions but one [namely, 21] – that the subject is identical to the being apparently experienced.

There are various issues to be considered regarding Experiences 1–24. It is reasonable to suppose that there have been experiences. It isn’t likely that such descriptions are simply made up. Further, experiences like these have been reported by monks and mystics, cross-culturally and cross-temporally. Strictly, after all, what has been quoted is a set of descriptions of experiences or of comments about experiences. Now consider this expansion of Criterion 2a.

*Criterion 3**: Experience A is of a different sort from experience B if:
 (i) A is veridical, there is a self-conscious being of impressive holiness whose presence elicits a tendency to worship, whereas it is false that if experience B is veridical then there is a self-conscious being of impressive holiness whose presence elicits a tendency to worship; or (ii) A is veridical, then one is something like omniscient, whereas it is false that if B is veridical then one is something like omniscient; (iii) A is veridical then one is identical to the apparent object of one’s experience whereas if B is veridical then it is false that one is identical to the apparent object of one’s experience.⁷

It seems clear that Criteria 1 through 3 do distinguish what, if they actually occur, will be different sorts of experiences, where their being of different sorts is relevant to what their information potential, if any, turns out to be. Further, if there actually do occur experiences of the sort that authoritative-within-their-traditions religious texts claim have occurred,

those experiences will be of different sorts. Finally, since those experiences, if they have occurred, are taken to be soteriologically central by the traditions in which they are alleged to have occurred; it is assumed that those sorts of experiences not only have occurred, but have made a significant difference to the diagnosis and solution of the fundamental problem the traditions in question assert us to have. So it seems plainly appropriate to call these *religious* experiences. If there are, then, the experiences that religious traditions claim there are, they are experiences of different kinds or sorts.

Questions for reflection

- 1 Are the criteria offered for religious experiences being of different kinds philosophically neutral and applied fairly?
- 2 What is a phenomenological description of a religious experience, and why is it important that there be such descriptions?
- 3 Experiences that no one would think of as religious are also distinct in kind according to the criteria presented. What are some examples of different kinds of experience? For what sorts of claims do these experiences provide evidence?
- 4 What can be learned about what different kinds of religious experiences can provide evidence for by reflecting on what different kinds of non-religious experiences can provide evidence for?

Annotated reading

Bowker, John (1973) *The Sense of God*, Oxford: Oxford University Press. This book and the next discuss "experience of God" and social science theories, denying that we have good reason to think that such experiences are merely subjective.

Bowker, John (1978) *The Religious Imagination and the Sense of God*, Oxford: Clarendon Press. See previous reference.

Griffiths, Paul J. (1991) *An Apology for Apologetics*, Maryknoll, NY: Orbis Books. Defends the propriety of talking about religion in rational terms.

Smart, Ninian (1964) *Philosophers and Religious Truth*, London: SCM Press. A discussion of the central views of Aquinas, Freud, Hume, and Wittgenstein.

Smart, Ninian (1973) *The Science of Religion and the Sociology of Knowledge*, Princeton, NJ: Princeton University Press. Argues the attempts to reduce claims about knowledge to claims about what is believed in a culture are self-defeating.

CHAPTER 5

The importance of doctrine and the distinctness of religious traditions

Doctrine

“Truth-claims”

Identity

Diversity

Questions for reflection

Annotated reading

The importance of doctrine and the distinctness of religious traditions

Doctrine

Agreement on the importance of doctrine

It is fairly well known that the New Testament contains such passages as that in which Jesus says “I am the Way, the Truth, and the Life; no one comes to the Father but by me.”¹ One reads that “he who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God abides on him.”² St Peter asserted “There is salvation in no one else [but Jesus Christ], for there is no other name under heaven given among men by which we must be saved.”³ It is less well known that the other religious traditions we have discussed have similar emphases. The Advaita Vedantin Shankara, for example, forthrightly says that “if the soul . . . is not considered to possess fundamental unity with Brahman – an identity to be realized by knowledge – there is not any chance of its obtaining final release.”⁴ A text from the *Jaina Sutras* bluntly tells us that

Those who do not know all things by *kevala* [knowledge], but who being ignorant teach a law [of their own], are lost themselves, and work the ruin of others in this dreadful, boundless Circle of Births. Those who know all things by the full Kevala knowledge, and who are practicing meditation and teach the whole law, are themselves saved and save others.

A Buddhist text speaks plainly to this effect:

If one does not proceed in this manner [to “proceed in this manner” is to “develop the understanding which results from the study of the (Buddhist) teachings”], inasmuch as meditation on

some erroneous idea cannot even clear away doubt, recognition of reality will not arise and consequently meditation will be profitless like that of the Tirthikas [i.e., non-Buddhists, especially Jains].⁵

The theme of these passages is clear enough. To put them in one jargon: there is a heaven to gain and a hell to shun; there is one way to gain heaven and shun hell, and there are plenty of ways to shun heaven and gain hell.

This insistence on the importance of doctrine comes out in another way. It is not an accident that, as we have noted, the experiences that are religiously central to our traditions are typically called *enlightenment* experiences or they are said to yield knowledge of God;⁶ they are described as *cognitive*. An Advaitin description of *moksha* goes like this: "When a seer sees . . . the Brahman-source, then, being a knower, shaking off good and evil, stainless, he attains supreme identity with Him."⁷ The *Jaina Sutras* speak of "the highest knowledge and intuition, called 'Kevala' which is . . . final liberation."⁸ A Theravada text says that "The monk life leads to complete detachment, to freedom from desire, to cessation, to peace, to superknowledge, to the highest insight, to nibbana."⁹ Correspondingly, the New Testament says that "We know that the Son of God has come and has given us understanding so that we may know Him who is true."¹⁰

This feature of religion is often regarded with sadness or disapproval, an unfortunate but accidental feature that can be removed from religious traditions with gain and without loss. Such suggestions fail to understand what a religion is. A doctor who diagnoses Mary as having migraine headaches and proposes Darvon and stress reduction as a cure differs from a doctor who diagnoses Mary as feigning pain and recommends psychoanalysis. The one thinks that Mary's pain is real and requires medical attention; the other thinks that Mary has no pain and is faking it and thus offers no remedy for pain at all. The first doctor, if she is competent and confident of her diagnosis, will predict continuing anguish for Mary as long as her migraine headaches are ignored. The second doctor, if he is competent and confident of his diagnosis, will predict continuing fakery on Mary's part until she faces her childhood. This is what one would expect; it does not arise from either or both of the doctors being immoral, loving controversy, or taking pleasure in the thought of the suffering of others.

One who sincerely embraces a religious tradition accepts that tradition's diagnosis and cure of what it takes to be a deep problem in dire need of treatment. The founders, authorities, texts, doctrines, and experiences of the tradition are focused on properly diagnosing and successfully curing the believer's illness, which it takes to be an illness we all share. A sincere Christian, Advaita Vedantin, Theravada Buddhist, and Jain will differ as to the diagnoses they accept and the cures they embrace. Each will take the

others' diagnoses to be in error and the others' cures to be ineffective regarding what the real problem is.

To believe that John is a sinner in need of God's forgiveness, or that John is unknowingly identical to qualityless Brahman, or that John at a time is but a cluster of momentary states and over time a series of such clusters and will unfortunately remain so unless he recognizes his nature and enters nirvana, or that John is actually an enduring and indestructible self-conscious being whose embodiment hides his omniscience and existential security, is also to think that anything incompatible with the diagnosis and cure that one accepts is false. If it is true (as it is) that the National Basketball franchise that has won the most championships is the Boston Celtics, it is not *another* thing for it to be false that the Celtics are not this franchise. If my view is that we are in need of God's gracious forgiveness, and that this is the basic religious problem that I share with all others, then if my belief is true it is not *another* thing for it to be false that this is not the basic religious problem that I share with all others. The same holds for the truth about any other proposed diagnosis. Any diagnosis is either true or not true. The same applies to any cure.

It could be contended that, just as different people have different diseases, so they may have different religious problems. In some sense, no doubt, they may. But religious traditions focus on what they take to be the deepest religious illness and suppose it to be shared by all human beings. This is not arbitrary on their part – the problem, however construed, is one viewed by these traditions as closely connected to human nature. On their view, the problem *is* human nature, or it is due to a universal misuse of capacities, possession of which is constitutive of being human, or the like. They take it that everyone lives in the same cosmos, has the same nature, and so is disjointed or warped in essentially the same way. From their perspective, to propose seriously that different persons have different religious problems at the deepest level is tantamount to suggesting that not all human beings are members of the same species. This suggestion is incompatible with at least most religious traditions, and there is little if any reason to think it true.

The viewpoints expressed in the passages recently quoted, then, is exactly what one would expect from anyone who was sincerely committed to the religious tradition in question – who took that tradition's diagnosis and cure to fit their condition and meet their deepest religious need. There is no good reason to think it wicked of religious believers to hold the views these passages express. Sincere Marxists, Socialists, Feminists, Freudians, Supplyside Economists, Animal Rights Activists, Right to Choose Advocates, and Right to Life Advocates hold similar views regarding the inelegant consequences of those who reject their political and social programs. That is, they actually believe what they say and act on.

It is worth noting and emphasizing that these passages are not simply exceptions that do not deeply reflect the perspectives that we have been discussing. A religion typically offers an account of the conditions in which we exist, a conception of the religious problem that we face because of existing in those conditions, and a solution to that problem that is viewed as realistically facing and resolving that problem under those conditions. Different religions see those conditions differently. They hence describe the basic religious problem differently. They therefore offer different solutions. If you think that all religion is a crock, you will not take seriously those descriptions of the conditions in which we exist, and the problem that we thereby face; they will not describe live options for your acceptance. But you can still see that they are different and that the solutions offered are different. If you think that we are not in danger from fire or from flood, you will not think we need a fire extinguisher or an ark. But you can still see that the fire-fearers disagree with water-fearers in their analysis of our troubles and in their proposed remedies.

“Truth-claims”

Religions make what are sometimes called “truth-claims,” though of course that is redundant since to make a claim in the sense of asserting something is to say that what is asserted is true. “Truth-claims” are just claims; there are *false* claims but there aren’t any “falsity-claims.” *Of course* religions make claims – if they asserted nothing, there would be no religions. Sometimes – particularly when a religious tradition is under rational scrutiny, or when a would-be believer recognizes that she thinks what she would like to be her religion is false and wants to keep it anyway – a religious tradition may be presented as claiming, and even may claim, that it makes no claim except that it makes no claims. But once the crisis is over, we are back to talking about God and sin and salvation, or Atman and Brahman and *moksha* and identity, or Jivas and *kevala* and enlightenment, or momentary states and nirvana and release from the Wheel. It is in the very nature of a religion to offer an account of our situation, our problem, and its solution. Not every problem can arise in every situation; not every problem has the same solution. The account of our problem depends on the account of our situation; the account of our salvation depends on what we are and what we need to be saved from. To accept a religion is to embrace some particular and connected account of the situation and problem and solution.

Two popular contemporary perspectives often keep people from seeing religious differences. One is a popular sort of academic quasi-religion that has as one of its doctrinal claims that religions do not differ. The other is the

sort of popular religious perspective that supposes all religions to be down-deep identical; this sort of religion, of course, is different from those religions (most if not all others) that do not think that religions do not differ.¹¹ If you accept the claim that all religions are the same as part of your sacred or secular religion, you may have as much trouble in admitting that not all religions are the same as members of the Flat Earth Society have in admitting the earth is an oblate spheroid.¹²

The thing to note here¹³ is that none of these sorts of views can be made compatible with any of the religious traditions we have been describing; they are not expositions of, and they are plainly incompatible with, those perspectives. This is highly relevant, since these views are often presented as compatible with, if not as expositions of, one or more of these traditions; they are not.

The question arises as to whether, in some significant sense, all religions are really the same. As we have seen, in various senses they are not. They teach different doctrines, and if some of those doctrines are true, then others are false. They appeal to experiences that differ in content and structure; if some of those experiences are reliable, then the others are not. They propose different diagnoses and cures, and if one of those diagnoses is true, then others are false and if one of those cures is genuine, then the others are not. So, in various senses of the same – making the same claims, appealing to the same experiences, proposing the same diagnoses, offering the same cures – it is emphatically false that all religions are the same. What other senses of “are the same” might there be?

Identity

Two kinds of identity: content identity and function identity

The question as to whether all religions are the same raises another: the same regarding what? Once we see this, we can see our question splitting in two: Do all religions have the same doctrinal content? Do they all serve the same psychological and/or social function? Do all religions have content-identity, and do they all have function-identity?

Low standards for identity: vagueness, generality, and trivial results

In spite of the partial descriptions we have offered of four religious traditions, it is possible to answer the question concerning content-

identity affirmatively. So long as one makes the suggested criterion for identity of content vague and general, one can get the result that all of our religious traditions have identity of content. Thus one might suggest: all religious traditions (or at least those canvassed here) agree that a person's life does not consist in the abundance (or paucity) of material possessions; here is some identity of content. The same goes for identity of function. Thus one might suggest some such claim as *all religions provide meaning to life for their adherents*; to that extent, our religious traditions have identity of function.

In spite of the fact that the matters on which our traditions agree are neither obvious nor unimportant, there is a sense in which the result that one gets by using such vague and general criteria for identity of content or function is trivial. The result that all religions are the same regarding content and/or function is purchased at two prices. One price is that what each tradition regards as important is entirely left out. The other price is that the traditions themselves hardly make an appearance before they are judged identical and dismissed; most of the relevant information about the traditions is not used, and that seems just ridiculous. I suggest, therefore, that we use high standards for content-identity and function-identity among religions.

High standards for identity: clarity, specificity, and an interesting thesis

What these standards should be is not far to seek. Two religious traditions have identity of content if and only if they teach the same doctrines. Two religious traditions have identity of function if and only if they serve the same psychological or social function.

Some common themes

All of the religions described earlier agree on such claims as these: human life is not limited to three-score-and-ten years on this earth; nothing that we can lose is of ultimate value (this is one moral of the Jain story); pleasure is not the ultimate good; violence is not an end in itself; there is a correct description of our actual cosmic situation, our consequent basic religious problem, and its real and accessible solution; some actual religious tradition has the truth about these matters; it is foolish to live only for power or pleasure or wealth. These are not obvious or trivial truths; plenty of people would reject, say, more than three of these claims. Suppose that

someone suggests that all religions have the same content if they all agree on some such claim as *a few years of life on earth under present conditions is not all there is* or *materialistic values are inadequate as a basis for living*. It plainly is worth noting that at least our four religious traditions – and many others as well – share these themes. Claiming, as I shall, that it is false that all religions are the same need not blind one to seeing that they agree on some things. But none of the things that they agree on are what the traditions themselves take to be the most important. I will argue that in fact the things they disagree about are the most important.

Two sorts of doctrine: metaphysical (cosmos and persons) and moral

If one looks at the accounts we have given of four religious traditions, it is clear that they include claims about at least two sorts of matter: what there is, or metaphysics, and what there ought to be, or ethics. I will briefly draw out some of the metaphysical, and some of the moral, claims that are constitutive of these religious traditions.

Some kinds of metaphysics

Arguably *the*, and certainly *a*, central sort of religious experience within the classical monotheisms, Christianity included, is what Rudolph Otto, in *The Idea of the Holy*, called ‘numinous’ experience (though there are problems with his second-order characterizations of it).¹⁴ In such an experience, the subject of the experience at least seems to be aware of an awesome Being which is unapproachable save on its own terms, majestic, overpowering, independent, living, possessed of great energy, unique, compelling, both attractive and dangerous. Typical responses come in terms of awe, a sense of creaturehood and dependence, submission, worship, and guilt for one’s sins. Plainly these experiences have a subject/consciousness/object structure; they at least seem to be encounters with something that exists quite distinct from and independent of the experiencing subject.

The relevance of this to our current topic is this: within the Christian tradition, experience and doctrine both emphasize the role of a Creator and Providence on whom all else depends. Between God and any human person there is a one-way dependence relationship; it is blasphemous to deny the Creator–creature distinction. For Advaita Vedanta, what seems to be creature really is not strictly the Creator, but at any rate underived Being.

Creaturehood, sin, forgiveness, and the Divine Person as well, are illusory; all there is is qualityless and apersonal Brahman. Jainism ascribes to each person, as he or she really is as opposed as to how he or she seems to be, the independence of everything else that Christianity ascribes to God alone. It denies that there is any Creator, but denies as well that personal individuality is illusory or should or even can be lost in a sea of qualityless being. The Theravadin accepts neither God nor the Jain substantial soul, maintaining that all there is is transitory save for nirvana itself, the attaining of which involves not only the cessation of desire but apparently the cessation of individuality. In one sense, of course, setting aside the deep problems with such a notion, being identical to a qualityless and so apersonal Brahman and being absorbed into an apersonal state does not give one much to choose between, and some of his Vedantic critics accused Shankara of being a crypto-Buddhist.

However one should decide the question of the identity of the Advaita Vedanta Brahman and the Theravada nirvana, it is clear that at the least ultimate reality is conceived quite differently in Christianity and Jainism and Advaita Vedanta and Theravada. So are the nature and status of human beings. There is not identity of content here. It is false that all religions are doctrinally the same.

Some kinds of morality

The highest good for Advaita Vedanta is comprised by achieving *moksha*; the highest good for Jainism is comprised by achieving *kevala*; the highest good for Theravada is comprised by achieving nirvana. Our traditions recognize a distinction between experience had now that guarantees later escape from the Wheel, and post-mortem liberation itself. The highest good we can have in this life is achieving experiences that guarantee liberation at death. A key question in understanding how liberation is understood is this: is personal identity retained in enlightenment? The Advaita answer and the Theravada answer, for different reasons, are negative; the Jain answer is positive. All other values in these traditions serve as means to the end of enlightenment. In a tradition in which persons do not survive into enlightenment, persons cannot themselves have intrinsic value or inherent worth. So they lack such worth in Advaita Vedanta and Theravada, and possess it in Jainism. They possess it also in Christianity. In Jainism, persons owe none of their worth as persons to God; in Christianity persons owe all of their worth as persons to God. In these ways, differences in concepts of moral worth correspond to differences in metaphysics.

The argument here can be stated briefly as follows. Our four traditions deeply differ in their morality in the ways noted; they embrace different, and importantly incompatible, values. Two religious traditions are functionally

identical only if their basic values – what they take to have inherently or intrinsic worth – are similar, for the lifestyles that religions sanction are functions of the intrinsic values they embrace. Hence our traditions are not functionally identical.

There is an objection to this argument that goes as follows. It is possible that a tradition embraces one set of values and that its adherents follow another. Thus the fact that two traditions sanction different values does not entail that they are not functionally identical, for their adherents may follow similar or identical values.

This objection embodies a popular mistake. The values a religion embraces are those its authoritative texts sanction; setting problems of relevant inconsistency aside (and if the relevant texts teach logically inconsistent values, then one cannot coherently speak of one set of values that a religion sanctions), if the adherents of a tradition do not embrace the values their own tradition sanctions, they are to that degree heretical or hypocritical, and nothing about the functional identity of religious traditions follows from their behavior or their value commitments. Attempts to evaluate religious traditions by looking at the behavior of its adherents is worthless as evidence regarding the tradition; what is evidentially relevant is what values the tradition's authoritative texts sanction.

Diversity

I would suggest, on the basis of what we have already said, that it is a plain fact that there is doctrinal diversity between religions; it simply is false that all religions are the same regarding content.

The agreement on the importance of doctrine undercuts the attempt both to represent the traditions and deny that doctrine matters

A matter on which our traditions do agree prevents anyone from successfully claiming to represent these traditions and go on to say that while there are doctrinal divergences these do not really matter. Those who try to do this may be contemporary secularists who do not care about religious matters or Religious Studies professors who think that tolerance for different opinions requires that the opinions not be different. They may be adherents of a religion that says that all religions are really the same even though in fact they are not. They may be

adherents of one or another religious tradition who either do not know their own tradition very well or are just confused. But it is clear that, in their traditional forms, religious traditions take as essential to salvation precisely matters on which there is deep disagreement among religious traditions.

An argument sometimes is offered that two people who really respect one another cannot knowingly disagree on ultimate religious matters, and since we respect each other as persons we cannot really disagree on ultimate doctrines even though we may seem to. One of my two PhD advisors, who by the way did respect each other, was an orthodox rabbi and the other an atheist; both became my lifelong friends. I regret that I never saw anyone try to persuade my rabbi friend that he really did not disagree with Christianity or atheism or my atheist friend that he really believed in God; it would have been interesting. The reply to this argument is that since people plainly do manage both to differ knowingly on basic religious matters and yet respect one another, tolerance is compatible with known difference on ultimate religious matters.

The plain fact of functional diversity on high standards

I would suggest as well on the basis of what we have said that it simply is plain that there is not functional identity among religious traditions. They hold such divergent values that the ends they seek and the values they inculcate make it impossible for them to serve the same psychological ends or the same social functions, unless we describe these ends or functions with high generality. There may be some point to doing so sometimes; but if we ever want to look with any care at the religious phenomena we shall have to do so with far more specificity and clarity than will allow us to maintain cross-religious functional identity.

The doctrinal and functional diversity of religious traditions

Our original question was: are all religions really the same? This split into: Have they the same content? Have they the same function? On high standards that yield a significant conclusion rather than low standards that yield a trivial conclusion, the answers to our questions are: "No" and "No." What does it matter? The answer to this question depends on whether any of the traditions are true.

One's answer to "What difference does it make?" will depend on what view one takes of the religious traditions. If one supposes that all religious traditions are false, then the difference it makes is like the difference it makes as to whether one thinks that George Washington and Abraham Lincoln or Bruce Springsteen and Victoria Principal were the first and sixteenth US Presidents. One who made

the latter choice would have a mistaken and skewed view of American history, and one who thought that all religions were the same would hold a mistaken and skewed view of religious traditions. It matters insofar as it is important to get your facts about religions straight, and not otherwise.

Suppose, however, one accepts one of the religious traditions. In one way, the answer is the same whichever of our traditions you accept. One of the traditions has the words of eternal life; if you embrace the right one and then read all the others as if they said the same thing, you will be wrong three times about what the other religions teach but you will have saved your soul (or whatever). If you accept a wrong one, and then read all the others as saying what that one says, then you hide from yourself the truth that you need by identifying it with the falsehood that you believe.

In another way, the answer to "What difference does it make?" will depend on what tradition one accepts. For in each case the conception of what believing and living the truth will bring is importantly different, as is the conception of what one gets when one believes and lives a falsehood.

There is a complicating factor that I mention in conclusion. Perhaps what most deeply motivates people to maintain that all religions are the same is that they cannot stand the idea that anyone be sincere and not be saved (or whatever). Sometimes this involves their thinking that no matter what anyone thinks, so long as they are sincere, they deserve heaven – even if all they sincerely believe in is pleasure-seeking or hatred and torture. But sometimes it involves believing that anyone who sincerely is seeking the truth and wants to do what is right must somehow make it home, religiously speaking. They think that since right belief is taken in religious traditions to be basic to being saved (or whatever), then if everyone who seeks salvation is to make it home, religiously speaking, all religious traditions must have the same beliefs. In some religious traditions at least, it is possible to respond with some degree of sympathy to this suggestion without denying the plain facts of the matter. Reincarnation traditions tend to talk here of other lives in other times and climes. The classical monotheisms talk of people being judged by their response to the truth that is available to them, and even of a "baptism of desire" in which genuine desire for the truth is taken as tantamount to possession of it. Exactly how this is developed will differ from tradition to tradition, and sub-tradition to sub-tradition, and doing this in any detail is not part of our task here. We merely point out that the connection between correct belief and being saved (or whatever) is by no means always taken in a wooden graceless way, particularly not within the classical monotheisms. But that is another story. Our story in this chapter ends when we have noted that it is false that all religions are the same regarding doctrine any more than they are the same regarding diagnosis and cure, or regarding the experiences they take to be essential to salvation or enlightenment.

Questions for reflection

- 1 What do the religious texts quoted at the beginning of this chapter say about the importance of having certain sorts of religious experiences? What do they say about the significance of correct belief?
- 2 Is the author right in claiming that those who accept what these texts say are not wicked by virtue of doing so? Can one be tolerant and accept the teachings of texts of this sort?
- 3 What importance, if any, is there to there being claims that are shared by most religions?
- 4 What importance, if any, is there to there being claims that are particular to each religion? What importance do the religions themselves attach to there being such claims?
- 5 What would a religion composed only of shared claims look like? How would particular religions look at such a composite religion?
- 6 Distinguish between functional sameness and substantial sameness. Which sort of sameness will seem the more important for the religions themselves?

Annotated reading

Carr, Brian and Mahalingham, Indira (1996) *Companion Encyclopedia of Asian Philosophy*, London: Routledge. Contains discussions of issues, views, and figures in Persian, Indian, Buddhist, Chinese, Japanese, and Islamic philosophy.

Frank, Daniel H. and Leaman, Oliver (1997) *History of Jewish Philosophy*, London: Routledge. A comprehensive volume on the nature and foundations of Jewish philosophy and its Medieval, Modern, and Contemporary representatives.

McGrath, Alister E. (1998) *Historical Theology*, Oxford: Blackwell. An historical presentation of the major figures and doctrines of Christian thought.

Nasr, S. H. and Leaman, Oliver (1996) *History of Islamic Philosophy*, London: Routledge. A very comprehensive presentation of Islamic philosophy: its history, context, representatives, fields, and issues.

Otto, Rudolph (1958) *The Idea of the Holy*, New York, Oxford University Press.

Quasten, Johannes (1996) *Patrology*, Allen, TX: Christian Classics Reprint. A standard reference work for the Church Fathers dealing with Patristic Literature from the Apostle's Creed to the "golden age" of their Greek and Latin writings.

CHAPTER 6

Religious pluralism

Religious plurality and religious pluralism

The content of religious pluralism

Some religion-relevant consequences of RP

A critical discussion of RP: Part one

A critical discussion of RP: Part two

A critical discussion of RP: Part three

Questions for reflection

Annotated reading

Religious pluralism

Religious plurality and religious pluralism

Religious plurality is simply a fact. There are religious traditions that differ deeply in terms of their doctrines, practices, institutions, scriptures, experiences, and hopes. Our concern is with religious pluralism – RP for short. RP is one interpretation of religious plurality. It comes in several varieties, among which one is in danger of becoming canonical. The nearly canonical version says that all nice religious traditions are “equally valid.” Its longest expression is in Professor John Hick’s 1989 *An Interpretation of Religion*.¹ The expression that makes the strongest effort to answer criticisms is Professor Hick’s 1995 *A Christian Theology of Religions*.² We will focus on the 1995 expression, assessing RP as one finds it there.

The content of religious pluralism

At least much of the core of RP is captured by these claims.³

- 1 Each religion asks generically the same question: how do we get from our present lack to a better future?⁴
- 2 Each world religion is a response to the same thing.⁵
- 3 Each world religion has its own phenomenal reality.⁶
- 4 Since each world religion has its own phenomenal reality, the claims of one world religion do not conflict with those of another world religion.⁷
- 5 Responding to this phenomenal reality is, so far as we can tell, equally effective in each world religion.
- 6 Each world religion is equally valid.⁸
- 7 The sentences that apparently express the doctrines of the great world religions actually are mythological in the sense of telling a story which elicits behavior.
- 8 The mythology is true if the behavior is good.⁹

- 9 The reason for accepting religious pluralism is that it is the best explanation of central facts about religious plurality.

The general idea of RP goes like this. One begins by engaging in an act of abstraction. Particular diagnoses and cures are replaced by a vague question. Then appeal is made to the notion of phenomenal reality. The language of “phenomenal versus noumenal” is derived from the philosophy of Immanuel Kant. Its relevance to religious pluralism is that all the things that all religions think exist turn out to exist only phenomenally, not noumenally. Each religious phenomenal being is peculiar to one religious tradition. Each religious tradition makes claims about its own phenomenal being. Response to one phenomenal being in one religious tradition seems to produce people who are roughly as nice as response to another phenomenal being in another religious tradition.¹⁰ Since this is so, one religious tradition is about equally effective in producing niceness as another. We can express this by saying that each is “equally valid.” If we use “true” here we should mean “effective in producing nice people.” We remove religious traditions further from considerations of truth if we claim that while they appear to make claims about what there is, religious traditions are myths or extended metaphors whose function is to elicit behavior. The reason for accepting this is that it better explains religious plurality than anything else.

Some religion-relevant consequences of RP

Here are some religion-relevant consequences of RP. First, each religious tradition is said to deal with phenomenal realities. According to RP, Jahweh and the Father and Allah and Brahman and Jivas and the Buddha-nature are all phenomenal realities. A phenomenal reality is something to which human cognitive capacities and the Real contribute. It is something that RP says arises when a human being responds to the Real in religious experience. It is how the Real appears to someone. Remove all human beings and you remove all phenomenal reality. One not immersed in the evasivary language of RP would simply say: phenomenal beings do not exist. After all, ghosts and leprechauns are describable as responses to something external to the one who claims to experience them. At best, the things that religious traditions think exist are like colors on the standard view in Modern Philosophy: they exist only in the sense that perceivers of colorless objects are affected by those objects. On this view, colors are subjective, mind-dependent contents of perceptual experiences that do not represent qualities in the things that cause them. RP, then, claims that

Jahweh, the Father, Allah, etc. have an existence that depends on our minds and experiences. Put without evasion, RP has this to say to religious traditions: what you believe in simply does not exist. So far, it agrees with naturalism.

This comes out in another way when RP claims that religious traditions are really extended metaphors or myths that are, not true or false, but useful. I deny that there are roses if I say that there are no roses. I also deny that there are roses if I say that all talk of roses is an extended metaphor or a myth which is useful if it produces a certain sort of behavior. The same goes for parallel claims regarding God or nirvana.

Second, if RP is true, then no one has any of the problems that any religious tradition says they have. The one religious problem is that we are not morally nice. The one solution to that is to respond to something in such a way as to become nice. If things the traditions believe in do not exist, then the problems they think need solution do not actually plague anyone.

Third, evangelism is anathema to RP. Any member of any religious tradition who tries to convert someone is guilty of "treason against the peace and diversity of the human family."¹¹ Evangelism for RP of course comes under no such condemnation.

It is hardly obvious that, whatever the intent, one actually shows great respect for all religions by holding a view that denies that anything they think exists does exist and denying that what they take to be deep problems are problems at all. The same goes for holding a view that proposes replacing them by different claims that do not claim that any of the things they believe in exist or any of the problems they take seriously exist either. Further, RP itself looks suspiciously like an attempt at a new world religion which gives us a diagnosis of what it takes our deep problem to be really, though it has yet to propose a cure of its own.

There remains, then, the philosophical question to which everything said here thus far is preparatory: what reason, if any, is there to accept or reject RP?

A critical discussion of RP: Part one

It is on the face of it implausible to think that all religious experience is experience of the same thing. Neither the content nor the structure of such experience indicates that this suggestion is anything better than fanciful.¹² Thus there is a considerable hurdle over which RP must jump in order to have any initial promise. But set this aside.

Human concepts

What should be said about RP depends on which of various emphases one has in mind. RP makes various claims about restrictions on what one may properly say about Real. More than one account is given of these restrictions.

One account speaks of “human concepts.”¹³ A human concept is not a concept that applies to humans, but one that humans use. RP uses this claim, or one much like it, to deny that such concepts as *self-conscious being* and *non-self-conscious being* apply to the Real. The claim again comes in two steps:

(HC1) A human concept is any concept humans use.

(HC2) No human concept applies to the Real.

These two claims constitute what might be called Maximally Restrictive RP. In this mood one finds RP denying that even “exists” and “does not exist” can apply to the Real. RP denies that number concepts apply to the Real¹⁴ though it also claims that there is only one item appropriately designated “the Real.”¹⁵ The result is that Maximally Restrictive RP is self-destructing. It says about the Real that nothing can be so said.

RP also insists that the Real is transcendent, a condition of our existence and our highest good,¹⁶ and that to which religion and religious experience are responses.¹⁷ But of course these too are human concepts, and the same filter that stops concepts used by actual religious traditions would also stop them in RP were RP not to cheat on its own behalf.¹⁸ But on Maximally Restrictive RP it is also a mistake to ascribe transcendence, being a condition of our existence and wellbeing, and a contributor to religious experience to the Real.

Another account of the restrictions on what may properly be said about the Real is that only properties that are “generated” by logic alone may be ascribed to the Real. I take the notion to be this. Logic holds in all possible worlds. It applies to anything there possibly is, and hence to everything there actually is. To deny this is to embrace a self-contradictory claim. So far, so good.

The sorts of property logic “generates” are those properties that something must have if it is to be anything at all.¹⁹ “Properties” here covers qualities and relations. Examples of such properties are *having properties*, *having only consistent properties*, *being self-identical*, *not being identical to anything different* and the like.²⁰ A letter home from a college student saying “I’ve met the most wonderful person – she *has properties* and *has only consistent properties*” will not communicate

much about the student's new love interest. Mediumly Restrictive RP says that the only properties we can properly ascribe to the Real are properties that logic "generates."

The point is worth laboring. It has two parts as follows.

- 1 A property P is generated by logic if and only if *logic applies to X* entails *X has P*.
- 2 The only properties that can properly be ascribed to the Real are properties generated by logic.

This supposedly trivial admission has devastating consequences for RP.

Why the point is not trivial

First, note the properties that RP ascribes to the Real. It is transcendent.²¹ There being the Real is a condition of our existence.²² There being the Real is a condition of our wellbeing.²³ The Real is what all religious experience is a response to.²⁴ Talk of "the Real" with its various historical associations with features often spoken of with reference to God should not mislead us here. The Real is not personal, not conscious, and not God.

Second, note that none of these properties is generated by logic. It goes against a fundamental rule of Mediumly Restrictive RP to apply them to the Real. According to this RP doctrine, these properties cannot be ascribed to the Real. In case the point isn't clear, if RP is true, the Real cannot be said to be transcendent, a condition of our existence or our wellbeing, or what religious experience responds to. To ascribe such properties to the Real is to cheat at the RP game. No amount of talk about triviality alters the fact that this is so.²⁵

Third, note that if none of these properties – *being transcendent, being a condition of our existence, being a condition of our wellbeing, being what religious experience is a response to* – can be ascribed to the Real, then the explanation that RP offers of religious plurality is impermissible. That explanation, stated consistently with RP, is this:

(RPE) There is something to which only such properties as *having properties, having only consistent properties*, and other logically generable properties can be ascribed, which is transcendent, a condition of our existence and wellbeing, and is what religious experience responds to.

Which entails:

(RPE*) There is something to which only logically generable properties may properly be ascribed and to which properties that are not logically generable may properly be ascribed.

Now (RPE*) is self-contradictory. Anything that entails a self-contradiction is itself self-contradictory. So (RPE) is self-contradictory. Self-contradictions are necessarily false. So (RPE) is necessarily false. But (RPE) is the very core of RP. So RP is necessarily false. It commits intellectual suicide of the worst sort. It has no possibly true explanation of religious plurality. Explanations that are not even possibly true are not genuine explanations. So it has no genuine explanation of religious plurality – none whatever.

We might ask if there is another way to restrict RP. This brings us to Minimally Restricted RP which says that properties to be ascribed to the Real so long as they are *either* properties generable from logic alone *or* what we might call *happy* properties – short for “properties an RP supporter could without inconsistency be happy to ascribe to the Real.”²⁶ Then we need something like this:

(H) A property is *happy* if and only if it is (i) not generable from logic, (ii) the Real’s having it is not incompatible with any doctrine that any religion accepts, (iii) there is no reason to think that the Real lacks this property, and (iv) the Real having this property would give content to the idea that there being such a thing as the Real might explain something RP is supposed to explain.

Whatever charm this idea has is at least matched by its vacuity. The Real being intelligent is one candidate for being a happy property. There are religious doctrines with which ascribing it to the Real are incompatible. So it will go for example after example. The implicit assumption of RP (in some passages, at least) is that we won’t find any happy properties. This seems very plausible indeed. In fact, the existence of Advaita Vedanta and the absolutist brand of Mahayana Buddhism guarantee this result. Causal or dependence relations between what Advaita Vedanta or absolutist Mahayana Buddhism takes to exist and human persons are denied. RP’s own attempt to be consistent with everything leads it to internal inconsistency. Any talk of the Real being what we respond to in religious experience, being transcendent in relation to our immanence as things that do exist, or being a condition of our existence and of our highest good

distinguishes between us and ultimate reality in a way that Advaita Vedanta and absolutist Mahayana Buddhism (to take but two examples) deny. So Minimally Restrictive RP fails as well.

The importance to RP of (RPE)

According to RP, the Real is not anything described within any of the religious traditions – not Jahweh, the Father, Allah, the Buddha or the Buddha-nature, Brahman, Atman, Jiva, or whatever. It is supposed to be what is experienced as all these things, and more. Of course, *being experienced as Jahweh, the Father, Allah, the Buddha or the Buddha-nature, Brahman, Atman, Jiva, etc.* is also not a property – neither a quality nor a relation – generated by logic alone. Any such ascription to the Real – another ascription essential to RP – is bogus on RP terms.

This suggests the possibility that perhaps RP should simply drop the claim that only properties generated by logic can apply to the Real. After all, RP makes a career of violating the rule that only properties generated by logic may be ascribed to the Real. So one who accepts RP might as well abandon in theory what it habitually violates in practice. This suggestion ignores the crucial role that the claim that only properties that are generated by logic may properly be ascribed to the Real plays in RP. Professor Hick is aware of that role.

The gist of the reasoning behind the various RP restrictions is that if one does not limit RP-approved descriptions of the Real to properties generated by logic alone, one has no basis in RP for not doing one or the other of two RP-forbidden things:

- 1 One might ascribe to the Real either only the properties ascribed to Jahweh by Judaism, or to the Father by Christianity, or to Allah by Islam, or to the Buddha-nature by Mahayana Buddhism, etc. and then allow other ascriptions only if they are compatible with the favored ascription (this would treat one religion as true, the others as importantly false) or
- 2 One might try to ascribe to the Real all of the properties ascribed to Jahweh by Judaism, the Father by Christianity, Allah by Islam, the Buddha-nature by Mahayana Buddhism, etc. with the result that the Real allegedly has a lot of logically inconsistent properties (this would treat all religions as true).

Even with the few examples given, and especially if one considers the long list of alternatives not mentioned, two things should be clear:

- 1 The only-one-religion-is-true line will require that much of very many religious traditions is false.
- 2 The all-religions-are-true line will yield one massive contradiction – indeed, a whole intellectual museum of contradictions.

The all-religions-are-true line is self-contradictory. The only-one-religion-is-true line is not self-contradictory, but it is anathema to RP. Reject the view that only properties generated from logic alone can be properly ascribed to the Real, and one has either the all-religions-are-true line or the only-one-religion-is-true line. So rejection of the view that only properties generated from logic can be properly ascribed to the Real leads to self-contradiction or to what RP finds despicable. So that view is one RP is reluctant to reject. Dropping it is as attractive to RP as beekeeping in swimwear is to those allergic to stings.

To put things bluntly, it is by appeal to the idea that the Real is both what religious experience is a response to and can be said to have no property not generable from logic alone that RP shifts religious traditions from being *either true or false, and largely incompatible to being useful, and non-competitive*. Drop either of those claims, and the shift is without basis in RP.

A critical discussion of RP: Part two

Various other attempts might be made to state a non-self-destructive and non-self-contradictory version of the restriction that RP so desperately needs. For example, one might consider two views about properties as follows.

Natures or essences

Consider the doctrine of *property universalism* which holds this:

- (PU) For any item X and property Q, necessarily either X has Q or X does not have Q.

Contrast it to *restricted property universalism* which holds:

- (RPU) For any item X and property Q, necessarily either X has Q or X does not have Q, unless X has a nature N such

that *X has N* entails *X is not the sort of thing to have Q or not to have Q*.

Property universalism is a nice simple doctrine. It entails that, for any property *Q*, the Real – if there is any such thing – either has *Q* or lacks *Q*. Restricted property universalism entails the same claim minus those properties the Real cannot by its nature have. But according to RP one cannot ascribe *having a nature* to the Real.²⁷ So RP cannot appeal to restricted property universalism. If RP accepts unrestricted property realism, then for almost every property one can think of, it is *false* that the Real has that property. The importance of this entailment will become evident shortly.

In each of these ways – rejection of “human concepts” as applying to the Real, the denial that simple mathematics applies to the Real, the claim that only properties generable from logic apply to the Real, the denial of any nature ascribable to the Real – RP emphasizes its doctrine of the alleged inaccessibility of the Real to concepts. This simply underlines its own inconsistency in ascribing transcendence, necessity to existence and wellbeing, and contributing to religious experience²⁸ to the Real.

Maximally indeterminate beings

I suspect that talk of “the Real” gives RP the appearance of having more substance than it can possess on its own terms. Consider such properties as *having a property* and *having only consistent properties*. They are maximally indeterminate. Consider such properties as *being exactly an inch long* and *weighing one gram*. These are maximally determinate. In between are such properties as *being in space*, *being material*, *having length*, *having weight*. These are neither maximally determinate nor maximally indeterminate. Consider what we might call Maximally Indeterminate RP according to which the Real is maximally indeterminate in the sense that only maximally indeterminate properties can properly be ascribed to it. Given the history of philosophy, the term “the Real” has certain connotations. RP takes full advantage of these connotations in offering its theory. The Real, for example, is itself uncaused. The Real can cause other things. The Real has ultimate value. Highly positive itself, it has highly positive effects. There is a problem here. The problem is due to two facts:

- 1 According to Maximally Indeterminate RP, we can ascribe to the Real only maximally indeterminate properties.

- 2 Nothing to which we can ascribe only maximally indeterminate properties can consistently be conceived of as uncaused, cause of anything, of positive worth, or having positive effects.

The reason is simple: none of *being uncaused, being a cause, having positive worth, having positive effects* is a maximally indeterminate property. Given this simple pair of facts, devastating consequences follow for Maximally Indeterminate RP.

In order not to be led into conceptual sleight of hand, let's drop talk of "the Real" and replace it by an expression that is less lovely but free from traditional associations. Let's talk about a *maximally indeterminate being* – for short, a MIB. An MIB is not a being that *has* only maximally indeterminate properties. There cannot be anything like that. Anything has maximally indeterminate properties only by virtue of having more determinate properties, and at bottom fully determinate properties. Instead, an MIB is a being to whom for some reason we can only ascribe maximally indeterminate properties. If we ascribe even one property that is not maximally indeterminate to an MIB, we anger the MIB police who come out and dip us in colored dye. But even an MIB actually has fully determinate properties. There are some things that are just flagrantly obvious about an MIB.

To begin with, here are two facts about the properties that RP ascribes to the Real in order to have any explanation to offer or hypothesis to consider.

- Fact 1: None of *being uncaused, being a cause, having positive worth, having positive effects* is a maximally indeterminate property. They are highly abstract, but they are not maximally indeterminate.
- Fact 2: None of *being uncaused, being a cause, having positive worth, having positive effects* is a logical property – a property that logicians in their role as logicians ascribe to things.

It is obvious that by RP rules:

- 1 No MIB can be said to be uncaused, a cause, something of positive value, or something having positive effects.

It is obvious that:

- 2 Nothing that cannot be said to be a cause can be said to be a cause of religious experience.

It follows that:

- 3 No MIB can be said to be a cause of religious experience.

The same thing holds if we try to talk of “being what we respond to in religious experience” or the like. The idea such talk expresses is that the Real contributes something to religious experience and we contribute something to religious experience. But no MIB can be said to be something we respond to or something that is a co-contributor to experiences.

It is obvious that:

- 4 There is nothing that can be said about an MIB by virtue of which it is a cause of moral virtue in us.
- 5 There is nothing that can be said about an MIB that would make any response to it more appropriate to it as an MIB than any other.
- 6 There is as much to be said in favor of moral neutrality or moral viciousness being an appropriate response to an MIB as there is to moral virtuousness being an appropriate response to it.

An MIB cannot be said to have any relationship to any sort of moral character in any thing. So when we find RP saying that the Real is what lies beyond all religious experience, or what all religious experience is a response to, or the like, what it says is logically inconsistent with its doctrine of what can be said about the Real. No MIB can do what RP desperately needs it to do. This is important in understanding religious pluralism, since RP also desperately needs that the Real be an MIB in order for religious pluralism not to be plainly false. Here are some of the defusing strategies:

- 1 Talk about myth, not doctrine.
- 2 Use the word “true” to mean something other than “true.”
- 3 Given 1 and 2, let a true myth be one that tends to produce behavior you approve of.

But such strategies do nothing to provide RP with content.

A critical discussion of RP: Part three

Besides the inconsistency, another basic problem arises. Suppose one posits that there being something X will explain there being something else Y. This is a candidate for being an explanation only if X is said to have some

property such that X having that property would explain there being Y. Here are two specifications of this general point that use the “generable from logic alone” vocabulary introduced by RP:

- 1 If no properties beyond those generated by logic alone are properly ascribable to the Real, then it is no more reasonable or appropriate to think of the Real as transcendent than as not transcendent.
- 2 If no properties beyond those generated by logic are ascribable to the Real, no experience is better thought of as a response to (or as contributed to by) the Real than any other.

Further, RP allows no moral properties to be ascribed to the Real. But then:

- 3 If no moral properties are ascribable to the Real, then there being the Real no better explains moral niceness than it does moral degradation.

Presumably on RP no causal powers or properties are ascribable to the Real. But then:

- 4 If no causal properties are ascribable to the Real, then there being the Real no better explains our existence than it would the existence of a world without us or there being no world at all.

and:

- 5 There is no reason to think of only religious experience as a response to the Real; eating a Big Mac or kicking a can is *as* reasonably thought of as an experience of the Real.
- 6 Wishing one were torturing one’s enemies, enjoying mugging a helpless victim, or happily kicking a dog is *as* reasonably viewed as an experience that is a response to (or as contributed to by) the Real. None of them is *at all* reasonably thought of in such terms, since no property that is properly ascribable to the Real would make it reasonable to make any such suggestion about response or contribution.

So there are two points here: (i) there is no such thing as an experience reasonably thought of as a response to, or as contributed to by, the Real; (ii) there is no reason at all to suppose that only nice religious and moral experiences are such responses or are contributed to by the Real.

The second basic point can be put again in two stages:

- 1 If one cannot in principle ascribe any property to X by virtue of which X can explain Y, then positing X as an explanation of Y is entirely vacuous

- it offers a sham explanation.
- 2 RP cannot ascribe to the Real any property by virtue of which positing it might explain anything whatever.

But then RP is explanatorily vacuous. When it comes to unpack its cognitive content, its briefcase is empty.

One might offer this suggestion: when RP posits the Real, it is to be seen as itself a metaphor. It has no literal meaning and it is to be judged in terms of whether it is useful. Does encountering the RP-myth make people nicer? But then RP will offer no explanations of anything. It will not be an alternative to the one-religion-is-right line, the all-religions-are-right line, or any other actual account of religious plurality.

Questions for reflection

- 1 What is religious pluralism?
- 2 Does religious pluralism have the religious consequences ascribed to it in this chapter?
- 3 What (other?) religious consequences does religious pluralism have?
- 4 Explain and assess the claim that religious pluralism is self-contradictory.
- 5 Explain and assess the claim that religious pluralism's use of "the Real" suggests that we know more about the alleged source of religious experience than it says we do.
- 6 Suppose we can tell that some religious doctrine is false, or is even less reasonably believed than its alternatives. What implications would this have for religious pluralism?
- 7 Suppose we can tell that some religious doctrine is true, or is even more reasonably believed than its alternatives. What implications would this have for religious pluralism?

Annotated reading

In the list that follows, books that disagree with the view regarding doctrine defended in the preceding chapter are unmarked, books that argue for a view similar to the author's are marked with an asterisk, and those marked with a plus sign contain essays on both sides of the dispute.

*D'Costa, Gavin (1980) *Theology and Religious Pluralism*, Oxford: Basil Blackwell.
 +Hewitt, Harold (1991) *Problems in the Philosophy of Religion*, New York: St Martin's Press.

Hick, John (1980) *God Has Many Names*, London: Macmillan.

Hick, John (1989) *An Interpretation of Religion*, New Haven: Yale University Press.

+Sharma, Arvind (1993) *God, Truth, and Reality*, New York: St Martin's Press.

Smith, Wilfred Cantwell (1979) *Faith and Belief*, Princeton, NJ: Princeton University Press.

Smith, Wilfred Cantwell (1981) *Towards a World Theology*, Philadelphia: Westminster Press.

*Wainwright, William J. (1984) "Wilfred Cantwell Smith on faith and belief," *Religious Studies* 20, 353–66.

*Yandell, Keith E. (1993) "Some varieties of religious Pluralism," in James Kellenberger (ed.), *Inter-religious Models and Criteria*, New York: St Martin's Press, pp. 187–211.

PART II

Religious conceptions
of ultimate reality

CHAPTER 7

Monotheistic conceptions of ultimate reality

Generic philosophical monotheism

Greek monotheism

Semitic monotheism

Hindu monotheism

Monotheisms and atheisms

Questions for reflection

Annotated reading

Monotheistic conceptions of ultimate reality

Generic philosophical monotheism

For monotheism, God is ultimate reality.¹ We can call what is common between various types of monotheism *generic philosophical monotheism*, characterized as follows. The claim *X is God* is to be understood as entailing each of the following claims:

- 1 *X is necessarily ontologically independent* (i.e., X exists, and it is logically impossible that X depends for existence on anything).
- 2 *X is self-conscious* (i.e., is conscious and aware of himself or herself as such; thus X is a person).²
- 3 *X is transcendent* (i.e., X is not identical to the world and God does not depend on the world for existence or powers).
- 4 *X is the highest being* (i.e., the most valuable, greatest, or best).

One significant religious difference between diverse sorts of monotheism concerns whether, and to what extent, God acts in human history. We can say that God exercises *strong providence* if and only if God acts in such a way as to bring about particular public historical events, and does so not only by causing private revelations or events; God brings about both public events and private events, and does not do the former only by doing the latter. By contrast, God exercises *weak providence* if and only if, save for creation of the world, God acts in such a way as to bring about particular public historical events, but only by causing private revelations or events; God brings about both public events and private events, and does the former only by doing the latter. Alternatively, one might be monotheistic and not think of God as providentially active at all.

Greek monotheism

Greek,³ understood as including generic, monotheism can be defined as follows:

- 1 The world has always existed.
- 2 God exercises neither strong nor weak providence.
- 3 The world does not exist because God wants it to.
- 4 Whatever is *everlastingly* true is *necessarily* true.
- 5 That God exists is necessarily true.
- 6 That the world exists is necessarily true.

Nonetheless, the world depends on God in two ways. First, God is viewed as immutable, unchanging, and perfect; the world is mutable, changing, and imperfect. *There being mutable things* is a state of affairs dependent on *there being an immutable thing*. There is one-way dependence but no creation, not merely in the sense that the world did not begin to exist but also in that *there being a world* is not something that God chose to be the case or could have prevented. Second, God is perfect, having no potential, the realization of which would bring about divine improvement or self-realization. By contrast, the world is imperfect; it has unrealized potential, the proper realization of which would improve the world. The things in the world are also imperfect, and they have unrealized potential, the proper realization of which would improve them. Anything that exists has a nature or essence, a set of properties that makes it the kind of thing that it is. The essence of a thing in turn determines the sorts of other properties a thing can have and hence the sorts of events in which it may participate. What something can be an effect of, or a cause of, is a function of what properties it has. Mutable things have essences. An essence defines a natural kind, and members of a natural kind can be better or worse exemplars of that kind. Some bananas and some beavers are better – better *as bananas* and *as beavers* – than others. Some bananas are bruised, fragile, overripe; some are not. Some beavers are crippled, ill, or brain-damaged; others are not. Any thing has potentialities, accessible ways of changing, realization of which will further or frustrate the degree to which it is a good example of its kind. Each mutable thing strives by nature to be the best something of its kind that it can be – to exemplify magnificently what something of its sort can be. In this respect, it is as if each thing tries to be as like God (viewed as the perfect member of the kind *unmoved mover* or *immovable cause of motion*) as it can be, given the sort of thing that it is.

This view has a curious result. On it, the world can depend for its existence on God, and seek its fullest realization as a thing of its sort, without God even knowing that there is a mutable world let alone knowing about any individual thing in the world. No providence occurs, no historical persons or events bear ultimate religious significance, and no worship or prayer has any point. This sort of monotheism is abstract; it will seem cold, if not dead, to any Semitic or Hindu monotheist. Yet

many of the arguments offered within Judaism, Christianity, and Islam come historically from Greek monotheism. Hindu monotheism, perhaps untouched historically by Greek natural theology, nonetheless contains similar arguments.

There can be evil if Greek monotheism is true. There can be defective things, things that are poorly realized members of their kind that are incapable of becoming better-realized members. There can be wrong human choices, instances in which persons voluntarily go against their knowledge of what is right. But these evils cannot be evidence against the existence of God, as God is construed in Greek monotheism. This sort of deity, as we have noted, does not even know that particular persons exist. No truths that might have been false are objects of divine knowledge, and all historical claims, biological accounts, all descriptions of physical or psychological reality, have in common the feature that even if they are true, they might have been false. A Greek deity is not culpable for lacking such knowledge; it is logically impossible that the deity of Greek monotheism have any knowledge of what might not have been true. Nor can the God of Greek monotheism bring about occurrences in space or time; no divine action is possible. So while there can be natural evils (“monsters” or strongly defective members of species) and moral evils (wrong human actions), these evils cannot be evidence that Greek monotheism is false. This points to an interesting feature of monotheisms. A monotheism without any doctrine of creation or providence can offer neither God’s help in salvation nor God’s answer to prayer, God’s forgiveness or God’s aid, and neither is it possible for such a monotheism that the existence of evil be offered as any evidence against its truth. A monotheism with a doctrine of creation or providence can offer God’s help in salvation or God’s answer to prayer, God’s forgiveness or God’s aid, and it is possible that for such a monotheism the existence of evil be offered as evidence against its truth. Whether evil really is evidence against monotheism is another matter; the point is that only for certain sorts of monotheism does the question even arise.

There being things that might not have existed is something to be explained. There might not have been any human beings, any lions, any trees, any rocks, any atoms. There are all of these things. There being these things has an explanation. A common strategy, fine so far as it goes, explains the existence of larger things by reference to the existence of smaller things of which the larger things are made. But perhaps sooner or later one gets to things so small that they are not in turn made of still smaller things; call these things *simple units*. There might not have been any simple units, so their existence too has an explanation. But simple units cannot be explained by reference to the things they are composed of; they are simple, not composite. So their existence has to be explained in a different way. Alternatively, suppose that, so to speak, things are composite all the way down – everything is made up of some things that are also made up of some things, and so on for ever. Then the question arises as to why there is this dizzying series of composites of composites.⁴ Either way, the idea is, we must appeal to something whose non-existence is not an option, something that *exists necessarily*. So if there is anything at all, something exists necessarily. It is obvious that things do exist; so something exists necessarily. This

thought plays an important role in monotheism, with Greek monotheism offering one sort of explanation and Semitic and Hindu offering an explanation of a different sort.

What, then, is it for something to exist necessarily? It is at least this: something exists necessarily only if it is not possible that it depends for existence on anything else. Further, on a Greek monotheistic notion of necessity, it will be impossible that it change; only immutable things can exist necessarily. The items in our immediate environment change; they gain some qualities and lose others. They also come to be and pass away. The class of things that change and come and cease belongs to *the realm of generation and corruption*. What exists in this realm depends for its existence on something that exists necessarily, but nothing that exists necessarily can be part of this realm.

Besides existing necessarily, the deity of Greek monotheism is self-conscious. He, she, or it is also omniscient relative to logically necessary truths. But he, she, or it has no feelings and no knowledge of logically contingent truths. Whatever might have been false lies beyond its range of thought. Indeed, the only thing of which it is aware is itself and the contents of its own mind. Thus the Greek deity does not create the world, or even know that there is a world. The Greek deity does not know that you exist or that you have needs; it is not an appropriate target for prayer of any sort. There is no prayer that it could hear. Nor does the Greek deity bring about any events in history; there is no notion of providence in Greek monotheism.

Being a being that exists necessarily, is immutable, self-conscious, and knows all necessary truths is regarded as the best sort of thing to be. The Greek deity is thought of as being as magnificent, valuable, and glorious as it is possible to be. Other things have positive worth insofar as they resemble this deity and defective insofar as they lack such resemblance. God is the perfect paradigm, the standard of worth; in this sense, morality rests on God – God provides the criterion for positive worth. There can be evil in the world as Greek monotheism conceives it. That this is a religion, of course, is highly questionable. It is not easy to see what ceremonies, rituals, practices, or the like are appropriate to its core claims. Nonetheless, it is of interest here for two reasons. Understanding it provides a nice comparison and contrast to varieties of monotheism that plainly are religions; much of Semitic monotheism has tried to introduce much of Greek monotheism into its own perspective.

Semitic monotheism

Semitic monotheism – Judaism, and Christianity and Islam which build on Jewish foundations – also includes generic monotheism and in addition embraces the following claims.

- 1 The world has not always existed (it was created *in* time, or time was created *with* it).⁵
- 2 God exercises strong providence.
- 3 The world exists because God wants it to.

- 4 That the world exists is not necessarily true (i.e., it is false that it is impossible that the world not exist; remember here that *necessity* is *metaphysical*, having to do with what there is, not *epistemological*, having to do with what is known, so that what 4 asserts has to do with *what can be*, not with *what we know*).

Here, God could have chosen that there be no world. The world is not everlasting. Either God created time in the same act as that by which God created a world, or God created the world after a time when there was no world. God sustains the world in existence and at times brings it about that particular individuals are born or are chosen for specific religious roles and that specific events occur. A religious tradition with no Abraham, Sarah, Moses, David, Ruth, Isaiah, Micah, or any of the prophets, no exile in Egypt, no Passover, no era of judges or of prophecy, no Hebrew people chosen by God is not Judaism. If there have been none of these people and events, Judaism is false. If Jesus did not live, or died a peaceful death in his own bed, or remained in the grave, then Christianity is false. If Mohammed never existed, or was always an atheist, or was a wealthy merchant entirely uninterested in religion and never claimed to receive any revelation, then Islam is false. With room for debate about exactly the scope of the claims, the Semitic monotheisms have in common that their core doctrines refer to particular persons and particular events.

The deity of Greek monotheism cannot act, unless everlasting contemplation of necessary truths is acting. The deity of Semitic monotheism can act. The God of Semitic monotheism acts in history; it is unthinkable for Greek monotheism that the deity be able so to behave, and unthinkable for Semitic monotheism that the deity not be able so to behave. The deity of Greek monotheism is not the God of history; that would be beyond her power and beneath her dignity. The deity of Semitic monotheism is the God of history, not by necessity but by choice; this is not beyond his power or beneath his dignity.

Within Semitic monotheism, Jewish and Muslim monotheisms assert that God creates and providentially rules the world; God acts in history, ordains prophets, and gives revelations. Christian monotheism agrees, but also claims that God has become incarnate in the person of Jesus Christ. That God become incarnate, according to Jewish and Islamic monotheism, is beyond God's power and beneath God's dignity – that God be incarnate in a human being who is crucified is, if possible, even more impossible and even more against the divine status. Christian monotheism asserts that *becoming incarnate* is within the power of an omniscient God, and provides the supreme instance of God's wisdom and love.

Hindu monotheism

Hindu monotheism, in addition to accepting generic monotheism, accepts these claims.

- 1 The world has always existed.

- 2 God exercises weak providence.
- 3 The world exists because God wants it to.
- 4 It is not the case that whatever is *everlastingly* true is *necessarily* true.
- 5 That the world exists is not necessarily true.

Hindu monotheism embraces both a beginningless world and a doctrine of creation. Here, the idea that God (Brahman with qualities) creates the world teaches that while the world is everlasting toward the past, having no first moment of existence, it depends at each moment of its existence on the sustaining activity of God. God could cease sustaining the world in existence, at which point God would continue to exist but the world would not. There is an asymmetrical dependence relation between God and the world: the world depends for its existence on God's activity, but God's existence does not depend on there being a world.

The relationship between God and history, as seen by Hindu monotheism, is complex. Hindu monotheism is a religion of reincarnation and karma, with karma being viewed as under God's control. In response to a person's repentance and faith, God can remit punishment, cancelling negative karma. Escape from the reincarnation cycle comes by God's grace. There are incarnations of a sort – God causes theophanies or appearances. For example, Krishna is said to appear to a devotee and to instruct him or her to build a temple on the site where the appearance occurred. Temple traditions include stories that trace the temple's history back to such appearances. But Hindu monotheism does not include any claim to the effect that God is uniquely incarnate in any human being or provides a means for redemption in such a manner. God is capable of controlling the mind of a particular person in as extended a way and period as God wishes, and God is capable of causing whatever visions, auditory or visual, God wishes to bring about. Further, gods or goddesses, who exist dependent on God and under God's control, may take upon themselves human form. But nowhere is there a unique and definitive incarnation in which God is incarnate in order to redeem the world. If nothing else, this is precluded by the fact that Hindu monotheism is not trinitarian.

There are other possibilities. Neo-Platonism, for example, is a form of monotheism distinct in various ways from those sketched here. I make no pretense to being exhaustive. My claim is only that the considerations that apply to the sorts of monotheism we shall discuss apply as well to those we do not.

Monotheisms and atheisms

A different way of distinguishing monotheisms

Monotheisms can be distinguished on different criteria from those discussed above. Coming to grasp this requires learning some distinctions that will be useful, even

crucial, to later discussions. Consider the difference between (NG) *It is a logically necessary truth that God exists* and (CG) *It is a logically contingent truth that God exists*. What (NG) says is (i) *God does not exist* is self-contradictory, (ii) there is *no* possible world in which God does not exist, (iii) there is *no* way things might have been such that God did not exist. What (CG) says is: (i*) *God does not exist* is *not* self-contradictory, (ii*) there is a possible world in which God does not exist, (iii*) there *is* a way things might have been such that God did not exist.

It may appear that a monotheist should much favor (NG) over (CG), and indeed some monotheists think this is so. But other monotheists do not think this; after all, what (ii*) and (iii*) do is just say what (i*) says, putting it in different terms. They are not *further* differences between the two sorts of monotheist beyond their difference regarding (i) versus (i*).⁶ A monotheist who accepts (CG) typically will also accept (CG*) *It is logically impossible that God depend for existence on anything else*. Since she thinks that *God exists* is true, she will think both that God exists and that God exists with perfect independence. The difference between types of monotheism – between a monotheism to which (NG) is essential and a monotheism to which (CG) is essential – is not unimportant. Here is why.

Suppose that Tim thinks that there are frogs and Tom thinks that there are not. Tom is wrong, and Tim is right. Suppose that Tex agrees that there are frogs, but also thinks that *Necessarily, there are frogs* is true. This is a remarkable belief on Tex's part. It entails that under any logically possible condition, there are frogs; frog extermination is logically impossible. Not even God could get rid of frogs. Tim thinks that there are frogs all right, but he denies that there would be frogs no matter what, that it is logically impossible that frogs be exterminated; he supposes that God could create a frogless world – all of which Tex denies.

Just as one or the other of Tim (who thinks there are frogs) and Tom (who thinks there are not) is right, so one or the other of Tim (who thinks there might not have been frogs) and Tex (who thinks it is logically impossible that there not have been frogs) is right. Again, of course, Tim wins. But notice the difference between the Tim/Tom and the Tex/Tim disagreements. We can represent them as follows:

Tim/Tom

Tim: There are frogs. [F]

Tom: There are no frogs. [not-F]

Tex/Tim

Tex: It is a logically necessary truth that there are frogs. [Necessarily, F]

Tim: It is not a logically necessary truth that there are frogs. [Not-(Necessarily, F)]

Tim and Tom hold contradictory beliefs. So do Tex and Tim. What Tex believes to be logically necessary, Tim believes not to be logically necessary. We can also put the dispute between Tex and Tim this way:

*Tex/Tim**

Tex: It is self-contradictory that there be no frogs. [Necessarily, not(not-F)]

Tim: It is not self-contradictory that there be no frogs. [Not-(Necessarily, not(not-F))]

Tex thinks something logically impossible that Tim thinks logically possible.

Logical necessity and *logical possibility* are *modalities*. We can put the difference between the disagreements in yet another way: the Tim/Tom disagreement is about the *truth* of *There are frogs*; the Tex/Tim dispute is about the *modality* of *There are frogs*. Disputes about whether there are frogs has, of course, no religious content. But the pretend disputes about frogs are paralleled by disputes about God.

The NN principle

A final point will place us in position to complete our discussion. A *modal* proposition is a second-order proposition⁷ that says about some first-order proposition that it is necessarily true, necessarily false, or logically contingent. Here is a bit of the logic of modal propositions.⁸ Where P is any proposition:

- 1 Necessarily, P (= It is not possible that P be false).
- 2 Necessarily, not-P (= It is not possible that P be true).
- 3 Contingent, P (= It is not impossible that P be true and it is not impossible that P be false)
express the possible modalities regarding P. They entail, respectively,
- 4 Possibly, P.
- 5 Not-(Possibly, P).
- 6 Possibly, P.

where “possibly” means not “maybe” but “it is logically possible that” or “P is not self-contradictory.” A proposition of the form expressed in 1 through 6 is a second-order proposition; it says of a first-order proposition that it is necessary, contingent, or possible.

What the NN thesis tells us is this:

NN: Every true modal proposition is necessarily true, and every false modal proposition is necessarily false; it is logically impossible that there be a contingently true or a contingently false modal proposition.

This applies both to second-order and higher-order modal propositions.

Regarding kinds of monotheism and atheism

A little reflection suggests that, since a monotheist thinks that *God exists* is true, she can either take it to be a logically necessary truth or take it to be a logically contingent truth. She cannot remain a monotheist and think it false. Similarly, since an atheist thinks that *God exists* is false, she can take it to be a logically necessary falsehood or a logically contingent falsehood.

Thus there are exactly four alternatives here:

- 1 (NG): it is a logically necessary truth that God exists.
- 2 (CG): it is a logically contingent truth that God exists.
- 3 N(not-G): it is a necessary truth that God does not exist.
- 4 C(not-G): it is a logically contingent falsehood that God exists.

What (NG) amounts to is this: *Necessarily, it is true that God exists*. What (CG) amounts to is: *It is true that God exists, and it is false that Necessarily, it is true that God exists*. Hence one sort of monotheism – that which accepts (NG) or that which accepts (CG) – is false. Further, given the NN thesis, whichever sort is false is *necessarily* false. Similarly, either N(not-G) or C(not-G) is false, so one sort or the other of atheism is false. Further, whichever sort of atheism is false is *necessarily* false.

Ultimate reality, then, according to monotheism, consists in the existence of an omnipotent, omniscient, morally perfect self-conscious Being that cannot depend for its existence on anything else. This Being either is such that *Necessarily, God exists* is true or else such that *God exists is true, and it is logically necessary that God does not depend for existence on anything*. The difference between kinds of monotheism will come up again when we consider arguments, pro and con, regarding monotheism.^{9,10}

There are, then, different varieties of monotheism, some of which we have described. There are different monotheistic notions regarding what has ultimate reality in the sense of depending for its existence on nothing else.

A few comments regarding monotheism and non-ultimate reality

Typically, monotheists have commonsensically held that there are persons and there are physical objects. Monotheism typically holds that *If there are*

persons then God created persons and If there are physical objects then God created physical objects. The term “physical objects” here should be so understood as to include not only artifacts (cars, chairs, pens) but also natural objects (carrots, zebras, and galaxies). Monotheism typically adds that among the things created, those most like God are persons – self-conscious agents capable of acting rightly and wrongly, loving and hating, worshipping God and rebelling against God. There are different views within monotheism about even the broad details of how exactly to understand the relations between God and the world, some of which will come up later – in particular, those regarding determinism, freedom, and agency.

There are different views of what laws of nature are, and different accounts of how laws of nature are related to God. Roughly, a physical theory is a systematized attempt to explain observed physical phenomena. Such a theory will assume that certain sorts of things – say, *A-type things* – exist and behave¹¹ in certain ways, and that certain general statements (laws) are true, and that one can then explain the existence and behavior of other types of things given that there are A-type things and that the laws are true. Suppose simply for convenience that all the other natural sciences reduce to physics, and that somehow we have discovered the entirely correct physics. Then what the entirely correct physics included as basic laws would constitute the actual laws of nature. How should those laws be thought of?

On one account, they are abstract objects – propositions of some such form as (L1) *If A-type things exist and condition C obtains, then B-type things will exist* or (L2) *If A-type things behave in way W1, and condition C* holds, then B-type things will behave in way W2*. On this view, true statements of forms (L1) and (L2) will be necessary truths. God’s role in creation will not be deciding what laws are true, but rather of deciding whether A-type and B-type things shall exist, and whether conditions C and C* will obtain. Thus if it is a law that *Water freezes at 32 degrees*¹² then, on the present account, *If there is water then it freezes at 32 degrees* is a necessary truth, and what is up to God is whether *There is water* and *It is 32 degrees where water exists* are ever true.

On what is sometimes thought of as another account, laws of nature are truths about the dispositions of natural objects. If water is what this glass contains, then – the idea is – it is an essential feature of the stuff in this glass that it freezes at 32 degrees.¹³ Natural laws reflect the essential properties of natural objects and what happens to things with such properties in various environments. But on this account too *If there is water then it freezes at 32 degrees* is a necessary truth. If God creates water, God creates something which freezes at 32 degrees.

On either account, there might be considerable choice of what universe, if any, is created. The laws in question are expressed as *conditionals* or statements of the form *If A then C*. What holds that A place is the *antecedent*

and what occupies the *C* place is the *consequent*. On the first view described, there might be various ways of putting individual laws together into logically consistent groupings such that a universe could be created containing the things referred to in the antecedents of these particular laws. There would be as many choices between orderly worlds as there were such sets of laws. On the second way of putting things, a similar result arises. The *essence* of some object is the set of properties necessary and sufficient for its existence as possessing a nature it cannot exist without and the existence of which in an object suffices to identify a kind.¹⁴ Let an *essence description* be a description of a universe in which one or more logically compatible kinds of things co-existed. Every essence description would pick out a different world that God might create.

There are other conceptions of laws, or perhaps of conceptions on which there really aren't any laws. On another view, for example, what we call laws are only generalizations that we may discover to be strictly false though still fairly accurate, and that there is no more to a law than that – a typically accurate generalization which may well be false, and in any case is as explanatorily deep as things get. On this view, explaining why some generalizations are accurate and others are not is not going to be possible – not at any rate for the class of generalizations that have the widest scope.

There seems to be good reason to think that there are basic laws that are probabilistic – laws of the form (L1*) *If A-type things exist, and condition C obtains, then the probability of a B-type thing existing is .987* or (L2*) *If A-type things behave in way W1, and condition C* holds, then the probability of B-type things then behaving in way W2 is between .997 and .999.*

The philosophical interest of such matters, insofar as they relate to monotheism, has to do with how different notions of the relations between God and the world, and of God and laws of nature, relate to questions about creation, determinism, freedom, and responsibility – matters for later reflection.

Questions for reflection

- 1 What are the basic tenets of Greek monotheism? Does Greek monotheism serve as a sort of minimal monotheism, a possible philosophical position, with no religious importance, or is it a religion?
- 2 What are the basic tenets of Semitic monotheism? How do the different Semitic monotheisms differ? From the perspective of these traditions, how religiously important are the differences?

- 3 What are the basic tenets of Hindu monotheism?
- 4 Discuss what can be said for, and what can be said against, this claim: *Since Hindu monotheism makes no claim about historical persons or events religiously essential, it is as much like Greek monotheism as it is like Semitic monotheism.*
- 5 What is a modal proposition? Why must a modal proposition be a necessary truth if it is true, and a necessary falsehood if it is false?
- 6 Explain the following claim: there are two versions of monotheism, and two versions of atheism, and at least one version of each is necessarily false.

Annotated reading

Cohn-Sherbok, Daniel (1996) *Medieval Jewish Philosophy*, Surrey: Curzon. Brief, good discussion of perhaps the most flourishing period of Jewish philosophy.

Davidson, Herbert (1987) *Proofs for Eternity, Creation, and the Existence of God in Medieval Islamic and Jewish Philosophy*, Oxford: Oxford University Press. Detailed discussion of Jewish and Islamic medieval philosophers on arguments concerning the dependence and duration of the created world and arguments for God's existence, with some reference to Christian philosophers.

Davidson, Herbert (1992) *Alfarabi, Avicenna, and Averroes on Intellect*, Oxford: Oxford University Press. Fine discussion of theories of the mind held by three leading Islamic philosophers.

Kellner, Menachem (1986) *Dogma in Medieval Jewish Thought*, Oxford: Oxford University Press. Good discussion of the systems of Jewish thought that are more doctrinally oriented than others.

Kroner, Richard (1956) *Speculation in Pre-Christian Philosophy*, Philadelphia: Westminster Press. This book, and the next two, discuss the development of Christian thought in interaction with ancient, medieval, and modern philosophy.

Kroner, Richard (1959) *Speculation and Revelation in the Age of Christian Philosophy*, Philadelphia: Westminster Press. See previous reference.

Kroner, Richard (1961) *Speculation and Revelation in Modern Philosophy*, Philadelphia: Westminster Press. See Kroner (1956) comment.

Leaman, Oliver (1985) *An Introduction to Medieval Islamic Philosophy*, Cambridge: Cambridge University Press. Fairly brief, good discussion of perhaps the most flourishing period of Islamic philosophy.

Lipner, Julius (1986) *The Face of Truth*, Albany: SUNY Press. Fine explanation of the thought of the Hindu theologian-philosopher Ramanuja.

Lott, Eric (1976) *God and the Universe in the Vedantic Theology of Ramanuja*, Madras: Ramanuja Research Society. Another fine discussion of Ramanuja.

Lott, Eric (1980) *Vedantic Approaches to God*, London: Macmillan. Excellent discussion of the three major figures of Hindu Vedantic thought: Shankara, Ramanuja, Madhva.

McGrath, Alister (1994) *Christian Theology*, Oxford: Blackwell. Good historical discussion of the types and themes and Christian thought.

Watt, W. Montgomery (1973) *The Formative Period of Islamic Thought*, Edinburgh: Edinburgh University Press. Good discussion of early Islamic philosophy.

CHAPTER 8

Nonmonotheistic conceptions of ultimate reality

Advaita Vedanta Hinduism

Jainism and Buddhism

Conclusion

Questions for reflection

Annotated reading

Nonmonotheistic conceptions of ultimate reality

Jainism has basically one account of ultimate reality; there are (and always have been) persons and there are (and always have been) the physical elements of which observable physical things are composed. There is no deity on which either depend for existence or arrangement. The Jain tradition is doctrinally homogeneous, so there is no need to say that it is this rather than that type of Jainism that is being described.

The Buddhist traditions range from the Theravada view, described here, through the Absolutism that is part of Mahayana and the at least nearly monotheistic perspective of Pure Land. For the moment, let us leave nirvana out of the account. Theravada Buddhism holds that (besides nirvana) what there is encompasses only momentary, dependent things. These things are¹ momentary states, some mental and some physical (some involving consciousness, some not). Much of later Buddhism accepts only mental states. These two claims² are as nearly orthodoxly Buddhist as anything; those who denied them were regarded as heretics. Everything is radically impermanent, transitory, fleeting; nothing exists independent of other things.

Advaita Vedanta Hinduism is itself a variety of Absolutism, which we will describe in contrast to the non-Absolutist views of two other varieties of Vedantic Hinduism. Advaita Absolutism holds that all that exists is qualityless Brahman. There is one thing, not many, and this one thing of course stands in no relation to any other thing. Nor does this one thing have any qualities whatever.

The task before us in this chapter, then, is to come to understand these three quite different, but all nonmonotheistic, accounts of what there is. Since Advaita Vedanta is perhaps best understood in contrast with the other varieties of Vedanta, which are monotheistic, beginning with it provides the easiest transition from the discussion of the previous chapter.

Advaita Vedanta Hinduism

Three major philosophers of Vedantic persuasion, with generally suggested dates, are Shankara (788–820CE), Ramanuja (1017–1137CE), and Madhva (1197–1276CE). Shankara holds to Advaita Vedanta or Unqualified Non-Dualism; Ramanuja holds to Vsistadvaita or Qualified Non-Dualism; Madhva holds to Dvaita or Unqualified Dualism.

It may be helpful to understand Shankara's views in contrast to those of Ramanuja and Madhva. Let *the world* be all bodies and all minds other than God. Ramanuja holds that God and the world are in a relationship of asymmetric dependence – the world depends on God but not God on the world. He then takes the world to be God's body in a somewhat technical sense of *body*. The world is God's body in the sense that God can affect any part of the world without having to do so by affecting some other part of it. One might think of one's own body as the part of the physical world that one can move without having to move anything else in order to move it; in order otherwise to affect the physical world, one has to move one's body. All dependent minds and bodies are related in this way to God; for any mind or any body, God can affect it without having to make use of some other mind or body in order to do so. Madhva rejects the notion that the world is God's body, thinking that this makes it sound as if God were dependent for existence and/or action on the world, whereas he holds that God exists independently and is capable of thought without needing any world for his self-conscious activities. Strictly, the disagreement between Ramanuja and Madhva here seems to lie in how one is to understand the notion of God's body; understood as Madhva takes it, Ramanuja too would reject the idea.

What Ramanuja and Madhva have in common – the notion that there exists an independent God and a dependent world – Shankara rejects. What exists for Shankara is *nirguna* or qualityless Brahman, though what *appears* to exist is a multiplicity of physical objects and persons and a personal God. Shankara sometimes explains his view by using analogies with sensory perception. For example, suppose it is the case that:

- 1 There is no man in the shadows.
- 2 Bimal (a typical perceiver) sincerely reports, based on his sensory experience, "I see a man in the shadows."
- 3 What really is in the shadows is only a coat hanging on a hook.

Then

- 4 There is something that Bimal sees.

- 5 What Bimal sees does not have the nature and properties that Bimal sees it as having.

The standard Indian examples are seeing a conch shell and mistaking it for silver and seeing a rope and mistaking it for a snake; each of these follows the (1) through (5) pattern. Analogously, then, the Advaita Vedantin claims, when one reports, based on one's sensory experience, that there is an experience-independent physical thing, it is nonetheless true that there exists nothing sensory. As there was no man who Bimal saw, but only a coat hanging on a hook, so there is no tree or table (or any other object) that anyone senses, but only qualityless Brahman. Strictly, the analogy does not work; *taking one thing for another* is very different from *sheer hallucination*. But the negative idea is clear – it is denied that there is a mind-independent physical world. This by itself would yield only idealism – the view that there are minds and experiences with sensory content, but no mind-independent objects of sensory experiences. Shankara's view is much more radical. He claims that there are neither minds nor experiences; there is only Brahman without qualities. All experience of physical objects or of self is illusory. It is not an illusion caused by Brahman; that would require that there be effects that were not identical to Brahman. Of course Brahman itself cannot be subject to illusion (that would be a limitation).

One should not suppose that Shankara is unaware of the very considerable difficulties of his view. Consider these passages by him:

- 1 To refute the self is impossible, for he who tries to refute it is the self.³
- 2 Only a deluded man could entertain the idea that he does not exist.⁴

The idea is that while it may be possible without self-refutation to deny that there are physical objects distinct from one's sensory experience, it is not possible without self-refutation to deny that one exists oneself.⁵ Shankara then turns to the task of developing a perspective that he regards as fully consistent with certain central *Upanishadic* texts, particularly one that says simply "Thou art That" (the individual person is identical to Brahman). Taking this and other texts literally, Shankara opts for the view that *only* Brahman-without-qualities exists. He holds that if I exist, then – contrary to all sorts of powerful considerations – I am Brahman.

The *Vedas* and *Upanishads*, along with traditional commentaries on these documents, are the sacred texts of Hinduism. *Vedanta* means "end of the *Vedas*" – the tradition that faithfully follows the Vedic teachings. *Advaita* means "non-dual" and contrasts with *Dvaita* ("dual") and *Vsistadvaita* ("qualifiedly non-dual"), these being the three adjectives defining different Vedantic traditions. The core religious dispute among these three versions of Vedanta concerns the proper interpretation of the relevant authoritative texts

concerning the nature of Brahman – that being whose existence does not depend on anything else. The Advaita reading is Absolutistic (non-dualist), the Dvaita and Vsistadvaita (dualist and qualifiedly dualist) readings are monotheistic.

At issue are various texts, some of which express the view that the soul or individual human person is literally identical to Brahman, others of which express the view that the human soul is more like Brahman than are other things. The core issue is which texts – the monotheistic or the Absolutistic – are to be read literally and which read non-literally.

Here is the monotheistic reading of such passages.

Only on account of having for his essence qualities similar to those of Brahman is the soul spoken of as Brahman, as in the case of the all-wise Brahman. Since the essence, i.e. the very nature of the soul, consists only of wisdom, bliss, and other qualities similar [in some degree] to those of Brahman, there proceeds the statement that the soul is one with [like] Brahman; just as in the text, “All this is indeed Brahman.”⁶ Brahman is spoken of as “identical with all [the world] on account of there being qualities in Brahman which are predicated of the whole world.” The following is in the *Bhavishtyat Purana*: “The souls are separate, the perfect Lord is separate, still owing to the similarity of intelligent nature they are spoken of as Brahman in the various Scriptural disquisitions.”⁷

In sum: like Brahman, who is a self-conscious Person, all-wise, filled with bliss, human persons also are self-conscious, capable of possessing some wisdom and some bliss. They are similar in ways that make both persons: one an Independent Person on whom everything else depends, one a dependent person who has sinned and thus both owes her existence to, and needs gracious forgiveness from, the One on whom she depends. This, again, is monotheism. Nonmonotheistic or Absolutist Advaita Vedanta rejects this reading of such passages.

Here is the nonmonotheistic reading.

The difference between God and the individual soul is due to these differing limiting adjuncts [namely, the mind and the senses]. When these are absolutely negated . . . then there is no God and no individual, but there remains only the eternal, absolute, and pure Brahman . . . Scripture [*Upanishads*] says that the limiting adjuncts are accidental,

and superimposed on Brahman; reasoning based on Scripture must negate them both.⁸

To thought and perception, there appear to be a multiplicity of persons and things. On an Advaita reading, the *Upanishads* deny this; so thought and perception must be “negated” in the sense that what appears to them to be so is rejected.

What exists, then, for Shankara is nirguna or qualityless Brahman, though what *appears* to exist is a multiplicity of physical objects and persons and a personal God. Until we get to the distinction between appearance and reality, he is a realist regarding objects, minds, and God; he holds that, “at the level of appearance,” such things exist. Indeed, he argues strongly for their existence. But he also holds, on *Upanishadic* authority, that only qualityless Brahman exists “at the level of reality.”

How are we to understand this claim? Plainly not in terms of the level of appearance being the set of things that exist dependently and Brahman being their independently existing Source. That is the position of Ramanuja and Madhva. The levels cannot be levels of reality distinguished by presence or absence of dependence. The levels presumably are in some manner levels of knowledge or belief, appearance being how things look and reality being how things are. How are we to understand this notion?

A two-theories account

Taking a cue from Spinoza, a favorite among Advaita Vedantins, one might try interpreting Advaita Vedanta along the lines of saying that there are two theories related in certain ways as follows. Suppose we have two theories, each of which has its own vocabulary; then we will have two theoretical languages, replete with their conceptual perspectives or worldviews. Each, let us suppose, is exhaustive – it describes, or attempts to describe, all there is, not of course in concrete detail but in terms of general properties and kinds and the like. In each, whatever can be explained is explained. What one theory refers to is the same as what the other theory refers to, though of course each describes what it refers to very differently from that of the other. No descriptive term is common between or shared by both theories.⁹ Thus, on the current account, there are two theories or theoretical languages that have parity of description and parity of explanatory power. The entities referred to in one language are identical to those of the other, and the explanatory connections alleged in the one will be paralleled by explanatory connections alleged in the other.

According to one of these theories, individual persons, physical objects, and a personal God exist. Since the Vedantic term for persons is *atman*, we can all this

the Atman theory (AT). According to the other of these theories, all that exists is Brahman without qualities; we will call this *the Brahman theory* (BT). We then get something along these lines:

The Brahman Theory

- 1 Brahman exists and has no qualities at all.
- 2 Nothing but Brahman exists.
- 3 Every atman that exists is identical to Brahman.

The Atman Theory

- 1 There are individual atmans (dependent persons).
- 2 There is a personal Brahman and so Brahman has qualities.
- 3 No atman is Brahman.
- 4 Each atman has mental qualities.
- 5 There are physical objects.
- 6 Physical objects have physical qualities.

There are problems with this as an account of Advaita Vedanta. The Brahman Theory has almost no descriptive content, and no explanatory content. One cannot use terms from AT to shore up BT, since this mixes the theories; it would remove the alleged purity of the theoretical languages from being tainted by one another. The account requires descriptive and explanatory parity of two logically independent theories or theoretical languages. BT and AT lack such parity. Further, the account requires that the theories be equally justified. But according to Advaita Vedanta, BT and AT are not equally justified or equally accurate. Thus this does not seem a successful program for stating Advaita.

A causal theory of perception account

Perhaps one can approach matters in this way. Consider the sort of causal account of perception that John Locke offered.¹⁰ On this view, a veridical perception of a tree is analyzed like this. Suppose it is true that *Manindra sees a tree*. What makes this true is there being a tree which causes certain images in Manindra's mind. These images represent, and in limited ways resemble, the tree. Perception occurs when a perceivable object has the right sort of causal impact on a perceiver.

Then whittle the account down. Locke himself held that, for example, color qualities were the product of interaction between object and perceiver; the tree itself has no color properties. But the tree itself does have shape properties, and the shape properties of the image must resemble the shape properties of the tree if Manindra, by virtue of having the images, is seeing the tree. But suppose one thinks that there is no tree, and indeed nothing with shape properties that caused

Manindra's images. Suppose Manindra's images are caused by another mind or spirit. Then all of perception is illusory in the sense that there are no objects that cause our perceptual images. Now, one might suggest, this gives us what we might call a minimally informative causal theory of perception. It may be that this theory, while it has little to commend it philosophically, is the one to use in trying to explain Shankara's theory if we wish to use sensory analogies. Even this is dubious. On this account, which goes further than Locke's, *Manindra sees a green tree* will be true if and only if there is no green tree that Manindra sees. In fact, all analogy with perception has vanished. Further, in order to come to Shankara's view, one must somehow keep whittling away until neither Manindra's mind nor the mind that caused the images in Manindra's mind is thought of as having any properties. One wonders if one is then offering any account of anything. Further, Brahman is not construed as the cause of anything, and so is not conceived as the cause of perception. The most sensible procedure, then, would seem to be to leave perceptual analogies alone. In effect, this is what does happen when the Advaitin appeals to levels of being or to levels of truth or to the appearance/reality distinction construed in an Advaitin way.

Reductionism and eliminativism

Brahman accepts the claim, relative to each individual person or atman, that it is identical to Brahman. How is this to be understood? Consider a simple identity statement:

Ia Cicero is identical to Tully.

What this means is simply:¹¹

Ia* "Cicero" designates the same person as "Tully" designates.

Shankara intends:

Ila The Atman is identical to Brahman.¹²

to entail:

Ila* "Atman" designates what "Brahman" designates.

But this tells us only a little. Idealism regarding physical objects contends that a physical object is identical to a collection of sensory images. This can be understood

in either of two quite different ways as follows, using a cat named "Oscar" as our sample physical object:

III "Oscar" designates what "this collection of catty images"¹³ designates.

So far, so good. Are we then to go on to IV or to V?:

IV All true statements about Oscar can be translated without remainder into (reduced to) statements about this collection of catty images.

V Statements about Oscar should¹⁴ be dropped from our speech and replaced by sentences that speak only of this collection of catty images.¹⁵

What IV recommends is reduction; what V commends is replacement. It seems clear that the idealist, at least of Bishop Berkeley's sort, wants V. Berkeley takes statements about physical objects to be true only if there are exactly the sort of experience-independent extended objects it is the purpose of his theory to reject. Statements to the effect that there are such things, being in principle false, should be banned from our theories. The idea is that the truths cat sentences aim at and miss, collections of catty images sentences hit.

More formally, a statement A reduces without remainder to a statement B only if it is logically impossible that A and B differ in truth value. Statements about physical objects can differ in truth value from statements about collections of catty images. So IV recommends a logical impossibility. Further, given the conditions for reduction, if the recommended reduction could be carried out, it would import talk of objects into idealistic theory. Berkeleyian idealism is a replacement theory. It is eliminativist, not reductionist.

So is Advaita Vedanta, and for analogous reasons. Consider the difference between:

IV* All true statements about any Atman can be translated without remainder into (reduced to) statements about Brahman.

V* Statements about any Atman should be dropped from our speech and replaced by sentences that speak only of Brahman.¹⁶

Suppose that *This Atman is tired* (i.e., *I am tired*) is true. It has as truth conditions that I exist as the sort of being that can tire; if *Atman is Brahman* is treated as IV* requires, it will be true that *Brahman is tired*. Shankara rejects this. It is V* that his view requires. His view is eliminativist, not reductionist. It is in that context that we should understand his view that only Brahman without qualities exists.¹⁷

Advaita Vedanta will receive further description when we come later to ask what considerations have been offered on its behalf. In philosophy, understanding a view and understanding what can be said for and against it are not separate enterprises; they are intrinsically related, part of a single enterprise of understanding. What can

be concluded thus far is that analogies to perception and theories of perception seem not helpful in coming to terms with the core of the philosophy of Advaita Vedanta.

Jainism and Buddhism

A radical substance-view (Jainism) and a non-substance-view (Theravada Buddhism) compared and contrasted

Jainism and Buddhism agree that our great need is to escape the circle of rebirths and achieve enlightenment and release. But they differ in what the enlightened person finds at the end of her search, and they disagree about what the nature of the searcher is. This difference is both religious and philosophical, and will be explained in both its religious and its philosophical contexts.

*Jainism and persons: persons are substances*¹⁸

For Jainism, consciousness is always someone's consciousness. There can no more be consciousness without persons than there can be triangles without angles.

A Jain text tells us the following:

The distinctive characteristic of a substance is being. Being is a simultaneous possession of coming into existence, going out of existence, and permanence. Permanence means the indestructibility of the essence of the substance . . . substance is possessed of attributes and modifications . . . attributes depend upon substratum and cannot be the substratum of another attribute. Modification is change of attribute.¹⁹

We are told that there are things (substances) that have qualities (attributes, properties) without themselves being qualities. These qualities are inherently first-order qualities (qualities of things that are not themselves qualities) and they begin and cease to be – they come into existence and go out of existence. For a quality to come into existence is for a thing that did not have it to come to have it; for a quality to go out of existence is for a thing that did have it to come to have it no longer (this is what it is for substances to undergo modifications). When things undergo modification (change of attribute) in the sense that they gain and lose qualities, they remain the same things (enjoy permanence) throughout the modifications that they undergo. Change presupposes that something is changed, and hence that something endures through the change.

In sum: numerically identical things undergo change of qualities; change of one thing (quality) presupposes permanence of another thing (substance).

The same text adds that: "The self's essence is life . . . The distinctive characteristic of self is attention . . . Those with minds are knowers."²⁰ Among things or substances are some whose essence is *being alive and being capable of being liberated* or *being alive and being incapable of being liberated*.²¹ Any such thing is conscious or capable of giving attention to objects of experience, and self-conscious or aware of itself as agent and as being affected by other things. These remarks serve as background to the religious point of the doctrines just noted:

That which should be grasped by self-discrimination is "I" from the real point of view.²² The soul has the nature of knowledge, and the realization of this nature is Nirvana; therefore one who is desirous of Nirvana must meditate on self-knowledge.²³

According to Jainism, knowledge of the nature of the self or person is achievable through meditative self-awareness; such knowledge is constitutive of achieving enlightenment. The most desirable modification – namely, enlightenment – neither changes the nature of the self or person or *jiva* nor removes his capacity for awareness or his status as a knower:

After the soul is released, there remain perfect right-belief, perfect right-knowledge, perfect perception, and the state of having accomplished all.²⁴

Here, persons are enduring self-conscious substances, retaining numerical identity over time and retaining identity as individual persons in their enlightened state. Thus in the *Jaina Sutras*²⁵ one reads that when the Venerable Ascetic Mahavira had become enlightened, he was

omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons: whence they come, whither they go, whether they are born as men or animals . . . or become gods or hell-beings . . . the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment.

Mahavira – founder of Jainism and achiever of enlightenment – is conceived as being the same person post-enlightenment as he was pre-enlightenment. Nor does post-mortem achievement of full and final enlightenment/nirvana alter this.

*Buddhism and persons: persons as bundles*²⁶

A Buddhist text tells us that:

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear that all the constituents of being are transitory . . . Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its elements are lacking in an ego [substantial, permanent self-nature]. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear that all the elements of being are lacking in an ego.²⁷

A longer and more familiar passage reads as follows:

Just as the word "chariot" is but a mode of expression for axle, wheels, chariot-body, pole, and other constituent members, placed in a certain relation to each other, but when we come to examine the members one by one, we discover that in the absolute sense there is no chariot; and just as the word "house" is but a mode of expression for wood and other constituents of a house, surrounding space in a certain relation, but in the absolute sense there is no house; and just as the word "fist" is but a mode of expression for the fingers, the thumb, etc. in a certain relation; and the word "lute" for the body of the lute, strings, etc.; "army" for elephants, horses, etc.; "city" for fortifications, houses, gates, etc.; "tree" for trunk, branches, foliage, etc.; in a certain relation, but when we come to examine the parts one by one, we discover that in the absolute sense there is no tree; in exactly the same way words "living entity" and "ego" are but a mode of expression for the presence of the five attachment groups, but when we come to examine the elements of being one by one, we discover that in the absolute sense there is no living entity there to form a basis for such figments as "I am" or "I"; in other words, that in the absolute sense there is only name and form. The insight of him who perceives this is called knowledge of the truth.²⁸

We are told here that there are constituents that are transitory. Further, there are collections of simultaneous constituents (call these simultaneous bundles) and there are collections of successive constituents (call these successions of bundles). Successions of bundles are made up of sequential simultaneous bundles and so-called physical objects are successions of bundles.²⁹ More importantly for our purposes, so-called persons are successions of bundles. There are no constituents that endure; each moment sees an entirely new constituent population. Successions of bundles are the only candidates for possessing numerical identity over time.

Review, comparison and contrast

1 Reincarnation and karma

The Jain and Buddhist traditions share belief in reincarnation and karma. Reincarnation doctrine teaches that each person beginninglessly lives one life after another, and will do so endlessly unless he becomes enlightened. Karma doctrine (in its nonmonotheistic version, which is the version relevant to Jainism and Buddhism) teaches that one inescapably receives the merit or demerit due; right or wrong actions not disinterestedly done yield weal or woe, and no one escapes their due recompense. Embedded in these doctrines is a *justice requirement*: the recipient of the recompense must be the doer of the deed for which recompense comes – she, and not another.

2 Change

On the Buddhist perspective described above, collections of simultaneous constituents are replaced by new collections of simultaneous constituents. No changes occur; replacement occurs.

A further Jain text reads:

There cannot be a thing which is devoid of its modifications of birth and decay. On the other hand, modifications cannot exist without an abiding or eternal something – a permanent substance, for birth, decay, and stability (continuance) – these three constitute the characteristic of a substance or entity.³⁰

“Birth and decay” refers to the comings and goings of qualities, “stability or continuance” to substances. Change requires permanence.³¹

3 Simplicity

Jain persons lack constituents. They have no elements and are incomposite. A Jain person at a time T is a self-conscious substance that exists at T. If she is embodied at T, her body is not *part* of her at T. Her thoughts at T are thoughts but not parts; her qualities at T are qualities but not parts. A person that exists at times T1 and T2 does not have a T1-part and a T2-part. One might say: *all of her exists at T1 and all of her exists at T2 – she is not temporally scattered*. She has a life, and that life (in some sense, at least) can have parts – say, one part where she is a student in Delhi and another part where she is a professor in Benares. Her life can have parts or segments; she cannot. She is an incomposite substance, a self-conscious mind. While *being alive* (not to be confused with *being embodied*) is essential to a person, a person is not identical to any particular life or series of lives. A person could have lived lives other than the one he did live, and he *has* a life, and a long series of lives, without *being* any or all of those lives (whatever exactly that might amount to).

Buddhist persons have constituents. They have elements and are composite. A Buddhist person at a time T is a simultaneous bundle that exists at T.³² Her thoughts at T are thoughts that are parts of her at T; her qualities at T are qualities that are parts of her at T. A person that exists at times T1 and T2 does have a T1-part and a T2-part, the former being a bundle of elements-simultaneously-existing-at-T1 and the latter a bundle of elements-simultaneously-existing-at-T2. One might say: *at no moment of a person's existence does all of her exist at once – she is temporally scattered*. If a person could exist at just two moments, half of her would exist at each moment. If a life is composed of one simultaneous bundle followed by another followed by another, a person *is* a life, and that life has as many parts as there are moments at which some simultaneous bundle or other occurs in the life-series. While *being alive* (not to be confused with *being embodied*) is essential to a person, a person is identical to the particular series of lives that she lives.³³

A basic difference between the Jain doctrine and the Buddhist doctrine of persons

The difference between the Jain and the Buddhist accounts of what it is to be a person is important but it can be difficult to grasp. Here is another way of putting it. Consider an atom of the sort that Isaac Newton believed in. In his physics, an atom in effect was a tiny pellet – a billiard ball shrunk to

minuscule proportions. An atom was as small as anything can get, and was composed of no parts whatever. Homogeneous and ultimately tiny, atoms (Newton taught) are the things of which larger physical items are composed.

Suppose that at time T1 there is just one atom; call it Alice1. Suppose that at time T2 there is also just one atom; call it Alice2. Then ask: is Alice1 identical to Alice2? The answer is “Yes” provided Alice1 has stayed in existence from T1 through T2. Otherwise, Alice2 is a new atom.

Now suppose that instead of being a material atom, Alice1 is a person, a self-conscious immaterial mind, and the same for Alice2. Then ask: is Alice2 is identical to Alice1? The answer is “Yes” provided Alice1 has stayed in existence from T1 through T2. Otherwise, Alice2 is a new person.

Suppose Alice1 exists only at T1 and Alice2 exists only at T2; then they are not identical. This is the Buddhist answer to the identity of any incomposite thing over time. If there is such a thing as an Alice, it is simply a matter of there being a series composed of Alice1 at T1 and Alice2 at T2 (and perhaps Alice3 at T3, and so on). An Alice over time is a series of momentary Alices-at-one-time.

The difference, then, is that on a Jain account a person is one incomposite thing that exists over time – that endures through a series of times – whereas on a Buddhist account a person is a series of composite things no one of which exists over time.

The importance of the accounts of persons

To one trained in contemporary academic contexts, it may seem unlikely if not wildly implausible that issues in metaphysics, and disputes about such issues, be taken to be of central religious importance – to be viewed as matters centrally affecting salvation or enlightenment versus damnation or ignorance. But of course we do not get to decide these things; the indigenous authors and interpreters of normative texts, and the participants in the relevant rites and institutions related thereto, decide them. Thus on both Jain and Buddhist accounts of the matter, getting these metaphysical matters right³⁴ is central to becoming, and constitutive of being, enlightened. Further, from a Jain perspective, the Buddhist account ascribes too little (essentially, nothing) to *being a person* for any enlightenment to be possible, and from a Buddhist perspective the Jain account ascribes too much to *being a person* for enlightenment to be possible. One might say: the Buddhist thinks the Jain soul is too heavy to ride safely in the Great Vehicle and the Jain thinks the Buddhist (non-)soul too frail to get in the boat.

Some consequences

1 Action

Suppose that, as we would ordinarily say, Jamie fires three shots at Josie in order to scare her into revealing where her parents have hidden their life savings – shot 1 at time T1, shot 2 at time T2, shot 3 at time T3. On the bundle account, what fired shot 1 was a simultaneous bundle that exists only at T1; similarly for shot 2 and a simultaneous bundle that exists only at T2 as well as shot 3 and a simultaneous bundle that exists only at T3. One “element” fires shot 1, another fires shot 2, another fires shot 3. No simultaneous bundle fires all three shots. A succession of bundles fires shots only insofar as its simultaneous-bundle members fire shots; it *just is* those members. On a Jain account, a self-conscious substance fires the three shots – Jamie is numerically the same at T1, T2, and T3, and at each time he fires a shot.

2 Memory

Suppose that, as we would ordinarily say, Jamie is arrested for firing shots at Josie, and sadly remembers his wickedness toward her. On the Jain account, numerically the same self-conscious being who fired the shots thinks of himself as having done so. Memory³⁵ of performing an action involves numerically the same self-conscious substance who performed it thinking about himself having done so. On a Buddhist account, (reliable) memory is a matter of a later simultaneous bundle containing a state that represents an earlier simultaneous bundle acting in a certain manner, where it is true of the earlier simultaneous bundle that it did so act, and where the earlier and later simultaneous bundles are elements in the same succession of bundles.

As we have noted, the doctrines of reincarnation and karma require that appropriate recompense (weal or woe) come to each person for her own previous actions – actions not atypically in some lifetime prior to the life currently being lived.³⁶ Not only Mahavira but the Buddha is represented as remembering, upon becoming enlightened, all of his past reincarnational life.

The Jaina and Buddhist traditions, then, provide us with a sharply contrasting account of what a person is – a person *at* a time and a person *over* time. For the Jaina traditions, a person at a time is a self-conscious substance and over time is a self-conscious substance that exists continuously. For the Buddhist traditions, a person at a time is a bundle of momentary states and over time is a sequence of such bundles. So we have two quite different views of what

a person is, and thus two quite different views of what it is for a person to be the same person at one time as at another.

Conclusion

Three nonmonotheistic views of ultimate reality have been described. For one, what exists is simply and only a qualityless being, *nirguna* Brahman.³⁷ For another, what exists are minds and physical elements. On both views, what is *ultimate* is *incomposite* (not made of parts) and *independent* (not depending for its existence on anything). For a third view, what is ultimate are physical and mental states, each momentary, transitory, and impermanent. Here *ultimate* bears the sense of *incomposite* but not of *independent*, as each state is conceived as existing dependently on other states. Nothing is thought to have existential independence.

Questions for reflection

- 1 Why, in the end, do analogies to perceptual experience, whether simple or complex, fail to communicate the core of Advaita Vedanta doctrine?
- 2 What does Advaita Vedanta doctrine affirm? What does it deny?
- 3 Explain the Jain account of persons, and its implications for action, memory, and personal identity.
- 4 Explain the Buddhist account of persons, and its implications for action, memory, and personal identity.

Annotated reading

Basham, A. L. (1951) *History and Doctrine of the Ajivikas*, London: Luzac Press. Good discussion of the doctrinal content and historical development of the Jain tradition.

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Jaini, P. (1979) *The Jaina Path of Perfection*, Berkeley: University of California Press. A comprehensive account of Jain thought.

Mookerji, Satkari (1944) *The Jaina Philosophy of Non-Absolutism*, Calcutta: Bharati Mahavidyalaya. Good account of Jain doctrine with emphasis on one interpretation of Jain thought on which it sees claims as relative to perspectives; it is controversial as to whether this reading is correct.

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Radhakrishnan, S. and Moore, C. A. (1952) *A Sourcebook in Indian Philosophy*, Princeton, NJ: Princeton University Press. While much of the material is philosophical only in a very loose sense, this is a useful anthology of some passages by Indian philosophers.

Rambachan, Anantanand (1991) *Accomplishing the Accomplished: The Vedas as a Source of Valid Knowledge in Sankara*, Honolulu: University of Hawaii Press. Good discussion of the view that Hindu Scripture, along with perception, inference, etc. is a source of genuine knowledge.

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PART III

Arguments
concerning
monotheistic
conceptions

CHAPTER 9

Arguments against monotheism

Three questions

The problem of evil

Failed escapes

The consistency issue

The evidential issue

Conclusion

Epilogue Questions for reflection

Annotated reading

Arguments against monotheism

Three questions

A *theodicy* is an explanation of the role that evil plays in God's overall plan. A *defense regarding evil* is an argument that evil does not provide evidence that God does not exist. An *argument from evil* is an attempt to show that the existence of evil provides evidence that God does not exist. So there arise three questions regarding God and evil: Is there an adequate theodicy? Is there a successful defense regarding evil? Is there a successful argument from evil?

While the issues that come up in the attempt to develop a theodicy are of significant philosophical and religious interest, they typically occur within the context of a fairly detailed theology, and we will not try to develop one here. With one exception, we will set the first question aside.

Reincarnation, karma, and evil

The doctrine of reincarnation claims that each person is embodied in a newly born body, lives a human life for however long that body lives, and when that body dies the person who has been embodied in it becomes embodied in another newly born body.¹ This process is, for each person other than Brahman or God, beginningless and ends only if the person becomes enlightened or is saved. The doctrine of karma says that the physical, social, economic, political, etc. conditions under which a person is embodied and lives a given lifetime are the conditions rendered appropriate by the person's action in previous lifetimes. The two claims together yield a third: what evils occur to a person in a given lifetime are morally proper, being the appropriate consequences of what the person has previously done. God, of course, is not subject to reincarnation.

At least from some monotheistic standpoints, there is an attractiveness to this doctrine. All evils are just punishments. For example, if an infant is stillborn or has severe birth defects, these things happen, not to a person just coming to be, but to a person who has a long and intricate series of

lifetimes in which he has behaved so viciously as to deserve this treatment. Bad things happen to good people because they were not always good people. This view entails, then, that:

(EN) For any evil E that occurs to a person in lifetime N, E is the just consequence of wrong actions by that person in lifetime N or in her lifetimes prior to N.

Whether (EN) is true or not, it is logically consistent. Thus it is relevant to a use of the Consistency Strategy that we will consider shortly. Since there is little if any solid evidence in favor of the truth of the doctrines of reincarnation and karma,² it would be intellectually risky to offer them as part of a theodicy of which they formed an essential part, or a defense regarding evil.³

To begin by offering a defense regarding evil would be premature. One would need first to have reason to suppose that evil is evidence against the existence of God. Unless there is good reason to think this, there is no need for a defense regarding evil. While it is often assumed that the religious believer should provide evidence that God exists and also provide a defense regarding evil, the idea that the religious believer should always be the one who offers arguments is without justification. The place to start in considering God and evil is by asking whether there is any successful, or at least initially plausible, argument from evil. There is quite a variety of attempts to offer a successful argument from evil. It is time to consider some of them.

The problem of evil

What philosophers call *the problem of evil* concerns whether or not the existence of evil counts against the existence of God, makes belief that God exists unreasonable, or the like. The *pastoral* problem of evil – how one is to deal with the evil that one faces in one's own life and the lives of those one loves – is obviously important, but it is not the (philosophical) problem of evil. A *theodicy* is an account of why God allows, or even causes, evil – of the role evil plays in the great scheme of things, how it relates to divine providence, how God can bring good from evil, how God's love can triumph over evil, and the like. It is understandable that someone wants a theodicy. But offering a theodicy is not necessary in order to deal with the problem of evil, and it is a large topic all by itself. Here, the concern is with the problem of evil, itself quite enough to occupy one's attention.

The existence of evil is the most influential consideration against the existence of God. The fact is that there is evil in the world, and the fact is that this is at least initially puzzling if the world is created and providentially guided by a morally perfect and omniscient God. In this chapter, then, versions of this consideration are examined.⁴

It is often taken to be obvious that the existence of evil is at least evidence against the existence of God. Even if other, stronger considerations vote "Yes" regarding God's existence, it is claimed that evil obviously votes "No" in that election. I take this to be false. The existence of evil is evidence against the existence of God only if there is some sound and valid argument in which *There is evil* is an essential premise (one without which the argument is invalid) and *God does not exist*⁵ is the conclusion. It is not obvious that there is any such argument. Anyone who claims there is such an argument may be challenged to produce it. This chapter considers various arguments that have been offered to meet this challenge.

Is the existence of evil evidence against the existence of God?

That there is evil seems to many a feature of the world that God would not have allowed. Thus they argue that since evil does exist, God does not. This inference is cogent if and only if (*E*) *There is evil* and (*G*) *God exists* are logically incompatible, or if (*E*) *plus some set S of discernible truths* is logically incompatible with (*G*). Thus arguments from evil to the non-existence of God either claim that (*E*) and (*G*) are logically incompatible or seek some set *S* of discernible truths which, together with (*E*), is incompatible with (*G*). The claim is that (*E*) entails not-(*G*) or that a set *S* of discernible truths, together with (*E*), entails not-(*G*). It is possible to consider several arguments from (*E*) *is true* to (*G*) *is false* within a brief scope, thereby gaining a good sense of how likely to succeed this enterprise is.

Failed escapes

No typical version of monotheism can deny (*E*). Semitic and Hindu monotheisms hold that our basic religious problem is sin from which we need forgiveness and deliverance. But to sin is to act in a way that is evil. Typical monotheisms are religions of redemption from evil. So they cannot deny that (*E*) is true.

Nor can monotheism consistently embrace the notion of a finite God – a deity who, for reasons of lack of knowledge, power, or goodness does not prevent evil. If a supposed deity is not perfectly good, it is not the deity of

typical monotheism, so that route is closed. An omniscient but morally imperfect being would not be God.

Suppose, then, that a being is morally perfect but limited in either knowledge or power in such a way that, for certain evils at least, it would prevent them if it could but it cannot prevent them. This being also would not be God in any typical monotheistic sense. To see this, consider a being limited in knowledge; suppose that God lacks the knowledge to prevent evil, though God has the power to do so. Suppose also that I, walking alongside my friend Jon, know that if he does not stop walking now, he will be hit by a car. Then except under really extraordinary circumstances I am wicked if I do not stop him if I know how, and except under really extraordinary circumstances I will know a variety of ways to stop him. But, by the present hypothesis, God lacks that knowledge. So relative to preventing the evil of Jon's being hit by a car, I am smarter than God. But no being that I am smarter than, relative to preventing evil, is worthy of the name "God." Hence limiting divine knowledge to "solve" the problem of evil is no more successful than denying divine goodness.

Suppose instead that God's power is limited relative to preventing at least certain evils – God knows how to prevent them but lacks the ability to put that knowledge to work. I know that if Sharon is getting a migraine, the appropriate strength pain pill plus strong sweet tea will prevent it, and typically I have the power to provide both pill and tea. But, on the present hypothesis, God lacks the power so to act, because so acting would prevent evil. But no being that, relative to preventing an evil, has less power than I do is worthy of the name "God." Hence limiting divine power as a "solution" to the problem of evil is no more successful than is limiting divine knowledge.

We could follow a strategy of allowing that God can prevent any evils we can prevent but that God cannot prevent any evils we cannot prevent. Or we could deny that God could do any evil-prevention that required more knowledge than K or more power than P , where K represents some degree of knowledge way above what Einstein had but short of omniscience and P represents some degree of power way above that possessed by the world's strongest person but short of omnipotence. A condition of there being a point to attempting some such distinction is that we have some reason to think that God could be justified in allowing the evils that can be prevented by someone who has knowledge up to degree K or power up to degree P but not justified in allowing evils whose prevention would require more knowledge or power. So far as I know, no attempt has been made to do this, and there is no reason to think it a promising enterprise.

Summary regarding a finite deity and evil

The motivation to take refuge in the idea of a finite God – one limited in power and/or knowledge – can be motivated by this general assumption: the existence of an evil E is evidence against the existence of God unless it is the case that either (i) God lacks the power to prevent E , or (ii) God lacks the knowledge to prevent E . Considering all the evil there is, the consequent limitation on divine power, or divine knowledge, is enormous. No being so limited in power or knowledge is God.

It can also be motivated by a more nuanced assumption: the existence of an evil E is evidence against the existence of God unless it is the case that either (i) God lacks the power to prevent E , or (ii) God lacks the knowledge to prevent E , or (iii) God has a morally sufficient reason for allowing E . This assumption involves three claims. The actual evils that can be prevented by a being with power of degree P or degree of knowledge K are evils God has a morally sufficient reason for allowing. The actual evils that God has no morally sufficient reason for allowing are all evils whose prevention would require a degree of power beyond P and/or a degree of knowledge beyond K . God's power and knowledge end at P and K . The claims involved in this assumption are arbitrary. There is no reason to suppose that they correspond to any actual differences in evils, knowledge, and power.⁶

Denying that there is evil, or so restricting one's notion of God so that God is morally imperfect or so limited in power or knowledge that preventing evil exceeds divine capacities, all are dead ends for monotheism. These "answers" to the claim that evil is evidence against monotheisms are thinly disguised admissions to the charge. Monotheism has been right in firmly resisting these moves.

If the existence of evil is evidence against God's existence, this does not settle the issue as to whether God exists or as to whether it is reasonable to believe that God exists. There might, for example, be equally strong or stronger evidence in favor of God's existence. But the notion that the existence of evil actually is evidence against God's existence should not itself be accepted without careful examination. As we have noted, evil is evidence against there being a God only if (a) *(E) There is evil* and *(G) God exists* are logically incompatible, or (b) if *(E) plus some set S of discernible truths* is logically incompatible with *(G)*. But is either (a) or (b) true?

The consistency issue

Straightforward inconsistency

One might claim, as did my own Introduction to Philosophy teacher, that (*E*) and (*G*) are obviously logically incompatible. This claim is false. The Consistency Strategy tells us that if any three propositions A, B, and C are logically compatible, then any pair from that trio is also logically consistent provided none of A, B, or C is self-contradictory. Note that what a use of the Consistency Strategy can show is simply the logical compatibility of two propositions. A proper use of this strategy with regard to two propositions A and B will prove *Possibly, both A and B are true*. It will not, and is not intended to, prove that *A is true* or that *B is true*. With this limitation goes an advantage; *one using the strategy need not prove that any of A, B, or C is true*.

Consider, then, these propositions:

- A1 God exists.
- B1 If God allows an evil, then God has a morally sufficient reason for allowing it.
- C1 There is evil.

None of A1, B1, or C1 appears to be self-contradictory. Nor does the trio A1, B1, C1 appear to be an inconsistent set. But if none of A1, B1, and C1 is self-contradictory, and if (A1, B1, C1) is a consistent trio, then no pair of propositions from that trio is logically incompatible. One such pair is (A1, C1). So A1 and C1 are not logically incompatible. But A1 is simply (*G*) *God exists* and C1 is simply (*E*) *There is evil*. So *God exists* and (*E*) *There is evil* are not logically incompatible. Hence (a) is false. So if evil is evidence against God's existence, (b) must be true.

Another use of the Consistency Strategy goes like this. Consider these propositions:

- (G) God exists.
- (EN) For any evil E that occurs to a person in lifetime N, E is the just consequence of wrong actions by that person in lifetime N or in her lifetimes prior to N.
- (E) There are evils.

What was true regarding the A1, B1, C1 trio seems also true of the G, EN, E trio, so it too seems to provide the basis for a successful use of the Consistency Strategy.

Problems with this use of the Consistency Strategy

There is a simple rule of logical inference that says this: *If a proposition A plus some necessary truth N entails proposition B, then A by itself entails B.* One who doubts the success of the use made of the Consistency Strategy in the preceding reasoning may try to find some necessary truth *N* that, together with (E), entails the denial of (G). Finding such a necessary truth would show that (G) and (E) are logically incompatible after all. Various candidates are available. Here are two:

- N1 Necessarily, if God creates at all, God will create the best possible world, and the best possible world will contain no evil.
- N2 Necessarily, a perfectly good being prevents evil insofar as it can, and an omnipotent and omniscient being can prevent any evil.

Will either of these do? (N1) or (N2) will do only if it is a necessary truth. Is (N1) a necessary truth? Is (N2) a necessary truth?

(N1) uses the notion of a best possible world – a world that contains as much moral worth as it is logically possible that a world contain.⁷ Several questions arise regarding (N1). First, is the notion of a best possible world itself consistent, or is it like the notion of a highest possible integer? *I think the highest possible integer should be named Charlie* sounds fine until one remembers it is a necessary truth that *For any integer I, there is an integer I* such that I* is higher than I*; it is logically impossible that there be a highest integer. Anyone appealing to (N1) owes us an account of “best possible world” on which it is logically possible that there be such a thing. One that would not do, for example, is this: *World W is the best possible world only if the number of good persons in that world is the same number as the highest possible integer.* Second, (N1) requires that a best possible world contain no evil; according to (N1), the presence of evil in a world will rule it out as being the best possible. It isn’t at all obvious that this is right. Suppose, for example, that any world possessed of great moral value will have virtuous agents in it – agents who are honest, brave, compassionate, and the like. But necessarily virtue is earned; one becomes virtuous of character by acting rightly again and again. For some virtues, at least, the relevant occasions of acting rightly require conquering one or another evil. Bravery requires that one have fear that one conquers. Fortitude requires that one bear pain well, and hence that one bear pain. Compassion presupposes suffering, and various saints offer the experiential report that so does moral and religious maturity. Perhaps some virtues require conquering evil, and some do not. But perhaps also one who has a full quiver of virtues has among them the ones that require that they

have conquered evil, and in the best possible world everyone's quiver of virtues will be filled with all virtue's varieties. So maybe the best possible world would contain evil after all.⁸

Third, suppose the best possible world will contain moral agents who act only freely and rightly, and that if an agent acts freely then that agent is not merely acting in the way God has built into her that she act. In the strictest sense, to *create* a world *W* is to *fiat* *W* – so to act that *W* obtains simply as a result of one's having so acted. But then the *free* actions of a created moral agent cannot themselves be created by God. If God *fiats* that Eve speaks truly, Eve does not *freely* speak truly. So, perhaps, even should there be some notion of a best possible world that is not self-contradictory, that world is one that God cannot fiat – cannot, strictly speaking, create – because it is logically impossible that this be done. But then it is false that, strictly speaking, *if God creates then God creates the best possible world*.

Fourth, there is an argument to the effect that there being a best possible world is not compatible with God being omniscient. The idea is that *God is omniscient* entails *No world God created would exhaust God's competence* or *For any world *W* that God created, God could create a world *W** such that *W** was better than *W**. There is reason, then, to be dubious about the claim that (N1) *Necessarily, if God creates at all, God will create the best possible world, and the best possible world will contain no evil* is a necessary truth.

Perhaps things will go better if we appeal to

N2 *Necessarily, a perfectly good being prevents evil insofar as it can, and an omnipotent and omniscient being can prevent any evil.*

Reflection on (N2) brings us back to at least one of the considerations already raised regarding (N1). If a best possible world can contain evil, why think that a perfectly good and omniscient God would not permit evil?

There are other problems with (N2). Let the partial description of a possible person (a PDPP) be a description of a set of fully determinate properties such that, were God to, strictly speaking, create – i.e., fiat – something having those properties, God would have fiated a person. To each PDPP *X*, one might say, there will correspond a person if God chooses to follow the recipe that *X* contains. Suppose that for each PDPP *X* there is a truth about how the corresponding person would act if he was created. Whatever the truth is, if there is one, about whether there is any PDPP whose corresponding person would always freely act rightly, *that truth is not a necessary truth*. Suppose, finally, that the logically contingent fact of the matter is that there is no PDPP whose corresponding person, were she created, would always freely act rightly. A world possessing the highest possible moral worth, or any reasonable facsimile, will contain moral

agents. If the truth is as assumed, then in creating moral agents to populate the best possible world, God is creating agents whose choices will introduce evil into that world. Since it is logically possible that the truth be as we have assumed, and logically necessary that the best possible world contain moral agents, it is logically possible that the best possible world contain agents who act wrongly, thereby introducing evil into that world. Hence it is not a logically necessary truth that the best possible world contains no evil. Nor is it a necessary truth that a morally perfect omniscient being cannot permit evil. But then neither (N1) nor (N2) is true; hence nor is the logically necessary truth that the critic sought to pair off with *(E) There is evil* for the purpose of deriving the denial of *(G) God exists*. Nor is either the basis for a successful challenge to the Consistency Strategy.

The evidential issue

Logical consistency with evidential conflict

It is not logically inconsistent of one to believe that almost no residents of Madison, Wisconsin would vote for Prince Charles as President of the United States, that Kim is a resident of Madison, and that Kim would vote for Prince Charles as President. But if one has no particular reason to think that Kim relevantly differs from her fellow Madisonians, one believes against the evidence when one picks her as a Prince Charles supporter. *Proposition A is logically consistent with proposition B* and *The truth of proposition A is evidence that proposition B is false* are not themselves logically incompatible claims. We have found no reason to think that the existence of evil is logically incompatible with God's existence. The remaining question concerns whether nonetheless the existence of evil is evidence against the existence of God. If there being evil counts against there being a God only if either (a) *(E) There is evil* and *(G) God exists* are logically incompatible, or (b) if *(E) plus some set S of discernible truths* is logically incompatible with *(G)*, and (a) is false, there remains (b). The discernible truths added to (E) need not be necessary truths; any old truths will do. Are there any?

Those who answer affirmatively take it that the existence of evil is something not to be expected if a morally perfect and omniscient God created the world. Suppose that Aunt Lucy is an exquisite housekeeper. Suppose too that one must choose whether she is staying in guest room 21 that is neat as a pin or in guest room 22 whose floor is invisible under dirty clothing. While it is logically possible that she is staying in 22, odds are Aunt Lucy is staying in 21. If God created the world, perhaps it is logically

possible that there be evils in it; but odds are there won't be. So (roughly) the assumption goes. Is the assumption right?

There is at least this much to be said for the assumption: for typical monotheisms, the present state of the world is not such as to make God overly pleased. The prayer "Thy will be done, on earth as it is in heaven" has not exactly received a full answer yet. Critic and theist agree that things are not as a morally perfect and omniscient being would wish them to be. In Judeo-Christian terms, our world is a "fallen" world. The question remains whether the existence of evil is *evidence against* the existence of God.

Those who follow the strategy of seeking some set of non-necessary or logically contingent truths that, together with (E) *There is evil*, entail not-(G) *God does not exist* tend to appeal to claims about our knowledge and what is reasonable to accept in its light. The following argument provides a simple illustration. Let an evil whose purpose, if any, is unknown to us be an *apparently pointless* evil.

A simple argument

- 1 There are apparently pointless evils.
- 2 The Apparently Pointless Evil Claim: If there are apparently pointless evils, then God does not exist.⁹
- 3 God does not exist (from 1, 2).

The first premise is patently true. The conclusion follows from the premises. So the question is whether the second premise – The Apparently Pointless Evil Claim – is true. The idea behind this claim apparently is this:

- 2a The Actually Pointless Evil Claim: God would not allow actually pointless evils.
- 2b The We Would Know Claim: If an evil has a point, it will be apparent to us.

Then it follows that

- 2c God would not allow any evils that are apparently pointless.

And from 2c and 1 we can infer 3 – the claim that God does not exist. Suppose, then, that the truth of 2a and 2b is intended as the necessary and sufficient conditions of the truth of The Apparently Pointless Evil Claim.

Suppose that 2a and 2b provide both background assumptions and presuppositions of that claim. Then if either 2a or 2b is false, 2 will be false. If we have no reason to think 2a (The Actually Pointless Evil Claim) is true, or no reason to think 2b (The We Would Know Claim) true, then we will have no reason to think The Apparently Pointless Evil Claim true.

In our discussion of these matters, we will focus almost entirely on The We Would Know Claim. The question as to whether God would allow actually pointless evils is very difficult to answer, and we will not argue either for or against it. The critic obviously needs it for his argument to succeed. We will suspend judgment here regarding its truth, and discuss its meaning only to the degree that this is helpful in getting clear about The We Would Know Claim.¹⁰

Let us begin, then, with The We Would Know Claim. Would we know it if an evil has a point? The purposes of an omniscient being might well be beyond our comprehension.¹¹ Hence there is no reason whatever to think that if God allows an evil E in the light of E's having a certain point P, we will know what P is. So there is no reason whatever to think The We Would Know Claim is true. Hence there is no reason whatever to suppose that The Apparently Pointless Evil Claim is true. Since we have no reason to accept The We Would Know Claim, we have no reason to think that The Apparently Pointless Evil Claim is true. Hence the Simple Argument fails. There is, however, a more sophisticated argument right next door.

A more sophisticated argument

It is true that, for lots of evils, we have no idea what their point, if any, actually is. What point does someone's having a migraine, a stomach ulcer, cancer, or the inability to speak have? Even if we are able to say *in general* what might serve as a rationale for a morally perfect omniscient being allowing evils, and even for allowing certain specific kinds of evils, we are not in a position to say things that would result from filling in sentences like this with the names of actual persons and actual evils: *The reason why person X experienced evil Y is that the point of evil Y is Z.* Doing so would presuppose a degree of knowledge we do not have. There are also evils regarding which it is hard to say what their point might be.

Suppose, then, we divide evils into two broad and admittedly ill-defined¹² classes: those kinds of evils for which we can at least imagine some point, and those for which we cannot. Call these very loosely defined classes of kind of evil, respectively, *imaginably pointful* and *unimaginably pointful*. Perhaps suffering that turns a miserably selfish person into a person of compassion falls into the former class; perhaps so does even a

miserably selfish person being allowed to suffer as a way of providing her an opportunity to become compassionate. Perhaps an accident that renders irrevocably comatose a loving wife and mother whose community activities alleviated much suffering falls into the class of unimaginably painful evils.¹³

The class of imaginably painful evils can be further divided into those where nothing we know about a particular case renders it unavailable for being painful in the imagined way, and cases where this is ruled out by what we know. Suppose two stingy hoarders face death by freezing and are discovered just in time to save their lives. The one becomes generous and charitable, but the other has been so completely conditioned to be mean about money that even his being rescued by Red Cross workers does not make him any more willing to be charitable. One might think of the suffering the first hoarder endured as having a point in its positive results on his character, but the latter hoarder was so set in his ways that changing was not an option, even if he nearly froze to death. Let the former sort of case be *imaginably and contextually painful* and the latter sort of case be *imaginably, but not contextually, painful*. A rough informal characterization of the sense of these terms is this: an *imaginably and contextually painful* evil is one that, so far as we know, may occur to a person under conditions in which the evil serves some morally sufficient point – some point such that a perfectly good being who allowed the evil to occur in order that the point be served acted rightly in so doing.¹⁴ An *imaginably, but not contextually, painful* evil is one that might occur to a person under conditions in which the evil serves some morally sufficient point – some point such that a perfectly good being who allowed the evil to occur in order that the point be served acted rightly in so doing – but we know something about the circumstances in which the evil occurred that fully prevents them from being conditions of this sort. An evil is *unimaginably painful* if after considerable effort we still cannot think of any condition under which the occurrence of that sort of evil might serve some morally sufficient point – some point such that a perfectly good being who allowed the evil to occur in order that the point be served acted rightly in so doing.¹⁵

A more formal characterization of these rough distinctions can be expressed along these lines:

- D1 An evil E is *imaginably and contextually painful* relative to person S if and only if (i) we can describe a condition C such that if S is in C and endures E, it is possible that her doing so will be a necessary condition of S coming to have property Q, where S's having Q is a sufficiently good state of affairs that one who allowed S to endure E for the sake of S coming to have Q would be morally justified in so

doing, and (ii) *nothing* we know about S is incompatible with S's actually being in C when S endured E.¹⁶

- D2 An evil E is *imaginably but not contextually* *pointful* relative to person S if and only if (i) we can describe a condition C such that if S is in C and endures E, it is possible that her doing so will be a necessary condition of S coming to have property Q, where S's *having* Q is a sufficiently good state of affairs that one who allowed S to endure E for the sake of S coming to have Q would be morally justified in so doing, and (ii) *something* we know about S is incompatible with S's actually being in C when S endured E.

By contrast:

- D3 An evil E is *unimaginably* *pointful* relative to person S if and only if we *cannot* describe a condition C such that if S is in C and endures E, it is possible that her doing so will be a necessary condition of S coming to have property Q, where S's *having* Q is a sufficiently good state of affairs that one who allowed S to endure E for the sake of S coming to have Q would be morally justified in so doing.

Imaginably and contextually *pointful* evils are the least plausible candidates for use in an attempt to derive *not-(G)* *God does not exist* from *(E)* *There is evil*. Thus we will consider arguments that deal with the notions of the other sorts of evils. One might begin, then, with these reflections and offer either of the following arguments.

The "*imaginably but not contextually* *pointful*" argument

- 1* There are imaginably but not contextually *pointful* evils.
- 2* If there are imaginably but not contextually *pointful* evils then there are actually *pointless* evils.¹⁷
- 3* There are actually *pointless* evils (from 2*, 3*).
- 4* If there are actually *pointless* evils, then God does not exist.
- 5* God does not exist (from 3*, 4*).

The key premises in this argument are (2*) and (4*); we will first consider (2*). It is a restricted version of The We Would Know Claim. Even if, as we argued above, the unrestricted version is false, this restricted version might be true. Since it approves the inference from *There are imaginably but not contextually* *pointful* evils to *There are* *pointless* evils, what it says is tantamount to *Evils that are not contextually* *pointful* are actually *pointless*. Is that true?

The other, similar argument is the "*unimaginably* *pointful*" argument.

The “*unimaginably painful*” argument

- 1** There are unimaginably painful evils.
- 2** If there are unimaginably painful evils then there are actually pointless evils.¹⁸
- 3* There are actually pointless evils. (from 1**, 2**)
- 4* If there are actually pointless evils, then God does not exist.
- 5* God does not exist (from 3*, 4*).

The key premises of this argument are (2**) and (4**); we will first consider (2**). It is a differently restricted version of The We Would Know Claim. Even if, as we argued above, the unrestricted version is false, this restricted version might be true. Since it approves the inference from *There are unimaginably painful evils* to *There are pointless evils*, what it says is tantamount to *Evils that are unimaginably painful are actually pointless*. Is that true?

Concerning premise 2* of the “*imaginably but not contextually painful*” argument: evils that are not contextually painful are actually pointless

Suppose, for the sake of the argument, that premise 1* is true. This helps the critic only if premise 2* is also true. Granting premise 1* grants this: there are evils that may have some point, but no point we can think of that they might have is compatible with what seems true about the circumstances in which they occur. What premise 2* says is that if there are evils that may have some point, but no point we can think of that they might have is compatible with what seems true about the circumstances in which they occur, then there is no point that they do serve.

Suppose a man wears a paper bag on his head. While either the man has a mustache, or he does not, so long as the bag is over his head it is neither apparent that he does nor apparent that he does not. We just can’t see. Similarly, while either an evil has a point or it does not, it is possible that we cannot tell which is the case.¹⁹ Competitive to premise 2*, then, is:

- 2a* If there are imaginably but not contextually painful evils then there are evils regarding which we should suspend judgment as to whether or not they actually have a point.²⁰

Where premise 2* counsels a specific conclusion (there are pointless evils), its competitor 2a* commends suspense of judgment regarding that conclusion. Not surprisingly, the same issue comes up again regarding the unimaginably painful argument.

Concerning premise 2** of the “*unimaginably painful*” argument: evils that are unimaginably painful are actually pointless

Consider this argument:

2** If there are unimaginably painful evils then there are actually pointless evils.

What this premise tells us is that if we cannot even imagine what point an evil of a certain kind might have, then it has no point. Competitive to 2**

2a** If there are unimaginably painful evils then there are evils regarding which we should suspend judgment as to whether or not they actually have a point.

Whereas 2** counsels a specific conclusion (there are pointless evils), its competitor 2a* commends suspense of judgment regarding that conclusion.

An essential element in one influential attempt to move from (E) *There is evil to not-(G) God does not exist* is premise 2* (as against 2a*), premise 2** (as against 2a**), or some closely analogous claim. Is it 2* or 2**, rather than 2a* or 2a**, that are true? Perhaps the best way to decide is to consider the sort of case that makes premises like 2* and 2** plausible if anything does.

Animal suffering

Consider premises 2* *If there are imaginably but not contextually painful evils then there are actually pointless evils* (= *Evils that are not contextually painful are actually pointless*) and 2** *If there are unimaginably painful evils then there are actually pointless evils* (= *Evils that are unimaginably painful are actually pointless*) as applied to an example made famous by William Rowe.²¹ Imagine a doe trapped in a forest fire and burned to death. On traditional views, the doe has no after-life in which her suffering can somehow serve her. She has no capacity for moral character in which she could gain even momentary fortitude. Imagine also that no one knows or ever learns of her fate, so that no good comes to others from reflecting on her suffering. The point is that *even if* afterlife, moral character, or the sober reflections of others would obviously render her suffering less problematic, they do not apply here. In the case of non-human animals, exercise of responsible free will, the development of virtues, and future

consequences for the sufferer, at least on traditional notions concerning the nature and status of such beings, do not arise. They do not arise even if the idea that the suffering of animals serves some human good is not itself morally problematic.

Strictly speaking, it seems false that animal suffering is an evil for we can conceive no possible point. Suppose that all animal suffering that occurred before human beings existed was caused by unembodied moral agents who exercised their freedom in ways that involved making innocent creatures suffer. They thereby went from being angels to being demons. Suppose further that there being moral agents whose exercises of freedom determine their moral character is itself, independent of how that character turns out, a highly good thing. Then even if some unembodied moral agents²² cause animal suffering, it is not wrong that they have been allowed to do so. This seems a *conceivable* point for animal suffering. Given some ingenuity, it seems that we can find some conceivable point *for any evil we have any good reason to think has occurred*.

It does not follow that there is no evil whatever that God could not wrongly permit. Suppose God were to create seven persons who existed only for twelve years. At each moment they suffered as much agony as they were capable of experiencing while feeling a deep hatred of God and one another that inevitably arises from features built into them at creation. Then God annihilates each of them for ever. Suppose, finally, that these are the only things that God ever creates. Within the constraints of these assumptions, it seems that the evils these persons suffer can have no point.²³

Rowe very plausibly believes that the sort of case he describes – commonly called “the Bambi case” – including various species of animals, have actually occurred in a time-span overlapping that of the human race. Further, most animal suffering occurred before there were any human beings. Consider propositions:

(K1) *Knowledge that there has been massive animal suffering, most of it occurring in particular cases not known by any human being, serves to cause in human beings a moral or religious state not otherwise obtainable save at comparable cost,*

and

(K2) *That state is sufficiently valuable to justify the suffering requisite to it.*

While (K1) and (K2) are not in any obvious manner self-contradictory, it is hard to see what the alleged moral or religious state might be, and there

seems no reason whatever to think them true. This much of Rowe's case seems impeccable.

Animal suffering is a highly plausible candidate for an evil that is either imaginably but not contextually pointful or unimaginably pointful. Is it true regarding animal suffering that if it is imaginably but not contextually pointful, or unimaginably pointful, then animal suffering is actually pointless? The Rowean critic takes the answer to be affirmative. The monotheist is likely to disagree. Who is right?

The proper answer to the "Who is right?" question rests on the sort of connection it is reasonable to think holds between *an evil E being imaginably but not contextually pointful or else unimaginably pointful* and *E being actually pointless*. Are our relevant cognitive powers reliable enough, and our relevant knowledge great enough, for us to say that an evil's having the first of these properties is good evidence that it also has the second of these properties? The Rowean argument in favor of thinking that our cognitive powers are reliable, and our information sufficient, goes as follows.

We often have to make judgments in cases in which we would like more information. Nonetheless, our only choice is to follow the best reasoning we can find and accept the results. If it is true that:

- 1 For all we can tell, it is true that P;
- 2 We can find no evidence in favor of not-P,

it is proper to infer to

- 3 It is reasonable to believe that P, and unreasonable not to do so.

In accord with Professor Rowe's intention, we might call reasoning of the sort that 1–3 represents *Common Reasoning*. The relevant application of this reasoning is:

- 4 For all we can tell, it is true that animal suffering has no point.
- 5 We can find no evidence in favor of animal suffering having a point.²⁴

So it is proper to infer to:

- 6 It is reasonable to believe that animal suffering has no point, and unreasonable not to do so.

Granted, either an evil has a point or it does not. Whether it does or not is independent of whether we think it does or not. There is no proposal that *evil E's having a point* and *our being aware of E's point* are related

by entailment, natural law, or the like. But, the Rowean claims, the reasoning in 4–6 exemplifies the pattern exhibited by 1–3, and this pattern of reasoning is rightly of high repute and common use. Not to apply it to whether animal suffering has a point is tantamount to rejecting reasoning all of us apply all of the time. Such a strategy smacks of inconsistency, dishonesty, and special pleading, none of which is the way of true philosophy. So:

(2*) *If there are imaginably but not contextually pointful evils then there are actually pointless evils (= Evils that are not contextually pointful are actually pointless)*

and

(2**) *If there are unimaginably pointful evils then there are actually pointless evils (= Evils that are unimaginably pointful are actually pointless)*

triumph.

For all its apparent force, this argument fails. The question as to whether animal suffering has a point is the question as to whether God, if God exists, might have a morally sufficient reason for allowing it. Suppose the reasoning exhibited in 1–3²⁵ fits perfectly any such case as this:

- 4a For all we can tell, it is true that Bill's allowing his animals to suffer has no point.
- 5a We can find no evidence in favor of the view that Bill's allowing his animals to suffer has a point.²⁶

So it is proper to infer to:

- 6a It is reasonable to believe that Bill's allowing his animals to suffer has no point, and unreasonable not to do so.

We can also argue:

- 4aa For all we can tell, Bill's animals are suffering.
- 5aa We can find no evidence that Bill's animals are not suffering.

So it is proper to infer to:

6aa It is reasonable to believe that Bill's animals are suffering, and unreasonable not to do so.

Such cases do not give reason for us to raise our intellectual eyebrows or think that the reasoner has exceeded proper limits. But it is not so clear that things continue to go well if we reason:

- 4* For all we can tell, God (if God exists) has no morally sufficient reason for allowing animal suffering.
- 5* We can find no evidence in favor of the view that God (if God exists) has a morally sufficient reason for allowing animal suffering.²⁷

So it is proper to infer to

6* It is reasonable to believe that God (if God exists) has no morally sufficient reason for allowing animal suffering, and unreasonable not to do so.

Our ability to discern the truth about the situation concerning Bill intentions, motives, and consequences, and the truth about Bill's animals' suffering, presumably is quite reliable. The same is not so clear regarding the situation concerning God (if God exists) allowing animal suffering. To the degree that this is so:

(2*) *If there are imaginably but not contextually pointful evils then there are actually pointless evils (= Evils that are not contextually pointful are actually pointless)*

and

(2**) *If there are unimaginably pointful evils then there are actually pointless evils (= Evils that are unimaginably pointful are actually pointless)*

are in trouble.

Salient to God's situation regarding allowing animal suffering is this. Rowe's argument requires that it be true that *Necessarily, if God exists then there is no pointless evil*. Given that claim, any evidence we have for God's existence is evidence against there being pointless evil. (It need not be evidence against there simply being evil.) But no evidence regarding Bill's existence is automatically evidence against there being pointless evil. Further, Bill's capacities are like our own. His reasons for

action, the range of his knowledge, the scope of his power are like ours. If after careful reflection we cannot see any good reason Bill might have for allowing his animals to suffer, this is some reason to think that he has no such reason. It is, at least, insofar as it is true that if Bill had some such reason, it would occur to us. Nonetheless, even with other human persons, observing their behavior and its consequences is often far easier than discerning their motives and intentions. Identifying any cases of divine behavior and its consequences is more difficult than doing the analogous thing regarding human behavior and its consequences. Drawing conclusions about any divine motives and intentions there may be is exquisitely difficult. This is very relevant to (2*) and (2**). It is important to take into full account in considering the principle of *Common Reasoning*.

Consider, then, these principles of reasoning:

- (R) (For Roweanism) If a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with natural objects, artifacts, the means and ends of human persons, or the means and ends of a person whose cognitive capacities, moral goodness, and causal powers vastly exceed ours, then the results of applying it is reasonably believed to be reliable.
- (R*) If a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with natural objects, artifacts, or other human persons, then applying it is reasonably believed to be reliable; if a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with a person whose cognitive capacities, moral goodness, and causal powers vastly exceed ours, it is reasonable to think that such reasoning is as likely to be unreliable as it is to be reliable.

The basic idea on which Rowe's position rests is that (R) is true, and that this gives a favorable presumption to:

- (2*) *If there are imaginably but not contextually pointful evils then there are actually pointless evils (= Evils that are not contextually pointful are actually pointless)*

and

- (2**) *If there are unimaginably pointful evils then there are actually pointless evils (= Evils that are unimaginably pointful are actually pointless).*

A Rowean needs (R); it is hard to see that (R) is correct as opposed to (R*). Let us look at matters a bit more fully. In doing so, we will need to consider The Actually Pointless Evil Claim that says:

2a God would not allow actually pointless evils.

Our concern, as noted above, will be with its meaning, not its truth – which the critic's argument requires and about which we here suspend judgment.

Actually (or metaphysically) pointless evils

We have talked about evils being imaginably or unimaginably pointless, and the like. These are *epistemological features* of evils, properties that they have in relation to us. They are relational properties that an evil may or may not have, but has if at all due to certain human cognitive states. *Being actually (or metaphysically) pointless*, like *having a point*, are properties an evil has, if at all, whether we know it has it or not.²⁸ But what, exactly, is a *pointless* evil? In considering this question, it seems best to start with what it might be for an evil to have a (metaphysical) point. Then we can, so to say, proceed by subtraction in defining an evil being without point. Here is one definition:

Definition 1: Evil *E* has an *actual (or metaphysical) point* if and only if there is some good *G* such that (i) *E*'s obtaining is a logically necessary condition of *G*'s obtaining,²⁹ and (ii) *G*'s obtaining is of sufficient worth to justify *E*'s being permitted in order to make *G* possible.

A pointless evil, on this account, is simply one for which there is no corresponding good of which both (i) and (ii) are true. Given this understanding of pointlessness, is

2a The Actually Pointless Evil Claim: God would not allow actually pointless evils

true?

The idea is not that under some circumstances, or given some conditions, God would not allow actually pointless evils, and those circumstances or conditions obtain. The idea is that 2a is a logically necessary truth – that (P) *It is logically impossible that a morally perfect and omniscient being allow any pointless evils.*³⁰ It is this assumption that her argument

requires that makes it crucial for the critic to show that there are pointless evils. If (P) is false, the monotheist can simply say: maybe there are pointless evils – so what?

It is worth emphasizing that there are not two kinds of point, actual (or metaphysical) and epistemological (having to do with imaginability); there are simply actual points on the one hand, and our views about actual points on the other.

It also deserves emphasis that appeal to:

(R*) If a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with natural objects, artifacts, or other human persons, then applying it is reasonably believed to be reliable; if a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with a person whose cognitive capacities, moral goodness, and causal powers vastly exceed ours, it is reasonable to think that such reasoning is as likely to be unreliable as it is to be reliable.

over

(R) (For Roweanism) If a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with natural objects, artifacts, the means and ends of human persons, or the means and ends of a person whose cognitive capacities, moral goodness, and causal powers vastly exceed ours, then the results of applying it is reasonably believed to be reliable.

is not inconsistent with other claims we will make later. To prefer (R*) to (R) involves rejecting the principle of *Common Reasoning* as applied to God and evil. This is not inconsistent with offering arguments for the existence of God. It is not incompatible with claiming that religious experience is evidence for God's existence. It is easier to detect the existence of a human person, and to discover that she is self-conscious and possesses intelligence, than it is to discern her intentions, motives, and purposes. It is not inconsistent to hold that there is argument or evidence to the effect that God exists but that tracking God's reasons for allowing what God allows is often beyond us.

Chancey worlds

If (P) *It is logically impossible that a morally perfect and omniscient being allow any pointless evils* is true, it is a necessary truth. If (P) is a necessary truth then we cannot consistently describe any condition under which (P) is false. Here is an interesting attempt to offer such a description.³¹ Consider a world *W* of this sort:³² *W* is strongly random so that often the microevents in it constrain the macroevents that occur to a much less significant extent than presumably is the case in our world. For example, in *W* a car's being in a particular position at one moment may leave open where it will be a moment later in ways that far exceed considerations of what its driver may do or what would follow were there laws in that world like the laws that hold in our world. Call these events in which randomness is great *randomness cases*.³³ Suppose that in a randomness case, Sue crosses a street and is killed in an automobile accident which, given preceding conditions, might equally well never have happened. Chance plays a significant role in this world. The accident, strictly, has no cause if a cause is an event *A* such that, given *A* and all relevant laws, the accident's occurrence is more probable than not. In that very plausible sense of "cause," the accident was causeless, because it was as likely not to occur as to occur relative to what obtained independent of anyone's knowledge.

In a world where chance, or absence of cause, plays such an important role, it is false that such events as the accident are planned by anyone, human or divine. Indeed, this is true of all events that occur in randomness cases in this world. Even if God knows in advance that the accident would happen, God did not cause the accident (it had no cause). But if God did not cause the accident, then God did not plan the accident.

It is possible that God put constraints on this world so that, even by chance, no event can occur that God would be wrong in permitting. Suppose also that each person in *W* is under divine providence, so that while God permits Sue to be killed in the accident, God also preserves Sue in existence, reunites her with her family in the afterlife, and so on. In sum, one could complete the description of *W* in such a way that, even though there are evils in *W* for which God did not plan, nonetheless God brings good out of these evils for those who suffer them.

One thing that arises from such considerations is this: God presumably could know in advance what would happen even in a chancey world. An intrinsically omniscient God will not ever have to

infer what will happen from something else God knows. So God would, even regarding chancey worlds, know what will occur and so create only a world in which there will randomly occur events that, if they are evils, have a point. In sum: *God's allowing an evil E to occur because it has a point does not entail God caused or planned that E occur.*

Suppose (differently and dubiously) that God would not know what would happen in a chancey world until it happened. Still, God could set limits on what could happen in such a world so that no event that might take place within those boundaries was one God could not bring sufficient good out of to make it not morally wrong that the evil be allowed. This suggests a second definition of *having a point*:

Definition 2: Evil E *has an actual (or metaphysical) point* if and only if there is some good G such that (i) God can bring good G out of E's occurrence, and (ii) G's obtaining is of sufficient worth to justify E's being permitted, whether or not E is a logically necessary condition of G.

In one way it does not seem that the possibility of such a world as W changes much. In a chancey world, God is morally justified in allowing evils even though God did not cause them or plan them in any sense in which planning includes causing. It still may be that the evils in W are of a sort that the presence in W of evils of their sort has a point (in one or the other defined senses) though perhaps a point that might be served by other instances of their kind of evil or by instances of evils of some different kind. Let an evil be *divinely unjustified* if and only if God would be morally unjustified in allowing it to occur. It seems that the constraint that no divinely unjustified evils can be allowed applies to W as much as to any world God created. And it seems that the evils in W that are not planned are nonetheless permitted for morally sufficient reason, even if that reason is of a sort that could instead have applied to other specific evils, or to evils of some other kind, or been replaced by some other morally sufficient reason which would have applied had a different chance outcome arisen. What follows is that God can have a point in permitting an evil even if God did not plan the world in such a way that that evil occurred in it. It does not follow that God could allow an evil that was actually pointless. It does follow that even under conditions of randomness, where our ability to judge whether an evil has a point or not would be even less than whatever it is now, evils could have actual or metaphysical points. Not even the randomness of such a world would be forceful evidence of there being actually or metaphysically pointless evils – evils that were divinely unjustified.

Religious maturity

An important topic is relevant here about which the author claims no direct knowledge. In making it, it is assumed that a defensible monotheism cannot entail that any moral truth is not true, and that genuine religious values include rather than contradict moral values. Morality deals with what may not be done to, and what must be done for, people. What goes beyond this is supererogatory. Monotheistic theology is typically committed to the view that God is morally good. Thus God is conceived in such a manner as not to act against morality. But monotheism typically and very plausibly supposes that full moral maturity, however essential a part thereof, is not identical to full maturity as a person. Full maturity, it is held, goes beyond morality, partly by demanding what is morally supererogatory, partly by including features of character than are not purely and simply moral features. These matters are deep and complex, but a really nuanced discussion of the problem of evil cannot ignore them. Often ignored, they nonetheless fall within the range of what is relevant to the problem of evil.

Suppose that Susan can achieve a state of religious maturity – of relationship with and likeness to God, in such ways as are available to created persons – or to possess a degree of religious virtue or have a religious experience of an important sort, or the like, if Susan is allowed to experience a certain evil E. Call this state or disposition or experience that is of high religious value *saintliness* for lack of a better term. Suppose that evil E is not a logically necessary condition of anyone reaching saintliness. It is compatible with this that it is contingently true that Susan will not reach saintliness unless she does experience E. All of the ways by which one might reach this goal without enduring evil are ways Susan cannot take because of choices she might not have made, but has made, or might never make, but in fact would make. Finally, suppose that God allows Susan to undergo evil in order that she might reach saintliness. It seems logically possible that if Susan reaching saintliness is highly valuable, God's allowing her to find her way to it by means that include her suffering E is itself good, not evil. God's doing so would not be divinely unjustified.

We can now come to the point of this discussion. Consider its relevance to The Actually Pointless Evil Claim:

2a God would not allow actually pointless evils.

Add to it the definition:

Definition 1: Evil E *has an actual (or metaphysical) point* if and only if there is some good G such that (i) E's obtaining is a

logically necessary condition of G's obtaining,³⁴ and (ii) G's obtaining is of sufficient worth to justify E's being permitted in order to make G possible.

If one takes this to be the proper definition of *has a point* then only evils that are logically necessary conditions of goods can have a point. The scenario offered concerning religious maturity seems logically consistent. If so, then this definition of *has a point* is too narrow. We need instead the more complex:

Definition 3: Evil E *has a point* if and only if (a) there is some good G such that (i) E's obtaining is a logically necessary condition of G's obtaining, and (ii) G's obtaining is of sufficient worth to justify E's being permitted in order to make G possible *or* (b) there is some good G such that (iii) God can bring good G out of E's occurrence, and (iv) G's obtaining is of sufficient worth to justify E's being permitted, whether or not E is a logically necessary condition of G.

It would be helpful here, no doubt, to offer plausible, fleshed-out examples of what sort of state, virtue, or experience *saintliness* might amount to, or at least sketchily described description, perhaps in terms of a durable disposition toward self-giving love, a tranquil and charitable character expressed in improving people's lives, or a continuing sense of the presence of God. For a Jew, the suffering of the Jewish people no doubt is relevant here, and for a Christian the suffering of Christ. But conceptually and empirically, these are beyond this author. I simply note the relevance of such matters to a nuanced account of the problem of evil. I also note that the occurrence of the sort of saintliness roughly characterized here is of great importance to the monotheistic religious traditions. It is the sort of character that genuine faith, worship, and monotheistic religious experience is supposed to bring the believer to, if only in the long run.

One misplaced criticism should be noted. The discussion here does not assume, contrary to the critic's own beliefs, that there are such states or experiences in the offing, with God ready to supply them. The point is simply that when one is considering propositions that are, if true, then necessarily true – such as The Actually Pointless Evil Claim (that God would not allow pointless evil) – one is not only entitled but required to consider what the possibilities are. If there are possibilities that would not be possible if a proposition P were a necessary truth, then P is not a necessary truth (and if P is, if true, then a necessary

truth, then P is, if false, necessarily false). If it appears that X is a possibility, and X is not a possibility if P is true, then the apparent possibility of X is evidence against P's truth. The argument here is that the logical possibility of the saintliness scenario is evidence against The Actually Pointless Evil Claim (that God would not allow pointless evil) if it limits *having a point* to Definition 1. What is required, if The Actually Pointless Evil Claim is to be true, is that it be construed along lines as least as broad as:

Definition 3: Evil E *has a point* if and only if (a) there is some good G such that (i) E's obtaining is a logically necessary condition of G's obtaining, and (ii) G's obtaining is of sufficient worth to justify E's being permitted in order to make G possible *or* (b) there is some good G such that (iii) God can bring good G out of E's occurrence, and (iv) G's obtaining is of sufficient worth to justify E's being permitted, whether or not E is a logically necessary condition of G.

Common Reasoning, however reliable relative to the scope of natural objects, artifacts, the means and ends of human persons, it does not follow that it is reliable concerning the means and ends used by a person whose cognitive capacities, moral goodness, and causal powers vastly exceed our own.

One thing that makes deciding between:

(R) (For Roweanism) If a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with natural objects, artifacts, the means and ends of human persons, or the means and ends of a person whose cognitive capacities, moral goodness, and causal powers vastly exceed ours, then the result of applying it is reasonably believed to be reliable.

and

(R*) If a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with natural objects, artifacts, or other human persons, then applying it is reasonably believed to be reliable; if a case in which one wishes to apply reasoning of the sort 1–3 exhibits – *Common Reasoning* – is one dealing with a person whose cognitive capacities, moral goodness, and causal powers vastly exceed ours, it is reasonable to think that such reasoning is as likely to be unreliable as it is to be reliable.

is that reflection about a monotheistic conception of God is a going enterprise; it is not impossible to draw any justified conclusions in the philosophy of monotheistic religion. It is easy to take an all-or-nothing stance here: either we can come to a reasonable decision regarding the truth or falsity of every proposition of interest to philosophy of monotheistic religion, or we can come to a reasonable decision regarding none. But this stance is mistaken. It is false that, if God exists and each evil God allows has an actual point, we can reasonably expect to judge with confidence that we have discerned, for every type of evil, what that point is. That simply is not something we could reasonably expect. This being so, it is (R*), not (R), that is true. It is not cause for surprise if there are types of evil for which no one can suggest plausible candidates for the point, if any, they may serve. Nor is it evidence that they serve no point.

The Actually Pointless Evil Claim (that God would not allow pointless evil) and Definition 3

The relevance of Definition 3, and the discussion that led to it, can be simply stated. It is this: our ability to tell whether or not an actual evil has a point in the sense defined by Definition 3 is even more restricted than our ability to tell whether an evil has a point in the sense defined by the earlier definitions. It serves to increase awareness of the sorts of point an evil might serve, points not incompatible with, but also not limited to, morality. It thus renders Roweanism – acceptance of (R) as a correct characterization of reasonable confidence concerning *Common Reasoning* – less plausible by pointing out further sorts of points evils might have. Deciding whether an evil could have any point of this sort is even more demanding than whether it could serve any point that falls within the scope of morality.³⁵

Evil and moral acceptability

One might suggest this as a rough criterion for the moral acceptability of a person being allowed to suffer evil:

- C1 Kim's suffering evil E is morally acceptable if and only if Kim, relevantly informed about E, and insofar as rational, accepts E without moral protest.

For purposes of considering this notion, we can include under the notion of

moral acceptability the occurrence of evils that serve to promote religious personal maturity in the rough sense characterized above. Kim's being relevantly informed regarding an evil is a matter of her knowing whatever is relevant to making a rational assessment of the moral justifiability of Kim suffering it – its effect on Kim, on others, what it makes available that would otherwise not be, and the like. The sort of ideal rationality required might be easier to achieve after an evil was undergone, even if undergoing it was not morally problematic. Perhaps C1 is true; even if it is, however, it is not easy to see how to apply it in any useful manner, since no one is likely to have much reason to think they are in the ideal situation C1 requires.

Succinct Roweanism

Roweanism, in one version at least, argues as follows. Let an evil *E* be *Rowean* if and only if (i) we have good reason to think it occurred; (ii) either we can think of no conceivable morally sufficient reason *R* that God might have for allowing it, or we can think of such an *R* but know³⁶ that the context in which the evil occurred rules out *R* applying, or we know that *R* would apply only if sorts of things exist that we know not to exist. Then the basic argument is:

- R1 There are Rowean evils.
- R2 If there are Rowean evils, then there are³⁷ actually pointless evils.

So

- R3 There are actually pointless evils.

Behind premise R2 lies some such principle of inference as:

- P1 If we can think of no conceivable morally sufficient reason *R* that God might have for allowing it, or we can think of such an *R* but know³⁸ that the context in which the evil occurred rules out *R* applying, or we know that *R* would apply only if sorts of things exist that we know not to exist, then we know that *E* is pointless.

Competitive to principle P1 is principle:

- P2 Even if either we can think of no conceivable morally sufficient reason *R* that God might have for allowing it, or we can think of such an *R* but

know³⁹ that the context in which the evil occurred rules out R applying or we know that R would apply only if sorts of things exist that we know not to exist, it is reasonable to suspend judgment as to whether there are actually pointless evils.

A reply to succinct Roweanism

Here is a brief argument in reply:

- 1 Roweanism is correct only if it is more rational to accept P1 than it is to accept P2.
- 2 It is at least as rational to accept P2 as it is to accept P1.
- 3 If it is at least as rational to accept P2 as it is to accept P1 then it is not more rational to accept P1 than it is to accept P2.
- 4 It is not more rational to accept P1 than it is to accept P2 (from 2, 3).
- 5 Succinct Roweanism is not correct.

If this argument succeeds, succinct Roweanism fails. The crucial premise is 2; if it is true, then the rest of the argument is in order. Thus Roweanism requires that 2 be false. But there seems to be no good reason provided for thinking it false. So succinct Roweanism fails. (It is worth remarking here that the same rules apply in arguing against a claim as apply in arguing for it. The position offering the argument is supposed to provide the justifications.)

Evil and ecology

Most discussions of the problem of evil leave aside reference to such matters as the disappearance of species. This is understandable – environmental ethics is a complex and controversial field and any discussion of anything relevant to it is bound to make controversial claims. So it is safer to avoid such matters altogether unless one can devote an entire book to them. Perhaps unwisely, I will not follow this practice here. While various claims made may be even more controversial than philosophical claims usually are,⁴⁰ perhaps what follows may at least elicit some careful reflection about the alleged problem of ecological evil. (The use of “alleged” here is not intended to deny that there is ecological evil, but to be neutral at the outset as to whether the existence of such evil is evidence that God does not exist.)

Considering the problem of evil from a different angle may be helpful. There are at least two sorts of consideration that relate evil and ecology. One has to do with the suffering of non-human animals. The other is the

disappearance of species. Connected with the second consideration is the fact that the history of the natural world is very far from presenting a picture of neatness and efficiency. These are two rather different sorts of issue, divisible along the lines of what we might call *the disappearing species problem* and *the animal suffering problem*.⁴¹ Either could arise without the other, and it seems fairly clear that a solution to the one need not be any solution at all regarding the other. In any case, the animal suffering issue has already been addressed. It is a particularly thorny issue for theodicy, but it does not follow that it is somehow equally difficult regarding the problem of evil, which is the concern here. The comments that follow focus on the matter of disappearing species and the connected matter of inefficiency.

Inefficiency

Inefficiency issues hardly arise concerning an omniscient being. It is false that:

(N) *Necessarily, if a being B can achieve end E by means of causing process Q1 or by causing process Q2, where Q1 is simpler* than Q2, then it is a defect in B if B elects to achieve E by causing Q2.*⁴²

Perhaps one can refine (N) by way of reference to scarcity of material, energy, time, or the like – but then an omniscient being won't be working under any variety of inherent scarcity. One might think of (N) as somehow defining, or following from, *rationality*, but artistic profusion is not inherently less rational than mathematical elegance. Presumably there is no rational need that the rhinoceros be among the inhabitants of our earth, but a rhinoceros is a fascinating creature. It is no less so if an efficiency expert would have removed him from the list of things to be produced. Whatever force remains to the inefficiency issue concerns the total disappearance of species.

It was argued above that our having no clear idea as to how to explain Bambi's suffering (or animal suffering in general) is no evidence whatever that such suffering is gratuitous. An exactly analogous argument holds regarding the disappearance of species, if that is an evil. There is no need to develop that argument here, since it is obvious how it would go. Other matters deserve fuller attention.

The disappearance of species

Let's say that some item X has *purely extrinsic value* if and only if X has worth for the sake of what it contributes to Y, and no other value whatever. Of course

something may have both intrinsic and extrinsic worth; then it won't have purely extrinsic value. Let us say an item X has *purely intrinsic value* if and only if X has value and all of the value that X has lies entirely in X and not at all in anything that X contributes to anything else. (Aristotle's Unmoved Mover might be such a thing, or an enlightened Jain person in her isolated enlightened state.) God, minus creation, will have very high purely intrinsic value; once God creates, God keeps high intrinsic value but presumably also has extrinsic value – if God creates John, then God contributes a lot to John, having brought John into being and sustaining John and so on.⁴³

Value by association is a variety of extrinsic value. Suppose the President gives you a cactus. In charge of your cactus while you vacation, your friend Susan overwaters, and thereby kills, it. Even if Susan replaces it by a qualitatively identical cactus, the new cactus isn't the one the President gave you. It hasn't the same value to you, since it hasn't the same associations, and you find the associations significant.

One question is whether things below a certain level of complexity or capacity have any value or worth, or any beyond purely extrinsic value. Would there be any worth or value, say, in a world in which the most complex thing was a pile of sand and nothing had any capacities beyond those possessed by such a pile and its members? Value in this context is conceived in terms of natural value – the sort of thing that is expressed in the tradition that the existence itself of something X (that is, *there being an X*) has value. This question concerns whether not *living members of species* but *non-living members of natural kinds* have natural value.⁴⁴ It is not obvious that they do. Suppose that God executed a plan on which a universe of isolated electrons exists for, say, a trillion years and then goes *poof*. It is hard to see that this would be *wrong* of God to do. Nonetheless, since the objection being considered has more potential force if the pile-of-sand, or the isolated electrons, world has some natural value, assume for the sake of the argument that it does, and take the pile-of-sand world as a representative world of non-living things.

That this assumption is correct can be argued in at least two ways. Perhaps sand grains, electrons, and quantities of matter have purely extrinsic value, so the pile-of-sand world will have a purely extrinsic value sort of natural value. This argument fails, since there is nothing in the pile-of-sand world, considered as containing only extrinsic worth, to generate that worth. There is nothing of intrinsic value for the alleged extrinsic value to serve. The other is that such items have some intrinsic worth just by virtue of their existing at all. Then the idea is that even a pile-of-sand world has intrinsic value of some sort K. It still does not follow that it would be morally wrong that God obliterate something that has intrinsic worth of sort K. Even if it is true that something's existence has natural worth, it does not follow that causing or allowing it to cease to exist is wrong. Even if it would be wrong unless one had a morally

sufficient reason for doing so, what follows is that doing so is something one should have a sufficient reason for doing. It may be that simply by virtue of having created a grain of sand or a mountain “from nothing” – that is, not out of pre-existing material – God has the right to do as God likes with the grain or the mountain.

In any case, it is living, or living-and-conscious, species that typically are the cause for greatest concern among those troubled by the disappearance of natural kinds; not, say, electrons but species of living things. Regarding living things that are not persons – plants and animals – there are again the two alternatives: that even plant and animal life has only pure extrinsic value or that it has intrinsic value of some sort K^* . The argument that we should not so act as to cause species to go out of existence because we may discover that some feature of some plant, insect, or animal may provide the cure for some dread disease, insofar as that is the whole argument, is based on a pure extrinsic value view of the plants, insects, and animals concerned. Those who claim it is an evil that plant and animal species are allowed to become extinct typically take this to be so because they take plants and animals to have pure intrinsic worth. Otherwise, as above, their ceasing to exist is not an evil unless persons who have pure intrinsic value also exist or cessation of plants and animals will prevent the existence of persons. Suppose, then, that plants and animals are held to have pure intrinsic worth.

That something has intrinsic natural worth does not by itself entail that it would be wrong to cause or allow it to cease to exist. Even if it would be wrong to allow it to cease to exist without sufficient reason for doing so, what follows is that in order to do so blamelessly one must have such a reason. The sheer fact of species disappearance – and of course an enormous number of species have gone extinct – seems by itself no evidence of anything gone morally awry.⁴⁵

It is clear that various species of living and of living-and-conscious, beings have become extinct. The ecological argument from evil goes:

- E1 There being non-extinct species of living, and/or living-and-conscious, beings has natural worth.
- E2 Species of such beings that were once not extinct now are extinct.
- E3 It is wrong to permit species of beings that have natural worth to become extinct unless one has sufficient moral justification for doing so.
- E4 If God exists then God has permitted species of beings that have natural worth to become extinct, and this was wrong unless God has sufficient moral justification for doing so⁴⁶ (from E1–E3).
- E5 There is no moral justification that God could have for permitting species that have natural worth to become extinct.⁴⁷
- E6 God does not exist (from E4, E5).

It is not clear that E4 is true. Nor is it clear that E5 is true. Suppose, simply for the sake of the argument, that E4 is true, and focus on E5. If God were to have the sort of reason E5 says God could not have, what might it be?

Dinosaurs were living and conscious. There now aren't any. Assume that their presence was a natural good. Is their absence an evil which God could have no good reason for allowing? Presumably the following is true:

(GN) For any number N of types of living and conscious things a world W contained, there is a possible world W^* such that W^* contains $N + 1$ types of living and conscious things.

Ecological or systemic considerations might make sheer addition impossible in certain worlds at certain points, but there is nothing in (GN) that requires that W^* be produced, so to say, from W by adding some new species. If (GN) is true, then for any number of non-extinct species containing living, or living-and-conscious, beings, there could be yet another. Hence whatever world God creates, God is "guilty" of not having produced as much natural value as there might be, and such "guilt" is vacuous.⁴⁸

One might claim that while it is true that God could also have created living-and-conscious things that God did not in fact create, still it is wrong that God in fact did create living-and-conscious things and then let them cease to exist. This claim has two versions, one concerning individuals and one concerning species, as follows:

- (P) For any item X , if X is a particular, actual living-and-conscious thing then it is wrong of God to allow X to cease to exist.
- (S) For any species X , if X is a species whose particular, actual members are living-and-conscious things, and there are particular members of X , then it is wrong of God to allow there to cease to be members of X .

The idea that individual members of animal species have intrinsic worth seems to enjoy little popularity among ecologists, whereas the idea that species have such worth enjoys high ratings. If there is any plausible reason, as opposed to sheer fashion and taste, behind preferring (S) to (P), presumably it is (or is closely related to) this: where X ranges over natural kinds of living-and-conscious things, that *there being Xs* is a good thing but it does not matter which Xs there are. The worth of a duck lies not in *being the duck it is* but in its *being some duck or other*. For any biological species Q , if there are no things that belong to Q , then there is no Q ; those who talk about species having vanished take exactly this view though they also talk about the value of the species, not the value of its members. They agree that when there are no more

ducks (and no duck eggs or DNA) there is no duck species either. They seem typically to think that all the value lies, not in the particular deer that is now feeding on the salt lick that one put out last night, but in *there being some deer or other, who cares which?* Nonetheless, there cannot be intrinsic value in there being deer without there being intrinsic value in the deer that is now feeding on the salt lick. To put the relevant point positively, it is a necessary truth that:

- (C) For any class C, if C's having members has intrinsic worth, then for any item X that belongs to C, X has intrinsic worth.

But then the death of any given deer involves the loss of something that has intrinsic natural worth.⁴⁹ If there is something requiring moral justification in a species becoming extinct, there is also something requiring moral justification in the demise of one of that species' members.

Monotheism typically contends that creation was a matter of grace. God created things that might never have been, not only freely but also without obligation. It was (so to say) morally permissible for God not to have created at all, as well as morally permissible for God to have created as God did create, or to have created in lots of ways in which God did not create, but might have created. Monotheists also hold that, at least in the case of things not strictly created in God's image – in the case of things not persons – *being X's creator entails being permitted to cease to sustain X in existence without needing moral justification*. If this is so, the E1–E5 argument fails. It is then false that

- (E*) If X has intrinsic worth, and God permits X to cease to exist without having some morally sufficient justification for so doing, then God acts wrongly.

In sum: the critic who bases her case on alleged ecological evil needs (E*) or something like it, and strong arguments for (E*) are scarce at best.

Exchangeable intrinsic natural worth

Still, there remains the question as to what morally sufficient reason for allowing a species whose members possessed intrinsic natural worth to go extinct might amount to whether or not God would need such a reason. Suppose that:

- (C) For any class *C*, if *C*'s having members has intrinsic worth, then for any item *X* that belongs to *C*, *X* has intrinsic worth.

or something much like it is true. Perhaps we should distinguish between *exchangeable intrinsic worth* and *unexchangeable intrinsic worth*. Having exchangeable intrinsic worth is a matter of having intrinsic worth but its not being wrong of an agent to eliminate it by causing there to be something else that also has intrinsic worth. If cacti have intrinsic worth, it is of the former sort. Extrinsic worth (including value by association) aside, if Jim drives over Ron's bush but apologizes and replaces it with another that is relevantly similar, then Ron owes Jim no more. If Jim does not care whether the bush is of the same sort, or whether the replacement item is a bush rather than a tree, if Jim apologizes and replaces the original bush by one of a different sort or by a tree, once again Ron owes Jim no more. But if Ruth is babysitting for Rita's child, loses her, and replaces her with another of the same age, gender, weight, IQ, and the like, it is false that it is only value by association that remains as a basis for Rita's agonizing protest. Those who accept (S) typically ascribe exchangeable intrinsic worth, not unexchangeable intrinsic worth, to dinosaurs and the members of other species. They need not deny (C) – the claim that *For any class C, if C's having members has intrinsic worth, then for any item X that belongs to C, X has intrinsic worth*; they need only to take the members of the relevant species to have exchangeable intrinsic worth. The monotheist can also grant that dinosaurs have exchangeable intrinsic worth.

Even if God would need a morally sufficient reason to allow a species whose members have exchangeable intrinsic natural worth to cease to exist – even if it is true, for example, that

- (D) *God needs a morally sufficient reason for there once having been dinosaurs and there not now being any.*

– it also seems plain that God has one if it is the case that God replaced dinosaurs by things of comparable exchangeable intrinsic worth (post-dinosaurean mammals). On the other hand, if (D) is false, it is hard to see why one should accept anything along the lines of:

- (D*) *God's goodness is called into question by there once having been *N* number of species and there now being *N*-minus-*M* number of species around now or ever again.*

It is worth noting that there is nothing in the notion of exchangeable intrinsic value that requires that the replacements be of the same kind, or in the same quantity, as what they replace.

Consider two sorts of exchange as follows:

- (EX) Y is permissibly interchangeable for X, where X has exchangeable intrinsic worth, only if Y is of the same species as X.
- (EY) Y is permissibly interchangeable for X, where X has exchangeable intrinsic worth, only if Y is of the same species as X, or if Y is of a different species than X, where there being things of the species that Y belongs to is of at least as much intrinsic natural value as there being things of the species to which X belongs.

The idea, of course, is that (EX) allows only within-species substitutions whereas (EY) allows between-species replacements. It seems plain that if anything in the neighborhood of (EX) and (EY) is true, it is (EY). If (EY) is true, then even if it would be wrong of God to create something of exchangeable intrinsic worth and then let it go out of existence without replacing it with something of equal worth, God could allow any number of species to go out of existence so long as there were appropriate replacements. And (EY) does not forbid that there be one replacement that belongs to one species that replaces the members of a number of other species so long as the one is valuable enough. The sort of replacement that is relevant here might be, for example, something of high intrinsic worth for things of lower, or something of unexchangeable intrinsic worth for things of only exchangeable intrinsic worth.⁵⁰

Two things should be noticed here. There is nothing in the notion of exchangeable intrinsic natural worth that requires, or that forbids, that if something X that has it, and is replaced by something Y, that X's having existed was somehow necessary for Y's coming to exist, whether Y has exchangeable intrinsic natural worth or unexchangeable intrinsic natural worth. Further, as noted earlier, for any world whose members have any degree of either exchangeable or unexchangeable intrinsic natural worth, God could create a world possessed of a higher degree.

Unexchangeable natural intrinsic worth

Traditional claims to the effect that something has unexchangeable intrinsic worth (though not using this language) have found the exchangeable intrinsic natural worth versus unexchangeable natural worth distinction to be based on the former lacking, and the latter having, moral worth. This claim, or one much like it, is at the basis of a respect for persons ethic. This distinction provides a clear and defensible answer to an otherwise baffling question: how can one rationally ground any such distinction?

The answer expresses a view sometimes called *speciesism*, which means “unjustifiably favoring one’s own species.” This is an evaluative term, and it is either accompanied by an argument defending the allegation of unjustifiability or it is a mere term of abuse. It may be true, as those who use the term sometimes say, that hippos would assign ultimate value to their own kind if they could. Those who hold a respect for persons ethic agree that were hippos capable of holding such positions, they would be persons – self-conscious minds embodied in hippo bodies – and as persons they would be correct in ascribing ultimate value to persons.

Consider the notion of *baseline natural intrinsic worth* where X has baseline intrinsic worth if and only if the proposition *It is wrong to use X for the sake of something else in a way that reduces X’s intrinsic worth, and wrong to destroy X*. The notion of baseline natural intrinsic worth is the notion of unexchangeable natural intrinsic worth writ in a different script. Monotheists frequently, perhaps typically,⁵¹ have taken *being a person* to include having unexchangeable intrinsic natural worth, or baseline natural intrinsic worth. (This is one reason why the typical monotheistic doctrine that persons survive the death of their bodies is not an arbitrary addition to monotheism.) Were God, then, to obliterate one person and fiat another, simply for the sake of changing the population content, this would be wrong. One standard basis for this view is that persons are agents, possessing rationality, freedom, responsibility, and the capacity to love God and others. Having baseline intrinsic natural worth, on this account, is inherently associated with having moral worth – with being capable of moral agency.⁵²

The monotheist, then, can hold that while God has allowed a great many sorts of things that possessed exchangeable intrinsic natural worth to come and go, God has also supplemented or replaced them with a species whose members have unexchangeable intrinsic natural worth.⁵³ So if God must have a morally sufficient reason for allowing things with exchangeable intrinsic natural worth to cease to exist, both in the sense of individuals dying and of species becoming extinct, it is possible that God has such reason. Thus E5 *There is no moral justification that God could have for permitting species that have natural worth to become extinct*, an essential premise in the critic’s argument, is false. Hence, even if we, as it were, make a present to the critic of premise E4 *If God exists then God has permitted species of beings that have natural worth to become extinct, and this was wrong unless God has sufficient moral justification for doing so*, another essential premise in that argument, the argument fails; and of course E4 is itself hardly an evident truth.⁵⁴

Conclusion

Of course there are other attempts – some made, some waiting discovery – to move from (*E*) *There is evil* through some set of further premises to *not-(G) God does not exist*. The enterprise of constructing such arguments is endless. The arguments so constructed infer from the existence of evil to the non-existence of God either claim that (a) (*E*) and (*G*) are logically incompatible or (b) seek some set *S* of discernible truths which, together with (*E*), is incompatible with (*G*) – or, if you prefer, a set *S* of discernible truths that, together with (*E*), entail the denial of (*G*). It turns out that (a) is false, and none of the versions of (b) considered above are successful. These attempts are typical ones – a fair sampling of such efforts. It is, then, dubious that the existence of evil is in fact evidence against the existence of God.⁵⁵ If there is a genuine problem of evil only if there is some such argument, it is dubious that there is any genuine problem of evil.

Epilogue

Another angle on Rowean arguments

We have called any evil that God could have no point in allowing a *divinely unjustifiable* evil. A follower of Rowe's argument need not suppose that there are actual evils that are divinely unjustifiable. She need only claim something weaker. Suppose an evil that we have good reason to suppose real has this feature: we can conceive of no point that this evil might serve which does not involve our positing the existence of things we have no reason to think exist. Call such evils *inexplicable evils*. An evil whose only conceivable purpose was to make trolls better people would be, in the relevant sense, inexplicable. Then the idea behind a Rowean argument will be:

- 1*** An evil that is inexplicable is actually pointless.
- 2*** God would not allow actually pointless evils.
- 3*** There are inexplicable evils.
- 4*** There are actually pointless evils (from 1*** and 3***).
- 5 God does not exist (from 2*** and 4***).

The justification of 1*** is that an inexplicable evil – one for which we cannot think of any possible point without positing things which we have no reason to suppose exist – is an evil we *may justifiably claim has*

no point. Roweanism presumably reasons as follows: on the evidence we actually have, an inexplicable evil has no discernible point. Maybe nonetheless it has a point; maybe, too, there are no pigs and Rhode Island is a desert. But on the evidence we possess, there are pigs, Rhode Island is not a desert, and there are pointless evils. It is reasonable to believe what is properly inferred from or based on our best evidence. So we are justified in accepting premise 1^{***}. Since 3^{***} is obviously true, and 1^{***} and 3^{***} entail 4^{***}, we are justified in accepting 4^{***}. So, if we are also justified in accepting 2^{***}, we are justified in concluding that there is no God. If *Necessarily, God allows no actually pointless evils* is true, then – the Rowean claims – the newest Rowean argument wins the day. Thus reads the present version of Roweanism.

Here, then, the critic appeals to some such consideration as this:

(E^{*}) If upon careful reflection an evil is inexplicable, the reasonable conclusion is that it has no actual point.

If (E^{*}) or its near kin is true, then the argument succeeds provided its second premise is also true. The question regarding (E^{*}) is why we should prefer it as opposed to:

(E^{**}) Even if upon careful reflection an evil is inexplicable, it is reasonable to suspend judgment as to whether it has no actual point, since we are not possessed of sufficient information and cognitive power to be able reasonably to claim that were an evil to have a point, then that evil would not be inexplicable to us.

Deciding whether an inexplicable evil is actually pointless is not something we must do for practical reasons – not something we must take a position on in the interests of world peace or better economic conditions or the like. So while sometimes we must make a judgment concerning some very tricky moral issue since no decision is worse than being wrong, a decision between (E^{*}) and (E^{**}) is not one of these cases. Nor will the attractiveness of (E^{*}) as a rule for when we must decide give it any force for cases when we do not.

Unless one has good reason to accept (E^{*}) over (E^{**}), a Rowean argument will not work. What can be said in favor of (E^{*}) over (E^{**}) has to do with the claim that it is (E^{*}) that we follow in cases other than deciding whether inexplicable evils are actually pointless, and we are inconsistent if we do not follow (E^{*}) here. But it is utterly unclear that we do follow (E^{*}) in *relevantly similar cases* or even whether there are any relevantly similar cases. The idea that we are inconsistent if we do not use (E^{*}) in a Rowean manner requires some such claim as this:

(EE) If we follow (E*) in cases where we are not inferring from an evil being inexplicable to our being justified in claiming that it actually has no point, we should follow (E*) in that case as well.

The critic is assuming this: (N) *Necessarily, if God has a morally sufficient reason for allowing E, then E has an actual point, because the critic infers from Some evil has no actual point to God does not exist via the claims that If an evil exists which God would have no morally sufficient reason for allowing, then (since God would allow no evil without having a morally sufficient reason) God does not exist.* Thus, on the critic's view, (EE) is identical to:

(EE*) If we follow (E*) in cases where we are not inferring from an evil being inexplicable to our being justified in claiming that God has no morally sufficient reason for allowing it, we should follow (E*) in that case as well.

Whether something like (EE) or (EE*) is true depends on whether there is some relevant difference between cases in which it is reasonable⁵⁶ to follow them and the case in which we infer from an evil's inexplicability to (our being justified in) thinking it has no point. In applying (EE) or (EE*), we are taking ourselves to be in a position to infer that an omniscient being has no morally sufficient reason to allow an evil from the fact that we cannot think of what such a reason might be. It hardly seems unreasonable at least to suspend judgment about the applicability of (EE) or (EE*) to this sort of case, however wedded we are to its applicability in cases involving no such considerations. There seems, then, no reason to think it rationally inappropriate at least to suspend judgment regarding the applicability of (EE) and (EE*) to the sort of cases that a Rowean argument requires us to apply it. If this is so, we've no reason as yet to accept the conclusion of that argument.

A slightly different Rowean attempt goes like this. Consider this definition:

Evil E has a *rationale* if and only if God brings about, or permits, E to obtain in the light of some morally sufficient reason that God has for so doing.

Then we can form the Rowean argument:

Ra There are many evils whose rationale, if any, is unknown to us even after our most careful reflections.

- Rb If the rationale of an evil is unknown to us even after our most careful reflections, then it has no rationale.⁵⁷
- Rc There are many evils that have no rationale (from Ra, Rb).
- Rd If God exists, then all evils have a rationale.
- Re God does not exist (from Rc, Rd).

And while Ra is very plausible, Rb relies again on its being Principle P1 rather than Principle P2 that is the proper principle to apply to propositions like Ra.

Questions for reflection

- 1 Are *God exists* and *There is evil* logically incompatible propositions? How is the *Consistency Strategy* related to this question?
- 2 Does it solve whatever evidential problem the existence of evil may pose for monotheism if the monotheist says that God is very powerful but not omnipotent, knows a lot but is not omniscient, or is very good but not morally perfect?
- 3 Discuss the notion of a *best possible world*. What is contained in this notion? Is it logically possible that there be such a world?
- 4 Can even an omnipotent God create persons who are free and morally responsible for their actions but guaranteed always to act rightly?
- 5 What is it for an evil to *have a point*? Can a morally perfect God allow an evil that has no point?
- 6 Does Rowe's "Bambi argument" prove its point?
- 7 Discuss this argument: real evil exists only if persons have intrinsic worth; that persons have intrinsic worth is more plausible if monotheism is true than if any alternative is true; hence it is more plausible that there is real evil if monotheism is true than if any alternative is true; if it is more plausible that there is real evil if monotheism is true than if any alternative is true, then there being real evil is not an objection to monotheism; hence there being real evil is not an objection to monotheism. Is this argument, or some close cousin, sound and valid?

Annotated reading

Griffiths, Paul (1983) "Notes toward a critique of Buddhist karmic theory," *Religious studies* 18, 3 pp. 277–91. Argues that Buddhist karmic doctrine is incompatible with what we learn from contemporary physics.

Herman, Arthur (1976) *The Problem of Evil in Indian Thought*, Delhi: Motilal Barnasidas. A consideration of the idea that karmic theory allows one to solve the alleged problem of evil.

Leaman, Oliver (1995) *Evil and Suffering in Jewish Philosophy*, Cambridge: Cambridge University Press. A fine discussion of Jewish approaches to the alleged problem of evil.

Mackie, J. L. (1982) *The Miracle of Theism*, Oxford: Clarendon Press. A clear general critique of monotheism; the "miracle" is that anyone is a theist.

Ormsby, Eric (1984) *Theodicy in Islamic Thought*, Princeton: Princeton University Press. A fine discussion of Islamic approaches to the alleged problem of evil.

Pike, Nelson (ed.) (1964) *God and Evil*, Englewood Cliffs, N.J.: Prentice Hall. A good collection of articles that helped frame contemporary discussions.

Plantinga, Alvin (1977) *God, Freedom, and Evil*, Grand Rapids, MI: Eerdmans; reprint of 1974 edition. A detailed clear discussion of the relevance of human freedom to the alleged problem of evil.

Reichenback, Bruce (1990) *The Law of Karma*, Honolulu, HI: University of Hawaii Press. An account and critique of the doctrine of karma.

Arguments for monotheism

Proof

Logical necessity

Purely conceptual proofs and the
Ontological Argument

Empirical proofs, argument strategies, and
principles of sufficient reason

Arguments by Thomas Aquinas

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Arguments for monotheism

Proof

Proof is a complex notion. In simplest terms, a proof is a valid argument with true premises. This is the standard notion of *proof* in logic. An argument consists of premises intended to provide support for a conclusion. An argument is valid if it is logically impossible that the premises be true and the conclusion be false.¹ Any argument of the form *If A then B, A; therefore B*, for example, will be valid.

Given this basic notion of a proof, the contemporary philosopher George Mavrodes has noted that one of the following arguments is a proof and the other is not:²

Argument A

1. Either God exists or nothing exists.
2. Something exists.
- So: 3. God exists.

Argument B

- 1*. Either God does not exist or nothing exists.
2. Something exists.
- So: 3*. God does not exist.³

Note that:

- (i) Premises 1 and 1* are disjunctions. They have the forms, respectively, *Either G or N* and *Either not-G or N*.
- (ii) It is false that nothing exists. So the *N* disjunct is false.
- (iii) Necessarily, either God exists or God does not exist; either *G* is true or else *not-G* is true.
- (iv) A disjunction is true so long as at least one of its members is true. So either 1 is true or else 1* is true.
- (v) Premise 2, which appears in both arguments, is true.
- (vi) Both arguments are valid.

- (vii) Argument A has the form: 1. *Either G or N*; 2. *Not-N*; so 3. *G*.
- (viii) Argument B has the form: 1*. *Not-G or N*; 2. *Not-N*; so 3*. *Not-G*.
- (ix) Thus either Argument A is valid and has only true premises or Argument B is valid and has only true premises.
- (x) Exactly one of these arguments is a proof in the sense of *proof in logic*: one of these argument not only is valid but also has only true premises.

Unless we know, independently of these arguments, whether God exists or not we cannot tell which argument is a proof. The simple notion of a *proof in logic* is perfectly proper for some purposes. But having a proof in that, and no stronger, sense for some conclusion C is of no help in deciding whether C is true. Mavrodes notes that we need a notion of a *proof that extends our knowledge*. Perhaps something along these lines will do.

Argument A is an argument that extends our knowledge relative to its conclusion C only if:

- (i) *A* is a proof in logic;
- (ii) we know that *A* is valid (that its premises entail its conclusion);
- (iii) we know that *A* is sound (that its premises are true);
- (iv) for each premise P of *A*, we can know whether or not P is true without having to know whether C is true (our knowledge of each of the argument's premises is independent of our knowing whether the argument's conclusion is true);
- (v) for the conjunct of all of the premises of *A* (premise one *and* premise two *and* premise three, etc.) we can know whether or not that conjunct is true without having to know whether C is true (our knowledge of all of the argument's premises together is independent of our knowing whether the argument's conclusion is true);
- (vi) for each premise P of *A*, our knowledge of P is better founded than our knowledge of C;
- (vii) for the conjunct of all of the premises of *A* (premise one *and* premise two *and* premise three, etc.), our knowledge of that conjunct is better founded than our knowledge of C.

This, or something much like it, is the sense of "proof" in which we seek proofs that religious beliefs are true. In what follows, we will consider some of the more interesting of the many attempts to provide such proofs.

Types of propositions

Something *has truth value* if and only if it is *either true or false*. Anything that has truth value is a *proposition*. Declarative sentences, typically used, *express* propositions; the same proposition can be expressed by various sentences in the same language or by various sentences in different languages. Thus “The man is old and asleep, and the woman is reading” and “The old man is asleep, and the woman is reading” are different sentences that typically express the same proposition. A proposition is either:

- 1 *necessarily true* (P is a necessary truth if and only if not-P is a contradiction – e.g., *Nothing has logically incompatible properties* is a necessary truth.)
- 2 *necessarily false* (P is necessarily false if and only if P is a contradiction – e.g., *Bill Russell is exactly 6’9? tall, and is not exactly 6’9? tall* is a necessary truth.)⁴
- 3 *logically contingent* (P is logically contingent if and only if it is neither necessarily true nor necessarily false; a logically contingent proposition may be true or it may be false – e.g., *Bill Russell is exactly 6’9? tall* is a logically contingent proposition.)

Further:

- 4 A proposition P is *possibly true* if and only if P is not a necessary falsehood – every necessary truth, and every logically contingent proposition, is possibly true.

Logical necessity

There are different views about logical necessity, and different meaning assigned to the words “logically necessary proposition.” A brief explanation is in order as to how logical necessity is understood here.⁵

Logical necessity is a feature of propositions, not sentences. It is not an artifact of our language or thought. Coming to see that a proposition is necessarily true is a discovery, not an invention or a discovery about our inventions. The reason for this is that necessary truths are not possibly false. Anything whose truth depends on our language or our conventions is possibly false, for our language and our conventions might never have existed at all. So neither the necessity nor the truth of necessary truths

depends on our language or our conventions. Such truths are true under all conditions, and hence true in all possible worlds and across all possible cultures.

The prime example of a necessary truth in the history of philosophy is the principle of non-contradiction, which, as Aristotle said, is a principle both of thought and of things. It can be expressed as *Necessarily, no proposition is both true and false* or as *Necessarily, no thing can have logically incompatible properties*. These ways of putting the principle are mutually entailing. If something could have incompatible properties, then propositions could be both true and false. If propositions could be both true and false, then the proposition that a thing had incompatible properties could be true and so a thing could have incompatible properties.

Many contemporary philosophers, using the language of some medieval philosophers, distinguish between *necessity de dicto* and *necessity de re* – necessity in speech and necessity in things. Suppose that Tony is a local barber and consider two sentences about him:

- A Necessarily, Tony is a person.
- B Tony is necessarily a person.

These sentences express different propositions. What A says is this:

- A1 Tony is a person, and it is logically impossible that Tony not be a person.

This entails:

- A2 Necessarily, Tony exists.

Of course A2 is false; however much he and his skills might be missed, Tony does not enjoy logically necessary existence. There are possible conditions in which, or possible worlds in which, Tony would not exist. No doubt for a very long time our own world was Tonyless.

What B says is:

- B1 Tony is a person, and anything that is a person is a person so long as it exists at all; *being a person* entails *being a person necessarily* because *being a person* (unlike *being a Democrat* or *having false teeth*) is an essential property of anything that has it.

To embrace the idea that there are *necessities de re* one must think that there are essential properties or essences. B1, and hence B, is true if this idea is true; if there are essential properties or essences, *being a person* is among them.

Unfortunately (something its users do not intend) the language that contrasts *de dicto* (of speech) and *de re* necessity can easily suggest that there is one thing – say, logical necessity – and another thing – say, metaphysical necessity – and that the former is relative to language and the latter, if it exists at all, is a human-mind-independent thing. In fact, those philosophers who favor the view that there are both *necessities de dicto* and *necessities de re* view things very differently. To speak of the necessity of a dictum is to speak of the necessity not of an asserted declarative sentence but of what is asserted by that sentence – of a proposition. Necessarily true propositions, on their view, are human-mind-independently necessary and human-mind-independently true. They no more depend for their necessity or their truth on us than do *necessities de re*. There are *necessities de re* only if there are essences.

One can summarily put the point like this: there are necessarily true propositions, and if there are essences, some of those necessarily true propositions will be necessarily true about essences, including some conditional necessary truths about things that have those essences to the effect that they necessarily have them if they have them at all. For example, it is true of Tony that:

B Tony is necessarily a person,

and that:

A* If Tony is necessarily a person, then the proposition *If Tony exists then Tony is a person* is a necessary truth.

Proposition B expresses a *de re* necessity. Proposition A* expresses a *de dicto* necessity.

If something X lacks logically necessary existence, then even if it has an essence E, it is not a logically necessary truth that X has E, because it is not a logically necessary truth that X exists. What is necessarily true, if thing X has essence E, is that X has E *if X exists*.

Assuming they exist at all, *necessity de dicto* is no less metaphysical than *necessity de re* – no less language-and-convention independent, no less human-mind-independent. There being *necessities de dicto* does not require that there are essences; there are *necessities de re* only if there are essences. If they exist at all, *de re* necessities are logical necessities among things – things including but not limited to propositions. If they exist at all, *de dicto* necessities are logical necessities only among things that are propositions.

A final point on this topic. Suppose that *Water is essentially H₂O* is true. Then *Necessarily, water (if it exists) is H₂O* is true. To each *necessity*

de re there corresponds a *necessity de dicto* expressible in a corresponding conditional statement. If things have essences, then insofar as our concepts of things are accurate regarding their essences, those concepts will enable us to see *de dicto* as well as *de re* necessities.

This account of necessity is controversial and a defense of it would be lengthy and complex,⁶ and though I think it is also successful the purpose of presenting it is simply to explain what is meant here by logical necessity. It is an appropriate meaning for use in discussing the ontological argument.

Purely conceptual proofs and the Ontological Argument

A purely conceptual proof of God's existence is an argument that is valid, has only necessary truths as premises, and has *God exists* as its conclusion. Such a proof that extends our knowledge – which of course is what is sought – will satisfy (at least something like) the other conditions noted above.

The most famous attempts to provide such a proof constitute various varieties of the *Ontological Argument* – an argument offered (among many others) by St Anselm in medieval times, Descartes in the modern period, and Alvin Plantinga in contemporary philosophy. In coming to understand this sort of argument, we begin with two definitions:

Definition 1: *X is a logically necessary being* = *X exists* is necessarily true (*X does not exist* is self-contradictory).

Definition 2: *X is a causally necessary being* = *X exists* is true and logically contingent, and *X is caused to exist* is self-contradictory.

A logically necessary being has not causally but logically necessary existence – it exists and it is not possible that it not exist.

Four objections to the notion of logically necessary existence

There are various objections to the very idea of logically necessary existence. Here are four of the most common:

- 1 All necessary propositions are conditional – they have a structure properly expressed in an *If A then B* form.

- 2 No necessary propositions are existential – none entails that anything actually exists.
- 3 All necessary propositions are tautological – they have a sense property expressed in an *All A is A* or *All AB is B* form.
- 4 No necessary statements provide genuine information.

We can take these objections in pairs. Objection 1 tells us that all necessary statements are of the form “if A then B” which neither asserts that A exists nor that B exists. Objection 2 tells us that no necessary statement asserts that anything exists. Both 1 and 2 are false, since *There are prime numbers larger than 17* and *There is a successor to two* obviously are necessary truths but do assert that something exists. Objection 3 tells us that all necessary statements are true by virtue of the meanings of the words they contain, like “All uncles are uncles” and “Any aunt has a niece or nephew.” (It is allowed that there be a rule to the effect that “A” means “B or C” so that a proposition expressible in the form *All A is A* also is expressible in the form *All A is B or C*.) Objection 4 tells us that necessary truths provide no genuine information. But both *If proposition P is necessarily true, then it is necessarily true that P is necessarily true* and *If proposition P is necessarily false, then it is necessarily true that P is necessarily false* are necessary truths, and they are not tautological and they do provide genuine information. So both 3 and 4 are false.⁷ None of these common objections shows that the notion of logically necessary existence is incoherent.

The Ontological Argument

The Ontological Argument is an attempt to state a series of necessarily true propositions which serve as premises that entail the conclusion *God exists*. A successful argument of this sort would prove its conclusion to be necessarily true – it would show that God has logically necessary existence. Were any of the four objections just discussed to have succeeded, it would have undermined the ontological argument.

In constructing perhaps the most interesting version of the ontological argument,⁸ we need some further definitions as follows:

Definition 3: Proposition P *entails* proposition Q if and only if P, but not Q is a contradiction.

Definition 4: Proposition P is a *maximal proposition* if and only if, for any proposition Q, either P entails Q or P entails not-Q

Definition 5: Each maximal proposition defines an entire *possible world*.⁹

Definition 6: A being has *maximal excellence* if and only if it is omnipotent, omniscient, and omnibenevolent in some possible world.

Definition 7: A being has *maximal greatness* if and only if it has maximal excellence in every possible world.

Definition 8: A proposition is *true in all possible worlds* if and only if it is necessarily true.¹⁰

There are various versions of the Ontological Argument. Here is one:

- A God is a perfect being.
- B A perfect being has all perfections.
- C *Having logically necessary existence* is a perfection.
- D God has *logically necessary existence* (from A, B, C).
- E If God has *logically necessary existence* then *God exists* is necessarily true.
- F *God exists* is necessarily true (from D, E).

While it has played a significant role in the history of philosophy, it remains true that the notion of perfection is hard to define with any precision. If the argument can be stated without appeal to this notion, so much the better. In fact, it can be so stated, and if the argument stated without the notion of a perfection fails, then so does the argument stated with that notion.

The Ontological Argument without the notion of perfection

Here is a formulation that makes no appeal to the notion of a perfection, though it does include certain central concepts that express what the tradition plausibly thinks are qualities that a perfect being would have.

- 1 *God has maximal greatness (has maximal excellence in every possible world)* is true unless it is self-contradictory.
- 2 *God has maximal greatness* is not self-contradictory. So:
- 3 *God has maximal greatness* is true.
- 4 If *God has maximal greatness* is true then God exists. So:
- 5 God exists.

The argument is plainly valid. Its form is:

- 1 P unless necessarily not-P.
- 2 Not necessarily not-P. So:

- 3 P.
- 4 If P then G. So:
- 5 G.

and that form is logically impeccable. If there are any problems with the argument, then, it is that one or more of its premises are false.

Premise 1 is true. *Having maximal greatness is a matter of having maximal excellence in every possible world; having maximal excellence in every possible world is tantamount to necessarily having maximal excellence.* It is not hard to see this provided we keep in mind what the notion of maximal greatness involves, namely having *being omniscient in all possible worlds*. For any quality Q, to say that something has Q in all possible worlds is to say that it is logically necessary that it has Q. This claim is, as premise 1 says, true unless it is a necessary falsehood. Any proposition of the form *Necessarily, P* is necessarily true if true and necessarily false if false. *Necessarily, God has maximal greatness* is either true or false; so it is necessarily true or necessarily false. Thus, if it is not necessarily false (i.e., self-contradictory), then it is necessarily true; that is what premise 1 claims.

Premise 3 follows from premises 1 and 2; since God cannot have maximal greatness without existing, premise 4 is true; premises 3 and 4 entail premise 5. Everything depends, then, on whether premise 2 is true. Is it true?

In considering this question, it is helpful to consider some arguments that are analogous to the current version of the Ontological Argument.

The X argument

- 1x *Necessarily, God does not exist* is true unless it is self-contradictory.
- 2x *Necessarily, God does not exist* is not self-contradictory. So:
- 3x *Necessarily, God does not exist* is true.
- 4x If *Necessarily, God does not exist* is true then God does not exist. So:
- 5x God does not exist.

This argument is also valid, and premise 1x is true for reasons exactly analogous to those noted regarding premise 1. Premise 4X is obviously true. So if premise 2x is true, then the argument is a proof. Is premise 2x true?

The Y argument

- 1y *God exists is logically contingent* is true unless it is self-contradictory.
- 2y *God exists is logically contingent* is not self-contradictory. So:

- 3y *God exists is logically contingent* is true.
- 4y If *God exists is logically contingent* is true then *Necessarily, God exists* is false.
- 5y *Necessarily, God exists* is false.

This argument is also valid. Premise 1y is true for reasons exactly analogous to those that favor 1 and 1x. If it is true that *God exists is logically contingent* then *God exists is logically necessary* is false. (So then is *God has maximal excellence*, which entails *God exists is logically necessary*.) So if *God exists is logically contingent* is true, then *God has maximal excellence* is false, and that is what premise 4y says. So if premise 2y is true, then the Y argument is sound and valid, and thus its conclusion is true. Is 2y true?

The Z argument

- 1z *God does not exist is logically contingent* is true unless it is self-contradictory.
- 2z *God does not exist is logically contingent* is not self-contradictory. So:
- 3z *God does not exist is logically contingent* is true.
- 4z If *God does not exist is logically contingent* is true then *Necessarily, God exists* is false.
- 5z *Necessarily, God exists* is false.

This argument is also valid. Premise 1z is true for reasons exactly analogous to those that favor 1, 1x, and 2y. If it is true that *God does not exist is logically contingent* then *God exists is logically necessary* is false. (So then is *God has maximal excellence*, which entails *God exists is logically necessary*.) So if *God does not exist is logically contingent* is true, then *Necessarily, God exists* is false, and that is what premise 4z says. So if premise 2z is true, the Z argument is sound and valid, and its conclusion is true. Is 2z true?

Summary regarding the Ontological Argument (version 1) and the X, Y, and Z arguments

- A Each argument is logically valid.
- B In each argument, the first premise is true.
- C In each argument, the fourth premise is true.
- D In each argument, only the first, second, and fourth premises are independent; the first and second entail the third, and the third and fourth entail the conclusion.

- E In each argument, if the second premise is true, the argument is sound.
- F Premise 2y is true if and only if premise 2z is true, so we need concern ourselves only with one of them; we will use 2y.
- G It is logically impossible that *more* than one (or that *less* than one) of these three premises be true: premise 2 of the Ontological Argument, premise 2x, premise 2y.

What is crucial in evaluating the Ontological Argument is that this argument does not establish which of these three premises is true. It leaves that issue completely open. Hence the Ontological Argument fails as a proof that extends our knowledge. Given the discussion thus far, the point can be put succinctly as follows. Consider:

- o Either *God exists* is (a) necessarily true, (b) necessarily false, (c) logically contingent and true, or (d) logically contingent and false.

The Ontological Argument requires that (a) be the right alternative. But that argument contains the thesis that (a) is the right alternative – that is what premise 2 of the argument says. No argument is given to the effect that (a) is the right alternative. Granted, (a) does not seem self-contradictory; but nor do any of (b), (c), or (d), each of which is incompatible with (a). So we are left without any reason for picking (a) as the truth.

Another look at the Ontological Argument

- 1 It is logically possible that God has maximal excellence if the concept of God is not contradictory.
- 2 The concept of God is not contradictory. So:
- 3 It is logically possible that God has maximal excellence.
- 4 If it is logically possible that God has maximal excellence, then God has maximal excellence. So:
- 5 God has maximal excellence.
- 6 If God has maximal excellence, then God exists in all possible worlds. So:
- 7 God exists in all possible worlds.
- 8 If God exists in all possible worlds, then necessarily God exists. So:
- 9 Necessarily, God exists.

Exposition of the Ontological Argument

From 3 on, the argument is correct. You might object to 4, but what 4 says is this: *Possibly, God has maximal excellence entails God has maximal excellence*. What you need to keep in mind is that *God has maximal excellence entails God exists in all possible worlds* (= *Necessarily, God exists*). Thus *God has maximal excellence* ascribes the modality necessarily true to the proposition *God has maximal greatness*. Thus, given that necessary truths are necessarily necessarily true and necessary falsehoods are necessarily necessarily false, it follows that *God has maximal excellence* is either necessarily true, or else is a contradiction.

Further discussion of Ontological Argument

There is a problem with the argument, and it starts earlier. It lies exactly in premise 1 (in contrast to version 1, where the problem arises with premise 2). Suppose what is true is *The proposition that God exists is logically contingent*. Then the following things are true: (i) *God exists* is not a contradiction; (ii) *God does not exist* is not a contradiction; and (iii) *Necessarily, God exists* is a contradiction, and (iv) *Necessarily, God does not exist* is a contradiction. If (iii) is true, then premise 1 of the Ontological Argument is false. Thus if it is true that *The proposition that God exists is logically contingent is true*, premise 1 of the argument is false. Nothing in the argument shows that *The proposition that God exists is logically contingent* is not true. So the argument fails.

A proof that something has logically necessary existence

Consider this brief argument:

- 1 Necessarily, if it is possible that something has logically necessary existence, then something has logically necessary existence.
- 2 It is possible that something has logically necessary existence. So:
- 3 Something has logically necessary existence.

In other terms:

- 1* Necessarily, (Possibly, something has logically necessary existence) entails (Something has logically necessary existence.)

- 2* (Possibly, something has logically necessary existence). So:
 3* (Something has logically necessary existence.)

The reasoning here is simple: 1 and 1* are necessary truths. Premises 2 and 2*, being modal claims, are either necessarily false or necessarily true. Neither 2 nor 2* is necessarily false. So 2 and 2* are necessarily true. The inferences *1 and 2, hence 3* and *1* and 2*, hence 3** are obviously valid. Hence conclusions 3 and 3*, being entailed by necessary truths, are themselves necessary truths. Something has logically necessary existence.

If the ontological argument is sound and valid, then this argument must be sound and valid; its soundness and validity are a necessary, but not a sufficient, condition of the soundness and validity of the Ontological Argument. The simple argument is powerful; perhaps it is a proof that extends our knowledge. But even if this is so, the Ontological Argument itself is not a proof that extends our knowledge.

Empirical proofs, argument strategies, and principles of sufficient reason¹¹

In contrast to a purely conceptual proof of God's existence, an empirical proof of God's existence is an argument that is valid, has at least one logically contingent truth among its premises, has only true premises, and has *God exists* as its conclusion. Such a proof that extends our knowledge – which of course is what is sought – will satisfy the other conditions noted above. There are various starting points for such arguments, and various strategies for going on from the beginning. For example, one might begin with the fact that there is a universe, though it is logically possible that there might not have been, or that there is some particular thing (say, oneself), though it is logically possible that there may not have been that particular thing, or the fact that the universe is intelligible (science is possible), though it is logically possible that there be a universe that is not intelligible. Suppose one begins with the fact that there is a universe, though it is logically possible that there may not have been. Then there are at least these strategies for continuing.

- 1 The *everlasting world* strategy: prove that the world is everlasting and dependent, then infer to a necessarily independent being on which the dependent everlasting world depends.
- 2 The *world-has-a-beginning* strategy: prove that the world is not everlasting past, then infer to a cause of the world beginning to exist.

- 3 The *inclusive* strategy: prove it the case that the world is everlasting and dependent *or* that the world is not everlasting past; then infer to there being either a necessarily independent being on which the dependent everlasting world depends or a necessarily independent cause of the world beginning to exist.

Which strategy a philosopher chooses may, but need not, depend on what her religious beliefs are. A Christian, like Augustine, who believes that God created time and the universe together (that God's creating a universe is both necessary and sufficient for there being time) will suppose that the universe is everlasting in one sense – there is no time at which there was no universe – but will also suppose that it is impossible that there be a time T1 at which the universe was not created and then another later time T2 at which the universe was created. We might call this *universe-time-together creation* view. In another sense, in holding this view, she will deny that the world is everlasting; on her view, there will have been a first time – time will go back so far, and no further. But a Jewish, Christian, or Muslim monotheist might perfectly well hold that time has no beginning and that God created the world at some time prior to which time flowed but no universe existed. We can call this the *creation in time* view. A monotheist might even hold that the universe has always existed, and the doctrine that God created the universe entails that the universe always depends on God for its existence, has always done so, and will do so as long as it exists at all. We can call this the *beginningless creation* view. On this view, *God created the universe* entails *The universe has always existed in such a way that it depends on God, God does not depend for God's existence on there being a universe, and were God to cease sustaining the universe in existence, it would not exist but God would still exist*. But there being a first time, or a first moment at which the universe began to exist, will not be entailed. A monotheist can accept any of these alternatives. Typically Jewish, Christian, and Muslim monotheists have accepted either a universe-time-together or a creation in time perspective. Hindu monotheism, by contrast, holds to a beginningless creation perspective. This has largely to do with their interpretations of their religious texts.

A philosopher might think that one could not decide between these alternatives by appeal to anything other than Scripture, and wish to base his arguments only on what he thought was philosophically accessible. In this case, the third strategy may well seem attractive.¹² In any case, each strategy will require its own version of the general thesis that whatever can be explained has an explanation – its own formulation of the Principle of Sufficient Reason (PSR).

Principles of Sufficient Reason

- 1 The Everlasting World Strategy requires something like this: (PSR₁) *If it is logically possible that something depends for its existence on something else, then it does depend for its existence on something else or What can depend for its existence on something else does depend for its existence on something else.*
- 2 The World Has A Beginning Strategy requires something like this: (PSR₂) *What begins to exist must have a cause of existence or Nothing can simply begin to exist without being caused to do so.*
- 3 The Inclusive Strategy requires something like this: (PSR₁) and (PSR₂).

Crucial premises

The different strategies will also require somewhat different premises along these lines.

- 1 The Everlasting World Strategy requires some such premise as this: *It is logically impossible that everything that exists exists dependency.*
- 2 The World Has A Beginning Strategy requires some such premise as this: *It is logically impossible that everything that exists has had a beginning of existence.*
- 3 The Inclusive Strategy requires something like this: (a) *It is logically impossible that everything that exists exists dependency and (b) it is logically impossible that everything that exists has had a beginning of existence.*

The idea is that if the world is beginningless past, it does not exist independently (because of the truth of (a)) and if the world has a beginning it does not exist independently (because of the truth of (b)).

The inclusive strategy is safer with respect to one of its basic premises which is a weaker claim than its analogues – one who uses it need not care whether the world ever began to exist or not. But it is riskier with respect to its version of the Principle of Sufficient Reason (it requires both PSR₁ and PSR₂).

Differences in conclusions

The strategies, of course, will also yield somewhat different conclusions. Aristotle wants to infer from the world's existence to God's existence in a way that does not require that God have made any choices or performed any

actions. Semitic and Hindu monotheists want to infer from the world's existence to God's existence in a way that does require that God has chosen to create and that God created (the choice and the act may be the same). Even if a monotheist does not think that you can successfully infer from the world's existence to God's existence, she typically will have a view about how the world is related to God. Ramanuja, for example, rejects any inference from the world's existence to God's existence, but holds that the world is everlastingly dependent for its existence on God. Among the most famous and influential of arguments for monotheism are Aquinas's Five Ways.

Arguments by Thomas Aquinas

Aquinas's arguments are of considerable historical interest. For our present purposes, however, three questions matter: (i) do any of his arguments prove their intended conclusion?; (ii) if not, can one learn from them how to frame a more powerful argument for their intended conclusion or something much like it?; (iii) do his arguments suggest some other approach to the question of the truth or falsity of monotheism? Questions (i) and (ii) are considered in this chapter; the third receives attention in the later chapter on Faith and Reason.

Aquinas asks whether the existence of God can be proved and answers in the affirmative. He then offers five arguments for God's existence followed by an argument that the being referred to in the conclusion of the first argument is the same as that referred to in the conclusion of each of the other arguments. Here, too, beginning with a few definitions will enable us to state complex arguments with much greater simplicity than we could without them.

Reflexive and irreflexive relations

Aquinas's arguments deal with certain relationships he takes to hold between one thing in the world and another thing in the world, or between the world and God. Here are some fundamental features of relations:¹³

Definition 1: Relation R , holding between X and Y , is *reflexive* if X has R to Y entails Y has R to X .

If Jack is the same height as Jill, then Jill is the same height as Jack; *being the same height as* is a reflexive relation.

Definition 2: Relation R , holding between X and Y , is *irreflexive* if X has R to Y entails Y does not have R to X .

If Tim is Tom's father, then Tom is not Tim's father; *being a father, being a mother, being a parent* are irreflexive relations.

It will be useful to have two further ways of talking about relations. Let us say that if *X has R to Y* then *X has R forwardly to Y*, and that *Y has R backwardly to X*. Reflexive relations between *X* and *Y* are had both forwardly and backwardly by both *X* and *Y*. Irreflexive relations between *X* and *Y* are had only forwardly by *X* and only backwardly by *Y*.

General structure

The general structure – the logical skeleton, as it were – of Aquinas's arguments, typically called the "Five Ways," as we will see, can be expressed either as:

- 1 There is an *X* and a *Y* such that *X* bears relation *R* to *Y*.
- 2 Either (a) there is an infinite series of items such that each member has *R* both forwardly to something and backwardly to something, or (b) there is some item that has *R* only forwardly.
- 3 Not-(a). So:
- 4 (b).

or as

- 1 There is an *X* and a *Y* such that *X* has *R* to *Y*.
- 2 Either (a) there is an infinite series of items such that each member has *R* both forwardly to something and backwardly to something, or (b) there is some item that has *Y* only forwardly.
- 3 If (a) then (b).
- 4 If not-(a) then (b). So:
- 5 (b).

Chronological versus concurrent causes

If we are to understand Aquinas, it is important to distinguish between what we will call chronological versus concurrent causes.

Definition 3: *X* is a *chronological* cause of *Y* if and only if *X*'s doing something or having some quality at some time *before T* is necessary for *Y* at *T*.

Putting the water over the fire, causing it to boil; turning the key in the ignition, causing the car to start; throwing the ball, causing the window to break, are chronological causes.

Definition 4: X is a *concurrent* cause of Y if and only if X doing something or having some quality at T is a necessary condition of Y at T.

Holding a door to keep it open; holding one's breath to keep one's lungs full; pushing the bell to keep the bell ringing are cases of concurrent causation. It is typically cases of concurrent, not chronological, causation that Aquinas has in mind in offering his arguments. Thus criticisms based on the assumption that he has chronological causation in mind will be off target.

Each of Aquinas's five arguments concerns a different relationship as follows.

Argument 1: something moving/changing something else.

Argument 2: something causing something to come to exist.

Argument 3: X can cease to exist by becoming Y.

Argument 4: things having different degrees of worth.

Argument 5: something behaving at least as if it were seeking a goal.

Domains, forwardness, and backwardness

A finite domain is a collection having a finite number of members; a pile of forty rocks, a flock of seventy geese, a galaxy of a million stars are finite domains. Suppose that we have a domain of three things – Al, Bob, and Carl. Suppose that an irreflexive relationship – say, *being a father* – relates Al and Bob, and Bob and Carl. Within this domain, Al stands in the relation *being a father* only forwardly, Carl stands in the relation *being a father* only backwardly, and Bob stands in the relation *being a father* forwardly toward Carl and backwardly toward Al. If this domain is all there is, Al has no father and Carl has no children. This domain is *ordered* by an irreflexive relationship. Each member of the domain is related to every other by an instance of the same irreflexive relationship – in the case just described, by *being a father*.

Consider a different domain – a domain denned in terms of its members being ordered by a particular sort of dependence relationship. The sort of dependence in question is *non-reciprocal dependence* where *B non-reciprocally depends for existence on A if and only if B depends for its existence on A and A does not depend for its existence on B*. Suppose, then, that there exists a domain of things each of which stands in a non-reciprocal

dependence relation to something, and that this domain is finite. Then it follows that some member of this domain stands in the relationship of non-reciprocal dependence only forwardly. The only alternatives are that the domain is infinite (which we have stipulated is not so) or that there is a circle of non-reciprocal dependence, which is impossible. If B non-reciprocally depends on A, and C non-reciprocally depends on B, and A non-reciprocally depends on C, then the relationship between A and B is *reciprocal* dependence, not non-reciprocal. A circle of non-reciprocal relationships is logically impossible. So some member of the domain must stand in the relationship of non-reciprocal dependence only forwardly¹⁴ – i.e., must exist independently of the other members of the domain ordered by the irreflexive relationship of non-reciprocal dependence.

Aquinas takes this relationship of non-reciprocal dependence to be one involving concurrent causation – if the existence of A fully explains the existence of B, then so long as B exists it must be the case that A is causing it to exist.

It is not obvious that the world of physical things and nondivine minds is a finitely large domain of things ordered by the relationship of non-reflexive dependence. But that it is such a domain is something that at least the first three of Aquinas’s arguments require.

Change, potentiality, actuality¹⁵

Aquinas defines *change* in a way reminiscent of Aristotle’s philosophy.

Definition 5: X is in actuality with respect to some property Q if and only if X has Q.

Definition 6: X is in potentiality with respect to some property Q if and only if (i) X does not have Q, but (ii) X is the sort of thing capable of having Q.

Elk cannot be prime numbers, eggs cannot run faster than hares, and pigs cannot fly; so these things are not in potentiality with regard to these properties. Elk can be dyed pink, eggs can be swallowed whole, and pigs can be dressed in tuxedos, so they are in potentiality with respect to these properties. Elk have legs, eggs have shells, and pigs have ears, so they are in actuality with regard to these properties.

Definition 7: X changes with respect to property Q if and only if X moves from potentiality to actuality, or from actuality to potentiality, with respect to Q.¹⁶

Definition 8: Y causes X to change with respect to property Q if and only if Y causes X to move from potentiality to actuality, or from actuality to potentiality, with respect to Q.

The First Way

The First Way concerns things being caused to move, in the usual sense of going from one place to another but also in the more general sense of simply changing, in position or some other way. It is assumed that *X changing Y with respect to Q* is a relationship that is non-reciprocal – is analogous to *non-reciprocal dependence*. Thus the idea is that it cannot be the case that *X's changing Y with respect to Q* causes *Y's becoming Q* only if *Y's becoming Q* causes *Y's causing Z to become Q* and *Z's becoming Q* causes *X's causing Y to become Q*. The argument goes as follows.

- 1 Some things change.
- 2 If X changes at time T then there is something Y that changes X at T (understood as that Y is something different from X).
- 3 Either (a) there is an infinite series of changed and changing beings (i.e., a series each member of which is both a changed and a changing thing) or (b) there is some being that is a changing being (a cause of motion/change) but is *not* a changed being (something that changes).
- 4 Not-(a). So:
- 5 (b).

Aquinas offers a subsidiary argument for premise 2:

- 2a For all times T, and all X, X is in actuality with respect to moving at T or X is in potentiality regarding motion at T.
- 2b If X is in potentiality regarding motion at T, then X is not moving at T.
- 2c If X is not moving at T, then X cannot cause motion at T.
- 2d Nothing can cause its own motion at T (since in order to do so it would have to both be in actuality regarding motion at T and in potentiality regarding motion at T, and that is impossible).
- 2e No motion can be uncaused.

Hence:

- 2 If X changes at time T then there is something Y that changes X at T (understood as that that Y is something different from X).

The issue of whether there can be self-moving or self-changing things was hotly disputed in the medieval period. Scotus, for example, offered powerful arguments against Aquinas in this regard. But there is to be a replacement for premise 2 that restricts its basic idea to cases of which it is true, and we will follow this strategy.

Self-change

The First Way, if successful, would establish the existence of a cause of change that did not change.¹⁷ Premise 2 – the denial of self-motion – is apparently problematic. There seem to be cases of self-movement – one’s walking to the store, for example – and of self-caused change that does not involve movement from place to place – deliberately stopping thinking about one thing in order to reflect on another. But there are lots of changes in which something is caused to change by something else, and the best strategy for defending Aquinas here seems to be this: argue that, with respect to the sorts of qualities with which the arguments are concerned, self-change is not an option. Something depending for existence on itself – a physical object or a human mind, for example, having some feature by virtue of which it existed independently of anything else – is not a promising notion. Perhaps the simplest defense of Aquinas here is to argue as follows: we know that every physical thing, and that every human mind,¹⁸ in fact depends for its existence on the existence of other things. But *being dependent* is an essential property of everything that has it; *X is dependent for existence on something else* entails *Necessarily, X is dependent for existence on something else*. Further, *Nothing can cause its own existence* is a necessary truth; in order for something to cause its own existence, it must do so at some time T. Then, at some time T, something that causes its own existence must both not exist in order to be caused and exist in order to do the causing – a feat that is logically impossible to perform.

Even if one provides this line of reasoning on Aquinas’s behalf, however – even if one grants that a version of, or replacement for, premise 2 that is restricted to some such quality as *non-reciprocally causing change* will serve his purposes even if some instances of self-change are possible – his case is not made. Consider this pair of claims:

- T1: For any time T1, everything that exists at T1 depends for its existence on something else that exists at T1.
- T2: For any time T2, everything that exists at T2 was caused to come into existence at T2 by something that existed at T1.

The sort of dependence that T2 describes is non-reciprocal and consecutive. The sort of dependence that T1 describes is reciprocal and concurrent. The First Way requires that there be a sort of dependence that is non-reciprocal and concurrent. Suppose that T1 and T2 are true and describe the only sorts of dependence there are. Then the First Way fails. Nothing in the First Way proves that T1 and T2 are not true and descriptive of the only sorts of dependence that there are. So the First Way is not a proof that extends our knowledge. Perhaps there is the sort of non-reciprocal dependence that Aquinas requires, but we have no proof of it here.

Infinite series¹⁹

It is not obvious why there cannot be an infinite series of changed and changing things, whether we have chronological or concurrent cases of causation in mind. We have seen why premise 4 – the rejection of an infinite series of things changing one another regarding quality Q – is needed. Aware of this, Aquinas offers a subsidiary argument for premise 4:

- 4a An infinite series has no first (earliest?) member.
- 4b If a series has no first (earliest?) members, it has no later or succeeding members
- 4c If a series has neither earlier nor later members, it has no members.
- 4d No series can have no members. So:
- 4 Not-(a) – there is *not* an infinite series of changed and changing beings (i.e., a series each member of which is both a changed and a changing thing).

Aquinas²⁰ admits that there can be a temporally beginningless causal series; so presumably it is concurrent, not chronological, causality that Aquinas has in mind in this argument (and elsewhere in the Five Ways). The argument for the fourth premise is puzzling. There were sharp disputes among medieval philosophers as to whether an infinite series was possible. Perhaps the sub-proof rests on the idea that, in constructing a series, one has to begin somewhere, and if one does not start with a first thing one will never construct even a two-member, let alone an infinitely membered, series. Then the argument is correct but irrelevant, since those who contend that there are series that are infinite does not contend that we have to construct them. One can reply that any actual series must be one that could in principle be constructed by someone, and an infinitely membered series could not be. But then we need another argument that any infinite series must be one that could in principle be constructed, and another to show

that an infinitely membered series does not fit this description. Plainly nothing in the argument of the First Way, in either its main or its subsidiary lines of reasoning, provides anything like this. Thus the First Way seems not to be a proof of its conclusion.

The Second Way

Again we begin with a couple of definitions.

Definition 9: X is in motion *per accidens* if and only if X moves only because X is part of or is located in Y and X moves only because Y moves.

The car moves *per se*. A cup of coffee set in the cup holder of a moving car moves *per accidens*.

Definition 10: X moves *per se* if and only if X moves and X does not move *per accidens*.

The Second Way runs as follows; it takes *coming to be* or *coming to exist* as a change.

- 1 If X comes to be at T then X's coming to be at T is caused.
- 2 Nothing can cause its own coming to exist (it would have both to exist to do the causing and not exist to be caused to come to be).
- 3 If X comes to be at T then X is caused to come to be at T by something other than X.
- 4 Either (a) there is an infinite series of beings that come to be and are caused to come to be by other beings that were caused to come to be, or (b) there is a being that causes other things to come to be but is not itself caused to come to be.
- 5 Not-(a). So:
- 6 (b)

Aquinas argues for premise 5 in this manner:

- 5a An infinite series has no first member.
- 5b If a series has no first member, then it has no later members.
- 5c A series having neither a first nor later members has no members; a series without members cannot exist. So:

- 5 There is not an infinite series of beings that come to be and are caused to come to be by other beings that were caused to come to be.

The argument for premise 5 here is identical to the argument for premise 4 of the First Way, and hence has exactly the same problems. Further, coming to exist is not a change in the thing which comes to exist; assuming the definition of change offered above, it is not a change – non-existent things have neither potentiality nor actuality. *It is possible that X, which does not exist at time T, comes to exist at time T1* does not entail *X, which does not exist, has the potentiality to exist; X has some potentiality or other entails X exists*. So the Second Way is not a proof.

The Third Way

Two simple definitions are helpful here.

Definition 11: X is *generable* if and only if X can be caused to come to be.

Definition 12: X is *corruptible* if and only if X can be caused to change and can be caused to cease to exist.

Aristotle and Aquinas seem to assume *X can be caused to change* entails *X can be caused to cease to exist*, and conversely, so that necessarily anything that meets one of the conditions of being generable also meets the other. It is not at all obvious that this is so. In any case, the Third Way goes like this:

- 1 If X is generable and corruptible then X's non-existence is possible.
- 2 There are corruptible and generable things. So:
- 3 There are things whose non-existence is possible (from 1 and 2).
- 4 Assume for the sake of showing it to be false that: For all X, X's non-existence is possible.²¹
- 5 If for all X, X's non-existence is possible, then there is some time T such that nothing exists at T.
- 6 There is some time T such that nothing exists at T (from 4 and 5).
- 7 It is impossible that anything comes to exist without its being caused to do so by something that already exists.
- 8 If there is some time T such that nothing exists at T, then for any time T* later than T, nothing exists at T*.
- 9 Nothing exists at T* (from 5 through 8).
- 10 If there is some time T such that nothing exists at T, T has already occurred. So:

- 11 T has already occurred.
- 12 If T has already occurred, then nothing exists now. So:
- 13 Nothing exists now (from 10 through 12).
- 14 If for all X, X's non-existence is possible, then nothing exists now (from 4 through 12).
- 15 It is false that nothing exists now. So:
- 16 It is false that for all X, X's non-existence is possible.
- 17 If it is false that for all X, X's non-existence is possible, then something exists whose non-existence is impossible. So:
- 18 Something exists whose non-existence is impossible (from 16 and 17).

Aquinas's Third Way is read in different ways. Aquinas is read as saying either:

- (a) It is impossible that all generable things exist at every single time. (= Necessarily, every generable thing at some time or other does not exist.)
or:
- (b) It is impossible that, at every time whatever, some generable thing exists. (Necessarily, at some time or other, no generable thing exists.)

Compare *Necessarily, every elk passes on sooner or later*; this is analogous to (a). Consider *Necessarily, at some time, there are no elk at all*; this is analogous to (b). What Aquinas needs is (b); (a) will not help him. Aquinas also needs:

- (c) It is impossible that everything that exists is a generable being.

This indication of what he requires is relevant to two fallacious inferences he is often charged with making in the Third Way; either would, of course, invalidate the argument.

Inference one: from A to B

Consider:

- A For all X, it is possible that X corrupt.
- B It is possible that everything (simultaneously) corrupt.

A world W of which A is true might be one of which it was also true that:

- C It is not possible that W be entirely unpopulated.

But a world of which B was true is a world of which C could not be true. Hence inferring from A to B is fallacious.²² Inferring from (a) to (b) is tantamount to inferring from A to B. If Aquinas either inferred from (a) to (b), or simply did not adequately distinguish between them, the argument fails.

Inference two: from D to E

D Everything at some time fails to exist.

E Sometime, everything fails to exist.²³

Everything is green at some time or other does not entail *At some time or other, everything is green*. Similarly, D does not entail E. Again, the inference from (a) to (b) is tantamount to inferring from D to E. If Aquinas either inferred from (a) to (b), or simply did not adequately distinguish between them, the argument fails.

The gist of these criticisms is that even if at some time or other, each thing that exists will pass out of existence, it does not follow that they will all pass out of existence at the same time, and so long as earlier members can generate later ones, things will go on. If Aquinas is not entitled to infer from (a) to (b), then even if he is entitled to infer from (b) to (c) this will not help, since he has no legitimate way to get to (b).

Aquinas is also criticized for claiming that the alleged time at which everything would simultaneously pass away would already have occurred; why not regard the proof (if it did succeed) as proving that at some future time there will not be any generable things? His answer is that if there have been generable things for only a finite time past, then there had to be a cause of there coming to be generable things and so there is something that is not itself a generable thing, and if there have always been generable things, then an infinite time has passed and in any infinite time we would have reached the time at which everything has passed away. We can afford not to enter into this controversy.²⁴

The first three of Aquinas's Five Ways begin by reference to the fact that things exist that might not have existed and that depend for their existence on something else, and that things change. They then require some such claim as *What can depend for its existence on something else does depend for its existence on something else* and *What changes is changed by something else*, as well as such claims as *If there are things that exist that depend for their existence on something else, then there is something that exists independent of anything else* and *If things are caused to change by something else, then there is something that causes change without itself ever changing*. In part for reasons given as we explained these arguments, none of them constitutes a proof that extends our knowledge. Thus the results of

examining these arguments has not been very positive; none seems even close to a proof that God exists. But rearrangement and revision of the materials these arguments contain provide something stronger.

Some further definitions

If these materials do yield a stronger – even a successful – argument, perhaps they do so via the following argument. Once again, some definitions will make it possible to state the argument less complexly than otherwise. Further, the way the premises are stated is intended to keep them from being open to various standard objections. Note that nothing in the following argument requires that there not be various sorts of self-motion or self-change and it requires no assumptions about whether there is an infinite series of anything.

By way of reminder:

Definition 1: P is a *logically contingent proposition* = neither P nor not-P is self-contradictory.

Definition 2: P is a *logically necessary proposition* = not-P is self-contradictory.

Further:

Definition 3: P is an *existential proposition* = P entails a proposition of the form *X exists*.

Definition 4: It is *logically possible that P's truth be explained* = There is some proposition Q such that *Q's truth explains P's truth* is not self-contradictory.

To give an analysis: if it is logically possible that the existence of something X be explained, then it is logically possible that X *not* exist, and if it is logically possible that the truth of a proposition P be explained, it is logically possible that it *not* be true.

Given these definitions, we can state another version of the Cosmological Argument.

Cosmological Argument, stage one

- 1 If it is logically possible that the truth of a logically contingent existential proposition be explained, then there actually is an explanation of its truth (whether we know what it is or not).

Premise 1 is a version of the Principle of Sufficient Reason.

- 2 *There exist things whose existence it is logically possible to explain* is a true logically contingent existential proposition.

There are rose bushes, there might not have been rose bushes, and there is an explanation of there being rose bushes; hence premise 2 is true.

- 3 There is an explanation of the truth of *There exist things whose existence it is logically possible to explain* (from 1, 2).

Premise 3 obviously follows from premises 1 and 2. So if they are true, so is it. The success of stage one depends on what is true regarding the first premise.

Cosmological Argument, stage two

- 4 The truth of *There exist things whose existence it is logically possible to explain* cannot be explained by there being things whose existence it is logically possible to explain (the existence of *those* things is just what is to be explained).

Suppose that Pat wants to know why there now are golden retriever puppies. She is told that there are golden retriever parents. She asks why there are golden retriever parents. She is told about golden retriever grandparents. Pat then wants to know why there are any golden retrievers at all. She cannot now be told about golden retriever parents, grandparents, great grandparents, or the like; these will all be things she wants to know about – why have any golden retrievers at all existed? Here, one either refuses to answer, claims that there being golden retrievers is just a fundamental feature of the world, or explains that there were non-golden retrievers that caused there to be golden retrievers.

If Pat asks why there have ever been any possibly explicable things at all that exist though they might not have existed, she cannot properly be told about there being possibly explicable things that exist but might not have existed; those are the things she asks about. So one can refuse to answer, claim that there being possibly explicable things that exist but might not have existed is a fundamental feature of the universe, or refer to something that is *not* such as to exist and be possibly explicable though it might not have existed. This line of thought is correct, and is what premise 4 says.

- 5 That a logically contingent existential proposition is true can only be explained by some other existential proposition being true.

If, in the relevant sense of explanation, P's truth entails Q's truth, then P entails Q. No existential proposition is entailed by a set of propositions that does not contain any existential propositions.

- 6 If an existential proposition does not concern something whose existence it is logically possible to explain, it concerns something whose existence is logically impossible to explain.

These exhaust the possibilities.

- 7 The truth of *There exist things whose existence it is logically possible to explain* can only be explained by a true existential proposition concerning something whose existence it is logically impossible to explain (from 4, 5, 6).
- 8 Some existential proposition concerning something whose existence it is logically impossible to explain, and whose existence can explain the existence of things whose existence it is logically possible to explain, is true (from 3, 7).

Premise 4 is plainly true; whatever Xs are, *there being* Xs cannot explain *there being* Xs. Nor can the existence of something that might not have existed be explained other than by reference to things that exist; the existence of contingent things can only be explained by reference to something that exists, not by reference to something that doesn't exist. So premise 5 is true. Necessarily, for anything X that exists, either it is logically possible that X's existence be explained or it isn't; that is what premise 6 says. If (i) X's existence can be explained, and (ii) can be explained only by the truth of a type A proposition or by the truth of a type B proposition, and (iii) cannot be explained by the truth of a type A proposition, then it follows that (iv) X's existence can be explained by the truth of a type B proposition. Premise 7 applies this reasoning to the notions of propositions concerning the existence of things whose existence can be explained and propositions concerning the existence of things whose existence cannot be explained. Premises 4, 5, 6 entail 7 and 3 and 7 entail 8; if they are true (and they are) so is it. Hence stage two is successful.

Cosmological argument, stage three

- 9 If some existential proposition concerning something whose existence it is logically impossible to explain, and whose existence can explain the existence of things whose existence it is logically possible to explain, is true, then something exists whose existence it is logically impossible to explain and whose existence can explain the existence of things whose existence it is logically possible to explain.
- 10 Something exists whose existence it is logically impossible to explain and whose existence can explain the existence of things whose existence it is logically possible to explain (from 8, 9).

Premises 8 and 9 entail step 10, and premise 9 is, I take it, a necessary truth. So stage three succeeds. The conclusion thus far – *Something exists whose existence it is logically impossible to explain and whose existence can explain the existence of things whose existence it is logically possible to explain* – is interesting all by itself. The crucial premise is the first:

If it is logically possible that the truth of a logically contingent existential proposition be explained, then there actually is an explanation of its truth (whether we know what it is or not).

Premise 1 is a version of the Principle of Sufficient Reason. Call it PSR*.

Suppose one claims the truth of every logically contingent proposition has an explanation, and that it cannot be the case that the truth of every logically contingent proposition is explicable by reference to the truth of other logically contingent propositions. Then one will be claiming that there is some logically contingent proposition whose truth is explicable by reference to some true but not logically contingent proposition – some logically necessary truth. If *P's truth explains Q's truth* entails *P entails Q*, then one is claiming that a necessary truth entails a logically contingent truth. This is necessarily false – if Q is a logically contingent proposition, it is possibly false. No necessary truth is possibly false. Were a necessary truth to entail a logically contingent proposition, then it would be possibly false. Hence no necessary truth can entail a logically contingent proposition. If there are any true logically contingent propositions – and there plainly are – then either every one of them is explicable true by reference to some other, whose truth is explicable by reference to some other, and so on, or some among them are true but their truth cannot be explained. PSR* is compatible with all this. It requires no attempt to explain contingent propositions only by reference to necessary truths, and

it is compatible with there being an infinite number of contingent truths, each explained by some other contingent proposition. It is also compatible with the fact that, if there are any logically contingent propositions – and there plainly are – then some must be true: if Q is a logically contingent proposition, so is $\text{not-}Q$, and of $(Q \text{ and } \text{not-}Q)$ one must be true.

What it does require is that *there being logically contingent true existential statements* is possibly explicable – as it is – and hence that it has an actual explanation. If it does have an explanation, it seems that the Cosmological Argument has the right sort of explanation. Obviously no necessary truth will explain it, and no possibly explicable contingent proposition will explain it, and no non-existential statement will explain it. What is left, since necessary falsehoods and contingent falsehoods explain nothing, is a logically contingent existential statement whose truth is necessarily inexplicable. While it is true that of any pair composed of a logically contingent existential statement and its denial, one must be true, it might always be that it was the denial that was true. So it is not a logical necessity that there be true logically contingent existential statements. There remains, then, this question: is it contingently inexplicable that there are true logically contingent existential statements? That there are such statements is possibly explicable, so if there is no explanation of there being such, there is a perfectly intelligible question – *Why are there true logically contingent existential propositions?* – that might perfectly well have had an answer, but that in fact has none. What PSR^* denies is that this is possible – the possibly explicable is actually explicable.

Is PSR^* true? There does not seem to be anything more obviously true than PSR^* from which it follows. PSR^* does not seem to be contradictory, and if it is true, it is necessarily true. So it is, if not contradictory, then necessarily true. But (I) *It is contingently inexplicable that there are logically contingent true existential statements* is not obviously contradictory, and it is, if true, then necessarily true. So if it is not contradictory, then it is necessarily true. Nothing in the Cosmological Argument shows that it is PSR^* rather than (I) that is true. So the Cosmological Argument is not a proof that extends our knowledge.

There is a bit more to be said regarding PSR^* . A standard objection to weaker formulations of the Cosmological Argument is that if one infers from the world to God, and it is logically possible that God not exist, then one might as well have stopped with the world. A Cosmological Argument with PSR^* as an essential premise, assuming the remainder to be crafted in line with PSR^* 's content, will be subject to no such objection. Further, if one rejects PSR^* one is left with an ultimate mystery, an intelligible and basic question to which there might have been an answer, but is not. Reject PSR^* and mystery lies on your side of the fence, not on the monotheists' side.

Cosmological Argument, stage four

It is at least not unreasonable to accept PSR*, and it is worth seeing how the argument that requires it continues. A few additional definitions will serve the familiar service of simplifying the statement of the argument.

- D4 Being X has necessary existential security = X exists, and *X is caused to exist or depends for its existence on something else* is self-contradictory.
- D5 Q is a basic property of X = X has Q, and X has no property Q* such that *X has Q** explains the truth of *X has Q*.
- D6 Q is a non-basic property of X = X has Q, and X has some property Q* such that *X has Q** explains the truth of *X has Q*.
- D7 X has logically necessary existence = X exists, our concept of X is accurate relative to X's existence and *X does not exist* is self-contradictory.
- D8 X has logically contingent existence = X exists, our concept of X is accurate relative to X's existence, and neither *X exists* nor *X does not exist* is self-contradictory.

Note that:

- (i) *X has necessary existential security* does not entail *X has logically necessary existence*;
- (ii) *X has logically necessary existence* does entail *X has necessary existential security*;
- (iii) whatever exists has either logically necessary or logically contingent existence;
- (iv) while if it is logically possible that the existence of something be explained, it follows that it is logically possible that the thing *not* exist, it is not true that if it is logically possible that it *not* exist, then it is logically possible that its existence be explained;
- (v) while it is true that if it is logically possible that the truth of a proposition be explained, it is logically possible that the proposition *not* be true, it does not follow that if it is logically possible that a proposition *not* be true, then it is logically possible its truth be explained.

Now we can begin stage four.

- 11 *X's existence is logically impossible to explain and its existence can explain the existence of things whose existence it is logically possible to explain* is true only if *X has necessary existential security* is true.
- 12 If something exists whose existence it is logically impossible to explain and whose existence can explain the existence of things

- whose existence it is logically possible to explain, something has necessary existential security.
- 13 Something has necessary existential security.
 - 14 Both *explaining the existence of things whose existence it is logically possible to explain* and *having necessary existential security* are non-basic properties of anything that has them.
 - 15 If *having necessary existential security* is a non-basic property of anything that has it, then the something that has necessary existential security has some other property whose possession explains its *having necessary existential security*.
 - 16 The something that has necessary existential security has some other property whose possession explains its *having necessary existential security*.
 - 17 The only properties that something might have that would explain its *having necessary existential security* are A: *having logically necessary existence* or B: *being omnipotent, omniscient, and morally perfect*.
 - 18 Something has A or B.
 - 19 The concept of something that has A but lacks B is the concept of an abstract object, and since abstract objects lack causal powers they cannot explain the existence of anything whose existence it is logically possible to explain; thus *having A* will not explain anything having the property *explaining the existence of things whose existence it is not logically impossible to explain*.
 - 20 The concept of a being that has B but lacks A is the concept of a being that has causal powers and whose existence can explain the existence of anything whose existence it is logically possible to explain; thus *having B* will explain anything having the property *explaining the existence of things whose existence it is logically possible to explain*.
 - 21 The concept of a being that has B and also has A is also the concept of a being that has causal powers and whose existence can explain the existence of anything whose existence it is logically possible to explain; thus *having A and B* will explain anything having the property *explaining the existence of things whose existence it is logically possible to explain*.
 - 22 Something exists that has B.
 - 23 The concept of something that has B is the concept of God, conceived either as having logically necessary existence or as having logically contingent existence, but in either case as possessing necessary existential security and causal powers that can explain the existence of anything whose existence it is logically possible to explain.
 - 24 God exists.

Suppose that God exists, and is omnipotent and omniscient. Then God will lack no power, and no knowledge, failure to have which would allow some enemy to do God in. God's existence is utterly safe; it is logically impossible that this being be destroyed from without. Suppose God is also perfectly good. A perfectly good being won't commit suicide or decide. There are no conditions under which a perfectly good being who is omnipotent and omniscient will ever decide that destruction of itself would be a good thing for it to do. It is logically impossible that such a being, while remaining perfectly good, will cause itself to implode. Were it ever to do so, or act in some other wrong way, then it would always know it would do so. A being that always knew that it would act wrongly, and never did anything about it, would never be morally perfect after all.²⁵

God's moral perfection is conceived by monotheists in two different ways. On one account, what is true is *Necessarily, God is morally perfect*; on the other, what is logically contingent and true is *God is morally perfect*.²⁶ On the former account, it is logically impossible that God commit decide. On the latter account, it is not logically impossible that God commit decide, though one may properly trust God not to do so. On neither account of divine moral perfection is it logically possible that God depend on anything for God's existence.

Two points relevant to the Cosmological Argument

Consider two claims:

- 1 *Possibly, X is contingent* entails *X is contingent* if *contingent* means *logically contingent* (= neither necessarily true nor necessarily false).
- 2 *Possibly, X is contingent* does not entail *X is contingent* if *contingent* means *depends for existence on something distinct from itself*.

The Cosmological Argument requires that both of these claims be true.

Argument for 1

A proposition has its modality necessarily; thus whatever modality a proposition lacks, it lacks necessarily; logical contingency is a modality; hence whatever has it has it necessarily, and whatever lacks it lacks it necessarily; hence if it is possible that a proposition is contingent, then it is.

Argument for 2

It is not logically impossible that X have logically contingent existence and yet it be false that X depends for existence on something else – a logically contingent and necessarily independent being would fit this description, for example.

Hence both 1 and 2 are true.

Conclusion

Besides requiring PSR*, this version of the Cosmological Argument is strongest if it can be shown that *Necessarily, God exists* is false. Only then (if at all) can one infer to the cause of possibly explicable logically contingent beings having the properties that a logically contingent being must have if its existence is to be necessarily inexplicable.

A supplementary argument

An argument distinct from the Cosmological Argument that nonetheless dwells in the same conceptual neighborhood is the following:

- 10a It is logically possible that an omniscient being exists.
- 10b If it is logically possible that an omniscient being exists, then it is logically possible that an omniscient being destroy everything material. So:
- 10c It is logically possible that an omniscient being destroy everything material. (from 10, 10b)
- 10d If it is logically possible that an omniscient being destroy everything material, then nothing material has necessary existential security. So:
- 10e Nothing material has necessary existential security. (from 10c, 10d)

Thus far, the argument is obviously valid and the independent (non-inferred) premises seem to be true. If this is correct, it is a useful supplement to the Cosmological Argument. A natural off-shoot is this argument:

- 10e1 If nothing material has necessary existential security, then something exists that is not material. So:
- 10e2 Something exists that is not material.
- 10e3 If something exists that is not material, then materialism is false. So:
- 10e4 Materialism is false.

The truth of 10e1 requires the conclusion of stage three of the Cosmological Argument, i.e., premise 10, and is exactly as secure as that premise is.

Aquinas's Fifth Way

The Fifth Way is one version of the argument from design. To say that something *seeks its own end* is to say that *it seeks its own flourishing as a member of its kind*. The following characterization of the Fifth Way reads it as asserting that each generable body seeks its own end, not that all generable bodies together seek some *universal* end or some end that characterizes the universe as a whole (e.g., universal orderliness).^{27, 28}

- 1 We observe generable bodies that lack awareness typically seek their own flourishing.
- 2 What happens typically does not happen accidentally. So:
- 3 Generable bodies typically seeking their own flourishing does not happen accidentally. (from 1 and 2)
- 4 Generable bodies typically seeking their own flourishing, if it does not happen accidentally, occurs only because they are caused to do so by an agent that intends that this occur. So:
- 5 Generable bodies typically seeking their own flourishing occurs only because they are caused to do so by an agent that intends that this occur. (from 3 and 4)
- 6 If they are caused to do so by an agent that intends that this occur, then there is an agent that intends that this occur. So:
- 7 There is an agent that intends that this occur. (from 5 and 6)

A different way of putting the argument invokes the distinction, but also the similarity, between artifacts and natural objects. Artifacts are made by humans; their parts are made and organized so as to produce some end or other. They are made to do something, and insofar as they are well made, they do that thing. Call the feature of having parts that were made to be organized so as to produce specific results *being operationally functional*. Then the argument goes:

- 1 Artifacts are operationally functional things.
- 2 Natural objects are operationally functional things.
- 3 Operational functionality in artifacts is adequately explicable only by reference to intelligence.

- 4 If artifacts are operationally functional things, natural objects are operationally functional things, and operational functionality in artifacts is adequately explicable only by reference to (human) intelligence, then operational functionality in natural objects is adequately explained only by reference to intelligence. So:
- 5 Operational functionality in natural objects is adequately explained only by reference to intelligence. (from 1–4)
- 6 Operational functionality in natural objects is not caused by human intelligence.
- 7 What is caused by intelligence other than human is caused by non-human intelligence.
- 8 If operational functionality in natural objects is adequately explained only by reference to intelligence, and operational functionality in natural objects is not caused by human intelligence, and what is caused by intelligence other than human is caused by non-human intelligence, then operational functionality in natural objects is adequately explained only by reference to non-human intelligence.
- 9 Operational functionality in natural objects is adequately explained only by reference to non-human intelligence. (from 5–8)
- 10 If operational functionality in natural objects is adequately explained only by reference to non-human intelligence, then there is strong evidence that there is non-human intelligence.
- 11 There is strong evidence that there is non-human intelligence. (from 9, 10)

The conclusion is neither uninteresting (a newspaper editor convinced of its truth would put it in her headlines) nor as strong as *Monothéism is true*. Its religious relevance becomes obvious if one thinks what sorts of powers a being would have to have in order to cause operational functionality in natural objects.

The Hindu monotheist Ramanuja offers the following objections to the argument from design. Reacting to Indian versions of the argument from design he says:

(1) There is no proof to show that the earth, oceans, etc., although things produced, were created at one time by one creator. Nor can it be pleaded in favor of such a conclusion that all those things have one uniform character of being effects, and thus are analogous to one single jar, for we observe that various effects are distinguished by difference of time of production, and difference of producers . . . for experience does not exhibit to us one agent capable of producing everything.²⁹

That is, if we take our experience with artifacts as the clue to operational functionality in natural objects, often various humans cooperate in the production of an artifact, or make changes in it; the evidence cited by the argument from design suggests a committee as much as it does a single intelligence. A standard response is that one is justified in positing no more intelligences than is necessary to explain the data.

(2) Experience further teaches that earthen pots and similar things are produced by intelligent agents possessing material bodies, using implements, not endowed with the power of a Supreme Lord, limited in knowledge, and so on; the quality of being an effect therefore supplies a reason for inferring an intelligent agent of the kind described only.³⁰

That is, if we take our experience with artifacts as the clue to operational functionality in nature, its intelligent causes are embodied³¹ and possess limited intelligence and power.

(3) Consider the following point also. Does the Lord produce His effect with His body or apart from His body? Not the latter, for we do not observe causal agency on the part of any bodyless being; nor is the former alternative admissible, for in that case the Lord's body would be permanent or impermanent. The former would imply that something made up of parts is eternal; and if we say this we may as well admit that the world itself is eternal, and then there is no reason to infer a Lord. And the latter alternative is inadmissible because in that case there would be no cause of the body different from it (which would account for the origination of the body). Nor could the Lord Himself be assumed as the cause of the body, since a bodyless being cannot be assumed as the cause of a body. Nor could it be maintained that the Lord can be assumed to be "embodied" by means of some other body; for this leads us into a regress in infinitum.³²

Here, the reply is more complex. Suppose that God, like human artificers, must have a body in order for God to produce operational functionality in anything. Then God, able to produce operational functionality only through use of a body that is already is operationally functional, did not produce operational functionality in *that* body. God's own body, construed on the analogy with human artificers, has an operational functionality not produced by God. But then why not simply view all bodies as having some such intrinsic not-produced-by-God operational functionality? Ramanuja, then, concludes that

the inference of a creative Lord which claims to be in agreement with observation is refuted by reasoning which itself is in agreement with observation, and we hence conclude that Scripture is the only source of knowledge with regard to a supreme soul that is the Lord of all and constitutes a highest Brahman.³³

David Hume, in his famous *Dialogues Concerning Natural Religion*, offers criticisms similar to those of Ramanuja.³⁴ He views the argument from design as an inductive argument. The property relevant to the inductive inference is something like *orderliness* or *behaving in specifiable, predictable ways always or for the most part*. The things relevant to the inference are artifacts, like clocks, and natural objects, like apples or sheep. One is invited to infer from a sample class of which one has had experience (artifacts having been produced by an observable designer by an observable process) to a reference class of which one has had only partial relevant experience (one has observed natural objects though one has not observed them being caused to possess *orderliness* by a non-human intelligence). So the premises concern there being artifacts and natural objects, and both having orderliness. The conclusion is that natural objects are caused to have orderliness by a non-human intelligence.

The connecting premises point to the cause of orderliness in artifacts, namely human intelligence. The core idea is that inferring that orderliness in natural objects should be taken to have the same sort of cause – an intelligent mind – and obviously human minds do not cause orderliness in apples and goats.³⁵

Hume makes these objections among others:

- (a) there are other explanations of orderliness in natural objects than that they were designed – for example, natural objects might have a sort of intrinsic order, being by nature organisms or natural machines produced by natural processes;
- (b) we cannot in principle observe natural objects being caused to have orderliness by non-human intelligence nor can we in principle observe natural objects being caused to have orderliness by something else; observing an apple grow or a goat give birth are examples of orderliness, not explanations of orderliness of the sort disputers regarding the argument from design are concerned with;
- (c) there is no lawlike connection that we can know of between *natural objects possessing orderliness* and *natural objects being caused to have orderliness by X*, whether “X” is filled in by reference to intelligence, natural processes, or anything else, and legitimate inductive inferences ride the rails of natural laws.

The argument from design is, in effect, an argument to the best explanation – an argument that is intended to establish that, if we follow the sorts of procedures we typically follow in making probabilistic inference, we shall come to the conclusion that there is a designer. But there obviously are other explanations of operative functionality in natural objects – for example, that material particles evolved over a long period in such a manner as to produce such items. All that is required, the proposal is, is particles of the right sorts, laws, and time. This sort of explanation of operative functionality in natural objects is intended as well to explain there being human intelligence capable of causing operative functionality in artifacts. Thus most of the philosophically interesting issues raised by arguments from design have to do with how to decide which, among a group of explanations, is best, and how exactly to understand the relevant data and formulate the theories relevant to explaining them. This sort of issue comes up again in the final chapter on Faith and Reason.

The Teleological Argument

Another argument in the same family as the argument from design, but different in what it begins with – the intelligibility of nature or the possibility of science – and its straightforwardness as an argument to the best explanation – is the Teleological Argument. As construed here, it is a supplement to the Cosmological Argument. Here is one more objection to the Cosmological Argument: what the conclusion of the Cosmological Argument does (roughly) is to say that the universe of dependent things is caused by the act of an intelligent divine agent; it says that God, who might not have created anything, acted to create dependent things. But then God's action of creating might not have occurred. So we are left, not with a being that might not have existed but whose existence is really impossible to explain, but with an action that might not have occurred; what's the gain? – either way we stop our explanation arbitrarily. One way of construing the Teleological Argument – is not as an independent argument but rather as an answer to this objection to the Cosmological Argument.

The Teleological Argument is often stated as an independent argument. As stated here, it is a continuation of the Cosmological Argument, and offers an answer to the present objection to that argument. Again, some beginning definitions simplify the overall presentation.

D1 R is S's *sufficient reason* for doing A = S does A for reason R, there is no better reason for doing A than R, there is nothing better that

S might do than A, and S's doing A is right (note that *being right* does not entail *being obligatory*; if there is more than one right way of acting in a given circumstance, one's obligations in that circumstance are simply to act in one of those ways).

- D2 R is S's *proper ultimate reason* for doing A = R is S's sufficient reason for doing A, there is no true moral proposition from which R follows in any way that justifies R, R is true, and S knows that R is true (every proposition follows from other propositions – any proposition P follows from [(Q or P) and not-Q] – but not every proposition follows from others in a way that proves it true; if we cannot have some knowledge without proving it, we cannot prove anything).
- D3 S is *completely rational* in doing A = S has a proper ultimate reason for doing A.
- D4 E is an *ultimate existence explanation* = E explains the truth of a logically contingent existence proposition by reference to the truth of an existence proposition whose truth it is logically impossible to explain.

Statement of the Teleological Argument

- 1 If an ultimate existence explanation has a teleological explanation as an essential component, then the agent referred to in that teleological explanation is completely rational in acting as that explanation says she acts.
- 2 If an agent is completely rational in acting in a certain way, then there can be no further teleological explanation of her acting in that way.
- 3 If there can be no further teleological explanation of an agent's acting in a certain way, then unless the existence of that agent can be explained, there is nothing relevant that is left unexplained.
- 4 If God created the world, God was completely rational in doing so.

According (roughly) to the conclusion of the Cosmological Argument:

- 5 God created the world.

Hence, from 4 and 5:

- 6 God was completely rational in doing so.

Hence, from 2 and 6:

7 There can be no further explanation of God's creating the world.

But:

8 It is not possible to explain the existence of God.

Hence, from 3, 7, and 8:

9 There is nothing relevant that is left unexplained.

Hence the objection fails. One is not left with something explicable that is unexplained.

Conclusion

The combination of the Cosmological and Teleological Arguments considered above is one of the stronger versions of one sort at least of natural theology – the effort to present arguments that are plainly valid, have premises that are discernibly necessarily true or contingently true propositions, and infer to the existence of God. Even it, however, does not yield a proof that extends our knowledge.

Questions for reflection

- 1 What sort of proof extends our knowledge?
- 2 Explain the distinction between a necessarily true proposition and a contingently true proposition.
- 3 Is there a successful purely conceptual proof that God exists?
- 4 Does the existence of apparent design provide reason to think that God exists?
- 5 Discuss the inference from *Something that might not have existed does exist and it is possible that its existence be explained* to *There is something that exists whose existence cannot be explained*. If this inference is justified, how close does its conclusion get to monotheism?
- 6 Suppose there is no proof that God exists. Does anything else of philosophical interest follow?

Annotated reading

- Burrell, Donald (ed.) (1967) *Cosmological Arguments*, Garden City, NY: Anchor Books. An excellent collection of historical and recent discussions of the argument.
- Flew, Anthony (1966) *God and Philosophy*, London: Hutchinson. Philosophy of religion done on the presumption of atheism.
- Hick, John and McGill, Arthur (eds) (1967) *The Many-faced Argument*, New York: Macmillan. An excellent collection of historical and recent discussions of the ontological argument.
- Haldane, J. J. and Smart, J. J. C. (1996) *Theism and Atheism*, Oxford: Blackwell. An atheist and a Catholic theist argue their cases.
- Plantinga, Alvin (ed.) (1974) *The Ontological Argument*, New York: Harper and Row. An excellent collection of traditional, and some recent, treatments of the argument.
- Rowe, William (1975) *The Cosmological Argument*, Princeton, NJ: Princeton University Press. Probably the best discussion of the argument.
- Swinburne, Richard (1979) *The Existence of God*, Oxford: Clarendon Press. Argues for the existence of God from a perspective in which the controversial idea of *a priori* simplicity is important.

CHAPTER 11

Monotheism and religious experience

Phenomenologically thick
experiences

Experience as direct evidence

A principle of experiential evidence

Being evidence versus providing
evidence

The evidential argument from religious
experience

The principle of experiential evidence
applied

Questions for reflection

Annotated reading

Monotheism and religious experience

Phenomenologically thick experiences

A phenomenological description of an experience is a description that tells us how the things appear to a person who has it. Consider these sentences, each of which uses the word “seems” in a different sense:

- 1 Kim seems less capable than she is. (Here, “seems” contrasts appearance to reality.)
- 2 It seems to Kim that she left the oven on. (Here, “seems” reports a shaky belief on Kim’s part.)
- 3 There seems to Kim to be a chair in front of her. (Here, “seems” expresses how Kim is “appeared to;” whether there is a chair there or not, it remains true that *if things are as they perceptually appear to Kim, a chair is in front of her.*)

So there are at least three senses of “seems” – a contrastive sense (in 1), an opinionative or belief-expressive sense (in 2), and an experiential and perceptual sense (in 3). Our concern is with the experiential, perceptual sense.

Suppose Kim is in a room that she knows was set up by some majors in psychology and physics. There seem to be twice as many chairs in the room as there are – half of the “chairs” are in fact holograms of chairs. Not having been in the room before, but knowing that half of what seem to be chairs are not, Kim nonetheless properly says:

- 4 It seems to me that there is a chair in front of me, though I have no idea whether I am seeing a chair or a hologram of a chair.

The “seems” here is experiential and perceptual; it is also *phenomenological* – it describes how things perceptually seem, whether

they are that way or not. Using phenomenological descriptions, an atheist and a theist can agree that experiences occur in which it at least seems to the subject that she is perceiving a powerful, holy being¹ distinct from herself. They disagree over whether there is such a being that she perceives.

Thin description versus thick description

Members of monotheistic religious traditions report what they describe as experience of God. Sometimes the phenomenologies of these experiences are vanishingly thin, simply a matter of feeling forgiven or a sense that they ought to perform some action. Only if one reasonably already takes monotheism to be true, and even then only with various qualifications, might one also reasonably take these experiences actually to be experiences of God – at any rate *reasonably* in any sense in which it was not equally reasonable not so to take them.

Other experiences described as experiences of God are, as it were, phenomenologically thicker – the subjects report an awareness of a being of majestic power, profound holiness, overwhelming purity, and deep love. Such experiences are reported in various formal and informal mystical traditions in Catholic, Orthodox, and Protestant contexts, in all of the Semitic monotheisms, and in Hindu monotheism. Similar reports are given by persons not associated with any mystical tradition, sometimes by persons not religious by any monotheistic standard. Sometimes these experiences are sought and sometimes they simply occur. An earlier chapter lists a few descriptions of such experiences.² The present question is whether the occurrence of these phenomenologically richer experiences provide any evidence that God exists. This question can be answered with any care only if we ask and answer some other questions first. Here is a series of relevant questions and answers. Throughout these questions and answers, but not elsewhere, “religious experience” will simply mean “experiences that, given their phenomenology, are, if reliable, experiences of God.”

Experience as direct evidence

Question 1: what sort of experience are we asking about?

The relevant experiences are subject/consciousness/object in structure; they involve a person having an experience which, providing that the

experience is reliable, involves being aware of something or someone that is not dependent for its existence on being experienced. In that respect, such experiences resemble experiences of shrubs and worms (these being typically reliable, and shrubs and worms existing independent of one's experiencing them) or of ghosts (if experiences of ghosts were reliable, then ghosts would have experience-independent existence). They have the sort of content described above in the first part of our series of descriptions of religious experiences. They are also experiences in which the at least apparent object is not oneself, one's body, or one's mental states; they are (if reliable) experiences of something other than oneself or one's body or one's states – a being that exists distinct from and independent of oneself.

Question 2: can any experience be evidence for just any old claim?

Distinguish between direct evidence and indirect evidence. An experience is direct evidence for a claim that something exists only if it is true that the experience in question, if reliable, just is an experience of that thing. We take it that we have exactly that sort of experience of cats and computers. An experience is indirect evidence for the existence of something only if it is, if reliable, experience of something else, where if the something else exists, then the thing in question exists. Suppose that Ralph and Mabel are hosting Mabel's sloppy brother Jim, whom they know to be the only person in the world who eats peanut butter and mustard sandwiches. Arriving home, Ralph is hopeful that his brother-in-law may have ended his visit, but is chagrined to find on the kitchen table two peanut butter and mustard sandwiches waiting to be devoured; he infers that Jim is still around, and will soon be having a snack. Seeing the sandwiches provides direct evidence of their existence, and indirect evidence of Jim's continued presence. Our concern in this chapter will be with direct evidence only, and our concern with it focuses on the conditions under which experience provides direct evidence for the existence of something.

Not every experience can be direct evidence for the existence of just anything. Its at least seeming to Mary that there is tea in her cup, bread on her table, and music coming over the radio will not provide her with direct evidence that the Alps are still around, there are trolls, or that God exists. Mountains, trolls, and God are not among the things she even seems to experience. An experience is direct evidence only for what exists provided that experience is reliable – provided things are as that experience represents them as being. How an experience represents things as being is a function of its phenomenological content. Our concern here is with, and only with,

experience as potential evidence for claims to the effect that things are as the experiences that are potential direct evidence for them represent things as being³ – with the cases of experiences and claims where the claims match up with the phenomenological content of the experiences. Experiences will not be direct evidence for any other claims.

A principle of experiential evidence

Question 3: how do we tell what an experience can be direct evidence for the existence of?

Suppose that Mary reports at least seeming to see a tiger in her garden; having this experience provides her with reason for concern or delight (depending on her views about having a tiger in her garden that she previously lacked). She has some evidence that *There is a tiger in Mary's garden* is true. There may not be: it is logically possible that she seems to see a tiger and there is none there. But even if tigers do not typically roam in her garden, her at least seeming to see a tiger in her garden provides her with hitherto absent evidence that there is one there now. The basic idea, then, is this: if Mary has an experience which, if reliable, is a matter of seeing a tiger in her garden, then she has experiential evidence that there is a tiger there. More formally:

- (P) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, then S's having E gives S evidence that X exists.

Alternatively, suppose that Max has an experience, the phenomenological content of which justifies Max in saying *If this experience is reliable, then I am experiencing something that fits description D*, where D simply says what features it at least experientially seems to Max that something has. Then Max's experience is evidence that *Something fitting D exists*. If there ever is experiential evidence for anything that exists independent of our experience, (P) or some close cousin is true. What an experience can be evidence for is a function of what its phenomenology is; its phenomenology constrains what an experience can be evidence for. Further, *at least seeming to see a tiger* correctly describes only a very small range of possible phenomenologies or phenomenological contents. If an experience is correctly described as *at least seeming to hear Beethoven's Fifth Symphony*, *at least seeming to smell coffee brewing*, *at least tasting like peppermint*, *at least seeming to see a large elephantly shaped thing*, *at least seeming to see a battleship*, or the like, it will

not have the proper phenomenological features to be direct evidence for *at least seeming to see a tiger*. In sum: an experience is evidence that there is an experience independently existing X only if having the experience is a matter of at least seeming to be aware of an X.

Question 4: can't such experiences go wrong in various ways?

Yes. If Mary is drinking a special Tiger Tea that always produces tiger-in-the-garden hallucinations, it will appear to her that there is a tiger in her garden whether there is one or not. This circumstance, let us say, will *cancel* the evidential force of the experience relative to there being a tiger in the garden. So we need to revise (P) via:

(P1) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not *canceled*, then S's having E gives S evidence that X exists.

If Mary knows that the tea she has been drinking has this feature, she is justified in taking her evidence to have been cancelled.

Suppose that Mary has imbibed not the Tiger Tea that produces as-if-a-tiger-in-the-garden perceptions, but Sometime Tiger Tea that produces such perceptions on a more complex schedule. It never works if there is a tiger in the garden. But if there is no tiger in the garden then it causes as-if-tiger-in-the-garden perceptions a little more than half of the time. Once in a while, let us assume, there is a tiger in a garden. Sometime Tiger Tea produces tiger hallucinations exactly enough more than half so that the net result is that, taking into account genuine perceptions, half of the time if one drinks Sometime Tiger Tea one has an as-if-tiger-in-the-garden perception which corresponds to no tiger. Then the situation is that Mary, in having her as-if-tiger-in-the-garden experience, is exactly as likely as not to be seeing a real tiger, i.e., exactly as likely as not not to be seeing a real tiger. Then she has no more experiential evidence in favor of *There is a tiger in the garden* than there is against it. If she knows that her tea has this effect, she is justified in drawing no inference from her at least seeming to see a tiger to there being a tiger in the garden. Let us say that being in these circumstances has the effect of *counterbalancing* the evidential force of Mary's experience, and revise (P1) accordingly:

(P2) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not canceled *or counterbalanced*, then S's having E gives S evidence that X exists.

If Mary knows that her experience of at least seeming to see a tiger is counterbalanced, then she is justified in not taking it to be evidence that there is a tiger that she sees.

Suppose that just prior to Mary's experience she undergoes a strange change regarding her perceptions that are, or seem to be, of a tiger – a change that others do not undergo. The change is this: she can never perceptually confirm *There is not a tiger in the garden* (or anywhere else). For whatever reason, she is perceptually incapable of noting the absence of tigers. Suppose, further, that it is true that:

- (E) If it is not possible for anyone to experientially disconfirm existential claim P, then it is not possible for anyone to experientially confirm P

and that applied to Mary (E) yields this truth:

- (E-Mary) If it is not possible for Mary to experientially disconfirm existential claim P, then it is not possible for Mary to experientially confirm P.

Since, by hypothesis, *Tigers exist* is not experientially disconfirmable by Mary, it is, by (E-Mary), not experientially confirmable by Mary either. In such a circumstance, let us say that Mary's as-if-a-tiger-in-the-garden experience is *compromised* relative to *There is a tiger in the garden*. So we replace (P2) by:

- (P3) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not canceled or counterbalanced *or compromised*, then S's having E gives S evidence that X exists.

If Mary discovers that she has changed in the way described, and that (E) is true, she is justified in not taking her experience to be evidence of the presence of tigers.

Again, suppose someone discovers a proof that shows that there cannot be any tigers (the notion of a tiger contains a hidden inconsistency) or there cannot be any tigers in our world (what we know about initial physical conditions and laws of nature precludes the development of tigers). If our world cannot contain tigers, either because no world can or because of particular features of our world, then as-if-there-is-a-tiger experiences will all be unreliable. Under these conditions, let us say, Mary's as-if-there-is-a-tiger-in-the-garden experience is *contradicted*. Hence goodbye to (P3) and hello to:

- (P4) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not canceled or counterbalanced or compromised or *contradicted*, then S's having E gives S evidence that X exists.

If Mary knows of the proof or the physical conditions and laws, she is justified in not taking her experience to be evidence that she sees a real tiger.

Yet again, suppose that someone proves, or gives us superb reason for believing, that there is a Tiger Deceiver who has complete power relative to the production of as-if-there-is-a-tiger perceptions and causes them only when there are no tigers. Thus, while we do not know whether there are tigers or not, we do know that all our experiences that seem to tell us that there are tigers are fakes. Under these conditions, let us say, Mary's as-if-there-is-a-tiger-in-the-garden experience is *confuted*. Thus (P4) yields pride of place to:

- (P5) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not canceled or counterbalanced or compromised or *contradicted* or *confuted*, then S's having E gives S evidence that X exists.

If Mary has good reason for thinking that there is a Tiger Deceiver, she is justified in not taking her experience as evidence that she sees a tiger.

The notion of a Tiger Deceiver is one way of expressing the idea that what we call perceptions of tigers are *universally illusory*. This idea is distinct from the fact that it is logically possible that all perceptions of tigers are deceptive – that there never is a tiger when one seems to perceive one. That is a fact, just as it is a fact that it is logically possible that no perceptions of tigers are deceptive – that there always is a tiger that one sees when one seems to perceive one. The logical possibility of universal correctness, and the logical possibility of universal incorrectness, of tiger perceptions are not in dispute; neither idea is what the Tiger Deceiver idea concerns. That idea concerns the actual universal incorrectness of perceptions of tigers.

Finally, consider the neither lucid nor empty notion of a *kind* of experience. Let all sensory experiences be of the same kind, all introspective experiences be of the same kind, all moral experiences be of the same kind, all aesthetic experiences be of the same kind, presumably with various subkinds within each kind. Consider claims:

- (K) If it is logically possible that an experience E of kind K provide evidence in favor of existential proposition P, then it is logically possible that an experience E* of kind K provide evidence against P.

- (K1) If it is empirically possible that an experience E of kind K provide evidence in favor of existential proposition P, then it is empirically possible that an experience E* of kind K provide evidence against P.

The notion of *empirical possibility* does not really introduce a new notion of possibility; it simply amounts to *logical consistency with natural laws and actual conditions*. Suppose there were a natural law to the effect that (i) *If an elephant is within ten yards of a peanut, the elephant cries*. This, plus the truth of (ii) *Here is an elephant within ten yards of a peanut*, entails (iii) *Here is an elephant that is crying*. It is logically impossible that (i) and (ii) be true and (iii) be false. Since (i) is a natural law, and (ii) an empirical truth, (iii) is also an empirical truth.

Now suppose we have a natural law of the form (i*) *If A then B does not obtain*, and suppose that (ii*) *A obtains* is something that is always true in our world but is not a necessary truth – something like *There is energy* which might have been false, is true, and presumably is always true so long as our physical world exists at all. Then (iii*) *B does not obtain* follows; it is logically impossible that (i*) and (ii*) be true and (iii*) be false. The truth of not-(iii*) *B obtains* is logically inconsistent with the truth of (i*) – a natural law – and (ii*) – an always prevailing empirical condition. Then, we shall say, *B's obtaining is empirically inconsistent*.

Suppose that:

- (K) If it is logically possible that an experience E of kind K provide evidence in favor of existential proposition P, then it is logically possible that an experience E* of kind K provide evidence against P

is true. Suppose that it were logically impossible that there be experiential evidence against (T) *There is a tiger in the garden*. Then, if (K) is true, Mary could in principle have no sensory experience that provided evidence against (T) *There is a tiger in the garden*. Then, given (K), her as-if-a-tiger-is-in-the-garden experience would not provide evidence *for* that claim. If such conditions held, let us say that the evidential force of Mary's experience would be *logically consumed*.

Suppose that:

- (K1) If it is empirically possible that an experience E of kind K provide evidence in favor of existential proposition P, then it is empirically possible that an experience E* of kind K provide evidence against P.

It might be that while it was not logically impossible that sensory experience that provided evidence against (T) occur, certain features in our world might serve always to prevent the occurrence of experiential evidence against (T) – experiential evidence against (T) might be empirically impossible. Then, if (K1) is true, Mary could *in fact* have no sensory experience that provided evidence against (T) *There is a tiger in the garden* and then her as-if-a-tiger-is-in-the-garden experience would not provide evidence *for* that claim. Under that condition, let us say that her apparent experiential evidence was *empirically consumed*. (Here, as opposed to the discussion that led to (P3), *everyone* is in the state that we assumed there that only Mary was in.) Of course (P5) is now to be replaced by:

(P*) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not canceled or counterbalanced or compromised or contradicted or confuted *or logically consumed or empirically consumed*, then S's having E is evidence that X exists.

There is something further to be noted about our application of (P*) here. Our interest is in experiential evidence regarding the existence of things other than ourselves and our states. So our application of (P*) will be to experiences that, if reliable, are experiences of things other than ourselves and our states – not because of any inherent limits in (P*) but because it is experiences that at least seem to be of things other than ourselves and our states that interest us here. Experiences that at least seem to be of ourselves and our states will come up in the next chapter.

Question 5: are all of these qualifications to (P) necessary?

Perhaps so, perhaps not; exactly what is appropriate to add to something like (P) is controversial. Some philosophers who have discussed a principle very similar to (P) have thought it too strong. If it is, that is no problem for our argument. Suppose religious experience is evidence if it passes the test of applying (P*) to it. Suppose also what is true is not (P*) but rather (P*)-minus-X, where X is what makes (P*) stronger than it should be. Any experience that passes the test of having (P*) applied to it and still being evidence will also pass the test of having (P*)-minus-X applied to it and still being evidence.⁴ It should be clear that

any experience that was not disqualified as evidence by (P*) will also not be disqualified as evidence by any of the preceding principles. Our basic question, then, now becomes: assuming that (P*) is at least a sufficiently strong principle of experiential evidence – at least a powerful enough criterion to eliminate the mere pretenders among the candidates for experiences that provide evidence – are at least apparent experiences of God evidence that God exists?

Question 6: are all the necessary qualifications to (P) included in (P*)?

It is hard to tell; if additional qualifications are suggested, they can be looked at one by one. A proof that all of the necessary qualifications are included is hard to imagine – what, exactly, would such a proof look like? What one can do is to add all the qualifications one can think of that are defensible, even if this gives one more than is required.

Question 7: what about the claim that God is ineffable, or that religious experience is ineffable?

To say of something X that it is seriously and literally ineffable is to say that (I) *For any concept C, C does not apply to X*. Since the concept of ineffability is a concept, to make the claim that anything is seriously and literally ineffable is to assert something that is necessarily false. So neither God nor religious experience can be literally ineffable. It is possible to revise the thesis and say something like (Ia) *For any concept C save the concept of ineffability, C does not apply to X*. But *X is ineffable* entails *X exists*, so the concept of existence applies to X and thus (Ia) is false. One can then try (Ib) *For any concept C save the concepts of ineffability and existence, C does not apply to X*. But *X exists and X has no properties* is also necessarily false. One can then try (Ic) *For any concept C save the concepts of ineffability, existence, and having properties, C does not apply to X*. If the concept *having properties* applies to X, then so does the concept *having only consistent properties, not being both prime and not prime, being either good or not, and so on*. By the time one has finally reached a non-contradictory thesis, serious and literal ineffability has been left far behind. It is only serious and literal ineffability that would raise a problem for our argument.

Question 8: isn't the sort of criticism just made merely literary, superficial, intellectual cleverness without substance, and so worthless?

No. If one claims that nothing said in English can be true, what one says cannot be true. If one says that all sentences of more than four words are gibberish, if what one said were true, one would have said nothing. If one claims that the state of Washington is a prime number, one asserts that a concrete object is identical to an abstract object, that something spatially located is identical with something that cannot be spatially located, that something that might never have existed is identical to something which (if it exists at all) has logically necessary existence. All of these claims are discernibly intellectually disreputable in the light of what they entail. The same goes for the claim that something is ineffable.

The claim that something is ineffable, while it is (like all claims) made by the use of language, is not about language – it is about God, or religious experience, or whatever is said to be ineffable. Any claim that God, religious experience, or anything else is ineffable, as it turns out, is necessarily false. If one claims instead that God cannot be described *in physical terms* or that we cannot completely describe God,⁵ these claims are true. But they have nothing to do with ineffability.

Question 9: can't we always "explain away" any religious experience without any reference to God?⁶

Consider some person Tom and some experience E that Tom has. To give a social science explanation of Tom's having E is to refer to some science phenomenon SSP – some institution, practice, community membership, phobia, desire, economic status, political role or perspective, social standing, unconscious motivations, or whatever – and to claim that Tom's having SSP is the cause of Tom's experience E. Suppose some such explanation is true. Does it disqualify E from being reliable? Suppose E is a conceptual experience – Tom's belief that social science is not simply a superstition that unscrupulous academics have developed in order to bilk money from students and government agencies. Is that conceptual experience of Tom's rendered unreliable, or at least somehow evidentially neutralized, by its being social science explicable? Suppose instead Tom's experience is that of appreciating the love of his family, respecting the environment, hoping studying hard will enable him to pass his social

science course, or being shocked at the number of conspiracy theories people accept. If there are social science explanations, as there seem to be, these experiences are going to be explained by them in whatever sense social science explanations do explain anything. But their being social science explicable in no way discredits the evidential value of such experiences, if they have any in the first place. After all, the development of the social sciences themselves, their procedures of inquiry and standards of research and methods of theory testing are all themselves social science explicable. If being social science renders unreliable what is explained, social science itself is a crock.

Two things are necessary for what might be called social science debunking. The first is that the thing – the experience, belief, practice, or whatever – has been shown to be unreliable, false, unsuccessful, or otherwise defective. Then some social science explanation is appealed to in order to explain how anybody could accept an unreliable experience, a false belief, an unsuccessful practice. But all of the critical intellectual work involved in the debunking has already been done by the time social science is appealed to. Of course what typically happens is that opponents of a view simply offer the social science explanation without bothering about offering actual arguments and evidence against what they oppose, and then claim to have debunked the view they dislike, hoping that no one will notice that their own view is also social science explicable and that they haven't actually refuted anything.

Question 10: aren't there crucial differences between, say, sensory experience and religious experience?

There certainly are differences. They are crucial for some matters, and not crucial for others. Let such experiences as *seeing that identity is transitive, recognizing that no contradiction can be true, discerning that arguments of the form (P or Q, and not-Q; therefore P) are valid but arguments of the form (P or Q, and Q; therefore P) are invalid* be conceptual experiences. There are crucial differences between sensory experiences and conceptual experiences; that fact casts no aspersions on either sort of experience and gives no reason to suppose that either is evidentially suspect.

Suppose that Tara and Todd sit beside one another at morning worship. Tara and Todd both at least appear to see a stained-glass window and Tara has a religious experience whereas Todd does not. If Tara were to seem to see a window and Todd were not, given that both are sighted and looking in the same place, either Tara is window-hallucinating or Todd is window-blind. But Todd's not having a religious experience does not call into

question Tara's having one, nor does it raise doubts about the religious experience that Tara has. This difference sometimes is put by saying that sensory experience is *public* in a way that religious experience is not. Further, if one wants to see the window, simple procedures will allow this, whereas experiences of God are not producible by following a procedure. Sensory experiences typically are *controllable* where religious experiences are not. Further still, if one sees the window, one can predict that if one reaches out, one will touch it; if one raps it gently, one will hear a sound; if one tastes it, one will get a cold, smooth sensation; were one to strike it sharply with a hammer, it would break, and so on. Sensory experiences typically ground *predictions* and are *testable by comparison with experiences from other sensory modalities*. Typically, religious experiences do not ground predictions nor do there seem to be multiple religious modalities.⁷

These differences are crucial only if they underlie this difference: it is possible to cross-check sensory experiences but it is not possible to crosscheck religious experiences. Since this is not so, these differences are not crucial relative to the question of whether religious experience provides evidence that God exists.

Question 11: how can one check religious experiences?

In exactly the ways one might expect. First, any experience that satisfies (P*) is evidence by virtue of that fact. There isn't any point in checking, say, one sensory experience against another unless each such experience has some presumptive evidential force. If it looks like my computer screen has turned solid gold, there is no point in checking unless my looking again has some evidential punch all on its own; but then the first look has evidential punch too. If there isn't any conflict among one's sensory experiences, as there very often is not, then comparison will have no negative results regarding their reliability. The same typically holds for at least apparent experiences of God. Second, one appeals to other things one knows or reasonably believes in sorting out what experiential conflicts one finds in sensory experience. If an experience is reliable only if something is false that we have good reason to believe, its reliability is properly questioned. The same holds for religious experiences. Third, if religious experiences occur, as they do, in various cultures, at various times, to people in various sorts of social, economic, political, and psychological situations, that is all to the good – it broadens the base of possible comparison of experience with experience, removes concern that religious experience is somehow tied to one culture or another, and the like.

Being evidence versus providing evidence

If (P*) is true, any experience not disqualified by it is evidence. It does not follow that any such experience is taken as evidence by one. Perhaps no one even considers whether the experience is evidence or takes it to be such; perhaps everyone falsely believes that it is not evidence. *Being evidence* is a necessary but not sufficient condition for *providing evidence*. What else is required? One obvious thing is this: in order for an experience to provide evidence to one, one must believe it to be evidence, and it must be evidence. But what else?

An honorable tradition tells us this. It is logically possible that there is a Terrible Tiger Deceiver who produces as-if-there-is-a-tiger experiences only when there is not a tiger; therefore whether there are tigers or not, all of our as-if-there-is-a-tiger experiences are unreliable. If Mary has no reason to think the Terrible Tiger Deceiver hypothesis false, Mary cannot properly claim to have experiential evidence that there is a tiger in the garden. Since Mary will have a hard time refuting that hypothesis, it seems that Mary's experience provides her no tiger-favoring evidence.

Another, and opposite, perspective says that Mary only need (nonculpably) to have no reason to think that the Terrible Tiger hypothesis is true. The notion of non-culpably having no reason is complex, but we need here only a brief characterization. If a matter is of enough importance, and there are considerations relative to whether an experience is reliable, and these considerations are accessible, then one basing a belief on the evidence that his experience seems to provide should see if it does so in the light of those considerations. If he does not do so, his belief is arguably unreasonable; he has not checked out what he should. The various notions involved here – *matter of enough importance, relevant considerations, accessibility* – are hardly lucid. For our purposes, only two things need be noted: (i) since our concern is centrally with whether religious experiences *are* evidence, and so *can provide evidence*, for religious belief, we need not enter deeply into a discussion as to exactly when a particular person is reasonable in accepting them as evidence, and (ii) if an experience does not run afoul of any of the canceling factors mentioned in our principle of experiential evidence, or there isn't any good reason to think that it does, that greatly reduces the plausibility of claiming that one who takes them to provide evidence is unreasonable in virtue of doing so.

Since Mary will have a hard time finding much of substance to say on behalf of the Terrible Tiger hypothesis – there being no reason to think it true – it seems that her as-if-there-is-a-tiger experience is evidentially in order.

It is easy to reason: the former standard seems higher and safer, so perhaps it is the one to accept. This is deceptive. The solid philosophical core of the honorable tradition is the truth of these propositions:

(LP1) It is logically possible that, for *any* person S and sensory experience E that S has, E is unreliable.

It is always logically possible that, say, one seems to see a glass and there is no glass there.

(LP2) It is logically possible that, for *every* person S and sensory experience E that S has, E is unreliable.

While (LP2) does not follow from (LP1), both are true (indeed, necessarily true).

But consider these claims:

(LP3) It is logically possible that, for *any* person S and sensory experience E that S has, E is reliable.

It is always logically possible that, say, one seems to see a glass and there is a glass there.

(LP4) It is logically possible that, for *every* person S and sensory experience E that S has, E is reliable.

While (LP4) does not follow from (LP3), both are true (indeed, necessarily true). So far as logical possibilities go, each of these four is as much a possibility as any other. No amount of reflection on these possibilities will tell us whether Mary's experience is tiger-favoring evidence. So the truth of (LP1) and (LP2) provides no support for its claims about what Mary must know if her experience is evidentially in order.

To the Terrible Tiger Deceiver hypothesis there corresponds the Terrific Tiger Promoter hypothesis that tells us of a being who produces as-if-there-is-a-tiger experiences only when there is a tiger, so that all as-if-there-is-a-tiger experiences are reliable. Mary has just as much reason to accept the Terrific Tiger Promoter hypothesis as she has to embrace the Terrible Tiger Deceiver hypothesis, namely none whatever. In sum, taken as a way of highlighting the truth of (LP1) and (LP2), the Terrible Tiger hypothesis simply reduces to (LP1) and (LP2), which along with (LP3) and (LP4) are both true and of no help in deciding when Mary's experience provides her with evidence. Taken as a literal thesis about what there is, it is competitive to (for example) the Terrific

Tiger Promoter hypothesis, and there is no reason at all to think it, or its competitor, true. Further, both are irrelevant to what Mary must know or believe in order for her experience to be evidence.

If what the honorable tradition proposes as decisive is in fact irrelevant, there remains the other suggestion, which is the one pursued here. Whatever the correct principle of experiential evidence is, in order for Mary's experience to provide her with evidence, it must be evidence, she must take it as such, and she must (non-culpably) have no reason to think that what the correct principle of experiential evidence says would render her experience non-evidential actually does so. In terms of the principle of experiential (P*), she must (non-culpably) have no reason to think that her experience is canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed. Then her experience provides evidence that there is a tiger in the garden. Thus:

(P**) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and S (non-culpably) has no reason to think that E is canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed, and S takes E as evidence that X exists, then in having E, S has evidence that X exists.

The evidential argument from religious experience

One might argue in this manner: religious experiences are at least apparently experiences of God; the best explanation of the occurrence of these experiences is that God causes them; so it is more reasonable than not to believe that God causes them; if God causes them, then God exists; so it is more reasonable than not to believe that God exists. This is an *inferential* argument from religious experience. It is compatible with the argument offered here that this inferential argument succeeds. But the argument here is not an inferential argument from religious experience.

An *evidential* argument from religious experience has a different shape. It goes like this: experiences occur which at least seem to be experiences of God; if these satisfy a correct principle of experiential evidence, they are reasonably taken to be reliable; they do satisfy a correct principle of experiential evidence; they are hence reasonably taken to be reliable; if they are reasonably taken to be reliable, then

they provide evidence that God exists; hence they provide evidence that God exists. The argument presented here is an *evidential* argument from religious experience, not an inferential argument from religious experience.⁸

Here is a basic version of the evidential argument from religious experience:

- 1 Experiences occur which are a matter of their subjects at least seeming to experience God.
- 2 If the subjects of experiences of this sort (non-culpably) have no reason to think that these experiences are canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed, then their occurrence gives them evidence that God exists.
- 3 The subjects of experiences of this sort typically have no reason to think that these experiences are canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed. Hence:
- 4 These experiences give them evidence that God exists, (from 1–3)

The principle of experiential evidence applied

The first premise is an empirical truth. The argument of course also requires that premise 2 is true. Here is an argument for that premise. Premise 2 says that religious experience is not disqualified by any of the considerations included in:

(P*) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and S (non-culpably) has no reason to think that E is canceled or counter-balanced or compromised or contradicted or confuted or logically consumed or empirically consumed, then S's having E is evidence that X exists.

Suppose, then, that Mary has what is an at least apparent experience of God. The first two relevant terms in (P*) are defined, relative to an experience providing evidence, as follows:

- 1 Mary's experience is *canceled* as evidence if she has reason to think that she would seem to experience God whether or not God exists.

- 2 Mary's experience is *counterbalanced* as evidence if she has reason to believe that it is just as likely that she seem to experience God if God does not exist as it is if God does exist.

Suppose, then, that Mary has a religious experience in which she at least appears to encounter a majestic, holy, powerful, loving being – an experience similar to those described earlier as central to monotheistic traditions. It is very likely that Mary will have no reason whatever to think that she would seem to experience this being even if it did not exist. This is particularly likely if she has not been taking drugs that might cause such an experience. If (as was argued earlier) social science explanations do not typically “explain away” religious experience, Mary's experiential evidence is not canceled. She is also unlikely to have any reason to think that it is just as likely that she have the experience if the being in question does not exist as it is that she have it if that being does exist. In the light of the truth of the basic idea of our principle of experiential evidence – that one's at least seeming to experience *X* is evidence that *X* exists unless we have some good reason to think otherwise, one claiming that Mary's experience is counterbalanced owes us some particular reason for thinking so. An argument that God does not exist, even if it had some force, would provide evidence one way; this would not entail that Mary's experience did not provide evidence the other way. It is hard to make a good case that Mary's experience, and all others like it, suffer the fate of being counterbalanced.

The remaining relevant terms from (P*) are defined in this manner:

- 3 Mary's experience is *compromised* as evidence if Mary has reason to believe that it is not logically possible that *God exists* be experientially disconfirmed.
- 4 Mary's experience is *contradicted* as evidence if Mary has reason to believe that it is logically impossible that God exist, or to believe that the existence of the initial physical conditions we have reason to think obtain plus the laws of nature are incompatible with God existing.
- 5 Mary's experience is *confuted* as evidence if Mary has reason to believe that there is a being that is not God but produces what appear to be experiences of God.
- 6 Mary's experience is *logically or in fact consumed* as evidence if it is logically impossible, or inconsistent with the existence of the initial physical conditions we have reason to think obtain, plus the laws of nature, that there be experiences of the same kind as Mary's experience which provide evidence against *God exists*.

Condition 4 will apply only if Mary has reason to think that any concept of God adequate to the monotheistic traditions is logically inconsistent or if

there being a world with the physical characteristics of our world is logically inconsistent with God existing. There seem to be no good reasons to think either of these things.

Condition 5 will raise a problem for Mary's experience being reliable only if it is logically or empirically impossible that there be experiential evidence against the claim that God exists. Suppose, then, as is logically possible and consistent with what we know about initial conditions and laws of nature, that these two sorts of experience were to occur.

Sort 1: everyone, upon dying, were to go to a place where everyone was exquisitely happy, civilized, and glad to be alive, or to a place where everyone was devastatingly unhappy, crude and violent, and devoutly wishing for their annihilation; those in the happy habitat are without exception those who have opposed the idea of God, been atheists or at least agnostics, been hostile to monotheism of any kind, and enjoyed nothing so much as committing blasphemy; those in the miserable habitat are without exception those who have, as they thought, worshipped and served God, been sincere monotheists, prayed, sung hymns, and tried to live lives in accord with monotheistic morality; societies for psychical research communicate with both habitats and receive convincing evidence that this is indeed how things are in the after-life; scientists working in the happy habitat discover that there are fundamental laws of nature that will keep those in the happy habitat there, and those in the miserable habitat there, for ever.

Sort 2: most apparent experiences of a non-human intelligence were of a powerful being who enjoys wickedness, encourages rape and murder and torture. Excruciating suffering accompanies all such experiences and those who have them become exceedingly violent and dangerous, and the only remaining religious experiences are those in which the subjects are first given experiences with phenomenologies like those of monotheistic experiences and then followed by phenomenologies in which it is explained that monotheistic experiences were given to religious fools to deceive them.

Were experiences of Sort 1 to occur, we would have experiential evidence against the existence of God, perhaps of the same kind as are Mary's own experience and possibly not. (Given the looseness of the notion of a *kind* of

experience, one could dispute the claim that they would be of the same kind. If Sort 1 experiences are not of the same kind as Mary's at least apparent experience of God, it may also be the case that the requirement that they be of the same kind is too unclear to give any force to the idea that relevant possibly confirming and possibly disconfirming experience be of the same kind.) Were experiences of Sort 2 to occur, we would have experiences more clearly of the same kind as Mary's – experiences at least apparently of a powerful, overwhelming non-human being who was, not holy and loving, but wicked and hateful; these experiences would be experiential evidence against *God exists*. It is logically possible, and in fact possible, that such experiences occur. So it is not logically, or in fact, impossible that there be experiential evidence against God's existence, both not of the same sort as Mary's and of that sort. Mary is likely to have no reason to think that such experiences are logically impossible, and she would be mistaken to think that they were. So Conditions 3 and 6 raise no barrier to Mary's experience being evidence. Nor is Mary likely to have any reason to think that her experience is caused by someone or something other than God. So Condition 5 raises no difficulties. For many, probably most, experiences like Mary's, (P*) is indeed satisfied. Hence premise 2 is true.

Evidence only for the experiential subjects?

Suppose one learns that explorers in northern Minnesota have discovered thick-furred black squirrels, hitherto thought to inhabit only the East with their center on the Princeton University campus, that thrive on pine cones and fish as well as nuts and weigh as much as forty pounds. The explorers' squirrel-spotting and squirrel-weighing experiences satisfy (P*), and so are evidence for there being the squirrel giants. They also satisfy (P**) and so provide the explorers with evidence for their conclusions. There is nothing to prevent one from learning from all this that northern Minnesota is blessed with giant black squirrels without oneself making a trip there. Similarly, if religious experiences occur that satisfy (P*), and so are evidence, and satisfy (P**) relative to their subjects who accept the experiences as evidence, they provide evidence for the claim that God exists. There is no reason why one cannot learn of the occurrence of such experiences, consider (P*) and (P**) relative to one's own situation, and conclude that these experience, had by others, provide one with evidence that God exists. Indeed, there would be nothing unreasonable in taking them to be such evidence, even if their subjects did not, provided one had no reason to think that those subjects were anything other than mistaken

in whatever reasons they might have for not accepting their own experiences as evidence that God exists.⁹

Questions for reflection

- 1 Explain what is meant by a “phenomenological description” and why they are useful in the philosophy of religion.
- 2 What is the difference between an experience providing direct evidence for a claim that something exists and an experience providing indirect evidence for a claim that something exists? Give examples.
- 3 What is a principle of experiential evidence? What considerations are relevant when one constructs one?
- 4 State and assess a direct argument from at least apparent experience of God to God’s existence.
- 5 What sorts of experiences can be shown not to be evidence by applying a principle of experiential evidence to them?
- 6 Can one person’s religious experience provide evidence for another person?

Annotated reading

Alston, William (1991) *Perceiving God*, Ithaca, NY: Cornell University Press. Argues that the practice of belief-formation within which Christians claim to experience God is reliable; considers a host of epistemological views.

Broad, C. D. (1953) *Religion, Philosophy, and Psychological Research*, London: Routledge and Kegan Paul. Contains a standard, rather favorable discussion of religious experience by an agnostic.

Davis, Carolyn Franks (1989) *The Evidential Force of Religious Experience*, Oxford: Clarendon Press. Argues that religious experience provides evidence for God’s existence. Strength is its detailed discussion of social science theories; supposes that there is only one kind of religious experience.

Hardy, Alister (1979) *The Spiritual Nature of Man: A Study of Contemporary Religious Experience*, Oxford: Clarendon Press. Presents reports of religious experiences by “ordinary people.”

Martin, C. B. (1989) *Religious Experience*, Ithaca, NY: Cornell University Press. Argues that religious experience does not provide evidence that God exists.

Rowe, W. L. (1982) “Religious experience and the principle of credulity,” *International Journal for the Philosophy of Religion* 13, pp. 85–92. Argues that religious experience does not provide evidence for religious belief.

Yandell, Keith E. (1993) *The Epistemology of Religious Experience*, Cambridge: Cambridge University Press. Full-dress presentation of the argument of this chapter.

PART IV

Arguments
concerning
nonmonotheistic
conceptions

CHAPTER 12

Arguments concerning nonmonotheistic conceptions (1)

Appeals to argument and appeals to
experience

Advaita Vedanta

Jainism and Buddhism on persons

Identity

Personal identity

Bundle theory

Copiers and annihilators

Substance theory

Questions for reflection

Annotated reading

Arguments concerning nonmonotheistic conceptions (1)

Appeals to argument and appeals to experience

Three views are relevant here: Advaita Vedanta's claim that (i) only Brahman without qualities exists, Jainism's contention that (ii) persons are inherently immortal and independently existing beings, and the typical Buddhist view that (iii) persons are composite entities, made up of other things that are not persons and that comprise the basic constituents of the universe. These are obviously logically incompatible claims; all could be false, but not more than one could be true. If only qualityless Brahman exists, persons and nonperson constituents of persons, which have qualities if they exist, do not exist – if (i) is true, (ii) and (iii) are false. If persons are not composed of nonperson constituents, then they have properties, and so are not identical to Brahman – if (ii) is true, then (i) and (iii) are false. If persons are made up of nonperson constituents, then these constituents have properties and persons are composite and so dependent – if (iii) is true, then (i) and (ii) are false.

These claims are defended and attacked by appeal to argument and appeal to experience. By *appeal to argument* is meant *use of arguments whose premises do not contain reports of nonconceptual experiences people have or are alleged to have had*; by *appeal to experience* is meant *use of arguments that do contain reports of nonconceptual experiences people have, or are alleged to have had, or simple appeal to those reports*. A *conceptual* experience is one in which, without appeal to sensory or introspective experience, one comes to see the meaning, and perhaps the truth value, of some proposition; seeing that nothing can have incompatible properties, noticing that it cannot be known that no one knows anything, seeing if there are tables then there are physical objects, are examples of conceptual experiences. Highly undervalued, and often ignored, such experiences *are* experiences without whose possession ordinary life, let alone philosophy, would be impossible. Yet

empiricists have officially treated them as trivial. The present chapter will be concerned with appeal to argument; the next chapter will deal with appeal to experience.

Advaita Vedanta

It looks as if Advaita wants to hold all of a set of logically inconsistent theses. In particular, it begins with the claim that something exists but altogether lacks properties, and that something that altogether lacks properties can be identical to a variety of things that have properties and are distinct from one another. The dodge that *nirguna* Brahman is ineffable has its own enormous problems, and in any case if we have no idea what properties Brahman has, and can form no concept of them, how could we possibly know that Brahman is qualityless or with what Brahman was or was not identical?

Ramanuja,¹ for example, held that it was contradictory to hold that *There is an X such that for any property P, X lacks P.* (Or, if existence itself is a property, *There is an X such that for any property P other than existence, X lacks P.*) Thus to claim that Brahman, or anything else, is qualityless is to claim that it exists and deny an entailment of that very claim. Hence Advaita Vedanta metaphysics is not even possibly true. Ramanuja's critique seems decisive, and there is no point in lingering over logical impossibilities.

Jainism and Buddhism on persons

The philosophical context: three exclusive but non-exhaustive alternatives²

Three alternatives regarding the nature of mind and body are idealism, materialism, and dualism. Idealism holds that *having a mental property* is kind-defining relative to the only kind of substances there are; materialism gives that status to *having a physical property*; dualism holds that *having a mental property* and *having a physical property* are kind-defining relative to two distinct kinds of substances.³ Thus each of these views is *substantival* and *essentialist*: each holds that there are substances that belong to a kind and hence have essences. Among mind-body dualists, some suppose minds or souls to exist without depending on anything else whatever, and so as inherently immortal; others take souls to exist dependent upon God, and as immortal only in the sense that God alone could annihilate them by

simply ceasing to cause them to exist. Jainism embraces the former, more radical, dualism on which it is impossible that a soul cease to exist; Christianity, insofar as it accepts dualism, holds to the less radical version.

Property dualism versus substance dualism

Jain dualism is one version of mind–body dualism. Insofar as religious traditions are dualistic concerning mind and body, they tend to a dualism of substances, not merely a dualism of properties. Property dualism concerning mental and physical properties holds that *being a mental property* defines one kind of property and *being a physical property* defines another kind of property, and it is logically impossible that any property belong to both kinds. A property Q is a mental property if and only if X has Q entails X is *self-conscious*. Not every non-mental property is a physical property; *being prime* is not a physical property, nor is *having only consistent properties*. Without pretense of precision, let us refer to such properties as “abstract properties” and then suggest that property Q^* is a physical property, if and only if Q^* is neither mental nor abstract. There are more concrete definitions of *being a physical property*; for example, one can say that Q^* is a physical property if and only if X has Q^* entails X is *spatially located* or X is *a property referred to by some predicative term used in some contemporary theory in natural science or some similar successor*. But the more concrete examples raise problems; it is not clear that there is any univocal sense in which both chairs and elementary particles are “spatially located” and “similar” in “similar successor” means “physicalistic” (or something less clear).⁴

Philosophical timidity will, in the current academic climate, suggest to even the most convinced property dualist, of which there are many, that they should not go further and embrace substance dualism. A substance dualist concerning mind and body holds that not only are *being mental* and *being physical* definitive of different kinds of properties, but each is a kind-defining property relative to a sort of substance – *being mental* constitutes one kind or essence and *being physical* constitutes another kind or essence, it being logically impossible that any one substance belong to both kinds. Something is a substance if and only if it has properties, is not itself merely a bundle of properties, and (if it is temporal) can remain the same over time and through change of non-essential properties. For a substance dualist, persons are mental substances. Typically, human beings are persons embodied in genetically *homo sapiens* bodies.

Substance dualism, and its associated view of persons, has a highly distinguished history. Plato, Augustine, Anselm, Descartes, Samuel Clarke, and Thomas Reid all held it. It also has some distinguished contemporary advocates.⁵ Its popularity currently is at low tide, this arguably (if a pun be allowed) being more a matter of fashion than of substance.

Identity

Symmetry and transitivity of identity

The proposition *A is identical to B* entails the proposition *B is identical to A*. The proposition *A is identical to B and B is identical to C* entails the proposition *A is identical to C*. These two simple facts about identity are expressed by logicians by saying that identity is *reflexive* and *transitive*. Whether A, B, and C are wombats, kumquats, tuxedos, numbers, angels, or galaxies, identity among them is reflexive and transitory. To deny this is to deny that there is any such thing as identity as applied to them, which is the same as denying that there are any such things.

Numerical versus qualitative identity

In considering competing views of persons, and of personal identity, it is crucial to keep firmly in mind the distinction between numerical identity and the quite different matter of qualitative (so-called) identity or resemblance. Suppose Tim has a penny in each hand, each minted in Philadelphia in 1998, both bright and unscratched. He names the one in his left hand "Cop" and the one in his right hand "Per." Cupping his hands together, he shakes the pennies and then again grasps one in one hand and one in the other. Neither he nor we were able to keep track of either penny during the shaking. In these simple circumstances, we know that Cop is still in Tim's left hand or else Cop is now in Tim's right hand, and that either Per is still in Tim's right hand or else Per is now in Tim's left hand. But we do not know which.

This simple example illustrates various important concepts. Both Cop and Per retain numerical identity over time. Since we do not know which penny Cop is, Cop's having numerical identity over time is a fact about it independent of our knowledge of it. Cop and Per are qualitatively identical; that is why we cannot, at the end of the shaking, tell which penny is which. These basic notions can be formally characterized as follows:

Full Qualitative Identity: X is fully qualitatively identical to Y if and only if for any quality Q, X has Q if and only if Y has Q (here “Q” ranges over spatial and temporal qualities as well as other qualities).

Nearly Full Qualitative Identity: X is nearly fully qualitatively identical to Y if and only if for any quality Q, if Q is not a spatial or a temporal quality, X has Q if and only if Y has Q (here “Q” does not range over temporal or spatial qualities).

The pennies Cop and Per are not fully qualitatively identical; they occupy different places. But they are nearly fully qualitatively identical, hence our inability to tell one from the other after they are shaken.⁶

Any substance is self-identical, identical to itself at each moment of its existence; identity in this sense is *numerical* identity. If substance X exists at time T1 and continues to exist at the next moment T2, then the X that exists at T2 is identical to the X that existed at T1; here, too, identity is numerical identity.

Numerical identity, strictly speaking, is identity; qualitative identity is a matter, not of identity, but of resemblance. For a dualist, personal identity is numerical identity of a person – a self-conscious substance: identity to itself at a time, and to its continually existing self over each of various times.⁷

Temporal endurance of a simple substance is sufficient for its continuing numerical identity. For a simple substance X to endure from T through T* is for it to be the case that at each time from T through T*, and for any property Q such that *Q is essential to X*, X has Q at each moment from T through T*. The *closest thing to*⁸ temporal endurance of a simple substance X from T through T* is for a certain sort of series of things to exist – a series that contains X at T (and then X ceases to exist), and at each moment from T1 through T* one or another substance Y that is nearly fully qualitatively identical to X at T exists. Such a series will exist if either (i) at each moment from T through T*, a different simple substance exists that is nearly fully qualitatively identical to each other in the series, or (ii) at each moment after T through T*, there is one simple substance that is nearly fully qualitatively identical to X, or (iii) something between (i) and (ii).⁹ But that (i) be satisfied is not sufficient for there being a single simple substance from T through T*. The same holds for (ii) and (iii). If the closest thing to temporal endurance of a simple substance enduring from T through T* is not sufficient for there being a single substance that exists from T through T*, then those conditions being satisfied is not the same as there being a simple substance that endures from T through T*.

Personal identity

General criteria for theories of personal identity

A theory of personal identity should consist of elements, none of which is itself self-contradictory, which are also logically consistent with one another, each of which coheres with the others in such a way as to yield a plausible account of what it is to be a person, which account is compatible with and explanatory of the things we know about persons.

An exhaustive and exclusive disjunction

These are two basic sorts of views held regarding persons: persons are simple or complex. If they are simple, they are substances.¹⁰ If they are complex, they are composed of substances or qualities or states or whatever. If they are substances, they are either mental or physical. If they are not substances, they are complex and composed of mental and/or physical qualities or states or whatever. It is logically impossible that both views be true. There are various substantival views about persons other than the Jain view (for example, that persons are material substances, that persons are mental substances whose essence differs from that proposed by Jainism). There are other non-substantival views about persons other than the Theravada view (for example, that rather than states or qualities, it is events, processes, or the like that make up persons).¹¹ But the claims *Persons are simple substances*, essential to Jainism, and *Persons are not simple substances*, essential to Buddhism, are exhaustive as well as exclusive. Thus one or the other is true, and the remaining view is false. Can we tell which is true?

Bundle theory

A non-substantival view of persons

A complexity account of persons holds that (i) a person may be made of elements that are not themselves persons, (ii) these elements, whatever they are, exist only momentarily, and (iii) what makes a bundle of elements that comprises a person at one time (part of) the same person as another bundle

at a later time is some relation *R* that holds between the bundles. There is a constraint on what relation *R* can be. It cannot be numerical identity over time, since *R* is supposed to explain – to state the sufficient conditions for – numerical identity of persons over time.

The idea, then, is that a *person at a time* is a bundle *B1* of momentary apersonal elements, that a *person at another time* is another bundle *B2* of momentary elements. No element in one bundle can be identical to an element in another bundle. *Over time, a person is a series of bundles.* Our concern here is with the *structure* of this type of view, not with its content. There are different accounts of what the alleged elements are that make up a person at a time; they may be viewed as physical, as mental, or as some of each. There are different notions of what relation *R* allegedly relates bundles over time into one person: perfect or imperfect resemblance, temporal continuity, memory, causality, a combination of these, and so on. If the critique offered here is correct, then questions of content and relationship become moot; no such view can succeed if the critique is correct. One thing the Complexity View cannot allow is that a person is a substance – a simple thing that endures over time. It is precisely that substantival view (whether the substance be viewed as mental or as physical) that the Complexity View is intended to supersede. We will consider arguments for the view that persons are bundles in the next chapter in connection with appeals to experience; these have been historically the most influential arguments for the view. In this chapter, we will consider arguments against the view.

Jainism, Buddhism, and the justice requirement

One can put the Buddhist view this way. There are persons(1) and persons(2):

- 1 Tom is a person(1) if and only if Tom is a one-or-more-membered bundle of conscious states at time *T* and Tom exists at no time other than *T*.
- 2 Tom* is a person(2) if and only if Tom* is a more-than-one-membered series of persons(1).

Let the notion of a *constituent* be defined as follows: *A* is a constituent of *B* if and only if (i) *B* is composite or has parts, and (ii) *A* is a part of *B*. Given the Buddhist account of person(2), a person(2) can have a constituent. Further, since even momentary bundles can be complex, persons(1) can have constituents.¹² On the Jain account of persons, persons can have no constituents. At a time, on the Buddhist account, a person simply is a bundle of conscious states. This is all there is to any person – say, Amy – at a given time.

For Amy to perform some action at time T is for the bundle – the person(1) – that is Amy at time T to act. The karmic effects of Amy’s action at T do not all occur at T; it is false that the effects that Buddhist doctrine regards as karmic all occur then and if they did all occur at T then, contrary to Buddhist doctrine, karmic effects would not lead to reincarnation. Karmic credit or debit would be instantaneously paid in or out. After T, there is no such person(1) that is identical to Amy-at-T. Hence no effects shall accrue to that person(1). The Buddhist idea is that the justice requirement be met as follows: a person(1) other than Amy-at-T will receive the relevant karmic effects, and this person(1) must be a part of the person(2) to which Amy-at-T belongs. On a Jain account, the justice requirement is fulfilled only if the same self-conscious substance as performed the deed receives the consequences.

An external critique of the view that persons are bundles¹³

There are external criticisms of Buddhist-type views – criticisms that appeal to claims that are not part of a Buddhist-type account of persons or otherwise elements in a Buddhist perspective. There is nothing intrinsically philosophically problematic in the notion of such a critique or in various of its instances. If I forward the hypothesis that Mahavira was a Buddhist, I am not thereby licensed to dismiss appeals to the contrary historical evidence by noting that such evidence is not part of *my* perspective; in fact, the evidence should be. There is no more reason to despise external philosophical criticism than to despise external historical criticism. If I maintain that *A rule of inference is valid if and only if everyone who is asked about it accepts it*, thereby proposing to turn logic into a sort of sociology, I cannot reply to the objection that I assume a mutual implication not analyzable in my own terms without evacuating my claim of its intended content by saying something like *Since I don’t agree, that doesn’t refute me*. It does, whether I accept it or not. Consider, then, this argument:

- 1 I exist now.
- 2 If I exist now, it is logically possible that I exist now. (If a proposition P is true, then of course it is possible that it is true.)
- 3 It is logically possible that I exist now. (from 1 and 2)
- 4 If it is logically possible that I exist now, it is logically possible that I exist a moment from now.
- 5 It is logically possible that I exist a moment from now. (from 3 and 4)
- 6 If it is logically possible that I exist a moment from now, it is not logically possible that the existence a moment from now of something just like me would prevent me from existing a moment from now.

- 7 It is not logically possible that the existence a moment from now of something just like me would prevent me from existing a moment from now. (from 5 and 6)
- 8 If a Buddhist-type view of persons is true, then the existence a moment from now of something just like me would prevent me from existing a moment from now.¹⁴
- 9 If the existence a moment from now of something just like me would prevent me from existing a moment from now, then it is logically possible that the existence a moment from now of something just like me would prevent me from existing a moment from now. (See comment after 2.)
- 10 If a Buddhist-type view of persons is true, then it is logically possible that the existence a moment from now of something just like me would prevent me from existing a moment from now. (from 8 and 9)
- 11 A Buddhist-type view of persons is not true. (from 7 and 10)

The truth of the first premise, I take it, is not in question.¹⁵ The second premise invokes the unexceptionable principle *If X is actual, then X is possible*. The fourth premise notes that if *my existing at all* is logically possible, and *my existing at time T1* is logically possible, there is nothing logically impossible about *my existing at T2*. Given the truth of premise 4, for any time T* you like, it is logically possible that I exist at T* and that there is something else just like me¹⁶ that also exists at T* that is neither identical to me at T* nor identical to what was me at T*-minusone; this is what premise 6 says. The remainder of the premises either simply state what is true about a Buddhist-type view or are entailed by premises already noted. This seems a powerful, indeed successful, external critique.

An internal critique of the view that persons are bundles

Internal critiques of the sort relevant here come in two brands: an argument to the effect that the Buddhist-type account is internally inconsistent, or an argument to the effect that a Buddhist-type account is inconsistent with other Buddhist claims. Jain and Buddhist doctrines now diverge on two further points. In order to express them precisely, let us adopt a bit of technical terminology, but in order to express them clearly, let it be only a tiny bit. The Jain view of persons, we have noted, entails that for any person Lucy, all of Lucy exists at each moment at which Lucy exists. Lucy contains no elements; she is *incomposite*; she enjoys numerical identity over time. She is, then, a *noncomposite endurer*. On the Buddhist view, there are no *noncomposite endurers*. Instead, there are *noncomposite*

nonendurers. These are single momentary constituents. There are *composite nonendurers*. These are bundles of noncomposite nonendurers. There are *composite endurers*. These are successions of composite nonendurers.

Certain claims regarding recompense¹⁷ and memory naturally arise from a Jain account of persons. The claims are these:

- (J1*) *If Lucy at T1 receives recompense for something A done by a person at time T, then Lucy at T1 is a noncomposite endurer who is numerically identical to the person (the noncomposite endurer) who did A at T.*
- (J2*) *If Lucy at time T1 remembers performing action A at time T, then Lucy is a noncomposite endurer who is numerically identical at T and T1.*

It is necessarily true that no Buddhist person/recompense pair ever satisfy (J1*) and that no Buddhist person/memory pair ever satisfy (J2*).¹⁸

The Buddhist replacements for (J1*) and (J2*) will be something along the lines of:

- (B1*) *If Lucy at T1 receives recompense for something A done by a person at time T, then Lucy at T1 is a composite nonendurer who is a member of (an element of or a constituent in) a composite endurer in which the composite nonendurer that did A at T is an earlier member.*¹⁹*
- (B2*) *If Lucy at time T1 remembers performing action A at time T, then Lucy at T1 is a composite nonendurer who is a member of (an element of or a constituent in) a composite endurer in which the composite nonendurer that did A at T is an earlier member.*

If you like, (the right sort of) composite nonendurer is a Buddhist person(1) and (the right sort of) composite endurer is a Buddhist person(2). Recompense and memory require that the recompense and the rememberer be persons(1) within the same person(2).

The doctrines cited in (J1*) and (J2*) require that there be noncomposite endurers; that among the denizens of the actual world such things are to be found. Consider these replacements for (J1*) and (J2*):

- (B1*a) *If Lucy at T1 receives recompense for something A done by a person at time T, then Lucy at T1 is a composite nonendurer who is identical to a composite nonendurer which did A at T.²⁰*
- (B2*a) *If Lucy at time T1 remembers performing action A at time T, then Lucy at T1 is a composite nonendurer who is identical to the composite endurer that did A at T.*

Of course, it is logically impossible that anyone ever satisfy the conditions laid down in (B1*a) or (B2*a). Thus there is strong pressure for a Buddhist to avoid them. Unless there are composite endurers who are things in addition to composite nonendurers (and who are persons), there will be no such thing as reincarnation, recompense, or memories. But it seems that, on the Buddhist-type account, there cannot be any such thing as composite endurers save in the insipid sense in which “composite endurers” refers to one composite nonendurer and then to another and then to another, which of course is *not* a sense of *there being composite endurers in addition to there being composite nonendurers*.

Consistency²¹

While there are various problems in the neighborhood,²² one looms over the rest. On the Buddhist-type account of persons, all there is to a composite endurer at time T is its single composite nonendurer constituent that exists only at T. All there is to a composite endurer at time T1 is its single composite nonendurer constituent that exists only at T1. Reference to a composite endurer that exists at both T and T1 is only verbally distinct from reference to a composite nonendurer at T and another composite nonendurer at T1; terms multiply, but entities do not increase.

Consider this argument:²³

- 1 If *W* is *all* that *X* is at time T, then *X* is identical to *W* at time T.
- 2 For every composite endurer *E* that exists at time T, there is a composite nonendurer *E** that exists at time T such that *E** is all there is of *E* at T.
- 3 For every composite endurer *E* that exists at time T, there is a composite nonendurer *E** that exists at time T such that *E** is identical to *E* (from 1 and 2).
- 4 If composite nonendurer *E** is identical to *E*, then *E* cannot outlast *E**.
- 5 For every composite endurer *E* that exists at time T, *E* does not exist other than at T.
- 6 It is logically impossible that anything that does not exist other than at time T be a composite *endurer*.
- 7 It is logically impossible that there be composite *endurers*.

Put it this way: let *E1* and *E2* be composite nonendurers that exist, respectively, at T1 and T2. Let *E* be a proposed composite endurer whose only elements are *E1* and *E2*. Then:

- 1* At T1, *E1* is all there is of *E*.
- 2* At T2, *E2* is all there is of *E*.
- 3* If 1 is true, then *E1* is identical to *E*.
- 4* If 2 is true, then *E2* is identical to *E*.
- 5 *E1* is identical to *E*. (from 1 and 3)
- 6 *E2* is identical to *E*. (from 2 and 4)
- 7 *E1* is not identical to *E2*.²⁴

But the set of propositions (5, 6, 7) is inconsistent. Thus a succession of bundles is not anything more than the bundles in the succession. No doctrine not applicable to the latter can be true of the former.²⁵ There *cannot be* any composite endurers if these are construed as items that inhabit the world *in addition to* composite nonendurers. No composite nonendurer can be justly recompensed for, or remember performing, the deeds of an earlier composite nonendurer. So no recompensation or remembering can occur. So there is no reincarnation-and-karma cycle and no Buddha remembers past lives. The strategy of saying “What recompense really is . . .” or “What memory really is . . .” and filling it in a manner compatible with there only being composite nonendurers is like answering, when one has shown you to have offered an invalid argument of the form *If A then B; B; therefore A*, that what you mean by “valid argument” is any argument that you offer. Any victory so purchased is entirely empty. If that is all there is to recompense or memory, there is no recompense or memory for there to be anything to.

Copiers and annihilators

Another argument against complexity accounts of persons

Scenario one

The present critique involves four very simple thought experiments. The participants in these experiments are Edward, a very ordinary accountant, Tedward (who may or may not be identical to Edward), and Nedward (who may or not be identical to Edward or Tedward).

These experiments also involve a voting-booth-sized machine – the Digitator – that comes in four varieties, one for each scenario. Our first scenario has Edward entering into a Digitator 101. The Digitator 101 annihilates the person who enters it and produces an exact copy; Edward enters at time T1 and the Digitator 101 works instantly, annihilating what entered it and producing a copy. Let relation R be whatever relation the Complexity

Account says makes successive bundles so related to be parts of the same person. The copy bears that relation R to the person who was annihilated. The popular terms for a Digitator 101 is "Copy-Annihilator" (see Figure 1) but the firm's advertising department insists on using the more formal name. What the Digitator 101 makes as it annihilates Edward we will call "Tedward" and the question that arises is: Is Tedward identical to Edward? Since Tedward bears relation R to Edward, the answer that a Complexity Account of Persons must give is affirmative; Tedward is identical to Edward.

Scenario two

Our second scenario has Edward entering a Digitator 101X. Sales of the 101 model have been slow; people have been uncommonly shy about using the ones that have been sold. The 101X model is popularly simply called the Copier model (see Figure 2). When Edward enters it, it does not annihilate Edward. Instead, it produces an exact copy of Edward, whom we will also call Tedward. Thus Edward enters at time T1, and at time T2 the machine has produced a being who bears to the Edward that entered the machine relation R, as does of course Edward at T2. Here, two questions arise: Is Edward at T2 identical to Edward at T1? Is Tedward identical to Edward? Since both Edward at T2 and Tedward bear relation R to Edward at T1, a Complexity Account of Persons must answer both questions in the affirmative. Edward at T2 is identical to Edward at T1. Tedward is identical to Edward. This, of course, raises a problem. Edward at T2 is not identical

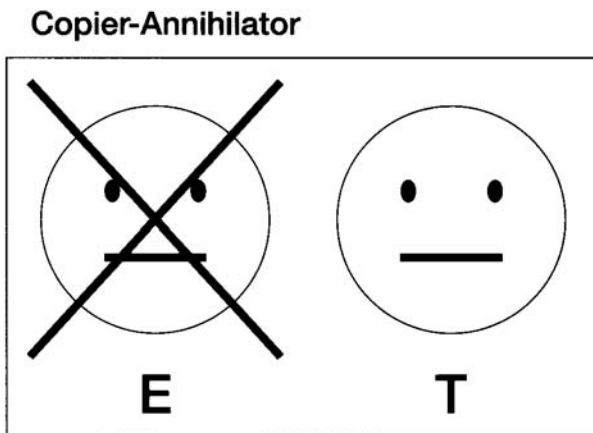


Figure 1 Digitator 101

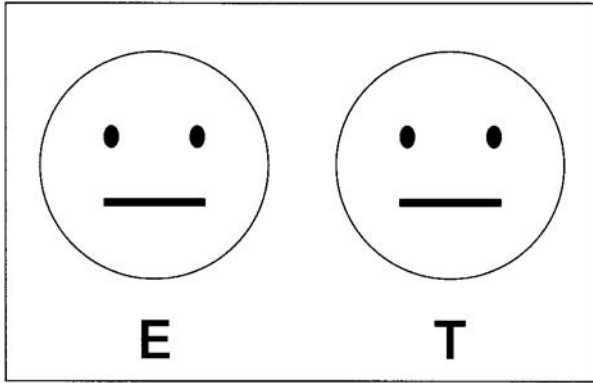
Copier

Figure 2 Digitator 101X

to Tedward. So either Edward at T2 is not identical to Edward at T1 or Tedward is not identical to Edward. Identity is reflexive and transitory. The fact, then, is that *bearing relation R to one another* cannot be sufficient to make two items the same person. For any Complexity Account of Persons, R is sufficient. Hence all of the Complexity Accounts of Persons are false.

Scenario three

Our third scenario has Edward entering a Digitator 201 (see Figure 3). This machine is popularly called the Double Copier-Annihilator. Its improvement over the 101 version is that it annihilates the person who enters it but produces two copies, whom we will call Tedward and Nedward. Each copy, of course, bears relation R to Edward. Two questions arise. Is Tedward identical to Edward? Is Nedward identical to Edward?

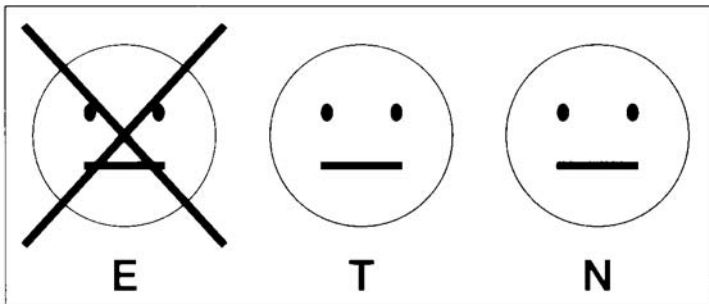
Double Copier-Annihilator

Figure 3 Digitator 201

Since each bears relation R to Edward, any Complexity Account of Persons must answer affirmatively. Tedward is identical to Edward. Nedward is identical to Edward. But Tedward and Nedward are not identical to one another. Identity is reflexive and transitive. So they cannot both be identical to Edward, and any view that says they are is false because it says that.

Scenario four

Our final scenario has Edward entering a Digitator 201X, popularly called a Double Copier (see Figure 4). When Edward enters it at time T1, the machine at time T2 produces two copies of Edward – Tedward and Nedward – without annihilating Edward. But now Edward at T2, and Tedward, and Nedward all bear R to Edward at T1. So on any Complexity Account of Persons, all are identical to Edward at T1; each is the same person at T2 that Edward was at T1. But identity is reflexive and transitive. So Edward at T2, Tedward, and Nedward cannot be identical to one another. But then not more than one of them can be identical to – be the same person as – Edward at T1. So bearing R to one another cannot be sufficient for being the same person over time.

Reflections on the scenarios: the different results problem

It is striking that, then, on a Complexity View, one gets quite different results in scenario two from what one gets in scenario one, and again in scenario four from what one gets in scenario three. Given the Complexity View, in scenario one one would expect that Tedward would be Edward; in scenario two, one

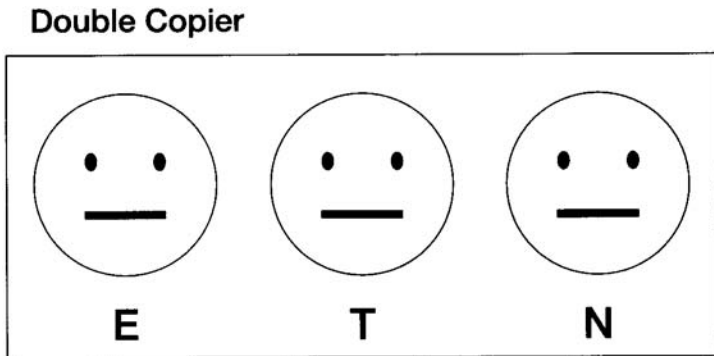


Figure 4 Digitator 201X

would not – that honor would be expected to go to the later Edward. In scenario four, one would also expect the later Edward to be identical to the earlier, whereas in scenario three there is no later Edward for the honor to go to (or else there are too many).

The *different results problem* has to do with the entailments of the Complexity View being different from what, intuitively, we would expect. What matters is not this fact, but what lies behind it. We now turn to that.

Reflections on the scenarios: the problem concerning logical impossibility

In scenarios one and two, the Complexity View requires that Tedward be identical to Edward, and in the second that both Tedward and the later Edward are identical to the earlier. But it is logically impossible that the earlier Edward be identical both to the later Edward and to Tedward. So the Complexity View requires that something contradictory be true. No contradiction can be true. So the Complexity View is false. While it is convenient to put the second scenario in terms of “(the later) Edward and Tedward” this is *only* a convenience. The point is that whichever of the beings that walk out of Double Copier we call “Edward” (or whatever we call them), there are *two* of them. Hence they are not identical to one another. On the Complexity View, both should be the same person as the Edward who stepped into the Double Copier. That is logically impossible. So the Complexity View is false. It should be remembered here, and throughout the discussion, that it is metaphysical, not epistemological, identity conditions that are relevant here.

Similarly, the Complexity View requires that in scenario three Edward is identical with both Tedward and Nedward, which is logically impossible since Tedward and Nedward are distinct. Again, while it is a convenience to give names to the beings who emerge from the Double Copier-Annihilator, whatever name one uses (and whether one uses any names or not), the Complexity View entails that both the beings who emerge are identical to the Edward who entered, and they cannot be. Similar comments hold regarding scenario four with the Double Copier; the Edward who entered the machine, given the Complexity View, is identical with three distinct persons, whatever they are (or are not) called. Again, what entails the logical possibility of the logically impossible is false.²⁶

Reflections on the scenarios: the perfect resemblance mistake

There is another way of looking at the difficulty. What lies behind these different results is this: given a Complexity View, the sheer fact that there

would exist at a given time a person perfectly resembling me prevents me from existing at that time. But while there are lots of things on which my continuing to exist a moment from now depends, one of those things is not whether a moment from now there could or will be someone perfectly resembling me. I can exist a moment from now, and whether I do so or not is not dependent on whether a twin pops up. But on a Complexity View, I exist a moment from now only if no twin does pop up. That contention is false. Whatever entails a false contention is itself false. Hence the Complexity View is false. (Both twins would have to bear R to me.)

The argument here is this: the Complexity View entails that, for any person S at time T, S will exist at time T-plus-1 only if, at time T-plus-1, there are not two persons who (spatio-temporal properties aside) are perfectly resembling. My existing a moment from now is compatible with God creating my perfectly resembling twin a moment from now while not annihilating me. If my existing a moment from now is compatible with God creating my perfectly resembling twin a moment from now while not annihilating me, then it is false I will exist a moment from now only if there does not then also exist another person who perfectly resembles me. Hence, it is false that I will exist a moment from now only if there does not then also exist another person who perfectly resembles me. If it is false that I will exist a moment from now only if there does not then also exist another person who perfectly resembles me then the Complexity View is false. So the Complexity View is false. Indeed, since it entails things that are not even possibly true, it is not even possibly true; it is necessarily false.

The relevance of all this to Jainism and Buddhism

The relevance of these arguments to the dispute between Jainism and Buddhism is this: Theravada Buddhism holds a Complexity View of persons. The Jain tradition holds a Substantial View. The Complexity View is false. Hence the Theravada view is false. If there is only the Substantial View and the Complexity View, then the Substantial View is true.²⁷ It does not follow that it is true in the Jain version thereof.²⁸ But at the very least, the Jain view of what a person is will be closer to right than the Theravada Buddhist view.

On there being a fact of the matter

There is a reply to the criticisms that goes as follows: suppose that there is a person – Sam, let's say – at time T. Then at time T1 there come to be two persons – Sam1 and Sam2 – each of whom bears R (whatever relation the

complexity theory takes to constitute *being the same person*) to Sam. Then we can say what we like – that Sam 1 is identical to Sam, that Sam2 is identical to Sam, that Sam has ceased to exist and been replaced by Sam1 and Sam2, that Sam1 is identical to Sam on even numbered days and Sam2 is identical to Sam on odd numbered days, or whatever. The claim is that there would be no fact of the matter about whether Sam continues to exist if Sam is followed by Sam1 and Sam2. What we say, if anything, in answer to *Is either Sam1 or Sam2 identical to Sam?* is conventional, arbitrary or at most pragmatic; there is no true answer.

The reply faces two problems. One is that there are contradictory answers to the question, and the Complexity View – as we have seen – entails them. What entails a contradiction is necessarily false. This critique is not something that can be successfully responded to by saying, “Well, I accept the Complexity View but when it comes to what it entails I just dismiss those entailments that are false.” The question is not about what someone who holds the Complexity View feels comfortable about doing, but about whether the theory is true, and if it entails falsehoods, it isn’t true.

The other problem becomes clear when one examines the denial that there would be a fact of the matter if Sam1 and Sam2 bear R (the alleged person-constituting relation) to Sam. The fact is that, on the Complexity View, there is no fact of the matter whether Sam1 and Sam2 come along or not.

One way of seeing this is by going back to, and reflecting on, the argument that has among its premises *If I exist now, then it is logically possible that I exist a moment from now*. This argument contends that (i) plainly, there is a fact of the matter about whether I exist now or not, and (ii) if (i) is true then for any time there is a fact of the matter about whether or not I exist then.

But here is another way of seeing the problem. Consider Sam and the way things ordinarily go – Sam exists at time T and Sam exists at time T1 and no Sam1 and Sam2 crop up. If Sam-at-T is identical to – is the same person as – Sam-at-T1, then necessarily Sam-at-T is identical to – is the same person as – Sam-at-T1. Metaphysical identity – e.g., the numerical identity of anything – is necessary if it obtains at all.²⁹

The argument for this can be put quite simply. Consider two possible worlds W1 and W2. Deny that identity is necessary. Suppose that A, B, and C all exist in possible worlds W1 and W2. Suppose also, as is possible if identity is contingent rather than necessary, that in W1, A is identical to B, and C is distinct from A and B. Suppose also, as is possible if identity is contingent rather than necessary, that in W2 A is identical to C, and B is distinct from A and C. If identity is contingent rather than necessary, W1 and W2 are possible as described. Now A-in-W1 is identical to A-in-W2, B-in-W1 is identical to B-in-W2, and C-in-W1 is identical to C-in-W2. But

A-in-W1 W1 is distinct from C-in-W1 and A-in-W2 is identical to C-in-W2; since C-in-W1 is identical to C-in-W2, it follows that A-in-W2 is identical to C-in-W1. Since A-in-W1 is identical to A-in-W2, it follows that “both” A-in-W1 and A-in-W2 are, and also are not, identical to “both” C-in-W1 and C-in-W2.

Now the second reply can be put simply. The Complexity View entails that Personal Identity View over time is logically contingent, and that view is self-contradictory. Thus on a Complexity View, there is no such thing as personal identity – were personal identity what a Complexity View says it is, there would be no such things. There would be a fact of the matter about Sam-at-T and Sam-at-T1 being the same person; he would not be, because there would be no such thing as being the same person over time.

Put differently, on the Complexity View, with or without Sam1-and-Sam2-type scenarios, there aren’t any persons – talk of persons is “conventional” in a sense in which talking about persons is a way of speaking to which nothing that is a person corresponds. This, of course, is not an account of what persons are. It is a denial that there are any persons.

Substance theory

Jain dualism

There is a variety of arguments for mind–body dualism of the sort Jainism embraces. Some of them are clear failures. Epistemological arguments for mind–body dualism infer from something about *the way in which we know* minds and bodies to the conclusion that the mind is distinct from the body. Let $X = \textit{my mind's existing or that my mind exists}$, as grammatical structure dictates; let $Y = \textit{my body's existing or that my body exists}$, as grammatical structure dictates.

Argument 1: I can think of X without thinking of Y; *If I can think of X without thinking of Y, then $\textit{not}(X = Y)$, so: $\textit{not}(X = Y)$.*

Argument 2: I cannot be mistaken with respect to X but I can be mistaken with respect to Y; *If I cannot be mistaken with respect to X but I can be mistaken with respect to Y, then $\textit{not}(X = Y)$, so: $\textit{not}(X = Y)$.*

Argument 3: I cannot doubt X but I can doubt Y; *If I cannot doubt X but I can doubt Y then $\textit{not}(X = Y)$, so: $\textit{not}(X = Y)$.*

Argument 4: I can be directly aware of X but I cannot be directly aware of Y; *If I can be directly aware of X but I cannot be directly aware of Y then $\textit{not}(X = Y)$, so: $\textit{not}(X = Y)$.*

The problem with this sort of argument is that, in each case, the italicized middle premise is false. "Can" here means "it is logically possible that." Consider these objections:

Reply To Argument 1: I can (It is logically possible that I) think of the cat Socks without thinking of the Clintons' favorite cat, because it is logically possible that Socks is not the Clintons' favorite cat. But it does not follow from this that Socks is not the Clintons' favorite cat.

Reply To Argument 2: I cannot be mistaken if I think that two is greater than one, and I can be mistaken if I think that your favorite number is greater than one, but it does not follow that your favorite number is not two.

Reply To Argument 3: I cannot doubt that I exist but I can doubt that I am the one who is supposed to take out the garbage, but it does not follow that I am not the one who is supposed to take out the garbage.

Reply To Argument 4: I can be directly aware of my being in pain and I cannot be directly aware of my feeling worse than ever before, but it does not follow that my being in pain is not my feeling worse than ever before.

Epistemological arguments such as these fail to prove their conclusions. The question remains as to whether other sorts of arguments are better.

Arguments for Jain dualism

Philosophers James W. Cornman and Keith Lehrer remark that

mind–body dualism seems to be essential to most religions. The body will disintegrate after death, but according to the doctrines of many religions, the soul, the immaterial part of us which is quite distinct and different from the body, will live on eternally . . . The primary philosophical problem is to find out whether dualistic interactionism or some other position is the most plausible view about the nature of a person.³⁰

This remark fits at least Jainism. Consider this argument:

- 1 It is logically possible that Manindra is self-conscious and Manindra has no bodily states.

- 2 If it is logically possible that Manindra is self-conscious and Manindra has no bodily states then Manindra's being self-conscious is not identical to Manindra's having bodily states. So:
- 3 Manindra's being self-conscious is not identical to Manindra's having bodily states.

This argument assumes some such claim as:

- (N) If Manindra's being self-conscious is identical to Manindra's having bodily states, then necessarily, Manindra's being self-conscious is identical to Manindra's having bodily states.

The argument is plainly valid, and if (N) is true then premise 2 is true. (N) expresses the doctrine of the necessity of metaphysical identity, for which an argument was presented earlier. If – as appears the case – that argument is a proof that extends our knowledge, and premise 1 is plainly true, then the conclusion is true.

One way of continuing is to note regarding *being self-conscious* that anything that has it would be radically different if it irretrievably lost it; its causal powers would be greatly diminished and its causal potencies would be significantly altered. *Being self-conscious* is a very plausible property for *being a kind-defining property* or *being an essential property* of anything that has it.³¹ This reflection leads naturally to this continuation of the argument:

- 4 It is logically possible for Manindra to exist as a self-conscious being and for Manindra to have no body.
- 5 If it is logically possible for Manindra to exist as a self-conscious being and for Manindra to have no body then Manindra existing as a self-conscious being is not identical to Manindra's having a body. So:
- 6 Manindra's existing as a self-conscious being is not identical to Manindra's having a body.

This brief argument is powerful and controversial.

In spite of the fact that mind–body dualism seems not subject to the sorts of critique to which complexity accounts of persons are subject, it is widely rejected and often despised in contemporary academic studies. What is favored instead is materialism, the view that there are material substances but not substances of any other kind.³² The materialism/dualism controversy is complex and fascinating. There do not seem to be such powerful arguments for materialism that dualism should be ruled out as a viable position.

Arguments against dualism

There are widely accepted arguments against dualism. One such argument contends that materialism is simpler, positing less kinds of substance, though why having two sorts of material substance, one capable of self-consciousness and one not, is in any significant way simpler is as unclear as why appeal to simplicity of kinds of substances should carry the day (or favor materialism, since idealism is simpler than dualism in the same sense as that in which materialism is). The most frequent criticism is that the only version of dualism that is plausible is interactionism, the position that mental events cause physical events and physical events cause mental events. But mind–body interaction, we are told, is impossible – how could such different things as an immaterial substance and a material substance interact? This is perhaps the only time in contemporary philosophy in which the *causal likeness principle* is invoked – the claim that in order for X to affect Y with respect to some property Q, X must have Q or something like Q. There is neither criterion for what degree of similarity is required nor reason to accept the principle. Dualists find it unclear why color experience being caused by non-colored things, colds and flu by bacteria and viruses, pain by unfeeling things, and the like somehow are unproblematic whereas mind–body interaction is problematic.

It seems that the basic reason for the rejection of dualism as a live option in much of contemporary academia has to do with what might be called *the mapping problem*: how does one relate the description of the physical world, insofar as we can provide this, to the descriptions true of everyday choices and actions? Roughly, how does one map our descriptions of the mental world onto our descriptions of the physical world?

It is tempting to deny that there is a mapping problem by suggesting that our descriptions of the physical world, cast in natural science terms, and our descriptions of persons and their freedom of thought and action, are incommensurable in the sense that they do not bear logical relations to one another – that they do enter into relations of consistency, inconsistency, entailment, and the like. The problem is that the suggestion is false; given that a description of the physical world is true, there are hosts of actions not available that would be available were the physical world otherwise. For example, if the correct description D1 of the physical places an orange at place P at time T, then at T it is not possible to bring the orange to P – it is already there. If the correct description included the information that the orange was elsewhere than P, bringing it to P would (given other features of things) be possible. In such ways, and much more complex ones, what makes a particular description of the physical world at

a given time true also constrains what can be done in that world at and after that time.³³

Eliminative materialism, which denies that there are any mental properties, dismisses the mapping problem by denying that there is anything that mental descriptions describe. It thereby dismisses the possibility of distinguishing between good science and bad, and between science and superstition. Those who claim that the distinction between the mental and the physical captures, not substances or properties, but ways of talking, both fail to solve the mapping problem and give no account of the phenomenological and explanatory differences between the mental and the material. Property dualists grant that there are both mental and physical properties, but are no better at dealing with the mapping problem than are substance dualists. Insofar as its roots are intellectual, the current disposition to dismiss dualism seems to lie in the hope that if one embraces property dualism, one can grant the phenomenological and explanatory differences between the mental and the physical and have the best chance, some day, of solving the mapping problem. If, as argued earlier, *being self-conscious* has strong credentials as a kind-defining property, property dualism is a longer step toward substance dualism than most property dualists would like.

Mounting a full-scale defense of a substantivalist and dualist view of persons would require more space than is available here. What has been done is this: we have argued that while epistemological arguments for dualism fail, there are metaphysical arguments of much more power in its favor, and the objections against it have much less force than is usually assumed. What follows is that, insofar as Cornman and Lehrer are right about what (monotheistic) religions take to be true about persons, their perspective is far more defensible than it currently is usually thought to be.

Questions for reflection

- 1 What is the difference between an appeal to argument and an appeal to experience?
- 2 Offer a reasoned assessment of the core claims made by Advaita Vedanta.
- 3 Explain and argue for or against the Complexity View of persons.
- 4 Explain and argue for or against the view that persons are self-conscious substances or souls.
- 5 Is the doctrine of metaphysical identity true?
- 6 Explain, and argue for or against, the view that if one person claims *There are persons*, and someone else denies this, they dispute over a merely conventional matter.

Annotated reading

- Donagan, Alan (1987) *Choice: The Essential Element in Human Action*, London: Routledge and Kegan Paul. Argues for a view of persons as enduring free agents.
- Hoffman, Joshua and Rosenkrantz, Gary S. (1994) *Substance Among Other Categories*, Cambridge: Cambridge University Press. Discusses various views of what a substance is, objections to these views, and arguments for them.
- Hoffman, Joshua and Rosenkrantz, Gary S. (1997) *Substance: Its Nature and Existence*, London: Routledge. See previous reference.
- Lowe, E. J. (1989) *Kinds of Being*, Oxford: Basil Blackwell. Discusses substance theories and competing theories, arguments for and against each.
- Lowe, E. J. (1996) *Subjects of Experience*, Cambridge: Cambridge University Press. See previous reference.
- Parfit, Derek (1984) *Reasons and Persons*, Oxford: Oxford University Press. Defends a Buddhist-type account of persons.

CHAPTER 13

Arguments concerning nonmonotheistic conceptions (2)

Appeals to enlightenment experience

Self-authentication

Advaita appeal to enlightenment experience

Jain-type appeals to experience

Buddhist-type appeals to experience

The contrasting arguments

Questions for reflection

Annotated reading

Arguments concerning nonmonotheistic conceptions (2)

Appeals to enlightenment experience

Appeals to religious experience as evidence for religious belief are not, of course, limited to consideration of experiences that are taken by their subjects to be experiences of God. Appeals are made to enlightenment experiences as well. While, as noted earlier, the psychological features (detachment, calm, bliss, and the like) of Advaita, Jain, and Buddhist enlightenment experiences are very similar, their reported structure and their proposed doctrinal significance are quite different. Enlightenment experiences are not viewed by religious traditions in which they are prized as a sort of cosmic Prozac; they are not primarily prized for their psychological features. They are believed to cure, not remove symptoms, and the ills they are said to cure are not depression, but the basic illness common to us all, as each particular religious tradition perceives it. If a devotee of Advaita Vedanta appeals to Advaita enlightenment experience as evidence for religious belief, it will be Advaita beliefs that are said to be supported by the experience. Analogously, of course, for Jain or Buddhist appeals to Jain or Buddhist enlightenment experiences.

The exact nature of the appeals to experiential evidence

An appeal to experience as evidence typically involves, as we have seen, referring to a description of the experience and explicitly or implicitly assuming some conceptual connection between the occurrence of an experience that fits that description and the proposition for whose truth that occurrence is said to provide evidence. The core idea is:

- 1 An experience that fits description D has occurred.
- 2 If an experience that fits description D has occurred, that fact is evidence that proposition P is true. So:
- 3 That fact is evidence that P is true.

One who wishes to make a claim like 3 regarding some religious doctrine requires that some claims like 1 and 2 are true when one replaces “D” by a relevant description and “P” by a statement of a relevant doctrine. The role of the connecting premise may be implicit, necessary for the appeal to experience but unstated. Like versions of the principle of experiential evidence, the connecting premises are typically assumed but not asserted; indeed, the connecting premise typically will simply be an assumed principle of experiential evidence.

Advaita, Jain, and Buddhist enlightenment experiences are called, respectively, *moksha*, *kevala*, and *nirvana* experiences. We can expect, then, appeals to experience of the following sort.

Experiential evidence and enlightenment experiences

Our question concerning enlightenment experience is the same as the one raised regarding numinous experience: is it direct evidence (evidence not mediated through theory) for religious belief? If it is such evidence, one will be able to argue successfully as follows.

Advaita Vedanta

- A1 *Moksha* experiences (in which one realizes one’s identity with qualityless Brahman) have occurred.
- A2 If *moksha* experiences have occurred, that fact is evidence that *We are identical to qualityless Brahman* is true. So:
- A3 That fact is evidence that *We are identical to qualityless Brahman* is true.

Jainism

- J1 *Kevala* experiences (in which one realizes one’s existential independence or ontological security and one’s omniscience) have occurred.
- J2 If *kevala* experiences have occurred, that fact is evidence that *We have existential independence or ontological security and are omniscient* is true. So:
- J3 The fact is evidence that *We have existential independence or ontological security and are omniscient* is true.

Theravada Buddhism

- T1 *Nirvana* experiences (in which one realizes one’s nature as composed at a time of momentary elements and over time of a series of bundles of such elements) have occurred.

- T2 If *nirvana* experiences have occurred, that fact is evidence that *We are composed at a time of momentary elements and over time of bundles of such elements* is true. So:
- T3 That fact is evidence that *We are composed at a time of momentary elements and over time of bundles of such elements* is true.¹

Further, in treating these appeals to experience in the same sort of way as we treated appeals to numinous experience, the first premise of each triad must be read phenomenologically; thus we will have:

- A1* *Moksha* experiences (in which one *at least appears to* realize one's identity with qualityless Brahman) have occurred.
- J1* *Kevala* experiences (in which one *at least appears to* realize one's existential independence or ontological security and one's omniscience) have occurred.
- T1* *Nirvana* experiences (in which one *at least appears to* realize one's nature as composed at a time of momentary elements and over time of a series of bundles of such elements) have occurred.

These will replace A1, J1, and T1, and the beginning (the antecedent) of A2, J2, and T2 will be modified accordingly. The central question then is whether it is true that:

- A2* If *moksha* experiences (in which one *at least appears to* realize one's identity with qualityless Brahman) have occurred, this is evidence that one is identical to qualityless Brahman.
- J2* If *kevala* experiences (in which one *at least appears to* realize one's existential independence or ontological security and one's omniscience) have occurred, then this is evidence that one is existentially independent or has ontological security and one is omniscient.
- T2* If *nirvana* experiences (in which one *at least appears to* realize one's nature as composed at a time of momentary elements and over time of a series of bundles of such elements) have occurred then this is evidence that one is composed at a time of momentary elements and over time of a series of bundles of such elements.

If one or more of these is true, then there is some principle of experiential evidence that plays the same role relevant to A2*, J2*, and T2* as our earlier principles do relative to similar claims concerning numinous experience. Is there any such principle?

Two counterbalancing considerations

It is sometimes suggested that those who have had religious experiences are the real experts as to what those experiences show – as to what they are evidence for. This claim is often made regarding enlightenment experiences. While perhaps, just by virtue of having them, persons who have enlightenment experiences are experts about what it is like to have the sort of religious experience they have had, this does not tell us anything about whether such experiences are self-authenticating relative to any religious claims based on such experiences, or whether these experiences provide evidence for the beliefs based on them.

If some have claimed that religious experiencers – those who have had religious experiences – are thereby experts about the reliability or veridicality of those experiences (about whether or not they correctly represent the world), it should be noted that others have claimed that religious experiencers are the last people one should expect to have any such expertise. They have argued that the very having of such experiences – experiences that are often emotionally very powerful and that sometimes result in instantaneous conversions or redirections of a life – renders them in no position to evaluate the cognitive significance of such experiences objectively. Further, particularly in the traditions that center on enlightenment experience, the investment in having such experiences is great. One walks for years in a loin cloth from one end of India to the other, begging one's bread. Or one spends years learning the meanings of ancient arcane texts under the relentless guidance of demanding gurus. Or one spends a near lifetime on good works, in each case instead of devoting oneself to seeking pleasure, wealth, and power. Also the status given to those who attain the goal is high (being elevated to a semidivine status where others bow in your presence or dare not even look you in the face). The investment and rewards are just too great for anyone who claims to have had any such experience to be trusted to be at all rational in his reasoning or judgment regarding its cognitive significance.

Whatever weight either sort of consideration has is balanced by the other sort, and neither sort justifies concluding either that religious experiencers are the experts regarding what their experiences evidentially justify or that if those experiences serve as evidence they can only do so for those who have them.

Self-authentication

Religious experiences are often said to be self-authenticating or self-guaranteeing, so that appeal to them gives one a uniquely secure source of experiential confirmation. If this is so, it is obviously an important fact about religious experiences. It would be particularly relevant to their status as evidence for religious beliefs. What exactly, then, is it for some experience to be self-authenticating? *Self-authentication* is a three-term relation; there is a person to whom an experience authenticates, an experience that does the authenticating, and a belief or proposition that is authenticated. Further, the idea is, the belief or proposition in question is evidenced or authenticated in a particularly strong way – in such a way, in fact, that the person cannot be mistaken in accepting that belief or in believing that proposition. Formally, the idea can be put in this fashion:

Chandra's experience E is *self-authenticating* regarding proposition P if and only if Chandra has experience E, it is logically impossible that Chandra have E and proposition P be false, and Chandra rests his acceptance of P on his having had E.^{2,3}

If there are experiences that satisfy these conditions regarding persons and beliefs, the most obvious examples do not concern religious beliefs. Suppose that Wendy, perhaps feeling philosophical, reflects that, in contrast to Santa Claus and unicorns but like salamanders and her dog, she exists. Reflection is, after all, a kind of experience, and if Wendy reflects at time T that she exists at T (a reflection that, she notes, includes her believing that she exists), then she is fully justified if she also notes that her reflecting that she exists is impossible unless she does exist; Wendy's experience of believably reflecting on the fact of her existence is such that it is logically impossible that she do so and her belief be false. So if she rests her belief that she exists at T on the experience of believably reflecting that she exists at T, her experience of believably reflecting that she exists at T can be self-authenticating regarding her belief that she exists at T. If we ask, then, what sorts of beliefs there are that can receive self-authentication from experience, it seems clear that among them are: one's belief that one now exists, that one is now conscious, that one now has at least one belief, and the like. Perhaps if one believes that one is now in pain, then it is true that one is now in pain (though one can be wrong about the pain's cause and its location). These sorts of experiences and beliefs represent the least controversial cases of self-authentication.

Consider claims central to Advaita Vedanta, Jainism, and Theravada Buddhism:

AV *We are identical to qualityless Brahman.*

J *We have existential independence or ontological security and are omniscient.*

TB *We are composed at a time of momentary elements and over time of bundles of such elements.*⁴

Each of these claims, if they are true at all, are – as their adherents insist – true whether we know them to be true, and true independent of anyone having any enlightenment experience.⁵ Further, each tradition holds that one can believe two of these three claims, and have the experience that the tradition that accepts this claim alleges confirms that claim, without that claim being true. It seems plain that it is logically possible that one believe any of *We are identical to qualityless Brahman*, *We have existential independence or ontological security and are omniscient*, or *We are composed at a time of a bundle of momentary elements and over time of a series of bundles of such elements* and believe falsely, just as it is logically possible that one believe oneself to be more courageous than one is, or free from illness while a disease silently takes its toll, or devoid of pride while enamored of one's humility. It may well also be that in all three cases, one can have the relevant enlightenment experience, believe the corresponding doctrine, think the experience confirms the doctrine, and be mistaken on all counts. Each tradition holds views that entail that the members of the other two traditions are in exactly this position.

None of this is denied by even the strongest proponents of the self-authenticating character of enlightenment experiences.⁶ What is claimed is not that it is logically impossible that one believe the preferred doctrine and that doctrine nonetheless be false, but that (i) it is logically impossible that anyone have an enlightenment experience that self-authenticates a doctrine and the doctrine nonetheless be false, and (ii) enlightenment experiences (of the right kind) are self-authenticating regarding (the right) doctrine. While (i) is true by definition of "self-authentication," (ii) is a substantial claim that we will explore.

Descriptions

In exploring it, we begin with this question: What sort of descriptions will be true of an enlightenment experience that is self-authenticating regarding, say, a Jain religious doctrine? To put the same question in a different way, what sort of phenomenology or observable features must such an experience have? Since

what is said to be self-authenticated is *We have existential independence or ontological security and are omniscient*, it must have a phenomenology appropriate to confirming that claim. The simplest description will be something like *at least apparently recognizing one's existential independence or ontological security and one's omniscience*. There are various problems with offering this as the description relevant for the appeal to experience as evidence.

Suppose that you and I are looking at an ancient coin. You claim it is Roman, and I claim it is Greek. I say *I see it is Greek* and regard the case as closed. You claim *I see it is Roman* and regard the case as closed. But at least one of us is wrong, and neither of us has provided any evidence by describing the experience in a way that simply assumes that our claim is true. It is not that I express my evidence by saying *I see it is Greek*; I do not thereby recite any evidence whatever. I merely repeat my claim. If your experience is to be evidence that the coin is Roman,⁷ it must be the case that there are features that the coin at least seems to have such that, if the coin has those features, it is at least probably Roman. So to speak, the phenomenology of your coin-experience must be Romanesque. For example, it may bear the likeness of a Roman emperor rather than a Greek statesman. If I am to have evidence, the coin must at least appear to me to have some feature such that, if the coin has that feature, that fact supports its Greekness. For example, it may bear the likeness of a Greek statesman rather than a Roman emperor.

The case of enlightenment experience is analogous. Simply to assert, for some religious claim C, that one has an experience in which one recognizes or realizes its truth, with no specification of what it is about the experience that confirms C, is pointless so far as evidence is concerned.

Evidence about what?

Enlightenment experience is supposed to teach one about one's nature – about what one is. This is obvious in the cases of Advaita Vedanta (*identity with qualityless Brahman*) and Jainism (*being an indestructible, all-knowing self-conscious substance*). It is typical of Buddhist traditions to deny that anything has a “same-nature” or essence. Nonetheless, it is also typical of Buddhist traditions to hold that every item that we commonsensically regard as an enduring thing is really composed at a time of a bundle of momentary elements and over time of a series of momentary bundles of elements. Whether or not one calls this a doctrine of the nature of persons,⁸ the idea is that this is what persons really are. For each of these traditions, the goal is the truth about oneself.

If, however, any of these claims is true, it is true about everyone, not just about oneself; the idea is that if anyone then everyone is identical to qualityless Brahman or is an indestructible enduring mind or is composed only of momentary elements. Further, these claims can be true only if various other things are false. For example, if monotheism is true, God is ultimate and has qualities (so there is no qualityless Brahman), persons are created and endure by divine courtesy (they are not indestructible), and God is neither transient nor composed of transient elements (it is false that everything is impermanent).

Particular experiences, universal claims

The various doctrines about persons are universal in scope; the experiences occur to particular individuals. When we ask whether these particular experiences provide evidence for claims that are universal in their scope, we get different results depending on the case. Suppose that enlightenment experience provides evidence that one is identical to qualityless Brahman. Will this also provide evidence that everyone else is? The question is peculiar in a way that arises from the doctrine itself. If A is identical to B and C is identical to B, then A is identical to C. So if you are identical to qualityless Brahman and I am too, we are identical to one another; so there isn't "anyone else." If there is anyone else, the doctrine is false.

Suppose that enlightenment experience provides evidence that one is an indestructible mind or is composed of momentary elements. Will this also provide evidence that everyone else is? It will do so in the presence of a doctrine to the effect that the subject of the experience is a person and what makes her a person is the same as what makes everyone else a person, assuming that one is justified in taking these additional claims to be true. Discussing these issues in any detail would take us too far away from our basic concerns here. Thus we simply note that it is widely assumed that these sorts of additional claim are true.⁹

Phenomenologies that fit the claims

The right sort of phenomenology seems to be of this sort: for Advaita enlightenment experience, *appearing or seeming to be identical with qualityless Brahman*; for Jainism, *appearing or seeming to be an indestructible and highly knowledgeable mind*; for Buddhism, *appearing or seeming to be only a bundle of transitory states*. One might question whether these are, strictly speaking, possible phenomenological features of an experience. They seem, like *being a Roman coin*, to be features something

could have only by virtue of other features also had by that thing. In the case of a Roman coin, *bearing the image of an emperor* is one such feature. In the enlightenment cases, presumably the relevant further features are such qualities as *having no sense of possessing qualities, feeling indestructible, and being aware only of states of mind*. It is, however, logically possible that one possesses qualities that one has no sense of having, feels indestructible while being dependent for existence on something else, and is aware of nothing but one's current mental states without being identical to those states even at the time at which one has them. Further, that one has no sense of having qualities is possible only if one does have qualities – to have no qualities at all is simply not to exist at all, and not existing gets very much in the way of having experiences. Having a sense of being indestructible is perfectly compatible with not being indestructible, and having a sense of being momentary is perfectly compatible with being an enduring thing.

One way of putting the problems with the notion that enlightenment experiences are self-authenticating with regard to Advaita, Jain, or Buddhist doctrinal claims is this:

- (i) the claims are, if true of one at all, true of one so long as one exists, whereas in the least controversial cases of self-authentication the claims that are authenticated have to do with one's existence right now or one's current, momentary states of awareness; the claims in cases where claims to self-authentication is plausible are about a time span that corresponds, and is limited, to the time during which the authenticating experience occurs;
- (ii) the quality or state ascribed to oneself by the claim is an observable quality – like being in pain – or is entailed by any quality anything has – like existing.

By contrast, the Advaita, Jain, and Buddhist claims concern times not limited to the duration of the enlightenment experience and qualities neither observable nor entailed by simply possessing any quality at all. Further, such states as *seeming to oneself to be qualityless, seeming to be indestructible, seeming to be momentary* are states that can easily be mistaken – one may seem to oneself to be qualityless, indestructible, or momentary without these things being in fact true.

It is important to remember here that we are not asking what sort of phenomenological features an experience might have were one's having it to lead them to accept a particular religious doctrine, especially if one had it in a context in which it was expected that such experiences might occur – for example, within a meditative tradition the very purpose of which was the preparation for having such experiences whose interpretation was built into the institutional context within which the meditative practice occurred. We are

not seeking to give a psychological explanation of enlightenment experiences, but asking whether these experiences provide self-authentication for certain religious beliefs.

What follows from our discussion is that they do not. The argument is not that Advaita Vedanta, Jainism, and Theravada Buddhism can all claim self-authentication for logically incompatible beliefs so that at least two of the traditions will be mistaken, though that is the case. The argument is that none of the enlightenment experiences possesses a phenomenology which self-authenticates the beliefs in question. It is not logically impossible that one have an enlightenment experience – whether Advaita Vedanta, Jain, or Buddhist – that possesses the relevant phenomenological features and it also is the case that the corresponding Advaita, Jain, or Buddhist doctrine is false. So enlightenment experiences do not self-authenticate doctrines based on them. The argument showing this can be made fully explicit as follows:

- 1 One's enlightenment experience is *self-authenticating* regarding a proposition that expresses the core Advaita, Jain, or Buddhist doctrinal claim if and only if:
 - (i) one seems (respectively) to be qualityless, indestructible, or momentary,
 - (ii) it is logically impossible that one seems to oneself to be qualityless, indestructible, or momentary, and one is not qualityless, indestructible, or momentary, and
 - (iii) one rests one's acceptance of core Advaita, Jain, or Buddhist doctrine on one's having seemed to oneself to be qualityless, indestructible, or momentary.
- 2 It is not logically impossible that one seem to oneself to be qualityless, indestructible, or momentary and one not be so. Hence:
- 3 One's enlightenment experience is not self-authenticating relative to Advaita, Jain, or Buddhist doctrine.

We have argued that enlightenment experiences are not self-authenticating regarding these claims. That they are not self-authenticating regarding the religious claims often based on them does not entail that these experiences are not evidence for those claims. Evidence need not be self-authenticating. So the next question is: Do enlightenment experiences provide evidence for religious beliefs?

Previous principles of experiential evidence

We have explained and defended some principles of experiential evidence. They are examples of claims that can provide support for premises like the

second steps of the brief three-step arguments sketched early in this chapter. These principles can be expressed as follows:

(P*) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and E is not canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed, then S's having E is evidence that X exists.

and

(P**) If a person S has an experience E which, if reliable, is a matter of being aware of an experience-independently existing item X, and S (non-culpably) has no reason to think that E is canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed, then S's having E provides S evidence that X exists.

Some experiences, we have noted, are matters of someone's at least seeming to perceive something which, *if it exists at all*, exists independent of its being experienced. These have a particular structure – subject/ consciousness/object. Other experiences are matters of someone's feeling a certain way. These also have a particular structure – subject/content. Seeing an apple tree is of the former sort; so is merely seeming to see an apple tree. Feeling nauseous or dizzy, and experiencing generalized anxiety or euphoria, are examples of the latter sort. It is important to keep in mind the differences between experiences that are subject/ consciousness/object in structure and experiences that are subject/ content in structure.

Subject/content experience and a principle of experiential evidence

Treating subject/content experience as evidence requires, implicitly if not explicitly, a principle of experiential evidence different from (P*) and (P**) which refer to evidence for the existence of experience-independent things and apply to subject/consciousness/object experiences. Where we allow *being in a state* to be broadly construed (so as to cover things like *having a quality*, *being an event*, and the like), consider:

(P***) If a person S has an experience E which, if reliable, is a matter of S being aware of an experience-dependently existing

quality or state X of S, then S's having E is evidence that S is in state, or has quality, X.

Experiencing pain, euphoria, or anxiety is evidence that one is in a state of pain, euphoria, or anxiety.¹⁰ Religious claims do not typically concern such private, momentary psychological states, and no religion bases its core doctrines on their occurrence. Being identical to Brahman or being qualityless, being indestructible or a soul that exists independently, and being a momentary being or a being whose constituents are momentary are not features or qualities or states that are experience-dependent. If someone has any of them, she has them whether she experiences herself as having them or not. Thus the principle

(P***) If a person S has an experience E which, if reliable, is a matter of S being aware of an experience-dependently existing quality or state X of S, then S's having E is evidence that S is in state, or has quality X

is not the proper principle of enlightenment experiences. The qualities the relevant religious beliefs ascribe to people are not experience-dependent properties.

One might try instead:

(P****) If a person S has an experience E which, if reliable, is a matter of S being introspectively aware of being in an experience-independently existing state X of S, then S's having E is evidence that S is in state X.

This principle raises the question of whether it is possible to be *introspectively* aware of an experience-independent property. The notion of introspection is not lucid. It is not obvious what the range of introspection is – not clear what is and is not a possibly introspected quality or state. One's cognitive states – e.g., one's thinking about squares or wondering where to look for a new blowfish – are known by introspection. So are one's psychological states – being depressed about the demise of one's old blowfish but relieved that one's guppy is healthy again. Whether or not one is in pain is learned by introspection. If one wants "introspection" to refer to a particularly reliable state, then one will count *feeling cold* and *feeling in love* to be introspective states, but not *being cold* or *being in love*, since one can feel cold though one's body is warm or feel like one is in love when one but suffers a short-lived infatuation that vanishes at the first sign of inconvenience. Thus, in keeping with the idea of so characterizing introspection that it is a

particularly reliable sort of experience, let us restrict the scope of introspection as follows:

Person S is introspectively aware of state or quality Q only if S being
 in or possessing Q depends on S's being aware of being
 in or possessing Q.

One can introspectively *seem* to oneself to be qualityless, indestructible, or momentary in the sense that one can *believe* this to be so. Nothing could make it true that one was qualityless. Even if one had an experience in which one seemed to one to have no qualities, this would not show, or even be evidence that, one was without qualities. In fact, having qualities would be a condition of having any such experience. Being indestructible would not prevent one from having a sense that was indestructible – believing that one is indestructible is not incompatible with one's being so. But having such a sense or belief would not by itself be evidence that one was indestructible. Suppose a momentary being could believe or feel it was momentary. This would not show, or even be evidence, that it was indestructible or momentary. Actually being indestructible or actually being momentary would be a non-introspectible property. Nor is the sort of property such that, even if one has it, it would be open to introspective awareness. Nor are any of *being qualityless*, *being indestructible*, *being composed of momentary items* features or qualities or states such that, if one has or is in them, one necessarily would know it, or one would more likely know it rather than not know it, or more likely know it about oneself than would someone else. Like such features or qualities or states as *being the brightest person in the class*, *having a good chance to be elected to the Senate*, *possessing a more misleading view of oneself than most people*, *being identical to the future spouse of the most attractive person in the class*, and a great many others, one could believe oneself to have these features or qualities even when one did not. One could have these features or qualities and not believe that one did. Being mistaken in these ways is not only possible; it would not even be surprising. Behind these facts lies the more basic fact noted above: *being qualityless*, *being indestructible*, *being composed of momentary items* are not introspectible properties; even if one has them, one cannot be introspectively aware of having them. Further, there is no introspective feature that one can be aware of that entails one has them.

Since *being qualityless*, *being indestructible*, *being composed of momentary items*, unlike *being in pain*, *feeling anxious*, *being euphoric*, are not introspectively accessible or observable states, Principle (P****), which makes essential reference to introspectibly accessible states, does not apply to them. Thus the principle

(P****) If a person S has an experience E which, if reliable, is a matter of S being introspectively aware of being in an experience-*independently* existing state or quality X of S, then S's having E is evidence that S is in state, or has quality, X

will not do. Experience-*independently* existing states or qualities, on the construal of introspection on which it is particularly reliable, are not possible objects of introspection.

One might instead suggest something like:

(P*****) If a person S has an experience E which, if reliable, is a matter of S being non-introspectively aware of being in an experience-*independently* existing state or having an experience-*independently* possessed quality X of S, then S's having E is evidence that S is in state, or possesses quality, X.

The question that (P*****) raises is whether a subject/content experience can be non-introspective and yet be direct evidence for someone being in an experience-independent state or having some experience-independent quality. Sensory experience and monotheistic religious experience are subject/consciousness/object, not subject/content.¹¹ The requisite sort of experience would be direct evidence that one was in an experience-independent state or had an experience-independent quality and yet be a subject/content experience.

An experience of the kinesthetic sort in which one is aware that one is moving or of the position of one's body is not subject/content – it is awareness of one's body moving or being in a certain position. Feeling a tingling in one's fingers is also subject/consciousness/object. These sorts of experiences, like sensory experience of physical objects other than one's body and introspective experience, won't provide an analogy for the sort of experience that would provide evidence for the religious beliefs of enlightenment traditions.

One who holds that enlightenment experiences provide such evidence will contend that such experiences are unique in kind. Thus the failure to find similar experiences is not surprising or problematic. The idea is that enlightenment experiences just are awareness of *one's being qualityless*, *one's being indestructible*, or *one's being momentary or composed of momentary constituents*. The problem with this suggestion is that these states or qualities are not directly observable. Nothing can be qualityless; that would effectively get in the way of its existing. One could discern the momentariness of something else, but one would have

to outlast it in order to do so. A person could be indestructible just as a person could be stronger or smarter than any other person. A person who was indestructible or strongest or smartest could learn that he had this exalted status. But the ways of learning this would not include directly experiencing those qualities in oneself. Regarding being strongest, one could discover that one could lift heavier weights, or throw heavy objects farther, than anyone else could. Regarding being smartest, one could find that one's intelligence test results were above anyone else's or that one has made discoveries in vastly different areas that no one else had thought of.

Discovering that one was indestructible would be harder. No one claims the indestructibility of one's body. Those who have held to the inherent indestructibility of the person have identified the person with the mind or soul. They have then argued that the mind or soul is immaterial and not subject to anything analogous to erosion or decomposition. Plato's *Phaedo* is a classic example. Jain texts at least contain the raw materials for such an argument. But unlike *being in pain*, *being indestructible* is something one would seem to have to learn one had by inference. Even if one had some sort of series of experiences in which one had reason to believe that, if one's mind or soul destructible, it would by now have been destroyed, this would still be knowledge by inference, not by direct awareness.

The problem, then, is that the relevant states or qualities – the ones that we would have to have awareness of in order for enlightenment experience to be evidence for religious beliefs – are not possible objects of awareness. If this is so, then there will not be any principle of experiential evidence by virtue of which being aware of such states or qualities is evidence for religious belief, because there will be no such awareness to be evidence. The principle

(P*****) If a person S has an experience E which, if reliable, is a matter of S being non-introspectively aware of being in an experience-independently existing state or having an experience-independently possessed quality X of S, then S's having E is evidence that S is in state, or possesses quality, X

will not help because it will not apply to enlightenment experiences.

The fact of the matter is that there seems to be no principle of experiential evidence on which enlightenment experience provides evidence for religious belief.

The argument stated specifically regarding our three enlightenment traditions¹²

Consider our three cases.

Advaita

Appearing to be qualityless not only is not evidence that one is qualityless but is sufficient evidence for possession of qualities; it is logically impossible that one have any experience at all and not exist, and logically impossible that one exist without having qualities. Indian critics of Advaita Vedanta, the most famous of whom is Ramanuja, have pressed this decisive objection with great force and clarity.

Jainism and Buddhism

Appearing to oneself to be indestructible is not evidence that one is indestructible. Claims of indestructibility, of course, are not made regarding the body; Jain philosophers know as well as anyone that the human body is not indestructible. What they claim, along with Plato and Platonists, is that the mind or soul or person is indestructible in principle. The point remains, however, that the mind or soul or person having an experience in which it seems to itself to be indestructible in principle is not evidence that it is indestructible in principle. Not only is it logically possible that one have an experience in which it seems to them that they are indestructible though in fact they are not; it is also that having such an experience is not any evidence that one is indestructible, any more than having an experience in which one seems to oneself to be destructible is evidence that one is destructible. Similarly, a sense of one's existence as momentary, or as composed of momentary items is one thing, and one's being in momentary existence or being composed of things that exist only for an instant is another, and having a sense of one's momentariness is not evidence that one is merely momentary or that one is composed of momentary constituents.

The argument restated

The argument can be stated along the following lines. Consider three claims, each of which is true:

- 1 There are states, like being in pain, feeling happy, worrying about one's health, and the like, where one's having the sense that one is in pain, happy, or worried, justifies one's belief that one is in pain, happy, or worried – such states involve phenomenological awareness of the actual state that one ascribes to oneself and one's being aware of being in such a state is evidence that one is in it.¹³
- 2 There are other states, like thinking that one can wave one's arms and fly, that one has grown a lion's head, or that one's head is made of glass, where one's having the sense that one can fly, has grown a lion's head, or one's head is made of glass does not involve a phenomenological awareness of one's actually flying, actually having a lion's head, or actually having a head made of glass, and one's having such a sense is not evidence that one is in the state that one ascribes to oneself.

When one believes on the basis of introspection that one is in one of the sorts of states that 1 describes, one typically is right. When one believes on the basis of introspection that one is in one of the sorts of states that 2 describes, one typically is wrong. Consider:

- 3 There are still other states, like thinking that one is the brightest member of one's class, the most talented actor in one's school, an immortal soul, someone who will die today, and the like, where one's having the sense that one is brightest, most talented, immortal, or will die today does not involve a phenomenological awareness of one's actually being brightest, most talented, immortal, or dying today, and one's having such a sense is not evidence that one is in the state that one ascribes to oneself.

In these cases, in contrast to those described in 2 it is not just obvious that one is not in the state mentioned. But the cases are similar in this respect: the state in question, unlike those mentioned in 1, is not a state that is introspectively accessible or discernible. One cannot, so to speak, read off one's introspective awareness that one is in the sort of states described in 2 and 3. Nor is there any entailment between *seeming to be in the state* and *being in the state* or any relation such that *seeming to be in the state* renders it more likely than not that one is in the state.

Consider, then, this way of putting the argument:

- A Enlightenment experiences are senses of being in a certain state and they fall into either class 2 or class 3.
- B Senses of being in a certain state that fall into either class 2 or class 3 are not evidence that the person who has that sense is in that state.

Thus:

- C Enlightenment experiences are not evidence that the person who has them is in the state she thinks she is in.

Hence appeal to enlightenment experience will not confirm Advaita, Jain, or Buddhist doctrine.

Conclusion

If the arguments just considered are correct, what has been established is the following. Consider the crucial steps in the reasoning that must be correct if enlightenment experience provides evidence for religious belief. As we noted earlier, they are:

- A2* If *moksha* experiences (in which one *at least appears to* realize one's identity with qualityless Brahman) have occurred, this is evidence that one is identical to qualityless Brahman.
- J2* If *kevala* experiences (in which one *at least appears to* realize one's existential independence or ontological security and one's omniscience) have occurred, then this is evidence that one is existentially independent or has ontological security and one is omniscient.
- T2* If *nirvana* experiences (in which one *at least appears to* realize one's nature as composed at a time of momentary elements and over time of a series of bundles of such elements) have occurred, then this is evidence that one is composed at a time of momentary elements and over time of a series of bundles of such elements.

If the arguments just considered are correct, then there is no such thing as one's experientially appearing to be qualityless, indestructible, or momentary. What there is are experiences in which one "has a feeling of being qualityless or indestructible or momentary" – believes oneself to be such where one's belief is associated with certain feelings. This is quite distinct from a case in which one is aware of having a particular quality or being in a particular state that is not a belief-state or a feeling-state. That one is in an enlightenment belief-state or feeling-state is not the same as being aware of being in the state that the associated religious tradition says that you are in or having the quality that the associated religious tradition says that you have. Nor is being in such a belief-state or feeling-state itself any evidence that one is in the state that the associated religious tradition

says that you are in or having the quality that the associated religious tradition says that you have.

A caveat

While the arguments presented thus far have a certain force, and are eminently defensible, they do not discuss the actual contexts in which one finds the other side presented. In discussing these matters still further, it will be useful to consider first the Advaita Vedanta appeal to experience as evidence, and then the Jain and the Buddhist appeals. The critique of the Advaita appeal that one finds readymade in Indian thought is straightforward and decisive. The latter two appeals in particular are very like positions taken outside of any religious context, and are best seen in a cross-cultural context.

Advaita appeal to enlightenment experience

Shankara rightly held that we do know that we exist and that we have certain properties. Chandra can know that he now exists, and that he is conscious now – and thus he can know that *For all X, if X lacks properties, then X is not me*. Further, Chandra can know that there are things that he does not know, and if there cannot be things that Brahman does not know (and this is supposed to be a necessary truth – at least it is supposed to be a necessary truth that “not knowing something” cannot be properly ascribed to Brahman), then Chandra can know that he is not identical to Brahman. If one knows both *I exist, and have P* and *There is an item – namely, X – that (if it exists) lacks P*, then one can properly infer to *I am not X*. Hence the Advaita Vedanta claim – its reading of the *Upanishadic* passage “Thou art That” – is not true. Similarly, on Shankara’s own view, if Chandra sees an elephant, Chandra sees a mind-independently existing large grey or albino mammal, so there are mind-independently existing large grey or albino mammals. But Brahman is not any sort of mammal at all, and so even if Brahman exists, Brahman does not exist alone.

Shankara is of course aware of such objections, and while Ramanuja, Madhva, and other Vedantins make them because they believe that Shankara has no adequate answer, the answer that he has should be noted. The answer¹⁴ is that enlightenment experience trumps or “sublates” all other sorts of experience, and enlightenment experience is self-authenticating. Further, each sensory or introspective experience is self-defeating, because it is either subject/consciousness/object or else

subject/content in structure – it includes “the making of distinctions” – and any such experience is (it is claimed) inherently unreliable. Such later critics as Ramanuja and Vadarija turn the latter claim against its author. In *moksha* or enlightenment experience, one is supposed to learn that one is identical to qualityless Brahman. While this is not viewed as being like learning that seven and five are twelve, or that Alaska and Hawaii are US states – it is an experience said to be life-changing, transforming, accompanied with calm and bliss and freedom from desire, and the like – still it is a matter of coming to see some alleged truth. Enlightenment experience is supposed to confirm core Advaita doctrine. Suppose it does so; then it is a matter of someone learning something – a subject/consciousness/object or else a subject/content experience. If all experiences with such structures are unreliable, so is enlightenment experience. On the other hand, if enlightenment experience is reliable, then other experiences possessing a similar structure can be reliable, and all sensory and introspective experience provides evidence against the claim that only qualityless Brahman exists. Should it be replied that enlightenment experience has no object and no content, then it cannot be the case that it confirms some doctrine rather than some other. “Contentless and objectless experience” describes no possible experience, and if it did describe any experience, such an experience would not be evidence for Advaita versus Jain, Buddhist, monotheistic, or other religious claims.

Jain-type appeals to experience

Both Jain and Buddhist traditions appeal to introspective experience as evidence for, or confirmation of, their particular doctrines of what a person is. From a Jain perspective, “introspective experience” here means “self-awareness” or “awareness of one’s mental states,” irrespective of how those states are elicited or understood. Jain enlightenment experience is taken to have the same structure, and to reveal the same substantial being, that is encountered in ordinary everyday self-consciousness. The Buddhist tradition typically takes ordinary self-awareness to be deceptive and restricts its appeal to enlightenment experiences and experiences that occur to those trained in meditative traditions. Philosophers – of whom David Hume is the most famous – claim that the most ordinary of introspective experiences confirm the same view as that which the Buddhist derives from esoteric experiences. In what follows, then, we will simply speak of introspective experiences, not limiting ourselves to those which are meditative or religious. As the dispute is cross-cultural, we may as well see

it in that context, quoting both European and Indian representatives of both positions. One position is propounded by Descartes, various Jain texts, and Ramanuja, and the other asserted by David Hume and various Theravada Buddhist texts.

The dispute here concerns, then, whether or not persons are self-conscious and enduring substances. This matter, at least, Descartes, Ramanuja, Jainism, Buddhism, and Hume think can be settled by appeal to introspection. They disagree as to what the introspective evidence confirms. We begin with the position that claims that introspection and enlightenment experience clearly and incontrovertibly shows that persons are enduring mental substances, and follow with the position that introspection and/or enlightenment experience clearly and incontrovertibly shows that persons at a time are but bundles of momentary states, so that over time a person can be nothing more substantial than a series of such bundles.

The duration problem

It is impossible for one to tell by immediate awareness at time T that one is, or is not, something that does, or does not, endure beyond T. Descartes emphasizes this: he knows by immediate awareness that he exists *now* – that “*I am, I exist, is . . . true each time that I pronounce it, or that I mentally conceive it.*” Appeal to memory is required. There are obvious problems in appealing to memory to establish one’s own lack of endurance, but for present purposes we shall simply set aside reference to duration and lack of duration and consider only the idea that either the Jain sort of appeal to experience can establish that persons are mental substances or the Buddhist sort of appeal to experience can confirm that persons are individual states.¹⁵

Descartes

Descartes writes:

of a surety I myself did exist since I persuaded myself of something (or merely because I thought of something). But there is some deceiver or other, very powerful and very cunning, who ever employs his ingenuity in deceiving me. Then without doubt I exist also if he deceives me, and let him deceive me as much as he will, he can never cause me to be nothing so long as

I think that I am something, so that after having reflected well and carefully examined all things, we must come to the definite conclusion that this proposition: *I am, I exist*, is necessarily true each time that I pronounce it, or that I mentally conceive it.¹⁶

The claim is that *Necessarily, the fact that I think includes the fact of my existence* and that I can know without danger of error that I am a thinking being and that I exist. Descartes does not make the false claim that *Descartes exists* is, if true, then necessarily true. In his investigations of self-consciousness he “was merely investigating these properties of which I was able to attain to sure and evident knowledge”¹⁷ – in particular such properties as pertain to the nature of Descartes as a sample person. He claims that he, as a person, is a self-conscious substance, and that this is introspectively evident. It is logically impossible that he exist without being a self-conscious being, and hence being a self-conscious being is at least part of his essence. He adds that since this is true of him as a representative person, what it is to be a person is to be an enduring self-conscious substance.

Two sorts of claims are represented here. One sort is introspective, strictly speaking; Descartes is aware of his thinking of the nature of persons rather than reflecting about triangularity, logical necessity, the nature of matter, or the prospects of his completing a letter to Elizabeth. Discerning what one is thinking about is a matter of being aware of one’s thoughts – a matter of introspection. Another sort is conceptual and metaphysical – he is considering the nature of persons rather than wondering how his mother is doing or considering what to have for dinner, and by doing such conceptual thinking he can discern the nature of persons – just as, in thinking about triangles, he can discern their essence. In this special case, he holds, he has (as anyone can have) a unique advantage – what he considers the essence of is also an object of direct awareness and thus the concept of essence can be compared with something that has the essence the concept expresses. Thus his claim is that these two sorts of thinking – introspective and conceptual – to some degree coalesce in the case of his deliberate use of self-awareness as a source of knowledge regarding his nature as a person. He observes in himself not only his thinking and his existence but also a necessary connection between the property *Descartes thinking now* and the property *Descartes existing now* that eliminates any need for inference from the fact that he has the one property to the fact that he has the other (though of course that inference is proper). He is able to reflect that he exists only if he is a self-conscious thing – permanent loss of self-consciousness is also cessation of his existence; and he is directly aware of himself as a self-conscious substance.

Put differently, Descartes is often aware of his being in certain introspective states. Some of these states are states of abstract thought, and

among these are reflections concerning the nature of persons. When he thinks of triangles, bluebirds, or waffles, Descartes is thinking of kinds of things to which he does not himself belong. Not so when he thinks of persons. When he thinks about the nature of a triangle – what it is to be one, or of a bluebird or a waffle, he does not think about his own nature; not so when he thinks of what it is to be a person. His view is that he can learn what it is to be a person by (i) noting what sorts of properties he himself has – something introspectively accessible to him, and (ii) reflecting about what properties he could exist without having and what properties he could not exist without having – something conceptually accessible to him.

Explaining his position in reply to an objection, Descartes says:

Everything in which there resides immediately, as in a subject, or by means of which there exists anything that we perceive, i.e. any property, quality, or attribute, of which we have a real idea, is called a Substance.¹⁸

Since he is aware of himself as having various qualities and being in various states, he is introspectively aware of being a substance. Since allegedly he knows that it is his essence to be self-conscious – he could survive without any other features not identical to or entailed by self-consciousness; without self-consciousness,¹⁹ he does not exist – he concludes that it is his nature as a person (and hence the nature of persons) to be a self-conscious substance.

Jainism

A Jain text tells us the following:

The distinctive characteristic of a substance is being. Being is a simultaneous possession of coming into existence, going out of existence, and permanence. Permanence means the indestructibility of the essence of the substance . . . substance is possessed of attributes and modifications. . . . attributes depend upon substratum and cannot be the substratum of another attribute. Modification is change of attribute.²⁰

A substance, we are told, has attributes – properties or qualities, if you please. No attribute can exist that is not the attribute of some substance. Things come into existence in the sense that substances come to have

qualities they did not have and to lose qualities they did have; through such changes, substances continue to exist and of course retain their essential qualities. Further:

The self's essence is life . . . The distinctive characteristic of self is attention . . . Those with minds are knowers.²¹

"Selves are substances"²² and their definitive characteristic or essence is described as "life" and "attention." Further:

That which should be grasped by self-discrimination is "from the real point of view."²³ "The soul has the nature of knowledge, and the realization of this nature is Nirvana; therefore one who is desirous of Nirvana must meditate on self-knowledge."²⁴

Jainism sometimes uses *nirvana* rather than *kevala* to refer to enlightenment experience. Self-realization involves self-knowledge, and it "has the nature of knowledge." This obviously comes very close at least to Descartes's view of the person, mind, or soul as being a self-conscious substance. In both introspective and enlightenment experience, one appears to oneself as a thinking thing, a substance that possesses cognitive mental qualities.

Ramanuja

In a passage that expresses the same sort of view as that of Descartes and Jainism, the Hindu monotheist Ramanuja writes:

The judgment "I am conscious" reveals an "I" distinguished by consciousness; and to declare that it refers only to a state of consciousness – which is a mere attribute – is no better than to say of the judgment "Devadatta carries a stick" is about the stick only.²⁵

He adds:

Consciousness is the illuminating, in the present moment, to its own substrate, by its own existence alone . . . Or else, it is the establishing of its own subject by its own existence alone . . . A conscious act is the illumination of a particular object to its

own substrate by its own existence alone . . . The nature of consciousness is to make something into an object of experience of its own substrate through its own being alone.²⁶

According to Ramanuja, a person can be directly aware of herself as the subject of her experiences, including an awareness of herself. Seeing a lamp, one can be aware of oneself as so seeing. One need not infer from *Someone is seeing a lamp* to *I am someone* or *I am seeing a lamp*. The same experience yields the information that both of these sentences express, and it is *Someone is seeing a lamp* that requires inference if anything does, for it abstractly expresses a consequence of one's concrete first-person experience.

Ramanuja makes his allegiance to a Cartesian doctrine of the person plain when he writes:

Now the permanence of the producer [of conscious acts], and the origination, duration, and cessation, as for pleasure and pain, of what is known as the conscious act, which is an attribute of the producer, are directly perceived. The permanence of the producer is established by recognition from such judgments as *This is the very same thing previously known by me*.²⁷

The first sentence of this passage appeals to direct perception. Only in the second sentence is there appeal to argument, and the argument infers from reliable memory to the endurance of oneself as a substance.²⁸

Nor, in Ramanuja's view, is this nature as a self-conscious being lost in enlightenment. Ramanuja waxes eloquent on the point:

To maintain that the consciousness of the "I" does not persist in the state of final release is again altogether inappropriate. It, in fact, amounts to the doctrine – only expressed in somewhat different words – that final release is the annihilation of the self. The "I" is not a mere attribute of the self so that even after its destruction the essential nature of the self might persist – as it persists on the cessation of ignorance; but it constitutes the very nature of the self. Such judgments as: "I know," "Knowledge has arisen in me," show, on the other hand, that we are conscious of knowledge as a mere attribute of the self. – Moreover, a man who, suffering pain, mental or of other kind – whether such pain be real or due to error only – puts himself in relation to pain – "I am suffering pain" – naturally begins to reflect how he may once for all free himself from all these manifold afflictions and enjoy a state of untroubled ease; the desire of final release thus

having arisen in him he at once sets to work to accomplish it. If, on the other hand, he were to realize that the effect of such activity would be the loss of personal existence, he surely would turn away as soon as somebody began to tell him about "release" . . . Nor must you maintain against this that even in the state of release there persists pure consciousness; . . . No sensible person exerts himself under the influence of the idea that after he himself has perished there will remain some entity termed "pure light"! – What constitutes the "inward" self thus is the "I," the knowing subject.²⁹

A similar theme is expressed in this passage:

"May I, freeing myself from all pain, enter on free possession of endless delight?" This is the thought which prompts the man desirous of release to apply himself to the study of the sacred texts. Were it a settled matter that release consists in the annihilation of the "I," the man would move away as soon as release were only hinted at. "When I myself have perished, there persists some consciousness different from me," to bring this about nobody truly will exert himself.³⁰

The "permanence" referred to here, like that of the Jain and unlike that of the Cartesian doctrine, is everlasting; like the Cartesian doctrine, and unlike the Jain, Ramanuja holds the permanence to be possessed only by divine courtesy and dependent on divine grace. In addition to an insistence on the distinctness, endurance, and value of the individual person or self, Ramanuja refers us to the nature of conscious experience as a basis for the view that a person is a mental substance in yet another passage:

Some things – e.g., staffs and bracelets – appear sometimes as having a separate, independent existence of their own; at other times they present themselves as distinguishing attributes of other things or beings (i.e., of the persons carrying staffs or wearing bracelets). Other entities – e.g., the generic character of cows – have a being only insofar as they constitute the form of substances, and thus always present themselves as distinguishing attributes of those substances . . . The assertion, therefore, that the difference of things is refuted by immediate consciousness is based on the plain denial of a certain form of consciousness, the one namely – admitted by every one – which is expressed by the judgment "This thing is such and such."³¹

The gist of this passage is that experiences that we all have are properly reported by statements of the form *I experience an X that has Q* where “X” refers to some thing and “Q” to some quality.

Indestructibility aside, then, Descartes, Jainism, and Ramanuja – a French Catholic, an atheistic religious tradition, and a Hindu Vsistadvaita Vedanta monotheist – hold that introspective (and for Jainism and Ramanuja, enlightenment) experience confirms that persons are self-conscious substances that endure through time. In briefest scope, the idea is this: *I am what I appear to be in introspective and enlightenment experience; what I appear to be in introspective and enlightenment experience is this: a mental substance; hence I am a mental substance.*

Buddhist-type appeals to experience

David Hume

David Hume writes concerning “all of our particular perceptions” that:

All these are different, and distinguishable, and separable from each other, and may be separately consider'd, and may exist separately, and have no need of any thing to support their existence. After what manner, therefore, do they belong to self; and how are they connected with it? For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, or heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe any thing but the perception. When my perceptions are remov'd for any time, as by sound sleep; so long am I insensible of myself, and may truly be said not to exist. And were all my perceptions remov'd by death, and cou'd I neither think, nor feel, nor see, nor love, nor hate after the dissolution of my body, I shou'd be entirely annihilated, nor do I conceive what is farther requisite to make me a perfect non-entity. If any one upon serious and unprejudic'd reflexion, thinks he has a different notion of himself, I must confess I can reason no longer with him. All I can allow him is, that he may be in the right as well as I, and that we are essentially different in this particular. He may, perhaps, perceive something simple and continuous, which he calls himself; tho' I am certain there is no such principle in me.³²

Hume's claim is that all his introspection yields is awareness of independent states – say, a state of being in pain and a state of wondering where the aspirin went. At another later time, introspection may reveal, say, a desire for fish and wine and a regret that one forgot to buy either. What there are, so far as persons go, are such states, and nothing else. In briefest scope, his line of reasoning goes: *I am what I appear to be in introspective experience; what I appear to be in introspective experience is this: individual states; hence I am individual states.*

Theravada Buddhism

It is well known that this Humean view is shared by various Buddhist perspectives. A Buddhist text tells us that:

Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are transitory . . . Whether Buddhas arise, O priests, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its elements are lacking in an ego [substantial, permanent self-nature]. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the elements of being are lacking in an ego.³³

A longer and more familiar passage reads as follows:

Just as the word "chariot" is but a mode of expression for axle, wheels, chariot-body, pole, and other constituent members, placed in a certain relation to each other, but when we come to examine the members one by one, we discover that in the absolute sense there is not chariot; and just as the word "house" is but a mode of expression for wood and other constituents of a house, surrounding space in a certain relation, but in the absolute sense there is no house; and just as the word "fist" is but a mode of expression for the fingers, the thumb, etc. in a certain relation; and the word "lute" for the body of the lute, strings, etc.; "army" for elephants, horses, etc.; "city" for fortifications,

houses, gates, etc.; “tree” for trunk, branches, foliage, etc.; in a certain relation, but when we come to examine the parts one by one, we discover that in the absolute sense there is no tree; in exactly the same way words “living entity” and “ego” are but a mode of expression for the presence of the five attachment groups, but when we come to examine the elements of being one by one, we discover that in the absolute sense there is no living entity there to form a basis for such figments as “I am” or “I”; in other words, that in the absolute sense there is only name and form. The insight of him who perceives this is called knowledge of the truth.³⁴

In brief, the line of reasoning is this: *I am what I appear to be in enlightenment experience; what I appear to be in enlightenment experience is this: individual states; hence I am individual states.*

These Buddhist passages express the doctrine that Hume claims to derive from introspective experience and that Theravada (and other) Buddhist traditions believe to be confirmed in meditative and enlightenment experience. The gist of the passages is put more succinctly via the terse claim “Consciousness is soulless.”³⁵ Hume takes each mental state – each perception, or impression and idea, as he says – to exist independent of every other. The Buddhist traditions hold that each mental state depends for its existence on other states. But this difference aside, they agree – persons at a time are bundles of momentary states, over time are a series of such bundles, and introspective and/or enlightenment experience teaches us this sort of view.

The contrasting arguments

The enduring-mental-substance view and the bundle-of-momentary-states view do agree on an important and controversial claim, namely that what we appear to be in introspective, meditative, or enlightenment experience is what we are. It is not obvious that this is so. John Locke, in Book Two of his *Essay Concerning Human Understanding*, offers an interesting third view. He agrees with Hume and Buddhism that what we are aware of is momentary states. He holds that momentary states can exist only as states of enduring substances. So he accepts the description of introspective data given by the momentary-mental-state theorist and the conclusion held by the enduring-mental-substance theorist, and there is at least nothing obviously incoherent about this view. It is incoherent if one thinks that what we are is exactly what introspection (etc.) reveals; but Locke does not hold that. Further, of course the view that we are simply what appears to, or

in, our introspective, meditative, or enlightenment experience is not something that is introspectively (etc.) confirmable. Further, if one denies that we are only what appears to, or in, our introspective (etc.) experience one does not embrace a self-contradictory doctrine. Still further, we have lots of tendencies, habits, dispositions, and properties that are not introspectively (etc.) available to us – some (like our ability to make logical inferences) are not always introspectively accessible, since we are not always making inferences; some, like either our being indestructible or our not being indestructible, are not ever introspectively available. Since the view that we are what we introspectively seem to be is common to both sides of the dispute, and an important part of their appeal to experience, both are – to that important degree at any rate – mistaken. That assumption is false.

One might revise the claim regarding introspection (etc.) to claim merely that whatever structure the self seemed to introspection (etc.) to have, or whatever fundamental sort it seemed to introspection to belong, was the structure it had or the kind to which it belonged. But *belonging to a kind* is not the sort of property that is introspectively discernible; if persons are *essentially self-conscious*, and *to be self-conscious* is the nature of persons, it still does not follow that *self-consciousness being the nature of persons* is somehow introspectively accessible. Similarly, if one has a triangular image before the mind's eye, and *being closed and three-sided* is essential to a triangle, it does not follow that *being closed and three-sided is essential to a triangle* are part of one's image. Neither *self-consciousness being the nature of persons* nor *being closed and three-sided is the nature of triangles* is an introspectively (etc.) accessible quality.

It is crucial here that Descartes used both introspective report and conceptual consideration. So did Locke: so also do Ramanuja, Hume, and the Jain and Buddhist traditions. The substantialists – Descartes, Ramanuja, and the Jain tradition – take it to be true that it is logically impossible that there be mental states that are not the states of some person in the sense of being states of some mental substance. Here Locke, who describes his experience in Humean and Buddhist terms, agrees with Descartes, Ramanuja, and the Jains. For Jainism, Descartes, and Ramanuja, what introspection yields is not a pain, but *one's being in pain*; not a (or the) thought that Abraham Lincoln was once US President, but *one's thinking that Lincoln was President*; not hunger, but *one's being hungry*. It is *oneself-in-somestate* that is introspected. The Buddhist tradition typically takes this to be a correct account of ordinary introspection, and to that extent agrees with the substantialists against Hume. Hence their appeal to meditative and enlightenment experience which they take to be different.

Hume takes persons to be, at a time, merely bundles of states. He takes introspection to reveal this, whereas the Buddhist tradition agrees with Hume's doctrine while taking his description of introspection to be true only of meditative and enlightenment experiences. These experiences have been, on the Buddhist view, purified from mistaken notions and, from the Jain view, rendered evidentially worthless by importation of Buddhist assumptions and made unnatural and non-representative of reliable human experience.

It is tempting to offer this explanation of the differences. Each perspective offers its reports of what experience teaches on report forms constructed in their own shops, substantival forms from the Jain shop and non-substantival forms from the Buddhist shop. What makes this possible regarding introspective experience and the dispute at hand is a variety of things we have noted already – the dispute is not a dispute about introspectively accessible properties or states, and it is a dispute inherently involving contrary philosophical theses. The Buddhist tradition is unwilling to rest the case on appeal to introspective or sensory experience because it thinks that this would refute its own position. It thus appeals to experiences that occur in meditative and enlightenment contexts of the right sort – e.g., not of the Jain sort. This involves a move not unlike the Advaita appeal to *moksha* experience as trumping others, unless Hume is right about introspective experience after all.

The problem with both the appeal-to-experience of the substantivalists and of the non-substantivalists is this: it marks out the dispute on ground that cannot offer evidence regarding it. The problem is not merely that there is no neutral way of describing introspective experience to which one can appeal for evidence that is of any use – though that is true. The problem is that the sorts of properties or states, experience of which would be evidence, are not accessible to introspective experience. *Being a substance* and *being a bundle of states* are not more properties or features that are introspectively accessible than are *being indestructible* or *being destructible*; both sorts of features differ in that regard from *being fatigued* or *worried* or *elated*.

If appeal to introspectively accessible features are relevant to the dispute, as of course they are, they are relevant by virtue of their connection to competing theories of the self or person. The dispute then switches to the competing theories themselves – to the internal consistency, the coherence, the explanatory power, and so on, of substantival versus non-substantival theories of persons. But that is a different matter from appeal to introspective, meditative, or enlightenment experience as evidence for religious belief. It is a matter of which theory – substantivalist or non-substantivalist – can explain memory, responsibility, self-consciousness, and the like.³⁶ It is not a matter of direct experiential evidence.

Questions for reflection

- 1 Construct and assess an argument for the claim *Numinous experience is not self-authenticating regarding the claim that God exists* analogous to the one offered above regarding the claim that enlightenment experience is not self-authenticating regarding religious belief.
- 2 Give the best argument you can for the claim *Kevala experience provides evidence for Jain belief* and then subject it to the best critique that you can offer. What is the result?
- 3 Give the best argument you can for the claim *Moksha experience provides evidence for Advaita belief* and then subject it to the best critique that you can offer. What is the result?
- 4 Give the best argument you can for the claim *Nirvana experience provides evidence for Theravada belief* and then subject it to the best critique that you can offer. What is the result?
- 5 Give the best argument you can for the claim *Numinous experience provides evidence for monotheistic belief* and then subject it to the best critique that you can offer. What is the result?
- 6 Give the best argument you can for the claim *Sensory experience provides evidence for belief in the existence of physical objects* and then subject it to the best critique that you can offer. What is the result?

Annotated reading

Braddon-Mitchell, David and Jackson, Frank (eds) (1996) *Philosophy of Mind and Cognition*, Oxford: Blackwell. A good survey of contemporary philosophy of mind.

Chisholm, Roderick (1976) *Person and Object*, LaSalle, IL: Open Court. Defends a substance account of persons.

Loux, Michael (1997) *Metaphysics*, London: Routledge. Contains a good discussion of substance-theories and bundle-theories.

Yandell, Keith E. (1990) *Hume's "Inexplicable Mystery,"* Philadelphia: Temple University Press. Contains a detailed discussion of Hume's views.

PART V

Religion,
morality, faith,
and reason

CHAPTER 14

Religion and morality

Religious values and moral values

Deterministic views

Compatibilism and incompatibilism

The Principle of Alternative Possibilities

Divine foreknowledge and human freedom

Conclusion

Questions for reflection

Annotated reading

Religion and morality

Religious values and moral values

Nonmonotheistic traditions

Religious traditions sanction religious values. Advaita Vedanta, Theravada Buddhism, and Jainism find the highest value in the attainment of release from reincarnation and the achieving of enlightenment – first a pre-enlightenment experience in this life which guarantees a later and final enlightenment upon death.

There are various logically possible relationships between moral and religious values. At one extreme, one might hold that the only way to salvation was by trampling moral values under foot or, at the other, that the only way of being morally mature was by way of rejecting all religious values as unworthy. Pursuing either line of reasoning would require a general discussion of the nature of morality. Here a more modest route is taken. Our concern is with what views of morality are available within the religious perspectives already outlined.

A key question to ask in this regard is whether moral values, as conceived by a religious tradition, are taken up into its ultimate religious value. What is of ultimate religious value for a tradition is gaining the proffered cure to its diagnosed illness, or attaining salvation or enlightenment. For Advaita Vedanta, then, however important moral values are at the level of appearance, and however stressed it is in practice that only the morally pure can achieve enlightenment, since morality has no place or purchase on a qualityless Brahman, the ultimate religious value – realization of identity with qualityless Brahman, recognition of an identity alleged always to have held – has no moral content. Moral virtue is at best a means to the achievement of an amoral religious condition.

Theravada Buddhism construes the achievement of nirvana either as annihilation altogether or at least as involving the loss of anything that would involve the continued existence of an individual person. On this perspective, there is comparatively little to a person at a time, or over

time, and it appears that this notion of what individuality amounts to is preparatory to an account on which all individuality is lost.

Here, too, then, final enlightenment has no moral content – indeed, perhaps, no content period. Thus, however nice individual or typical Theravada Buddhists, or Advaita Vedantins, may be, and whatever the morally relevant effects of their respective traditions in the cultures that they influence, it seems true that ultimate religious value has, for these traditions, no place for any sort of intrinsic moral value.

Jainism is more complex in this regard. In Jain enlightenment, personal identity is retained, and there is no reason to deny that what sort of person, morally speaking, one has been may enter into one's status in final enlightenment – may, so to say, flavor the enlightenment experience in one way or another. Thus while following a strict code is required here, as in Theravada and Advaita, in order to achieve enlightenment, in Jainism alone of these alternatives is it possible to contend that one's moral character now somehow carries over into one's condition in enlightenment, for only in Jainism is there anything in the condition of enlightenment to which moral properties might belong or which might possess moral character.

Monotheistic traditions

If God is conceived as a moral agent, as is frequent but not universal among monotheists, then God's existence is the highest moral value and the core of morality relative to created persons is their *being made in the image of God* and their achieving their positive potential by *imitation of God*. A highly plausible view of morality takes moral principles¹ to be, if true, then necessarily true. Monotheists who suppose *God exists* to be a logically necessary truth can take the necessary truth of true moral principles to be grounded in divine cognitive states; monotheists who view *God exists* as contingently true can ground necessarily true moral principles in abstract objects that possess logically necessary existence.² On both views, if a moral principle is true, it is true whether God creates or not. A moral principle, being conditional – of the form possessed by *If X is a person then X ought to be respected*, for example – will be true under all possible conditions, including those in which God does not create. On both views, there will be persons³ to whom moral principles apply only if God creates them.

It is sometimes argued that God cannot be said to be morally good in the same sense in which human beings – say, St Paul – are said to be good. Two arguments often given for this view are:

Argument 1

- 1 *God is good* is a necessary truth.
- 2 *St Paul is good*, even if true, is a contingent truth.
- 3 If "X" in "Y is X" is used in a sentence expressing a necessary truth, and "X" in "Z is X" is used in a sentence expressing a contingent truth, then "X" as used in the one sentence bears a different meaning than does "X" as used in the other sentence. Hence:
- 4 "Good" as used in "God is good" has a different meaning than does "good" in "St Paul is good."

The problem with this argument is that the principle expressed in premise 3 is false. Consider the sentences "Three is odd" and "The number of coins on the table is odd." The proposition expressed by the first of these sentences is a necessary truth, and the proposition expressed by the second of these sentences is, if true at all, a contingent truth. But "odd" means the same in both cases. Hence premise 3 is false.

The other line of reasoning is that if God is good, still God can do things, and allow things, without ceasing to be good, that no human being could do, or allow,⁴ without ceasing to be good. Jill, if she allows a person to suffer terribly when she could easily stop it, or causes someone to die even though her family needs her desperately, is not a good person. God, if God exists, at least allows such things all the time without ceasing to be called good. So "good" must mean something else in heaven than on earth.

This argument ignores the fact that ascriptions of goodness ultimately rest on motives, intentions, ends, and – in the end – character. Two persons, of equally good character, can act differently if their knowledge and powers differ, and greatly differently if their knowledge and powers differ greatly. A man on a train who is in sudden need of a delicate operation will rightly react differently to the idea of a skilled surgeon performing the operation immediately and a sincere lawyer with a knife and good intentions attempting to perform the same operation. Presumably the surgeon may, and perhaps ought, to operate; the lawyer ought to go get help. The claim that God is good is the claim that God's motives, ends, intentions, and character resemble those of a good human person, allowing for difference in knowledge and power. The range of things that God can allow and bring good out of thus vastly exceeds those available to any human being. Especially relevant in this regard is the monotheistic view that while a person's death ends our ability to affect them, it makes no difference to God's power to affect them. So this argument too fails.

Deterministic views

Fatalism: determinism based on logical necessity

Fatalism is the view that these two things are true:

- 1 Every truth is a necessary truth.
- 2 Every falsehood is a necessary falsehood.

If one holds that God exists, and is a fatalist, one will think that *God exists* is a necessary truth and also that it, plus various necessary truths about God's nature, will explain other necessary truths about the existence and history of the world.

There can be no such thing as explaining why a particular necessary truth N is *true rather than false* – its having been false is logically impossible and there is no need to eliminate a non-possibility. There is no *possibly being false* to rule out. One can put the point here by contrasting a necessary truth like *Even an omnipotent being cannot fiat the actions of a libertarianly free person* and a contingent truth like *Boston's National Basketball franchise is named the Celtics*. The necessary truth concerning omnipotence and freedom can be explained by making its meaning clear; a detailed explanation of libertarian freedom is offered later in this chapter. But explaining the truth of a necessary truth amounts either to giving an account of its sense or offering an account of necessary truth generally – a theory of necessity such as *Necessary truths are grounded in abstract objects*. Neither of these is a matter of describing some conditions that might have obtained and the obtaining of which would make the necessary truth in question false. There are no such conditions. The contingent truth about the Celtics can be explained in terms of the history of the franchise; what makes it true is a series of events that might never have occurred, so this explanation is a matter of accounting for the fact that it is true rather than false. Even, then, if one is a fatalist – in which case one will deny that there are any logically contingent truths or falsehoods – it is baffling how the truth of one necessary truth could explain the truth of another.

Nonetheless, setting this problem aside, consider a monotheistic version of fatalism. On this view, *Necessarily, God exists* is true, as are each of the following: *Necessarily, God has all and only those properties definitive of God's nature; Necessarily, God's choices are entirely determined by God's nature; Necessarily, whatever is true is true because God chose that it be true.*⁵ Then consider the consequences.

One consequence is that God's existence and nature entirely determine God's choices, which in turn determine everything else. But it

is, by hypothesis, logically impossible that God not exist or that God not have the nature that God has. So it is logically impossible that any true proposition is not true or that any proposition that is not true was true. The right way to think of the sort of scenario described is in terms of an axiomatic system in which all the theorems follow by rules of inference from the axioms; the axioms are necessary truths, the rules of inference truth preserving, and so the theorems are also necessary truths. The first consequence, then, would be this: if a theologically based *logical fatalism* were true: every truth a necessary truth, every falsehood a contradiction, then the actual world also the only world possible.

Another consequence is that there would be at most one agent. Suppose that Tess and Tricia are related as follows. Tess has her own thought life, but Tricia thinks only when and what Tess deliberately, specifically causes her to think. Tess can act without Tricia, but Tricia acts only if Tess causes her to act. In fact, every feeling, mental image, dream, movement, attitude, pain, or pleasure Tricia experiences, Tess deliberately, specifically causes her to experience. Tess knows her power over Tricia, but Tricia is ignorant of it. Finally, this relationship between Tess and Tricia is one neither can break; its roots lie deep in the laws of nature. It is logically possible that Tess and Tricia not be so related, but only logically possible. Under these circumstances, however things seem to Tricia, she is not an agent; she does not act on her own, think on her own, feel on her own. But on the scenario with which we began, God is, so to speak, related to whatever persons there are (or appear to be), as Tess is related to Tricia, only more so; here the roots of the relationship lie deep in the nature of a necessarily existing God and in the laws of logic. It is not even logically possible that God not be so related to any persons there may be, or appear to be. Indeed, on the scenario being considered, there is at most one person. On it, God is related to Tess in such a manner that her existence as well as her thoughts, feelings, and actions are entirely determined by God's existence and nature. It is no more logically possible that God exist and Tess not than it is logically possible that Tess exist and God not; *God exists*, on the scenario in question, entails *Tess exists*, and since the former is, by hypothesis, a necessary truth, so is the latter.⁶ Thus *Tess exists* also entails *God exists*. Tess is not a person distinct from God; she is at most, as Spinoza would put it, a *mode* – a state – of God's.⁷ It is not logically possible that "her" existence and "her" properties, thoughts, and actions exist without God's existing and having the nature that God possesses; the divine existence and nature determine "her" existence and properties in such a way that it is logically impossible that they be otherwise than as they are. In such a world, morality would be impossible. Even if we suppose that Tess is a person, it would be logically impossible that she or anyone

act other than as they did, think other than as they did, feel other than as they did. Any suggestion to the effect that anyone might have acted, thought, or felt at some time other than as they did think, act, or feel at that time would be self-contradictory. If all truths were necessary truths, there would be no way things could be other than the way things were. The notions of responsibility and obligation, guilt and innocence, freedom and agency, all presuppose at least the logical possibility of alternatives. *Logical fatalism is true* and *There are moral agents* are logically incompatible propositions; while there is not much controversy concerning this point, there is considerable controversy regarding what sort of world it is within which agents can exist who are free in the sense required if they are to be morally responsible for their choices and actions.

This discussion of monotheistic fatalism raises some interesting questions regarding what is to come. If it is clear that the absence of logically possible alternatives entails the absence of freedom, is there any good reason to think the absence of all but counterfactual alternatives – alternatives available in other possible worlds but not in the real world, alternatives “available” only in a sense compatible with the actions actually performed being in fact inevitable – does not also entail the absence of freedom? If it is true that there is but one agent in a fatalistic monotheistic world, is there any good reason to think that there is more than one agent in a deterministic world?

Determinism not based on logical necessity

Let a tensed universal description (TUD) be an accurate statement of everything that is true in the world at a given time. Each such description should be viewed as tensed to some specific time that is specified in the description. Let LN be a correct account of all of the laws of nature, and LL a correct account of all of the laws of logic. Then *determinism* holds: *For any TUD tensed earlier than time t , that TUD plus LN plus LL, entails any TUD tensed to time t or later.* Thus, if determinism is true, the past determines a unique future. There are logical possibilities alternative to what happens at any given time; it is simply not compatible with the laws of logic, the laws of nature, and what has happened in the past that they be realized. So they will not happen, and there is no more that we can do about that than there is we can do about the truth of the laws of logic, the laws of nature, or what happened in the past.

Compatibilism and incompatibilism

Compatibilism holds that it is logically possible that determinism be true and that persons have the sort of freedom that is required for them to be morally responsible for their choices and actions. The opposite position to compatibilism is *incompatibilism*, which holds that it is not logically possible (non-contradictory) that determinism be true and that persons have the sort of freedom that is required for them to be morally responsible for their choices and actions.

Libertarianism⁸

Libertarianism holds that incompatibilism is true and determinism is false; in order for persons to have the sort of freedom that is required for them to be morally responsible for their choices and actions they must have genuine freedom, not compatibilist so-called freedom, regarding those choices and actions. Libertarians hold that persons do have this sort of freedom. Compatibilists are dubious that there is even possibly any sort of freedom beyond that which they affirm. The notion of libertarian freedom, often called categorical freedom, runs as follows.

(CF) *Jane is categorically (or libertarianly) free with respect to lying at T entails Jane's lying is within her power at T and Jane's refraining from lying is within her power at T.*

In turn:

(CFa) *Jane's lying is within her power at T entails Jane's lying at T does not require that Jane falsify some total universal description (TUD) tensed to a time earlier than T, make some law of nature false, or make some law of logic false;*

and

(CFb) *Jane's refraining from lying is within her power at T entails Jane's refraining from lying at T does not require that Jane falsify some TUD tensed to a time earlier than T, make some law of nature false, or make some law of logic false.*

(CF) is to be understood as containing the definitions provided by (CFa) and (CFb).

Relations between the positions

It may be helpful in understanding these alternatives to see some of their relationship laid out.

- 1 One can consistently be a determinist and an incompatibilist.
- 2 One can consistently be a determinist and a compatibilist.
- 3 One cannot consistently be a determinist and a libertarian.
- 4 One cannot consistently be an incompatibilist and a compatibilist.
- 5 *Being a libertarian entails being an incompatibilist.*
- 6 *Being an incompatibilist does not entail being a libertarian.*
- 7 *Being a compatibilist does not entail being a determinist.*

Monotheistic determinism and monotheistic libertarianism

A fundamental dispute within monotheism concerns whether possession of compatibilist freedom yields a world sufficiently different from (monotheistic?) logical fatalism to allow for there to be human agents who are morally responsible for their thoughts and actions. Libertarian monotheists think that if the only sort of freedom human persons have is so-called compatibilist freedom then God is cause of whatever evils our thoughts and actions involve. Or they think that God is the only agent, and that human personhood is mere appearance. Compatibilist monotheists disagree. If compatibilism is false, then of course monotheists ought to reject it. There is an interesting and powerful argument against compatibilism.

An argument against compatibilism

Consider the TUD that is tensed to the time just before the last dinosaur died; let that be *TUDdino*. Then suppose that you will decide to have a cup of coffee at 3:00 this afternoon; let the TUD tensed to that time be *TUDcup*; *TUDcup*, of course, includes a statement to the effect that you decide to have a cup of coffee at 3:00. If determinism is true, then:

- 1 *TUDdino and LL and LN entails TUDcup.*
- 2 One is not responsible for anything that one has no control over.
- 3 One has no control over anything that is entailed by what one has no control over.

- 4 One is not responsible for anything that is entailed by what one has no control over (from 2, 3).
- 5 You have no control over what is true in *TUDdino*.
- 6 You have no control over what the laws of logic are.
- 7 You have no control over what the laws of nature are.
- 8 You have no control over *TUDdino and LL and LN* (from 5–7).
- 9 You have no control over what *TUDdino and LL and LN* entails (from 4, 8).
- 10 You have no control over *TUDcup* (from 1, 9).
- 11 *TUDcup* entails *You decide to have coffee at 3:00*.
- 12 You have no control over whether you decide to have coffee at 3:00 (from 10, 11).

Note that you and your decision/action “stand in” here for everyone and every one of everyone’s decisions/actions. So what follows is that *if determinism is true* then no one is ever responsible for any decision/action. Hence compatibilism, which claims otherwise, is false.⁹ Central to controversy over the success of this argument is whether premise 3 – *One has no control over anything that is entailed by what one has no control over* – is true. This claim is sometimes called the *Control Principle*.

Explanation and determinism

If determinism is true, then for any TUD true at time T1 it is not merely the case that *The TUD true at T1 plus the laws of logic plus the laws of nature entail the TUD true at any later time* but that the TUD true at time T1 plus the laws of logic and the laws of nature also *explain* the truth of the TUD true at time T2, and so on. Even if it is a necessary element in explanation, entailment is not sufficient for explanation. The proposition *Either 1 and 3 are 7 or Oklahoma is a state, and 1 and 3 are not 7* entails the proposition *Oklahoma is a state*, but Oklahoma’s statehood has not been explained.

The notion of an explanation is notoriously difficult, but this much can be said about it. Let us say that *If X obtains then Y obtains* is true and expresses a law, then there is an *X/Y lawlike connection*; let us also say that if there is a true non-lawlike proposition of the form *If X obtains then an agent with the power to bring about Y will do A* then there is an *X/Y teleological connection*. In order that *X obtains* explain *Y obtains* it must be the case that X does indeed obtain, and the case that there is a true proposition that expresses a lawlike or a teleological X/Y connection. Determinism assumes that for every state *B* that obtains, there is another

state *A* such that *A* obtains and such that there is a lawlike *A/B* connection. In order for determinism to be true, the past must not only entail, but also explain, the future by virtue of there always being such lawlike connections.¹⁰

The Control Principle

What is most interestingly controversial about the argument, stated above, against compatibilism concerns the third premise, which states a version of the Control Principle: (CP) One has no control over anything that is entailed by what one has no control over. Is (CP), or some appropriate replacement, true? (CP) tells us this: one may properly infer from *Sam has no control over whether A obtains* and *That A obtains entails that B obtains* to *Sam has no control over whether B obtains*. There are two sorts of objection to (CP).

One is that there are analogous inferences that are not proper. For example, neither of these arguments is valid:

Example 1: Sue is obligated to do A; doing A entails doing B; hence Sue is obligated to do B. (Sue is obligated to wash her dog; washing her dog entails shifting the position of some atoms; hence Sue is obligated to shift the position of some atoms.)¹¹

Example 2: Sue believes that P; that P is true entails that Q is true; hence Sue believes that Q. (Sue believes that figure F is a triangle; that F is a triangle entails that F's interior angles sum to 180 degrees; hence Sue believes that F's interior angles sum to 180 degrees. Sue can believe that F is a triangle but has learned no geometry sufficient for believing anything about what F's interior angles sum to.)

On the other hand, there are analogous inferences that are entirely proper:

Example 3: Necessarily, P entails Q; Necessarily P; hence *Necessarily Q*.

Example 4: P entails Q; P is true; hence Q is true

are valid inferences. Is it with these, or with the previous examples, that the Control Principle is properly compared? That is just the question all over again as to whether the Control Principle is true. No real progress is likely along these lines, either in favor or against the Control Principle. Each

party to the dispute will simply put forward examples that exhibit their view of the matter, and claim – neither more nor less cogently than the other – that these are the genuinely parallel cases.

The other and better strategy involves looking very closely at what the Control Principle says and endeavoring to find clear counterexamples to it. Suppose *X obtains at time T* is necessarily true of some fact X – that seventeen is prime, or that necessary truths are necessarily necessary. (Such facts will obtain at any time you please.) In such a case, X's obtaining, let us say, is *logically inevitable*. Note that if the occurrence of some state of affairs A is logically inevitable, then A's non-occurrence is logically impossible. Suppose that *State of affairs Y obtains at time T2* is contingently true, as is *State of affairs X obtains at T1*, where T1 is a time *before* any human being existed and T2 is a time well *after* the first human beings came to exist. Suppose, finally, that the conjunct (*X obtains at T1 and The laws of logic are true and The laws of nature are true and Y does not obtain at T2*) is a contradiction. Then let us say that, *given X, Y is in fact inevitable*. When this is so regarding some state of affairs, let us say that it is *in fact inevitable*. Note that if state of affairs A is in fact inevitable, then A's non-occurrence is in fact impossible – *A does not occur* is logically inconsistent with the very complex conjunct composed of the truth about the past, the laws of nature, and the laws of logic. Even the staunchest compatibilist should grant that whether something obtained or not before any human being existed was not something any human being could do anything whatever about, and the same goes for the laws of logic and the laws of nature. Then given things true in our world that we had nothing to do with making true and could not have altered, what occurs now (if determinism is true) is in fact inevitable. So we could do nothing about whether any thing that obtains now did so or not – not even any of our thoughts or actions. What the Control Principle claims is that, regarding things that are either logically or in fact inevitable, and what these things entail,¹² we do not have any control. If determinism is true, whatever occurs is in fact inevitable. So if determinism is true, and the Control Principle is true, there is nothing whatever that we have control over.

Given this understanding of the Control Principle, consider its application to a simple case. Suppose that there is a golden retriever Fairy who makes sure that (R) is true:

(R) *Every golden retriever in the world is well fed.*

Ruth, who owns a golden retriever, has no control over whether (R) is true or not. Obviously (given that Ruth has a golden retriever) (R) entails:

(GR) *Ruth's golden retriever is well fed.*

If (R) is true, then Ruth's golden retriever will be fed, whether Ruth feeds him or not. What can be up to Ruth is simply whether or not *she* feeds him. She can make (GR) true, even though (GR) will be true whether she makes it true or not. What Ruth can have control over, even if (R) is true, is whether

(RG) *It is Ruth who feeds Ruth's golden retriever*

is true. There is a distinction to be made between *cases in which a proposition will be true whether one so acts as to make it true or not* and *cases in which a proposition will be true only if one so acts as to make it true*. What is in one's control in the former cases is what happens by virtue of which a particular proposition is true – whether it is true by virtue of one's own activities or by virtue of something else; what is in one's control in the latter cases is whether anything at all occurs in virtue of which a particular proposition is true. Let us call instances of the former sort cases of *partial* control and instances of the latter sort cases of *full* control.

Suppose that (R) will be true, whatever Ruth does. Since (R) *Every golden retriever in the world is well fed* entails (GR) *Ruth's golden retriever is well fed*, the Control Principle tells us that whether (GR) is true also does not depend on what Ruth does. (RG) *It is Ruth who feeds Ruth's golden retriever*, however, is not entailed by (R). Given (R) and the Control Principle, the truth of (GR) is not under even Ruth's partial control. Given (R) and (GR), the truth of (RG) can still be under her partial control.

If determinism is true, some truths descriptive of a pre-Ruth past, plus the laws of nature and the laws of logic – what we might call some *preRuth package* of truths – either entails (RG) or entails not-(RG). This fact, plus the Control Principle, entails that whether (RG) is true or not is also not even in Ruth's partial control.

Suppose determinism is true, and Ruth herself feeds her golden retriever at time T. Then her doing so is in fact inevitable, and her not doing so is in fact impossible. Suppose that determinism is true, and Ruth does not herself feed her golden retriever at time T. Then her not doing so is in fact inevitable and her doing so is in fact impossible. What is in fact impossible for Ruth is not under Ruth's control. So the Control Principle seems correct in its implications regarding Ruth and the feeding of her golden retriever.

It is worth noting what, if determinism is true, the distinction between partial control and full control amounts to. Consider what, if determinism is true, having partial control means. We may as well consider this concretely in terms once again of Ruth and her dog. If determinism is true, then to say that Ruth has *partial* control regarding whether her dog is fed is to say that the conditional *If Ruth does not feed her dog, her dog will be fed is true* (the golden retriever Fairy will become active) but

either *Ruth does feed her dog* is in fact inevitably true or *Ruth does not feed her dog* is in fact inevitably true. If determinism is true, then to say that Ruth has *full* control regarding whether her dog is fed is to say that the conditional *If Ruth does not feed her dog, her dog will be fed* is *false* but either *Ruth does feed her dog* is in fact inevitably true or *Ruth does not feed her dog* is in fact inevitably true. If whether her dog is fed or not is in fact inevitable, and whether she feeds it or not is in fact inevitable, it is hard to see how she is free with respect to her dog being fed. Why think that, if determinism is true, anyone is ever free regarding anything?

Compatibilist replies

The natural compatibilist replies to this question amount to this: they find some feature of Ruth that causes Ruth's behavior, and claim that there being a cause of this sort is what it amounts to for Ruth to be free. Suppose Ruth feeds her dog, and her doing so she wants to do, intends to do, and the like. Her body makes all the appropriate dog-feeding movements because of her wants, desires, intentions, and like, and the dog happily eats his dinner. But then Ruth – the compatibilist claims – feeds her dog, and is responsible for doing so. If the sorts of thing she has done are morally right or wrong, she is morally praiseworthy or blameworthy for having done it. So she is free in whatever sense moral responsibility requires.

The incompatibilist, whether she is a libertarian or not, wonders how this can be so, in the light of the considerations previously noted – given that if determinism is true, whatever is done is in fact inevitably done. To answer, compatibilists have to give some account of freedom.

Possibility

It is helpful, in approaching compatibilist accounts of freedom, to highlight three relevant concepts:

Logical inevitability: State of affairs A is logically inevitable if and only if A *obtains* is a logically necessary truth.

In fact inevitability: State of affairs A is in fact inevitable if and only if A *obtains* is entailed by the truth about the past, the laws of nature, and the laws of logic.

These notions contrast to:

Causal impossibility: State of affairs A is causally impossible if and only if A obtains only if some law of nature is false.

Compatibilists take it to be possible that a bit of behavior be in fact inevitable and one that one is morally responsible for performing. Compatibilists and incompatibilists typically agree that human beings never perform actions that are logically inevitable or causally impossible. Libertarians deny that human actions are typically in fact inevitable and add that, were they, no one would ever be responsible for them.¹³

Compatibilism and actions versus nonactions

The compatibilist thinks that whether determinism is true or not, and hence even if it is true, we can have the sort of freedom required for moral responsibility. Hence he holds that this sort of freedom regarding some thought or action is compatible with that thought or action being in fact inevitable.

One may be responsible for what one does, but also for what one does not do. A friend who could easily have stopped your progress and knew what would happen if he did not, but nonetheless allowed you to walk into the path of a moving vehicle, is not innocent merely because she did not push you into its path. For simplicity, however, focus here will be on responsibility for what one does. Regarding such responsibility, *Karen is responsible for action A* entails *Karen performed A*.

Let *Karen's states at time T* refer to all of the physical states Karen's body is in at T and all of the mental states her mind is in at T. If determinism is true, each of those states is in fact inevitable, given the content of the past. Let us say that a causal chain *passes through Karen at T* if and only if at least one of its members is also one of Karen's states at T. If some action by Karen is a member of a causal chain – a chain whose earlier members result in Karen performing that action – let us call it an *action chain relative to Karen*; for short, an *action chain*. Any action chain relative to Karen must pass through Karen.

Consider the various sorts of mental states that one can be in that are relevant to how one acts – intentions, purposes, goals, preferences, likes, dislikes, desires, wants, choices, and so on. Let these be *action-inclining states*. Action-inclining states relative to chewing a stick of gum will include desiring to chew it, intending to chew it, having chewing it as a purpose or a goal, and the like. If a chain passes through Karen but contains no action-inclining state of Karen's, then even if it results in some motions of her body, it is dubious that it is an action chain regarding her. There is a difference between *Karen's*

teeth gnashing and *Karen gnashing her teeth*, and if determinism being true is compatible with making that distinction between actual cases, presumably the difference will be one between a causal chain passing through Karen that contains none of Karen's action-inclining states (*Karen's teeth gnashing*) and a causal chain passing through Karen that does contain some action-inclining state of her where the target of that state is her teeth being gnashed together (*Karen gnashing her teeth*). An action chain relative to Karen's performing action A must pass through Karen in such a way that it contains action-inclining states which are at least partial causes of A. This is one way, perhaps the most natural, for a determinist to endeavor to distinguish between what is, and what is not, an action: actions are the products of action chains that pass through the person who acts in such a manner that the person's action-inclining states are at least among the action's causes.

Suppose Sam decides to commit murder. If determinism is true, this decision is in fact inevitable given things that occurred in the distant, preSam past. The compatibilist will note that the causal chain that yields Sam's decision "runs through Sam," so to speak, whereas other causal chains do not do so. The earlier portion of the causal chain that yields the pre-Sam events whose occurrence, if determinism is true, render his choice in fact inevitable has in fact run through Sam. The compatibilist will add that there are logically possible worlds in which Sam's decision does not obtain; the events that render Sam's decision in fact inevitable would not obtain if one of those worlds was the actual world. This is the difference between Sam's decision being logically inevitable and its being in fact inevitable. Presumably, if determinism is true, it is not logically possible that the events that render his decision in fact inevitable occur without his decision also occurring – not unless one could have the same events but different causal laws. The core of the compatibilist's position will lie in the development of a notion of *is under the control of* where something is under one's control provided *one could have done otherwise* or one was *compatibilistically free* relative to whether something occurred. Thus compatibilist freedom invites our attention.

Compatibilist freedom

One suggestion regarding what this sort of freedom amounts to is this: let D be a description of what has occurred up to time T, L a statement of the laws of nature, and L* a statement of the laws of logic. Let their conjunct be *the whole past package*. Jane wonders whether or not to lie to John. It turns out that *Jane lies to John* is compatible with the whole past package, and *Jane does not lie to John* is not compatible with the whole past package.¹⁴ The idea is to leave room for Jane's being free even though what Jane will do must be compatible with

the whole past package and only one of the logically possible alternatives is compatible with that package; on this view, whatever sort of freedom responsibility requires is constrained by this condition. Given the conditions described, Jane will lie to John, her lying to John is in fact inevitable, and *Jane is morally responsible for lying to John* is compatible with *Jane's not lying to John is incompatible with the whole past package*. Jane's lying, on this account, follows from what has happened prior to her lying, given the laws of logic and the laws of nature.¹⁵

The range of what can be said to give this alleged freedom content should be explored. If Jane's lying is an action on Jane's part, it must be related to Jane in certain ways – this, we might say, is the *positive story* regarding Jane's freely lying. The *positive story* is the story of the conditions regarding Jane's actually lying, whether it concerns what she did or what was not done to her. Further, if she is free in performing that action, her *not* performing it must have been available to her in certain ways – this, we might say, is the *negative story* regarding Jane's freely lying. The *negative story* is the story of the conditions regarding the availability to Jane of refraining from lying. The combination of the positive story and negative story, where both are told with compatibilist constraints, will be the whole compatibilist story regarding her freely lying. There is no universal agreement among compatibilists as to how this story goes, and we will give a very full account that captures a good many of the elements that compatibilists include in that story. What we say about the version of the story here can also be said about other compatibilist accounts.

Constraints

For an account of free action to be compatibilist, it must be the case that it can be a true account even if determinism is true. Hence *Jane's action is in fact inevitable* (where *in fact inevitable* is understood as we have defined it) and *Jane's action is free and she is morally responsible for so acting* are logically compatible. Our formulation of the compatibilist account will endeavor to give as broad a definition as this constraint allows – to include as many elements as it allows.¹⁶

The positive story

Jane's lying to John at time T obviously entails *Jane lied to John at T*. We have already noted that, on a compatibilist account, it entails *An action chain that includes Jane's lying to John at T passes through Jane*.

A classic analysis of this sort of freedom goes like this: Jane is free in lying to John at time T if and only if (i) Jane lies to John at T, (ii) Jane wanted to lie to John at T, and (iii) Jane's lying is caused by her wanting to. Let us say that if Jane and her lying are related as (i) through (iii) indicate, Jane's lying is *congenial*. This serves to emphasize that the relevant action chain contains states of Jane that are at least a partial cause of Jane's lying to John, where those states on the whole incline toward rather than against lying.

Here, then, is part of one compatibilist positive story regarding Jane's freely lying to John at time T:

Jane's lying to John at time T is a free action entails Jane lied to John at T, An action chain that includes Jane's lying to John at T passes through Jane, and Jane's lying to John at T is (in the sense defined) congenial to Jane.

This is compatible with Jane's not liking to do it, but liking any other alternative still less.

If Jim has hypnotized Jane to lie, puts a gun to her head to make her lie, or the like, John *coerces* Jane to lie. If Jane is related to her lying as a kleptomaniac to stealing, Jane is a *compulsive* liar. Suppose neither of these is the case; then Jane's lying is *neither coerced nor compelled*. Thus far we have at least a fairly complete positive story – one that includes at least a great deal of what is available to such an account:

Jane's lying to John at T is a free action entails Jane lied to John at T, an action chain that includes Jane's lying to John at T passes through Jane, Jane's lying to John at T is (in the sense defined) congenial to Jane, and At T, Jane is neither coerced nor compelled to lie to John.

The negative story

If this is (one compatibilist version of) the positive story, there is also a compatibilist account of the availability to Jane of not lying to John at time T. If her not lying is just plain not available to her, then her lying isn't a free action.

Jane's not lying is not logically impossible; it is, in that sense, *logically available*. It is not against the laws of nature; it is, in that sense, *naturally available*. It is within her capacity in the sense that she knows what a lie is and what she will say to John if she lies and she knows how to say those words, she is not dumb or paralyzed, she has whatever range of cognitive,

psychological, and physical capacities is required by not lying; Jane's not lying is, in that sense, *competently available*. Perhaps it is true that if she had chosen not to lie, she could have refrained from lying; then, in that sense, Jane's not lying is *counterfactually available*. Even if all this is so, either her choosing to lie or her not choosing to lie is incompatible with the whole past package.¹⁷ Since she lies, her lying is in fact inevitable – it is in fact inevitable that she does not choose not to lie. So even if it is true that if she had not chosen to lie she would not have lied, it is also true that it was in fact inevitable that she did not choose not to lie.

On one version, then, of the compatibilist account,

Jane's lying to John at T is a free action entails Jane's not lying to John at T is logically, naturally, competently, and counter-factually available to Jane at T.

Perhaps there is more.

Perhaps this should be added. Suppose that Jane ordinarily has a set of only true beliefs about what one can expect from ordinary computers, but that one morning her colleagues discover her trying to fry eggs on her keyboard. Jane is, in this respect, irrational in the sense that, given beliefs anyone familiar with computers has, she should know that the result of her keyboard-and-egg behavior will not be breakfast.¹⁸ A compatibilist may wish to add that actions that are irrational on Jane's part are not free actions. If so, we then get:

Jane's lying to John at T is a free action entails Jane's not lying to John at T is logically, naturally, competently, and counter-factually available to Jane at T, and Jane's not lying to John at T would not be irrational.

It should be noted that *being irrational* here involves such things as having wildly implausible beliefs or reasoning in a chaotic fashion or the like; it is not a sense of irrational in which, for example, acting wrongly is inherently irrational.

Finally, perhaps lack of irrationality in the rough sense broadly characterized should also be added to Jane's act of lying. If we do this, and put the resultant positive and negative stories together, we get this result:

Jane's lying to John at T is a free action entails Jane lied to John at T. An action chain that includes Jane's lying to John at T passes through Jane, Jane's lying to John at T is (in the sense defined) congenial to Jane. At T, Jane is neither coerced

nor compelled to lie to John, and Jane's lying to John at T is not irrational in the sense of resulting from her having wildly implausible beliefs or reasoning chaotically, and Jane's not lying to John at T is logically, naturally, competently, and counterfactually available to Jane at T, and Jane's not lying to John at T would not be irrational.

Perhaps there remains something that we must add in order to express fairly this sort of analysis of the freedom responsibility requires. But somewhere not too far along the road we have been traveling, presumably one gets to that point without having gotten to the point where both Jane's not lying and Jane's lying are compatible with the whole past package. We have come close at least to that point. For a compatibilist, to reach that point is to have gone too far.

The sort of freedom, if it is such, that we have been describing is a fairly complete rendering of *compatibilist* freedom. One could contest various elements included and perhaps contend for some additions. But it is a fair account of various elements that compatibilists have included in their accounts of compatibilist freedom, and that is all that we need. Is it true that compatibilist freedom is the sort of freedom a moral agent has if she is responsible for her actions?

The Control Principle says:

(CP) One has no control over anything that is entailed by what one has no control over.

The corresponding compatibilist claim is:

(CC) One has control over what one has compatibilist freedom concerning.

The compatibilist will claim that in (CP) "having control of" is given the sense of "has categorical or libertarian freedom regarding" and is thus a claim the compatibilist will reject in favor of (CC). Further, the compatibilist claims, being categorically or libertarianly free is not a necessary condition of being morally responsible. The libertarian response is that one can be neither free nor morally responsible regarding any action that is in fact inevitable. The compatibilist account of freedom may be fine as far as it goes, but it leaves out a crucial element – genuine alternatives that cannot coexist with in fact inevitable actions. The central principle in dispute here has been called the Principle of Alternative Possibilities.

The Principle of Alternative Possibilities

The libertarian typically embraces the Principle of Alternative Possibilities which says that one is responsible for performing an action A on a given occasion only if on that occasion one has categorical freedom regarding performing A as well as categorical freedom regarding refraining from performing A. This principle has met with great resistance of late on grounds worth investigating.

Alleged counterexamples to the Principle of Alternative Possibilities

Recent philosophy has seen a variety of alleged counterexamples to the claim that anyone lacking categorical freedom cannot properly be held morally responsible for anything. The basic idea of the objector is to present cases in which an agent who lacks categorical freedom is nonetheless morally responsible for what she does. Once one sees the relevant recipe, one can construct one alleged example after another; a couple of simple cases will convey the core idea. Suppose that in each case there is a morally right thing to do, and that “responsible” means “morally responsible.”

Case 1: John sits in his room. He has a big chemistry exam tomorrow and can either study for it or go out to the Sherlock Holmes Movie Festival. He loves Holmes films and hates chemistry. Yet he decides to stay at his desk and study. Unknown to him, his parents in any case locked his door from the outside, so he could not have left anyway. Yet John is responsible for his choice to stay at his desk.

Case 2: Mary sits reflecting as to whether to send a bitter letter to her aunt, who has angered her greatly. But she also knows her aunt meant well and that it would be wrong to send the letter. Unknown to Mary, her sister Ann, a doctor, inserted a microchip into Mary’s brain that allows Ann to monitor Mary’s thoughts and control them if she wishes. Ann loves her aunt deeply and is monitoring Mary’s thoughts; if Mary decides not to send the letter Ann will do nothing, but if Mary decides to send the letter Ann will make her reverse her decision. Mary decides on her own not to mail the letter, so Ann does nothing.

The argument then goes as follows: in Case 1, John is responsible for having chosen to stay and study, even though he could not have left had he tried; in Case 2, Mary does not send the letter, even though she could not have sent it had she tried. Neither John nor Mary, in the cases described, possesses categorical freedom, but both are praiseworthy for their actions. If they are praiseworthy, then they are responsible. So possessing categorical freedom is not a logically necessary condition of being responsible for what one does. Hence compatibilism is true.

Here is another way to put the argument. Since to make a choice is to act (an action need not be overt), reference to actions covers choices as well. Consider one version of the Principle of Alternative Possibilities:

(PA) If person S is morally responsible for having performed action A at time T in context C, then S could have refrained from having performed action A at time T in context C.

According to (PA), if John is responsible for having stayed in his room, he could have left it; if Mary is responsible for not having sent the letter, she could have sent it. The point of the cases is that in them (PA) is false and John and Mary are responsible anyway. The alleged truth of (PA) is what justifies the claim that only possessors of categorical freedom are morally responsible for what they do. Since (PA) is discernibly false, making that claim is not justified. But that claim is essential to incompatibilism. So incompatibilism is false. The core idea of this argument is this: if (PA) is false of a case in which an agent acts, it is also false of that agent in that case that he possesses categorical freedom, and there are cases in which an agent acts and is morally responsible for so acting even though (PA) is false of that agent.

Reply to the objections

Regarding Case 1, there are various moves open to an incompatibilist. Here are two:

Move 1: She can say that strictly what John is responsible for is not staying in the room (he could not have done otherwise) but choosing not to try to leave and deciding to study (he could have chosen to try to leave, or not to study). This is what he is responsible for, and (PA) is true of this.

Move 2: While Move 1 is correct so far as it goes, there is an additional consideration. Suppose that a person is categorically free regarding whether she does something

A at time T and in circumstance C, and she knows that, at T and in C, doing A is sufficient for the occurrence of B. Given this knowledge, she does A in order that B may occur. Then she is responsible for B occurring, even if B would have occurred had she not done A. John's deciding to stay in is sufficient for John's staying, and John has categorical freedom regarding how he decides. He is also properly held responsible for what he knows his deciding to stay in is sufficient for.

Move 2 is neither problematic nor uncommon. Suppose a father knows that if he does not promise to pay for his daughter's tuition, her uncle will, but since she is his daughter and he loves her, he wants the tuition to be his gift to her, not anyone else's. What is in the father's power is whether he pays the tuition, but not whether it is paid. He is responsible for the tuition being paid, and his doing so is rightly taken, unless there is special reason to the contrary, as an action he could either have performed or refrained from performing. This fits the pattern described in Move 2.

Another way of seeing the point of Move 2 is to remember Ruth and her golden retriever. The golden retriever will be fed whether Ruth feeds her or not, just as John will stay in the room whether he tries to leave or not. But Ruth is free to decide to do the feeding herself and John is free not to try to leave and free to keep studying, as he is free to try to leave and not to study.

Move 2 does require a clarification of (PA), which should now read:

(PA*) If person S is morally responsible for having performed action A at time T in context C, then (i) S could have refrained from having performed action A at time T in context C, or (ii) there is some action B that S performed such that S could have refrained from performing B, and S's performing B is, at T and in C, sufficient for S's performing A.

Exactly similar moves are relevant to Case 1. So far at least, the incompatibilist is in no danger.

A compatibilist response

The compatibilist case is easily made subtler by tinkering with Case 2. Consider:

Case 3: Mary sits reflecting as to whether to send a bitter letter to her aunt, who has angered her greatly. But she also knows her aunt meant well and that it would be wrong to send the letter. Unknown to Mary, her sister Ann, a doctor, inserted a microchip into Mary's brain that allows Ann to monitor Mary's thoughts and control them if she wishes. Ann loves her aunt deeply and is monitoring Mary's thoughts; *she is able to anticipate what Mary's decisions will be before Mary makes them.* If Mary, uninterfered with, will decide not to send the letter Ann will do nothing, but if Mary, uninterfered with, will decide to send the letter, then Ann will *prevent her from making that decision and cause her to decide not to send the letter.* Mary, uninterfered with, decides not to mail the letter, so Ann does nothing.

Here, Mary cannot decide to send the letter. The only alternatives are these: (1) Mary, uninterfered with, decides not to send the letter, and (2) Mary, interfered with, decides not to send the letter. Mary's choice is not "up to her." (One could, of course, tinker with Case 1 in analogous ways.) Nonetheless, the compatibilist argues, if (1) holds, then Mary is morally responsible for her decision even though both (PA) and (PA*) are false of that decision.

Cases 2 and 3 smack of science fiction. Whether their science fiction will become science or not does not matter to the argument. For one thing, if one can describe logically possible cases in which moral responsibility is present and categorical freedom is absent, then possessing categorical freedom is not a logically necessary condition of being morally responsible, and hence incompatibilism is false. For another, if determinism is true, there is something or other (we may have no idea what) that plays the causal role that Ann's interference *would* play in Case 3 were Ann to have interfered; there is some state of affairs that does obtain and renders the actual occurrence in fact inevitable. The determinist is likely to suppose that talk about microchips and thought monitoring of Mary's decision simply does duty for the properly scientific account of whatever those states of affairs are until we discover how to describe them, if we ever do, though of course that is no argument for anything.

An incompatibilist response

Again, the incompatibilist is not without resources for a reply. How that reply should be cast is a matter of dispute among incompatibilists. Suppose

one thinks of an agent as the cause of her choices. In Case 3, as stated, no matter what, Mary will decide not to send the letter. The question is whether she decides on her own – is herself the cause of her choice – or Ann causes her to decide. Then the incompatibilist will make:

Move 3: What remains open even in Case 3 is whether Mary shall cause her choice. If she does cause it, she is responsible, for she could have refrained from causing it. True, had she refrained from causing it, Ann would have caused it for her; in that case, Mary – not being the cause of her choice – cannot be responsible for it. Since she is the cause of her choice, she is responsible for it; but if she is the cause of her choice, (PA*) is true of her choice – she could have caused it (as she did) or not caused it (in which case Ann would have caused it and Mary would not be responsible for her choice).

For Move 3, Case 3 simply requires another application of (PA*). In spite of appearances, it introduces nothing more than this: it brings us up to the point where one sees the very minimal conditions of responsibility, which turn out to be the minimum conditions of categorical freedom.

There is something deeply suspicious, however, about Move 3 as it stands. It makes essential use of the idea that an agent causes her choices. To choose is an action; presumably so is causing a choice. But if an agent chooses to stand up by causing her choice to stand up, presumably she must also cause her causing herself to choose to stand up, and cause her causing her causing herself to choose to stand up, and so on. To choose will involve doing an endless number of causings, causings that are instantaneous and simultaneous or nearly so. We are plainly not aware of doing anything like that, and doing such a magnitude of things seems beyond our powers. Further, there seems no good theoretical reason to suppose that any such thing occurs. In sum: Move 3 requires that an agent perform an endless series of actions in order to make even the simplest choice, which makes making even the simplest choice impossible. The incompatibilist is in trouble if there is no way to state his viewpoint without the assumption that for a person to choose is for him to cause his choices or, more generally, that for a person to act is for him to cause his action.

Correspondingly, the compatibilist account of actions being the results of action chains that include action-inclining states has this feature: the action-inclining states that (at least partially) cause what the compatibilist thinks of as an action are themselves products of other states that are not action-inclining, and as one traces the chain backwards, so to speak, one comes to states that are not only not action-inclining but are also not states

of the actor at all. Whether a person acts, and if so in what matter, is rendered in fact inevitable. The incompatibilist is ill-served by joining the compatibilist in accepting this view of what action is.

Consider, then, a different incompatibilist move:

Move 4: If Ann interferes, it is Ann, not Mary, who is doing the deciding – Ann decides that Mary shall not send the letter, and perhaps also that it shall *seem* to Mary that Mary has decided this. But if Ann interferes then Mary has not decided this. She has made no decision at all if Ann interferes. Nonetheless, even if Ann will interfere if Mary, uninterfered with, does not choose not to send the letter, if Mary does so choose then (i) she could have refrained from so choosing on her own, and so (ii) the principle (PA*) is true of *Mary's choosing* that she will not send the letter.

The ideas behind Move 4 bear examination. Move 4 makes no reference to Mary causing her choices; it speaks only of Mary choosing. This apparently small difference is nonetheless important for reasons worth discussing.

As above, let the *whole past package* be the whole truth about the past, plus correct statements of the laws of logic and the laws of nature. An action, then, regarding which Jane has categorical freedom is an action that it is logically consistent with the whole past package that she perform, and logically consistent with the whole past package that she refrain from performing. Let *the almost whole present story* be the whole truth about the present, plus correct statements of the laws of logic and the laws of nature, except the truth about whether Jane performs or refrains from performing the action in question; this story must, of course, be logically compatible with the whole past package. But it is also the case that if Jane's performing an action is in her power, then Jane's performing, and Jane's refraining from performing, that action is logically compatible with the almost whole story about the present. A definition of *in her power* along these lines, then, can be put as follows:

(IHP*) Jane *has it in her power to perform action A* only if her doing so does not require that she make false some truth about the past or the present, some law of logic, or some law of nature; Jane *has it in her power to refrain from performing action A* only if her doing so does not require that she make some truth about the past or the present, some law of nature, or some law of logic false.¹⁹

If, regarding performing action A at time T, Jane has categorical freedom of the sort defined by

(CF) *Jane is categorically (or libertarianly) free with respect to lying at T entails Jane's lying is within her power at T and Jane's refraining from lying is within her power at T.*

and (IHP*) is true, an interesting consequence follows: *it is logically impossible that Jane be caused to perform A at T.*

Since the incompatibilist claims that *Jane is morally responsible for doing A at T entails Jane has categorical freedom regarding A at T*, and *Jane has categorical freedom regarding A at T entails It is logically impossible that Jane be caused to do A at T*, the incompatibilist position holds that *Jane is morally responsible for doing A at T entails It is logically impossible that Jane be caused to do A at T*. It is, then, logically impossible that anyone or even anything causes Jane to make any choice or, more generally, perform any action that she makes or performs categorically freely. Precisely what is essential to something being an action for the compatibilist – that it be caused in a certain way – is logically incompatible with something being an action for the incompatibilist. If one wants the difference put in terms of free action, what necessarily characterizes a free action on the incompatibilist account is logically incompatible with what characterizes a free action on a compatibilist account.

One thing that follows is that, if incompatibilism is true, Case 3 – the third and more sophisticated of the alleged counterexamples to the Principle of Alternative Possibilities – cannot obtain; its description is logically inconsistent and so its occurrence is logically impossible. Hence it is worthless as a counterexample.

One standard complaint regarding libertarianism, which claims not only that incompatibilism is true, but that we have categorical freedom, is that it does not offer a causal explanation of freely performed actions. But if libertarianism is true, it is logically impossible that there be a causal explanation of freely performed actions. Thus the complaint radically misunderstands its target.

Acting not a matter of causing actions

The idea that for Mary to act is not for Mary to cause her action is important enough to receive some further attention. Suppose that the following is true:

- (A) Performing infinite (or an endless) number of instantaneous and simultaneous (or nearly instantaneous and simultaneous) actions is logically, or at least naturally, unavailable to any human person.
- (B) Necessarily, if for an agent to act, she must cause herself to act, and if causing oneself to act is itself an action, an agent acts only if she performs an infinite (or an endless) number of instantaneous and simultaneous (or nearly so) actions.

If (A) and (B) are true, it follows that:

- (C) Performing an action is logically, or at least naturally, unavailable to human persons.

Since (C) is plainly false, and (A) and (B) entail (C), either (A) or (B) is false. Since (A) seems plainly true, presumably (B) is false. This provides another reason for a libertarian to reject the notion of an action as self-caused: no human person could perform the task of self-causing a freely performed action even if it were not logically impossible that a freely performed action be caused.

The incompatibilist, then, in replying to Case 3 – the microchip case where Ann can anticipate Mary's thoughts – had best avoid the notion that Mary causes her actions. The one offering Case 3 need not deny that if Ann interferes, Mary is not responsible, and Case 3 is more plausible if that is not denied. How then, if at all, do our most recent reflections aid the incompatibilist in dealing with Case 3? Consider a refinement of Move 4:

Move 5: If Ann interferes, it is Ann, not Mary, who is doing the deciding – Ann decides that Mary shall not send the letter, and perhaps also that it shall *seem* to Mary that Mary has decided this. But if Ann interferes then Mary has not decided this. She has made no decision at all if Ann interferes. Ann will interfere if Mary, uninterfered with, does not choose not to send the letter. *There remain these alternatives to Mary: freely to choose not to send the letter; not to choose freely not to send the letter. Mary freely chooses not to send it, and relative to that matter she is free. What she is free regarding, she is responsible for. The principle (PA*) is true of Mary's freely choosing that she will not send the letter. Since (in accord with (PA*)) she is libertarianly free regarding freely choosing to send the letter, she is praiseworthy for having so chosen. Since freely choosing not to send the letter is, under the circumstances, sufficient for not*

sending the letter, Mary is also (in accord with (PA*)) praiseworthy for not sending it.

Here there is no requirement that Mary causes her choice not to send the letter; she simply chooses so. The most recent version of the Principle of Alternative Possibilities read:

(PA*) If person S is morally responsible for having performed action A at time T in context C, then (i) S could have refrained from having performed action A at time T in context C, or (ii) there is some action B that S performed such that S could have refrained from performing B, and S's performing B, at T and in C, is sufficient for S's performing A.

Perhaps in the light of Move 5 we should recast this as follows:

(PA**) If person S is morally responsible for having performed action A at time T in context C, then (i) S could have refrained from having performed action A at time T in context C, or (ii) there is some action B that S performed such that S could have refrained from performing B, and S's performing B, at T and in C, is sufficient for S's performing A; minimally, the alternatives will be *freely performing A or something sufficient for A* and *not freely performing A or something sufficient for A*.²⁰

Part of what has unfortunately made some philosophers think more of the alleged counterexamples than they should is their focusing only on the contrast between such things as *freely choosing to send the letter versus freely choosing not to send the letter* while ignoring such things as *freely choosing to send the letter versus not freely choosing to send the letter*.

Since (PA**) is true of Mary even in Case 3, the compatibilist has not presented a case in which the Principle of Alternative Possibilities is false and yet the agent in the case is morally responsible for what the agent does. The incompatibilist can thank the compatibilist for helping to clarify the content of a proper statement of the principle, but has been given no reason to abandon incompatibilism.

The fuller map of counterexamples

The range and subtlety of purported counterexamples to the Principle of Alternative Possibilities are greater than we have yet considered, and

the argument is not complete until we have considered them. We can begin this process by asking: if determinism were true, how might things work? For the sake of the argument, suppose that a human person is made up of a mind or soul and a body. Consider some human person Jon. Jon's states at any given time T will be just all the states that Jon's body is in at T plus all the states that Jon's mind is in at T. These states, let us say, are *states internal to Jon at T*. The states that things other than Jon is in at T are *states external to Jon at T*. Again for the sake of the argument,²¹ assume that a cause always immediately precedes its effect. Then (say) Jon's smiling at T can be determined by only states internal to Jon at T-1, or only by states external to Jon at T-1, or by a combination of internal and external states at T-1.

Among the external states, some will be states of conscious agents who affect Jon by way of endeavoring to get Jon to behave as those agents want Jon to behave, believe it good that Jon behave, and the like. Among Jon's internal states will be conscious states of Jon himself that constitute Jon's own intentions, motives, purposes, and the like, regarding how he shall behave.²² If Jon is an agent, then Jon has *conscious internal states* and if other agents want to affect Jon's behavior there will be *external conscious states* regarding Jon's behavior. If determinism is true, then, how things work (using the language just explained) is this. Suppose that at time T Jon smiles at Sue to let her know he is glad to see her. Perhaps he is tired and must make a conscious effort to smile at anyone; perhaps he simply unreflectively smiles. But in any case he smiles and his smiling is an action on his part which he intentionally performs.

Jon's smiling, of course, is but a single, simple example of what, if determinism is true, is true of all thoughts and actions whatever. Hence it is appropriate to infer general conclusions from this single case, since the single case is an arbitrarily selected example. If determinism is true, perhaps *Jon's smiling at Sue at time T* must have a cause of one or another of these sorts. Each scenario is intended to state the entire set of causes – conditions sufficient for the effect to occur.²³

Scenario 1: A set of non-conscious states internal to Jon at T-1.

Scenario 2: A set of conscious states internal to Jon at T-1.

Scenario 3: A set of states internal to Jon at T-1, some of which are conscious and some of which are not.

Scenario 4: A set of non-conscious states external to Jon at T-1.

Scenario 5: A set of conscious states external to Jon at T-1.

Scenario 6: A set of states external to Jon at T-1, some of which are conscious and some of which are not.²⁴

Jon intentionally smiled and his intention to smile is an internal conscious state. Jon's smiling presumably involves various non-conscious physical states that are causally intermediate to Jon's smiling; on a determinist model, they occur in a causal chain at which his intention to smile is at one end and his smiling is at the other end. Hence Scenarios 1 and 2 do not fit. Since a state internal to Jon is involved, we can eliminate Scenarios 4 through 6. Only one scenario remains:

Scenario 3: A set of states internal to Jon at T-1, some of which are conscious and some of which are not.

Suppose Jon made a conscious decision to smile before he smiled and consider, not Jon's smiling, but *Jon's deciding (at T-1) to smile-at-T*; we have again six scenarios exactly analogous to our first six. There may be no conscious state of Jon which, on a determinist model, is the conscious cause of his decision. Then Scenarios 2 and 3, each of which refer to conscious states internal to Jon, are eliminated. Since Sue's presence elicited and, on a determinist view, forms part of a causal chain whose earlier members render Jon's smiling in fact inevitable, it is not only Jon's internal states that cause his decision. So Scenario 1, which refers only to Jon's non-conscious internal states, is eliminated. If no conscious states external to Jon play a causal role in yielding his decision to smile then only Scenario 4 remains.

A libertarian can maintain that, under exactly the conditions in which Jon decides to smile,²⁵ he also could have refrained from choosing to smile, and either choice would be compatible with the truth about the past, the laws of logic, and the laws of nature. A determinist cannot say this. She must hold that *Jon's deciding (at T-1) to smile-at-T* is related to some state of affairs *A* at T-2 such that *A's obtaining at T-2* is, given the truth about the past, the laws of logic and the laws of nature, not compatible with *Jon's not deciding (at T-1) to smile-at-T*. Since a compatibilist must give an account of action compatible with determinism being true, she must agree with the determinist.

If we assume Jon to have come to exist at some time finitely past, then in tracing the causal chain that has *Jon's smiling at T* and *Jon's deciding (at T-1) to smile (at T)* as later members, we will come to a scenario that refers to no states of Jon whatever, either internal or external, and indeed to no states internal to any non-divine person – states obtaining before any non-divine person graced the world's stage. Since this is so, we may as well simplify things and take *Jon's deciding (at T-1) to smile (at T)* itself to be such a state – a state caused by no state internal to Jon (and none internal to any other non-divine person).

Monotheistic determinism

Suppose that determinism is true and that God exists.²⁶ If determinism is true of God's creation, then God made it so. God, then, directly or indirectly determines, for each thing, that it shall exist when and where and as long as it does, and for every property of every thing, that it has that property rather than not, and for how long it has that property. Since events are matters of things having properties, God determines all events. Our supposition that determinism is true and God exists is the supposition that God exists and causes everything whatever that occurs. Since God is omniscient, God will not be caught causing things that God was not aware of causing. So every conscious state of Jon, and of every non-divine person, is the product of a conscious state internal to God – God's intention that it obtain, or the like.²⁷

If every thought Jon has is a thought God knowingly caused Jon to have, every act Jon performs is one that God knowingly caused Jon to perform, and indeed every state of any sort Jon is ever in is a state God knowingly caused Jon to be in, a compatibilist must hold that Jon can nonetheless be free and morally responsible with regard to his actions. Theologians and philosophers are sometimes drawn to this view because otherwise God is the agent of evil actions. Sometimes they think that some version of materialism is true, and that materialism entails determinism.

The libertarian, and the determinist who is also an incompatibilist, of course deny this. They will hold it to be false that Jon acts freely. Jon is perhaps a being through whom God acts, but Jon is not an agent at all. Jon does not act; God acts through Jon.

Consider this scenario regarding Jon's smiling at Susan at time T; suppose its full cause is:

Scenario 7: God's conscious state of deciding that Jon shall smile – a conscious state external to Jon – and whatever non-intentional states external to Jon also occur as parts of the deterministic chain to yield Jon's smiling at Susan.

Consider this plausible contention: if those intentional states are caused by someone who is capable of making Jon do whatever they want, and that someone produces them knowing that Jon will thereby be caused to smile at Susan, then Jon is not morally responsible for smiling at Susan – not even if smiling or not is a matter for moral praise or blame. When Mary was not sending her letter, it was rightly said to matter whether Ann interfered or not – whether Ann activated the microchip and thereby caused Mary to act. If any thought or action of Mary's is brought about by

Ann using her microchip then Mary no longer is responsible for what Mary thinks or does as a result of Ann's microchip activity.²⁸ God needs no microchip. But if every thought or action of Jon's is caused by God then Jon no longer is responsible for what Jon thinks and does.

One might wonder if while Ann could not cause Mary's thoughts and actions and leave Mary an agent, perhaps God could cause Jon's thoughts and actions and yet Jon remain an agent. Isn't God's case different? It is, but not in ways encouraging to the suggestion that a Jon all of whose thoughts and actions God causes remains an agent. If an omniscient God exists and is Creator, then Jon's coming to exist, and Jon's continuing to exist, depend on God; the remainder of the world in which Jon exists came to and continues to exist by divine courtesy. Far more so than in the relation between Mary and Ann, the relationship between Jon and God, if God causes all of Jon's thoughts and actions, *precludes* rather than *provides for* Jon being responsible for his thoughts and actions.

Nonmonotheistic determinism will offer a different account:

Scenario 8: Only nonintentional states at T-1 external to Jon are required to yield Jon's smiling at Susan at T.

What entirely baffles the libertarian is how, if this scenario is correct, and if the obtaining of Scenario 7 would preclude Jon being morally responsible, the obtaining of Scenario 8 would leave Jon morally responsible. True, in the case of monotheistic determinism, there is Someone Else (someone with a mind) besides Jon who knowingly causes Jon to think and act as Jon does, whereas if nonmonotheistic determinism is true there is merely something else (some non-person distinct from Jon) that causes Jon to think and act as Jon does. But the libertarian holds that the difference between Someone Else and something else is utterly insufficient to make the difference between Jon not being morally responsible for Jon's thoughts and actions and Jon's being morally responsible for Jon's thoughts and actions.

The point, then, is this. For all of the compatibilist maneuvering, if God exists and determinism is true, God and any alleged human agent are related as Tess and Tricia, at the outset of our discussion, were related, only (as we said there) more so.

A parenthetical cross-cultural suggestion

In this chapter, we have considered a dispute between a monotheistic compatibilist determinism and a monotheistic libertarianism over whether, if monotheistic determinism is true, created persons are free, and indeed whether there can even be created persons. In Chapter 12, we considered a dispute between Jainism and Buddhism concerning the nature of persons. From the monotheistic libertarian perspective, on the monotheistic compatibilist determinist account, persons reduce to states of affairs that lack freedom and genuine personhood. From the Jain perspective, on the Buddhist account, persons reduce to bundles of momentary states of affairs that lack memory, responsibility, and genuine personhood. The monotheistic compatibilist determinist, and the Buddhist, at least initially, claim that they can retain the ordinary or commonsense view of freedom, memory, responsibility, and personhood. The monotheist libertarian, and the Jain, denies this. So, concerning monotheism, does Spinoza, and, concerning Buddhism, so does absolutistic Mahayana Buddhism. A suggestion: reflection on these cases is a philosophically informative enterprise.

Divine foreknowledge and human freedom

Here is a standard argument to the conclusion that divine foreknowledge is incompatible with human freedom; it (and the analogous argument below) are concerned only with logically contingent statements. If successful, this argument would show that (i) libertarian monotheism is logically inconsistent, or (ii) that future tense statements are neither true nor false and so cannot be foreknown, or (iii) that for some other reason God does not know the future. Since (ii), as we will see, seems plainly false, we would be left with (i) and (iii).

- 1 If God knows today what Sally will do tomorrow, then Sally is not free regarding what Sally does tomorrow.
- 2 If God is omniscient, then God knows today what Sally will do tomorrow.
- 3 God is omniscient. So:
- 4 God knows today what Sally will do tomorrow (from 2, 3). So:
- 5 Sally is not free regarding what Sally does tomorrow (from 1, 4).

Comments on the argument

First, note that *God knows that P* entails *P is true*; but *God knows that P* does not entail *God makes P true*. An omnipotent God can create a world in which things are true that God did not cause to be true. An omniscient God can know things to be true that God did not cause to be true.

Second, we should distinguish between *direction of entailment* and *direction of truth determination*. *Entailment* is defined this way: *Proposition P* entails *Proposition Q* if and only if "*P is true but Q is false*" is a contradiction. *Truth determination* is defined in this way: *A's obtaining determines B's truth* if and only if *The explanation that B is true is that A obtains*. (To "obtain" is "to be the case" or "to be a fact.")

Third, suppose that Sally will be tempted to lie tomorrow, but will finally decide to tell the truth. Then it is true that (S) *Sally will tell the truth tomorrow*. Consider that claim, plus (G) *God knows that Sally will tell the truth tomorrow*. Note two things: (i) the direction of *entailment* goes from (G) to (S) – to get from (S) to (G) one would have to add *God is omniscient*; (ii) the direction of *truth determination* goes from (S) to (G) – what makes (G) true is that (S) is true, not the other way round.

Fourth, given that the directions of truth determination go as noted, it is perfectly compatible with (S) being true, and with (G) being true, that the explanation of Sally's telling the truth tomorrow is that tomorrow she freely chooses to tell the truth. Sally can be a libertarianly free moral agent whose decision to tell the truth explains the truth of (S). The explanation of (G)'s being true is just that God is omniscient and (S) is true. This is perfectly compatible with (S) being true because of a free choice by Sally. If this is so, then divine foreknowledge is compatible with human freedom. Hence divine foreknowledge is compatible with human freedom. The argument, then, fails to establish the intended incompatibility.

How not to understand "God knows today what Sally will do tomorrow"

- 1 *As inferential knowledge*. If X knows today that Sally will do B tomorrow, and X must infer *Sally will do B tomorrow*, then X must know something like this: X must know that *A obtains now* and that *It is a law that if A obtains now then Sally does B tomorrow*. Then something obtains now the obtaining of which is sufficient for

Sally's doing B tomorrow. An omniscient being will have no need to make such inferences in order to know anything.

- 2 *As a probability grid or its product.* It is possible to think along these lines: if Sally does B *freely* tomorrow then her doing B is unpredictable other than probabilistically; if her doing B tomorrow is unpredictable other than probabilistically, then there is some chance that she *not* do B tomorrow; if X knows now that Sally will do B tomorrow, it follows that Sally will do B tomorrow; so if X knows now that Sally will do B tomorrow, then her doing B tomorrow is not to be understood probabilistically; so if X knows now that Sally will do B tomorrow, her doing B tomorrow is not free. But a monotheist who holds both that God has foreknowledge of human actions and that those actions are free is not thinking along these lines nor would or should she think in terms of a probability grid. *That S does A freely* does not entail *That S does A is in principle unpredictable* or *S's doing A is only very probable* or the like. Nor is an omnipotent being in the position of having to be content with probabilistic knowledge. Perhaps a being who *learned* what would happen in the future would suffer this limitation, but an omniscient being has no learning to do.²⁹

Truth and the future

Since it does not appeal to the idea that God causes whatever is true to be true, what force the above argument for the incompatibility of divine foreknowledge and human freedom had is also captured by this argument.

- 1 Every true future tense statement is now true.
- 2 If every true future tense statement is now true, then determinism is true. So:
- 3 Determinism is true.

This argument could in principle be given at any time, regarding all future time. If it was always sound and valid, then determinism would be true.

An argument regarding premise 1

The first premise assumes that (1*) Future tense statements can be true. This claim can be defended as follows:

- 1a It is now true that (i) either (ii) the next President of the US will be a former Celtic center or (iii) the next President of the US will not be a former Celtic center.
- 1b (i) is of the form ((ii) or (iii))
- 1c A proposition of the form ((ii) or (iii)) is true only if its components – i.e., (ii) and (iii) – are either true or false. So (from 1a to 1c):
- 1d (ii) and (iii) are either true or false.
- 1e (iii) = not-(ii) (obvious).
- 1f If (ii) and (iii) are either true or false and (iii) = not-(ii), then either (ii) is true or (iii) is true. So (from 1d to 1f):
- 1g Either (ii) is true or (iii) is true.
- 1h If (ii) is true, then some future tense statement is true.
- 1i If (iii) is true, then some future tense statement is true. So (from 1g to 1i):
- 1j Some future tense statement is true.
- 1k If some future tense statement is true, then future tense statements can be true. So (from 1j and 1k):
- 1* Future tense statements can be true.

Further, if some future tense statements are now true, it seems arbitrary to deny that the true ones are now true. But does this entail determinism?

That depends on what makes future tense statements true. Had Aristotle stopped lecturing one day and laconically commented that in the future a human being would stand on the surface of the moon, what he said would have been true. What would have made it true was some human being standing on the surface of the moon at some time later than that at which Aristotle offered his comment. If instead Aristotle had said that some time in the future someone would freely steal a pear, that would be made true by someone freely stealing a pear at some time later than that at which Aristotle's comment was made. There seems no more problem in this case than in the case of the human being standing on the surface of the moon. Or, if there is any problem, it has to do with the relevant notion of freedom, not with Aristotle getting something right before it happened. That a proposition is true at some time T does not entail that what makes it true obtains at T.³⁰ So present truth of future tense propositions does not (contrary to 2) entail determinism.

Conclusion

After considerable searching, no genuine counterexample to the Principle of Alternative Possibilities has surfaced. Suppose that Tricia is related to

God as considered above. If God creates a world in which the initial conditions come from God's hand and everything that comes afterward is in fact inevitable, it is hard to see why the fact that a causal chain passes through Tricia, or that in a world with different initial conditions different behavior by Tricia would have been causally inevitable, provides any reason to think that Tricia possesses any sort of freedom that makes her responsible for anything. What Tricia's possessing compatibilist freedom comes down to is simply that a causal chain runs through Tricia's cognitive makeup and that in a world with different initial conditions different behavior by Tricia would have been causally inevitable. The libertarian seems right in thinking that this is not enough to make Tricia a free and responsible agent. If determinism and monotheism are both true, it is dubious that there can be more than one agent. If this is correct, consistent monotheists will be libertarians.

Questions for reflection

- 1 How can one tell whether moral values are fundamental within a particular religious tradition?
- 2 Does it make any difference to morality whether God exists or not? Why, or why not?
- 3 Explain determinism, compatibilism, and libertarianism.
- 4 Suppose that God exists, determinism is true, and compatibilism is *true*. Does anything different follow regarding morality that would not follow if God didn't exist?
- 5 Suppose that God exists, determinism is true, and compatibilism is *false*. Does anything different follow regarding morality than would follow if compatibilism were true?
- 6 Sometimes religious believers claim that if there were no God, there would be no morality. Sometimes critics of religion claim that all religion perverts morality. Are either right?

Annotated reading

Frankfurt, H. G. (1988) *The Importance of What We Care About*, Cambridge: Cambridge University Press. A very influential contemporary defense of compatibilism.

Honderich, T. (1993) *How Free Are You?*, Oxford: Oxford University Press. Another defense of compatibilism.

Molina, L. (1988) *On Divine Foreknowledge*, Ithaca, NY: Cornell University Press, trans. Alfred Fredoso. The standard presentation of the view that God knows what free persons, created or not, will or would do.

Rowe, William L. (1991) *Thomas Reid on Freedom and Morality*, Ithaca, NY: Cornell University Press. An excellent discussion of Reid's libertarian views.

Van Inwagen, Peter (1983) *An Essay on Free Will*, Oxford: Clarendon Press. A powerful critique of compatibilism.

Watson, G. (ed.) (1982) *Free Will*, Oxford: Oxford University Press. An excellent collection of essays concerning libertarianism.

Zagzebski, Linda (1991) *The Dilemma of Freedom and Foreknowledge*, New York: Oxford University Press. A detailed discussion of divine foreknowledge.

CHAPTER 15

Faith and reason

Faith

Knowledge

Scientism

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The epistemic status of religious belief

Robust foundationalism

Confirmationism and falsificationism

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Faith and reason

Faith

Religious faith is at its core an acceptance of the diagnosis and cure proposed by some religious tradition accompanied by an attempt to live in the light of that tradition's teachings. In monotheistic traditions, it includes personal trust – trust in God as loving and faithful. In nonmonotheistic contexts, it includes acceptance of the efficacy of particular esoteric experiences achievable by prescribed efforts. There is thus a close connection between *a faith* – the doctrinal content of a religious tradition as embedded in its rites, institutions, practices, and its oral or written texts – and *faith* or acceptance, and life in accord with acceptance, of that tradition. Having faith involves having some understanding, very limited in some cases and quite rich in others, of the tradition within which the faith is had. Whether having faith involves some sort of conflict with reason – believing against evidence, accepting on authority an alternative no more favored by evidence than many others, or the like – depends on what tradition one accepts, and what the evidence is. Our focus here will be on the completion of the overall argument, which requires facing the general question: how, besides appeal to religious experiences and the sorts of arguments already considered, can one rationally assess religious traditions. In terms of the issue we put off until later in discussing the argument from design, how can competing large-scale explanations be evaluated?

Knowledge

There is, of course, considerable skepticism that, if the explanations are religious, rational assessment is possible. Religious belief is often presented as far removed from “ordinary” and from “scientific” belief. The current fashion is to think and speak of religious belief as a private matter – supposedly religion and morality are deeply individual, subjective affairs ruled by “the heart” (which here means something

like “idiosyncratic, arbitrary taste and sentiment”).¹ This view is neither justified nor workable. Regarding morality: either murderers, child molesters, slaveholders, and drug dealers act wrongly, or they do not. If they do, then laws against them are justified. If they don’t – if all there is to acting “rightly” or “wrongly” is “acting in a way privately but arbitrarily liked by some person or group” or “acting in a way privately but arbitrarily disliked by some person or group” – then laws against murder, etc. are also without any justification. Private sentiments are not rightly publicly enforced. Regarding religion: either God exists or God does not exist; either nirvana can be achieved or not. If God exists, God is either trinitarian or not. These things are so, or not so, independent of what anyone thinks. An omniscient deity, no less than the planet Pluto or the Green Bay Packers football team, either exists independent of our thoughts, or not.

Scientism

A standard reply is that while perhaps this is so, no one can tell whether God exists or not, so there are just opinions and feelings about such matters. This reply typically is based on the idea that we can only know what science can tell us. The reply is particularly ill-founded, since *We can only know what science can tell us* is not something science can tell us, so if the reply were sound it would itself be just a matter of the opinion and feelings of those who offered it. It may be worthwhile to put this point fully and formally, if briefly, as follows.

Scientism holds:

- 1 All explanation is scientific explanation.

Note that 1 is not itself justifiable by appeal to science alone; it is a view in theory of knowledge or epistemology – a piece of philosophy, not a piece of science, which neither presupposes it nor otherwise requires it. At this point it is useful to make a simplifying assumption to the effect that:

- 2 All scientific explanation is explanation in physics.

Almost certainly false, this is the view of traditional believers in the unity of science; if one wishes, one can replace “physics” in this argument by something like “physics, chemistry, biochemistry, biology, geology, and geography” or even by “natural science.”

- 3 Explanations in physics use no concepts and no laws save those of logic and physics.
- 4 All explanation is explanation in physics. (from 1 and 2)
- 5 All explanations use no concepts and no laws save those of logic and physics. (from 3 and 4)

Here, a reminder about explanations is relevant. Explanations have two parts. One part is an *explicandum* or *to-be-explained* – an *explainee*, if you like – that tells you what the explanation is an explanation of. This must be described in terms that are accessible to the other part of the explanation. The other part is an *explicans* or *explainer* that tells you what is the reason for the explainee; this by itself is often called “the explanation.” A genuine explainee is one that can be related to a genuine explainer. If, as premise 5 says, all explanations are explanations in physics, then all explainers can be described in all ways relevant to explanation only by the concepts of physics. Then all explainees must be related by the laws of physics to the explainers. Then for all purposes relevant to explanation the explainees must be described only by the concepts of physics.

- 6 For all purposes relevant to explanation, one needs nothing other than physical concepts and laws to explain or describe anything. (from 5)
- 7 Any (non-ultimate) property that a thing has is a property for which there is an explanation.

An ultimate property, defined in terms of the present argument, will be any property, defined in purely physical terms, that physical theory takes things to have but cannot explain their having.

- 8 One needs nothing to describe or explain any (non-ultimate) property that anything has except the laws and concepts of physics. (from 6, 7)
- 9 If one needs nothing other than physical concepts and laws to explain or describe any (non-ultimate) property, and all explanations are explanations in physics, then all of our knowledge is physical knowledge.
- 10 All of our knowledge is physical knowledge (knowledge in physics, fully expressible in terms of the concepts of physics). (from 8, 9)

Here, we reach the conclusion scientism requires. The problem is that the argument naturally continues as follows:

- 11 Reference only to physical descriptions and explanation of things will not justify us in thinking that something is an explanation, or in thinking that all of our knowledge is physical knowledge (knowledge in physics, fully expressible in terms of the concepts of physics).

- 12 If all of our knowledge is physical knowledge (knowledge in physics, fully expressible in terms of the concepts of physics) then all that we have to justify us in thinking that something is an explanation or that all of our knowledge is physical knowledge (knowledge in physics, fully expressible in terms of the concepts of physics) is reference only to physical descriptions and explanation of things.
- 13 If all of our knowledge is physical knowledge (knowledge in physics, fully expressible in terms of the concepts of physics) then all of our knowledge will not justify us in thinking that something is an explanation, or in thinking that all of our knowledge is physical knowledge (knowledge in physics, fully expressible in terms of the concepts of physics). (from 11, 12)

So scientism is self-defeating.

Belief and knowledge: religious and otherwise

In fact, religious belief and knowledge is in many ways *not* unlike belief and knowledge of other sorts. Understanding this will prepare the way for pointing out some of the ways in which various sorts of belief and knowledge, religious and non-religious, interact and intermingle.

Propositions

We know many things – that two plus two is four, that there are golden retrievers, that oak trees are not made of gold, that we exist, that broccoli does not taste like chocolate, and so on through an enormously large number of pieces of knowledge. We typically say what we know by asserting something. We say that two plus two is four, that there are golden retrievers, that oak trees are not made of gold, that we exist, that broccoli does not taste like chocolate, and so on. What we thus assert is true. If we are multilingual, we can assert the same truths in more than one language. If we are not multilingual, we can do the same thing by using various sentences in the language we know to say the same thing: 2 and 2 is 4; 2 and 2 sum to 4; adding 2 and 2, we get 4; and so on. It is not the sentences that are true; what is true is what we use the sentences to assert. It will be useful to have a term for *what we use sentences to assert*; the term *proposition* is standard. A proposition is the bearer of truth value – anything that is true, and anything that is false, is a proposition.

Necessity, belief-entailment, and contingency

Some of the things we know are true no matter what. If you add two things and two things, you get four things; if you draw a circle then you draw a figure; if you are six feet tall then you are not also not six feet tall. These are *necessary truths*; they are true under any possible conditions and cannot be false. Some of the things we know are not true, no matter what, though they are true, given the way things are. There might not have been any golden retrievers, and we might not have existed. *There being no golden retrievers* and *our not having existed* are ways the world could have been; there are possible conditions under which the world would have been that way. So that there are golden retrievers and that we exist are *non-necessary truths*; since speaking of *non-necessary truths* is an unlovely way to talk, philosophers have instead spoken of such truths as *contingent*.²

Among the contingent truths that we know, some have a particularly secure status. I believe that I exist. This belief has the following feature: *it is logically impossible that I believe it and that it is false*. In that respect, my belief that I exist differs from my belief that there are golden retrievers, that oak trees are not made of gold, that broccoli does not taste like chocolate, and even from my belief that you exist. My beliefs that I am conscious, that I can have conscious states, that I do have conscious states, that I can have beliefs, and that I do have beliefs all have the feature that *it is logically impossible that I believe them and that those beliefs are false*. We will describe such beliefs as *belief-entailed*. For each of us, there is a rather small set of beliefs that have this feature; we can call the contingent truths that we know by virtue of having these beliefs *belief-entailed contingent truths*.³ false. Our comprehending acceptance of necessary truths and of belief-entailed contingent truths precludes having them if they are entailed contingent truths, let us say, constitutes *unbreakable knowledge*, and our comprehending belief that such propositions are true *unbreakable beliefs*. Other contingent truths – the vast majority – are *corrigible* truths; they could be believed true even if they were false. Among the things we know, then, are necessary truths, belief-entailed contingent truths, and contingent truths that are not belief-entailed.

Religious believers would like their religious beliefs to be unbreakable. This is not logically possible. Only logically necessary truths and belief-entailed propositions are candidates for being unbreakably believed. This is why they cannot be self-authenticated. Religious beliefs are part of that large set of beliefs that are not unbreakable because they are not beliefs that something logically necessary or belief-entailed is true. What is neither a necessary truth nor a belief-entailed proposition is *necessarily* neither a necessary truth nor a belief-entailed proposition. So religious

beliefs are *necessarily* not unbreakable beliefs. There is not only no point in trying to make them so; the hypothesis that they are is simply self-contradictory. Nor is there anything to lament here; it is not sensible to lament that the logically impossible does not obtain. There is no loss here – nothing that could not possibly be so amounts to a loss of anything. That religious beliefs are not unbreakable beliefs should be kept in mind as we consider faith and reason. It will help us do this realistically.⁴

In order to have a neutral expression, let us say that if Kim believes that her golden retriever wants a treat – remembering that *Kim's golden retriever wants a treat* is neither a necessary truth nor something whose truth follows from Kim's believing it – let us say that her belief is a piece of *delicate knowledge* and the belief that constitutes it a *delicate belief*. A delicate belief can be true, well supported by evidence, and reliable. A delicate belief can be false, against the evidence, and unreliable. Much of what we know is constituted by our true delicate beliefs.⁵ Delicate knowledge is not a defective version of unbreakable knowledge; it is not any kind or version thereof.⁶

Probability

Delicate beliefs are typically, though perhaps misleadingly, said to be *only probable*. What is meant by this is sometimes clear and sometimes unclear. The proposition *The odds of getting a six with a fair throw of a fair die in a fair environment is one in six* is a necessary truth. But the beliefs that the die, or the throw, or the environment in question are fair are delicate beliefs, and if they have any probability, the proposition ascribing that probability to them is not a necessary truth.

Suppose that it is a probabilistic law that *Given the occurrence of an event of kind A, the chances of the occurrence of an event of kind B is 99.9*. Assuming we know that this is a law and that an event of type A has occurred, we know that the odds are 999 to 1 that an event of type B will occur. Here, we can quantify our probabilities. We can also quantify our probabilities in the absence of any known laws. Suppose that we have 99 marbles in a bag, 33 each of blue, red, and green. Assume that conditions are such that our odds of drawing a red marble from the bag is one in three (being blindfolded, we cannot look into the bag and pick what color marble we want, etc.). A reliable friend tells us that the marble we take from the bag is not green. So we know it is either red or blue. There are now 98 marbles in the bag, and 33 of them are green. Either there are 33 red and 32 blue, or 32 blue and 33 red; we do not know which. So now we can infer that, relative to our knowledge, the odds of our picking a red marble are

either 32 in 98 or 33 in 98, but we don't know which. The same goes, relative to our knowledge, for the odds of our picking a blue marble. We may also infer that either the odds of our picking a red marble or a green one are better than our picking a blue one or a green one or the odds of our picking a blue one or a green one are better than our picking a green one or a red one; we don't know which. In such cases, where natural laws are not directly relevant, we can quantify both the objective odds and what the odds are, relative to our knowledge.

Very often, we can do neither. What the odds are, if any, that my computer is on, my window is closed, or my dog asleep are not quantifiable in any real sense. We can say that, since the computer seems to be on, my window appears to be closed, and my dog looks like he is asleep, the odds are better than 5 that these things are so. But that is either metaphorical or else a matter of forcing the notion of quantifiable probability onto a case where it does not fit.

In cases in which quantitative probability is inapplicable, many philosophers nonetheless use the calculus that would apply were the probabilities in question quantifiable. The assumption is that there are non-quantifiable probabilities and that non-quantifiable probabilities behave as do quantifiable probabilities. We can call this the *assumption of universal probabilism*. The issues that concern us in the pages ahead do not concern quantifiable probabilities. We can remain neutral about whether the assumption of universal probabilism is true. What requires saying can be said using such notions as evidence and entailment.

The epistemic status of religious belief

A religious tradition that involved only unbreakable beliefs would be an odd enterprise. Imagine a tradition that accepted mathematical truths of the sort *1 and 1 are 2*, *1 and 2 are 3*, *2 and 2 are 4*, *2 and 3 are 5* and so on and propositions of the sort *I exist*, *I am conscious* and the like. Their resources for stating, within their chosen framework, either a universal human problem or a solution thereto would be highly limited. No delicate propositions being permitted to stain the security of their tradition, there could be no descriptions of institutions or practices, and so no way of gathering or behaving included in this austere imaginary religion. No such proposition as *Kim needs salvation* could be formulated, since that proposition is neither a necessary truth nor a belief-entailed truth.⁷ The very understandable fact is that no religious tradition has ever limited itself to such a slender doctrinal base. But this fact is no defect in religious traditions. Nor has any political, scientific, or academic tradition ever

limited itself in this way. Nor is there any reason why they should, and there is excellent reason why they do not.

Robust foundationalism

Robust foundationalism has a high standard for proper belief. According to it, one properly believes a proposition P only if *it is logically impossible that one believe that P and P is false* – only where co-presence of belief and falsehood cannot arise. This limits objects of proper belief to necessary truths and belief-entailed propositions. Even if those monotheists who joined Anselm in thinking that *God exists* is a logically necessary truth are right, few if any religious beliefs can be properly believed on robust foundationalist standards. All or most religious beliefs, in that respect, join *There are trees*, *Texas covers more territory than Rhode Island*, *There are pigeons in New York City*, and *London, England is not located in Delhi, India*, as well as almost everything else anyone believes. This is not a source of proper concern, since *It is proper to believe only what robust foundationalism says it is proper to believe* is itself not something even a robust foundationalist could properly believe.⁸

Religious claims

When we deal with such questions as whether seven is greater than five, what twenty-nine times forty-eight is, whether the argument form *If P then Q , Q or R , not- Q , hence R or not- P* is valid, and whether *Necessarily, P entails Necessarily (Necessarily, P)* we deal with things to be thought through without essential appeal to sensory experience. Reports of sensory experiences will not tell us what the answers to these questions are; only abstract reasoning will do that. When we deal with questions of whether there is a tree in the yard, how apples taste, whether crows will be kept from crops by playing rock music in the fields, and what black bears eat, we deal with things to be answered by reference to reports of sensory experiences; abstract reasoning will not tell us the answers. Sensory evidence and abstract reasoning is each precious relative to their knowledge-potential, though they are different; it is foolish not to value both highly if one values knowledge.

If one looks at the sorts of claim that are central to religious traditions – the ones presupposed or entailed by the diagnoses and cures that such traditions offer – it is obvious that they are not merely sensory reports and they are not merely reports of the result of abstract reasoning. Like

theoretical claims in science, they are something different from either sensory reports or reports of lines of abstract reasoning. How, then, might they be rationally assessed? Taking our cue from the noted similarity to theoretical claims in science, let us briefly consider two perspectives in the philosophy of science.

Confirmationism and falsificationism

A light touch on philosophy of science

Some simple definitions will facilitate stating these two perspectives.

Definition 1: X is a *truth condition* of proposition P = P is true if and only if X obtains.

Thus *Sam is sad now* has as its truth condition *Sam's being sad now*. Proving that a proposition is true is also proving that its truth condition obtains; giving reason for thinking a proposition true is giving reason to think its truth condition obtains.

Definition 2: S is an *observation statement* if and only if S ascribes an observable quality to an observable object.

The car is red, The table is brown, The cat is black, This coffee is bitter are observation statements.

Definition 3: G is a *generalization over observation statements* if and only if G is of the form *All X's are Q* and G is formed by inferring it from observation statements of the form *X1 is Q, X2 is Q, X3 is Q* etc. and G is not simply a conjunct of observation statements.

Definition 4: T is a *theoretical statement* if and only if T is neither an observation statement nor a generalization over observation statements and T's truth would explain the truth of some observation statement or generalization over observation statements.

Definition 5: E is a *relevant explanation* of P if and only if (i) *E is true* entails *P is true*, and (ii) *E is true* is either a *scientific* or a *personal* explanation of *P is true*.

Definition 5a: E is a *scientific* explanation of P only if E's truth condition obtaining is related by law to P's truth condition obtaining.

- Definition 5b: E is a *personal* explanation of P only if E has the form *Agent A so acted as to bring about P's truth condition*.
- Definition 6: T is an *available theory* if and only if T is a *proffered unfalsified relevant explanation of explication-eligible facts*.
- Definition 6a: F is an *explanation-eligible fact* if and only if *Fact F obtains* is logically contingent, known to be true, and is possibly explicable.
- Definition 6b. Theory T is *unfalsified* if and only if we have examined explanation-eligible facts F such that T is *true* is a relevant explanation of *F obtains* and we have no reason to think that after rigorous examination T is false.
- Definition 6c. T is *proffered* if and only if someone offers T.

Attention is limited here to scientific and personal explanations because they are the sorts of theory relevant here, whether or not there are other sorts of explanation. While sometimes a scientific community keeps a theory it knows or has good reason to think false – continues to teach it to students and construct experiments suggested by the theory – this is like driving an oil-burning, gas-guzzling car because one hasn't access to a better one. Only explanations someone actually thinks of can be assessed, so we are inherently limited to actually proffered theories, though since one can proffer theories by thinking them up this limitation need not be suffocating. Confirmationism and falsificationism are theories about theory assessment. They provide different answers to the question: how can we rationally assess available, relevant, unfalsified theories? Each is a complex theory, but a brief account will be useful here.

A light touch on confirmationism

Confirmationism at its core holds that: *If P entails Q and Q is true, then P is supported by Q*. This apparently simple core doctrine is unfortunately more complex than it seems. First, the argument form (If P then Q; Q; Hence: P) is invalid; it commits the fallacy of *affirming the consequent*. If it were proper reasoning, one could prove oneself a billionaire by arguing *If I have a billion pounds, then I have at least a pound; I have at least a pound; hence I have a billion pounds* but would be distressed by the result of *If I weigh a billion pounds then I weigh at*

least a pound; I weigh at least a pound; so I weigh a billion pounds. Confirmationism, then, has to be stated carefully enough to make it clear that committing this fallacy is not part of confirmationism; it encourages no such absurdities.

Second, “entails” here must bear a specific meaning; it must mean “non-vacuously entails” where this term is defined as follows:

Definition 7: P non-vacuously entails Q if and only if (i) it is logically impossible that P is true and Q is false, (ii) P is not a necessarily false proposition, and (iii) Q is not a necessarily true proposition.

Otherwise, each logically contingent proposition C will entail all of the necessary truths and so will be confirmed by them – by an infinite number of truths that would be true even were C false. Thus if C is a logically contingent proposition, both C and not-C would be “confirmed” by an infinite number of truths. Reading “entails” as “non-vacuously entails” avoids these absurdities.

Third, consider this unhappy argument: *Either (a) the moon is a prime number or the Packers have a winning record; (b) the moon is not a prime number; so (c) the Packers have a winning record.* Since (a) and (b) entail (c), (c) confirms ((a) and (b)). But this is obviously false. Similarly, (c) entails (c); but (c) does not confirm (c). So we need something like this: *P’s entailing Q and Q’s being true* does not confirm P if either Q is identical to P or Q is a component of P.⁹ Then that (a) and (b) entails (c) does not by itself *explain* (c)’s being true. All this is implicit in confirmationism.

Perhaps, then, we can more carefully put confirmationism along these lines: *If P entails Q, and P is a scientific or a personal explanation of Q, then if Q is true, its truth confirms P. Q confirms P* means something like *Q’s truth supports P’s truth* or *That Q is true is evidence that P is true* or the like; it does not mean *Q’s truth shows or guarantees that P is true*. Suppose that Q is entailed by all of P1, P2, P3, . . . P100. Then if Q is true, and if confirmationism is true (assuming that P1 . . . P100 satisfy the conditions stated above) Q’s truth confirms each of P1 through P100.

Typically, *data underdetermines theory* in the sense that any fact or set of facts can be explained by various theories; nonetheless, it is often not easy to think of explanations that both satisfy the conditions stated above and are not known or reasonably believed to be false. Confirmationism claims that a theory that explains a little is confirmed a little and a theory that explains a lot is confirmed a lot, even if neither “little” nor “lot” can be quantified.

Falsificationism

Falsificationism rejects this notion. Why should the fact that *If there is a leprechaun who has absolute power over the location of computers who wants my computer to be on my desk, that will explain my computer being on my desk* and *There is a leprechaun who has absolute power over the location of computers who wants my computer to be on my desk* would explain *My computer is on my desk* be taken to confirm the conjunction (*If there is a leprechaun who has absolute power over the location of computers who wants my computer to be on my desk, that will explain my computer being on my desk* and *There is a leprechaun who has absolute power over the location of computers who wants my computer to be on my desk*)? The idea that it does so, but by so little that one hardly notices it, is more desperation than defense.¹⁰

Falsificationism accepts these claims:

- 1 Theory T is a good theory regarding data F if and only if T has not been falsified and if T has explanatory power regarding F.
- 1a T *has explanatory power* regarding F if and only if *If T is true then its truth explains that F obtains*.
- 1b T *has not been falsified* if and only if T has been rigorously tested and we still have no reason to think that T is false.
- 2 *Being confirmed by F* is nothing more than *not having been falsified and having explanatory power regarding F*.
- 3 While one might have to continue to work within the framework of a falsified theory (one needs some context for research and a false theory may provide a useful context), other things being equal it is better to work within a non-falsified theory.
- 4 A non-falsified theory is *uninteresting regarding F* if its truth would not explain F's obtaining; there is no point in pursuing theories that are uninteresting regarding the data that we possess.
- 5 It is *reasonable to believe* any available relevant theory that is unfalsified, has explanatory power, and has no competitors.
- 6 In cases of competing available relevant unfalsified theories T1 and T2 with explanatory power, it is reasonable to believe (T1 or T2) and to endeavor to falsify one or the other.
- 6a Theories T1 and T2 are *competing* if and only if (i) the things that each explains are the same as what the other explains, or (ii) some proposition P1 essential to T1 and some proposition P2 essential to T2 are such that it is logically impossible that both be true.¹¹

Ways of being falsified

A standard case of falsification is mistaken prediction; it notes that theory T entails that result R will obtain if a certain experiment is performed, the experiment is run, and R does not occur – so T is falsified. What is crucial here is not that the false proposition that T entails is future tense; what matters is that T entails a proposition and we have discovered that the proposition is false. It is *having discernible entailments whose truth value is discoverable* that matters here, and the idea that this is always or essentially a matter of prediction is mistaken.

The false proposition entailed by a falsified theory need not be a mistaken report of observational consequences. There are various grounds on which a theory may be rationally rejected. For example, there are various types of what we might call intellectual suicide. Here are three. The claim *No one can know anything said in English* is self-defeating in that (i) *no one could know it were it true*. The claim *Nothing said in English can be true* is self-refuting in that (ii) *its being true is incompatible with what it says is true*. *Nothing can be said in English* is self-destructing, (iii) *being an instance of what it says cannot exist*. A more interesting example of self-destruction is the claim *All language is metaphorical*; as a nonmetaphorical use of language, it is itself the very sort of thing it says there cannot be. There are deep problems with such claims but the problems do not arise from their entailing false observation statements. Such claims, and views to which they are essential, commit intellectual suicide; there is no chance that they constitute knowledge. A theory defective in any of these ways is rationally rejected.¹²

A theory that essentially contains a contradiction is false. (Theory T contains proposition P essentially if and only if with P, T explains the data it is intended to explain, and without P, it does not.) Any set of propositions that is essentially incoherent cannot comprise a theory. (Propositions P and Q are coherent if and only if they are (i) logically consistent and (ii) *mutually relevant* to explaining what the theory in which they both appear is intended to explain.) If it is essential to theory T that propositions of kind K1 *be* translatable without remainder into propositions of kind K2, and they cannot be, then T is false. If it is essential to theory T that propositions of kind K1 *not be* translatable without remainder into propositions of kind K2, and they can be, then T is false. If theory T is such that if its truth conditions obtain, it is false, then T is false whether or not its truth conditions obtain. (A theory's truth conditions are just what must exist for the theory to be true.) If theory T is such that *T is true* entails *T cannot be reasonably believed*,

then T cannot be reasonably believed. If theory T entails *P*, and we know that *P* is false, then we know that T is false. (Some theories entail that there is no moral knowledge, or that sensory experience is never reliable; if we know that it is wrong to torture infants for pleasure or know by sensory experience that there is a door to our room, these theories are false.) If T's only rationale is that accepting T solves problem Q, and T does not solve Q, then there is no rationale for accepting T. If T does not explain data within T's reference range, then at best T is incomplete. (A theory's reference range is the set of data that it was created to explain.) So disconfirmation has many varieties.

To summarize, confirmationism tells us that we should accept only theories that have been confirmed; falsificationists tell us that we should accept only theories that have explanatory power and have not been falsified.

Theistic arguments and explanatory power

One way of thinking of the standard arguments for monotheism is this: their premises refer to such things as *there being things that might not have existed and are possibly explicable, the accessibility of the world to human cognitive powers, there being a distinction between right and wrong, there being self-conscious morally responsible agents*, and the like. Such arguments are possible only insofar as theism has explanatory power regarding such facts as these. Theism need not be the *only* explanation of these facts in order to have explanatory power regarding them. The monotheistic arguments have any force only if the facts mentioned are such that, if monotheism is true, then it provides (a personal) explanation of their obtaining. Part of a different style of argument for monotheism has the following first premise:

M1 Monotheism has explanatory power regarding things hard to explain otherwise.

Its second premise is:

M2 Monotheism has not been falsified.

In the light of the argument earlier concerning monotheistic belief and religious experience, and stating the premise neutrally between confirmationism and falsificationism, the third premise is:

M3 There are experiences it is reasonable to think veridical that are veridical only if monotheism is true (there is experiential evidence for monotheism).

A falsificationist can accept the principle of experiential evidence used in an earlier chapter, and the reports of persons to the effect that they have had the experiences they report. She can thus accept M3 without inconsistency. Put otherwise, a falsificationist can accept the argument of Chapter 10 without accepting anything incompatible with her falsificationism. So, of course, can a confirmationist. The argument concludes:

M4 If monotheism has explanatory power regarding things hard to explain otherwise, monotheism has not been falsified, and there are experiences it is reasonable to think veridical that are veridical only if monotheism is true, then there is evidence that monotheism is true.

The conclusion is:

M5 There is evidence that monotheism is true.

If M4 is true, it is a necessary truth, and M1–M4 obviously entail M5.

Weak rationality and strong rationality

How is one to understand M5? Here is one more set of definitions:

Definition 1: Rita is *weakly reasonable* in accepting proposition T if and only if Rita accepts T, Rita is not unreasonable in accepting T, and Rita would not be unreasonable in rejecting T (where T is a theoretical proposition).

Being *weakly reasonable in accepting T* is equivalent to something in the neighborhood of *not believing against evidence and not believing something that has no explanatory power*. That proposition P is believed with weak reasonability is compatible with not-P being believed with weak reasonability, and with rational suspension of belief regarding P.

Definition 2: Rita is *strongly reasonable* in accepting T if and only if Rita accepts T, Rita is not unreasonable in accepting T, and Rita would be unreasonable in rejecting T.

Being strongly reasonable in accepting T is equivalent to something in the neighborhood of one's believing against evidence if one rejects T and if one suspends judgment regarding T. Being strongly reasonable in believing that T is compatible with one's having evidence against T so long as one's evidence for T outweighs any reasons that one might have for rejecting T.

Rationality and explanatory power

Plainly, one is strongly reasonable in accepting a proposition for which one knows one has a knowledge-extending proof. One is strongly reasonable in accepting a proposition P that has explanatory power regarding data that one is aware of, provided one has no reason to think P false, and one knows of no other theory that has explanatory power relative to that data, especially if the data in question is hard to explain.¹³

What is finally of interest regarding rational assessment is how things fall when everything relevant, or everything relevant that we can think of, is taken into account. Anything strongly rationally accepted in that context is rationally impressive. Whether monotheism, or any other religious perspective, is strongly rational depends on how it fares relative to its non-religious competitors as well as its religious contraries. The argument here, if successful, gives reason to think that monotheism is strongly reasonable to believe in comparison with the other religious perspectives considered. Whether it is strongly reasonable to accept when compared, say, to materialism is a matter into which we have not inquired.

Belief and blame

The definitions and comments here are not part of what some philosophers call the *ethics* of belief – the attempt to specify conditions under which one is blameworthy or praiseworthy relative to holding some belief, and when one's having a belief is morally neutral.¹⁴ They are part of an effort to say what goes into rational assessment of religious beliefs, not religious believers.

Our discussion has been concerned with how rational assessment of a faith can be conducted. We have argued that, contrary to a widely held view, rational assessment of various faiths or religious traditions is possible, and we have given suggestions and illustrations as to how it can be done.

Questions for reflection

- 1 Is the critique of scientism offered here successful?
- 2 How are the critiques of scientism and robust foundationalism similar?
How do they differ?
- 3 Discuss the idea that there can be evidence *against* religious beliefs.
- 4 Discuss the idea that there can be evidence *for* religious beliefs.
- 5 Assess the merits and limits of confirmationism and falsificationism.
- 6 What relevance, if any, has the notion of *explanatory power* to religious belief?

Annotated reading

Mavrodes, George (ed.) (1970) *The Rationality of Belief in God*, Englewood Cliffs, NJ: Prentice-Hall. A good collection of essays on the reasonableness of monotheistic belief.

Mitchell, Basil (1981) *The Justification of Religious Belief*, Oxford: Oxford University Press. A clear presentation of the cumulative-case argument for monotheism.

Penelhum, Terence (1983) *God and Scepticism*, Dordrecht: D. Reidel. Clear discussion of monotheism and skepticism about monotheism.

Swinburne, Richard (1981) *Faith and Reason*, Oxford: Oxford University Press. A detailed account of faith and reason by a philosopher who thinks that one ought to have reasons for one's religious beliefs.

Yandell, Keith E. (1986) *Christianity and Philosophy*, Grand Rapids, MI: Eerdmans. A systematic exploration of issues relevant to monotheistic belief.

Glossary

This glossary defines philosophical terms used in this book, giving them the sense they bear here. Unfortunately, not all of these terms have the same sense whenever they appear in a philosophy book. Terms marked with an asterisk () are also defined in the glossary.*

Advaita Vedanta A Hindu religious tradition whose core doctrine says that the only thing that exists is Brahman without qualities; its most famous expositor is Shankara.

argument A set of claims (premises) from which another claim (the conclusion) is supposed to follow in such a way that evidence has been provided for the conclusion's truth.

bundle theory The view of persons on which a person at a time is a collection of momentary states and over time is a series of such collections.

Christianity A monotheistic* religion whose central doctrine is that God* became incarnate in Jesus Christ who died for our sins and whose resurrection from the dead is the basis for our hope of life everlasting.

compatibilism The view that we can be morally responsible for our actions even if determinism* is true.

consistency strategy The strategy of arguing that because three propositions, none of which is a necessary falsehood, are consistent with one another, any two of them are consistent with one another.

cosmological argument An argument* to the effect that there being things that might never have existed and/or depend for existence on something else is best explained by reference to a being that cannot depend on anything else and has the power to create them.

determinism The view that only one future is compatible with the past.

diagnosis An account of someone's illness.

doctrine A claim about God, human persons, the human condition, the cosmos, and the like, made by a religious tradition.

dualism The view that there are minds and bodies, each of which belongs to its own kind, neither of which is reducible to the other.

enlightenment The condition of having achieved release from the cycle of rebirth.

entails A proposition P entails a proposition Q if and only if it is logically impossible that P is true and Q is false; *There are three hens* entails *There are at least two hens*.

essence An essence is a set of properties that makes what has those properties the member of a kind; *Water is H O* ascribes an essence to water, and *Persons are self-conscious agents* ascribes an essence to persons.

- ethical theory** A full-dress ethical theory offers answers to the questions *When is moral reasoning appropriate (what makes an issue moral)?, What makes an action right or wrong?, What makes a person good or evil?, Is act morality basic to the morality of persons or is the morality of persons basic to act morality?, What sort of life is worth living?* in a way that is intended to be consistent, coherent, and true.
- ethics** That part of philosophy concerned with the construction, assessment, and application of ethical theories*.
- evil** The knowing destruction or diminishing of natural* or moral value* without sufficient moral justification.
- faith** The acceptance of religious doctrine and the endeavor to live in accord with it; an essential element in faith is trust if the doctrine claims the existence of a cosmic person.
- foreknowledge** God's knowledge of truths about the future.
- formal logical necessity** A proposition is formally logically necessary if and only if it has the form *P and not-P* or entails a proposition that has this form; *Bill Russell is not both six feet nine inches tall, and not six feet nine inches tall* is formally logically necessary.
- God** An omnipotent and omniscient being, Creator of the world and providential in guiding the course of history, and a morally perfect agent.
- idealism** The view that everything that exists is a mental thing, a state of a mental thing, a quality of a mental thing, or a relation between mental things.
- informal logical necessity** A proposition* is informally logically necessary if it is logically necessary* (there are no possible conditions under which it would be false) but not formally logically necessary* (it is not of the form *P and not-P* and it entails no proposition of this form); *If William draws a rectangle then William draws a figure* is informally logically necessary.
- interactionism** The view that dualism is true, that material states cause mental states, and mental states cause material states.
- invalid argument** An argument* that is not valid*.
- Islam** A religious tradition that is monotheistic*, holding that God gave a revelation to Mohammed in Arabic, the Koran, through which it interprets the Christian and Jewish Bibles.
- Jainism** An Indian religious tradition, one of whose core doctrines is that persons enjoy necessary existence and inherent knowledge.
- Judaism** A religious tradition that is monotheistic*, holding that God gave the law to Moses, called Abraham and made him the father of a chosen people; its sacred scriptures, the Hebrew Bible, includes the books of the Christian Old Testament.
- karma** The doctrine of karma claims that one receives good consequences for good actions and bad consequences for bad actions, some of the consequences typically coming in a different lifetime than the deed from which they arise.
- libertarianism** The view that we have freedom of choice, and compatibilism* and determinism* are false.
- logical necessity** A property of propositions*; a proposition has this property if and only if there are no possible conditions under which it would be false; it is identical to necessarily true*.
- logically contingent** A proposition is logically contingent if and only if there are conditions under which it would be true and conditions under which it would be false.
- logically impossible** A proposition is logically impossible if and only if it is not logically possible*; the denial of a logically impossible proposition is logically

necessary*.

logically possible A proposition is logically possible if and only if there are conditions under which it would be true; logically necessary* and logically contingent* propositions* are logically possible.

materialism The view that everything that exists is a material thing, a state of a material thing, a quality of a material thing, or a relation between material things.

metaphysical necessity A proposition is metaphysically necessary if and only if it is logically necessary and it either is an existential statement* or states what the essence* of something is.

modal proposition A proposition* to the effect that another proposition is logically possible*, logically necessary*, or logically contingent*; if such a proposition is true, it is necessarily true* and if false it is necessarily false*.

monotheism The view that there exists one God*, in contrast to atheism which holds that there is no God and polytheism which holds that there are many gods but not one God.

moral value The dignity or worth inherent in being a self-conscious libertarianly free agent capable of making choices that are right or wrong.

morality See ethics*.

natural value The worth inherent in the flourishing of a thing that has an essential nature capable of normal development.

necessarily true A property of propositions*; a proposition has this property if and only if there are no possible conditions under which it would be false; it is identical to logical necessity*.

numerical identity Self-identity; the sort of identity a person or thing at one time has with herself or itself another time and anything has with itself at a time; strictly, all identity is numerical identity.

ontological argument An argument* to the effect that it is logically impossible that God not exist.

ontological independence Something X has ontological independence of Y if and only if X does not depend for its existence on Y; something has full ontological independence if there is nothing distinct from itself on which it depends for its existence.

person A self-conscious agent.

phenomenological description A description of how things appear to a subject of experience, whether or not things are as they appear.

problem of evil The problem that exists provided the occurrence of evil is evidence against the existence of God*.

proposition A proposition is anything that is either true or false; we use declarative sentences to express propositions, but the same proposition can be expressed by using different strings of words in one or more languages, so propositions are not sentences.

qualitative identity Perfect similarity.

reason The capacity to see necessary truths*, make inferences, remember, observe and describe, explain and understand, learn, and so on through a rich variety of capacities.

reincarnation The doctrine of reincarnation claims that persons beginninglessly, and endlessly unless they become enlightened*, are born and die and are born and die and are born and die.

religious experience An experience that a religious tradition takes to be significant for salvation or enlightenment.

- religious pluralism** The view that no religious tradition is true and that every religious tradition produces morally good people except those that do not.
- religious tradition** A tradition that offers a diagnosis* of what it alleges is our deep and enduring problem and proposes a cure for that problem.
- salvation** The condition of being rightly related to God*, with sins forgiven.
- self-authentication** A proposition is self-authenticated to a person by an experience if and only if it is logically impossible* that the person accept the proposition on the basis of the experience and be mistaken in so doing.
- semantic logical necessity** = informal logical necessity*.
- substance theory** The theory of persons on which they are self-conscious beings that endure uninterruptedly over time.
- syntactic logical necessity** = formal logical necessity*.
- teleological argument** An argument* to the effect that the intelligible order in nature that makes everyday action and natural science possible is best explained by reference to a Mind in whose image our minds are made.
- Theravada Buddhism** An Indian religious tradition, one of whose core doctrines is that a person at a time is simply a bundle of states and over time is simply a series of such bundles.
- Upanishad** A sacred Hindu text; the exact number is disputed, but there are at least over a hundred.
- valid argument** An argument* such that if one asserts its premises and denies its conclusion, one accepts a self-contradiction.

Selected great figures in the history of philosophy of religion

Dates in medieval Indian philosophy are often, like those asterisked here, approximate.

St Anselm [1033–1109 CE] One might begin with his *Monologium* and *Proslogium* which center on the notion of God as that being than whom no greater can be conceived and the ontological argument.

St Thomas Aquinas [1225–1274 CE] One might begin with *Of Being and Essence* and then dip into *Summa Theologica* [Part I, Question 2, Articles 2, 3 contain his “Five Ways” or arguments for God’s existence] and *Summa Contra Gentiles* (I, 12, 13 contains a fuller discussion of the argument for God’s existence).

Aristotle [384–322 BCE] One might begin by considering his discussion of God or the Unmoved Mover in *Metaphysics* 12.

Augustine [354–430 CE] One might begin with his discussion of God and time in *Confessions*, Book 11; *The City of God* is his longest and greatest philosophical–theological work.

Averroes [1126–1198 CE] One might begin with *The Incoherence of the Incoherence* which criticizes both Avicenna and Al Ghazali.

Avicenna [980–1037 CE] One might begin with the discussion of God as a necessary being in *The Metaphysica of Avicenna*.

Samuel Clarke [1675–1729 CE] One might begin with *A Demonstration of the Being and Attributes of God*; Part II contains a version of the cosmological argument.

René Descartes [1596–1650 CE] One might begin with his *Meditations on First Philosophy*.

Al Ghazali [1058–1111 CE] One might begin with *The Incoherence of the Philosophers* which attempts to refute twenty philosophical propositions.

David Hume [1711–1776 CE] One might begin with his *Natural History of Religion* and go on to the *Dialogues Concerning Natural Religion*.

Immanuel Kant [1724–1804] One might begin with his *Prolegomena to Any Future Metaphysic*, and go on to the *Critique of Practical Reason*, and *Religion within the Limits of Reason Alone*; the *Critique of Pure Reason* is his most difficult work and most influential relative to the philosophy of religion.

Gottfried Wilhelm von Leibniz [1646–1716 CE] One might begin with the *Principles of Nature and Grace* and *The Leibniz–Clarke Correspondence*.

Madhva [1238–1317 CE]* One might begin with his *Brahma-Sutra-Bhasya*.

Moses Maimonides [1135/8–1204 CE] One might begin with his *Guide for the Perplexed*, I, 71–II, 31, where he considers arguments for the existence of God, and

the topic of creation; in the Introduction, he lists twenty-five propositions derived from and summarizing Aristotle's philosophy.

Philo [approximately 20 BCE–50 CE] One might begin with *On the Creation* and *On the Unchangeableness of God*.

Plato [429–347 BCE] One might begin by reading his discussion of the immortality of the soul in the *Phaedo* [esp. 78B–80C] and his discussion of an early version of the argument from design for God's existence in the *Timaeus*.

Plotinus [204–270 CE] One might begin with *The Enneads*, III, 7 on eternity and time, and IV, 7 on the immortality of the soul; VI deals with the kinds of being.

Ramanuja [1017–1137 CE]* One might begin with his *Brahma-Sutra-Bhasya*.

Shankara [700–800 CE]* One might begin with his *Brahma-Sutra-Bhasya*; a *sutra* is a principle (literally, a thread) and the principles of Vedanta are believed to have been collected by Badarayana into a work on which later followers of Vedanta comment.

Baruch Spinoza [1633–1677 CE] One might begin with his *Ethics*, Book I.

Notes

Preface

- 1 The nonsense line was most famously defended by A. J. Ayer, *Language, Truth, and Logic* (New York: Dover, 1952). Cf. the critique in Alvin Plantinga, "Verificationism and Other Theologia," in *God and Other Minds* (Ithaca: Cornell University Press, 1967). The famous or infamous "University Discussion" between Antony Flew, R. M. Hare, and Basil Mitchell ("Theology and Falsification," in Antony Flew and Alistair McIntyre (eds), *New Essays in Philosophical Theology* (New York: Macmillan, 1957)) and "An Empiricist's View of the Nature of Religious Belief" in John Hick (ed.), *The Existence of God* (New York: Macmillan, 1964) express positions near to Ayer's account. Frederick Ferré responded to this sort of perspective in *Language, Logic, and God* (New York: Harper Torchbooks, 1967), as did the present author in *Basic Issues in the Philosophy of Religion* (Boston: Allyn and Bacon, 1971). A wider range of issues is dealt with very nicely in William Alston, *Divine Nature and Human Language: Essays in Philosophical Theology* (Ithaca: Cornell University Press, 1989).
- 2 Sometimes this line rests on appeal to some version of relativism; at other times, it rests on the alleged impossibility of cogent argumentation across religious traditions. Cf. the present author's "Some Varieties of Relativism," *International Journal for Philosophy of Religion*, Vol. 19, pp. 61–85, 1986, and Paul J. Griffiths, *An Apology for Apologetics* (Maryknoll, New York: Orbis Books, 1991).

1 Introduction

- 1 Philosophy of religion is metaphysics, epistemology, and ethics applied to religion. Philosophy, of course also includes logic, history of philosophy (which includes history of philosophy of religion), aesthetics, political philosophy, and so on. My concern here is with philosophy as it relates most closely to philosophy of religion.
- 2 As well as what there isn't, what isn't known, and what is not good.
- 3 Nirvana aside.
- 4 What appears to be an enduring thing is a series of momentary things.
- 5 This claim, of course, is controversial. So are the varieties of claims that evil is evidence against the existence of God.
- 6 Advaita Vedanta also appeals to Hindu Scripture.

2 What is philosophy? What is religion? What is philosophy of religion?

- 1 Everett Hall, *Philosophical Systems* (Chicago: University of Chicago Press, 1958) offers what I take to be the best book ever written on the nature of philosophy, though the final chapter disappoints.

- 2 Alvin Plantinga's (Professor of Philosophy at the University of Notre Dame) remark to the effect that good philosophizing is just thinking really hard and well is right so far as it goes, and it is what one thinks about that makes one's thought philosophical.
- 3 Cf. the comments by Everett Hall, *Philosophical Systems: A Categorical Analysis* (Chicago: University of Chicago Press, 1960), 3–6, on what medieval philosophers said regarding *being, truth, and goodness*. Thoughts that something is so are either true or false, and *being true or false* is essential to their nature. So *thing, thought, value*, like *being, truth, and goodness*, come under theory of reality, theory of knowledge, and ethics, which are the core disciplines for the philosophy of religion.
- 4 In terms of specifics, our focus will be on Judaism, Christianity, Islam, Hinduism, Buddhism, and Jainism – on Semitic and (South Asian) Indian religion.
- 5 By gods and goddesses as well, if there are any; by every person other than God.
- 6 Need it be said that these characterizations, accurate so far as they go, do not begin to plumb the complexities of these disciplines?
- 7 The view that all language, or all religious language, is non-literal is unfortunately widespread. It will be discussed below. As my comments here reveal, I take the view to be false.
- 8 The degree to which this is, or is not, peculiar to philosophical claims does not matter for our purposes; it is enough that it is true of philosophical claims.

3 What sorts of religion are there?

- 1 *Proposition Q* assumes *proposition P* amounts to *If P is false then Q is false* which in turn amounts to *If Q is true then P is true* which amounts to *Q entails P*.
- 2 I am assuming that an accurate account of a religious tradition, whose accuracy is measured by reference to that religion's authoritative texts, is one that an informed adherent would accept. The sheer fact that some adherent did not accept the account offered here would, by itself and without reference to those texts, be without force.
- 3 It seems fairest to describe religious traditions in terms that most faithfully reflect their traditional doctrinal formulations. This procedure is followed here. Thus, from the standpoint of orthodox Christianity in any of its forms, so-called "Atheistic Christianity" is exactly the contradiction-in-terms that it seems to be, and someone who offers as a full explanation of the resurrection of Christ that the spirit of Jesus survived death does not believe that the resurrection of Christ occurred. From the standpoint of almost any Buddhist tradition, the Buddhist monks who held that one can give a coherent account of reincarnation and karma only if there is a mental substance that endures through lifetimes are highly nonrepresentative Buddhists. Nonetheless, the *sorts* of considerations applied to religious traditions here apply to non-standard versions as well.
- 4 Judaism's sacred text, the Hebrew Bible, is largely the Old Testament which, with the New Testament, comprises the Christian Bible (what Protestants call the Apocrypha, Roman Catholics view as part of the Old Testament). Islam accepts both Testaments, interpreting them in the light of its distinctive sacred text, the Koran.
- 5 Perhaps with the exception of abstract objects.
- 6 Strictly, what a so-called "cyclical view of time" seems to involve is the idea that a sequence of events occurs that fits a very complex description D, only to be followed by another sequence of events that also fits D, and so on for ever, with no sequence of events occurring that does not fall into this pattern. The book that told the universe's story would be a sequence of identical chapters. This is a view, not about time, but about the repetition of one pattern of events. A "one-directional" view of time, in the sense intended here, entails that the same story, told over and over, would not match up with what occurs.

- 7 I Corinthians 15: 3, 4.
- 8 For Vedanta, the *Vedas* and *Upanishads* with the authoritative commentaries on these texts by Badarayana and others; for Jainism, the *Jaina Sutras*; for Theravada Buddhism, the *Pali Canon*.
- 9 I must have found this version in A. L. Basham, *The Wonder That Was India* (New York: The Macmillan Company, 1954) but I cannot relocate it.
- 10 *Maitri Upanishad* I, 3–4.
- 11 H. C. Warren, *Buddhist Scriptures* (Baltimore: Penguin Books, 1959), p. 186.
- 12 This is not true for the other varieties of Vedanta, or for all versions of Mahayana Buddhism.
- 13 Sarvapalli Radhakrishnan and C. A. Moore (eds), *A Sourcebook in Indian Philosophy* (Princeton, NJ: Princeton University Press, 1957), p. 513. Hereafter cited as “RM.”
- 14 RM, p. 269.
- 15 Herman Jacobi, trans., *Jaina Sutras* (New York: Dover Publications, 1962; originally published in 1896); I, p. 264.
- 16 *Jaina Sutras*, II, p. 64.
- 17 RM, p. 260.
- 18 RM, p. 284.
- 19 H. C. Warren, *Buddhism in Translations* (New York: Atheneum Press, 1969), p. 146.
- 20 RM, op. cit., p. 125.
- 21 Also, of course, nirvana – whose nature will be discussed in a later chapter.
- 22 This will be clearer after we have discussed the conceptual contexts within which the diagnoses and cures are held.

4 What sorts of religious experience are there?

- 1 Exactly how many sensory modalities there are seems to be a matter of dispute. Wondering how many current theory offered us, I went to our local bookstore to check out the introductory textbooks in use in psychology, which in the local context seemed at the time not to differ greatly from introductory physiology. Three texts were in use, and while each ridiculed traditional philosophers like Aristotle and Locke for thinking that there were five sensory modalities, they themselves differed as to how many there are; eleven, thirteen, and seventeen were proposed. Nothing argued here requires that there be five, eleven, thirteen, or seventeen sensory modalities. There are at least the five noted.
- 2 The relevant account here is of course enormously complex; by the time beliefs based on commonsense perceptual experience are purified by filtering them through contemporary theory, it is plausible that (say) experience of God, if it is reliable at all, is the basis for beliefs that need *less* filtering than their perceptual cousins.
- 3 Or perhaps sub-kind, since all are *sensory* experiences.
- 4 Anything having this property, or the next, has it essentially.
- 5 There are two ways of having the property *not being alive* – having been alive and now being dead, and not being capable of life. Corpses have the former, rocks the latter. I do not intend that this way of putting things entails the existence of negative properties – it is fine with me if *not being alive* just amounts to lacking *being alive*.
- 6 There are complications here that we need not get into in detail. Suppose that something like traditional monotheism is true, a monotheism that includes (a) *If anything exists that might not have existed, then God exists*. Any actual experience of sort B is something that might not have existed. So if (a) is true, God exists. But *God exists* entails (something along the lines of) *There is a self-conscious being of impressive holiness whose presence*

elicits worship. Happily, this sort of complexity can be avoided by using the notion of relevance conditions that relate experiences and claims, as we will do before we consider the question of the evidential force of religious experience. So it is not cheating to ignore it here.

- 7 Note that the criterion as stated is stronger than it would be were it only required that B differed from A in that it would not follow from B's veridicality that A was not veridical.
- 5 The importance of doctrine and the distinctions of religious traditions
- 1 John 14:6.
 - 2 John 3:36.
 - 3 Acts 4:12.
 - 4 George Thibaut, trans., *The Vedanta Sutras of Badarayanna with the Commentary of Sankara* (New York: Dover Publications, 1962; originally published 1896), Vol. II, p. 399.
 - 5 Geshe Sopa and Elving Jones, *A Light to the Svatantrika-Madhyanika*, p. 62; privately circulated.
 - 6 The knowledge in question is not construed as merely knowledge by description, but there is no pretense of a knowledge by acquaintance that does not include some knowledge by description.
 - 7 *Munkara Upanishad* III, i, 3.
 - 8 I, 271.
 - 9 *Digha Nikaya* II, 251.
 - 10 I John 5:20.
 - 11 B'hai and Advaita Vedanta both hold this view; so do various secularized versions of Protestantism and Catholicism.
 - 12 Another factor promoting the same "all religions are the same" line is a popular sort of mind-set that has persuaded itself that religions make no claims at all. Sometimes this rests on some principle of meaning (that is likely not to meet its own standard). Sometimes it is based on a view of what it is to know that something is true (that is likely not to be knowable on its own standards). Sometimes it rests on some sort of relativism (that is likely in turn to make relativistic the view that no religion makes truth-claims). Sometimes it rests on a new account of truth (that will serve its intended purpose only if it is true in a sense of truth of which it provides no account). Each of these perspectives has its own varieties, and it would take some space to describe, and more space to discuss, these views. The present author has argued against such views in *Christianity and Philosophy* (Grand Rapids: Eerdmans, 1984) and *Hume's "Inexplicable Mystery": His Views on Religion* (Philadelphia: Temple University Press, 1990), as well as in "Empiricism and Theism," *Sophia*, Vol. 7, No. 3, October 1968, pp. 3–11; "A Reply to Nielsen," *Sophia*, Vol. 7, No. 3, October 1968, pp. 18, 19; "Some Varieties of Relativism," *International Journal for Philosophy of Religion*, Vol. 19, pp. 61–85, 1986.
 - 13 I have written about these views elsewhere. See "On the Alleged Unity of all Religions," *Christian Scholars' Review*, Vol. VI, Nos 2 and 3, 1976, pp. 140–55, and "Some Varieties of Religious Pluralism," in James Kellenberger (ed.), *Inter-religious Models and Criteria* (New York: St Martin's Press, 1993), pp. 187–211.
 - 14 Cf. the present author's *Basic Issues in the Philosophy of Religion* (Boston: Allyn and Bacon, 1970), chapter 1.

6 Religious pluralism

- 1 (London: Macmillan, and New Haven: Yale University Press).
- 2 (Louisville: Westminster/John Knox Press, 1995).
- 3 Much of the rest of it will come up during our critique.
- 4 Professor Hick in *A Christian Theology of Religions*, op. cit. claims

the religions ask different questions. I want to suggest that these questions, whilst specifically different, are generically the same. They all presuppose a profound present lack, and the possibility of a radically better future; and they are all answers to the question, how to get from one to the other. In traditional Christian language they are all ways of asking, What must I do to be saved?

(p. 41)

- 5 Ibid. Professor Hick says, “each of the great world religions is a response to the ultimately real, and that each is a context of human salvation,” and “On the one hand religious pluralism leaves the different doctrinal systems intact within their own religious traditions, but on the other hand it proposes the meta-theory that these traditions, as complex totalities, are different human responses to the Real.”
- 6 Ibid.

Not more than one of these rival belief-systems could be finally and universally true, and yet the traditions within which they function seem, when judged by their fruits, to be more or less equally valid responses to the Real. Now the distinction between the Real in itself and the Real as variously humanly thought and experienced enables us to understand how this can be: namely, the differing belief-systems are beliefs about different manifestations of the Real. They’re not mutually conflicting beliefs, because they’re beliefs about different phenomenal realities. It’s in this sense that they are reduced or “downgraded” in their scope.

- 7 Ibid. To the question “that’s a pretty radical reinterpretation, isn’t it?” Professor Hick replies, “Yes; but we really do have to make a choice between a traditional absolutism and a genuinely pluralistic interpretation of the global religious situation.”
- 8 Ibid. As a basis for these claims, Professor Hick asserts that:

I want to say that what is literally or analogically true of, say, the heavenly Parent of Christian belief – for example, that God is loving, like an ideal parent – is mythologically true of the Real in itself . . . I mean by a myth a story that is not literally true but that has the power to evoke in its hearers a practical response to the myth’s referent – a true myth being of course one that evokes an appropriate response. The truthfulness of a myth is thus a practical truthfulness, consisting in its capacity to orient us rightly in our lives. In so far as the heavenly Parent is an authentic manifestation of the Real, to think of the Real as an ideal parent is to think in a way that can orient us rightly to the Real, evoking in us a trust which can pervade our lives and free us to love our neighbour. And of course I want to give a parallel account of the language about the Ultimate used by each of the other world religions.

- 9 If one asks what reason there is for thinking religious pluralism to be true, Professor Hick’s answer is: “the hypothesis is offered as the best explanation’, i.e. the most

- comprehensive and economical explanation, from a religious point of view, of the facts of the history of religions. A proffered 'best explanation' is not a proof, because it is always open to someone else to come forward and offer what they believe is a better explanation. And so the right response of someone who does not like my proposed explanation is not to complain that it is not proved but to work out a viable alternative." I reject this notion of what "the right" response is. If I propose that the reason why our friend is putting cherry pies into the dishwasher is that she thinks the pies are prime numbers, you do not have to offer another hypothesis in order to show that my explanation would not work. Prime numbers aren't things you can move around.
- 10 The terms "nice" and "morally nice" serve merely as place-holders for substantive accounts of moral virtue. RP thinks there is deep moral agreement between religious traditions. If one looks at more than overt behavior, this is dubious. It also apparently thinks that morality does not significantly change with changes in metaphysics; this too is highly dubious.
 - 11 Hick, *A Christian Theology of Religions*, op. cit., p.118.
 - 12 This is argued in some detail in the present author's *The Epistemology of Religious Experience* (Cambridge: Cambridge University Press, 1995).
 - 13 Hick, *A Christian Theology of Religions*, op. cit., p. 62.
 - 14 Ibid., p. 71.
 - 15 Ibid., p. 69.
 - 16 Ibid., pp. 62, 63.
 - 17 Ibid., p. 67.
 - 18 A monotheistic doctrine on which human persons are created in God's image can allow that a concept can be human and reliable. So can a view in which the idea of revelation is taken seriously. But RP filters these out.
 - 19 One could simply say that logic generates terms – say, predicates – not properties. Then the predicates are such that a predicate F corresponds to a property if a sentence of the form "X is F" is true. On a widely accepted account, terms replacing "X" in "There is an X" and "For all X" refer to things and terms replacing "F" in "There is an x such that Fx" and "For all x, Fx" are true or false of things. It does not matter to my argument whether or not we speak of terms or properties; it can be cast in either manner.
 - 20 Professor Hick's way of speaking, and mine here as well, is in various ways shorthand for a more careful account. For example: (i) a formal system of logic is not a system of propositions, but of propositional functions – "There is an x such that Fx" and "For all x, Fx" are neither true nor false; they are but logical skeletons of existential and universal propositions, respectively; (ii) hence such things as "For all X, X = X" and "For all x, Fx or not-Fx" are neither true nor false; (iii) the interpretation of a formal system applies it to propositions, and logic applies to things via applying to propositions true or false of those things.
 - 21 Hick, *A Christian Theology of Religions*, op. cit., p. 60.
 - 22 Ibid., p. 63.
 - 23 Ibid.
 - 24 Ibid., p. 67.
 - 25 I've made the point in print twice without its importance being noted. The admission it refers to is itself enough to refute RP.
 - 26 Strictly, I suppose, we'd have one genus – happy properties – with two species: happy properties that are generable from logic, and happy properties that are not. I leave it to the reader to work out the rephrasing of my argument that this point would require.
 - 27 Hick, *A Christian Theology of Religions*, op. cit., p. 62.
 - 28 When Professor Hick says that religious experience is a response to the transcendent Real, he means it is not merely a projection by us. The Real contributes something and we contribute something.

7 Monotheistic conceptions of ultimate reality

- 1 It is logically consistent with monotheism that there exist abstract objects that possess logically necessary existence. Abstract objects have no causal powers, are not self-conscious or even conscious, and exercise no creation or providence. They are of little if any religious interest. It is a necessary truth that *If X has logically necessary existence then there is nothing Y such that Y is distinct from X and X depends on Y for X's existence*. So if *There are abstract objects that have logically necessary existence* is true, it is also true that *There exists something whose existence does not depend on God*. God's status as Creator, and any coherent notion of divine sovereignty, does not require that something that cannot depend for its existence on anything else depend for its existence on God or deny that the existence of such things is logically possible. But the only candidates for being something of this sort would seem to be things that exist with logical necessity.
- 2 Trinitarian monotheists speak in this fashion, though typically holding God to be three persons in one substance; other monotheists speak of God as personal while adding that it is proper to speak in this way because God is more like a person than God is like anything else. The latter claim rests in part on views concerning the alleged limits of descriptions of God. For a monotheistic tradition to make even the comparatively weak religious claims central to Greek monotheism, God must be self-conscious. For a monotheistic tradition to make the more robust religious claims characteristic of Judaism, Christianity, Islam, or Hindu monotheism, God must be a self-conscious agent – one who knowingly and purposively acts. A self-conscious agent is a person.
- 3 Roughly Aristotelian in content.
- 4 If the point isn't clear, consider a parallel case. If I ask for the accurate explanation of the existence of this very duck that walks the shore in front of me, the answer is that it had parents. But if I want to know the explanation of there being any ducks at all, I cannot properly be told about there being duck parents; there being duck parents is (part of) what I want explained.
- 5 Arguably, this claim is *typical of but not essential to* Semitic monotheism.
- 6 Exodus, chapter 2 passage in which God, in standard translations, makes self-reference by using the terms "I am" seems not to require a stronger philosophical reading than that expressed by something like *God exists, and it is logically impossible that God depend on anything else for existence*.
- 7 Of course $N(Np) - \text{Necessarily, Necessarily, } p -$ is a second-order modal proposition, and one can go on up the ladder. We will go to third-order in a moment.
- 8 Here is a little more: 1 *P entails* proposition *Q* if and only if it is logically impossible that *P* be true and *Q* be false (i.e., if *P, but not Q* is a contradiction); 2 No necessary truth entails a necessary falsehood; 3 No logically contingent proposition entails a necessary falsehood; 4 No necessary truth entails any logically contingent proposition; 5 Every necessary falsehood entails any proposition whatever (this assumes the rules *If P then (P or Q)* and *If (P or Q) and not-P, then Q* or their equivalent); 6 Every logically contingent proposition entails every necessary truth; 7 Every logically contingent proposition entails some, but not all, other logically contingent propositions.
- 9 The logical relations between these views go as follows. Where NT = necessarily true; NF = necessarily false; CT = contingently true; CF = contingently false, the relationships are:
 - 1 If *NG* is the case, then *CG*, *N(NOT-G)*, and *C(NOT-G)* are NF.
 - 2 If *N(NOT-G)* is the case, then *NG*, *CG*, and *C(NOT-G)* are NF.
 - 3 If *CG* is the case, then *NG* and *N(NOT-G)* are NF and *C(NOT-G)* is CF.
 - 4 If *C(NOT-G)* is the case, then *NG* and *N(NOT-G)* are NF and *CG* is CF.

- 10 These matters are relevant to arguments to be considered later. It is the case that: (A) A proof of a necessary truth can contain only necessary truths as premises, and (B) A proof of a logically contingent proposition must contain at least one logically contingent proposition among its premises. It is also, of course, true that: (C) No false proposition can be proved, and (D) No argument that contains a false premise is a proof, even if its conclusion is true.
- 11 "Behave" here is an anthropomorphism which unfortunately is seldom recognized as such.
- 12 That this is approximate, and not a basic law, does not matter. Anyone who wants more sophisticated examples is free to supply them.
- 13 Or a feature that follows from its essential features.
- 14 Strictly, essences typically are thought of as defining *kinds* of things; the view that there are, in addition to essences or kinds of things, also essences of individuals is much more controversial.

8 Nonmonotheistic conceptions of ultimate reality

- 1 Subject to a philosophical qualification noted in a later chapter.
- 2 Technically, impermanence and co-dependent arising.
- 3 *Commentary on the Brahma-Sutra*, II, 3, 7.
- 4 *Pancandasi*, III, 23–4.
- 5 Further, Shankara's writings contain a sophisticated version of the view that there are experience-independent physical objects.
- 6 *Chandogya Upanishad* 3.14.1.
- 7 The passage is from S. Subba Rao, *Vedanta Sutras* (Madras, 1904; 3.3.29, p. 141); cited in J. Estlin Carpenter, *Theism in Medieval India* (New Delhi: Oriental Books Reprint Corporation, 1977); first published by Williams and Norgate, London, 1921, with quotations embedded in the text as indicated.
- 8 K. Satchidananda Murty, *Reason and Revelation in Advaita Vedanta* (Delhi: Motilal Barnasidass, 1974), pp. 3–4. First published by Ahndra University Press and Columbia University Press, 1959.
- 9 Strictly, no term more determinate than, say, *substance*.
- 10 Strictly, it is the *Essay Concerning Human Understanding*, Book II (not the later Book IV) account.
- 11 Allowing for a particular historical context.
- 12 Where "the Atman" refers to each "individual person" – the view, of course, entails the remarkable consequence that there is at most only one individual person.
- 13 We can ignore here whether idealistic Oscar is one collection of present images or a temporally sequenced series of collections.
- 14 At least for serious purposes in science and metaphysics.
- 15 I leave "collections of catty images" vague; in fact, there is no replacement for this phrase that satisfies the idealist desiderata of (i) being phenomenologically adequate to our sensory experience and (ii) not referring to what, if it exists, is a physical object.
- 16 Again, for purposes of metaphysics and high religion.
- 17 The question remains, of course, as to what can properly replace such sentences as *I am tired*, a topic to which we will return when we come to assess Advaita Vedanta's claims.
- 18 Jain doctrine is classically expressed in the *Jaina Sutras*. Jain tradition is doctrinally far more homogeneous than Buddhist tradition.
- 19 *Tattvarthadhigama Sutra*, chapter V, sections 29, 30, 31, 38, 41, 42; Sarvepalli Radhakrishnan and Charles A. Moore (eds), *A Sourcebook in Indian Philosophy*

- (Princeton, NJ: Princeton University Press, 1957), p. 256. The *Sourcebook* is probably still the most accessible source for the passages that it contains.
- 20 Ibid., chapter II, sections 7, 8, 29; *Sourcebook*, p. 254.
 - 21 This is a Jain analogue of the doctrine of double predestination (some to salvation, some to damnation), albeit without a predestinator.
 - 22 *Samayasdra*, 325.
 - 23 *Atmanusasna*, 174.
 - 24 Ibid., chapter X, section 4; *Sourcebook*, p. 260.
 - 25 Herman Jacobi, trans., *Jaina Sutras* (New York: Dover Publications, 1962; originally published, 1896) I, 264.
 - 26 Buddhist tradition is far less homogeneous than Jain tradition. While the doctrines that, nirvana aside, nothing is permanent, everything is momentary, and the related thesis that no momentary thing exists independently, come near to being Buddhist orthodoxy, even within Indian Buddhism there is significant doctrinal variety. My focus here is on Theravada Buddhism. The same issues arise for non-Absolutist Mahayana traditions. Absolutist Mahayana tradition is a philosophical sibling, if not twin, to Advaita Vedanta and lies outside the present discussion.
 - 27 *Anguttara-nikaya*, iii, 134; *Sourcebook*, pp. 273, 274; the text is Theravadin.
 - 28 *Visuddhi-magga*, xviii; *Sourcebook*, pp. 284–5; the text is Theravadin.
 - 29 Or, for Buddhist idealism, sensory contents of elements of simultaneous bundles.
 - 30 *Sanmati Tarka*, 1.12; *Sourcebook*, p. 269.
 - 31 Strictly, change requires that the item that changes retain numerical identity over time. Whether this is a matter of *permanence*, in the sense of the inherent indestructibility that Jainism ascribes to persons, or a beginningless but nonetheless dependent numerical identity over time that persons enjoy according to Vsistaadvaita and Dvaita, or a non-beginningless dependent numerical identity over time that persons enjoy according to the Semitic monotheisms, is irrelevant here. I use the quoted term “permanence” for convenience; let it stand in for something like “numerical identity over time” of any of the sorts just mentioned.
 - 32 For non-idealist Buddhism, there are bundles that contain no states of consciousness (these being the referents of typical physical object terms) and bundles that contain states of consciousness (these being the referents of typical person terms). For the idealist Buddhist, there are only the latter, and typical physical object terms refer to subsets of bundles of states of consciousness (those containing sensory content).
 - 33 If metaphysical identity is necessary, a Buddhist person could not have lived lives other than the one she did live. This raises questions about any alleged freedom such a person could possess.
 - 34 “Getting them right” of course involves more than being able to pass a true–false exam in metaphysics. It involves deep convictions, basic and firmly held beliefs, associated feelings and practices, and the like – “heart knowledge as well as head knowledge” as some would say. But “getting them right” does include getting them right – believing what is true.
 - 35 I use “memory” here as a “success term” without denying that one can think one remembers when one does not (a view quite open to Jainism). If one prefers, let him for “memory” substitute “reliable memory.”
 - 36 If you want to think of various reincarnation “visits” as all comprising a single lifetime, think of the actions as having been done on earlier “visits” than those in which the recompense comes.
 - 37 The role alleged ineffability plays in this notion will be discussed in a later chapter.

9 Arguments against monotheism

- 1 There may be times in between embodiments, for a given person or for all persons in a condition, in which the physical world spends some time at rest.
- 2 See Bruce Reichenbach's discussion in *Reincarnation and Karma* and the article by Paul Griffiths, referred to in the Annotated reading at the end of the chapter.
- 3 For a possible problem regarding the use of the doctrines of reincarnation and karma as a reply to the problem of evil, see Roy Perrett (ed.), *Indian Philosophy of Religion* (Dordrecht: Kluwer Academic Publishers), chapters 1 (section starting on p. 13) and 3.
- 4 Other sorts of considerations are considered elsewhere – e.g., in our consideration of the concept of God, and the properties of *being omnipotent*, *being omniscient*, and *being morally perfect*.
- 5 Or *Probably, God does not exist* or *There is evidence against the existence of God* or the like. It is not a logically necessary truth that *If there is evil then there is evidence against the existence of God*.
- 6 Perhaps the assumptions are rendered easier to make if one mistakenly takes there to be such a thing as *knowing everything but one thing* (*being one proposition short of omniscience*) and *being able to do everything except one thing* (*being one power short of omnipotence*). These assumptions take propositions and powers to be related to one another as are pieces of straw in a haystack (each separable from the others), and this is a dubious view about both propositions and powers. This is so, even if holism (the view that the content of every proposition and power is intrinsically dependent on the content of every other) is also a dubious view about propositions and powers.
- 7 Perhaps a best possible world should be conceived as also “maximizing” other values besides moral worth. My point here is that, since it is moral evil that is relevant to the objection being considered, the idea of a best possible world is at least the idea of a world with “maximal” moral worth, and that such a world will contain no evil.
- 8 Philosophers differ over whether such virtues as fortitude, bravery, courage, and compassion have intrinsic worth – possessing them is a logically necessary condition of being a maturely good moral agent, or merely intrinsic worth, so that fortitude, bravery, courage, and compassion are valuable in the way that taking bitter medicine may be valuable – as a remedy for something unpleasant but not as something that is good for its own sake. If *any* evil-requiring virtue has intrinsic worth as an essential element in a fully mature good character, then (N1)'s denial that a best possible world – if that notion makes sense – could contain no evil is mistaken.
- 9 One can put this premise instead as 2*. If there are apparently pointless evils, then *probably* there is no God, with the conclusion stated as 3*. *Probably* God does not exist. Similar alterations could be made in arguments to come. For simplicity these variations will not be explicitly dealt with, but the discussion applies equally to them.
- 10 For some relevant considerations concerning actually pointless or gratuitous evil, see the current author's “Divine Existence and Gratuitous Evil,” *Religious Studies*, Vol. 25, pp. 15–30.
- 11 It is one thing to appeal to mystery and another to possess the minimal modesty involved in recognizing that the range of knowledge of an omniscient being might include things that exceed our comprehension.
- 12 Since it is on behalf of an argument we will reject that we make this assumption, its relative unclarity will not be a problem for anything we want to argue for.
- 13 The definitions of *pointless evil* that follow all refer to our knowledge and our conceptual efforts – to what we can think up. An importantly different sort of definition would eliminate all such reference. Roughly, on such a definition, a pointless evil would be one that served no point, whatever we thought about the matter.

- 14 Or, minimally, did not act wrongly.
- 15 It is controversial whether there are any strictly unimaginably pointless evils. For any evil you like, one could claim that it is a necessary condition of some specific great good – say, the salvation of ten thousand persons – though one admitted that one did not know *in what manner* it served as such a condition. Even if there was no reason to think this was true of that evil, it does not follow that (a) it is not imaginable that it be true, and hence (b) that there may be some great good such that, had we more information, we could see it was necessary to that good, or (c) that even if we are not bright enough to see the connection between a great good and a particular evil even were the connection explained to us, there might nonetheless be one. The point is that strictly *being an unimaginably pointless evil* is tantamount to *being an evil that necessarily has no point or being an evil that would be pointless in any possible world in which it occurred*. In order not to make things more complex, I will not directly enter into these matters here. I take it that, to the degree that we understand the notion of *being an unimaginably pointless evil*, there is no good reason to think that it fits any actual evil.
- 16 One could add *or S's being given the chance to come to have Q, provided she acts rightly* to the definition.
- 17 Again, one could say *there probably are actually pointless evils* or *it is reasonable to think that there are actually pointless evils* or *it is reasonable to think, and unreasonable not to think, that there are actually pointless evils* in stating this premise. The discussion should make clear what might properly be said about these variations.
- 18 See previous note.
- 19 Some have argued that if there are evils that are *either* apparently pointless or neither apparently pointful nor apparently pointless, the existence of those evils, or of our evidential situation regarding them, is evidence against God's existence. One way of putting their point is this: the existence of some evil E which is, relative to our knowledge, either apparently pointless or neither apparently pointful nor apparently pointless constitutes an evil E* distinct from E, and the existence of such evils as E* is evidence against the existence of God. Call an evil that is either apparently pointless or else neither apparently pointful nor apparently pointless a *murky* evil. The same issues arise about murky evils as arise about non-murky evils in a way that seems not to bring about any distinctively new considerations.
- 20 Should suspend judgment, at any rate, if our total evidence is that the evils in question are of the sort indicated. The same consideration applies regarding 2a** below.
- 21 See Annotated reading at end of chapter.
- 22 Or embodied ones of whom we have no trace; the possible scenario sketched here speaks of unembodied agents simply to link up with accounts of angels and demons.
- 23 One could go on for some time considering possible points and then eliminating any plausible candidates by some further complication of the example. I shall simply assume that any plausible points such evils might serve can be dealt with by suitable qualifications. If this is false, there is *less* to the critic's claim than if it is true.
- 24 A Rowean will grant that if we have reason to think that God exists, this claim is false. She also is likely to deny that there is any such reason.
- 25 Or something much like it; nothing hangs here on its being exactly 1–3 and 4–6 that capture a Rowean's position, so long as something similar does so.
- 26 A Rowean will grant that if we have reason to think that God exists, this claim is false. She also is likely to deny that there is any such reason.
- 27 See previous note.
- 28 Unless, of course, its having a point, or not, is itself a matter of how it relates to our cognitive states.

- 29 Strictly, this is not accurate. Suppose that *having fortitude* is a good, that one can have this virtue only if one has borne pain well, and hence that it is logically impossible that one have the virtue without there having been pains, and that pains are evils. Still, it is not necessary that there have been the particular pains that there were; other pains presumably would have done as well. So the obtaining of the actually endured pains was not, strictly speaking, logically necessary for fortitude to obtain. They were merely some among various possible pains that would so serve; in such circumstances we might say that the actual pains were *disjunctively necessary* for fortitude – it was necessary that they, or something similar (i.e., other pains) obtain. Similar considerations apply generally to cases of evils being necessary for goods. It does matter here whether the existence of fortitude in John does provide sufficient point for there being pains which John bears; the point here is simply to be clear about the sense in which it can be true that *Evil E's obtaining is a logically necessary condition of good G obtaining*. A relevant complication is this: might John's bearing pains have a point if they *provide the opportunity* for John to develop fortitude, even if he does not do so? Might a relevant point-giving good be simply *John's having the opportunity to develop fortitude*, whether he does so or not? Obviously, a similar question will arise in the case of other evils and goods.
- 30 One might propose here something like (P*) *If there is an omniscient God then it is immensely probable – or at least more probable than .5 – that there will be no pointless evils*. But why anyone should think (P*) true without thinking (P) true is unclear, and in any case if (P*) is true, it is necessarily true, and if (P) is not a necessary truth the prospects for (P*) being a necessary truth look bleak.
- 31 Due to Peter Van Inwagen, *An Essay on Free Will* (Oxford: Clarendon Press, 1983).
- 32 The suggestion here follows an interesting discussion by Peter Van Inwagen.
- 33 Surviving no doubt would require restrictions on randomness in the sense that there would need to be events that were not *randomness cases*; one could also stipulate that in a chancey world it was random which events were random – i.e., second-order randomness was present as well as first-order.
- 34 See note 29.
- 35 If one insists that anything having to do with personal maturity – flourishing as a person – is part of morality, I have no objections; I will then make my point using some such terminology as *morality of common grace* and *morality of special grace*.
- 36 Or have good reason to believe, or the like.
- 37 Or, again, we have good reason to believe that there are, or it is likely that there are, or it is unreasonable not to grant that there are, or the like.
- 38 Or have good reason to believe, or the like.
- 39 See previous note.
- 40 For example, I take the following to be a necessary truth: *For any enumerative class K of things, if K has any purely intrinsic worth, its members distributively have intrinsic worth* (I mean by an enumerative class one that is defined by its extension). Further, I take natural species to be enumerative classes.
- 41 It is hard to see why the *amount* of animal suffering makes any *evidential* difference. Psychologically, perhaps, some might find it easier to believe that God has a good reason for allowing (say) one-hundredth of the animal suffering God has allowed, but not for allowing the actual amount. But that is *purely* psychological; a sentiment, perhaps, but not a reason. The same holds concerning the number of disappearing species. Presumably if it is wrong of God to allow species to disappear, then it is worse of God to allow many to disappear than to allow a few to disappear. The basic questions remain *whether* the disappearance of a species is an inherently bad thing, and if so whether God could have a morally sufficient reason for allowing this sort of inherently bad thing.

- 42 Simplicity here can be a matter of kinds of things, number of things, kinds of laws, number of laws, combinations of the above, etc.; none of these ways of understanding *simplicity* will make (N) true.
- 43 God of course, on this account, loses *purely* intrinsic value if God creates – but this is no real loss – God has just as much intrinsic value as before, and in addition comes to have extrinsic value.
- 44 *Moral* value is another matter.
- 45 Much of it, of course, occurred prior to there being any human beings. The view that we should exercise considerably more ecological caution in the future than we have in the past does not presuppose or entail that the disappearance of a great many species provides evidence against the existence of God.
- 46 The (presumably uncontroversial) assumption being that an omniscient God could have prevented the relevant species from becoming extinct.
- 47 Again allowing for such replacements for “There is no” as “We can think of no” or “To the best of our knowledge, and after careful reflection, we can discern no,” and the like.
- 48 At this point, the question again arises as to whether the notion of *as much natural value as it is possible that there be* is not like *the highest possible integer*, so that any objection based on appeal to it is self-refuting.
- 49 In the sense intended, *having natural worth* entails *having intrinsic worth*.
- 50 There will, of course, come a point where someone claims that there is intrinsic unexchangeable irreplaceable worth to there being spotted owls or snail darters and that any God who lets it be true that there no longer are any such things deserves to live in Sing Sing Prison for ever. It is possible to postpone that point for some time, do a lot of interesting philosophical (and presumably theological) work before one gets there. Further, it will be extremely hard if not impossible to show that, say, spotted owls have *unexchangeable* natural worth.
- 51 Earlier Judaism was in fact highly reserved regarding any notion of afterlife for human persons. Allowing a human person to cease to exist did not seem to them to be something God could not quite properly do. This, of course, does not entail that they thought that God could properly, say, obliterate Abraham when he reached the age of forty and “replace” him with a biologically-forty-year-old Abraham*.
- 52 Critics tend here to leap to “the hard cases” – to, say, a human whose intellectual capacities are profoundly limited, less than those typically ascribed to a mature chimpanzee. But the hard cases are emotionally hard (it is psychologically very difficult to think of, let alone experience, biologically human creatures with such limitations) and morally hard (what do we owe such humans, besides not causing them suffering) and intellectually hard (because it is both difficult to think clearly about such matters and controversial about what we actually know regarding such cases – how accurate are our judgments regarding their capacities – and about what future medicine may enable us to do for them). But the critic presumably, in the sort of push-come-to-shove scenarios that are of some help in clarifying thought about such matters, will agree that there is an important difference between the case in which (i) one can save the life of only one of two biological humans – one “normal” child and one of capacities of the sort described earlier, and (ii) one can save the life of only one of two “normal” children. The question as to what to do is much harder in (ii) than in (i). It is hard to explain that fact anything like adequately without accepting something very like the view that persons (defined in terms of their intellectual, moral, and religious capacities) have baseline intrinsic worth. “Person” is not a biologically definable term. It is not at all clear to me that anything short of a person has BIW, or that the critic can both deny this and adequately justify the claim that things that are not persons possess intrinsic natural worth. But going into all of this would require a book on moral philosophy.

- 53 Claims about BIW starting at the level of persons (and stopping there as well since there can be non-human as well as human persons) will be called “speciesist” and get one booted in various contemporary circles. Nonetheless, name-calling aside, the perspective that so limits BIW seems eminently defensible.
- 54 Alan Donagan’s *The Theory of Morality* (Chicago: University of Chicago Press, 1977) and his *Choice: The Essential Element in Action* (London: Routledge and Kegan Paul, 1987) are very good here.
- 55 Obviously there are other versions of (b)-strategies, each requiring attention on its own. Even a book-length treatment of some of them would leave out others.
- 56 Reasonable, of course, in this sense: if it is reasonable to accept P, then it is not also reasonable to accept not-P or to suspend judgment regarding P.
- 57 With the usual allowance for variant versions concerning probability, reasonability of concluding that, and so on.

10 Arguments for monotheism

- 1 Proposition P entails proposition Q if and only if P, but not Q is a contradiction. (e.g., *There are two whales in the bay* entails *There is at least one whale in the bay*, since to assert the former and deny the latter is to contradict yourself). Another way of putting this is: P entails Q if and only if P, therefore Q is a necessary truth.
- 2 George Mavrodes, *Belief in God: A Study in the Epistemology of Religion* (New York: Random House, 1970), chapter 2.
- 3 These examples are due to *ibid.*
- 4 For those not aware of the history of the basketball franchise the Boston Celtics, Bill Russell was the center for the Celtics teams that won eleven of thirteen championships, and the greatest defensive center (arguably, the greatest player) ever to play the game.
- 5 Defending this understanding goes beyond the scope of this book. For a beginning, see Arthur Pap, *Semantics and Necessary Truth* (New Haven: Yale University Press, 1959), chapter 7, “The linguistic theory of the apriori,” and Alvin Plantinga, *The Nature of Necessity* (Oxford: Clarendon Press, 1974).
- 6 For an accessible review of different relevant views, see Michael Loux, *Metaphysics* (London: Routledge, 1998).
- 7 If you want another counterexample and are willing to have it more complicated than our other examples, here are two: *For any formal system S, if S is adequate for number theory (e.g., if its axioms are strong enough to entail Peano’s postulates) there will be some formula F that is both expressible in S and undecidable in S* and its corollary *For any formal system S, if S is adequate for number theory, there can be no proof within S of the claim S is consistent*. These are hardly uninformative or mathematically trivial.
- 8 Due to Alvin Plantinga; see *The Nature of Necessity*, *op. cit.*, and *God, Freedom, and Evil* (New York: Random House, 1974). The former contains the full-dress, and the latter a streamlined, version of the argument.
- 9 Note that, on the principle *For all x, if x is actual then x is possible* that the actual world is (also) a possible world.
- 10 Note that to be *true in all possible worlds* and to be *included in every maximal proposition* are the same.
- 11 I am using “empirical” here very broadly.
- 12 This strategy may also seem attractive if one wishes to hedge one’s bet regarding the interpretation of Scripture on how God and the universe are related.

- 13 Medieval theories of relations is an interesting topic all by itself – one that would take us far afield from our current concerns. Mark Henninger, *Relations: Medieval Theories, 1250–1325* (Oxford: Clarendon Press, 1989) provides an excellent introduction.
- 14 Some member of the domain must also stand in this relationship only backwardly – must depend on something else but nothing else depends on it.
- 15 At *De Caelo XII 258* Aquinas offers a series of claims relevant to his Five Ways. It seems worth including them here. Again, we begin with definitions:

Definition A: X has *non-derivative necessary existence* if and only if X *does not exist* is self-contradictory.

Definition B: X has *derivative necessary existence* if and only if X *cannot naturally (without the action of an omnipotent being) cease to exist*.

Definition C: X *cannot naturally cease to exist* if and only if X *contains no matter or the matter that X contains cannot have any essence other than the one that it has*.

Definition D: X *has the power of not existing* if and only if X *is such that X exists only if X has the essence it has but it is possible that the stuff that X is made of come to have some other essence*.

Definition E: X *generates from Y at T* if and only if *There is a Y that exists at T-1 and X at T contains the matter that was in Y at T*.

Definition F: X *corrupts at T* if and only if *There is a Y such that Y exists at T+1 and the matter that was in X at T is in Y at T+1*.

Definition G: X *is a natural body* only if X *is capable of generation and corruption*.

Aquinas tells us:

- 1 If X always exists, then X has the power always to exist.
- 2 If X has the power always to exist, then X lacks the power not to always exist.
- 3 If X always exists then X lacks the power not to always exist. (from 1 and 2)

- 4 If X lacks the power not to always exist then X does not generate or corrupt.
- 5 If X generates or corrupts then X does not lack the power not always to exist.
- 6 If X has the power not always to exist then X does not always exist.
- 7 If X generates or corrupts then X does not always exist.

Also involved seems the idea that, in some sense, *Necessarily, in any infinite time all possibilities are realized*, though it is difficult to think of any reading of this claim on which it is true.

- 16 More fully: for X to change or move is for X to go from potentiality to actuality or from actuality to potentiality regarding quantity, quality, or place.
- 17 The existence of something with causal powers – the actual capacity to bring about changes in other things – that was not itself changed in so doing – might, by itself, have slight religious relevance, but of course Aquinas has no intention of limiting himself to this one conclusion.
- 18 And animal mind, if such there be – we need not enter into that matter here.
- 19 The notion of infinity is of course complex. A nice introduction to various relevant notions is A. W. Moore, *The Infinite* (London: Routledge, 1991).
- 20 At *Summa Ia* 46 2–7.

- 21 The strategy here is called Conditional Proof. You assume that P, show that P plus a set of truths entails Q, and conclude *If P then Q*.
- 22 Let *P = possibly,P; Cx = x corrupts. Then another way of stating the criticism is this: Aquinas shifts quantifiers illegitimately, going from: $A = (x)*Cx$ to $B = *(x)Cx$.
- 23 Let $Ex/t = x$ exists at t; $(Et) =$ there is a t. Then the criticism is that Aquinas illegitimately goes from: $D = (x)(Et) \text{ not-}Ex/t$ to $E = (Et)(x) \text{ not-}Ex/t$.
- 24 The Fourth Way is a variety of the moral argument for God's existence, and we will look at it briefly when we consider religion and morality.
- 25 It does not follow that *being morally perfect* is, like *being omnipotent and omniscient*, an essential property of God. One might (Noel Hendrickson did) suggest that only *always wanting very badly to exist* would be just as good for these purposes as *being morally perfect*. This is a property a morally imperfect being might well have. I leave working out the answer to this objection as an exercise for the reader.
- 26 Here, "God" is being used as a name, not a definite description.
- 27 *ST Ia 15 2* suggests the possibility of the reading that we do not give here.
- 28 Aquinas is criticized for making an inference from A to B below:

- A. Every generable thing is such that an intelligent agent directs it to seek its own flourishing.
- B. There is an end that all generable beings together are directed to seek.

On the present reading, no such inference is required.

- 29 *Sacred Books*, Vol. 48, pp. 170–1.
- 30 *Ibid.*, 165 – cf. p. 171 that notes that intelligent agents whom we observe to cause things also have emotions – “are connected with pleasure and the like.”
- 31 Ramanuja thinks of the world as God's body, but a body that depends on God for its existence, in contrast to human bodies in relation to human minds.
- 32 *Ibid.*, p. 173.
- 33 *Ibid.*
- 34 After an introductory first section, sections 2 through 8 of the *Dialogues* deal with a dialogue concerning the argument from design. Section 9 deals with an argument that is a mix of the ontological and cosmological arguments, sections 10 and 11 with the problem of evil, and section 12 with natural religion. The present author has discussed all of these issues in Hume's philosophy in *Hume's "Inexplicable Mystery": His Views on Religion* (Philadelphia: Temple University Press, 1988).
- 35 Two points: there is also a version of the argument that has as a premise the orderliness of the physical world as a whole, rather than the orderliness of particular sorts of natural objects; the fact that we can change the sort of order we find in nature by selective breeding in no way discounts the fact that we did not bring about the order that makes such breeding possible. Both varieties of the argument are discussed further in *Hume's "Inexplicable Mystery."*

11 Monotheism and religious experience

- 1 Using “a holy, powerful being” as a brief description of the content of monotheistic religious experiences.
- 2 For other examples, see Sir Alister Hardy, *The Spiritual Nature of Man* (Oxford: Clarendon Press, 1979).
- 3 And, of course, claims logically entailed by those claims.
- 4 A fact that is curiously ignored by those who have discussed the similar principle.

- 5 To describe something completely is to state every truth about that thing. There is nothing whatever such that any human person can completely describe it. Other than the unsurprising fact that we are not omniscient, it is hard to see that anything of particular philosophical interest follows from this.
- 6 See Caroline Franks Davis, *The Evidential force of Religious Experience* (Oxford: Clarendon Press, 1989). A strength of this book is its excellent discussion of social science explanations of religious belief. An unnecessary weakness is its assumption that all religious experiences are the same, or of the same sort.
- 7 For what it is worth, conceptual, moral, and aesthetic experiences are more like religious experiences in these respects than like sensory experiences.
- 8 Here is one version of an evidential argument from religious experience:
 - 1 Experiences occur which are a matter of their subjects at least seeming to experience God.
 - 2 If experiences of this sort are not canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed, then their occurrence is evidence that God exists.
 - 3 Experiences of this sort are not canceled or counterbalanced or compromised or contradicted or confuted or logically consumed or empirically consumed.

Hence:

- 4 These experiences are evidence that God exists, (from 1–3)

It continues:

- 5 If these experiences occur in various cultures, and at various times, to people of various backgrounds and socio-economic status, their evidential force is increased.
- 6 These experiences occur in various cultures, and at various times, to people of various backgrounds and socio-economic status.

Hence:

- 7 Their evidential force is increased.

While the claims that appear in the premises of this argument are interesting, controversial, and – in the present author's view – entirely defensible, discussing them in detail would take us far afield – into discussions, for example, of the similarity or otherwise of at least apparent experiences of God as these occur in different times and places and religious traditions.

- 9 A final issue should be mentioned. If one sees a cup on the table and not unreasonably comes to believe that *There is a cup on the table*, in all strictness one believes more than one's current experience tells. The cup one believes is on the table, if it exists at all, is an enduring thing; one's current experience is momentary. It is not a matter of pure report of sensory experiences if one looks again and has an experience with the same sensory phenomenology that one says that the same cup is still there; it is logically possible that the old cup has passed away and been replaced by a new one. Cups have other sides, and one sees only this side; perhaps one sees only a cup façade. The point is not to provide a basis for skepticism about cups, but simply to note that even a very modest claim about

an ordinary object strictly goes beyond the experiential information one currently possesses.

Underdetermination looms larger in scientific theory where there will always be more than one possible way of explaining what is observed, so that claims that various sorts of theoretical entities exist are underdetermined by the data on the basis of which such claims are made. Even religious experiences of a phenomenologically thick sort – Isaiah in the temple in the presence of an awesome holy being in whose presence he senses his own sinfulness and need for forgiveness, for example – underdetermine the claims, for example, that God is omnipotent and omniscient. In religion and theology, as in everyday sensory experience and scientific theory, conceptual experiences join with sensory or religious experiences in more fully determining the concepts used to describe the objects of experience. How this goes in any given case is likely to be complex and fascinating. The next step would be to ask what reasons monotheism can supply for claiming that God is omnipotent and omniscient. But that is another story.

12 Arguments concerning nonmonotheistic conceptions (1)

- 1 See, for example, the selections from Ramanuja in Sarvapalli Radhakrishnan and Charles Moore (eds), *A Sourcebook in Indian Philosophy* (Princeton, NJ: Princeton University Press, 1957) or George Thibaut, *The Vedanta Sutras* (Oxford: Clarendon Press, 1890–1904), vols 34, 38, 48 of the *Sacred Books of the East*. These volumes contain the aphorisms of Badarayana with the commentaries.
- 2 That is, no more than one of the alternatives can be true, and (as we shall see) there are other relevant views besides these three.
- 3 A bit more fully: I take dualism to hold that X is a person if and only if X is a self-conscious being, where X is a self-conscious being if and only if X is sometimes self-conscious and X when not self-conscious nonetheless has the capacity to become so. Further, X continues to be a person only if X is a person and X shall be self-conscious in the future. Dualism, then, holds that *being self-conscious* is not a physical property, that persons are self-conscious mental substances whose essence is (or includes) *having self-consciousness*, and that no mental substance is a physical substance or an abstract object.
- 4 Philosophers often talk as if the notion of a mental property is obscure and the notion of a physical property is lucid. But when one comes to actual definitions of “physical property” the supposed clarity of the idea becomes shy and hides. Some philosophers talk as if the notion of being self-conscious were itself somehow deeply obscure. There are views (and so much the worse for them) on which it is hard to see how anything could be or become self-conscious, but *being self-conscious* is a clearer notion than is *being physical*.
- 5 For example, C. J. Du Casse, Alan Donagan, Alvin Plantinga, Howard Robinson, John Foster, Frank Jackson, etc.
- 6 Whether *X and Y are fully qualitatively identical* entails *X and Y are numerically identical* is a matter of controversy that we need not enter.
- 7 If the relationship between qualitative so-called identity and numerical identity are not clear, one might consider some relevant necessary truths.

It is helpful, in understanding qualitative “identity” and numerical identity to see how these concepts are related; a bit of reflection should be sufficient to see that each of the following claims is true (indeed, not possibly false, and so necessarily true).

N1 *X is nearly fully identical to Y* does not entail *X is numerically identical to Y*. (Identical twins are possible.)

- N2 *X at t is numerically identical to Y at t1* does not entail *X at t is fully qualitatively identical to Y at T1*. (It is logically impossible that anything at one time can be fully qualitatively identical to anything at another time; the definition of full qualitative identity, including as it does spatial and temporal properties, rules that out.)
- N3 *X at t is numerically identical to Y at t1* does not entail *X at t is nearly fully qualitatively identical to Y at T1*. (A thing can remain the same thing and yet undergo non-essential change.)
- N4 *X at t is fully qualitatively identical to Y at T1* entails *X at t is numerically identical to Y at t1* and entails *X at t is not numerically identical to Y at t1*. (The claim that things that exist at different times are fully qualitatively identical is self-contradictory; see comment after N2.)
- N5 *X at t is nearly fully qualitatively identical to Y at T1* does not entail *X at t is numerically identical to Y at t1*. (Something at one time can be very, very similar to something at another time without being identical to it.)
- N6 For all *X*, *X at T is fully qualitatively identical (and hence nearly fully qualitatively identical) to X at T*. (Anything at a time *T* is qualitatively identical to itself at *T*.)
- N7 For all *X*, if *X at T is numerically identical to Y at T* then *X at T is fully qualitatively identical to (and hence nearly fully qualitatively identical to Y at T)*. (See comment after N6.)
- 8 Where *X is the closest thing to Y* does not entail *X is Y*.
- 9 That is, each substance in the series exists for two moments, etc.
- 10 Other possibilities are sometimes proposed – e.g., Bertrand Russell’s neutral monism on which mental and physical properties are somehow reducible to other properties that are neither mental nor physical. I doubt that this particular view is defensible. Nonetheless, the discussion deals with the views most relevant to Jainism and Theravada Buddhism, and does not pretend to be a comprehensive discussion of all logically possible accounts of minds and bodies.
- 11 Indeed, one can intelligently argue about which of these alternatives is the Theravada view. Our arguments will be concerned with the *structure* of the view, and not depend on which of these alternative accounts of what makes up that structure is the right reading of the Theravada account.
- 12 That is, a person(1) can be composed of a set *A* of states and a set *B* of states such that were *A* to exist without *B*, *A* would be a person, and were *B* to exist without *A*, *B* would be a person.
- 13 “Critique,” of course, need not mean “refutation, or attempt to refute;” it does mean that here.
- 14 Whatever relation *R* allegedly must hold between composite nonendurers in order for them to belong to a single succession such that their being so related gives rise to commonsense descriptions such as “stages of the life of a single person” – resemblance, causality, resemblance-and-causality, or whatever – is such that for any composite nonendurer *C* at *T*, both composite nonendurer *C** at time *T1* and composite nonendurer *C*** at *T1* may bear *R* to *C*. Hence both are identical to *C* if either is. Being distinct themselves, *C** and *C*** cannot both be identical to *C*. But then neither is identical to *C*. Thus there being *C** and *C*** at *T1* prevents the succession of bundles to which *C* belongs from continuing, whereas (on a Buddhist-type account) that succession would have continued had only *C**, or only *C***, borne *R* to *C*.

- 15 Read it as saying that *Whether persons are substances or collections, the substance or collection that is identical to me exists now*; neither a Jain-type nor a Buddhist-type account of persons is built into the first premise.
- 16 Cloning a person does not destroy her; it simply gives her a twin. *I have a clone at T* does not entail *I do not exist at T*; hence premise 6 is true. This remains the case even if we replace the notion of a clone by the notion of a *clone** so that a *clone** is either another person cloned from me or something created *ex nihilo* that is an exact copy of what a clone of me would be (and also bears R to me).
- 17 Justice, if you prefer.
- 18 Save, perhaps, for the unorthodox, extremely minority-status Buddhist Personalists.
- 19 I assume for convenience that the act was itself momentary; otherwise there will also be a problem about the identity of the original agent of the action.
- 20 See previous note.
- 21 I take it to be evident that logically necessary truths are internal to all positions, including those that deny them. What is true in all possible worlds is also true in all possible positions; some positions deny this, and in so doing deny what renders them possibly true positions; so they are necessarily false positions.
- 22 For example, is there within Buddhist metaphysical resources any relation R such that one person(1) bearing R to another person(1) will tie them together into a person(2) in any sense in which a person(2) actually would be a person? Memory relations obviously won't do – *Person(1)X did A and person(1)Y remembers having done A assumes Person(1)X and person(1)Y belong to a single person(2)* and so cannot be used to explain what being a single person(2) amounts to. Resemblance seems irrelevant. Causality is a common candidate, but of exactly what sort (lots of causal relations won't do) ? I doubt that any such analysis is even plausible, but that is another matter.
- 23 It may be helpful here to notice a possible difference between composite nonendurers and composite endurers. All of the elements of a composite nonendurer exist simultaneously. Thus it may be possible for them to be so related that while singly none of them is an organism, together they comprise an organism, albeit a very brief one. The elements of a composite endurer do not exist simultaneously. By the time one element arrives, its preceding elements are all gone. So the elements of a composite endurer cannot be so related as to comprise an organism. A composite endurer is simply and only a succession of composite nonendurers. If each such nonendurer in a succession is an organism, then it is a succession of organisms.
- 24 Remember that *E1* and *E2* are composite nonendurers that exist at different times.
- 25 The temptation is to think that because the elements of a composite nonendurer can be an organism (something somehow more than just its parts), so can composite endurers be organisms. But even if the former is true, the latter is not; a succession of organisms is a succession of organisms, and is not itself an organism. To think otherwise is to embrace confusion.
- 26 Strictly, of course, if *P* entails *Q* and *Q* is logically inconsistent or self-contradictory, then *P* is also logically inconsistent or self-contradictory – i.e., necessarily false. Hence not only is the complexity view not true; it is not even logically possible that it be true.
- 27 I think that there are only two logically possible accounts of the metaphysical structure (so to say) of persons. This is argued briefly in "A Defense of Dualism," *Faith and Philosophy*, Vol. 12, No. 4, October 1995, pp. 548–66, in an issue that includes all of the main papers read at the 1994 Notre Dame Conference on the Philosophy of Mind.

- 28 For example, the Jain view, fleshed out, includes the implausible claims that *Every person is inherently omniscient, though exercise of this capacity is frustrated by our being embodied* and *It is impossible that anything cause a person to cease to exist, though a person can be caused not to be embodied in the body she presently occupies (or in any body at all)*. That our existence involves latent omniscience and necessary ontological independence are claims quite independent of anything discussed here, and I should not like to have to defend them.
- 29 That is, if Sam at T is identical to Sam at T1, then necessarily, Sam at T is identical to Sam at T1 – which is to be distinguished from *Sam at T enjoys logically necessary existence, as does Sam at T1*.
- 30 James W. Cornman and Keith Lehrer, *Philosophical Problems and Arguments: An Introduction* (New York: Macmillan, 1974), pp. 238–9.
- 31 Materialists who are property dualists are often willing to grant that physical things come in at least two kinds – those capable of self-consciousness and those not (or at least those capable of consciousness and those not – though if the *not capable of consciousness/capable of consciousness* distinction is kind-defining or essential, it is hard to see why the same should not be said regarding the *not capable of self-consciousness/capable of self-consciousness* distinction).
- 32 Some philosophers have embraced the view that there are abstract objects (immaterial substances not capable of consciousness) as well as material substances. But they have continued to reject the idea that there are any mental substances.
- 33 This is, of course, perfectly compatible with determinism being false.

13 Arguments concerning nonmonotheistic conceptions (2)

- 1 In fact, the terminology used to refer to the relevant experiences is not as neat as these characterizations suggest. For example, Jainism not infrequently used “nirvana” to refer to *kevala* experiences.
- 2 One might add something along the lines of *S has seen both that he had E and that it is logically impossible that he have E and P be false*. Nothing argued here will depend on whether we add this last consideration or not, so long as it is not the case that Chandra has E but believes P, not on the basis of his having had E, but on some other basis. Even if E is self-authenticating regarding a proposition P, and person S has E, E does not self-authenticate P to S if the only reason that S accepts P is not that S had E and E fits a description such that if E occurs then this is (conclusive) evidence for P. For example, if S would otherwise not accept P unless his great-grandfather had asserted P, and would have accepted P on that basis even without having had E, then even if E is conclusive evidence for P, S does not accept P on that basis and so E is not for S self-authenticating regarding P.
- 3 One might put self-authentication along these lines: E is self-authenticating to Chandra regarding P if and only if (i) Chandra cannot be mistaken about a belief B that Chandra evidentially rests on his experience E, (ii) B cannot be false if Chandra has E, (iii) it is logically impossible that Chandra be wrong about whether Chandra has E, and (iv) Chandra believes that he had E. Again, nothing we say here would be changed if we characterized self-authentication along these lines.
- 4 These are only one way of putting these views, and do not exhaust the views central to these traditions. But they are accurate and representative, fully fair for illustrative purposes here.
- 5 Even if some claim is knowable only by someone who has an enlightenment experience it does not follow that it is true only if someone has an enlightenment

- experience. In fact, the relevant notion of enlightenment experience requires that such experiences essentially involve discovering what has been true all along.
- 6 Not at any rate so long as they think the doctrines they favor to be logically contingent truths.
 - 7 I assume that we both have sufficient evidence that we are seeing a coin of some sort.
 - 8 With the addition, of course, of claims about consciousness and memory.
 - 9 I think that they are also *reasonably* accepted, save by Advaita Vedantins who claim that all of what could be said on their behalf is “sublated” and so trumped by enlightenment experience.
 - 10 We will not worry here about second-order conscious states – e.g., one’s being aware that one at least seems to perceive a tree or is having a headache similar to the one she had yesterday.
 - 11 If there are genuine moral experiences – awarenesses of obligations, for example – they are recognitions of the truth about what one ought to do, whether one is so inclined or not. If there are genuine aesthetic experiences – awareness of beauty, for example – they are recognitions of what is beautiful, whether one thought so or not. They are neither introspective nor sensory. Nor are they relevant to our concerns here.
 - 12 One cannot show that some list of principles of experiential evidence is a complete list, so even showing that, say, forty-seven principles are such that, if any one of them is the right one, enlightenment experience is not evidence for religious belief, would leave open the worry that there was one more principle which was the right one and on it enlightenment experience was evidence. Of course the worry might be small.
 - 13 Philosophers who agree with the rest of what is said here may think that putting the matter in terms of evidence is not quite correct; it won’t matter for our purposes whether speaking of evidence is exactly right here. For example, those who think we cannot be wrong about such states will want to talk about something stronger than evidence, which will not affect our basic point.
 - 14 Another answer is that claims that a multiplicity of persons and physical objects exist are somehow self-contradictory, all relational claims are self-contradictory, the notion of a substance (physical or mental) is self-contradictory, or the like. But there seem to be no very good arguments for such accusations.
 - 15 The question arises as to whether *states* is the right word – don’t states have to be *states of something*? But similar questions arise about such terms as *qualities (of what?)*, *events (aren’t events matters of substances coming to gain and/or lose qualities?)*, *processes (don’t these occur to something?)*, and so on.
 - 16 René Descartes, “Meditations on First Philosophy,” Meditation II, in E.S.H. Haldane and G.R.T. Ross (eds), *The Philosophical Works of Descartes*, Vol. I (London: Dover Publications, 1931), p. 150. The original edition of Haldane and Ross appeared in 1911 and the first edition of the *Meditations* appeared in 1641.
 - 17 *The Philosophical Works of Descartes*, Vol. II, p. 30. The passage comes at the beginning of the “Reply to the Second Objection.”
 - 18 *Ibid.*, Vol. I, p. 150. The passage comes from a section entitled “Argument Demonstrating the Existence of God and the Distinction Between Soul and Body, Drawn Up in Geometrical Fashion,” Definition V, at the end of the “Reply to the Second Objection.”
 - 19 One sort of dualism will take *being self-conscious* to be the nature of a person; others opt for *being capable of self-consciousness, and sometimes being so*.
 - 20 *Tattvarthadhigama Sutra*, chapter V, sections 29, 30, 31, 38, 41, 42; *Sourcebook*, p. 256.

- 21 Ibid., chapter II, sections 7, 8, 29; *Sourcebook*, p. 254.
- 22 Chapter II, section 10.
- 23 *Samayasdra*, 325.
- 24 *Atmanusasna*, 174.
- 25 *Sourcebook*, p. 547.
- 26 G. Thibaut, trans., *The Vedanta Sutras with the Commentary by Ramanuja* (Delhi: Motilal Barnasidass Reprint, 1962; originally published by Oxford University Press, 1904), pp. 48, 55, 56.
- 27 Ibid., p. 56.
- 28 Ramanuja also takes self-awareness to occur in sensory experience – a view that Jainism and (with qualifications) Descartes share.
- 29 Thibaut, I, i, 1; *Sourcebook*, p. 547.
- 30 Ibid., p. 58.
- 31 Ibid., p. 43.
- 32 David Hume, *A Treatise of Human Nature*, Book One, Part IV, Section VI, “Of Personal Identity,” p. 252.
- 33 *Anguttara-nikaya*, iii, 134; *Sourcebook*, pp. 273, 274; the text is Theravadin.
- 34 *Visuddhi-magga* xviii; *Sourcebook*, pp. 284–5; the text is Theravadin.
- 35 *Sangutta-nikaya* iii, 66; *Sourcebook*, p. 280.
- 36 Substantialists nonetheless have two advantages in the dispute. Hume admits that we believe that there are enduring substances and has to offer a painfully distended account of our having that belief. There is reason to take the substantialist report form as the natural one – the one we in fact use in describing such experience. Further, even if it were to be proved that the non-substantialist report form should be used, this – because of Locke’s point – would not establish, or even provide any evidence for, the non-substantialist point. So if there is a way around the objections offered here to appeals to introspective (etc.) experience, the advantage lies with the substantialists. Still, the weight falls on the results of asking which view can explain memory, responsibility, self-consciousness, and the like. Appeal to enlightenment and meditative experience is made by both sides, as we have noted.

14 Religion and morality

- 1 Or *the* moral principle if there is but one.
- 2 An Anselmian theist could do this too, but it is hard to see what the motivation would be.
- 3 Other than God.
- 4 Strictly, one needs to add here “without morally sufficient reason.” It is left to the reader to consider the relevance to the argument of adding this needed qualification.
- 5 Except, if you like, that God exists and has the nature that God has.
- 6 Indeed, any two necessary truths mutually entail one another. Further, since each truth about Tess’s thoughts, by hypothesis, follows from a necessary truth, it is necessarily true, and so entails every truth about every thought that God has. So construed, God’s existence, nature, and thought seem as much determined by Tess’s as the reverse.
- 7 One need not put logical fatalism in somewhat monotheistic dress; it is the doctrine that all truths are necessary and all falsehoods contradictions, and *God exists*, for all logical fatalism cares, can be among the latter.
- 8 This is *metaphysical* libertarianism, to be distinguished from political views that use the same term.

- 9 For the argument's origin, see Peter Van Inwagen, *An Essay on Free Will* (Oxford: Clarendon Press, 1983).
- 10 Strictly, of course, sentences like "The past entails the future" are shorthand for sentences like "True propositions about the past entail the true propositions about the future."
- 11 That Sue is obligated to do A and *Sue does A* entails *Sue causes B* do not entail *Sue is obligated to cause B*. Like everything in philosophy, this example – and any other – will be challenged by someone. If one accepts at least some versions of so-called deontic logic, the entailments will hold. If they did hold, then this wouldn't be what the critic of the Control Principle says it is – an incorrect principle that is analogous to the Control Principle.
- 12 That state of affairs A obtains entails that state of affairs B obtains if and only if the proposition *A obtains* entails the proposition *B obtains*.
- 13 In fact, incompatibilists often hold that were determinism true, no one would, strictly speaking, act at all, since *Necessarily, if A is an action by Karen, then Karen is free relative to performing A*.
- 14 There are problems with this sort of claim, to be noted later.
- 15 Strictly, given a set of propositions for which the laws are truth conditions.
- 16 Or at least to approximate this goal – sufficient ingenuity can fit a lot into this scope, and we may have left something interesting out. Fortunately, if the account is not quite as inclusive as it might be, it remains true that the account includes many important elements, and the inclusion of some other element of the same sort will not make any difference to our conclusion.
- 17 For convenience, let "choosing to do A" be a success term – that Jane can choose to lie only if, given that she so chooses, she lies.
- 18 Compatibilists sometimes suggest that actions out of character are unfree, though this would make most heroic action unfree. There are other possible fine-tunings, but by now the general compatibilist strategy should be clear.
- 19 Strictly, (HP*) reiterates what (CFa) and (CFb) stated earlier, putting the point in another way.
- 20 Of course further refinements are possible; for example, perhaps in the last sentence one should think of "A" as replaceable only by terms describing *basic* actions (roughly, actions performable without performing other actions in order to perform them). But this formulation seems sufficient for present purposes.
- 21 Assumptions made "for the sake of the argument" can be replaced by other assumptions (e.g., that persons are fully immaterial, or fully material; that causes are simultaneous with, or are both precedent to and simultaneous with, their effects) without affecting the force of the argument; the argument's success as a proof does not require their being true as opposed to some alternative. Thus the premises so assumed could be avoided by using complex disjunctive premises; the cumbersomeness of that procedure motivates the use of "for the sake of the argument" assumptions.
- 22 Again, there are behavior-relevant states besides intentions, but here let "intentions" represent the entire range of states that are behavior-representing and behavior-relevant. I will not worry here about sorting out "intention-as-representational" and "intentional-as-end-seeking" as this is not crucial to the argument.
- 23 By "entire set of causes" is meant "the set of phenomena that, given background condition, is sufficient to yield the effect in question," leaving aside the difficult question as to how to mark off background conditions from causes. The argument is compatible with a wide variety of ways of making this distinction.

- 24 Obviously, there are other scenarios that involve mixed internal-and-external causes; some of these will come up for consideration shortly.
- 25 A Libertarian can hold the same thing regarding Jon's simply smiling – that this is a basic action that Jon can be categorically free in performing. The slightly more complicated case (decision to smile, then smiling) is helpful in bringing out the details of a deterministic perspective.
- 26 By determinism's being true, I mean that for any time T at which there is a created universe, determinism is true regarding the universe at that time.
- 27 Strictly, perhaps God can cause things that God did not intend to cause (for their own sake) but which simply follow from what God does intend to cause for its own sake; God might intentionally cause a yellow cab to exist and thereby cause there to exist tires with a certain size even though God did not care that the cab's tires were that particular size as opposed to various other sizes they might have been. God might decide to produce the tires by some random process that might equally well produce tires of any of hundreds of slightly different sizes. Still, God will not have caused something to exist without knowing it.
- 28 Arguably, Mary no longer thinks or acts; Ann thinks or acts "in Mary" as well as "in Ann." But we need not get into that here.
- 29 The temptation to think so arises from noting that if S lives in a deterministic world, then what S does is both non-probabilistically predictable and unfree, so if what S does is free then it is probabilistically predictable. But the reasoning is fallacious. It is exactly parallel to this. Consider a world in which this is a law: *S eats chocolate at time T if and only if S eats peanut butter at time T*. Let this be a *Reese's World (RW)*. If S lives in a Reese's World, and S eats peanut butter at T then S eats chocolate at T. Suppose that S moves from a Reese's World to a non-Reese's World (one where it is not a law that one eats peanut butter at a time if and only if one also eats chocolate at that time). Then S can eat chocolate without also eating peanut butter (and conversely). What temptation there was to deny this would go as follows. Let the law whose presence makes a world be a Reese's World be *LCPB*. Let *eating chocolate at T* be *CT* and *eating peanut butter at T* be *PBT*. Then the reasoning would be: since when *LCPB* holds, every *CT* is also a *PBT*, every *CT* is a *PBT* whether *LCPB* holds or not. But of course this is fallacious. Having moved, S can now eat her chocolate by itself.
- 30 This claim should be distinguished from the false claim that *A proposition that says that X will obtain at T can be true even if A does not obtain at T*.

15 Faith and reason

- 1 Curiously, officially taking this stance regarding religion and morality does not prevent those who do so from treating at least certain of their own moral concerns as proper bases for law or from being sure that, if there is a God, then God will either approve of their lifestyle or at least be decent enough to suspend judgment.
- 2 "Contingent" here just means "non-necessary." It does not have the meaning of "dependent for existence on," which is another meaning of the word.
- 3 Philosophers often call such beliefs *in corrigible*; one cannot go wrong in having them.
- 4 If the ontological argument has a true conclusion, then *God exists* is a necessary truth. So Anselmians will disagree with the claim that no religious beliefs are unbreakable. This will be something to worry about if and when we have a sound and valid ontological argument that extends our knowledge.

- 5 Exactly what else besides true belief is required for knowledge is highly controversial. Roughly, one party to the contemporary disputes requires only that the beliefs have been formed in the right way (with different accounts of what that is). Their opponents require that the believer be in possession of the right sort of recognized evidence (with different accounts of what that is). It will not be necessary for us to decide that matter here.
- 6 Indeed, it is logically impossible that delicate knowledge be a variety of unbreakable knowledge. For any person *S* and proposition *P*, if *P* is a necessary truth or it is true that *S* believes that *P* entails *P* is true, then it is necessarily true that *P* is a necessary truth or that *S* believes that *P* entails *P* is true. Unbreakable knowledge consists in comprehending belief that necessarily true or belief-entailed truths are true. Kim's holding a delicate belief is a matter of Kim's accepting a proposition that is not a necessary truth and is not such that her accepting it entails its being true. Kim's having delicate knowledge is a matter of her accepting a true proposition of the indicated sort. So for any person *S* and proposition *P*, it is logically impossible that *P* be the object of both *S*'s unbreakable and *S*'s delicate belief or knowledge.
- 7 One reason for this is that *Kim needs salvation* entails *Kim exists* and that proposition is not a necessary truth. That *Kim exists* is a belief-entailed proposition relative to *Kim* if *Kim* believes it, but its truth does not entail that *Kim* needs salvation.
- 8 This idea is often thought of as part of Reformed Epistemology. It is an essential plank in that program, but it is also a perfectly detachable plank that was known long before, and independent of, any commitment to Reformed Epistemology.
- 9 Truth-functional.
- 10 Consider two scenarios. *One*: a universe *U1* exists in which there are a trillion distinct numbered places, one item *X* that fills exactly one place, and it is not in place 407; if Rita believes that *X* is in place 500, the fact that *X* is not in place 407 increases the odds in favor of one's belief – the chances of Rita's belief being true is, not one in a trillion, but one is a trillion-minus-one. *Two*: a universe *U2* exists in which there are three places, one item *Y* that fills exactly one place, and it is not in place 3; if Rita believes that *Y* is in place 1, the fact that *Y* is not in place 3 increases the odds that Rita's belief is true – rather than the chances of her belief being true being 1 in 3, it is now 1 in 2. This much is common ground between our disputants. The confirmationist, who likely will begin with *Two*, claims that *Y* not being in place 3 is evidence that *Y* is in place 1 – and equally evidence that *Y* is in place 2. The falsificationist denies this. The confirmationist, of course, is also in all consistency committed to holding that *X*'s not being in place 407 is evidence that it is in place 500, although it is also equally evidence that it is in place 1, place 2, and so on for a trillion places minus two (since 407 and 500 are already mentioned). The falsificationist, who likely will begin with *One*, denies that *X*'s not being in 500 is any evidence whatever for *X*'s being in place 407; she also denies that it is evidence that *X* is in any of the other places in *U1*. (Strictly, it is not *X*'s not being in place 407 or *Y*'s not being in place 3 that is evidence, but knowledge that these things obtain.) The confirmationist assumes, and the falsificationist denies, that *A* increases the probability of *P*'s truth entails *A* is evidence for *P*'s truth. This is a nice example of what Everett Hall, in his genuinely brilliant but neglected *Philosophical Systems* (Chicago: University of Chicago Press, 1960) calls a *categorical* dispute.
- 11 One could make the notion of competing theories less restrictive, allowing competition to include cases of only partially overlapping data explained, and in other ways. But doing so is not necessary to the argument here.

- 12 Reflect on *All our beliefs are culturally determined (and so not valid beyond our culture)* which, if true, is true of all beliefs in all cultures but held in his, and so false. Many seem to believe that *One ought to believe nothing but what science teaches*, but that claim is not something that science teaches, so they are inconsistent in believing it. *Only what passes the Verification Principle of the Logical Positivists is meaningful* did not pass the test of the Verification Principle. It is true that *No view that commits intellectual suicide can be known to be true*.
- 13 Some would add here that these beliefs regarding the data and the theory and potential theories not involve culpable ignorance; this seems correct.
- 14 It may be that even if one's evidence is that torture for pleasure is now obligatory, perhaps it would be morally wrong to accept that belief. It may be that one's beliefs are typically not under one's control and that one can bring them under such control only by a rational examination of their grounds. It may be that some beliefs, even when one tends to believe them false, can only be eradicated by engaging in certain practices. An ethic of belief would have to weave these considerations, along with many others, into an overall coherent theory offered with reasons for thinking the theory true. I offer no such thing here.

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THE SOCIOLOGY OF
EARLY BUDDHISM

GREG BAILEY AND IAN MABBETT

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THE SOCIOLOGY OF EARLY BUDDHISM

Early Buddhism flourished because it was able to take up the challenge represented by buoyant economic conditions and the need for cultural uniformity in the newly emergent states in northeastern India from the fifth century BCE onwards. This book begins with the apparent inconsistency of Buddhism, a renunciant movement, surviving within a strong urban environment, and draws out the implications of this. In spite of the Buddhist ascetic imperative, the Buddha and other celebrated monks moved easily through various levels of society and fitted into the urban landscape they inhabited. *The Sociology of Early Buddhism* tells how and why the early monks were able to exploit the social and political conditions of mid-first millennium northeastern India in such a way as to ensure the growth of Buddhism into a major world religion. Its readership lies both within Buddhist studies and more widely among historians, sociologists and anthropologists of religion.

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Abbreviations

<i>A</i>	<i>Aṅguttara Nikāya</i>
<i>Aś</i>	<i>Arthaśāstra</i>
<i>BrhU</i>	<i>Brhadāranyaka Upaniṣad</i>
<i>ChU</i>	<i>Chāṇḍogya Upaniṣad</i>
<i>D</i>	<i>Dīgha Nikāya</i>
<i>Dhp</i>	<i>Dhammapada</i>
<i>Dhs</i>	<i>Dharmasūtra</i>
<i>HR</i>	<i>History of Religions</i>
<i>IJ</i>	<i>Indo-Iranian Journal</i>
<i>J</i>	<i>Jātaka</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JESHO</i>	<i>Journal of the Economic and Social History of the Orient</i>
<i>JLABS</i>	<i>Journal of the International Association of Buddhist Studies</i>
<i>M</i>	<i>Majjhima Nikāya</i>
<i>Mbh</i>	<i>Mahābhārata</i>
<i>MP</i>	<i>Milinda Pañha</i>
<i>PTS</i>	<i>Pali Text Society</i>
<i>S</i>	<i>Samyutta Nikāya</i>
<i>Sn</i>	<i>Sutta Nipāta</i>
<i>Ud</i>	<i>Udāna</i>
<i>Vin</i>	<i>Vinaya</i>
<i>WZKSA</i>	<i>Wiener Zeitschrift für die Kunde Südasiens</i>
<i>ZDMG</i>	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

Introduction

[If a monk] has utterly destroyed every vestige of worldly contamination, if he is not tied to any source of sustenance, if his territory is freedom, then the passing of such a one is hard to trace, like that of birds in the sky.

The idea of total detachment pervading this verse illustrates concisely the fundamental ambience associated with the early Buddhist quest: detachment, freedom from ties, renunciation of the world, celibacy. As both religious attitude and lifestyle practice, adoption of an attitude of total detachment has done much to define the image of the monk throughout the ages since the beginnings of Buddhism. In the world today, and in several recent centuries for which good evidence is available, there is no doubt that the Order of Buddhist monks has had plenty of interaction with society; in many countries it has necessarily been integrated within the pattern of social, cultural and even political systems. A fundamental dichotomy appears then as the monks who received the earliest Buddhist message were expected to live it as homeless mendicants, severing all ties with society in order to devote themselves fully to the search for enlightenment. The problem faced in this book is to explain how, right from the beginning, Buddhism has from a doctrinal viewpoint required of its Order of monks the practical application of an ethic of renunciation and detachment and yet this very same order has remained a vibrant *part* of society, culture or politics wherever Buddhism has flourished.

The present study confronts this problem by focusing on the relationships between Buddhism, understood as its teachings and the activities of the Buddhist Order, and its social context in northern India in about the fifth to third centuries BCE, assuming that these were the centuries during which the Pāli Canon took shape, though its formation could have continued for another two hundred years. Attention is given especially to the social dynamic of the growth of Buddhism, a dynamic understood within the terms of the opposition suggested in the first paragraph. Inevitably

this dynamic must be tested by the material drawn from textual sources which centre above all on interaction between monks, nuns and the broader society, and the archaeological evidence which somewhat contextualizes this. If used with appropriate sensitivity, the available sources can furnish clues to the actual relationships, in all their permutations, between Buddhists and society when it first began to grow. Even the passing of a bird in the sky leaves some sort of trace, and in principle it should be possible to fashion the instruments to detect it.

Much has already been written over the past two centuries about the interaction of the Buddhist Order with society, as one side of the problem, and the implications of Buddhist teachings for social behaviour, as the other side of the problem. On the basis of this line of scholarship certain adumbrated positions have come to be taken as orthodoxy and have subsequently had a more than determinate influence on what scholars expect to find, or hope to defend, when looking at the broad field of early Buddhism and its larger social and economic context. Two of these positions are interrogated in this book and one of the book's aims is to convince those interested in Buddhism of the need to revise progressively the axioms governing our mode of reading the primary sources.

The first of these positions rests on what is virtually a starting point for the present book, the implication, if not proposition, that Buddhism began substantially as one possible response to the changes occurring in northern India in the two centuries from the sixth century BCE onwards. The classic view is given by Bareaux:

The most recent body of archaeological and philological works concerning the middle basin of the Ganges seems indeed to show that this region, in the course of the fifth century, underwent some very important and progressive changes: the beginning of urbanization; distinct economic development, notably in commerce and in the class of merchants (*vaṇij* and *śreṣṭhin*) with their caravans of ox carts; accentuation of political unification. Already in process beforehand and finishing in the following century with the Nanda dynasty, then that of the Mauryas, the latter seems to attain a decisive phase in the period of the Blessed One with the progressive affirmation of Magadha's power. These three kinds of changes – urbanization, economic development and political unification – are also quite probably interlinked.¹

¹ A. Bareaux, 'Le Buddha et les rois', *Bulletin De L'École Française D'Extrême-Orient*, 80/1 (1993), p. 17. But cf. also G. von Simson, 'Die zeitgeschichtliche Hintergrund der Entstehung des Buddhismus und seine Bedeutung für die Datierungsfrage,' in H. Bechert (ed.), *The Dating of the Historical Buddha* (Vandenhoeck & Ruprecht, Göttingen, 1991), part I, pp. 90–9; P. Olivelle, *The Āśrama System* (Oxford University Press, New York, 1993), pp. 55–62. More nuanced is Richard Gombrich, *Theravāda Buddhism. A Social History from Ancient Benares to Modern Colombo* (Routledge & Kegan Paul, London, 1988), ch. 2.

In our view the archaeological evidence, substantially filled out by textual evidence from the *Sutta Piṭaka*, is quite clear. Buddhism arose in a period when all these changes identified by Bareau, and assumed by most other scholars, had already occurred. The importance of this qualification – and given the observed differences between periods of great change and relative stability, it is much more significant than it seems – is that our understanding of early Buddhism must be of a religious movement developing within a period of relative prosperity and socio-economic consolidation, and not reacting against a period when change was occurring at breakneck speed. Responses to the latter often take radical forms, whereas survival during a period of slow change should be understood more as accommodation to a particular cultural setting. Buddhist literature reveals very little sign of a consciousness (repressed or otherwise) of a period of dramatic change having been traversed.

The second proposition is ultimately dependent upon the first, since if the situation implied in the first had not occurred, it would be impossible even to countenance the second. There is a view that Buddhism arose because it responded positively to a feeling of profound social malaise that gripped certain sections of the population of North India in the sixth and following centuries BCE. The ascetic tradition represented by Buddhism, the Upaniṣadic sages and the early Jains placed great emphasis on the transitoriness of human existence in any dimension that could be named. It is tempting, if not natural, for scholars to try and read the tone of socio-economic conditions in ancient Indian thought, especially where this is so concentrated chronologically and within a small body of texts, into the empirical conditions of the day. The tone of universal dissatisfaction expressed in the concept of *dukkha* has often been read back into a kind of social *Angst* operating somewhere in the psyche of the residents of the Ganges valley and inducing them to take up the renouncer's path; Buddhism represented such a vocation.

To recognize both these problems is to realize the difficulties of reasoning convincingly from two very central doctrines – *anicca* and *dukkha* – of Buddhism to socio-economic conditions that may have had a formative role in the Buddha's formulation of both doctrines. We see how insecurely founded is the glib notion that the early canonical texts both embody a teaching that must have appealed to the alienated, the disenfranchised, the dispossessed – whatever percentage of the total population these groups comprised – and also reflect a period of social dislocation occurring when they were composed. Not only are the arguments circular, the archaeological and textual evidence goes against them. The teaching of *dukkha* need not go with social distress – however this might be defined; the canonical

texts might reflect any combination of the alienated, etc., and any or none of the times they reflect may have been characterized by either slow or rapid change. For the most part the changes wrought by urbanization and state formation had already occurred in their most far-reaching manifestations by the time the Buddhist texts took the form in which we know them.

Our desire to question these two assumptions means, of course, that we are required to offer alternative solutions to the main problems taken up in this book concerning the interaction between the Buddhist Order and wider society. Such an enterprise is likely to confront similar problems to those of our scholarly predecessors; the shortage of adequate appropriate evidence is conspicuous among them. It is not just the paucity of evidence that creates difficulties, however. Problems attend the way in which we may use the evidence. Even the concepts and presuppositions we bring with us to embark upon the study, as parts of the framework of thought, are fraught with ambiguity. Not the least of such concepts is that of Buddhism itself. It denotes no ready-made atomic reality: it has always meant many different things to different people. This is especially so for the concept of 'early Buddhism', which has itself provoked debate about what it can mean, even in principle. If this is not enough, it is compounded by the temporal disjunction between our literary sources. The Buddha lived in about the fifth century BCE; the texts upon which we must overwhelmingly depend to study the first few centuries of emergent Buddhism were not written down until late in the first century BCE. By then society had doubtless changed a great deal, and what was written down is all too likely to bear the imprint of a later period, an imprint difficult to remove from the earlier material.

We hope we have succeeded in advancing a coherent and plausible account of Buddhism in its social context by cutting away the clutter of unwarranted assumptions that are often made. We have tried to establish in broad outline what is really probable, and pointed to the often indirect evidence yielded by a close reading of the sources, both literary and archaeological.

This book is divided into two parts, which are interrelated in their treatment of particular aspects of Buddhism and its broader social context. Of these the first sets out our own view of the economic and social context within which the Buddha lived and the subsequent Buddhist Order developed, at least for the first two centuries of its existence. We finish roughly at the beginning of the reign of Aśoka, after which source material becomes more abundant and presents a picture of a more extensive Buddhism than

what is likely for the pre-Aśokan period. It is necessary to set out the economic and social context in some detail because the second section of the book focuses on a specific role of the monk that makes full sense only within a particular view of society and economy. Our principal contention throughout the book is that Buddhism expanded and flourished, ultimately to a greater extent than its śramaṇic rivals, because the monk (and perhaps the nun, though there is little evidence for this) was able to function as an instrument of mediation between the forces – political and economic – benefiting from the changes that had taken place prior to, and perhaps during, the life of the Buddha, on the one hand, and those other groups for whom such changes were difficult to digest, on the other hand.

In this book there is scarcely any treatment of North India as it appears in middle and late Vedic literature. Details of the socio-economic conditions of this period are largely absent from the literature, but they would be relevant to this study only to the extent that it would be possible to locate a repressed memory of them (or nostalgia for them) in the consciousness of the early Buddhists. It is not possible to locate such a consciousness. Nevertheless, change there was. Erdosy summarizes it with great brevity:

The emergence of what may be termed simple chiefdoms, datable to c. BC 1000, was the culmination of this process [of the reappearance of stable political structures following the collapse of Harappan urbanism]. They were characterized in material culture by an agricultural economy making limited use of iron, by low population density and by a two-tier settlement hierarchy whose central place coordinated the procurement, processing and distribution of vital raw materials . . .

. . . By contrast, the next three centuries [after 550 BCE] witnessed dramatic growth in population size and agglomeration, the colonization of fertile but forested tracts away from the principal watercourses (facilitated by the introduction of iron into agricultural production) and the re-emergence of long-distance trade, of a monetary economy and – sometime before BC 250 – of writing . . .²

The first section of the book fills in with considerable detail the changes noted in the final paragraph of Erdosy's summary. Here we are concerned especially to define the principal elements of the environment of Buddhism in its early centuries and not so much to trace the process of transformation which had already occurred by the time of the Buddha.

This leads into the second section of the book where we analyse the role of the monk as mediator. Both sections are thematically interrelated. If in the first section one of the sub-texts is the emergence of the Buddhist movement

² G. Erdosy, 'City states of North India and Pakistan at the time of the Buddha', in F. R. Allchin (ed.), *The Archaeology of Early Historic South Asia* (Cambridge University Press, Cambridge, 1995), p. 99; cf. p. 107.

conceived as a response to already changed socio-economic conditions, the second section focuses on how members of the Buddhist Order helped other social groups deal with the on-going changes occurring as a result of the large-scale transformation outlined by Erdosy. As a form of interaction, mediation can take many different forms and operates with a range of goals. But it makes sense only within an environment where communication between certain groups has broken down, where there is a need to incorporate culturally diverse elements beneath a single umbrella and where unavoidable change must be explained.

The growth of Buddhism up until the time of Aśoka must be understood as the partially opportunistic response to large-scale urbanism, the presence of expanding state-based organizations and the rapid diversification of the economy. How should this be understood? Half the battle is to take a clear look at the way scholarship has so far treated the rise of Buddhism, and in this we observe a paradox.

In the first place, many writings on Buddhism focus on the needs of disadvantaged classes in society and support the view, without rigorous examination of the premises of the argument, that Buddhism appealed because of its message of *dukkha*, a concept defining a totalistic view of the ultimate incapacity of human existence to produce any possibility of permanent happiness. Social dislocation and alienation, it is argued, had caused distress; people heeded the message that life is *dukkha*. Working from this assumption Buddhism offered an alternative set of values, which must have been tightly defined to enable them to appear to be conspicuously different from other values with which they may have conflicted. This interpretation, however, leaves too many questions unanswered. Buddhism grew in an age of economic expansion, and although no doubt there were pockets of distress and poverty, there is nothing to suggest that the times and places which saw Buddhism thrive were more afflicted by socio-economic malaise than other times and places.

In the second place, many writings focus on the needs of the dominant classes – economic, political and religious – in society and sustain the view that Buddhism in some way reflected the values of the new rising kingdoms and provided their elites with an appropriate ideology. Some of the arguments here are appealing, except that they all presuppose Buddhism to have been something which, in its origin, it was not. In its origin it was a message for those who wished to forsake society, abandoning everything. It was not a rationale for the ambitions of holders of power and magnates. The gap between the austere ascetic impulse and the needs of expanding urban kingdoms is great indeed.

The two schools of thought contradict each other about the rise of Buddhism in its social context, and once the contradictions are clearly seen, it is easier to focus on the assumptions underlying such contradictions and ultimately to recognize how the Buddhist Order interacted with its social context and what the reciprocal relation of influence and borrowing might have been between Buddhist teachings and this environment. The texts certainly offer no reason for disputing that the earliest form of the Buddhist message was indeed the ascetic mendicant one, however rapidly differing responses to it effectively created new versions of it when it had attracted recruits and lay support. One obvious question arises from this. How could the original ascetic impulse play a positive part in the first place, attracting recruits and the support of a laity who could never practise the stringent eremitic lifestyle of the first monks? Our answer to this forms another sub-text of this book. The dynamics of society at the time are not best understood by analysing the needs of horizontal social classes, the precursors of what might have become castes, even though this approach has usually seemed overwhelmingly appealing. On the contrary, it is our contention that it is better to consider the tensions between groups in different geographical locations in relation to an urban/non-urban configuration of the landscape. When dominant core groups such as urban-based kingdoms were expanding rapidly, they encroached upon outlying communities which did not share any significant elements of culture with them. In this situation, there were clashes of cultures which manifested themselves in varying degrees of severity, and there was also a crisis of identity because of the clashes of culture and the mode of enforcement used by the dominant culture. The people being encroached upon needed to reconceptualize their culture, but they lacked an appropriate vocabulary to do so. It was here, precisely, that the wandering holy man, deliberately shunning society, could play an important role as middleman between the two incommensurable cultures, interpreting each to the other and trusted by both sides.

Initially this process took place as a result of the activities of the expanding states of Kośāla and Magadha when their rulers and bureaucracies sought to institutionalize state rule and were required to deal with a patchwork of existing cultures and social forms. But expansion, though it may continue for some time, is a dynamic condition. Eventually outlying communities become more or less integrated within the ruling values of metropolitan societies: brahmins took on the mediating role, and there was less need for the figure of the wandering holy man. Where there were Buddhist monks, they settled in monasteries and became familiar components in the local scene with priest-like functions. This was probably an inevitable process,

reaching some kind of mature development about 250 years after the founding of Buddhism. The texts of the *Vinaya*, concerned with monastic discipline, are often treated indiscriminately along with the books of the *Sutta Piṭaka* (narratives embodying the Buddha's preaching) as evidence of early Buddhism. However, it seems better to treat the *Vinaya*, and this concords with archaeological findings relating to the earliest *stūpas* and monasteries, as generally representing a later stage of development, when the monks were not typically wandering virtuosi seeking enlightenment but domesticated within society. Even so, the *Vinaya* does preserve for us some traces of the ways in which these monastic monks could play the mediating role within a narrowly defined locality.

But if the role of the monk as mediator is to be identified as one of the reasons why Buddhism survived amongst countless other śramaṇic groups, what are we to make of the postulated original role of the wandering ascetic, seeking to avoid social entanglements but increasingly drawn in because he was needed as middleman between expanding state and isolated village? That is, the capacity of the monk to act as mediator rests as much on his perceived detachment as it does on his capacity to operate at different levels of society and between various value systems. Can the transformation between social detachment in isolation from society to social detachment in society be detected from the sources as a historical change in the early centuries of Buddhism? The *Dhammapada*, one of the early books of condensed teachings, is taken as a case-study; an examination of it suggests ways in which it can reflect the different orientations of monks towards their ascetic calling, towards the local folk culture, and towards the political sphere. In addition, we also present our analysis of the *Sutta Nipāta*, one of the oldest texts of the canon, which lays great stress on the monk as renunciant ascetic being totally detached from all of his surroundings. In the many short texts collected here, the classic conditions for the monk as mediator are laid down.

BUDDHISM AS PROCESS: THREE VERSIONS OF BUDDHISM

If the role of monk as mediator dominates the second part of this book, the first part is mainly taken up with setting the context in which this role makes sense. Thus in some sense this book is about context. Especially it is about the social and economic context defining the fledgling Buddhist movement during the first three or four centuries of its existence. A focus on the context and the social aspects of Buddhism confirms our view that the best way to understand early Buddhism is to see it as a dynamic process

dependent upon, and perhaps shaping, the societies in which it develops. Of course, it is necessary to reduce this process to specifics, which we have tried to do by dividing the book into two parts, one dealing with extra-Buddhist social roles, the other with the interaction between monks and society. This produces an impression of Buddhism as being many different things.

To illustrate what we intend by this, let us look at three Buddhisms. It comes all too naturally to think of Buddhism, just one noun, as just one thing, with a consistent character of its own. In reality, of course, any widespread movement must be many things to many people; an ideally complete history of Buddhism would identify a large number of often inconsistent Buddhisms representing the many images it has had for different sorts of people. The present study does two things – it insists upon the validity of multiple different versions of Buddhism in history, and for the purpose of understanding the Dharma's rise it focuses on the ascetic, other-worldly and asocial version as the most likely content of the original message. This can be contrasted with the various social versions according to which it played an active part in the community. Here, to exhibit the main different images of Buddhism both in history and among scholars, we can subdivide the 'social' version into two, roughly corresponding to the 'Great Tradition' and the 'Little Tradition' – political involvement and folk culture. Thus we can describe three Buddhisms.

The first represents (the original 'asocial') Buddhism as an ascetic quest embodied in a form of practice. It is exemplified above all in the *Sutta Nipāta*. It can be called 'ascetic' because of its rejection of the world, but of course the Buddha, unlike some of his contemporaries, rejected deliberate self-mortification, or extreme asceticism; his is a middle way, espousing calm detachment. In this view monks wander constantly, rejecting all social ties. Their object is to obtain a transcendent vision of the way things really are, abandoning all attachments in every sphere. In the absence of attachment and ignorance, one will cease generating *karma*, and thereby become enlightened and escape the unending frustration and distress inseparable from worldly existence. The aspirant is seen as being self-centred and dogged, as paradoxical as this might seem in the light of Buddhist doctrine.

The second version emphasizes the public (and frequently political) involvement of the *dhamma* and the *saṅgha*. In this view Buddhism becomes a system of teachings accessible to all. It offers a rich array of ethical precepts for the committed laity. Monks may seek salvation directly; laymen may set themselves the more modest goal of accumulating merit, which might help

them gain enlightenment in a future life. Merit may be gained by supplying the needs of monks among other things. This is easier to achieve if there are settled permanent communities of monks with which the laity can live in symbiosis. Monks can provide education, give counsel to the laity, and even represent the local community to government. Buddhist teaching on this view is a practical system, one which can influence, if not regulate, the dealings individuals have with each other and rulers with their subjects.

The third approach relates Buddhism to the wide context of folk religion and deliberately leaves out the soteriological concepts and the ethical teachings codified in books. Such high-flown ideas, it is argued, are irrelevant to ordinary Buddhists. Real Buddhism must be sought in concrete manifestations in particular times and places, such as rituals to propitiate spirits, the building of *stūpas*, healing and divination, and miscellaneous dealings between monks and laity. Such evidences belong to the lifetime of the Buddha only by implication, working from the many passages evincing lay reverence to the person of the Buddha. It is therefore impossible directly to reconstruct original Buddhism (if it ever were a unitary thing) by direct evidence, but the analogy of later historical sources and modern anthropological studies points persuasively to the presence of a religion of immanent spiritual powers tapped by ascetic power or appropriate ritual, a religion also reflected in Hindu literature. Monks acquired powers that could be integrated within folk ritual and belief. It was believed they could acquire super-normal powers, and they taught devotion to the Buddha, whose presence or whose relics generated a field of communicable spiritual strength capable of guarding against harmful spirits. Buddhism was on this reading a source of talismans, amulets and apotropaic magic, and the monks were an elite of experts considered capable of concentrating and manipulating spiritual forces for the benefit of others.³

THE INCOMMENSURABILITY OF DIFFERENT VERSIONS

Each of these interpretations offers a coherent account of a postulated historical reality labelled 'Buddhism'. Each overlaps the others in many details, but each has its own patterned thematic structure and rationale which make it different from the others. All such interpretations treat Buddhism as an

³ Cf. the three levels described by Melford Spiro in *Buddhism and Society: a Great Tradition and its Burmese Vicissitudes* (Harper and Row, New York, 1970), pp. 11–13: nibbānic, kammic and apotropaic. The present descriptions though are of ways of interpreting Buddhism as a whole, not of elements within a local system. Cf. G. Samuel, *Civilized Shamans* (Smithsonian Institute Press, Washington and London, 1993), ch. 2.

integrated, organic whole, working according to a particular logic, not as a name for a collection of disparate phenomena. Thus each of the three interpretations, describing an organic unity, is self-sufficient and has its own logic, not needing in principle to be supplemented by another mode of explanation.

But it is the words 'in principle' which are crucial here, and this for two reasons. First, there is the problem of how closely the empirical reality of a religious tradition ever fits to its scholarly description and the interpretation of the data producing this description. This, of course, may apply equally to the three interpretations. Secondly, there is an incommensurability in these approaches, and one of the most intriguing puzzles in the quest for an understanding of Buddhism in its early history resides in this incommensurability. Are they equally effective in helping us understand the rise and fortunes of the *dhamma* in ancient India? The key to understanding may be supplied by just one of the approaches, in which case the aspects of Buddhism addressed by the others must be set aside as marginal, 'theoretical' (and hence too distant from the empirical to be relevant) or corrupted manifestations; alternatively it may be supplied by a combination. In this case the empirical historical relationships must be discovered between aspects of religion seemingly belonging in different worlds of thought.

Given that one can think oneself into only one world at a time, though simultaneously be aware of others, it comes naturally to focus upon the explanatory power of one's single favoured interpretation to the neglect of the others, which are seen as incompatible with the essential hermeneutical thrust of the preferred image. The advocate of the ascetic, esoteric image of Buddhism is likely to regard the public and folk images as errors based upon subsequent misunderstandings of what he/she would identify as the essential message, which can often be found throughout history in ascetic revivals. Again, the protagonist of public Buddhism as a practical philosophy apt to guide individual life and social organization is likely to resist any suggestion that the *dhamma* was an esoteric message essentially only for the elect, and will be impatient with any account of Buddhism in historical practice that dwells upon the adaptation to rituals, magic or spirit cults. Similarly the advocate of Buddhism as an adaptation to folk culture will dismiss the contents of scriptures, however important they seem to modern scholars, as irrelevant to real life.

Nevertheless, there are good reasons for refusing to adopt just one of these approaches to the exclusion of the others. In this book we have utilized all of them. One good reason for this is that none of the aspects of Buddhism treated can be relegated to a marginal zone (a judgement such

as 'theory' or 'superstition') deemed irrelevant to the main currents of the history of Indian Buddhism. The esoteric tradition with its austere dedication to enlightenment was written into the records of the faith, and it has at all times inspired the careers of holy men, hermits or peripatetics. Again, Buddhism as public morality holds the high ground, and its civic role has been written into history in every century. As for Buddhism as an element in folk culture, we very much need to know how the history of 'folk Buddhism' was affected by the patchwork of rituals and cults, governed by belief in immanent forces, that textured the world in which the Buddha lived and in which his teachings were transmitted.

The problem: asceticism and urban life

An instructive story tells of a Thai woman who had long lived in England. She became increasingly subject to a vague depression which eventually became quite disabling, until she realized what was wrong when she was introduced to a *vihāra* and was able to make religious offerings to the monks; it brought instant release from her burden of worries. 'That is what is wrong with living in this country,' she said. 'There are simply no opportunities to give.' Much could be learned from contemplation of this parable, but one simple fact matters here: the role of the Buddhist Order makes sense in a particular social environment with a particular culture, in terms of which people see each other and behave towards each other.

How, then, did Buddhism grow in the India of about 500 BCE? This India was not like modern England; it was not like modern Thailand either. So what sort of environment was it that shaped the emergence of the *dhamma* and the behaviour of the monks? What strikes the historian most is that cities were growing, many of them capitals of rising kingdoms. Agriculture and trade networks were developing. This environment must have been relevant to the appeal of Buddhism, and of the other new non-brāhmaṇical teachings.

Did the *dhamma* make sense to people because in some way it fitted the needs of these rising urban states? Or did it provide instead a spiritual salve, an opiate, for those who suffered from the effects of urbanization? These are two opposing sorts of interpretation; scholars argue strongly on both sides. The problem to be taken up here is just this fact; it is a curious fact, because scholars argue on both sides often without seeming to notice the contradiction.

THE EMPEROR'S CLOTHES

Let us take first the explanation that Buddhism fitted the needs of rising urban states. It goes somewhat as follows. The Buddha was a wandering

holy man who insisted the only way to find salvation lies in the total renunciation of life in society and all its values. He sought disciples who should wear rags and eat left-overs, rejecting all responsibility to their families, seeking spiritual enlightenment, and rejecting all worldly involvement. His teaching earned royal patronage and social prestige. Why? Because it met the needs of a newly urbanized society; it appealed to the urbane, cosmopolitan values of ambitious traders surrounded by new luxuries and immersed in practical affairs; it found disciples whose outlook was shaped by an expanding economy, by the wider horizons of growing states seeking regional conquest.

It is difficult to resist a popular cliché: what is wrong with this picture? Buddhism, on the view of much relevant scholarship, is the ideology of a mature process of urbanism, and this is odd because the Buddha's message, as just described, appears to be as far removed as one can very well imagine from the needs and temper of urban life.¹ There is a further oddity, because little notice has been taken of the obvious inconsistency between the explanation and the thing explained; most accept that there was indeed a profound affinity between Buddhism (however other-worldly) and the spirit of urbanization (however mundane). It is as if people were to be swept by admiration for the naked emperor's clothes.

Certainly there are ways of accounting for these two oddities. One, which must be noticed at once but will here be put on one side for a while, is that the account of the Buddha's original message given above is false, or at least misrepresented by the omission of its public, ethical and social dimensions. This is a possible objection, for of course the social dimensions cannot be left out. They are indeed, in large measure, the subject-matter of this volume. A number of historians of Buddhism, especially those who belong to what has sometimes been dubbed the 'Franco-Belgian school', have rejected the ascetic, soteriological description of the Buddha's teaching in favour of something much more likely to appeal to ordinary people. A life-denying other-worldly figure could not have attracted crowds of supporters, they think. As Lamotte declared, 'We would search in vain for the transcendent quality which could attract crowds to the support of a personality so lacking in lustre and dynamism.'²

It will be argued here later on that this supposition misses the point; the dynamism of a holy man's appeal could be compelling, and the more

¹ One of the few who have commented upon this inconsistency is J. W. de Jong. 'It is however much more difficult to understand why members from the urban elite should abandon everything in order to strive for salvation.' J. W. de Jong, review of R. Gombrich, *Theravāda Buddhism, II*, 32 (1989), p. 24f.

² E. Lamotte, 'La légende du Buddha,' *Revue de l'Histoire des Religions*, 134 (1946), p. 40.

austere he was, the better. Here, though, three points must be considered. The first is that the scriptures themselves are not univocal; they contain evidence capable of supporting discrepant interpretations of the Buddhist teaching. On the one hand, it can be seen as the sort of private, inward-looking soteriological quest described above, and on the other it can be seen as a code of public morality. The two ingredients do not obviously mix. In a sense, this conflict need not matter; life does not imitate logic, and indeed, the quest for an internally consistent original Buddhism often encourages a mistaken view of Buddhism's social dynamics. However, the original message as intended by the Buddha himself is not the same thing as the subsequent dynamics of his teaching in society, and there was presumably substantial coherence to what he said and meant.

The second point is that, if there was an internally coherent original Buddhism embodied in the Buddha's own words and behaviour, the ascetic other-worldly version of it is as likely to be true as any. Therefore, the representation of the Buddha's teaching as a soteriological and transcendental message totally alien to any social form except ascetic isolationism is a reasonable initial hypothesis.

Thirdly, we must look beyond the Buddha himself in pursuit of the reasons for the attraction of a variety of classes of people to Buddhism as both philosophy and practice. Exploration of the texts dealing with monks other than the Buddha shows us that they adapted to several different role models, such as that of parish preacher (where the village functions like a small parish), charismatic teacher, and forest-dwelling ascetic – consistently with a complex society, even if all of them took some coloration from the values of the ascetic quest.

For the time being, though, we shall recognize two ways of describing the nature of the Buddha's message, acknowledging that the evidence may never allow us to prove just one to be correct. The first (the 'asocial' image) is to treat Buddhism as an austere, other-worldly quest for salvation, rejecting life in society. The second (the 'social' image) is to treat Buddhism as a system of religious life embracing society as a whole, with ethical and social teachings. This latter way is widely favoured by scholars. The first way is nevertheless favoured here provisionally; more will be said below to justify this.

TRADE, CITIES, CENTRALIZED STATES AND REMEMBERED TRIBALISM

The arguments relating the rise of Buddhism to urbanization and state formation can be classified under four headings according as they bear upon the relevance of Buddhism

- (1) to the values of merchants,
- (2) to the nature of city life,
- (3) to political organization in the urban-based centralized state, and
- (4) to the shift from pastoral to agrarian culture which economically underpinned the rise of cities.

A brief survey of these arguments follows directly, the intention of which is neither to endorse nor to reject the arguments described, merely to identify them. Some indeed offer valuable contributions to our understanding of the social appeal of Buddhism. The problem lies elsewhere. For in respect of each of the four aspects considered, we find that, confusingly, while some people have argued that Buddhism appealed because it legitimated or endorsed the values of the new urban state, others have argued that Buddhism appealed because it rejected them, offering an alternative ideology or style of life attractive to the dispossessed or the alienated.

Under each of the four headings we can find arguments claiming that Buddhism reflected the new values (which will be called here the positive style of argument), and other arguments claiming that Buddhism rejected them (the negative). The positive opinion can fairly be described as the majority opinion within the scholarship on the period of urbanization. It is so often met with in this context that it virtually amounts to a tenet of received wisdom that *Buddhism flourished essentially on account of its appeal in the urbanized society of the rising urban state*. The other view, the negative, does not so often appear in research on early Buddhist history, and is in that sense a minority opinion; but it is implicit in much of what has been written about ancient India and about Buddhism. It is often treated without examination, as self-evident, that Buddhism rejected the values of the urban state; it is implied wherever Buddhism's rise is attributed to its teaching about *dukkha*.

LEGITIMATION OF COMMERCIAL VALUES

Take first the values of merchants. Weber himself pointed to the appeal to the merchants and craftsmen of new schools founded by wandering mendicants.³ Some scholars make explicit the parallel with Calvinism and capitalism, suggesting that, like Protestantism, Buddhism and the other heterodox

³ M. Weber, *Die Wirtschaftsethik der Weltreligionen. Hinduismus und Buddhismus*, ed. H. Schmidt-Glintzer (J.C.B. Mohr, Tübingen, 1998 (Tübingen, 1921)), pp. 34–8. In this respect he gave particular attention to Jainism. However, the main thrust of his argument about India is that the brāhmanical order and the institutions of caste prevented the development of fully urban society uniting the interests of princes and merchants.

movements valued achieved, not ascribed, status, and offered self-respect to merchants, whereas orthodoxy (Roman Catholic or brāhmaṇical) discriminated against them.⁴ Several commentators attach weight to the universalistic values of Buddhist morality, which meant that merchants, whatever their birth, would not suffer discrimination from co-religionists; Buddhism appealed to the *nouveaux riches* and found an affinity with the bourgeois ethic of thrift and diligence.⁵ M. Carrithers recognizes an 'elective affinity' between Buddhism and city merchants,⁶ and S. Collins suggests a consonance between the Buddhist idea of universal order and 'commercial rationalism'.⁷

Buddhism and the other new teachings suited the commercial classes in the cities and Buddhism, like Jainism, provided for the merchants the 'required ethic'.⁸ Merchants, some have said, were out of sympathy with brāhmaṇical teachings, which offered them neither status nor sanction for their livelihood.⁹ R. S. Sharma argues that, whereas brāhmaṇical sources despise commerce, Buddhism looked favourably upon trade, numbered great merchants among its early supporters, happily tolerated money lending (unlike brāhmaṇical authorities¹⁰), implicitly sanctioned usury and praised freedom from debt without condemning indebtedness on principle.¹¹

The money economy, an important part of commercial culture, was on some views complementary to Buddhist values;¹² in a society where status

⁴ A. L. Basham, 'The background to the rise of Buddhism', in A. K. Narain (ed.), *Studies in History* (B.R. Publishing, Delhi, 1980).

⁵ Gombrich, *Theravāda Buddhism*, p. 78. Cf. von Simson, 'Die zeitgeschichtliche Hintergrund', pp. 92–4; U. Chakravarti, *The Social Dimensions of Early Buddhism* (Oxford University Press, Delhi, 1987), p. 179.

⁶ M. Carrithers, *The Buddha* (Oxford University Press, Oxford, 1983), p. 84, to which Carrithers adds that the message of the Buddha was universal and appealed to other classes besides merchants.

⁷ S. Collins, *Selfless Persons: Imagery and Thought in Theravāda Buddhism* (Cambridge University Press, Cambridge, 1982), p. 108. Collins refers to Weber's association of new religious ideas with urban life, but does not endorse his linking of the psychology of fatalism with mercantile culture.

⁸ Basham, 'Background', p. 73; R. Thapar, *Ancient Indian Social History: Some Interpretations* (Orient Longman, New Delhi, 1978), p. 73.

⁹ K. T. Sarao, *Urban Centres and Urbanisation as Reflected in the Pāli Vinaya and Sutta Piṭakas* (Vidyānidhi, Delhi, 1990), pp. 175ff.; cf. Thapar, *Ancient Indian Social History*, pp. 44, 61 n. 5.

¹⁰ The Vedic texts are not explored here, but the point is worth noticing. Āpastamba described usury as polluting. For instance, *Āpastamba Dhṣ* 1,18,22 prescribes that food offered by a usurer is not to be eaten by a brahman student and *Baudhāyana Dhṣ* 1,10,23 condemns buying cheap and selling dear. This brāhmaṇical stricture needs to be seen in the context of the traditionally sanctioned forms of payments for brahmans, namely, cattle, gold and women.

¹¹ R. S. Sharma, *Material Culture and Social Formations in Ancient India* (Macmillan India, Delhi, 1983), pp. 123–6.

¹² G. C. Pande, *Studies in the Origins of Buddhism* (Motilal Banarsidass, Delhi, 1974 (Department of Ancient History, Culture and Archeology, University of Allahabad, 1957)), p. 314, n. 27.

came to be based more on wealth, less on birth, a man was as good as the colour of his money.¹³ The *karma* doctrine justified present wealth (reward for past merit), and assured future benefit for present merit.¹⁴

PROTEST AGAINST COMMERCIAL VALUES

In a word, the claim is that Buddhism displayed an affinity to the values of merchants. But it is possible to argue otherwise. In some ways, it might be said that Buddhism is antipathetic to the rise of commercial values, and this very claim has often enough been made in favour of the urbanization hypothesis, sometimes by the same people who argue that Buddhism appealed to the merchant classes. A. K. Narain's interpretation of the Buddhist appeal links commerce with the city environment as a cause of unequal prosperity which exacerbated problems of supply and demand, leading to unhappiness and disenchantment; Buddhism was in part a reaction against the 'mechanisms of affluence'.¹⁵ The Buddhist community of monks forbade its members the use of money and the accumulation of possessions; their customs represented a rejection of new social elements such as love of money, private property and luxury. The monks' lifestyle was austere; they were not to accept money or engage in buying or selling; their code reflects 'to some extent a reaction against these new elements'.¹⁶ The renouncers represented a universal code of behaviour apt for the laity in cities where 'now there were merchants who, through command of the impersonal instruments of money and trade, could wreak a new damage on others'.¹⁷

This form of the argument is perhaps easier to understand than its reverse. If original Buddhism was (on the initial hypothesis adopted provisionally here) a movement that rejected all social values and sought transcendent illumination outside society, we can imagine how its appeal might be related to commercial culture as a reaction against it, not as a legitimization of it. People disgusted by what they saw as an excess of selfish greed, passion and delusion might turn to their opposite.

LEGITIMATION OF CITY LIFE

There is a similar oscillation in the forms taken by the argument for Buddhism as a response to the nature of city life. For some authorities,

¹³ Gombrich, *Theravāda Buddhism*, p. 81.

¹⁴ von Simson, 'Die zeitgeschichtliche Hintergrund', pp. 92-4.

¹⁵ Narain, ed., *Studies in History*, p. xvi.

¹⁶ Such as textiles and leather goods. Sharma, *Material Culture*, p. 128.

¹⁷ Carrithers, *Buddha*, p. 86.

the new teaching supplied an ideological sanction for urban culture.¹⁸ Weber wrote: 'Like Jainism, but even more clearly, Buddhism presents itself as a product of the time of urban development, of urban kingship and the city nobles.'¹⁹ The fluid structure of urban society demanded a cosmopolitan culture in which people could question the values of the old particularistic traditions.²⁰ Gokhale argues that Buddhism as a teaching for society reflected the 'demands of the New Man'. He wrote: 'The new age that was dawning demanded new forms of political organization and a reevaluation of norms of social behaviour and formulation of new social goals. The history of early Buddhism reflects the elements of crisis as also the attempts made to crystallize and express the new social outlook.'²¹

The old brāhmaṇical culture was, at least in the early period of urbanization, antipathetic to city life. The priestly codes of law and ritual found no place for state officials, or for traders; brāhmaṇical authority advised against visiting cities, and forbade the recitation of the Vedas in their polluting environment.²² Buddhism, unlike the ritualistic priestly codes, could countenance a way of life that included eating houses (whereas *Āpastamba* prohibited the consumption of shop food) and prostitution (a famous benefactrix of the *saṅgha* was a courtesan).²³

PROTEST AGAINST CITY LIFE

So Buddhism was an ideology to serve the new age of urbanism. But, alternatively or perhaps even simultaneously, it was a reaction against this new environment, from which many sought spiritual refreshment in the wilderness. This point of view is succinctly argued by A. K. Narain:

¹⁸ Duad Ali sees a subtle isomorphism between the Buddhist *Vinaya* discipline and the principles of urban sophistication: 'Technologies of the self: courtly artifice and monastic discipline in early India', *JESHO*, 41 (1998), pp. 159–84.

¹⁹ Max Weber, *The Religion of India: the sociology of Hinduism and Buddhism*, trans. and ed. Hans H. Gerth and Don Martindale (Free Press, Glencoe, Ill., 1958/1962), p. 204.

²⁰ Carrithers, *Buddha*, pp. 10f.

²¹ B. G. Gokhale, 'The Buddhist social ideals', *Indian Historical Quarterly*, 32 (1957), pp. 141f.

²² P. Olivelle, *Samnyāsa Upaniṣads: Hindu Scriptures on Asceticism and Renunciation* (Oxford University Press, New York, 1992), pp. 38ff. *Āpastamba Dhṣ* 1, 32, 19–21 warns a brahman teacher against frequenting crowds and entering towns (cf. Gombrich, *Theravāda Buddhism*, p. 55). See also *Baudhāyana Dhṣ* 2, 6, 33, 'A man who keeps himself well under control will attain final bliss even if he lives in a city with his body covered with the city dust and his eyes and face coated with it' – now that is something impossible.' (Trans. Patrick Olivelle, in *Dharmasutras: the law codes of Āpastamba, Gautama, Baudhāyana, and Vasīṣṭha. Annotated text and translation* (Motilal Banarsidass, New Delhi, 2000), p. 265.

²³ Sharma, *Material Culture*, p. 126. See *Āpastamba Dhṣ* 1, 17, 14, 'He should not eat food obtained from the market.'

This urbanism led to material prosperity . . . suffering on account of tensions of life and insecurity of the person, and also to a concern for the preservation of the fauna and flora, which were being destroyed by the rise of cities and self-indulgent, savage rituals and games. All these factors were indeed sufficient to drive some out of the cities to wander forth in search of an end to suffering . . .²⁴

One feature of city life that could have bred disenchantment with materialism was the suffering brought by disease, for in the warm wet lower Ganges area plague is likely to have been rife; as McNeill has suggested, the rise of the bigger cities could well have contributed to the spread of disease.²⁵ Such facts have been adduced by some scholars in support of the view that Buddhism appealed to those who suffered as a result of urbanization.²⁶ Using Drekeimer's concept of 'tribal trauma', F. Reynolds has argued that the social changes attending urbanization eventually alienated people and engendered 'lostness and despair';²⁷ people were acutely conscious of the extremes of wealth and poverty, and economic developments often involved oppression and brought social distress in their wake. Gombrich suggested a link between urbanism and spiritual malaise as a condition for the appeal of Buddhism.²⁸ Pande refers to the 'pessimistic Weltanschauung' developing at the end of the Vedic period as population moved into new regions difficult to pioneer: 'These circumstances must have created a feeling of distress and despair in the minds of many.'²⁹

LEGITIMATION OF THE CENTRALIZED STATE

With the rise of cities went the rise of a new sort of state, more centralized in its organization and impersonal in its political culture, with a growing corps of bureaucrats. The canonical scriptures often refer to early Buddhist teachers as being consulted by the rulers of some of these kingdoms, and one could well link the Buddhist *dharma* with the new political order, whether as a rationalization of it or as a reaction against it.

On the one hand, Buddhism appealed as an ideology for the new commonwealth, which needed a set of uniform standards that would apply

²⁴ Narain (ed), *Studies in History*, p. xxvi.

²⁵ W. McNeill, *Plagues and Peoples* (Anchor, New York, 1976), pp. 81ff., 95.

²⁶ See Gombrich, *Theravāda Buddhism*, pp. 58ff., and Olivelle, *Samnyāsa Upaniṣads*, pp. 34f. McNeill's argument (see previous note) – linking epidemiology with political, social and cultural structures – indicates a direction in which future research could profitably move. See also de Jong, review of Gombrich, *Theravāda Buddhism*, pp. 239–42.

²⁷ F. Reynolds, 'The two wheels of *dharma*: a study of early Buddhism,' in G. Obeyesekere, F. Reynolds and B. L. Smith, *The Two Wheels of dharma: Essays on the Theravāda Tradition in India and Ceylon* (The American Academy of Religion, Chambersburg, Pa., 1972), pp. 6–30.

²⁸ Gombrich, *Theravāda Buddhism*, p. 57. ²⁹ Pande, *Studies*, p. 264, 328.

equally to all the cultural groups beneath the ruler's sceptre instead of being rooted in the traditions of any one. Buddhism filled this need; it cut across lineage and caste ties. Further, according to R. Thapar, its doctrines of *karma* and *saṃsāra*, reconciling men to a life of suffering, were a sedative to quell dissidence and encourage the acceptance of authority.³⁰ It was much more apt as a public code than the brāhmaṇical prescriptions; it offered scientific values instead of moralizing restraints.³¹ Buddhism's opposition to many of the brāhmaṇical claims made it a natural ally of the *rājanya*,³² who sought to enlist the heads of mendicant orders as agents of central control, managing recruitment into their sects to serve state interest and giving moral support against the brahmins.³³ Buddhism favoured the values of the new political order, describing the *ḷṣatriya* as the 'protector of the fields' and denying ordination to deserters and criminals in acknowledgment of obligations to the ruler.³⁴

PROTEST AGAINST THE CENTRALIZED STATE

On the other hand, Buddhism can be seen as a voice of protest against the new political order of the centralizing monarchies of the Ganges basin.³⁵ Buddhism, it might be argued, could appeal to those alienated by the new state, such as the *ḷṣatriyas*.³⁶ Buddhism and the other heterodoxies, especially Jainism, embodied with their teaching of *ahiṃsā* (non-injury) an alternative public morality to a state gospel that increasingly recognized official violence and coercion.³⁷ Again, it has been claimed that Buddhism represented a rejection of the demands made by the new state apparatus, which the economy was scarcely able to support.³⁸ Injustice accompanied official violence; cities became 'centres of corruption and bribery',³⁹ compelling citizens to look for spiritual solace. Kings waged wars in pursuit of

³⁰ R. Thapar, *From Lineage to State* (Oxford University Press, Delhi, 1984), p. 150.

³¹ von Simson, 'Die zeitgeschichtliche Hintergrund', p. 96. ³² Collins, *Selfless Persons*, p. 38.

³³ A. K. Warder, 'On the relationships between Buddhism and other contemporary systems', *Bulletin of the School of Oriental and African Studies*, 18 (1956), p. 48.

³⁴ Sharma, *Material Culture*, p. 126.

³⁵ J. W. de Jong, 'The background of early Buddhism', *Journal of Indian and Buddhist Studies*, 12 (1964), p. 46, offers an account of early Buddhism and the state which combines positive and negative. Buddhism's rationality suited the new rulers, whereas the old aristocracies they marginalized were alienated, ready to turn to Buddhism.

³⁶ Chakravarti, *Social Dimensions*, pp. 147-8. ³⁷ Thapar, *Ancient Indian Social History*, p. 55.

³⁸ McNeill, *Plagues*, pp. 94ff. points to a sense in which Buddhism (and in this view Hinduism also), with its rejection of political involvement, could be imagined to have appealed to those who turned their backs on a nascent state whose exactions were too heavy to bear.

³⁹ Sarao, *Urban Centres*, pp. 175ff.

their imperial dreams, bringing untold suffering to their subjects,⁴⁰ who were thus ripe for a religion predicated upon the prime fact of suffering as a condition of life. A fatalistic system like that of the Ājīvikas was 'eminently suited' to transforming society in a strong, dominant state; 'In this environment Buddhism, and to a lesser extent Jainism, reflected the desire to . . . evade or soften autocratic government.'⁴¹ In such respects as these (some have argued), Buddhism gained support in reaction against the political order of the centralizing regional kingdoms, not as a legitimizing ideology for it.

LEGITIMATION OF POST-TRIBAL CULTURE

A fourth way in which Buddhism can be related to urbanization concerns its relations with the values of agrarian society. Agricultural surpluses supported, and were perhaps politically created by, the needs of the Ganges valley cities. Agrarian values evolve as part of the same process that generates urban societies. Buddhism might be thought of, in this case, either as a celebration of sedentary agrarian values superseding the nomadic tribal ways, or as thriving on nostalgia for them in reaction against agrarian values.

Several scholars have taken up the theme of animal sacrifice, which might well be regarded as an emblem of the tribal Vedic culture with its elaborate ritual. The idea was perhaps first given currency by D. D. Kosambi.⁴² Others have taken it up. R. S. Sharma, for example, refers to the Vedic texts requiring senseless slaughter for sacrifice and argues that Pāli scriptures express values appropriate to the new agricultural environment.⁴³ One can see this value as utilitarian – in the crowded lands of the doab, cattle were a scarce resource to be husbanded, not wasted in conspicuous sacrificial consumption. Alternatively, one can see the opposition to Vedic animal sacrifices as the expression of a moral value – non-injury or *ahiṃsā*.⁴⁴ In this

⁴⁰ Pande, *Studies*, pp. 327ff. Contrast T. W. Rhys Davids, who (being overly romantic) thought that material conditions for ordinary people in the Indian cities were not oppressive; 'of want, as known in our great cities, there is no evidence'. T. W. Rhys Davids, *Buddhist India* (T. Fisher Unwin, London, 1903), p. 101.

⁴¹ Warder, 'Relationships', p. 44.

⁴² D. D. Kosambi, 'Early stages of the caste system in northern India', *Journal of the Bombay Branch of the Royal Asiatic Society*, 22 (1946), p. 45, who argued that the old Vedic order was predicated on a religious idea involving slaughter for sacrifice; the new order similarly based its rejection of slaughter upon religious grounds but had economic justification in rejecting practices that were uneconomic in the change to agriculture.

⁴³ Sharma, *Material Culture*, pp. 109, 118ff., 121. Cf. Thapar, *Ancient Indian Social History*, p. 54.

⁴⁴ T. W. Rhys Davids, *Dialogues of the Buddha* (PTS, London, reprint 1973), vol. 1, pp. 160–6, comments that the ironic disparagement of elaborate animal sacrifices found here reflects a big victory for *ahiṃsā* in India.

case the Buddhist adoption of it can be regarded as a feature of urban culture, for it was city folk who could afford to abstain from harming animals; farmers followed a way of life in which strict *ahimsā* was impossible.⁴⁵ Either way, Buddhism stood for the new civilization of the northeast and the rising kingdoms, while brahmanism remained linked with the civilization of the northwest and the Vedas. Von Simson has argued that the Vedic religion, with its ideas of sacred place and time, its divinization of the forces of nature, its calendar myths, its seasonal rituals and above all its exalting of the concept of sustenance, is wedded to the agricultural or pastoral way of life, in contrast to the quest for salvation represented by the heterodox teachings such as Buddhism.⁴⁶ From this point of view, Buddhism needs to be aligned with urban civilization, as opposed to both agricultural and pastoral values.

PROTEST AGAINST POST-TRIBAL CULTURE

Equally, however, Buddhism might be seen as a reaction against the whole movement of civilization from its pastoral origins in the hills, where men were surrounded by nature and governed by its rhythms, to the artificiality of the man-made landscape and the urban anonymity of the relatively densely populated agricultural plains.⁴⁷ D. P. Chattopadhyaya has pointed to the fact that the *Aggañña Suttanta* represents the move from gathering to hoarding grain as a part of the degeneration of society; Buddhism looked back to the values of the 'tribal collective'. The 'early rules envisage a kind of primitive communism based on low standards of pre-field agriculture and of pre-trade, tribal life'.⁴⁸

One strand of argument aligns Buddhism with the old tribal society by identifying the non-monarchical *gana* communities of the northern foothills and the northwest as representative of the old culture. Some have considered that Buddhism represented the world view of the older aristocratic *gana* communities in opposition to centralized power, preferring the 'utopian egalitarianism of pristine society'.⁴⁹ Again, Buddhism and Jainism have been seen as a 'moral counter-attack' by the

⁴⁵ Thapar, *Ancient Indian Social History*, p. 54.

⁴⁶ von Simson, 'Die zeitgeschichtliche Hintergrund', p. 93. ⁴⁷ Sharma, *Material Culture*, p. 128.

⁴⁸ D. P. Chattopadhyaya, *Lokāyata. A study in ancient Indian materialism* (People's Publishing House, Delhi, 1959/1973), p. 481.

⁴⁹ Thapar, *Ancient Indian Social History*, p. 88. The author also suggests, however, that perhaps the *gana* communities with their less authoritarian ideology acted as safety valves for the 'containment of political dissidence'.

indigenous culture of the tribal oligarchies against encroaching Indo-Aryan stratification.⁵⁰

CRITIQUE OF THE ARGUMENTS CONCERNING URBANIZATION

In respect of each of the four identified aspects of urbanization, scholars have argued variously that Buddhism can be seen to have appealed because it was in tune with the changes associated with urbanization, being apt to legitimate or encode them, and that on the other hand Buddhism can be seen to have appealed because it was apt as a voice for those who suffered from the changes and sought an alternative world view. Some of the arguments embody valuable insights. Some others are too glib and as they stand leave too many questions unanswered to carry conviction. There is something precarious about the whole framework of the discussion. (It is not exactly a debate, for the protagonists normally do not acknowledge, or seek to resolve, the contradictions that divide them.) Too often, highly speculative assumptions are treated as self-evident.

The arguments just summarized do not amount to a convincing case, on either side. Let us first look at the claim that Buddhism favoured the values of merchants. We cannot deny the connection between the new religions and the mercantile classes, yet we can ask why these classes demanded an intellectual contextualization and justification for their style of life. Commerce, like agriculture, was certainly not new. Both are recorded frequently, if lacking in detail, in the *Brāhmaṇas*.⁵¹ If they had already existed, why did they demand intellectual justification in a new form and reorientation of culture in respect of a new set of values?

One can indeed appeal to the presumed congruity between the commercial spirit and the peripatetic Buddhist tradition. But is this enough? To draw out more fully the analogy as forming the basis of a strong material and intellectual interaction between Buddhism and mercantile activity, it is necessary to show why traders, shopkeepers, small businessmen and wealthy farmers experienced a need for intellectual validation, and how this need was met by Buddhism. Moreover, if such a need can be isolated, we must still ask whether the 'mercantilist sphere', to use a very general term,

⁵⁰ G. Erdosy, 'Early historic cities of northern India', *South Asian Studies*, 3 (1987), p. 15. Chattopadhyaya (*Lokāyata*, pp. 483 and 491) also regards the organization of the Buddhist Order as modelled on the (assumed) collective communities of old tribal culture.

⁵¹ See W. Rau, *Staat und Gesellschaft Im Alten Indien nach den Brāhmaṇatexten Dargestellt* (Harrassowitz, Wiesbaden, 1957), p. 52. Cf. R. Thapar, 'The First Millennium B.C. in northern India', in R. Thapar, ed., *Recent Perspectives of Early Indian History* (Popular Prakashan, Bombay, 1995), pp. 92-3.

was attracted to the Buddhist message, to its practitioners, or to both. Regrettably, the situation portrayed by the literature is sketchy: mercantilism is a distinctive part of an expanding economy, self-confidently aware of its own role and capable of engaging in a kind of sumptuary display. If Buddhism did have a function in its rise and continuing expansion in a growing economy, this function must have been to promote its distinctiveness and to value positively the material achievements of the mercantile class. In one sense the merchants were a sort of counterweight to the brahmins. These were the two most visible groups to emerge with late Vedic culture. Neither held coercive power; both were fashioning highly distinctive values and subcultures, the one with a material *raison d'être* and the other with a religious. It was natural for the Buddhists to support the mercantile groups as these (1) provided them with material resources, and (2) were not obliged to regard them as competitors, as the brahmins clearly did. In so far as there was a mercantilist ideology, it was natural for the Buddhists to seek an affinity in it. But of course, the claim that Buddhism favoured merchant values would be more convincing if we had some specific knowledge of the content of these values. Everything rests at present on inference,⁵² except perhaps what we can glean from texts like the *Sigālovādasutta*.⁵³ More obviously congruent with the original message of Buddhism is the opposite view, arguing instead that Buddhism was a counter or alternative to the materialist society of the new cities where money ruled. This view, though, fails to clarify in what precise manner the renouncer would have represented a universal code of behaviour for the laity in cities.⁵⁴ By a certain stage of economic development (probably later than the rise of Buddhism), the laity were required to deal with money, and certainly did not have the luxury of doing without it or begging for their food. For them this kind of activity was not an option, whereas for the monks it was obligatory. If the universal code of monks was translated into a form taken up by the laity, it could only have been a limited section of this code – whatever could guide the dealings of the laity with other people.

⁵² Even in the otherwise useful article by B. G. Gokhale, 'The merchant in ancient India', *Journal of the American Oriental Society*, 97 (1977), pp. 125–30, we find little about mercantile values either in an ideological or in a behavioural sense.

⁵³ The *Sigālovādasutta* (D III 180–3) certainly appears to endorse 'bourgeois' values, and has been abundantly cited in the modern literature as evidence of the Buddha's social concerns. The very fact that it is so often cited is evidence of its special character. It is not representative of the concerns of the early Nikāyas as a whole.

⁵⁴ Sarkisyanz can argue in the opposite direction; the universalistic ethics of Buddhism were economically *less* practical than the Hindu mercantile caste ethos, or the Realpolitik of Hindu kings, for they were abstract and pious, not geared to action in the real world. See E. Sarkisyanz, *Buddhist Backgrounds of the Burmese Revolution* (Nijhoff, The Hague, 1965), pp. 80ff., 143.

They still had to conduct their lives within the secular economic order. We would rather argue that the renouncers represented the higher ideals associated with transcendent values, and we are yet to see how these values translate into those of the laity except as rather abstract high-flown moral principles.

So what about the claim that Buddhism favoured the culture of the new urban society? We could well question whether people at the time recognized themselves as entering a 'new age'. Were they not, more likely, encountering ad hoc a range of piecemeal changes, some of which they tried to insulate themselves against, while attempting to adapt to others? It is the recognition of the 'new' and the consciousness of this that require more elaboration here. Buddhism was more attuned to the context of city life than brahmanism, more tolerant of institutions such as brothels and communal eating-places, and in this sense it was broader in its acceptance of people of divergent classes and customs than was brahmanism in a practical sense. Yet there was not just one brāhmaṇical religion, there were several under one broad rubric, which changed dramatically and became much more adaptable under the influence of devotional values and practices. These were emerging at the same time as Buddhism was initially expanding. Moreover, it was very likely that brahmins followed a variety of occupations whilst still calling themselves brahmins, and retained the privileges that went with that title.

What then of the claim that Buddhism at least had universal values, apt for the cosmopolitan city environment, unlike the particularistic brāhmaṇical code? Indological scholarship seems to assume brahmins had no universalistic theories, though the much later *varṇāśrama* theory and the *trivarga* do indeed aim at a totalistic world view of universal scope. This lack of recognition arises perhaps because many find it difficult to recognize compatibility between a universalistic outlook and a particularistic view of social class, yet the two need not be mutually exclusive.

If Indologists persist in accusing brahmins of lacking universalistic theories, it may be because brahmins are believed to have been preoccupied with ritual theory, as embodied in the huge ritual texts – the *Brāhmaṇas*. These texts, like much of late Vedic and early post-Vedic literature and certain of the *śrauta* rituals, promote the image of the brahmin as obsessed with ritual performance, as indeed do certain famous passages in the Buddhist *Sutta Nipāta* and the *Jātakas*. Yet what nomadic economy could have supported a large group of non-producing ritual and legal specialists who claimed to be both within and outside of society? True, society did eventually support economically the (much cheaper) ascetic groups, but this was well after the

social pre-eminence of the brahmins had been firmly established. As we will see in chapter 5, the brahmins were much more adaptable and worldly than is commonly thought, and this was one reason for the Buddha's own antipathy towards them.

But what about the claim that Buddhism appealed to those who suffered from urbanization? Some have argued that the alienating environment of the city engendered feelings even of despair. The argument turns on a view of change in history. The ascetic tradition represented by Buddhism, the Upaniṣadic sages and the early Jains placed great emphasis on the transitoriness of human existence in any dimension that could be named. It is tempting, if not natural, for scholars to try and locate some kind of direct connection between the socio-economic conditions and the emergence of a theory of change, both sophisticated and universal, in ancient Indian thought. The tone of universal dissatisfaction implied in the concept of *dukkha* has sometimes been read back into a kind of social *Angst* somewhere in the psyche of the residents of the Ganges valley. The reasoning is scarcely convincing. The notion of *dukkha* is normally formulated in broad generic terms that do not allow us to identify, as specific causes of dissatisfaction, particular changes in the non-religious and non-speculative areas of life. As for the doctrine of impermanence, we still do not know from where or how the Buddha himself developed his universalistic theory. If there is any real connection between doctrine and social environment, we cannot know it without a much more detailed understanding of the background than is at present possible. We would need to know whether the rate of change, however it might be defined, was especially pronounced during the Buddha's time, and whether the elites with whom the Buddha interacted retained nostalgic memories of a more stable, peaceful era.

To recognize this problem is to see the difficulties of reasoning convincingly from even a very central doctrine of Buddhism to socio-economic conditions that may have contributed to the Buddha's formulation of this doctrine. We see how insecurely founded is the glib notion that the early canonical texts both embody a teaching that must have appealed to the alienated, the disenfranchised, the dispossessed, and also reflect a period of social dislocation occurring when they were composed. Both propositions are problematic. The teaching of *dukkha* need not go with social distress; the canonical texts might reflect any combination of times, and any or none of these times may have been characterized by either slow or rapid change. For the most part the changes wrought by urbanization and state formation had already become well established by the time the Buddhist texts took the form in which we know them; at any rate, parts

of them offer a picture of urban society that had been maturing for some time.⁵⁵

It is not clear that urbanization in itself must have created such a feeling of despair in the minds of so many. These people were not so unadaptable as to be incapable of responding to changes which came upon them, particularly since (we have no grounds to doubt) these changes were gradual. Few who argue in this way spell out, in detail, the mechanism by which traumatic alienation is supposed to have engendered a spiritual turn and the emergence of the ascetic groups. Yet we surely need to have it fully explained, since all of the ascetic groups place so much emphasis on *dukkha* as a universal condition, without any emphasis upon the particular conditions of city life. (As we saw, it is brāhmaṇical texts which spurn city life.) A really convincing answer has not been given to the question why city dwellers in particular should have turned to a doctrine of total detachment from society. We conclude that, on the available evidence, early Buddhism, as embodied in its monks and laity, is a social and religious movement *adapting itself to an expanding society where the economy is experiencing steady growth and a degree of prosperity.*

By and large, what goes for the urban environment goes for the new rising state, which normally was based in a growing city. Some claim that Buddhism favoured the rising kingdoms, and that monks often gave rulers advice. But it is really only the Buddha and perhaps Ānanda, and Devadatta from a different perspective, who are portrayed in this role. One could hardly mount a strong argument upon the canonical evidence.

Perhaps there is a better argument that Buddhism supported the state because its doctrines of *saṃsāra* and *karma* provided a rationale for acceptance of authority, a sort of fatalism that would legitimate an authoritarian regime. This remains problematic given that ancient India does not present a picture of acceptance and submission, nor do any of the literary sources, Hindu or Buddhist, provide good evidence for such a conclusion. The doctrine of *karma* (and *puruṣakara* in the *Mahābhārata*) could equally support the contrary view: that the only way to confront universal *dukkha* was to work hard at producing good *karma* (including political reform) for the future (and hence future happiness).

So what about the opposite argument that Buddhism appealed to those alienated by the rising monarchical regimes, notably the *kṣatriyas*? Once

⁵⁵ A similar view has been put by M. Witzel, 'Tracing the Vedic dialects', in C. Caillat (ed.), *Dialectes dans les littératures indo-aryennes* (Institut de Civilisation Indienne, Collège de France, Paris, 1991), p. 245. Cf. W. Rau, *Zur vedischen Altertumskunde* (Akademie der Wissenschaft und der Literatur, Mainz, 1983), p. 21, n. 12.

again this argument assumes that the only possibility for the 'alienated aristocracy' was to seek a new ideology. Why should this be so? Were no other possibilities available in a society and economy expanding with scarcely any restraint on available resources?⁵⁶

But it was not only the *kṣatriya* elite within the dominant culture, it was the mass of ordinary people now subjected to the expansion of autocratic power that can be seen as the natural audience for the Buddhist message. With monarchy came the ladder of degree, and we can imagine Buddhism as a voice of protest against it. However, to the extent that the Buddhists formed part of any form of social organization, they maintained a separate community, operating with achieved status, alongside the increasingly stratified secular world. While the Buddha criticized ascribed status, he did not actively seek reforms or fight stratification. As an actor in society Buddhism was complex and multi-faceted, resisting any simple characterization.

The austere and parsimonious lifestyle of the monks may be thought to imply a criticism of the hierarchical state; but equally it could reflect a repudiation of the self-indulgence fostered by an expanding economy. This leads us to the fourth and last category of interpretation: Buddhism as either a protagonist or a critic of the older nomadic or agrarian society, in contrast to the new urban one. Those who see Buddhism as standing for the new society emphasize its contrast with the sacrificial and ritual character of the old Vedic religion that went with tribal society. The contrast is real enough, but we must beware of simplistic categorization, pigeon-holing ritual with tribalism and the inner religious quest with urbanism. *A priori*, such an alignment is counter-intuitive, and later history scarcely bears it out; highly urbanized royal capitals became centres of brāhmaṇical ritual.

On the other hand, it would be unwise to assume glibly that Buddhism stood for the old ways of a simpler, kinder society, where a tribal collective protected people from the abuses of 'individualism'. We can scarcely identify the early *saṅgha* with a primitive subsistence economy. Surely those who steered the Buddhist Order through its formative period knew well how much they depended upon an expanding economy. Accordingly, they adapted skilfully to the new socio-economic conditions, without compromising their fundamental religious position.

⁵⁶ It could further be asked how we know the ruler bypassed the *kṣatriya* as his agents. Perhaps they were potential competitors with an aspiring sole ruler, an interpretation supported on the analogy of the kind of alliances portrayed in the *Mahābhārata*. Again, the armies of officials described in the *Arthasāstra* may reflect the practice of recruiting 'new men', but this text is not evidence for the late Vedic period. We must recognize how speculative is any argument about the social dynamics of the rise of kingship.

BUDDHISM AS A REMEDY IN AN AGE OF SUFFERING

These considerations collectively show the inconclusiveness of the discussion in the terms so far deployed. But, given the nature of the Buddhist message as one of ascetic renunciation for the sake of spiritual salvation outside society, it might seem appropriate to seek an explanation of the rise of Buddhism by abandoning all the positive arguments (to the effect that Buddhism was in tune with the new society) and maintaining only the negative ones (to the effect that it attracted the alienated).

The negative ones constitute an important undercurrent in modern perceptions of Buddhist teaching, often glibly labelled 'pessimism', if not even more misleadingly 'fatalism'. This is one strand of a broader argument focusing on the negative effects of dislocation and displacement, providing a ready audience for teachings like Buddhism, which reinforced and fed on this negativism. It is not uncharitable to assert that it stands or falls on the success with which we can demonstrate that pre-Buddhistic India was free of such tensions, as this view implies.

On the available evidence it is difficult to argue one way or the other. Kosambi has been the most eloquent and convincing exponent of this view, associating the success of Buddhism with the rise of individualism and with the collapse of community, by which he meant the collapse of the Vedic tribe. For example, in the political sphere this manifests itself in the rise of a more individualistic sort of society in kingdoms not founded on any older traditional loyalties, and the process of emergent individuality has economic consequences that can only aggravate the personal anxieties provoked by the reconfiguration of political power.⁵⁷

Kosambi's arguments link the collapse of the old tribal solidarity to the rise of religious movements feeding on the frustrations of displaced and dispossessed groups. They are persuasive arguments, but it is difficult to find evidence from the literature sufficiently transparent fully to confirm them. Moreover, the counter-argument also needs to be overturned if Kosambi's is to be accepted: all the available evidence portrays a fluid economy, one which is impressively diversified, and offering increasing opportunities to the enterprising. Whatever mental anxieties were created by the emergent attitudes of possessive individualism, and we do not know how widespread such attitudes were, these grew in generally favourable economic conditions.

⁵⁷ D. D. Kosambi, *An Introduction to the Study of Ancient Indian History* (Popular Book Depot, Bombay, 1956), pp. 156, 159. Cf. p. 167, 'truth, justice, non-stealing, not encroaching upon the possessions of others show that a totally new conception of private, individual property had arisen'.

Kosambi's argument would be all the more convincing if it could be shown that there were large numbers of displaced individuals and displaced groups, people who had suffered rapid decline in their living conditions. Whilst the Pāli texts do offer us some images of an idealized and frozen past (as exemplified in the ideal image of the brahmin of old), they offer us no images of groups who harbour a strongly nostalgic vision of a time when everything was better than it is now.⁵⁸ This does not mean such groups did not exist. Rather it simply confirms the canon to be primarily a religious document set within the particular historical context of its day; within this context the belief in secular decay figures purely as a general doctrinal formula. Buddhists accepted the myth of a decline into decay from a golden age, something akin to the Hindu *yuga* theory, but before we can draw conclusions from this we need to know why they told the story of decline in the first place. Such stories, which may be told in any age (not just ages of urban expansion), can be accommodated within the anthropology of religion as messages emphasizing the contrast between the sacred (however defined) and the profane.

However, one must not fall into the trap of defining ancient Indian culture in purely religious terms. The temptation to exaggerate the religious character of everything arises because our primary textual sources are almost exclusively religious. But there can be no natural presumption that disaffected urbanites unhappy with their conditions would be thereby disposed to join a religious movement requiring them to forsake their families and become wandering mendicants.

Further, it does not make sense to claim that people turned to a doctrine of withdrawal from a world full of suffering as a response to the fact that they were actually suffering more than in previous ages. This interpretation, attributing Buddhism's success to its pessimism, is in a way anachronistic. It supposes that people in the Buddha's time saw history from our own (modern) perspective, and made the sorts of comparisons which we might make, thereby recognizing that conditions were worse than in previous centuries and feeling unhappy as a result. We do not find texts drawing the conclusions we would expect – that historical decline is a cause of *dukkha*, that life in urban kingdoms is unhappy, and that therefore people should

⁵⁸ Except perhaps for the *Aggañña Sutta*, which presents a myth or parable of social and moral decline. See M. Carrithers, review of S. J. Tambiah, *World Conqueror, World Renouncer*, *Journal of the Anthropological Society of Oxford*, 8 (1977), pp. 95–105. Carrithers sees the *sutta's* use of the theory of successive stages of decline as a satire upon brāhmanical lore. Cf. S. Collins, 'The Discourse on What is Primary (Aggañña-Sutta). An annotated translation', *Journal of Indian Philosophy*, 21 (1993), pp. 301–95.

turn away from the world. The hypothesis simply does not fit comfortably with the evidence of what people believed.

In fact, people can suffer from all manner of afflictions caused by war, oppression, inequality and malnutrition without necessarily comparing their lot with a past situation inferred from historical evidence or turning to creeds based upon the diagnosis that a modern historian might make.

Is it anyway proper to treat Buddhism as pessimistic? This may be justified to the extent that we can identify a pessimistic world view with the notion of *dukkha*, a concept which acquired an axiomatic status in Buddhist teaching. *Dukkha* is an untranslatable word connoting unsatisfactoriness, disillusionment, anxiety, physical pain and insecurity in every possible modulation and dimension. So the point of the doctrine may be found in a doctrinal, not a social, context: the doctrines of impermanence and non-self entail that human experience, based on the belief in a continuing self, should in all circumstances be shot through with frustration or unsatisfactoriness. On this view the concept arose from a philosophical tenet; it does not represent pessimism inspired by social disruption and alienation.

SIMULTANEOUS LEGITIMATION AND PROTEST

Some explanations of Buddhism's appeal favour the positive side (Buddhism legitimated and supported the new society), and some the negative (Buddhism attracted those alienated by the new society); there are also some who have argued on both sides.⁵⁹ The temptation to present arguments portraying Buddhism both as a sigh of the oppressed and as a legitimizing device to prop up the authority of tyrants has also affected anthropologists such as Marvin Harris. On one side:

The great universalistic religions can also best be understood as products of the misery the Old World imperial systems created in their futile attempt to relieve reproductive pressures by intensification, exploitation and warfare . . . Buddhism preached the overthrow of the hereditary priesthoods, declared poverty a virtue, outlawed the slaughter of vital plow animals, and converted the de facto vegetarianism of the semi-starved peasants into a spiritual blessing.⁶⁰

⁵⁹ Most notable in this respect is R. S. Sharma, *Material Culture*, pp. 123–6, who argues that Buddhism was in tune with urbanization because it permitted usury, eating houses, and prostitution, and rejected the old brahmanical ways such as animal sacrifices which could not be afforded in the new economic conditions. On the other hand it was a reaction against urbanization in its rejection of 'gross social inequalities' and values based on money, luxuries, or private property; it condemned the urban way of life with its inequality and suffering and the disintegration of the social order. See pp. 128–31.

⁶⁰ M. Harris, *Cultural Materialism: the struggle for a science of culture* (Random House, New York, 1979), p. 109.

On the other hand, it appears, Buddhism was a weapon of elite domination:

The demystification of the world religions begins with this simple fact: Confucianism, Taoism, Buddhism, Hinduism, Christianity and Islam prospered because the ruling elites who invented or co-opted them benefited materially from them.⁶¹

Generally, as here, the apparent inconsistency goes unacknowledged. Sometimes, though, scholars have pointed out explicitly that Buddhism seemed on their accounts to have played opposite parts; Uma Chakravarti refers to a 'dialectical relationship' between Buddhism and new socio-economic forces.⁶² Such a 'dialectical relationship', however, is not an explanation. How, in detail, could a single protagonist both oppose and unite with socio-economic changes? What, in fact, was this Buddhism?

There is nothing wrong with eclecticism if the author is presenting a coherent synthesis that orders and explains the various ways in which Buddhism could tap into different, even conflicting, aspirations. Such eclecticism is not self-evidently absurd; but it needs to be justified by a consistent account of the 'Buddhism' seen as a protagonist in cultural history. The problem we confront is that a coherent synthesis is generally lacking.

Other interpretations which seek to deal relatively comprehensively with the positive and negative aspects find similar difficulty in dealing with the gap between them.⁶³ A basic problem is that it is not at all easy to see how a thoroughly ascetic movement is likely to have gained real popularity or social relevance in the first place.

THE FALLACY OF TREATING EFFECTS AS CAUSES

The actual mechanism of Buddhism's likely appeal during its early years has not in fact been analysed with any finesse. We confront an issue in the logic of explanation. Whenever any movement *M* follows more or less closely

⁶¹ *Ibid.*, p. 110.

⁶² Chakravarti, *Social Dimensions*, p. 64, 'It has been suggested that Buddhism had a dialectical relationship with the new system of production and the new society emerging . . . demonstrating simultaneously both an opposition to and unity with it.'

⁶³ There is no space here to discuss Weber's impressive attempt at a synthesis, but see G. Bailey, 'Max Weber's *Hinduism and Buddhism*: a new interpretation', and I. Mabbett, 'Weber, Protestantism and Buddhism', papers contributed to *Max Weber, Religion and Social Action*, conference in Canberra, September 1999. Gokhale, 'The Buddhist social Ideals', argues that Buddhism first appealed negatively, then changed its nature and appealed positively. It is not easy to see how an organization which so blatantly switched its policies could have subsequently succeeded so well after radically changing its character. Too much remains difficult to digest.

upon the operation of any process P, it is possible to identify those features of *M* which might be described as in harmony with P and declare that they 'explain' how *M* arose as a natural effect of P; it is also possible to identify those features which might be described as discordant or incompatible and declare that they 'explain' how *M* arose as a reaction against P. Sometimes, as with Buddhism, one can do both at once. Yet in no case is a real explanation thereby achieved. Any randomly chosen process and any randomly chosen movement may, if they are complex enough, render up to an appropriate investigation some features of harmony and some features of discordance. To identify the features is not *ipso facto* to discover any causal links. The claim that Buddhism was a legitimator of urbanization or a reaction against it is not an explanation.

When we look closely at the urbanization hypothesis, therefore, we can see how easily it might fall into the *post hoc ergo propter hoc* fallacy. During a certain period, the Gangetic plain witnessed the rise of cities. During a later but overlapping period, the *dhamma* became an important element in urban culture. The first is therefore used to explain the second.

There is a simple process by which this manner of explanation is made to seem plausible, and the outline of causal connections is blurred:

- 1 Buddhism in its original conception, and brahmanism in its earlier form before the rise of cities and kingdoms, had distinctive characteristics which were not congruent with the processes of urbanization and state formation.
- 2 Both Buddhism and brahmanism, in different ways, came to terms with the rise of cities and kingdoms, adapting to changing society and themselves changing in the process. At the latter end of any process of adaptation, an institution becomes more or less integrated into, and comes to serve the purposes of, the social structure in which it is lodged.
- 3 Thus, in different ways, Buddhism and brahmanism acquired characteristics that were wholly congruent with the culture of the city-based regional kingdom, with distinct roles to play in this culture.

In the case of Buddhism, these characteristics were grafted upon the traditions that eventually found written form, and thus come to be available as explanatory principles – they are assumed to have been characteristics of original Buddhism, making it easy to see how the teaching must by its nature have appealed to the citizens of the urbanizing societies, filling an ideological gap. The result of Buddhism's popularity is treated as its cause. Meanwhile, the traces of a much earlier and quite different sort of teaching (surviving awkwardly alongside the results of adaptation) were available to

explain how people reacting against urbanization took to something quite different. These considerations are important if we are to see how delusive is 'urbanization' as a ready-made 'explanation'. What looks like a cause of Buddhism's appeal might well be its effect.

Where the question of historical causes and effects is in view, it is impossible to ignore Max Weber, often called the father of modern sociology. To be sure, his research on Indian religion is now, in detail, superseded; but his ideas remain influential, and his insights still have something to offer. There is no space here to deal with them properly, but we need to notice where he stands on the explanation of the rise of Indian Buddhism.

We noticed above his alignment of Buddhism with 'urban development, of urban kingship and the city nobles'.⁶⁴ This seems to place him with the proponents of the 'positive' argument, the view that Buddhism became popular because of its aptness to express the urban ethos, but in fact the central intent of *The Religion of India*, the work most often cited in English to identify Weber's views on the matter, is to advance an interpretation of Indian religion, Hinduism as well as Buddhism and others, as essentially other-worldly, world-fleeing.

To be sure, as Ilana Silber has observed, Weber's focus is on withdrawal from the world in a general sense, without detailed attention to 'the more radically individual and/or withdrawn eremitic forms of virtuosity'⁶⁵ (which indeed will be given importance in the present study). There is no doubt, however, that for him the Indian religions take their place in the grand scheme of the history of religions in the category of world-denial. The grand scheme in question is not one that can be fully understood by taking in isolation any one of the well-known essays translated separately into English. It is one which evolved throughout his oeuvre, and it finishes by proposing that, in general, human culture is governed by all manner of factors, material and social as well as religious, but that at certain crucial points societies take decisive turns towards one or another of a limited number of cosmological belief systems, and once such a turn has been taken, certain possible futures are closed off. India, for Weber, took a turn towards the ideology of world-denial, and this foreclosed the possibility

⁶⁴ Weber, *The Religion of India*, p. 204.

⁶⁵ I. Friedrich-Silber, *Virtuosity, Charisma, and Social Order: a comparative sociological study of monasticism in Theravada Buddhism and medieval Catholicism* (Cambridge University Press, Cambridge, 1995), p. 33.

of subsequent progress towards rational, this-worldly and (in Weber's own special sense) 'ascetic' culture.⁶⁶

This is a sort of modified determinism of ideas, however qualified. It will not be adopted here, but it is important to follow Weber in recognizing the complexity of the causal factors that are in play, and to assess the social role of a religion carefully in relation to its material and social context. The following chapters are addressed to this context.

⁶⁶ See particularly F. H. Tenbruch, 'The problem of thematic unity in the works of Max Weber', *British Journal of Sociology*, 31/3 (1980), pp. 315–51.

Context

The social elite

In order to define properly the mediatory role of the monk it is necessary to review the evidence concerning the structure of society in the period with which this book is concerned. It is not our intention to present in exhaustive detail all information in the texts pertaining to social classes, occupational positions, kinship terminology and *varṇa* affiliation, though some of this will be mentioned. These have been well treated in other publications and any extended treatment here would simply duplicate them.¹ Rather, the emphasis in this chapter will be focused on three areas: (1) a summary of the principal characteristics of the various elite groups as they receive more emphasis in the texts than any other groups; (2) a description of the concurrent operation of various forms of classification which operate within similar groups that otherwise might be different; and (3) the difficulties in determining whether a demonstrably pluralist society needs a universal ideology to provide it with the possibility of political and social homogeneity. Put in another way, the question we have set ourselves in this chapter is to ask whether the many groups and social units mentioned in the Pāli Canon (and tribal names found in late Vedic literature) reflected a society, highly diverse in a number of ways, such that we need to speak of semi-autonomous groups and even of distinct small-scale societies existing side by side. Or do we have to argue a case that the texts present us with a veneer of diversity, underneath which there is really a tendency towards socialization and uniformity along the lines of the brāhmanical *varṇa* model?

Society is never monolithic. Textual and archaeological evidence suggests ancient Buddhist and Hindu literature was informed by both small and large-scale societies. These must have included tribal-based rural societies, city-based societies, rural communities probably centred on villages

¹ See N. K. Wagle, *Society at the Time of the Buddha* (Popular Prakashan, Bombay, 1966); Chakravarti, *Social Dimensions*.

and, because of the importance of the various ascetic movements, many highly visible individuals wandering from urban centre to countryside and back again. Within this essentially spatial and social configuration of people, different possibilities of personal identity and social interaction were being developed. These ranged from forms of possessive individualism to group-based forms of identity where the group severely restricted the limits available to wholly individualized behaviour. More likely, in an empirical sense, such views existed side by side and offered possibilities of identity rather than clearly delineated pathways of social behaviour.

There are two approaches we can adopt in exploring through Buddhist sources what is in reality pre-caste society. We can study the society itself, apart from Buddhism, simply using the Buddhist sources as a window upon it; or we can try to understand it by looking at the relations between Buddhist monks and nuns and the rest of society. In adopting the first, it is important to recognize that the society described in Buddhist texts should not be thought of as something unique to Buddhism. We are not looking at two different societies when using Hindu and Buddhist sources, but one society, certainly not monolithic in any sense. There was substantial cultural and social diversity in ancient India just as there is now. Widespread mining of the Buddhist texts has tended to reinforce an assumption that in using those sources we are dealing with some entity called a Buddhist society. Such a thing may exist in the case of certain Theravāda Buddhist countries in present-day South East Asia and including Sri Lanka, but it could never have been the case in ancient India.

This view needs more nuancing. It is not so much that we find these ideas being explicitly developed in the secondary sources. Rather, there is an implication that a Buddhist society could possibly be realized. The *Sigālovādasutta* presents the outlines of a social ethic, as does the *Vinaya* everywhere, but this is not the presentation of a society. It is the presentation of a set of standards for action, strongly coloured by a Buddhist ethical view, designed to produce a particular result conducive to medium- and long-term success and contentment in every aspect of life.

The second approach, on the other hand, demands that we do not ignore the interrelation between monk, nun, *saṅgha* and society. In the *Vinaya*, the *Majjhima* and *Dīgha Nikāyas*, the conditions for these interrelations are laid down prescriptively and explored in some detail in narrative form to illustrate how they might apply in given historical situations. Much of what we find in the Pāli Canon dealing with subjects of a social nature is included expressly to illustrate these interrelations, and it is from this specific perspective that the social material in the Canon must be read.

These, then, are the two ways of approaching the study of pre-caste society: examining the Buddhist texts (among other sources) as a window upon it, and examining it through the interaction between Buddhists and others. A failure fully to appreciate these alternatives may lead to the fallacious conclusion that whatever picture of society scholars see in the literature was strongly coloured by Buddhism in all of its doctrinal and behavioural permutations. In the present chapter our focus is primarily on the first of these alternatives, even if, and this is a crucial condition, we can only glimpse social conditions using the second alternative as the vehicle. To put this in other words: we envision ancient Indian society as it is depicted in Buddhist texts mostly by extrapolating from social conditions encountered in contacts of monks and nuns with laypeople, many of whom would not have been lay Buddhists. We deal with the second alternative more fully in the second section of this book.

It should, finally, be noted that the material in this and the next chapter has been placed into conceptual abstractions that likely meant very little in this form to the agents of the actions the texts describe. That is, in order to create some control over our data we have been required to use categories, taken largely from the social sciences, that abstract material in such a way as to present a more simplistic picture than would really have existed. It is our hope that the use of such categories as 'economy' or 'urbanization' will be found to have illuminated the sources rather than to have obscured them.

CATEGORIZATION OF SOCIAL GROUPS IN BUDDHIST LITERATURE: SOCIAL DIVERSITY

Any wide reading of the earliest texts relating to the period covered in this book demonstrates that the articulation of society did not lend itself to any simple scheme of division into stable classes or what later became castes; it consisted rather of a patchwork of miscellaneous groups, each united by a sense of kin, either authentic or constructed, or by whatever other factors, especially occupational, tribal or political, gave it functional unity. The overwhelming impression given by literary sources is that, however powerful a king might be, his power rested upon his success in manipulating the relationships between innumerable local groupings, defined in various ways, which in the normal course of things conducted their affairs more or less autonomously. Members of each such group were likely to cluster together for mutual support in a dangerous world. What we observe is that there was a variety of such groups – lineage groups, extended families or

clans, merchant or craft organizations, *gaṇa* communities, unassimilated tribes on the borders, and so forth. A convenient general term for these groups is *vargas*, separate groups; in law such communities were recognized by the time of the *Kātyāyanasmṛti* as contracting parties to agreements made between local communities for specific purposes.² The task for the social historian is to determine whether there is any substance behind these names and to what extent social cohesion was maintained only within the group or between the individual groups when they came into contact with emerging large-scale societies.

The existence of many such groups, and many of them are just names, beyond which we know nothing, may give the impression that we are dealing with a highly complex society with many different status levels and political, religious and economic networks. However, it is our view that whilst there may have been individuals in the society where the Buddha lived who perceived society in a broader manner than whatever existed in a set of individual villages and towns – after all the *varṇa* theory is a theory of society – it is better to distinguish between small-scale and large-scale societies. In this sense much of what the Buddhist texts tell us applies at the level of small-scale societies, though it is clear that, at least on the level of the expanding monarchies, large-scale societies were developing. Roughly speaking, then, a total account of the society reflected in this literature makes sense only when we consider it operating as a set of mini-societies, where the rough distinction is between complex urban societies and small-scale rural and forest groups, where the socio-economic structure is necessarily simpler than the former though interpersonal relationships could be equally complex.

Canonical and later sources alike furnish evidence of a large number of groups which made up the kind of small-scale social structure that would characterize a village. They were not, as Rhys Davids pointed out long ago, like castes as later known, and they included numbers of named occupational or tribal communities on the fringes of brāhmaṇical society, such as the *Caṇḍālas*, *Nesādas*, *Veṇas*, *Rathakāras*, and *Pukkusas*. A text dealing with these groups is repeated almost verbatim several times in the Canon:

There are degraded families: a caṇḍāla family, a family of hunters, of bamboo workers, of chariot-makers and of refuse-removers. A person is born in such a family which is poor, one in which food, drink and possessions are few, in which the lifestyle is difficult, in which animal fodder and covering are gained with difficulty. And he is of poor complexion, ugly, dwarf-like, frequently sick, or else

² *Kātyāyanasmṛti* 225, 349, 682.

he is blind, or deformed, or lame, or a cripple; nor does he possess food, drink, clothing, vehicle, garlands, scents and ointment, nor a bed, a dwelling and a lamp plus things to light it with.³

There is a triune implication in dealing with these groups. They are simultaneously occupational, low status and marginalized, the latter two probably because they are tribal. Note that the standards of classification here are possession or otherwise of material wealth, method of occupation – the implication being that all these names, except for *rathākara*, indicate unskilled occupations – and location, all of them being forest dwellers. Beyond this they are all of bad appearance and sickly – judgements expressive of prejudice. They are poor but not beggars. One reason for this almost wholly negative evaluation is that they are reborn into their position through bad *karma* (S II 85–6). Yet we must assume these figures were not picked out of a vacuum, that they were regarded within the culture, undifferentiated between Hindus and Buddhists, as being of low occupational status, relatively speaking, and of marginal value.

Two passages containing this list also present its opposite, a man who is born in a high family:

In such a case a particular person is reborn in a high family, a wealthy warrior family, or a wealthy priestly family or a wealthy householder family, which is opulent, has much grain, much wealth, abundant gold and silver, abundant possessions and means, abundant wealth and good fortune. In addition, he is handsome, good looking, pleasant, has an exquisite lotus-like complexion, possesses food, drink, clothes, a vehicle, garlands, scents and ointments, a bed, clothes and a lamp plus things to light it with.⁴

In every way this is the opposite of what is described as being characteristic of the incumbent of the low occupation. Wealth is once again a categorical feature and this is combined with *vaṇṇa* and what is essentially an agrarian elite (*gahapati*) category, thus reflecting a triune classification. Note this group is in no sense marginalized, being rather the accepted elite of the society described in the Pāli Canon.

If there is a difference between these two groups, it is that the low occupational types are marginalized and probably tribal groups, unlike the elite categories which were forming one of the central elements in the emerging

³ M III 169–70; S I 93–4; A I 107, II 85–6; Vin IV 6. (See also *PTS Dictionary*, s.v. *caṇḍāla*, on the 'low castes', *nīcā kulā*. Note that Vin IV 6 has *jāti* (possibly suggestive of lineage instead of family) instead of *kula*, *hīna* instead of *nīca*, and *ukkaṭṭha* instead of *ucca*. From the *Brāhmaṇas* see the very comprehensive list of names given in Egon Brucker, *Die Spätvedische Kulturperiode nach den Quellen der Śrauta-, Gṛhya und Dharmasūtras. Der Siedlungsraum* (Steiner, Wiesbaden, 1980), pp. 85–7.

⁴ S II 94–5.

large-scale societies. The difficulty of distinguishing between a tribal group (with its own inherited way of life, language, kinship system and religious tradition) and what later becomes a caste (with its endogamous structure, prescribed occupation and distinctive rituals) can be very hard to draw. As A. Bêteille says, 'Tribes have existed at the margins of Hindu civilization from time immemorial, and these margins have always been vague, uncertain and fluctuating.'⁵ Aśoka refers in an inscription to the forest dwellers, the rough untamed people who belong to the wilds on the borderlands and follow a different way of life;⁶ they must be dealt with circumspectly, for their loyalty is always uncertain. The *Arthaśāstra* refers at many points to the same forest tribes, *aṭavika*, as potential antagonists who must be controlled by cunning.⁷ We also cite in this connection *Śāṅkhalikhitadharmaśūtra* 7:

The *ārya* land is excellent and lies to the east of the sunset and to the west of the sunrise, and runs as far as the high mountains reach and as far as the sacred rivers flow . . . To the east of Sindhu-Sauvīra, south of Himālaya, west of Kāmpilī and north of Pāriyātra the brahman splendour is impeccable. The traditions of all the rules of life of castes and families of other lands are different from this.⁸

Here the classification turns on ritual purity and impurity, where the standard of the former is the brahmin, and denotes Āryāvarta as that area between the Gaṅgā and Yamunā rivers valley in contrast to everything outside of it.

These mini-societies had a variety of forms. There were craft villages, where trades were passed on from father to son. Villages of *caṇḍālas*, a despised group, are also mentioned.⁹ It is unclear whether this specific term relates to a group permanently polluted by occupation or derives its status from other factors. *Jātakas* speak of a village of 500 robbers, and elsewhere we learn that forest guards belonging to guild-type organizations would escort travellers in the forest areas.¹⁰ Such communities ran their own affairs. Heads (*settha*) of clans (*kula*) were responsible for peace and stability; one *sutta* attributes the cosmic decline of the age to crimes and lack

⁵ A. Bêteille, 'On the concept of tribe', *International Social Science Journal*, 32 (1980), pp. 825–8, at p. 827.

⁶ Rock Edict 13, *M*; see *Corpus Inscriptionum Indicarum*, Vol. 1 *Inscriptions of Asoka*, new edn ed. E. Hultzsch (Indological Book House, Delhi and Varanasi, 1969), pp. 67 and 69 n. 3: Devānāmpriya even pacifies the *aṭavi*; see also C. Caillat, 'Aśoka et les gens de la brousse (XIII M-N)', *Bulletin des Etudes Indiennes*, 9 (1991), pp. 9–13, at p. 9. Also H. Kulke, *Jagannātha-Kult und Gajapati-Königtum* (Steiner, Wiesbaden, 1979), pp. 6–7.

⁷ See for example *AS* 9.2, advising a king on conditions in which to recruit *aṭavikas* into his own army.

⁸ Text cited in Brückner, *Spätvedische Kulturpoche*, p. 95. ⁹ *JIV* 390.

¹⁰ *JIV* 430; R. Fick, *Die Soziale Gliederung in Nordöstlichen Indien zu Buddhas Zeit* (Kiel, 1897), pp. 176f.

of respect for parents and *kulaseththa*.¹¹ Communities called *kula*, literally 'family', appear to be equivalent to *jāti* ('birth'), the later common term for the local caste group.¹² In at least certain cases, communities such as guilds, a kind of economic grouping, had their own regular courts for the trying of offences; in the *Majjhima Nikāya* for example we find reference to different types of court including guild courts along with the royal family court and others.¹³ We cannot know, however, whether these refer to different kinds of villages or to different forms of assembly and judicial bodies within a single village or town, suggesting a large-scale society.

The economic imperative as a basis of classification is very important in Buddhist literature, and not just because it was easy to recognize, but also because it accurately reflected the situation in the area the early Buddhists inhabited. Examples such as these cited below are reflective of this mode of generalization.

If a *ksatriya* were to prosper in wealth or corn or gold or silver, he could have another *ksatriya* to get up earlier than he would, to go to bed later, doing what pleases him and speaking affably, or he could have a brahmin . . . *vaiśya* . . . *śūdra* . . . [to do the same. Similarly a brahmin, *vaiśya* and *śūdra* could have any of the four classes to serve him.]¹⁴ Brahmins hold that a brahmin, *ksatriya*, *vaiśya* or *śūdra* may serve a brahmin; that a *ksatriya*, *vaiśya* or *śūdra* may serve a *ksatriya*; that a *vaiśya* or *śūdra* may serve a *vaiśya*; and that only a *śūdra* may serve a *śūdra*.¹⁵

If a *ksatriya* . . . brahmin . . . *vaiśya* . . . *śūdra* were to engage in house-breaking, or carry off plunder, or rob an isolated house, or wait in ambush, or commit adultery, the king would kill him or ruin him or banish him or deal with him as he liked, for the designation of *ksatriya* . . . brahmin . . . *vaiśya* . . . *śūdra* would be irrelevant for him and he would be reckoned simply as a robber.¹⁶

There are several contexts in which this mode of categorization would have made sense to the authors of the text. At the most basic it is simply a difference between rich and poor and directly implies that other forms of categorization will be overtaken by wealth, a standard which overturns other forms of classification. Such passages also contain traces of an acceptance that economic considerations could theoretically determine social relationships. These passages do not vitiate the relevance of the *varṇa* system because a brahmin remains such even if he works for any of the three lower *varṇas*. The problem then becomes not that there exists a hierarchy, but of the possibility of moving between levels, especially where they are defined in classificatory systems different from the *varṇas*.

¹¹ *D III* 70. ¹² Wagle, *Society*, p. 122. Cf. n. 3 above.

¹⁴ Summary of *M II* 84. ¹⁵ Summary of *M II* 177–8.

¹³ *MI* 288; cf. *M III* 48.

¹⁶ Summary of *M II* 87–8.

Uma Chakravarti, in some measure following Romila Thapar, argues that Buddhist society was ideally conceptualized in terms of 'khattiya, brāhmaṇa, and gahapati representing categories in the social world, and the samaṇa or recluse representing the asocial world'.¹⁷ In fact, the texts tell us the *samaṇa* was very active in the social world even if the ideology shaping that role evaluated the social in a quite different way from the other categories mentioned here, turning above all on the image of the *samaṇa* as an isolated figure. Leaving aside the *samaṇa*, the other three who are said to represent categories in the social world cross two classificatory systems. *Brāhmaṇa* and *khattiya* are the highest two rungs of the *varṇa* system, no doubt a brāhmaṇical invention, but probably recognized by all groups in the society, irrespective of their adherence to Hindu beliefs and practices. It is possible, occupationally speaking, that the *gahapati* should be taken to represent the *vaiśya* class, though the Pāli texts frequently mention compounds joining *brāhmaṇa* and *khattiya* with *gahapati* as the final member. It is more likely that these three names represent the elite in the social world depicted in the Buddhist texts, and that individuals could easily operate within several different classifications found within the same locality, though probably these classifications would have had to be derived from different areas of culture. That is, a man could not be both *brāhmaṇa* and *vaiśya*, though he could be *brāhmaṇa*, a wealthy landholder and perhaps a member of a guild as well. This is the least we would expect in the highly pluralistic society which marked the urban areas of the Buddha's time and the succeeding centuries, though less so the rural villages and their surrounding lands and scarcely at all the tribal groups. What this means is that it is likely the urban areas show the highest degree of diversity in social classification and frames of social classification, though they need not have cohered less as social groups than more isolated and localized communities.

ELITE GROUPS AND THE BASIS OF ELITE STATUS

An investigation of the status of elites in and around the rise of Buddhism falls firmly within the second of our assumptions about Buddhism and society – where we opt for a concentration on the relationships between Buddhists (monks) and the rest of society – suggested at the beginning of this chapter. Whom are we entitled to identify as elites in the societies of the time this book covers? In both Hindu and Buddhist sources *brāhmaṇas* and *ḷṣatriyas* emerge as social, cultural and political elites. If we rely mainly

¹⁷ Chakravarti, *Social Dimensions*, p. 67.

on Buddhist sources it is necessary to add the *gahapati*, the *setthi* and the *rājan*, all of whom are mentioned in the passage from the *Kūṭadantasutta* cited below (p. 48). It would be immensely helpful if we knew what percentage of the total population was constituted by these groups and details of the various levels of difference within the elite itself. Scholarship has traditionally suggested that of these elites, the *gahapatis* and *setthis* were newly emergent, *brāhmaṇas* were raising an already high status, and *ṣṭriyas* and *rājans* were struggling to determine their status in emerging societies where a single ruler reigned and the others became mere soldiers and, perhaps, absentee landlords.

It is necessary to say something about the meaning of the word 'elite' in the context of early Buddhist literature. Most of the secondary literature dealing with ancient Indian society uses notions of an 'elite' or 'elite status' implicitly, without defining in any precise sense what is meant by either term. Gokhale, in a much cited article, defines the Buddhist elite using two criteria:

In the first instance the person's intellectual, spiritual attainments and/or organizational skills would be the most obvious qualifications for his inclusion among the elite. Such is the case with Sāriputta and Moggallāna, Ānanda . . . The other is the attribution of an elite status to the person either by the Buddha himself or some of his eminent disciples or the redactors of the Pāli Canon who thought it fit to include information on them or their utterances in parts of the Pāli Canon.¹⁸

This is scarcely adequate as an evaluation of elite status as it includes only the *saṅgha*. This in itself makes it too narrow to encompass elite groups in the wider society. A more recent book by Murray Milner¹⁹ argues that elite status is primarily constructed in terms of economic, political and religious categories, each of which either works to confer some kind of intellectual legitimacy on the elites amongst the larger body of non-elites or provides channels whereby the means of production can be controlled and distributed. Both are necessarily interrelated. Whilst this may not seem a spectacular insight, it does provide a frame for discussion of particular kinds of social groupings where otherwise this might not have been available.

The social categories pertaining to the religious, political and economic spheres, even if they overlap constantly, strike us continually when reading the early Buddhist texts. Reflections on the interactions between representatives of the groups defined within these categories and monks form a

¹⁸ B. G. Gokhale, 'The early Buddhist elite', *Journal of Indian History*, 42 (1965), p. 392.

¹⁹ Murray Milner, *Status and Sacredness. A General Theory of Status Relations and an Analysis of Indian Culture* (Oxford University Press, New York, 1994), pp. 65–79.

large part of the content of this book. Statistical analysis of the *vaṇṇa* ranking status of all the named individuals, populating the *Sutta* and *Vinaya Piṭakas*, carried out by Sarao, Chakravarti, Ray and Gokhale respectively, suggests that the Buddha interacts mostly with members of three particular groups: brahmins, prominent politicians (i.e., kings) and the wealthy. We cannot be certain how much he interacted with other groups, even though the lower ranking groups would have formed the majority of the society. Here too, once more, the texts are limiting in their focus on the Buddha himself, who originally came from a noble background. Would the picture be different if we had more information about the interaction of other monks with lay Buddhists and the rest of the non-Buddhist population?

If we were to rely on the perspective taken in the indigenous literature we would find a focus on brāhmanical categories, especially *varṇa* and *jāti*, both of which take up religious as well as occupational characteristics, or concentrate on the emerging figure of the *gahapati* as a means of tying elite status into processes of economic change. Certain texts, such as the following from the *Kūṭadantasutta*, conflate the two main sources of elite status, *varṇa* classification and economic wealth. The passage in question concerns a king who wishes to perform a sacrifice. His purohita tells him to invite the following groups, all of whom are qualified as living either in the town or the country: *ksatriyas* who are vassals of the king; ministers who sit in his assembly; wealthy brahmins and wealthy householders.²⁰ Whilst there is nothing particularly exceptional about this passage, it does, we believe, define the socio-economic constituents of a kingdom whose influence the king may have found necessary for his support. In this case he harnesses support by reaffirming his kingship through performance of a *śrauta* sacrifice, the presence of certain groups to witness the display being necessary as a demonstration of his qualification to be king.

Where the text becomes interesting and germane to the present argument is in its rehearsal of some of the qualifications of the participants. Of the king eight qualities are listed: his lineage was well born on both sides, he was physically imposing and handsome, he was fabulously wealthy in property, precious metals and grain, he had a powerful army and was a mighty warrior, he was generous and a supporter of beggars and mendicants, he was learned, he could analyse sayings, and, finally, he was intelligent and could predict the future. The text goes on to tell us about the four qualities of the brahmin, which set him apart from others. He too is well born on

²⁰ *DI* 136 and often. See below, ch. 11.

both sides back to seven generations, he knew the entire field of Vedic knowledge, he was virtuous and skilled in performing the sacrifice.²¹

This text is more informative about the king than it is about the brahmins or any of the other elite classes. It compiles a list of qualities affirming elite status within the frame of the characteristics assigned to the first three *varṇas*, following the manner in which these are formally listed in the *dharmasāstras*, and by measure of wealth. Thus the king, as a metaphor for the kingdom in its entirety, brings within his person all the cultural, economic, military and religious factors necessary for the kingdom to survive and prosper. This is scarcely an original vision but it has the virtue of presenting elite status as a combination of wealth, lineage, physical power and knowledge. The king is perhaps unique in possessing all of these in his own person. Not so for the other classes. For it is clear from this description and others elsewhere that the brahmin held, relatively speaking, elite status because of his possession of religious knowledge and the capacity to transmit it. He may also have held monetary wealth and/or land, but his status was independent of this.

That we have so much information on groups who could justifiably claim elite status is a problem in itself. It gives us a highly skewed view of the society of the time. It is almost certain that those who composed the text were literate – if writing was being practised at the time when Buddhism began –, thus placing themselves amongst the educated elite. Their treatment of the lower socio-economic groups is, therefore, minimal and makes it extremely difficult for scholars to penetrate the veil created in the texts.

Gahapatis were heads of some of the smaller units in the kaleidoscope of semi-autonomous social units. Fick considered that in some respects the class of *gahapati* could be compared to caste groups, with a real sense of status as members of a high class, but without the community customs or judicial powers which he regarded as essential to the definition of a caste.²² Sometimes they are enumerated as a class alongside (and thus not overlapping with) brahmins and *ṣṣatriyas*, but at other times there is an overlap and the term *gahapati* is a label for the social eminence of pillars of the community including brahmins.²³ Brahmins are included in the class, in the case of brahmin villages.²⁴ Thapar has related the *gahapatis* to the rise of the new kingdoms based on agrarian societies in the northeast after the

²¹ D I 139. ²² Fick, *Soziale Gliederung*, p. 165.

²³ R. Tsuchida, 'Two categories of brahmins in the early Buddhist period', *The Memoirs of the Toyo Bunko*, 49 (1991), pp. 57–60.

²⁴ Wagle, *Society*, pp. 18f.; cf. pp. 151–6.

Vedic period, describing them as representing a distinct stage in economic evolution – a stage in which economic management was fragmented.²⁵

The *brāhmaṇa-gaḥapati* has an ambiguous status in early Buddhist texts. On the one hand, he seems ideologically and actually to be the opposite of everything for which the *bhikkhu* stands. As such he is presented almost as an ideal type even if we can glimpse many cracks beneath the surface in looking at this type. He was not a homogeneous figure on the measure of occupation and wealth, even if representations of him are collected into a single symbol which can be used to contrast him with the *bhikkhu*, and this may well have been the function of this symbol in the context of the early texts. On the other hand, he was a source of material support for the *saṅgha* and its principal source of recruitment. Both *monk* and *brāhmaṇa-gaḥapati* were mirrors each of what the other one was not.

If the *gaḥapati* was anything in early Buddhist literature it was an overlapping social (householder = the male head of the family) and economic (landowner) category and was flexible enough to be attached to some of the *varṇa* titles. He worked on the land himself, supported a family group including servants, gave gifts to religious organizations and worked to extend the use of arable land. A passage like this taken from the *Majjhima Nikāya* illustrates the *gaḥapati's* overwhelming connection with material wealth:

And it is like a householder or his son, rich, of great wealth, of great possessions, with a mass of abundant gold ornaments, a mass of abundant corn, a mass of abundant fields, with a mass of abundant raiment, with a mass of abundant wives, with a mass of abundant men slaves, with a mass of abundant women slaves.²⁶

But his wealth is not just in money and land. It is also resides in his capacity to mobilize human resources as an employer and to demonstrate status by possession of multiple wives.

We prefer to identify the various groups who include *gaḥapati* in their name as being representative of a horizontal form of social classification in contrast to the vertical form of distinction based primarily on lineage or *varṇa* and focused on by Thapar in two recent studies.²⁷ Disputes over lineage and succession dominate the two Sanskrit epics, but appear to be of little importance in early Buddhist literature except where a criticism is made of the succession of seven generations used by *brāhmaṇas* to legitimize their claim to a higher status than other groups in society. What we note is a picture of a society focused on householders who showed a preference for agriculture and rural life rather than residence in those areas

²⁵ Thapar, *From Lineage to State*, pp. 41f. ²⁶ *MI* 452.

²⁷ Thapar, 'The First Millennium' and *From Lineage to State*.

unambiguously urban in character. The *gabapati* is the foundational economic position in the transformed agrarian economy centred on all of the rural areas now supplying the cities and other developing conurbations. This position makes sense only in relation to the urban areas even if it is economically centred in the agrarian areas. Whatever his spatial location, he could not have remained untouched by the process of urbanism.

Finally, we note an important point made by Milner about the nature of the dispute that often characterizes the interrelations of economic elites:

In the realm of material production, a cleavage often arises between economic elites who control alternative means of production. Typically, this involves a conflict between ascendant means of production and more traditional ones. In agrarian societies, those who control and manage land are threatened by those who specialize in more movable forms of resources, for example merchants, traders and bankers.²⁸

This could easily be a description of the economic base of what were becoming large-scale societies in northeastern India during the time the Buddha flourished. What is certain is that both groups of economic elites were present, yet it cannot be confirmed whether the one (the agrarian elite) was regarded as being traditional, the other not. Of course, the basic thesis of much recent scholarship is that the early growth of Buddhism benefited substantially from the development of a mercantilist attitude in society and from the appearance of a group of people who could be generally called traders and financiers, even if this is not the exact translation of the term *setthi*. Even if these people made money through dealing in goods or financial services, they may still have owned parcels of agricultural land. It is more accurate to say that the *gabapati* were the village and country elite, whereas the *setthi* formed the urban elite, with the king, high members of the army, and any bureaucracy.

SOCIAL COHESION, VALUES AND ELITES

The texts do contain clues about what the up-and-coming aspirants to wealth were doing, those who seemed so eager to sustain the Buddha with the things of life the *saṅgha* itself could not produce by dint of its essential calling to inactivity. It is these groups of people who were the economic and political elite and who were enjoying the fruits of the rapidly expanding economy and its emergence into some kind of complex intra-regional entity. Some of the Buddha's activity was concerned with attracting a portion

²⁸ Milner, *Status and Sacredness*, p. 66.

of the new wealth being created by the new elites and with positioning himself and his followers in the cultural mainstream without, for all that, compromising the originality of his own theoretical position. This would explain why the Buddha was supportive of a work effort focused upon self-help and why he was so inimical towards status based on birth, for him a sure cause of indolence, corruption and arrogance. And this, as has been frequently observed by scholars, was consistent with the kind of ideology the new economic elites in society would have needed in order to have retained whatever privilege they had acquired through their wealth.

There is certainly evidence of the Buddha taking up with real gusto the task of providing appropriate ethics for the new 'secular' elite classes. That he was successful in it – judging from the continuous stream of lay followers he attracted – is a testimony both to his own marketing skills and *to the deep need in the people to have their desire for upward mobility legitimated*. A brilliant instance of his teaching technique and the content of his thoughts in this area is given in a passage from the *Mahāvagga*,²⁹ which we cite at length. On one of his journeys the Buddha had reached Pāṭaligāma with 1,250 monks. Some laypeople came and offered the use of a rest house and provided lamps and washing facilities. In the morning (it is not clear if the Buddha had spent the night there) the Buddha went to the rest house which was filled up with monks and laypeople. Then he made a speech to all of them:

‘There are these five disadvantages, householders, for a person of poor morality who fails in morality. What five? Now, householders, a person of poor morality who fails in morality suffers great diminution of wealth owing to laziness; this is the first disadvantage for a person of poor morality who fails in morality.

Then again, householders, an evil reputation of a person of poor morality who fails in morality is spread abroad; this is the second disadvantage for a person of poor morality who fails in morality.

Then again, householders, when a person of poor morality who fails in morality approaches any company, whether it be a company of nobles, a company of brahmins, a company of householders or a company of recluses, he approaches it diffidently, being ashamed: this is the third disadvantage for a person of poor morality who fails in morality.

Then again, householders, a person of poor morality who fails in morality dies entirely confused; this is the fourth disadvantage for a person of poor morality who fails in morality.

Then again, householders, at the breaking up of the body after dying, a person of poor morality who fails in morality arises in the hell of loss, the realm of misery,

²⁹ *Vin* I 226ff.

the hell of ruin, hell;³⁰ this is the fifth disadvantage for a person of poor morality who fails in morality. These, householders, are the five disadvantages for a person of poor morality who fails in morality.

There are these five advantages, householders, for a moral person who cultivates morality. What five? Now, householders, a moral person who cultivates morality acquires a great mass of wealth due to his conscientiousness; this is the first advantage for a moral person who cultivates morality.

Then again, householders, for a moral person who cultivates morality an excellent reputation is spread abroad; this is the second advantage for a moral person who cultivates morality.

Then again, householders, when a moral person who cultivates morality approaches any company, whether a company of nobles, a company of brahmins, a company of householders or a company of recluses, he approaches it confidently, not being ashamed; this is the third advantage for a moral person who cultivates morality.

Then again, householders, a moral person who cultivates morality passes away entirely unconfused; this is the fourth advantage for a moral person who cultivates morality.

Then again, householders, at the breaking up of the body after dying a moral person who cultivates morality arises in the happy heaven, in heaven; this is the fifth advantage for a moral person who cultivates morality. These, householders, are the five advantages for a moral person who cultivates morality.'

When the Lord had gladdened, rejoiced, roused, delighted the laypeople of Pāṭaligāma far into the night with talk on *dhamma*, he dismissed them saying: 'The night has now almost passed, householders; now do whatever is timely.'

The set of five precepts announced by the Buddha in this lecture recur elsewhere³¹ in the canon, though only the version found in the *Mahāparinibbānasutta* includes the narrative context given here. All the others contain only the barest summary of the five disasters arising from immoral behaviour and the five advantages (*ānisaṃso*) accruing to the moral man. They offer no context for the oral delivery given by the Buddha.

This passage is highly significant for the kinds of qualities it groups together as constituting both positive and negative images of a man in the society of the time. Of course, the man envisaged here is not a monk but a layman and by implication a *gahapati* or a *setthi* who has accumulated wealth or sees this as one of his principal goals in life. Whatever his exact status, it is assumed he falls into that class of person we recognize, following the texts, as constituting the new elite. What the Buddha proposes the layman should cultivate is material wealth, good reputation, confidence, self-knowledge

³⁰ *apāyam duggatiṃ vinipātaṃ nirayam*. Each of these words refers to a particular hell, but they could also denote loss of money as well, and as such should have a metaphorical sense.

³¹ See A III 252f.; D III 85–6, 236 and *Ud.* 86.

and a good rebirth of the kind a layman would have expected. Translating this into concepts familiar in the West today, we would argue that the Buddha is promoting a modest 'get rich' scheme, a scheme proposing self-confidence, self-assertiveness and self-knowledge (in the sense of goal-setting) and negotiating skills that will facilitate advancement in all spheres – except that of the monk, deliberately excluded here – in which the layman may find himself. So complete is this self-help programme that it even makes allowance for the acquisition of good merit leading to a desirable rebirth after death, a prospect never considered by hawkers of self-development schemes in the contemporary West. The parallel can only be stretched a certain distance, beyond which its validity fails. What the Buddha taught in the discourse cited above was only a small part of his overall teaching, though it does sum up admirably his conception of the normative role for the layperson in society, the rest of the teaching being of such sophistication as to exclude all but the most well-educated monk and the occasional layperson (as evidence from contemporary Buddhist countries indicates). One further example comes from a list in the *Aṅguttara Nikāya*³² where five reasons for a person to become rich are enumerated. Wealth (1) makes himself and others happy, (2) makes his friends and companions happy, (3) allows him to ward off danger from water and fire, from *rājas*, robbers, enemies and heirs, (4) allows him to make the five oblations to deceased ancestors and so on, and (5) allows him to perform offerings that will take him to heaven.

Where there is a continuity with the teachings pertinent primarily to the monk is in the emphasis on conduct – *sīlā* – and its acquisition (*sīlasampada*) (D II 236) or loss (*sīlavipatti*) (D II 235). Whilst this is one of the three limbs of the eight-limbed path, it also falls within the general ambit of conduct in the sense that the *Vinaya* provides a set of rules observance of which will be conducive to the cultivation of the more imposing aspects of Buddhist life.

These teachings are definitely not those conceiving exclusively of a society of renunciators. On the contrary they could be interpreted as strengthening the foundations of civil society in a collective sense even while they focus primarily on the development of the individual within that society. Therefore we are compelled to ask what the Buddha was intending to achieve in offering teachings like this, which are, if it be asked, widespread through the Canon, if not in a systematic form, but rather as part of an overall

³² III 45. This passage could be profitably compared with arguments for the acquisition of wealth put forward in *Mbh* 3, 36 and 12, 8.

ethical ambience which is offered. What we can be certain of is that it is not the kind of teaching any brāhmaṇical ascetic would have offered. It is much too close to the urban perspective dominating Pāli literature and it is far too individualistic in its tone, the latter in the sense of defining the individual's status primarily against a social and not a spiritual standard. Any discrimination is restricted to where it reflects relative status apparently held by those within the respective classes.

If what is being taught is individualistic it is also communalistic. The Buddha is not only teaching a form of behaviour which will benefit the individual in both this world and the next, he is also prescribing the means whereby the individual will be treated positively by other people within the groups in which he moves. It is this sense of offering a standardized ethics³³ applicable to anybody of any class or occupation that makes this passage an important one for presenting a concern for social cohesion. That it is directed towards an elite, and in the language typically associated with mercantilist values, does not lessen the social breadth of its message.

³³ J. D. Ryan, 'The Civakacintamani in Historical Perspective' (unpublished thesis, University of California, Berkeley, 1985), pp. 14–15.

Economic conditions

An acceptance that Buddhism originally began as an elite movement requires us to extend our discussion into a study of the economic conditions associated with elite status, the relationship between these conditions and the development and survival of Buddhism. Weberian analysis has long shown the complex interplay between material development and ideological support or denial from religious groups. Buddhist doctrine appeared to provide active encouragement to the most striking of the newly emergent groups exploiting changed political and productive conditions, namely the merchants and farmers. The former group, while certainly not homogeneous, was not only developing into a major producer and disseminator of new kinds of goods, but was also very active in promoting its own status and its concerns as being central to those of society. The perception that Buddhism provided an ideological support to this group leads us to confront a number of questions rising in part from the previous chapter:

- (1) Why would an ascetic group disdainful of material wealth, and the motivations leading to its accumulation, give ideological support to such a group?
- (2) Why would this group in return provide material support to the fledgling Buddhist group?
- (3) What kind of economy was it that allowed this group to emerge and apparently become so successful?

To answer these requires us first to investigate the economic conditions of the time. It is difficult to envisage an 'economy' existing in the Buddha's time. The economy is at best an abstract term used to categorize and describe particular aspects of human interaction. But economic activity is clearly described in Buddhist literature. We must, however, be constantly vigilant to avoid applying the terminology of contemporary economics to events and conditions that are distorted by the use of such technical terms. We assume, following Pearson, that 'the economy at all levels of material existence is a *social* process of interaction between man and his environment

in the course of which goods and services change form, are moved about and change hands. The shape of this process, i.e., its institutional form and the motives which make it run are determined not by any single factor either in nature or man, but are the resultants of several interdependent levels of human existence, ecological, technological, social and cultural.¹ Taking this as a lead we treat social and economic conditions together, even at the risk of confusing two overlapping conceptual categories.

THE NATURE OF THE ECONOMY

Following archaeological and literary evidence, we have noted in earlier chapters that the Buddhist texts depict economic conditions based on agriculture, pastoralism, small-scale manufacture of material goods of a large variety of types and the incipient development of an industry making money out of money itself. Production was for both subsistence and trade. Money was an important means of exchange.² Money lending was no doubt common, judging from the presence of wealthy bankers, and forms of taxation were probably beginning. Inequalities based on differences in possession of capital and land, and access to resources, were beginning to emerge in a perceptible way. All of this is easy to read as a collection of perhaps discrete data. What we lack is a sense of what a large-scale interconnected economy might have been like and the hard statistical data which would enable us to put flesh on the economy's interconnections.

In contrast to the equivocal evidence about the nature of the economy depicted in Vedic texts, and presumably prior to the emergence of early Buddhism, evidence from the Buddhist sources suggests a prosperous economy in a state of expansion. Nor is this a swift conclusion produced by an impressionistic reading of the texts which are only concerned incidentally with what today would be called economics. Our knowledge about the nature and strength of the economy in the Buddha's time and the following centuries is substantially based on inference. Yet the inference of an

¹ H. W. Pearson, 'The economy has no surplus: critique of a theory of development', in K. Polanyi, C. M. Arensberg and H. W. Pearson (eds), *Trade and Market in the Early Empires* (Free Press, New York, 1957), p. 326 (his italics).

² J. Cribb, identifying the errors that inspired some scholars to date Indian coins to earlier times, concludes that the earliest Indian coins, the various punch-marked silver issues, originated in the Gandhāra area from imitations of Greek coins early in the fourth century BC, and that developments from these soon took place in the Ganges valley during the same century. See J. Cribb, 'Dating India's earliest coins', in J. Schotsmans and M. Taddei (eds.), *South Asian Archaeology 1983* (Istituto Universitario Orientale, Naples, 1985), vol. 1, pp. 535-54.

expanding economy is confirmed by more solid evidence derived from the study of food remains and settlement patterns.

In Vedic literature, the economic conditions hinted at define a much narrower base of production and consumption. It is accurate to speak of a tribal economy, where there was some trade with other tribal groups and with people leading a sedentary lifestyle, but where the social extent of the economy was substantially defined by the members of the tribe, and its physical extent by the area where the tribe wandered. Whilst measures of wealth exist in nomadic tribes in the varied holdings of flocks particular individuals might have, every person was ultimately protected by the safety net offered by the social group defining the tribe. If at various times such an economy were evaluated as 'weak' (and this could only be done on the basis of the archaeological record), it could only be on the measure of its incapacity to feed its own people in a totalistic sense or by a measure of food insecurity (where the availability of food is highly variable), a situation we would usually retrospectively attribute to drought, some other natural calamity or war. What we can glean from Vedic literature provides a simpler picture than this, however. Using the *Brāhmaṇas*, Rau gives a pessimistic view of the quality of life they depict:

[I]n spite of the fertility of the Indian soil and the favourable climatic conditions, it could have been by no means easy to nourish themselves and their herds. Again and again the texts assert that the real enemy of men is hunger. It is identical with death and darkness, while heaven is explained as the place where hunger and thirst are unknown.³

In reading the Pāli texts we are immediately struck by the difference in landscape in which economic conditions are projected. Noteworthy is the presence of large cities which became large precisely because they are located at the junction of trading routes or because they are administrative centres and allow for increasing division of labour, diversification of production techniques and the use of capital. A further aspect of this landscape is the juxtaposition of city and (rural) hinterland, reflected strongly in the inter-regional trading featured so heavily in the texts. Whilst the idea of micro-economies focused on the village or group of contiguous villages has relevance in this situation, it has to be seen in relation to the dramatic increase in trading. Additionally, the idea of levying taxes across a large region, especially when it is populated by distinctive groups, suggests the presence of an economy definitely increasing in size, complexity and centralized control. Development of industries and class differentiation based on property

³ Rau, *Staat und Gesellschaft*, p. 31.

ownership could allow a situation where relative prosperity coexisted with relative poverty, including denominated debt. The economy could still be vibrant and showing increased productivity even though some groups in society were economically depressed.

The Buddhist texts provide us with much evidence about rural and urban trade and production. Here we present some of this evidence in order to allow us to step back and draw some inferences about the economy as a whole. The style of description in the text is idealized. Here, for instance, is a *Jātaka* description of a city pullulating with business activity: 'a city furnished with solid foundations and with many gateways and walls . . . behold the drinking shops and taverns, the slaughter-houses and cooks' shops, and the harlots and wantons . . . the garland-weavers, the washermen, the astrologers, the cloth merchants, the gold workers, the jewellers . . .'⁴ Other evidence suggests the likelihood that every city had its quarters for the carrying on of specific crafts, such as the street of ivory carvers in Kāśī;⁵ beyond the walls were dedicated craft villages serving the city's needs, such as communities of carpenters, potters, and smiths making axes, hatchets, ploughshares, spikes and so forth.⁶ Communities of actors worked under the direction of stage managers to produce upon the stage a deceitful illusion of reality.⁷ The first three examples are all taken from the *Jātakas*, which are late in comparison to the other sources we are using, and should be taken as indicating changes that had occurred by the end of the period of Buddhism's early development.

Craftsmen were divided into communities; the hereditary character of their occupation was taken for granted, and there are references to trade organizations approximating to guilds.⁸ A passage in a *Jātaka* refers to a hereditary grain merchant.⁹ Buddhist canonical sources refer to communities of carpenters, vulture trainers, cowherds, liquor distillers,¹⁰ dyers, garland makers, cattle butchers, pig slaughterers, fowlers, horse trainers, jailers, bath attendants, potters and ivory workers, goldsmiths, ditchers, fletchers, joiners, archers, conch-blowers, trappers, bamboo plaiters, cartwrights and scavengers.¹¹ The last four in this list are identified as low-class occupations, as are those of leather workers, reed workers, potters, tailors and barbers.¹² Service occupations culled by Wagle include those

⁴ JVI 276. ⁵ Fick, *Soziale Gliederung*, p. 180. ⁶ *Ibid.*, p. 181.

⁷ S IV 306–8. ⁸ Fick, *Soziale Gliederung*, pp. 177–9.

⁹ J III 198 where a grain merchant's son is said to go into the same business.

¹⁰ M I 119, 130, 220, 228.

¹¹ See, for example, from the first two books of *M*; M I 343, 385, 387, 396, 412, 446; M II 15, 18, 23, 65, 105, 152 and 205. In these passages numerous crafts and trades are mentioned, frequently chosen as suitable topics for familiar metaphors.

¹² See Wagle, *Society*, pp. 135ff.

of the washerman-dyer, painter, tailor-weaver, cook, messenger, servant-companion and attendant.¹³

These references all derive from literary sources across a span of several centuries, beginning in perhaps 400 BCE, but extending with the *Jātakas* to the early centuries of the Christian era. That there should be so many classifiable occupations in a developing urban society should not surprise us and the archaeological evidence also confirms this. However, we have no way of knowing anything like relative numbers of the people in such professions. It is possible that there were only two vulture trainers in each large city, for example, and fletchers presumably would have waxed and waned in numbers as demand for their services changed depending on external military situations. In addition, we cannot be certain about the spread of these occupations across the urban/rural divide, though we would expect the greater number of new occupational classes to be associated with urbanization and the sources confirm this.

It is possible that brahmins often entered such occupational classes. Brahmins are referred to as supporting themselves by various occupations other than acting as priest, including 'calculation' or accountancy (*gaṇanā*),¹⁴ though it was not thought right that a brahmin should follow secular occupations. The *Sutta Nipāta* declares that if one lives by mechanical arts one is an artisan, not a brahmin.¹⁵ The reality is that many brahmins were farmers, the economy not being sufficiently rich to support an entire class of people who simply lived off the paid performance of ritual activity. High-status professions – perhaps based on remuneration as well as social class – would have included accounting, money-changing, surgery, medicine and writing.¹⁶

Inscriptional evidence joins literature in reflecting the richness of the urban economy. At Mathurā there were perfumers, bankers, metalworkers, and the treasurer of an association; the same city is mentioned also by Patañjali in about the second century BCE as a source of kettledrums, garments and coins, hence of intra-regional trade.¹⁷ To this we can add archaeological evidence, but it remains more opaque than the literary or inscriptional evidence as we cannot often attribute direct occupational categories to particular data. Erdosy sums up some of the archaeological evidence: large-scale production of iron is indicated at a number of sites where iron slag abounds, especially Ujjain; Rairh has hundreds of silver punch-marked coins, and there are coppersmiths' furnaces there, with moulds. At

¹³ *Ibid.*, p. 136. ¹⁴ *M II* 1. ¹⁵ *Sn* 613. ¹⁶ Wagle, *Society*, pp. 140ff.

¹⁷ F. R. Allchin, *The Archaeology of Early Historic South Asia* (Cambridge University Press, Cambridge, 1995), p. 295.

Rājghat there were bone arrow factories; beads were made at Ujjain and jewellers' moulds have been found at Campā. Crafts are generally very well represented in the larger settlements.¹⁸

The Buddhist texts are clear in attesting a dynamic economy with a high degree of occupational and product diversification. Cities were homes for a highly differentiated and fully urbanized commercial society in the period for which the texts can be considered to vouch. But we cannot draw any firm conclusions about whether we are dealing with a whole set of micro-economies that trade with each other, especially those operating in the larger urban areas. The view that there existed some kind of developing macro-economy rests on the impression of possibilities as much as anything else, possibilities unavailable in micro-economies because of their absence of economies of scale and a body of consumers demanding a wide differentiation of products. Included amongst such possibilities would be: the existence of long-distance trade as evidenced by caravans and demarcated trading routes; the protection of such routes by large-scale political authorities; the widespread production of luxury goods and the existence of a surplus.

TRADE

A sure sign of the development of an effectively functioning macro-economy is the presence of a very large intra- and inter-regional trading sector. Buddhist literature is full of references to trading caravans, guilds of merchants, market towns and roads along which trading caravans moved.¹⁹ So frequent are the references that it is clear intra-regional and inter-city trade was already regarded as a typical activity requiring no comment, therefore a standard component of the economic life of the time. For our purpose the importance of these references is that they not only provide information about one aspect of an emerging macro-economy, they also tie the dispersal of the Buddhist Order and Buddhism directly into the expansion of trade, such that early Buddhism may well have been associated with the trading vocation.

Long-distance land trade took groups of merchants in caravans through wilderness²⁰ and forest to seek out markets in all the towns of northern (and increasingly southern) India. Intra-regional trade, which probably meant

¹⁸ Erdosy, 'City states', p. 112.

¹⁹ Much of the relevant information for a period two centuries later is catalogued in G. M. Bongard-Levin, *Mauryan India* (Sterling, New Delhi, 1985), pp. 133–6.

²⁰ See *J I* 107, 99.

between the large urban centres, flourished, though to speak of international trade would require the recognition of international boundaries. Trade routes linked the pioneering new world of the middle Ganges, with its rising cities, to the rest of northern India and beyond to the zones of Achaemenid and later Hellenic culture, as well as to the south. It is specially to be noted that the arteries of commerce passed through the home territories of Buddhist tradition, linking the centralized monarchies along the Ganges with the more sparsely settled upland territories inhabited by tribal confederacies or oligarchies (*gaṇas*) such as the Buddha's own natal community and, further afield, with the sources of cultural influence in Afghanistan and Iran that became so conspicuous in the fourth and third centuries.

Whilst the literary sources do not give us detailed descriptions of trading caravans as they must have operated over a long and continuous period of time, they do allude frequently enough to such caravans. For instance, in one text we are told that whilst en route to Rājagaha the Buddha came into contact with 'Belatṭha Kaccāna who was going along the main road from Rājagaha to Andhakavindha with five hundred wagons all filled with jars of sugar'.²¹ Another *Jātaka* tale speaks of two caravan leaders, plus 500 wagons, journeying from east to west for trade, returning to Sāvatti with large profits.²² The *Vinaya* refers to regular caravan settlements²³ and a Jain story tells of a caravan of merchants in the desert.²⁴ Despite this we are not in a position to be able to determine the relative percentages of production for local consumption and production for trade beyond the immediate locality of the area in which the goods were produced. Nonetheless we can be certain production was for profit and where there was the idea of profit, the idea of a disposable surplus developed. Perhaps this was related to the high level of risk associated with long-distance trade and the consciousness of wilderness as a category defining risk.²⁵

It is possible trade was mentioned ubiquitously in Buddhist literature not just because it was conspicuous in the society reflected in the texts, but because the actual development and expansion of Buddhism was so closely connected with it. Buddhist monks often travelled with caravans of merchants and there is an example of the Buddha allowing a monk to pass the rainy season in the company of a caravan.²⁶ It is likely the extension of Buddhist culture into the Deccan was closely associated with

²¹ *Vin* I 244ff. ²² *J* II 181, 335. Cf. *J* I 377f., 107; *Vin* I 152; III. 46; *D* II 342.

²³ *Vin* III 46. ²⁴ Basham, *Ajīvikas*, p. 59, citing the *Bhagavatī Sūtra*.

²⁵ See *J* I 99 distinguishing five different types of wilderness. Cf. Fick, *Soziale Gliederung*, pp. 175ff.

²⁶ *Vin* I 152.

trade. An itinerary in the *Sn* traces the route of Bāvarī's disciples along a route from Amarāvātī to Kapilavastu that takes in the Krishna, the western Deccan, Patiṭṭhāna, Ujjenī, Vedisā, Sanchi, Kosambī, and Sāvattī, and pre-Sātavāhana remains suggest trade along this route.²⁷

THE TONE OF THE ECONOMY: LUXURY GOODS AND
STRATIFICATION OF ACCESS TO RESOURCES

Much of the evidence so far adduced tells us unambiguously that Buddhism was linked with economic advance and commercial expansion. In addition, the evidence of both texts and archaeology is of a vibrant economy producing a substantial range of goods for a whole set of consumption preferences. It would be tempting to say this is primarily a picture of an urban-based economy supported by a large agricultural sector, operating at different levels of development, and with inter-regional trade providing luxury goods. To say there is enough evidence to evaluate the economy as strong or weak begs too many questions to be meaningful, but we do need also to look at any evidence suggestive of weakness in economic conditions during the time reflected in the early Buddhist texts. This would have relevance to questions of income distribution and access to resources as both of these are factors essential in the determination of economic stratification in a given society and the emergent class differentials based on income inequality. If the Pāli sources are indeed indicative of a vibrant, growing economy (which does not automatically translate into economic equity), we must be able to explain any evidence to the contrary. Mostly what we have been able to find are references to food shortages in particular areas and to mentions of despised groups such as Caṇḍālas who might also have been economically depressed. Usually the references to famines use stock expressions to describe a condition of food shortage. Food is said to be difficult to obtain either by gleaning or by gift, white bones are seen and people dig out little pieces of grain from holes in the ground using sticks. Places such as Verañjā, Sāvattī and Vajjī are mentioned as experiencing such conditions.²⁸ Other cases just use one of the words (usually *dubbhikkham*)

²⁷ *Sn* 1011–13. Cf. H. P. Ray, *Monastery and Guild. Commerce under the Sātavāhanas* (Oxford University Press, Delhi, 1986), pp. 64 and 82ff.

²⁸ "At that time Verañjā was short of alms-food (*dubbhikkhā*), which was difficult to obtain (*dvīhītikā*), it was white with bones and people were living by digging out little pieces of grain from holes in the ground using sticks (*salākāvuttā*). Nor was it easy to nourish oneself by gleaning or by favour." *Vin* III 6, 64, 87. For the whole phrase Rhys Davids and Stede (eds), *Pali-English Dictionary* also gives *Vin* II 175; IV 23; S IV 323 amongst eighteen references in total. The translation of the compound *salākāvuttā* is based on the explanation given in *Divyāvadana*, p. 131 line 21. See also I.B. Horner, *The Book of the Discipline* (Luzac & Co. (PTS), London, 1938), vol. 1, p. 11, n. 4.

of the stock description.²⁹ In such circumstances a monk is recorded³⁰ as having stolen food, thereby committing a *parājika* offence, or people take food to the monastery rather than monks making begging rounds.³¹

It may be that these and other references are little more than allusions to an occasional famine. A more conservative view would stress the conclusion that the stereotypical style of many of the statements conveying the impression of food shortage betray a sub-text of restricting the kind of diets available to the monk or nun and therefore allude only to hypothetical conditions. No doubt there were crop failures – a disaster if sufficient seed stock and supplies from previous years had not been saved –, droughts and damage to agricultural production and production of consumer goods caused by war. The texts are largely silent on this and the negative evidence suggestive of failure to provide for the basics of life is weak. It is not, however, entirely absent and such cases as the following do occasionally occur:

Once when Sāvathī was short of alms-food (*dubbhikkhe*), a certain monk deliberately stole a handful of rice belonging to a shop-keeper. [Though he was remorseful this was considered a *parājika* offence.³²]

At that time when alms-food was scarce [the families of a village] offered only a small amount of a food to the monks who refused it after some consideration.³³ [The text goes on to cite several other times when food was scarce and monks resorted to eating, all of which the Buddha prohibited.]

These passages suggest the monks did share the privations encountered during famines, even if they still did have access to food given as a result of begging. They are more informative for what they tell us about the privileged status of monks *vis-à-vis* the rest of the population than serving as signs for some endemic long-term weakness of the economy.

The other sign of possible weaknesses in economic conditions – in an environment where resources were not being exhaustively exploited – is to be found in the occasional descriptions of groups regarded as being depressed in one form or another. As broadly descriptive as they are, such passages definitely point to groups which were already being stigmatized as economically weak, but more generally they should be taken as further evidence for the increasing differentiation of society along the lines of wealth and access to wealth. This differentiation need not have been directly correlated with other forms of social differentiation such as the *varṇa* scheme. A few

²⁹ *Vin* I 211–14. Cf. *Vin* I 219ff., where monks are offered elephant-flesh, horse-flesh, dog-flesh and snake-flesh, at a time when food is scarce, yet the Buddha prohibits them all.

³⁰ *Vin* III 6. ³¹ *Vin* I 211. ³² *Vin* III 64. ³³ *Vin* I 214.

passages have been cited above in the context of distinguishing between high and low occupations and marginalized groups.³⁴ A further passage describes a king Serī who used to have alms given, at each of the four gates to his city, to brahmins and recluses, those suffering great hardship, tramps, charlatans and beggars. When members of his harem (*itthāgāraṃ*), and others, then ask to be allowed to do the same, he lets them and then finds himself giving nothing, so he decrees that of the revenue coming in from the outlying provinces, half should be brought into the palace and half given to those who ask for it.³⁵

If the evidence for economic and social distress in early Buddhist literature is sparse and opaque of interpretation, the same cannot be said for indications of the presence of luxury goods and the conspicuous display of material wealth. The following examples may seem hyperbolic, but are too common to be omitted. Luxury goods are often mentioned in the possession of monks and, primarily, to illustrate the great variety within a single category, we cite several examples from the fifth book of the *Mahāvagga*:

- (1) 'At that time the group of six monks used various kinds of ointment boxes, made of gold or silver.' After criticism from laymen, the Buddha allowed only ointment boxes made from bone, ivory, horn, reed, bamboo, wood, resin, crystal, copper and the centre of a conch shell.³⁶
- (2) 'At that time the group of six monks used, for their high beds and large beds, the following: a sofa, a couch, a long woollen cloth, a cloth of many colours, a white woollen cloth, a woollen cloth embroidered with flowers, a mattress, a woollen cloth decorated with animals, a woollen cloth with hair on the upper side, a woollen cloth with a fringe, a silken cloth studded with jewels, a silken cloth, a dancer's carpet, an elephant rug, a horse rug, a chariot rug, a rug of black antelope skins, the precious hide of the kadali-deer, a sheet with an awning above, a couch with a red cushion at either end.'³⁷
- (3) 'At that time the group of six monks wore sandals with straps around the heels . . . moccasins . . . laced boots . . . sandals stuffed with cotton . . . sandals coloured like partridges' wings . . . sandals pointed with rams' horns . . . sandals with a ram's horn tied on . . . sandals with a goat's horn tied on . . . sandals having scorpions' tails . . . sandals bordered with peacocks' tail feathers . . . coloured sandals.'³⁸

Whether all of these products were available for sale, or whether the authors of the text sought to be exhaustive in their prohibitions, will always remain open to speculation. Nor should we be surprised to find most of them were forbidden to monks because they would have violated the image of poverty

³⁴ *SI* 93ff. See above, pp. 42–6.

³⁵ *SI* 58.

³⁶ *Vin* I 203.

³⁷ *Vin* I 192.

³⁸ *Vin* I 186.

and modesty the monk was required to cultivate.³⁹ What is of importance for the present discussion is that such diversity within specific categories of goods was available in an economy probably not long expanded from a subsistence base, and that they fall into the range of what today would be called luxury goods.

The presence of luxuries is also reflected in other measures besides the diversity of products. Many wealthy courtesans, charging high prices, are mentioned in the texts.⁴⁰ Entertainment of other kinds is sometimes recorded as attracting large payments⁴¹ and wealthy merchants and brahmins are recorded as offering sumptuous gifts.⁴² Wealthy men are also recorded as having guards, which would be expected for trading caravans because they were travelling through wilderness areas, but not perhaps in urban areas. All of this clearly shows that wealth was concentrated in certain hands, but that this did not exclude the bulk of the population having access to at least a subsistence level of resources.

THE IDEA OF A SURPLUS

The emergence of changed economic conditions, methods of production and patterns of consumption went hand in hand with the rise of Buddhism. Whilst this does not establish a necessary causal connection, it is a basic truth that an ascetic movement like Buddhism could not have survived in the absence of a broadly based disposable surplus of production beyond subsistence needs. That such a surplus existed is inferable from the presence of luxury goods, social stratification based in part on access to resources and, finally, on the increasing expansion of bureaucratic structures whose financial support⁴³ was necessarily derived from taxes and other imposts. We cannot even guess at what the size of the surplus might have been because this would not only require a valuation of the total production of North-Eastern India in the Buddha's time, it would also require a breaking up of the value of this production into distinctive categories – capital, taxes, luxury goods, expenditure for sumptuary display – not available to us. Nonetheless, surplus there was and the new religious groups certainly

³⁹ Cf. also T. Brekke, 'The early *saṅgha* and the laity', *JIAS*, 20/2 (1997), pp. 28–9.

⁴⁰ *J III* 435, 261; *D II* 96, where the Licchavi princes offer Ambapālī a hundred thousand [*kahāpaṇa*] if she will give up her meal with the Buddha.

⁴¹ *J II* 431, 294. ⁴² *J II* 428, 291; *D II* 182.

⁴³ On the latter see H. P. Ray, 'Trade and Contacts', in R. Thapar (ed.), *Recent Perspectives of Early Indian History* (Popular Prakashan, Bombay, 1995), p. 143. Cf. also von Simson, 'Die zeitgeschichtliche Hintergrund', pp. 91–2.

benefited from this, a benefit predicated on the belief in society that it was proper to support these new groups financially.

McNeill argues that, on the basis of epidemiological factors, any surplus produced in the Ganges valley during the period covered in this book would have been small. He suggests, 'From a distance India looked wealthy, since its imports were gems and spices, but in spite of that reputation it seems likely that the subcontinent as a whole was always comparatively poor inasmuch as a rather slender margin existed in most times and places between what an average peasant family could produce and what it needed for survival.'⁴⁴ He uses this argument as one reason why asceticism developed so strongly in ancient India. Ascetic practices involved dietary and bodily restraints, a practice well suited for a society producing only a small food surplus.⁴⁵ However, the idea of an absolute surplus of production over a subsistence level of living may well be irrelevant to the very idea of surplus, even of a minimal surplus as implied by McNeill. Pearson has argued that the level of surplus is not biological, but social:

A given quantity of goods or services would be surplus only if the society in some manner set these quantities aside and declared them to be available for a specific purpose. Into this category might then fall such things as food set aside for ceremonial feasts or in anticipation of future dearth, war chests, budgetary surpluses, or savings for whatever purpose. The essential point is that relative surpluses are initiated by the society in question. It is true that such surpluses may be made to appear along with a wind-fall increase of material means, or a more permanent rise in productive capacity: but they may also be created with no change whatever in the quantity of subsistence means by re-allocating goods or services from one use to another.⁴⁶

Accepting this broader view of surplus compels us to ask not what the minimal level of economic subsistence might be, but what cultural forces within society – such as prestige or access to the sacred – resulted in economic goods being acquired for purposes other than the material subsistence of those who produced them.

To understand how this surplus might have been used a dichotomy should be drawn, no doubt historically based, between Buddhism conceived primarily as a group of eremitic monks and as a religion focused on monastic institutions and parish priests. There must be implications for the utilization of economic resources arising from the activity of the monk who wanders around from house to house begging for food. We assume that on a very small scale such a monk would place minimum pressure

⁴⁴ McNeill, *Plagues and Peoples*, p. 92.

⁴⁵ *Ibid.*, p. 93.

⁴⁶ Pearson, 'Economy', p. 323.

on his begging environment except in times of famine. The agricultural surplus required to feed such figures would not have been excessive and any given village could probably support a few monks with relative ease for a long period. If though, a century after the death of the Buddha, there are many (say twenty) monks and a small monastery on the outskirts of the village, then the situation becomes quite different. The presence of the Buddhist institution could become a veritable drain on the economic prosperity of the village, though any one monastery could have survived off several neighbouring villages. Ultimately we cannot give precision to the question of how the presence of monks and monastic organizations materially and ideologically affected the economic impulses of individuals or socio-economic groups in ancient northeastern India. What is needed here is a systematic effort in locating and statistically analysing the number of villages grouped in close proximity to a given monastery. Nor, and maybe this is of greater significance if only because of the potential size, do we know how the presence of a monastery might have increased demand in the local economy of the area in which it was located. Two factors should be relevant: (1) the simple function of the *saṅgha* as a purchaser of goods and services from the local area, hence a stimulator of demand for certain goods, and (2) the role of the *saṅgha* in creating an ideational motivation for increasing production or in modifying the methods of distribution.

An early proponent of this focus on the monastery as stimulant to economic activity was D. D. Kosambi, who noted the presence of Mother-Goddess cult sites along prehistoric tracks. H. P. Ray succinctly summarizes his findings: 'Many of these became prosperous and prominent Buddhist centres developed at these spots in the Early Historical period. These were well-endowed with land and money donations both by the ruling Sātavāhanas and by members of the trading community. Analogies with Buddhist monastic establishments in China led Kosambi to postulate a symbiotic relationship between the monastic centres and the local populace.'⁴⁷ Since the time when his work was first published an increase in the rate of archaeological excavation, and new evidence for the details of distinctive regional cultures this has produced, have allowed us to offer more precision to the exact nature of this relationship.⁴⁸ H. P. Ray has called

⁴⁷ Ray, 'Trade and Contacts', p. 148.

⁴⁸ An example would be the site of Dharaṇīkota, associated with the Amarāvati *stūpa*, which is likely to be very early; claims have been made for the fourth century BC, and there is certainly evidence suggesting occupation at the time of Aśoka, with Buddhist activity also attributed to the third century: R. Knox, *Amaravati: Buddhist Sculpture from the Great Stūpa* (British Museum, London, 1992), pp. 10–13.

attention to the possible role of pilgrimage in the symbiosis of commerce and Buddhism as both travelled the trade routes.

Apart from the obvious point that the monasteries are centres of consumption⁴⁹ little more is said about their economic implications. The results of recent archaeological research, however, entails that the relationship of dependence between monasteries and centres of economic activity must be re-theorized in a more comprehensive manner than has hitherto been done. Consider the view of Heitzman:

[A]round 500 BC, a pattern of settlements occupied on a permanent basis, spread from North India throughout South Asia. By the third century BC, major institutional forms of imperial power and long-distance trade were centred in nodes of permanent settlement connected by trade routes. Buddhist monastic sites grew up at these nodes and along the routes, serving as symbolic structures mediating social hierarchy within a new urban complex. The triad of political power and commerce centred in stable occupational sites, associated with Buddhism as a major religious component, lasted into the Christian era.⁵⁰

This suggests that monastic centres survived as much because they fulfilled certain secular functions (i.e., demonstrating social hierarchies by means of prestatory gifts) as because of performing particular pastoral and educative functions. But this secular function was not necessarily associated with trade, or if it was, we have not yet understood what its precise relationship with trade might have been. Heitzman is instructive, once more:

Although Buddhist monastic sites were consistently associated with non-monastic locations and with the two institutional components – empire and trade – which organized the network of permanent settlement, there is little archaeological evidence to suggest that the Buddhist sites themselves had any purely political or economic role. In the vast majority of cases, monasteries are situated at a distance from the non-monastic structural concentrations . . . The location of the Buddhist monastic sites at a distance from the scenes of political and economic activity made their direct participation in such activity inefficient. There is, furthermore, no artificial or structural evidence pointing to military, storage, or industrial functions within monasteries . . .⁵¹

⁴⁹ Jonathon Walters' arguments about the holding of Buddhist festivals in Aśokan India might also relate to this subject, as they would be centres of heightened economic activity, even if only at intermittent times during the year. See J. Walters, 'A voice from the silence. The Buddhist Mother's Story', *HR*, 33/34 (1994), p. 368.

⁵⁰ J. Heitzman, 'Early Buddhism, trade and empire', in K. A. R. Kennedy and Gregory L. Possehl (eds), *Studies in the Archeology and Paleoanthropology of South Asia* (Oxford and IBH Publishing Co., New Delhi, 1984), p. 121.

⁵¹ *Ibid.*, p. 131.

Morrison presents a picture which makes the prevailing view seem even more contradictory. She notes: 'Monastic sites situated at this boundary [of Ghat passes] would have been in a position to take advantage of the produce of both environmental zones. Further, the earliest monastic sites were located in the areas of most secure agricultural production, pointing to their need for surplus produce and their close relationship with cultivated produce.'⁵² This point is not as obvious as one might think. Clearly, a large non-productive institution will necessarily be in close proximity with food-producing areas in order to survive, though this does not guarantee a particular kind of stimulus to the expansion of trade in that area. Furthermore, in Morrison's words, affirming Heitzman's point cited earlier, 'Monastic sites are notable for their lack of evidence for large-scale storage, craft production, or any other indication of participation in exchange networks other than as recipients of gifts.'⁵³ It is quite significant that none of this can be confirmed for the very early period of Buddhism as the available texts simply lack detailed descriptions of monasteries. Nor can much be gleaned from them about the interaction between the monastery and the regions and social groupings in immediate proximity with it. The overwhelming impression is that the *Vinaya* and the *Nikāyas* are providing a description of a Buddhism where the interaction is between individual monks and the laity, except where it is a question of portraying the heretical activities of the group of six monks, whose standard of behaviour is always condemned. Of course, the *saṅgha* was present in a group then and in small sub-groups relating to particular areas and the *pātimokkha* rules obviously imply the presence of a large organization requiring a degree of administrative control. So too do the donations received by the Buddha from the wealthy, most of which were used to purchase land or construct buildings for the emerging order. Yet we have great difficulty in extrapolating from the texts themselves to the post-Aśokan situation (depicted in the archaeological record) where Buddhism had become substantially a monastic order.

ECONOMIC SUPPORT FOR THE BUDDHIST ORDER

The principal religious motive for providing support was for the personal acquisition of good merit and because generosity was part of the expected role of a lay Buddhist. Like any holy figure, a monk was a field of merit from

⁵² K. Morrison, 'Trade, urbanism and agricultural expansion: Buddhist monastic institutions and the state in early historic western Deccan', *World Archeology*, 27 (1995), p. 216.

⁵³ *Ibid.*, p. 217.

which positive returns could be gained by giving. In addition, as we argue in a later chapter, providing material support to the *saṅgha* made available the possibility for demonstration of sumptuary acts, the purpose of which may have had more to do with social status than acquisition of merit. Support for the *saṅgha*, at the level at which it must have been practised – especially when Buddhism began to expand rapidly after the reign of Aśoka – must have been too large for the produce of a subsistence economy. No doubt, in some small villages it must have been the case that individual monks were supported by families who could at times have scarcely raised enough to feed themselves. We are not in a position to know if the bulk of support during the growth of Buddhism in its earliest centuries came from this source or whether it derived from the highly conspicuous support from the most successful of the social elites.

Buddhist donors as they are reflected in the texts, or later in inscriptions, can be divided into two categories corresponding to small and large, on the one hand, and institutional or individual, on the other hand. The majority of the examples concern monks being supported by individual families in specific villages:

‘Once, as a certain monk was going to the village, he said to another monk: ‘Your reverence, let me speak on your behalf⁵⁴ to the family which supports you (*upaṭṭhākakulam*).’ He went there, had an outer cloak brought and used it for himself (*attanā paribhuñji*). After finding out about this the other monk reprimanded him with the words, ‘You are not a true recluse’ (. . . *asamaṇo ‘si tvaṇ ti*).⁵⁵

‘At one time in Campā, a nun who was the pupil of the nun Thullanandā went to the family who supported Thullanandā, and said: “The lady wants to drink rice-gruel containing the three pungent spices.” She had it cooked, took it away with her and ate it by herself (*attanā paribhuñji*). After finding out about this, she reprimanded her with the words, “You are not a true female recluse” (*asamaṇī ‘si tvaṇ ti*).⁵⁶

‘Once in Vesālī, the householder who was the supporter (*upaṭṭhākassa gahapatino*) of the venerable Ajjuka had two children, a son and a nephew . . .⁵⁷

Another passage alludes to an entire village of monks and yet another to a commercial guild supplying robes to the six heretical monks.⁵⁸ The latter, in particular, is quite revealing in showing how dependence can become too strongly displayed, almost to the point where it becomes emotional blackmail. Here the moral is that the whole giving relationship has become

⁵⁴ ‘let me speak on your behalf’, *vutto vajjemīti*. On this phrase see Horner, *The Book of the Discipline*, vol. 1, p. 102, n. 1.

⁵⁵ *Vin* III 61. ⁵⁶ *Vin* III 66, 67. ⁵⁷ *Vin* III 66. ⁵⁸ *Vin* I 149 and III 265, respectively.

too individualized and that giving should be regarded as to the Order as a whole. The group of six monks has asked a guild for robes:

[The guild speaking:] ‘Honoured monks, we will not give them. Every year we designate alms-food and robes for the Order.’

[The monks reply:] ‘Good people, the Order has many donors and many devotees (*bhattā*). We live here because we depend on and look to you, but if you won’t give to us, then who will give to us? Good people, give this robe material to us.’

Being pressured by the group of six monks, the guild then gave the group of six monks the robe material and served the Order with a meal which was prepared appropriately.

The other monks, knowing that robe material and a meal had been prepared for the Order, but not knowing it had been given to the group of six monks, said this:

‘Good people, give the robe material to the Order.’

‘Honoured monks, there isn’t any: the masters, the group of six monks, appropriated for themselves the robe material that was prepared.’

[Then the modest monks asked how the six monks could take material for themselves that was meant for the Order as a whole. The Buddha declared this to be a *nissaggiya* offence.]⁵⁹

These examples, especially the first, imply that monks cultivated relationships of support with individual families. This in turn implies two more things, first, that the family was a lay Buddhist family, and secondly, that the monk was either a local in the area who had known the family before he became a monk or a newcomer to the area who had developed a relationship with a family he knew to be Buddhist in sympathy. How long these relations would have taken to develop is not possible to determine from the texts, though there are many examples of laypeople giving spontaneously to individual monks and groups of monks as well as others who deal with only one set of monks. All three also imply there were some misgivings about the donor–monk relationship, the expression ‘enjoyed/used it himself’ suggesting a critique of any idea of individual ownership of donated goods, that the gift is to the Order not to the individual monk.

But begging rounds did become almost formalized and there are cases in the *Vinaya* of prior preparations being made for a visit of the Buddha, preparations very similar to the kind of fund-raising occurring whenever the present Dalai Lama visits a particular country. An illustration is found in the first book of the *Vinaya* where the Buddha is depicted setting out for Ātumā with his retinue of 1,250 monks. There dwelt a barber who renounced when he was quite old, and still had two lay sons living in the village.

⁵⁹ *Vin* III 265.

He had two boys who had sweet voices, were intelligent, skilled, and good at the barber's trade because of their own teacher.

The barber heard that the monks were coming and decided to organize food to feed the Buddha and the monks. He said to his sons: 'It is said, sons, that the Lord is coming to Ātumā with a large Order of monks, totalling twelve hundred and fifty monks. Boys, go and take a barber's kit, wander from house to house for *nāli* measures of offerings, and collect salt, oil, husked rice and solid food, and when the Lord comes we will make him a drink of rice milk.'

'Yes, father,' said these boys, agreeing with him who had renounced when old. They took a barber's kit, wandered from house to house for offerings equal to a *nāli* measure, and collected salt, oil, husked rice and solid food to a measure of a *nāli*. When they saw these intelligent boys with their sweet voices, even the people who did not want to make offerings made them and gave much. So these boys collected much salt, oil, husked rice and solid food.⁶⁰

No doubt a small group of monks could have easily been accommodated, in this case by the barber, in either an urban or a rural area as long as there was not a major famine in process. It is likely too that a larger group could have been fed for a short time if it was known by the donors they were on a preaching tour as the Buddha is portrayed as doing in the *Mahāvagga*. In this latter sense they would almost be like an army⁶¹ or a troupe of wandering players.

Similar examples are given in the two following passages, one seemingly offering one-off support, the other establishing a long-term offer of support.

(1) [A]t that time a certain layman offered garlic to the Order of nuns, saying: 'If these ladies need garlic, I will supply it.' And he instructed the keeper of the field: 'If the nuns come, give two or three bundles to each nun.'

At that time there was a festival in Sāvattihī and the garlic was gone as soon as it was brought in. The nuns went up to the layman and said, 'Sir, we need garlic.' He said, 'There is none, ladies; the garlic is gone as soon as it is brought in; go to the field.' The nun Thullanandā went to the field, but did not exercise moderation and had too much garlic taken away.

[Then she was criticized by the keeper of the field and a folk tale is recited showing that, due to past *kamma*, she really is greedy.]⁶²

(2) 'A householder who had nice food gave a continual supply of food of four kinds to the Order. With his wife and children, he stayed in the kitchen and served food. One offered boiled rice, another curry, another oil and another offered

⁶⁰ *Vin* I 249–50.

⁶¹ The following passage even suggests the possibility of camp followers. 'Then the Lord, having stayed in Benares for as long as he wanted, set out on tour for Andhakavinda with a large group of monks, totalling twelve hundred and fifty. At that time the people of the area (*jānapadā manussā*) loaded much salt, oil, husked rice and solid food into wagons and followed close after the group of monks (*buddhapamukhassa bhikkhusamghassa piṭṭhito-piṭṭhito anubaddhā honti*) . . .' *Vin* I 220; 243–4.

⁶² *Vin* IV 258–9.

tit-bits.’ [Conflict arises when he does not wish to give food which had been apportioned by Dabba, the Mallian, to the followers of the monks Mettiya and Bhummajaka, whom the householder considers to be depraved. He serves them poor food and the monks blame Dabba.]⁶³

The gift-giving relationship was one that could be abused on both sides and was sometimes transparent enough to bring out divisions between monks within a particular area and, as in the case with Thullanandā, to raise the possibility of monks/nuns offending their donors.

The usual reward for generosity was merit transferred implicitly to the donor family, but there must have been cases where a more tangible reward was required and the monk obliged. In the *Vinaya* there are situations⁶⁴ where monks are approached to find abortive preparations or fertility drugs for women. These monks are said to be dependent on the women’s family for alms and are subsequently condemned by the Buddha for agreeing to find the abortive drugs. Another kind of dependence is reflected in a story told several times in the *Vinaya*. A monk en route to Sāvatti arrives at Kiṭṭāgiri. He goes looking for alms-food, adopting a comportment of great modesty. People see and ridicule him, saying that their own (monkish?) masters Assaji and Punabbasu are much more polite and that they should receive the alms instead of this monk. He received nothing until a layman invited him to his own house, where he invited him to eat. Then he criticizes the monks who are followers of Assaji and Punabbasu, because ‘Those who formerly were channels for gifts (*dānapatha*) to the Order are now cut off, they neglect the well-behaved monks, and the depraved monks stay on.’ He informs the Buddha who tells Sāriputta and Moggallāna to banish those monks from the Order.⁶⁵

The point in all these and other examples⁶⁶ is that they impose obligations on the monks who are involved in the formalized exchange of alms. Of course, this is to be expected, especially when a close relationship would build up over time between a monk and his supportive family. This would be the minimal condition for allowing the flow of alms to continue on a permanent basis, unless the prestige of dealing with a monk – a prestige enhanced by his reputation as a recipient of psychic power – was sufficient to guarantee continuity of alms, irrespective of whether there was personal knowledge of the monk on the part of the lay family.

Each of these examples restricts a single monk to a single family, or a single village, and whether or not this was coincidental cannot be determined from

⁶³ *Vin* III 160–1; cf. I 292. ⁶⁴ *Vin* III 83–4. ⁶⁵ *Vin* III 181.

⁶⁶ See *Vin* I 83, where the family supporting Sāriputta sent a youth to him requesting that the youth be allowed to renounce.

the textual sources. We are, however, entitled to speculate whether it was a deliberate policy of the Buddhists who were sensitive to the quantity of resources available to a family. The burden of feeding another person on a daily basis would have depended on the total and expected income stream of the family and the overall conditions pertaining to agriculture in a society still substantially based on agrarian activity.

CONCLUSION

Because we do lack precise details of monastic developments in the early centuries of Buddhism, it is not possible to make an informed guess about the split between individual monks/nuns and groups of monks/nuns as percentages of the entire Order. After perhaps the end of the second century BCE we witness the widespread construction of monastic centres across many areas of South Asia, and it is likely that institutional support would have been required for their construction and maintenance. In the early centuries, though, we speculate that much of the support would have come from individual families of widely diverging degrees of wealth. A preparedness to offer such support already bespeaks an acceptance of Buddhism by a certain percentage of the population and either an on-going surplus of production over subsistence needs or a willingness to engage in self-sacrifice on the part of the laity, if not both of these.

It is important to speculate in this way because if we can demonstrate that individual family support for monks was substantially a product of an on-going productive surplus, that did not impinge on the security of food for the family, this has direct implications for the strength of what must have been an expanding economy in the Buddha's time. The evidence constituted by the large-scale and institutional donations of the wealthy is not as good as that provided by the arrangements with ordinary individuals and families, because such a surplus, as implied by their sumptuary activity, could have been produced as a consequence of a wealthy and armed elite oppressing the rest of the population who necessarily lived at a bare subsistence level. Evidence from the early centuries before and after the beginning of the Christian era is suggestive of small-scale contributions being of major importance for the material basis of Buddhism. V. Dehejia points to the sustained patronage received from the non-regal laity for the construction of *stūpas* and cave temples:

With a few exceptions, the artistic monuments produced in these kingdoms were not dependent on royal patronage. Stable political conditions apparently led to considerable economic prosperity, and surplus money seems to have accumulated

in the hands of a wide section of the community. The patronage of the religious art was not the prerogative of the merchant and the banker. Apparently, the wealth necessary to indulge in such a luxury belonged also to persons of humbler professions like the ironmonger and stone mason, the gardener and the fisherman.⁶⁷

She provides ample evidence from epigraphy that many of the donors, leaving aside the large percentage of donor monks and nuns, were from people whose occupations would disqualify them from being brahmins or elite merchants. A similar conclusion can be drawn from a reading of the early literature, yet it must remain impressionistic as we possess no hard figures.

This whole question of a surplus shades off into the question of how monks could gain access to this surplus both at an institutional and at an individual level. It may not be too much of an exaggeration to see the Buddha (or is it really Ānanda?) as the first of the institutional fund-raisers. In this sphere of activity the method of raising resources could not have been based on any form of market exchange, though this need not mean competitive attitudes were not present. It is more accurate to use a prestatory model⁶⁸ in the sense that Buddhism may have provided an opportunity for those persons at various class and status levels within the urban environment to express and confirm their positions through ostentatious display in a way previously undertaken through the *śrauta* sacrifice, the performance of which was probably always beyond the reach of any but the most wealthy. The relative magnificence of donations was a method for establishing the divisions in a hierarchical elite. Only the wealthy could afford to have a monument built; only the wealthiest could afford the richest and most ornate designs. Changes in the composition of the classes which held economic power could be mirrored by variations in the style of their donations. The very fact that all parties participated 'meant that Buddhist institutions could perform a unifying role at the same time that they symbolized social and economic divisions',⁶⁹ and enables us to make some sense out of the huge donations to the *saṅgha* made by Anāthapiṇḍaka et al. which may have been no more or less legitimate than the offering of a bowl of rice to a wandering monk.

⁶⁷ V. Dehejia, 'The collective and popular basis of early Buddhist patronage: sacred monuments, 100BC-AD250', in B. Stoler Miller (ed.), *The Powers of Art. Patronage in Indian Culture* (Oxford University Press, Delhi, 1992), p. 44.

⁶⁸ See ch. 11 below. ⁶⁹ Heitzman, 'Early Buddhism', p. 133.

Urbanization, urbanism and the development of large-scale political structures

Society and economy in the Buddhist texts are still dominated by a physical (and conceptual) landscape where the contrast between village and forest is pronounced in a geographical sense and not just in an ideological sense as it is in the Brāhmaṇa texts.¹ But it is much more than a question of village. The universal quality of landscape given by early Buddhist texts is that of urbanism, of cities sufficient in size to have harboured large populations who did not derive their income from agriculture. Such cities were surrounded by small villages and lots of open space, both wooded and cultivated. Buddhist monks did not have to make a decision between accepting urbanization as a process, the presence of large political states as a reality, or not accepting them. Both were realities when Buddhism developed. We presume *they did not have an attitude to it as a process of landscape change* and as a conceptual frame for particular forms of behaviour, because through their habitual touring the monks must have witnessed a wide variety of landscapes and forms of habitation. Not that all monks or nuns came from large towns or cities, but there was not a repressed memory of a sharp break between an urban and a non-urban landscape, even if there remained in both Buddhist and brāhmaṇical thought a sharp conceptual (and physical) distinction between village and forest. This distinction is considered important as it brings out the real significance of a group of wanderers locating themselves – forest/village, urban/rural countryside, village/trade route – simultaneously in several different areas, each having its own symbolic resonance. Further, it is an integral part of certain theories relating to the origins of Buddhism within its spatial context.

The question of urbanism, rather than urbanization, must be treated in any history of the socio-economic conditions associated with the rise of Buddhism, not just because it may have been contemporary with, or have

¹ See C. Malamoud, 'Village et forêt dans l'idéologie de l'Inde brāhmaṇique', *Archives Européennes de Sociologie*, 17 (1976), pp. 3–20.

just preceded, Buddhism's rise. In focusing on urbanism we are dealing with values rather than process, although we must inevitably also reflect on the process of social change accompanying the growth of the city in size and population. Both may be direct consequences of the change in political structures, though to assert distinct causality is difficult given the simultaneous arising of both phenomena. The differential features of the spatial landscape are well presented in the literature as places where Buddhist monks wandered and with which they had familiarity. But it is likely that from the time of the Buddha's life onwards the variability of social groupings associated with the variability of landscape was coming under the unifying and homogenizing tendencies associated with the pressures imposed by the newly arising states. He moved easily amongst political elites, of which group he himself had been a member. It is possible, and this is our view, that the Buddha offered the kind of teaching about the human condition that transcended any kind of spatial distinction between city and non-city, monarchical state and tribal confederacy, and that the universalism which was a concomitant of this helped legitimize the rising state by providing an ideology capable of transcending ethnic, tribal, social and linguistic differences. Such a universalistic teaching became a means of encoding in several interrelated layers the values of a socially and culturally heterogeneous state. From the centre an ideology of kingship and social coherence, centring on an absolute monarch, could be disseminated, an ideology which allowed the outlying tribes and states to retain a semblance of their cultural uniqueness. If this theory is correct then it has as a corollary that the particularistic values of the brahmins were inappropriate for the same task. Accordingly the tremendous feats of cultural codification we find in the *Dharmasūtras*, and especially in the *Mahābhārata*, must be seen as a recognition by the brahmins of the particularity of their values and an attempt to broaden them out.

Intra-regional trade, finance, agriculture, division of labour, a diversified production base, a currency system, the idea of surplus and the ideological conditions required to give intellectual cohesion to all of these factors, are a sub-text of the entire Canon and appear incidentally everywhere. None of these could be present without urbanization.

THE URBAN SITUATION AT THE TIME OF THE BUDDHA AND LATER CENTURIES

An excellent broad summary of the state and character of urbanization between 550 and 400 BCE is offered by George Erdosy, working primarily from archaeological sources for the region containing Kauśambī:

Period II [in Kauśambī and dating from BC 550–400] shows an exceptionally high increase of size, and therefore rate of population growth, at .68 percent per annum, much of which is absorbed through agglomeration – the total occupied area changes from 35.8 to 100 hectares, but the number of sites grows only by five, to 21. Clearly we are witnessing rapid political and economic centralization: the concentration of population in sites clearly graded in size, the regular spacing of central places along all major arteries of communication, and the overwhelming dominance of the largest settlement all point to this . . .

. . . On the lowest rung of the ladder were villages, predominantly nucleated and inhabited by those practising agriculture and herding. Above them were minor centres which revealed traces of the manufacture of ceramics and lithic blades, as well as of iron-smelting, and to which marketing, policing and tax-collecting functions may also be attributed on the basis of the literary evidence. Next in the scale were towns providing a full complement of manufacturing activities, including the production of luxury items: unfinished beads of semi-precious stones and shells, as well as copper slag, were among the surface finds at such sites as Kara. Although several of these towns were fortified, they were dwarfed in size by the capital city of Kausambi which, in addition to possessing all the functions of smaller settlements, acted as the centre of political power.²

This spatial arrangement corresponds well with what Makkhan Lal has presented in his important work on proto-historic settlement patterns in the Kanpur region.³

The Pāli Canon does not so much chronicle the development of this situation as reflect its fully developed condition, but one can recognize a similar picture to that suggested by the archaeological evidence. The Buddhist literary sources speak as often of villages (*gāma*) as they do of large towns which are normally referred to by the name of the town, rather than by a generic term. From the texts we must assume the landscape was one where a few large cities existed, surrounded by many smaller villages, either providing services to the large city and/or subsisting from agricultural production, in between all of which must have been wasteland and jungle. Over the centuries this would have been progressively removed, though in the Buddha's time much seems to have remained. Chattopadhyaya is substantially correct when, writing of the impressions about the city derived from ancient Indian literature, he notes:

Literature thus gives two initial impressions about the city. As an apex centre, it is not at a distance from other settlements; in other words the essence of the city is in its centrality in the togetherness of settlements. Also, there is a graded hierarchy,

² Erdosy, 'City states', p. 107.

³ See for example his *Settlement History and Rise of Civilization in Ganga-Yamuna Doab, from 1500 B.C. to 300 A.D.* (B.R. Publishing, Delhi, 1984) and other works cited below.

between village, town and royal city, and not just a sharp distinction between the village and the city.⁴

Thus the physical distinction between town (city) and village should not be drawn too sharply, the conceptual opposition between urban area and forest/mountain remaining much stronger.

The Buddhist texts recognize a hierarchy of communities consisting of villages, towns, cities and countries.⁵ Terms used include *gāma* (village), *nigama* (country town), *janapada* (large community, country), *nagara* (town) and *puṭabhedana*⁶ (a market town). In the *Jātakas*, which represent a much later environment, there are references to *dvāragāma* (satellite villages) and *pacchantagāma* (frontier villages).⁷ The texts do show some inclination to classify the urban conurbations in several different ways: size, economic function, political status (border towns as opposed to capitals) and perhaps methods of internal governance (*negama*). Although the texts do not allow us any precision in determining the respective sizes of these kinds of urban arrangements, except that is for the difference between the cities and the small villages, it is clear that there was an acceptance of the landscape as it was. Whilst from the perspective of Vedic literature and archaeological data this was a new kind of built environment, the Pāli texts show no signs of its newness, but only of familiarity.

Buddhist canonical literature sets many or most of its stories in or near cities and villages, and in sum we are not given much more information about them than the names themselves. Any details are given in an entirely unsystematic manner. B. G. Gokhale has counted 1,009 references to various settlements, of which 842 are to just six cities – Sāvattihī, Rājgir, Kapilavatthu, Vesālī, Kauśambī and Campā.⁸ What became Benares must have also been a large city with many satellites – fitting the archaeological pattern –, if we go by the following reference from a *Jātaka*:

⁴ B. D. Chattopadhyaya, 'The city in early India: perspectives from texts', *Studies in History*, 13/2 NS (1997), p. 183.

⁵ *D III*, 37: *gāma*, *nigama*, *nagara*, *janapada*. A fuller discussion of these, complete with textual references, is given in Sarao, *Urban Centres*, pp. 36–47.

⁶ Kölver suggests it is a regional centre, a market town where an official breaks seals on goods for sale in controlled markets. See B. Kölver, 'Kautalyas Stadt als Handelzentrum: der Terminus *puṭabhedana*', *ZDMG*, 135 (1985), pp. 299–311.

⁷ A. Ray, *Villages, Towns and Secular Buildings in Ancient India* (Firma K. L. Mukhopadhyaya, Calcutta, 1964), pp. 26f.

⁸ B. G. Gokhale, 'Early Buddhism and the urban revolution', *JIAS*, 5/2 (1982), pp. 7–22, esp. p. 10. The figures for numbers of references are: 593 Sāvattihī, 140 Rājgir, 56 Kapilavatthu, 38 Vesālī, 15 Kosambī; 6 Campā. Distribution of places: 35 cities/towns, 8 market places, 45 villages, 3 countryside. Sāvattihī is so much represented because the Buddha is said to have spent 25 vassas there.

Not far from Benares was a village in which 500 carpenters lived. They would go up the river in a vessel and enter the forest, where they would shape beams and planks for house building and put together the framework of one-storey or two-storey houses, numbering all the pieces from the mainpost onwards; these then they brought down to the river bank and put them all aboard; then rowing down stream again, they would build houses to order.⁹

The number 500 is a formula meaning 'a lot', and is not evidence of anything, but, when we consider textual evidence for the spatial concentration of particular occupations, there must have been a large conurbation to sustain the services of a craft village like this. Moreover, this conurbation must have been increasing in size for a large number of carpenters to have remained gainfully employed.

However, these various fragments of evidence are scattered over many centuries. Apart from the naming of the six cities, none of the more economically advanced stages of urban life are mentioned in the earliest sources. Descriptions in the *Jātakas* are of no relevance to the pre-Mauryan period of Buddhism's growth. The same goes for Buddhist sculpture associated with early monuments which certainly presents an image of bustling city life with splendid buildings and throngs of well-dressed idlers. None of this is evidence of sophisticated urbanization as early as the fifth or fourth centuries BCE. Nonetheless archaeological evidence is highly suggestive that the six cities mentioned above, and some others, were fortified for military reasons and that they may also have doubled as administrative centres. The earliest dating of ramparts around cities that is now generally accepted is some time in the sixth century BCE; probably the earliest is Old Rājgir (New Rājgir dates from the second century).¹⁰ By 550 BCE, there were ramparts at various city sites, all identified as capitals of kingdoms: Atranjikhhera, Rājgir, Campā, Ujjain and Rājghat. By 400 Śrāvastī was added, and by 300 also Besnagar, Mathurā, Tripuri, Vesālī and Pāṭaliputra. Ghosh recognizes two periods of construction of city fortifications, the first beginning about 600 BCE and the later in the second century BCE, after the Mauryas.¹¹ These were both periods of severe political instability.

The few canonical descriptions of cities are conspicuous for their brevity. Here are some of the more substantial:

⁹ *JII* 18, 14.

¹⁰ Erdosy, 'Early historic cities', pp. 4–6; Erdosy points out that there is however no evidence to corroborate the association of Old Rājgir with the King Bimbisāra mentioned in Pāli texts; the date of this king cannot be regarded as a fixed point, given the doubt about when the Buddha lived.

¹¹ A. Ghosh, *The City in Early Historical India* (Institute of Advanced Study, Simla, 1973), pp. 11, 66.

Lord, this town of Kapilavatthu is rich, prosperous, populous, crowded with men, with congested thoroughfares. Now, Lord, when I entered Kapilavatthu at eventide after waiting upon the Blessed One, I met a wandering elephant, a wandering horse, a wandering chariot, a wandering cart and a wandering man.¹²

[Ānanda speaking to the Buddha,] ‘Let not the Blessed One die in this little town of mud huts, which is in the midst of the jungle, a minor town. For, Lord, there are other great cities, such as Campā, Rājagaha, Sāvatti, Sāketa, Kosambi, and Benares. Let the Blessed One die in one of them. In them there are many wealthy warriors, brahmins and householders who are well disposed towards the Tathāgata. They will honour the Tathāgata’s body.’

[The Buddha says no and praises Kusinārā where he intends to die:] ‘. . . This Kusinārā, Ānanda, was the royal city of King Mahāsudassana, under the name of Kusāvātī, and on the east and on the west it was twelve leagues in length, and on the north and on the south it was seven leagues in breadth.

That royal city Kusāvātī, Ānanda, was successful, prosperous, and full of people, crowded with men, and had good food. Just, Ānanda, as the royal city of the gods, Ālakamandā by name, is successful, prosperous, and full of people, crowded with the gods, and has good food, so, Ānanda, was the royal city Kusāvātī successful, prosperous, full of people, crowded with men and had good food.

Both by day and by night, Ānanda, the royal city Kusāvātī resounded with ten cries; that is to say, the noise of elephants, and the noise of horses, and the noise of chariots; the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and of the gong; and tenthly, with the cry, “Eat, drink and chew”’.¹³

A later description given in the *Milindapañho*¹⁴ allows us to notice the rich texture of a much more fully developed city. Most of the description is taken up with the occupational types in the city, but the brief description of the architecture is of a large city containing defensive features, regal buildings, ponds, wells and bazaars. What is most conspicuous in the description are the various occupational categories. The groups of people listed are classified according to at least five separate categories: (1) the brāhmaṇical *varṇas*, (2) a diverse set of military roles, (3) occupations, trades and crafts one would expect to find in a large city, though not in a village, (4) people of different nationalities, and (5) people from different Indian cities and regions. Of these categories the third is, not unexpectedly, the largest. It comprises various classes of occupation necessary for providing the basics of life and adds to this others whose role is to produce luxury goods. The breadth of different categories and the range of occupations in category three could scarcely have been supported in a nucleated village economy.

¹² Summary of S V 369. We have followed the translation and amendments to the text of Bhikkhu Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikāya* (Wisdom Publications, Boston, 2000), vol. 11, pp. 1848, 1956 nn. 336–7.

¹³ D II 146–7. ¹⁴ *The Milindapañho*, ed. V. Trenckner (Luzac, London, 1962), pp. 330ff.

In addition, the range of military positions listed here would apply only to a standing army, not to an ad hoc militia cobbled together to fight off cattle rustlers.

What is absent from this list are farmers, pastoralists, financiers of the type made famous in Buddhist literature by the example of Anāthapiṇḍika, and large merchants. The absence of the first two is hardly surprising, but the other two are mentioned frequently as residents of large towns such as Sāvatti, Rājagaha or Benares.

TWO STAGES OF URBANIZATION

When we inspect the quality of the evidence category by category with an eye on its chronology, it is necessary to realize that even by the period 600–400 BCE, we do not yet confront convincing evidences of mature urbanization with the sorts of sophisticated technical developments we might expect, especially from sources like the *Vinaya* and some other parts of the canon. Several scholars have drawn attention to the absence of many of the features normally associated with urban civilization until relatively late. A. K. Sinha has pointed out that most of the features of full-fledged urbanization do not turn out (despite some earlier claims) to belong to the period before the fifth century BCE.¹⁵ R. S. Sharma identifies as a major stage of cultural progress the Mauryan period, when there were advances in the numbers of coins, iron tools and burned brick buildings, and the appearance of tiles and ring-wells.¹⁶ Erdosy speaks of a third-century boost in urbanization, with baked bricks, elaborate sanitation, town planning, monumental religious architecture, and writing.¹⁷ Niharranjan Ray, reminding us that Pāli literature is not useful as evidence for urbanization even for some centuries after the Buddha, argues that urbanization proper needs to be dated to the Mauryan period, built upon Nanda dynasty fourth-century foundations, as well as the probable impact of Hellenic culture mediated by Alexander's campaign.¹⁸

¹⁵ A. K. Sinha, 'The Historical Urbanization – a Suggestive Date', *Purātattva*, 11 (1979–80), pp. 151–5.

¹⁶ Sharma, *Material Culture*, pp. 105f. However, he also gives great weight to a major stage of urbanization in the sixth century BCE.

¹⁷ G. Erdosy, 'Early historic cities', p. 14. Erdosy identifies a phase of maturation in 500–300 BCE marked by technological flourishing – baked bricks, wells, drains, paved roads and religious monuments. See also G. Erdosy, 'Origins of cities in the Ganges valley', *JESHO*, 28 (1985), p. 96.

¹⁸ N. Ray, 'Technology and social change', *Purātattva*, 8 (1975–6), pp. 132–8. He discusses the archaeological sites at Rājgir, Benares, Śrāvastī and Vesālī to show that there is no evidence that in early times these places were actual cities, as opposed to settlements with big but primitive fortifications. Even Kauśambī exhibits no more advanced culture pre-dating the Mauryas, and a stone circular construction at Ujjain cannot alone make this site a city even if it is pre-Mauryan.

These positions converge upon the claim that advanced urbanization needs to be recognized in a variety of sophisticated cultural developments that did not in fact become important features of Ganges settlements until the rise of the Mauryan dynasty towards the end of the fourth century, or a little earlier. Such a claim implicitly identifies urbanization with aspects of material culture in some combination, not necessarily all regarded as necessary conditions – large settlement size, coinage, writing, large-scale application of iron manufacture to the economy, and so forth. Whatever may have been the combination of stimuli responsible for the rise of state and city in ancient India, it is clear that we should recognize two distinct stages.

In the first appear new larger communities representing much denser clusterings of people than before, living in central settlements where manpower is organized on a really large scale. For this to happen there must first be a major shift in the pattern of social relationships; settlements grow to a new and unprecedented size with a new hierarchical structure and a substantial degree of political centralization, instead of constantly splitting, with groups migrating elsewhere. This requires the rise of centralized political power: instead of being *primus inter pares*, a chieftain is able to subordinate surrounding groups to his own authority, employing his own livery to execute and enforce central decisions and engaging in various pre-statory and regal activities intended to demonstrate his own pre-eminence. These conditions appear to have been fulfilled by the rise of important centres by about the sixth century, each marked by a relatively very dense concentration of population in one place, bounded by a massive rampart, and linked by a network of commercial or administrative connections to a complex pattern of smaller settlements in the hinterland. These developments can be seen to have occurred substantially in advance of the second stage, one marked by the appearance of sophisticated material culture, with money, writing, major advances in architecture, and the use of iron tools in agriculture from the fourth century.

The succession of stages is masked by the fact that not all the technical advances of the second stage had to wait until then to be invented. Some (notably, iron manufacture) had been invented long before, some (such as written language) perhaps somewhat before, but they found their widespread application only then. Mature urbanization, with a growing economy and technical advance, involved not so much new inventions as the burgeoning of technologies whose time had come. Northern Black Polished Ware pottery began rather earlier, but came in its later stages, only from the fourth or later centuries, to be associated with major brick fortifications, drainage, coins, seals, and a big expansion of settlement

size.¹⁹ The use of burned bricks in house construction is negligible before the third century BCE.

To whatever extent the process here recognized is typical, the clear sequence of stages comporting it, first political and then technical, is rich in implications for the process of state formation, to be considered in the second section of this chapter – it suggests that political change can come *before* social and economic change. It is therefore interesting to notice that in South East Asia, where sophisticated forms of economic and political organization eventually developed with the adoption of Sanskrit culture in the royal capitals, there was a similar earlier stage in which large settlements appeared ringed by ramparts. They appeared, for example, in northeastern Thailand,²⁰ and in eastern Cambodia many smaller earthworks with moats suggest the same thing.²¹ It appears that, in the prelude to the rise of Indian-style kingdoms in the region, there were chiefdoms with relatively advanced stages of political centralization and control of manpower, which had developed independently.²²

EARLY BUDDHISM IN ITS URBAN ENVIRONMENT

So far as any sort of chronological associations can be made, it is our view that the rise of Buddhism accompanied the beginnings of the second stage. What is clear, though, is that the canonical texts took shape as a whole somewhat later, when the full-fledged urban environment of the second stage was thoroughly familiar and taken for granted.

Most Buddhist countries have been basically agrarian, and an unreflective reading of the obvious facts of geography and Buddhist history might suggest that monks in early times would have been most at home in an agricultural environment. To be sure, there are references to agriculture which

¹⁹ A. King, 'Some archaeological problems regarding Gangetic culture', in K. A. R. Kennedy and Gregory L. Possehl (eds), *Studies in the Archeology and Paleoanthropology of South Asia* (Oxford and IBH Publishing Co., New Delhi, 1984), pp. 114ff. At Atrañjikhera the evidence is that the occupied area in the Painted Grey Ware phase was only about 1300 square metres, while in the subsequent Northern Black Polished phase it multiplied to about 850 × 550; it turned from a village into a town (Ghosh, *City*, p. 60). Burnt brick is securely attested in northern India only from late N.B.P. levels (*ibid.*, pp. 68f.).

²⁰ E. Moore, *Moated Sites in Early North East Thailand* (British Archaeological Reports, Oxford, 1988).

²¹ See R. Mourer, 'Préhistoire du Cambodge', *Archéologia*, 23 (1988), p. 52.

²² Referring to such communities attested by early Chinese evidence for Indochina and Java, and archaeological sources for the middle Irrawaddy and the delta of the Mekong, P. Wheatley observed that 'it is in these pre- and protohistoric paramountcies that much of the dynamism of the so-called Hinduization process should be sought': P. Wheatley, 'Presidential address: India beyond the Ganges – desultory reflections on the origins of civilization in Southeast Asia', *Journal of Asian Studies*, 42/1 (1982), pp. 13–28.

are of interest to the social or economic historian. An exclusive emphasis upon the rural background, however, would mask a capital fact about the life and organizational culture of the early *saṅgha*. The monk was expected to move back and forth between the empty spaces, however remote, and the towns, however bustling and densely populated. The monks' stamping ground was not just the forest and not just the city; it was both, as references to Rājagaha tell us. Rājagaha was a large city dominated by a bureaucracy, a king and a military garrison, but it was also surrounded by wooded hills which would allow monks to escape if they wished.

The *vihāra* could be regarded as a compromise between the two. Textual evidence, confirmed in some measure by archaeological research, reveals that the great majority were built on the outskirts of villages, enabling the monk to practise a certain isolation within the monastery whilst viewing the life he has renounced when in the village or town. A monastery allows the monk to be both within and without, to coin a phrase. It also enables lay Buddhists to see the monks in their own environment, if, that is, we can draw this conclusion from *Vin* I 192 where people are described as touring around the dwelling places of monks and being critical of what they see.

If one reads the *Nikāyas* and the *Vinaya* extensively, one is struck by the few references dealing *in extenso* with city life. It is standard practice for the Buddha's delivery of individual suttas to be announced as having occurred at particular locations, often Sāvatti or Rājagaha. But the locations only form the spatial backdrop for the sermon and the references to the town or city end there. Allusion has already been made to statistical counts of the number of locations mentioned in the entire Canon and the frequency of the Buddha's visits to them.²³ This in itself is useful for giving us a rough indication of where the Buddha preferred to spend his time, but it does not reveal an attitude towards an abstract concept like urbanism or the process that is urbanization.

The time the early Buddhist monks spent in particular places can be summarized in respect of five spatial locations:

- (1) Temporary residence in large conurbations raising money, collecting alms and preaching the *dhamma*.
- (2) Travelling 'on tour' from one large city to another, often along trade routes.
- (3) Temporary residence in villages whilst on tour.
- (4) Life in monasteries on the outskirts of villages and large towns.
- (5) Wandering in uninhabited areas such as mountains and jungles.

²³ See Gokhale, 'Early Buddhism', p. 10. See above, p. 80.

We are not able to assess the respective time monks might have spent in these locations; in earlier times, it appears the monks and nuns spent the three months of the rainy season in monastic shelters, and in later times, with the process of 'domestication', settled monasticism became increasingly normal. The Buddha himself clearly spent much of his forty-five years after his attainment of nirvāṇa undertaking tours between the large cities, yet it is clear he also spent much time in Rājagaha and Sāvattihī, no doubt because he needed to be there to keep his finger on the pulse of political affairs and to raise material support for the *saṅgha*. We should not, however, assume the Buddha was the model for all other members of the *saṅgha*. At all times there must have been those who wandered about bringing publicity to the newly emergent religion, others who remained in one monastery and built up a network of influence in particular villages and still others, probably a minority, who isolated themselves in order to lead a solitary life.

Even if a given monk/nun were to spend time in villages or large conurbations, they still, nonetheless, located themselves primarily in a 'religious' environment by virtue of living on the outskirts of a village. We can be certain of this by the huge number of times a given sutta tells us that a certain monk went into/returned from a particular village before/after an alms round. Taking village/town and cultivated/uncultivated outskirts into account means that any geographical location must be considered the appropriate spatial location for the monk, an echo of which is given in a *Vinaya* passage where Rājagaha is said to be overcrowded with monks:

At that time the Lord spent the rains, the winter and the summer only in Rājagaha. People grumbled, took offence and became irritated, saying: 'The district is overcrowded with recluses, sons of the Sakyans, because of whom the area around can hardly be seen.' Monks heard these people who . . . spread it about. Then the monks told the Lord about this problem.

In response, we are told, the Buddha took a small number of monks to Dakkhiṇāgiri. He did not answer the critique but did lay down conditions whereby monks could live independently, presumably away from their own teachers.²⁴

Apart from the spatial locations of the Buddha and the early monks, there is also evidence pertaining to this subject which can be derived from the large number of non-Buddhists who inhabit the early texts. One estimate can be derived from figures collected by K. T. Sarao.²⁵ Of the total of members of the four *varṇas* mentioned in the *Sutta* and *Vinaya Piṭakas* the

²⁴ *Vin* I 79–81. ²⁵ Sarao, *Origin and Nature*, p. 69.

following figures pertaining to origin from urban, rural or unknown areas can be collated.

Class	Urban	Rural	Unknown
<i>brāhmaṇa</i>	231	43	124
<i>khattiya</i>	671	8	21
<i>vessa</i>	101	7	6
lower classes	86	17	44

The sample is small, but these figures seem overwhelming in support of the conclusion that an urban environment was more central in the Buddhist texts than any other.

That this is so may be the reason why one of the most conspicuous features of the picture of social life given by Buddhist sources is the prominence of crafts and other miscellaneous occupations other than just herding or farming. We see a remarkably diversified economy, in which the monks find themselves constantly in contact with people following a huge variety of occupations. Further, it is notable that stories told for didactic purposes time and time again use homely similes that presuppose their hearers' familiarity with all manner of craft operations; the suggestion is that the *dharma* found itself specially at home among craftsmen. This surely is a point of some importance: crafts are referred to not by dead metaphors that might be presumed to have been part of everybody's active vocabulary (which is arguably the case with the agricultural metaphors), but with images carefully chosen to make the teaching clear. For example, in the *Majjhima Nikāya*, moral straightening out and edification are compared to the action of a wagon maker who shapes a felloe, shaping away its crookedness, 'its twist and notch, so that the felloe . . . might be clear and placed on the pith'.²⁶

URBANISM AND ISOLATION

In the discussion of the strong urban ambience depicted in early Buddhist literature what is significant is precisely that the transmitters of the *dhamma* should have represented the Buddha as a wanderer, constantly visiting the most important centres of power and wealth in spite of his concern with the peace best found in seclusion.

From the perspective of Buddhist teaching and monkish practice the framework for the Buddha's requirements given an urban environment is summarized by King Bimbisāra of Magadha, reflecting on a meeting with the Buddha:

²⁶ *MI* 31.

Now, where could the Lord stay that would be neither too far from a village nor too close, suitable for coming and going, accessible for people whenever they want, not crowded by day, having little noise at night, little sound, without a whiff of people, where a man can sleep alone, suitable for seclusion?²⁷

Hence monastic life and the location of monasteries on borders. Textual and archaeological evidence are in agreement that most monasteries were located on the border of the village or town and this is constantly reinforced by the references to monks entering into urban areas in order to go begging. The Buddha and his retinue are commonly depicted going from house to house and spending some part of the day, at least, in concourse with laypeople. The traffic goes both ways, with lay supporters coming into the monastery with supplies (as in modern times); in the *Vinaya* we find laypeople bringing oil, husked rice and solid food to the monastery, even in times of scarcity.²⁸

This, then, is what we learn, chiefly from the literary evidence, of life in the urban and commercial environment. Of course, the literary references reviewed (especially the *Jātakas*) come from sources unlikely to provide historical evidence of advanced urbanization in the earliest period of Buddhism, but the significance of such material here is simply that so much comes from Buddhist sources. What is remarkable is that the numerous casual allusions to the experience and knowledge to be expected in the city dweller are met in just the same contexts as allusions to the need for seclusion, the delights of the wilderness, and the incomparable states to be attained by the ascetic lost in private meditation. There is no clear separation of contexts representing different chronological layers. The *Nikāyas*, like other texts, were compiled by people familiar with the isolation of the forest and the hurly-burly of the market place. Like the holy men of other ages, they were wanderers who frequented the most cosmopolitan cities and the remotest hamlets. They lived in two worlds, which they were thus well placed to interpret to each other. That is the important lesson to be learned for the purposes of our enquiry.

STATE FORMATION

If urbanism within the context of early Buddhism has to be studied both as a process of environmental change and as a transformation in cultural and mental attitudes, so too does the development of political structures from the sixth to the fourth centuries BCE. They are implemented in a twofold

²⁷ *Vin* I 39. ²⁸ *Vin* I 211.

way: in the extension of geographical boundaries and in the assimilation of prior social and political structures under the loose control of hereditary kings. If urbanism is one unstated context for the development and growth of the incipient Buddhist *saṅgha*, so too is the presence of large political formations in much of the area where Buddhism first took hold. Such formations consisted primarily of the states of Kośala and Magadha, and the political history during the Buddha's life is dominated by two processes: the conflict between the two expanding states and the continuing tendency of Magadha to threaten and eventually impose its will on the smaller settlements. Accepting that these tendencies, and the policies implementing them in a pragmatic sense, were givens during the life of the Buddha, and that the expansion of Magadha continued on after this, did they have a formative influence on the developing religion and what role could the activity of Buddhists have played in the role of governance associated with these states?

Both questions are relevant to the study of early Buddhism: on the one hand, according to the texts the Buddha was often in contact with Bimbisāra, King of Magadha, and with Pasenadi, King of Kosala, and on the other hand, if there was substantial dislocation in northeastern India during and after the Buddha's time it was caused by the on-going efforts of the Magadhan state to incorporate the many quasi-independent small groups that had existed in the area prior to the development of the large state-like formations. We are arguing that Buddhism offered a particular brand of transcendent teaching, performing some kind of ideological function enabling a corresponding political/social ideology to be used that transcended ethnic, tribal, social and linguistic differences. Allied to this, Buddhist teachings with their emphasis on individual effort and ethics offer a universalist teaching available for legitimizing what would otherwise have to be achieved ultimately by coercion or the socially divisive teachings of the brahmins.

CULTURE AND STATE FORMATION

Much of the scholarship on the connection between religion and social organization in ancient India is based upon the belief that social organization was shaped by ideas formulated by brahmins or other elite groups to serve their own material interests as a class. This assumption is methodologically inadequate. Here, we shall seek to improve upon an explanation of social and political change that appeals only to the calculus of purely material interest. We need to speculate in order to achieve some sort of

working hypothesis which will provide a better framework for the discussion of religious change in the period of state formation. During the time of elementary state formation (600–400 BCE) communities were increasingly supported by agriculture and growing in population, and began to encroach upon each other. Conflict became endemic, as indeed it was to remain, on and off, throughout most of India's subsequent history. Some communities, favoured by superior weaponry or access to other valued resources, made themselves centres of patronage and protection for others. Attracting clients of various status and interests, they became centres of ritual and social activity, creating markets for goods from far away and providing minimal security, where none before had existed, for the growth of long-distance trade, which may have occurred even before the use of money. Leaders found themselves able to accumulate roles and responsibilities. The functions of garrison, market and ritual centre converged in centres of administration. Kingship evolved out of chieftainship.

This constitutes a bare hypothesis for the beginning of large-scale political formations which were characterized by an administrative/military capital city, an incipient bureaucracy, an impulse to territorial expansion and consolidation of prior political/social entities, protective measures to foster inter- and intra-regional trade and patronage of the most conspicuously successful religious groups. Such political groupings are ultimately backed up by whatever coercive powers the king can deploy, but some kind of ideology of kingship, as manifested over a large geographical area, was emerging and received expression in both Buddhist sources and later in both Sanskrit epics as well as the *Arthaśāstra*. But the idealistic and normative views they offer cannot in any sense be used as mirrors of what actually happened.

It is necessary to take account of the whole problem of group identification if we are to justify our opinion that one of the principal problems confronting the emerging large-scale kingdoms was that of dealing with groups all operating with different sets of factors causing identity formation. Such factors elicit some of the deeper springs of human nature, self-perception and social values. People feel loyalty to some groups, perhaps two, though scarcely to more, and can be induced to make sacrifices in a common cause with little or no coercion. Sometimes political circumstances change, creating new loyalties, and often to their own surprise people find themselves confronting former comrades as enemies.

One danger of proceeding along this path is in assuming Indian society in the Buddha's time was articulated in horizontal classes like those of modern industrial society, each class pursuing its own recognized group

interests. We have argued against this view in the previous chapter, but some published writings, for example, tend to treat ancient Indian politics as if 'the brahmins' and 'the *ksatriyas*' were cohesive communities, competing or co-operating according to their perceived advantage; but we cannot know to what extent, or on what occasions, such generalizations capture the realities of motivation and behaviour. Much of the time, no doubt, particular brahmins and *ksatriyas* were driven by local or kin interests that were largely unaffected by any considerations of *varṇa*. Suppose that we knew as little about the later Muslim states (and their intense political intrigues) as we in fact know about the Buddha's time; with such sketchy knowledge we might seek to generalize about the political behaviour of 'the Hindus' and 'the Muslims', but we would be unable to catch any of the subtlety of the cross-cutting and constantly shifting categories that made up the networks of alliance and affinity, and governed the dynamics of political action in the Muslim period.²⁹

Let us propose the hypothesis that religion becomes dominant in certain crisis situations where people's group identities are dramatically challenged – in war, or when a political order is dissolved, or a social order is seriously threatened, especially where these had had very settled and conspicuous boundaries. In such circumstances people turn to their inherited religious ideas in order to know who they are, and their loyalties are redefined accordingly.³⁰ The extension of political and cultural influence outwards from rising states like Magadha and Kośāla must certainly have presented many people with just such a dramatic challenge. But who precisely were these 'people'? The historical record does not allow us to examine them in detail, for almost by definition they were non-literate communities on the fringes, capable of entering the light of history only to the extent that they found redefinition as parts of the larger expanding

²⁹ The complexity of cross-cutting and nesting categories defining strong group loyalties and political action is well brought out by Mary Searle-Chatterjee's study of 'Caste, religion and other identities', in M. Searle-Chatterjee and U. Sharma (eds.), *Contextualising Caste: Post-Dumontian Approaches* (Blackwell, Oxford, 1994), pp. 147–66. See p. 164, 'Sect, tribe, caste, class, language and regional origin may each provide a basis for solidarity, and even mobilisation.'

³⁰ The study of group identity in modern India just cited points to the importance of religion: 'When the religious label enters the situation, the numbers of deaths in the riots appear far greater, as if religion *is* a crucial differentiating identity,' *ibid.*, p. 164. However, we cannot extrapolate from this period to early historical India. Cf. H. Kulke, 'THE RĀJASŪYA. A paradigm of early state formation', in A. W. Van Den Hoek, D. H. A. Kolff and M. S. Oort (eds.), *Ritual, State and History in South Asia. Essays in Honour of J.C. Heesterman* (E.J. Brill, Leiden, 1992), p. 196 who points out that early state formation probably occurred in India at a time when the performance of the *śrauta* rituals was at its height. His view is that such rituals 'not only reflected, but sometimes even influenced socio-political developments through their impact on "public" opinion'.

states, and the role of monks and brahmins in dealing with these people during the process of change is not charted.

What is at stake here is the problem of 'ethnicity', a concept that is awkwardly named because, in the course of discussion, the term has lost touch with its origin. Groups often feel very strongly that they are united as a community or a people, but actual biological ancestry (even though it may be theoretically prominent among the concepts celebrated by the group), or even religion or language, may not provide any over-riding criterion for this unity.

What is perhaps lacking in the theoretical literature on ethnicity is a refined analysis of the role of cosmology, the beliefs people have about the order governing the universe, and the particular place which their own community has within this order. This subject will be touched on in a later chapter. What needs to be noticed here is the importance of the radical dissonance between cosmological ideas and life experiences that confronts people in periods of rapid change. When an urban culture expands and encroaches upon hinterland communities that have nothing much in common with it, and threatens their cultural integrity, the dissonance is maximal. What is then required is a new cosmology that can make sense of an otherwise intellectually incoherent universe. Such a system needs specialists; and these may in certain circumstances be ascetics, wanderers who in specific symbolic ways claim to have divested themselves of the entire *habitus* of their inherited cultures. If their status is generally accepted, these people can play a part in helping an outlying community to redefine itself in confrontation with an alien dominant culture which threatens people's ideas of who they are without initially offering any recognizable alternative. Thus they can play a part in the articulation of social relationships in the real world that is directly represented by the transcendental and soteriological values celebrated by their scriptures. This is the argument developed here.

STATE FORMATION IN NORTH-EAST INDIA: A WORKING HYPOTHESIS

Here we introduce a hypothetical description of the process of state formation in the Ganges valley and its environs. Into this process, religious developments fit naturally as interactive components with functions to perform in specific social situations: first the sort of ritual-dominated forms which the Vedic *Brāhmaṇa* texts typify, and at a later stage the ascetic forms represented by Buddhism and the *śramaṇa* schools. A warning should be

given in advance that this description offers a picture which is much purer than what must have actually occurred. Given the deep concern of all the available literary sources with religion, any hypotheses about the change in political structures (of any size) can only ever be inference.

The description is generic and can apply to a wide range of possible situations. It is the dynamics of interaction that are abstracted to embody the hypothesis. Essentially, the proposal denies that a central political authority can arise only as a result of victory in violent conflict with those communities or institutions (villages, tribes, clans, guilds or *janapadas*) which, being subordinated, subsequently constitute the body of citizens. It denies, equally, that authority must be built upon a contract, however informal, between citizen communities and the central authority, offering obedience and services in return for protection.³¹

What happens is that, where a particular community is privileged above its fellow communities in the same broad cultural group by special access to desired goods, and if it maintains its edge over them in its own culture for long enough, these other communities may in the natural course of change accept ritually subordinate terms of association with it in order to obtain a share in the exploitation of the goods, rather than competing violently. This ritual subordination gradually turns into political subordination and the ritual eminence of the privileged community's leaders gradually turns into the exercise of political power with the natural growth of economic activity promoted by exploitation of the goods.

We can call the economic resources the *field of exploitation*; it can be any sort of resource-rich area, strategic position (on a pass or river mouth, for example), or subordinated alien population (such as farmers belonging to a different culture, subordinated by pastoralists with warrior skill and the use of the horse). The privileged community we can call the *bridgehead community*. This may obtain its privilege by luck, when it moves into a zone which turns out to offer economic advantages, or by adaptation in a marginal zone, taking advantage of the possibilities of its environment to add new resources to its repertoire (adding farming to pastoralism, or trade to both).

The bridgehead community has varying relationships of alliance and enmity with other communities which share the same culture; they have common myths, perhaps a common language, but are frequently in conflict. If the privileged group establishes a marked superiority in the control of manpower given it by its control of economic goods, these others may find

³¹ Cf. Kulke, 'RĀJASŪYA', p. 192, focusing on the newly emerging *grāmin* having to both coerce and attract the 'subjugated' residents of his village.

it advantageous to link themselves politically to the bridgehead community rather than fight it, sharing in the benefits of taxing, looting, trading or otherwise benefiting from the zone of exploitation.

The process can operate in any number of situations. What matters in every case is that a particular community should experience a special advantage enabling it to establish pre-eminence among its fellows. The pre-eminence should be sufficient to deter the fellow communities from attempting direct competition and to induce them to accept a measure of subordination, and the duration of the situation should be sufficient to enable the bridgehead community to become the nucleus of a new political unit. As it grows, the smaller communities lose their ability to compete with it on equal terms. So long as there are visible benefits from sharing in the benefits of economic exploitation and, presumably, of the mere maintenance of the traditional status quo, they may co-operate with the rising centre, accepting their junior status.

But co-operation does not come naturally. People can adjust to a new political environment only by drawing upon existing cultural resources, which effectively perform a mediating function. This places heavy demands upon the various ritual institutions by which the larger group as a whole recognizes and celebrates its own unity and distinctness. Certain individuals symbolize the shared culture of the society by their birth, prowess or ritual office (or any combination of these), and they are able to command some degree of loyalty, if only on ceremonial occasions or in brokering military alliances. Their role in ritual relationships is therefore called upon to dampen resentments and stifle competition in the cause of the general good (*sarvabhūtabhita?*). With co-operation, it is felt, the fruits of exploitation may be adequate to please everybody.

Leaders can engage in activities calculated to magnify their fame, particularly the sponsoring of lavish ceremonial gatherings and the organization of labour for symbolic monumental construction. P. J. Wilson has stressed that, in organizing labour for such community activities, a chief is adding value to the labour by organizing it so as to gain a community benefit (such as the refertilization of the Earth by the performance of *śrauta* sacrifices) that could not otherwise be obtained; the construction of tombs in particular connects chiefly power with the presence of ancestors whose spiritual power thus comes to be available for the community.³² 'Architecture,

³² P. J. Wilson, *The Domestication of the Human Species* (Yale University Press, New Haven and London, 1989), pp. 90f., 133. For how this is applicable to the domesticated and socially evolved forms of Buddhism see G. Schopen, 'Burial *ad sanctos* and the physical presence of the Buddha in early Indian Buddhism: a study in the archeology of religions', *Religion*, 17 (1987), pp. 193–225 and P. Mus, *India Seen from the East* (Centre for South East Asian Studies, Clayton, Victoria, 1975).

especially funerary architecture, is ritual materialized and perfected.' Tombs are 'as near as mortals can get to incarnating absolute real power. Their building and existence testify to and legitimize the right of some people to be empowered by others so that they may assume all power, divine power.'³³

Hand in hand with the construction of these monuments must have gone the centralized organization of labour mobilized for such construction projects. The bureaucracy required for the planning of the constructions and the organization of the labour force must have been considerable. This, as well as the actual structure itself, was clearly a symbol of the king's power, a symbol effective to anybody who lived in the general area of the respective cities.

All forms of display may be exploited to magnify the ritual centre, with increasingly grand ceremonies designed to manifest the spiritual energy thought to imbue it. Feasts require the levying of more produce from affiliated communities; co-operation in the management or subjugation of other cultural groups requires more complex processes of discussion and policy execution. In such ways the activities of a chief would bring about a centralization of manpower that was originally ritual but had the potential for political reorganization.

Such activities are important in giving a *raison d'être* to the office of ruler, whose superiority is given firm foundations in the material world by the support of armed bands capable of levying tribute from lesser client communities in return for protection, especially if they are well armed with the best weapons. New types of activity at the ceremonial centre attract groups of hired craftsmen and retainers, and increasing market activity with a substantially wider range of consumption goods. Thus, step by step, a qualitatively new and centralized form of political authority associated with a larger settlement comes into being. Such an authority promotes the production of trade goods by extracting and redistributing a surplus; trade and political authority evolve together, each feeding the other. In this way a state can grow by stealth, gradually creeping up on its constituent groups, even while they cherish their autonomy.

The emphasis placed here upon ritual centres is, however, intended to depict only the preliminary stages of state formation, not its mature development. The ritual repertoire which can be drawn upon for changing self-perceptions of the communities involved during the transition to a state belongs to the culture of the old society which lacked effective political centralization. By the time a state's rulers are in a position to organize

³³ Wilson, *Domestication*, p. 130.

an apparatus of government capable of calling forth surpluses, generating urban architecture, and stimulating crafts and sciences, the state begins to demonstrate a much more secular character. Indeed, in the current state of archaeological knowledge ritual principles are not conspicuous in the layout of early urban sites, and massive funerary monuments do not dominate them.³⁴ The best examples of town planning dominated by ritual came from much later, even medieval, times. The role of ritual in state formation may nevertheless be plausibly hypothesized for an *earlier* stage, in which chiefs still dwelled in village settlements, and the processes of political integration had yet to advance. In India it makes more sense to recognize the heyday of the large public ritual as a phase at the very beginning of the elevation of chiefs to rulers, a view that Hindu texts confirm. After about 500 BCE only the large kingship rituals continued to be performed with anything like a regular frequency. But in this early phase, religion reflects a state of society that is ripe for the growth of a higher-order political authority, but in which, if other conditions are lacking, it may not proceed to maturity. This phase of elaborate ritual and of enhanced claims for ksatriya eminence thus lies just before the rise of the state. The evidence of the late Vedic sources fits this scheme rather well, and although the Vedic literature is not a focus in this study, we shall shortly turn back briefly to notice its significance.

To the extent that the reality of the state's emergence is perceived by the exploiting culture in ritual terms, its legitimacy is cultural in the sense that it functions as a tool for communicating symbolically both to those at the centre of the culture and those on its fringes. This means there is no natural boundary, other than the boundary of the whole culture, defining the scope of a potential state. In India, emergent kings were automatically in competition with each other, for the *raison d'être* of each kingdom lay in the sense of cultural unity that linked the exploiting communities together. In practice the area of a state's rise was determined by the geography of competition. In the Ganges-Yamuna drainage area, the first steps towards state formation (unlike the later developments in Magadha and Kosala of the mid first millennium BCE) took place in upriver sites where a number of settlements enjoyed access to scattered iron deposits. However, if iron for weapons had anything to do with the story, no one part of the whole region was uniquely privileged.

³⁴ Certain men, especially holy men who had stepped outside the Vedic orthodoxy of the sacred fire and therefore could not be ritually cremated, were honoured by burial mounds, and this custom is clearly at work in the evolution of the mythology of the Buddha's funeral and the construction of *stūpas*.

Finally, it should be noted that the adequately successful integration of a number of communities into a proto-state is a process requiring a reorientation of world view. People draw upon the myths and rituals of common culture to represent to themselves the now more complex ordering of a changing world. But what when there is no common culture, or no culture perceived by those affected to be shared between them? Even if there are no alien communities in range at the beginning of the process, it is virtually inevitable that the activities of a growing state will encroach upon outlying communities unable to draw upon shared cultural motifs to allow the psychological transition to belonging in a larger society. From the point of view of the expanding state, these communities present a challenge to the state's own view of itself and the world. They may be seen as intrusive and potentially dangerous. No ritual manipulation of shared traditions is available to create an integrating framework. If alien cultures are to be absorbed within an expanding state, some quite different type of ideological scheme must come into play. As will appear in the second part of this book, this is where Buddhism had a particular role, while brahmanism served the needs of integration *within* the exploiting culture.

In the centuries surrounding the life of the Buddha the most convincing material evidence for this kind of process is found in the huge, possibly defensive, ramparts built around the earliest cities of northern India. The necessary construction activity could in some cases require the organized full-time labour of many thousands of men for months or years; it is on its own adequate evidence of the central direction of manpower and hence of the appearance of at least some degree of political centralization. The subject is therefore significant for the study of state formation in the Ganges valley.

The cities that grew in the north were generally characterized by perimeter constructions consisting of a wide moat and a rampart made from the moat excavation. Among the earliest ones, the largest was at Ujjain, which was sixty to seventy-five metres wide at its base, fourteen metres high, and more than five kilometres long.³⁵ It has been estimated that this rampart contains two million cubic metres of earth and probably required three and a half million man-days of work (or ten thousand men working for a year). This represents centralization of manpower on a huge scale, especially when we consider that the population of the city would not have been much more than 30,000.³⁶ The Kauśambī rampart I would have required the labour

³⁵ Erdosy, 'City states', p. 109 and 'Early historic cities', p. 7.

³⁶ Erdosy, 'Early historic cities', p. 7; cf. R. A. E. Coningham, 'Dark Age or continuum', in F. R. Allchin (ed.), *The Archaeology of Early Historic South Asia* (Cambridge University Press, Cambridge, 1995), pp. 67–71.

of 10,262 men for 150 days for its construction; Sisupalgarh's outer rampart needed 14,000 men for 150 days, Ujjain 34,666 men for 150 days.³⁷

In the earlier centuries, ramparts had sloping sides (arguably not good against frontal attack); brick revetments reinforced them, and eventually brick walls made them more effective against assault. It may be a mistake to identify the earliest phase of rampart-building as defence construction.³⁸ Among the earlier fortified cities (about the sixth to fourth centuries), only Rājgir has a stone wall; others were of earth, only later topped by brick walls. It has been debated whether these ramparts made sense as military defences,³⁹ when they failed to offer vertical faces difficult to scale; some have argued that, on the other hand, they made little sense as flood protection since they often occur at sites on the inside of river bends, where flood danger is not great, but (especially in conjunction with the large moats created by their construction) made good perimeter defence lines.

Apart from the archaeological evidence pertaining to the development of particular cities implying a high degree of (probably) state organization, changes in ritual performances and the extent of warfare can be used as clues for helping us understand the development of the state in ancient India. The way of framing the social and political history of the first millennium BCE in India finds place for the elaboration of ritual religion in the period when political authority first began to be centralized, and for a religion based more strongly on ascetic practices and ideology in the period when states first expanded into hinterlands populated by sparse scattered communities lacking shared cultural traditions.

Here it is appropriate to look back at the ritualism of the phase when the state was in embryo. Initially the political authority was centred in Vedic chieftains, the ideological basis of their rule and their ritualization of the world by the medium of the *śrauta* sacrifice being the responsibility of brahmins. Some members of this group became ritual specialists and defined themselves as *ārya* in relation to other groups who existed outside of the ritual sphere or did not recognize the authority of the brahmins. The large-scale rituals, requiring up to eighteen priests for their performance, were usually paid for by wealthy warriors. They were lavish, spectacular affairs, easily capable of lending themselves to the practice of sumptuary

³⁷ Coningham, 'Dark Age or continuum', pp. 67–71.

³⁸ F. R. Allchin, 'City and state formation in early historic South Asia, I' *South Asian Studies*, 5 (1989), pp. 3f.; King, 'Some archaeological problems', p. 114.

³⁹ Erdosy has discussed the problem of identifying the functions of the massive ramparts found round early city states, concluding that it is difficult to identify them confidently; he gives some weight to the possibility that they were symbolic structures, marking sacred space. See 'Early historic cities', p. 8.

display. Certainly the two main kingship rituals – the *rājasūya* and the *āsvamedha* – performed the instrumentalist function of legitimizing the king both within and without the territory he claimed to rule, but were also an opportunity to display his wealth. It was probably much easier to perform the latter in those cases where the territory to be covered was not too large, as the larger the territory the greater the cost of sending warriors to follow a horse wherever it went and the greater the likelihood of conflict with outlying groups. As for the other *śrauta* rituals we have only prescriptions for their performance, not descriptions of their actual conduct; hence we cannot assess their immediate effects on those who might have witnessed them.

Rituals celebrate the cultural motifs that different (potentially rival) groups have in common. Implicitly, they appeal to cultural unity as a way of avoiding excessive conflict, drawing boundaries and expressing claims in symbolic form. They represent aspirations when the reality is more elusive. The absence of any over-arching political authority capable of resolving conflict encourages the proliferation of ritual. The first stages in the rise of such an authority will make ritual all the more important as tensions increase; but as soon as central political authority is successfully established, this will diminish the social importance of rituals in the territory where it is effective.

Few though they are, there are in the *Brāhmaṇas* and the *Upaniṣads* various indications of the rising importance of chieftains who attracted the services of ritualists. Some stories in the *Upaniṣads* represent *ṛṣi* rulers, as patrons on a lavish scale, and deliberately exalt their wisdom, setting them even above the learned brahmins. For example, in *Bṛhadāraṇyaka Upaniṣad* 2.1.1, the learned brahmin Gārgya offered to teach Ajātaśatru, Lord of Kāśī (who offered a thousand cows in return), about the nature of Brahma. However, Gārgya's characterization of Brahma is entirely unsatisfactory, and Ajātaśatru turns out to know better.

'Let me come to you as your pupil,' said Gārgya. 'Let me come to you as a pupil.' Ajātaśatru replied, 'Isn't it a reversal of the norm for a Brahmin to become the pupil of a Kṣatriya, thinking, "He will tell me the formulation of truth (*brahman*)?"' But I'll see to it that you perceive it clearly.⁴⁰

The same *Upaniṣad* sets the *ṛṣi* estate above that of the brahmin: Brahma existed before all things, but, being alone, 'he further created a superior

⁴⁰ *BrhU.* 2.1.14–15. Trans. in P. Olivelle, *The Early Upanishads: annotated text and translation* (Oxford University Press, New York, 1998), p. 65.

form, the *kṣatrahooḍ*'.⁴¹ Such statements are not untypical. At many points the older *Upaniṣads* represent *kṣatriyas* not only as magnificent patrons with enormous wealth to bestow but also as repositories of wisdom.⁴² The intent seems to have been to depict the brahmin and the *kṣatriya* in a symbiotic relationship, a view further developed, but also questioned, in the two epics. Buddhism also, in its turn, recognized a formula for the *varṇas* which elevated *kṣatriyas* above brahmins. That brahmins themselves should do this clearly reflects the rise of *rājans* as important sources of patronage and attests the birth of the state from the womb of ritual within a dominant exploiting culture.

Janaka, Lord of Videha, once set out to perform a sacrifice at which he intended to give lavish gifts to the officiating priests. Brahmins from the Kuru and Pañcāla regions had flocked there for the occasion, and Janaka of Videha wanted to find out which of those Brahmins was the most learned in the Vedas. So he coralled a thousand cows; to the horns of each cow were tied ten pieces of gold.⁴³

The ritual exaltation of the figure of the chieftain stems not just from the ambition of particular chieftains but from the needs of the people in the communities which were scarcely yet integrated. It reaffirms the relationship of hierarchy and function operative between them, as well as symbolically communicating their cosmology. The ritual exaltation will not, by itself, make a state come into being; but if the conditions such as those outlined above are present, this may happen.

Initially, the only valid reasons that can be recognized for accepting the increased authority of a leader are ritual ones. Yet as the case of the Ganges valley clearly shows, there is no natural equilibrium guaranteed under this system. If what begins as a ceremonial centre survives long enough in an economically strategic zone, it may become a big city and a royal capital. But in this case the new political authority will elicit new patterns of economic exploitation (creating incentives for technical advance and extracting an agricultural surplus, for example). Expansion from a hub of prosperity may make the old social boundaries, and the rituals which expressed them, obsolete. No sooner is the job of the brahmins at the ritual centre complete than they are marginalized, for the expanding state quickly acquires component elements that cannot be moulded by the brahmins' ritual technology.

⁴¹ *BrhU* 1.4.11. ⁴² *ChU* 1.8–9; 5.3.7; 5.11.4f.; *Kausitakī Upaniṣad* 4.19.

⁴³ *BrhU*. 3.1.1. Trans. Olivelle, *The Early Upaniṣads*, pp. 75, 77.

The population subject to the bearers of the dominant exploiting culture may soon come to comport a majority of aliens,⁴⁴ and from the ruler's point of view these are at least as important as the structure of the state. If expansion provides economic space for all groups, and indeed encourages it by means of securing communication and trade routes, society becomes more fluid, boundaries are relaxed and large-scale ritual becomes less important. In the India of the second half of the first millennium BCE the large *śrauta* sacrifices became less frequently performed, while from that same period to the present day cheap household rituals have continued as a framework whereby brahmins could bring about adaptation to new cultural conditions via a form of ritual homogenization.

In concluding this section we note two articles in which H. Kulke laid the groundwork for a theory of formation of political units in the late Vedic period.⁴⁵ On the basis of a selection of late Vedic texts detailing the *kāmyeṣṭi* rituals and the *rājasūya* ritual, he demonstrated an increasing process of social stratification between the *kṣatriyas* who became possessors of villages (*grāmins*) and the *viś* – incorporating relatives, slaves and depressed labouring groups – who fell under the subjugation of these new kinds of landlords. The brahmins emerged as the group who would legitimize this new social structure through the performance of rituals and, presumably, by the telling of mythic narratives which would rehearse this new social structure. Thus the *kṣatriyas* and brahmins become an elite in a newly stratifying society and stand against the *viś*. He sees proto-states developing in the following way:

After having established himself as the uncontested chief of a village (*grāmpati* [sic], *grāmin*) and its *viś* population, he subdued several villages and their hinterland with its *jana* population thus becoming a *svarāja*, viz. a “self-ruler” or autocrat, of a *rāṣṭra* chiefdom. In the final stage of early state formation the chieftains (*rājā*) tried to subdue other *rājās* in order to become an overlord of these *rājās* (*rājñām adhirāja*). These different stages of early state formation can be, at least partly, recognized in the Vedic royal consecration rituals.⁴⁶

Kulke's arguments are convincing and certainly provide signposts for further research, but in the final analysis do not detail the transition from a

⁴⁴ As was perhaps recognized by Bareau, ‘Le Bouddha et les rois’, p. 19: ‘The Magadhans were undoubtedly aryanised at a more recent date and, therefore, more superficially than the Kośalans and the Kāśis. The autochthonous elements of the population were undoubtedly proportionally more numerous amongst them than they were amongst these other two peoples.’

⁴⁵ Kulke, ‘RĀJASŪYA’; H. Kulke, ‘Grāmakāma – “das verlangen nach einem Dorf”’. Überlegungen zum Beginn frühstaatlicher Entwicklung im vedischen Indien, *Saeculum*, 42 (1991), pp. 111–28.

⁴⁶ Kulke, ‘RĀJASŪYA’, p. 190.

ṣatriya ruling over several villages and the emergence and growth of large states like Kośala and Magadha. In the present book these states are assumed. Indeed, the sources scarcely allow any detailed chronicling of the rise of these states; such a chronicling will not be attempted here.

WARFARE AND INSTABILITY IN THE EARLY INDIAN STATE

States began to grow at a number of places in the middle reaches of the Ganges, and although they were initially far enough apart to allow the process of state formation to advance to a certain extent, it was not until most of them had been subsequently subordinated by the most powerful (by the third century BCE, if not the fourth) that expansiveness and pluralism came to characterize court culture, a culture constantly alluded to in both the Canon and the two Sanskrit epics. But even these conditions were consistent with large-scale warfare, armies being sent campaigning far afield. Warfare was endemic, then as in later history. And whilst Buddhist sources cannot be treated as secure evidence for conditions at the time of the Buddha, they appear to reflect a period of multi-state competition before the Mauryan ascendancy.⁴⁷ They attest that war or preparations for war were a normal part of life.⁴⁸ After the Mauryas, we have testimony from the *Jātakas* to chronic instability, punctuated by war uprisings and pillaging in border areas.⁴⁹

The scale of war, given the centralized control of manpower and organization, probably promoted enormous disruption to normal life, though this can only be inferred from the literary sources. We cannot, however, ignore the much-quoted inscription where Aśoka laments the enormous slaughter entailed by his conquest of Kalinga, after which he claims to have abjured conquest by arms.⁵⁰ Aśoka's figures are of course conventional hyperbole, but the scale and complexity of warfare in its impact on society are reflected by the growing elaboration of military weaponry, strategy, tactics, logistics and commissariat. Armies contain elephant riders, cavalry, charioteers, archers, standard bearers, billeting officers, supply corps and others including perhaps specially detailed disposers of corpses and camp

⁴⁷ Cf. Bareau, 'Le Buddha et les rois', p. 19: 'The memory of the struggles between the Kośalans and the Kāśis therefore remained alive, but in the time of the Buddha the second had, at all appearances, been definitively defeated and conquered by the first.'

⁴⁸ *M* III 7f.; *D* II 86. ⁴⁹ Eg. *J* II 217; I 409, 437; II 74. See also Fick, *Soziale Gliederung*, pp. 69ff.

⁵⁰ Rock Edict XIII; and see J. Bloch, *Les Inscriptions d'Asoka, traduites et commentées* (Société d'édition 'Les belles Lettres', Paris, 1950), p. 150. According to this inscription 150,000 people were displaced, over 100,000 were killed on the battlefield, and many more died as a result of war.

followers.⁵¹ The importance of warfare as a normal department of kingly activity is made conspicuous in the *AŚ*, where it occupies a substantial part of the content of the work.⁵²

What calls for attention here is the striking fact, demanding some sort of explanation, that warfare was embedded in Indian culture as a natural condition of life. To be a king was to be a *kṣatriya*. *Kṣatriyas*, like other *varṇas*, were theoretically a hereditary class, but reality was accommodated by certain śāstric texts which acknowledged that, 'When one who is a non-*kṣatriya* does the work of a *kṣatriya*, he should do all this [that is prescribed for a king], in view of the principle that by taking on the function of a particular person or thing one receives the *dharma* of the other.'⁵³ The Nandas were technically supposed to have been śūdras, and the Śunga dynasty which firmly supplanted the Mauryas was founded by a brahmin. In later times, dynasties founded by people recognized as śūdras cropped up more often than the theory of the *varṇas* would lead one to think.⁵⁴ As is clear enough, the recognition of dynasties of non-*kṣatriya* origin as having *kṣatriya* status typically reflects the acceptance of realities of power created by the rise of rebels or bandit leaders, over any inherited social conditions.

To discover the ultimate reasons why India should have experienced such a high degree of disruption and militarization would require a major study of a type which cannot be undertaken here. It is likely that part of the explanation lies in India's openness to invasion through the passes of the northwest. Here, over the centuries, wave after wave of aggressive aliens pressed in. Their incursions set up ripple effects which destabilized power balances and provoked conflict over much of India. Endemic warfare was built into the institutions of Indian society from a very early period and is alluded to often in both Hindu and Buddhist sources as well as being discussed in a theoretical sense in the *AŚ*. The *AŚ* may look like an exercise in outrageous cynicism, but it takes its place in its own context as a practical manual of politics. Renaissance Italy was torn apart politically in much the same way: no enduring internal empire could develop to the point of paramount power, presiding over a stable arena of states, because Italy was made the plaything of great-power ambitions. It is no coincidence

⁵¹ See Wagle, *Society*, pp. 143ff.

⁵² The *AŚ* contains fourteen substantial books, of which numbers 7, 9, 10, 12, 13 and 14, plus part of 8, are devoted to warfare.

⁵³ Aparārka on *Yājñavalkyasmṛti* 1.366. Similarly, Medhātithi, commenting much later on *Manusmṛti*, 4.84, declared that whoever performs the function of king should be called a king. Cited by R. Bajpai, *Society in the 7th Century* (Chand, Delhi, 1992), p. 19, n. 190.

⁵⁴ Numerous examples are given in Bajpai, *Society*.

that Machiavelli, the Italian Kautilya, arose to map out a similar science of statecraft.

It is easy to see how this chronic instability may have affected the way Indian politics evolved, inhibiting the development of stable cultural units within which political centres could preside over other emerging centres of power. People recognize themselves as part of an encompassing community if over time that community maintains a stable unity underwritten by institutions of language, belief and economic interaction. The growth of such a community consciousness requires a recognized dominant set of traditions embodied in an elite which can be emulated by the rest of the population. In the long run intermarriage and changes of custom, with the adoption of common language, origin myths, legends, rituals and belief systems, will promote homogenization around the culture of this elite. The consolidation of the dominance of an elite in its earlier stages requires to be supported by enduring political power, because the development of a large-scale political unit requires a stable political centre.

But political centres were not stable. Even where the name of a dynasty was perpetuated for many generations, in-fighting at court and simmering conflict around the frontiers thwarted the evolution of a large-scale empire within any very large territorial unit. Clients of great men were liable to dispossession when their masters foundered, and dominant elite strata were constantly liable to lose political eminence. It is likely, therefore, that the power centres around which large homogeneous communities might have grown did not last long enough.

In these circumstances, it is perhaps not surprising if the class of brahmins came to play, in some respects, the role which a politically dominant elite could not, and in Indian history this role became institutionalized to such an extent that it acquired its own momentum. Society was permanently atomized, each local *varga* functioning as a miniature 'state' and looking for protection to whatever lord in the vicinity might be able to afford temporary protection. Meanwhile, the crystallization of cultural identity, lacking any enduring focus of political power, came to be centred upon the ritual and cultural elite – the brahmins, who had always been the mediators of high culture.⁵⁵ Political and ritual hierarchies came to be awkwardly conflated; people adapted cultural identities for themselves in

⁵⁵ R. Kahane, 'Priesthood and social change: the case of the brahmins', *Religion*, 11 (1981), pp. 353–66, argues that the religious values of the brahmins gave them their social role: 'In a highly diversified society, such as that of India, in which groups are institutionally separated from one another, a special mechanism is required to unify them. Since it is likely that the "this-worldly" values will be different for each group, it is the "other-worldly" transcendent values which can unite the entire collective.'

the world by using a map supplied by brāhmaṇical lore or tribal lore, not by a centralizing political force. Notions of ritual hierarchy, based on the axis of purity and pollution, were forcibly superimposed upon notions of place in the local power structure. Brāhmaṇical religion, with its infusion of devotional practices, aligned with the world view of insecure and highly self-conscious groups, in a situation which favoured the entrenchment of religious traditions appealing to personal gods and focused on ritual.

L. Dumont has described the abstract structure of this social order for us in his classic study;⁵⁶ what has been lacking is an explanation of the concrete historical circumstances through which such an order first acquired its *raison d'être*, so unlike that of other agrarian social orders, and its massive authority which has given it a longevity greater than any raj. Of course the suggestions just advanced here necessarily raise more questions than they answer, but they may help point us in the right direction.

These observations have a direct relevance to the subject of the Buddha's social role. In its early social forms, Buddhist teachers were offering an ascetic message during a period of expansion characterized by interaction between encroaching state power and local communities who could not recognize themselves as in any sense 'Aryan' and were unable to assimilate themselves easily to the encroaching culture. This sort of interaction was a transient phenomenon of the relationship between expanding states and the fringes of Ārya civilization. The brāhmaṇical social order, on the other hand, was fed by an opposite situation: paradoxically, it derived its considerable stability and longevity from the constantly fractured unity of a political order bred of endemic warfare. The brahmins were the ritual specialists who were needed to provide a cosmology for the self-perceptions of ill-integrated groups who recognized themselves as culturally Aryan in some sense but were unable to find definition within a secure and durable political community. Thus the caste system, in its classical form, was bred of instability, of the enduring tension between aspiring large-scale political structures and small face-to-face communities.⁵⁷ In the long run, fracturing and political realignment were more characteristic of Indian history than the expansion of unitary states, and the schizoid politico-ritual social order of the brahmins was destined to prevail.

⁵⁶ L. Dumont, *Homo Hierarchicus* (Paladin, London, 1966).

⁵⁷ A tension of this kind is identified as a factor of the caste system by Declan Quigley: 'The common structure underlying caste systems is rather to be found in constraints given by kinship on the one hand and kingship on the other, both of which are set against a particular material backdrop which allows a territorially limited kind of centralization to develop.' 'Is a theory of caste still possible?', in M. Searle-Chatterjee and U. Sharma (eds), *Contextualising Caste: post-Dumontian approaches* (Blackwell, Oxford and *Sociological Review*, Cambridge, Mass., 1994), p. 42.

The kind of teachings offered by the Buddha to kings is clearly independent of any class considerations in the way it is presented to us in the texts. This must be regarded as its principal claim to neutrality. A teaching on diligence (*appamāda*) taken from the *Samyatta Nikāya* is illustrative. The Buddha is depicted in discourse with King Pasenadi of Kosala and reproduces a teaching the Buddha made to Ānanda, where the former says,

In truth the whole of this life of celibacy consists of friendship with auspicious people, association with auspicious people and intimacy with auspicious people. Of that monk who is a friend of auspicious people, who is an associate of auspicious people and who is an intimate of auspicious people, there will be the cultivation of the noble eight-limbed path, there will be an enlarged exposition of the noble eight-limbed path.⁵⁸

But this is inappropriate for a king and so the Buddha recommends the cultivation of the three forms of association with the auspicious person and recommends this be applied in respect of *appamāda*. He says, 'You must live on one single basis: diligence in respect of all good things'.⁵⁹ This will, the Buddha says, bring praise from the court ladies, his warrior dependants, his army, and those who live in towns and the countryside, all of whom will say, 'This diligent king lives basing himself on diligence' (SI 89), with the final result that he himself, the house of his women, his treasury and storehouses will be guarded and protected. The generality of this teaching gives it universal value and enables it to be translated into various levels to accommodate people of various levels of economic development and access to political power.

⁵⁸ SI 87–8.

⁵⁹ SI 89 *eko dhammo upanissaya vihātabbo apamādo kusalesu dhammesu.*

Brahmins and other competitors

In some senses, no doubt, Buddhism is a coherent and self-contained object of study; but for historical purposes it is essential to place it within a context supplied by brahmanism. The two are not totally independent entities; they belong together, in a complex and ambivalent relationship, as aspects of Sanskrit civilization. It is misleading to create the impression of a monolithic civilization centred on the use of the Sanskrit language, though it remains respectable to argue for the centrality of values expressed most prominently in Sanskrit literature as providing a kind of filter through which cultural motifs passed to constitute the repertoire of the Great Tradition. Possibly this notion of core culture as a compilation is unduly influenced by the analogy of the case of the *Mahābhārata*, which grew by accumulation; but if so we must still ask what role the urban state played in the nurturing both of Sanskritic values and of intellectual movements that reacted against them.

It is within this framework that we can legitimately see in the teaching of *śramaṇas* like the Buddha a systematic critique of the brāhmaṇical programme. The brahmin goal of penetration to sacred truth by spiritual cultivation was heartily commended, but the perceived exclusivism and moral bankruptcy of worldly brahmins, clinging to ritual formulae to justify themselves, was rejected; and this rejection was a means of appealing to all those in society who had their own reasons for resisting the claims of brahmins to have a monopoly on access to sacred power or the means of religious legitimation of secular power.

It is a truism, familiar in the anthropology of Buddhist societies in modern times, that ordinary villagers do not understand the inwardness of the nirvāṇa and the *anātmān* doctrines and do not bother themselves with them, however important they may be in some philosophical sense. Southwold, studying village Buddhism in Sri Lanka, observed that only the middle classes had any real attitude towards nirvāṇa, namely, an attitude of repugnance; as far as villagers are concerned, nirvāṇa is very remote and

irrelevant. 'We might perhaps say that village Buddhists are protected from not wanting Nirvana by being taught that they are in no danger of getting it.'¹ Spiro, studying Burma, writes: 'Although almost every villager whom I interviewed had learned about anatta, less than two percent knew the meaning of this term.'²

It therefore becomes a puzzle how such doctrines can have had sufficient popular appeal to gain the support they did. The puzzle disappears when we visualize a zone – the north-east of India, with its frontier society and ambitious city-based rulers – in which a form of ideological underpinning specifically bound to the unique claims of Vedic myth was likely to seem counter-productive in any kingdom where multiple races, languages and traditions, mutually alien until yesterday, had to be welded into one. As Collins observes about the 'non-self' concept, the negative Buddhist teaching 'preserves the identity and integrity of Buddhism as an Indian system separate from brahminism'.³ Thus a metaphysical point serves to introduce our discussion of the relationship between Buddhism and the brāhmaṇical orthodoxy; the Buddha was not a student of the Vedic scriptures, but he knew enough about brāhmaṇical teachings to construct a system that in many ways was the opposite of them.

The common view of the status of the brahmin in its Buddhist depiction in the Pāli Canon has been predicated on the oppositional relationship between the Buddha and the brahmins. This reflects a view that both were competitors for souls, and that the principal form of attack on the Buddha's part was to question strongly the social pretensions of the brahmins and the metaphysical claims they adduced in support of their status.⁴ If the relationship really was an oppositional one we need to explore, with much more sensitivity than has hitherto been applied, the actual dynamics of this opposition, whether it was regarded as being oppositional by both sides and, as a corollary of this, why both groups revealed a need to market themselves in an aggressive manner, if, indeed, this is the correct way to characterize this aspect of their activity. By marketing we understand the deliberate application of a panoply of techniques to parade, in an intentionally persuasive manner, the ideology each group claimed to embody and its corresponding lifestyle. If this really was marketing, and implied a backdrop of competition such as we in the contemporary West associate directly

¹ M. Southwold, *Buddhism in Life: the anthropological study of religion and the Sinhalese practice of Buddhism* (Manchester University Press, Manchester, 1983), p. 203.

² M. Spiro, 'Buddhism and economic action in Burma', *American Anthropologist*, 68 (1966), p. 1163.

³ Collins, *Selfless Persons*, p. 183.

⁴ For an axiomatic statement of this opposition see Chakravarti, *Social Dimensions*, p. 42.

with the whole culture surrounding marketing, was it really a question of gaining and applying a form of power, capable of influencing deep values and of shaping cultures, that was in play here? Was it seen as something that could slip from the hands of its possessors into those of another group adjudged as manifesting 'religious status' of a kind conducive to mobilizing economic or other resources? Why did either group want status if it was not for economic or political reasons? Can we conceive of other reasons in the ancient Indian historical milieu which would explain a desire for power?

Scholarly opinion on this subject is further predicated upon the high-status position of the brahmins in relation to the Buddha and other monks who were marked as existing in (a) another space outside of the social structure circumscribed by the brahmins, or (b) in the *khattiya* class and therefore located within the former social structure. The first of these is usually held to embrace the position of the *samaṇa*, often regarded as the appropriate opposition in a conceptual space occupied by those social categories most clearly defined by a particular mode of practising religion and making it the centre of all values. It includes a ragbag of non-brāhmaṇical ascetics. However, to restrict oneself only to this aspect of the question means that one narrow referent is being retrospectively allowed to define the activities of these classes, even when their socio-cultural functions were probably much wider. Defining them only, or even substantially, in religious terms will result in a neglect or concealment of other aspects of their positioning within society and culture.

All the questions associated with the oppositional relationship between the Buddha and the brahmins need to be reformulated in another way to take into account the massive success both groups achieved in their capacity to flourish on Indian soil. We should ask whether in their portrayal in the Pāli Canon both groups emerge as direct products of their culture or were simply passengers mirroring and confirming the dominant trends of their time in such a way as not to threaten these, but to accommodate themselves to ever changing conditions. It is, of course, exceedingly difficult to expect any kind of precise answer to these questions from the narratives the texts make available to us. Above all they do have as a basic frame a context of antagonism and repeat this ad infinitum, always muting the antagonism between the Buddha and a given brahmin by also locating it within a conversion frame. Moreover, the manifestations of the success of the respective religions are surely as different as the different positions their representatives have always held in Indian society. The brahmins have as much a social significance as they do a religious significance, and they cannot be defined exclusively in terms of either. Their ability to act as

the cultural vanguard of the socio-economic and religious system which has long guaranteed them a place at the pinnacle of society, and which has ensured their survival as the embodiment of that particular image in Indian society which other groups sought to emulate or trenchantly criticize, is the most evident sign of their success. Witzel has shown on the evidence of late Vedic literature that the eastern kings recognized the status of the brahmins and imported them to their own kingdoms, perhaps as a sign of status. *It is important to note that the eastern "kings", both of Kosala and of Videha, adopt western schools as their new Vedic śākhās, and not the central North Indian (Taittirīya, Śātyāyani-Jaiminīya, Kauṣītaki).*⁵

An initial signpost for the study of the portrayal of the brahmins in early Buddhist literature is provided in an important article by R. Tsuchida. He takes much more seriously than hitherto the need to define the brahmin simply as a religious specialist. He writes:

In a number of modern publications on early Buddhism the Buddha's antagonism toward or disrespect for the Brahmanical tradition is simply taken for granted, as if in the Buddha's mind that tradition amounted to little more than mere rubbish to be discarded by his followers. Such an assumption derives mostly from a partial and inadequate comprehension of the Brahminhood, in which one mere aspect of it is regarded as representative of the whole. For example, the practice of the animal sacrifice seems to have acquired such a preponderance in the minds of many scholars, when they speak about the Brahmanical tradition in relation to the Buddha's teaching, that they fail to pay enough attention to several other aspects of Brahmanical religion at the time of the rise of Buddhism . . . In reality, the practice of śrauta-sacrifices including animal rites, was by no means obligatory for every socially important brahmin.⁶

It is true that the killing of animals in the *śrauta* sacrifices is widely condemned in parts of the *Suttanipāta* and the *Jātakas*, leading D. D. Kosambi to speculate whether this was because of the Buddha's fear about the amount of livestock habitually wasted in this practice. It is equally true that the oblations offered in many rituals mentioned in Buddhist texts were vegetable offerings. But even these correctives are mere trifles. It is the presumption that the basis of the difference between the two had to be substantially a religious one that lies at the heart of our concern.

⁵ See Witzel, 'The development of the Vedic canon and its schools: the social and political milieu', in M. Witzel (ed.), *Inside the Texts. Beyond the Texts* (Harvard Oriental Series, Opera Minora 2, Cambridge, Mass., 1997), p. 312, Cf. p. 313: 'In line with Sanskritization as a means of raising the status of local chiefs, the extensive materials in the late Vedic eastern texts regarding the "coronation" (*abhiseka*) of kings (AB 8.5) must be considered.'

⁶ R. Tsuchida, 'Two categories of brahmins', pp. 51-2.

At the same time it is equally true that in many Buddhist texts the interaction of the Buddha with prominent brahmins forms the subject of a large quantity of *suttas*. This is especially marked in the second and third volumes of the *Majjhima Nikāya* and also in the first volume of the *Dīgha Nikāya*.⁷ Not only do these texts contain considerable material about doctrine, the refutation of false views, descriptions of meditational states and guidance leading towards the achievement of mindfulness, they also contain much material that can be mined for sociological purposes. In this sociological material the dominant emerging theme is the jostling for status between brahmins and Buddhists on the one hand and between the Buddha and other groups on the other hand. This should not necessarily be taken as antagonism. But it is competition. We do not find significant tension expressed in the texts between the Buddhists and other classes classified, by whatever means, as lower than the brahmin. This is clearly noteworthy in placing some meat on the thesis that Buddhism was primarily a movement of elites, but equally it may be a consequence of the fact that only the historical memories of those who had control of literacy and textual transmission survived.

Frequently in the Buddhist canonical literature, the terms *brāhmaṇa* and *śramaṇa* occur as a compound, *brāhmaṇaśramaṇa*, making it clear that the two categories belonged naturally together.⁸ We have seen elsewhere that Buddhist monks were often designated with the Pāli equivalent *samaṇa*. The pairing occurs in Aśokan inscriptions.⁹ Commonly in the Pāli texts the use of the compound suggests that the two categories together form a homogeneous class for the purpose of some generalizations, so that the sense could be something like 'experts in sacred knowledge'. There is some evidence that the life of the *śramaṇa* was originally sometimes thought to be appropriate only for brahmins, and the compound *śramaṇabrāhmaṇa* could on occasion mean 'a *brāhmaṇa* who is a *śramaṇa*'; but equally the frequent criticism of brahmins and the constant opposition announced between the lives and values of brahmins and the teaching of the Buddha make it clear that the relationship was also thought of as an opposition. That this

⁷ Once again this raises the problem of how narrow it is to study Buddhism simply on the basis of the figure of the Buddha alone. It is a truism to say that he lies at the centre of most Buddhist narratives, but this means we may simply end up with a study of how certain elite figures competed with each other to achieve superiority in certain areas of life.

⁸ See V. Fausbøll, *Sutta Nipāta* (Sacred Books of the East, Oxford, 1881), vol. x, p. xii, which contains a list of places where the two are mentioned together. See also *Sn.* p. 15 prose; p. 19 vs. 110; p. 22 vs. 129–30; p. 32 prose; p. 33 vs. 191–2; p. 48 prose, p. 76 vs. 443; p. 91 prose, etc.; *DhP* (P.T.S. edn) p. 21 lists together *brāhmaṇo, samaṇo* and *bhikkhu*.

⁹ At many places in the Rock Edicts (e.g. Girnar R. E. XIII line 3) Aśoka preaches respect for *brāhmaṇas* and *śramaṇas*. See also Collins, *Selfless Persons*, p. 270, n. 7.

was not just a Buddhist prejudice is apparent from Patañjali's treatment of the compound *brāhmaṇaśramaṇa* as an example of an oppositional *dvandva* compound.¹⁰

THE QUESTION OF THE BRAHMIN'S ELITE STATUS

To understand the source of the brahmins' prestige and power even in the Buddha's time, we can go no further than Milner's highly incisive perception that:

Their [the brahmins'] genius, though, was to avoid making the control of land and labour, or the control of force – the two are intimately related in agrarian societies – the primary basis of their power. These resources are the most alienable and easily appropriated by outside conquerors or upstart discontents, and in India's long and complex history frequently were; in contrast, a highly elaborate lifestyle, emphasizing ritual purity, among other things, was nearly impossible for outsiders to copy or appropriate.

The Brahmins had another genius: they rejected the notion that ritual purity required renunciation and lifelong otherworldliness.¹¹

This position is both highly problematic and suggestive at the same time. If we take into consideration the evidence derived from the Pāli sources it is clear many brahmins were attached in a very real sense to material possessions in their capacity as property owners. In his study of eleven brahmins who figure prominently in certain Pāli texts Tsuchida shows convincingly that such figures were well known as landowners and farmers. Of course, this was not the whole story, nor was it the only source of their prestige in society:

. . . the group of wealthy Brahmin-householders (lists 1–2) and that of eminent scholars of the three Vedas (list 3), although not quite identical, overlap to a considerable extent. This fact indicates the existence of a special class of Vedic masters living as Brahmin-landlords, who exerted great influence over the society both as cultural authorities and as agents of economic power. It is precisely this class of affluent Vedic masters to which most of the important Brahmin-figures in the canonical narratives seem to belong.¹²

¹⁰ *Mahābhāṣya*, II 4 9 (ed. F. Kielhorn, 1880, vol. 1, p. 476 line 9). The *dvandva* compound *śramaṇabrāhmaṇa* appears as an example of *virodha*.

¹¹ Milner, *Status and Sacredness*, pp. 68–9.

¹² Tsuchida, 'Two categories of brahmins', p. 65. Much earlier Fick, *Soziale Gliederung*, ch.viii had documented the presence of brahmin farmers in the *Jātakas*. Though later than the Canon the evidence presented by Fick corresponds in some measure to the existence of similar data in the *Dharmasūtras*. See E. Ritschl, 'Brahmanische Bauern. Zur Theorie und Praxis der brahmanischen Ständeordnung im alten Indien', *Altorientalische Forschungen*, 7 (1980), pp. 177–87.

If this makes Milner's position somewhat problematic, other evidence in the Canon supports the general thrust of his view. Most of the brahmins who are given anything like a biographical treatment are portrayed as figures attracting social prestige not through their property holdings, but because they are skilled in Vedic knowledge. Perhaps even more important, they are capable of rehearsing constantly, and in a convincing manner, those arguments used everywhere to place the brahmin at the centre of society and culture. Nowhere do the brahmins make anything out of the materiality of their wealth, although they do receive criticism from the Buddhists on this account. What they are depicted parading is their learning. Of course, given the strength of renunciation and its associated values as a standard against which all other forms of behaviour could be tested, there is a degree of perceptible ambivalence about this. Brahmins were having it both ways in the image projected of them: as property owners and as learned religious specialists. As we will see, and has been noted many times, this was their Achilles heel exploited by the Buddha and others of his contemporaries.

The brahmin is the most prestigious non-Buddhist figure in the Pāli Canon and this elite status is both religious and economic. The term *mahāsālā*, used to designate a person possessing wealth in land, money, food and good appearance, is employed specifically to qualify the brahmin as well as the *khattiya* and the *gahapati*.¹³ There is evidence that brahmins were often enlisted as royal functionaries early on in the development of states; there were semi-autonomous brahmin settlements with wealth and power, and brahmins increasingly figured as officials engaged in administrative work. No doubt the canons of the high brāhmanical tradition stood for a more ancient set of ideals, according to which city life was polluting, and texts such as the *Baudhāyana Dharmasūtra* disapproved of brahmins being contaminated by urban occupations or serving the king;¹⁴ but the very fact that royal service was condemned is the best evidence that it was happening.

Brahmanical texts may have disparaged urban culture, but it was also a period when, as Buddhist sources richly attest, according to current perceptions many people identifying themselves as brahmins were supporting themselves not by religious practice but by employment in all manner of secular occupations. This practice never disqualified them from being brahmins, however, as long as, in subsequent centuries, they observed the correct procedures of ritual purity and impurity. The *Sn* portrays brahmins

¹³ Cf. Tsuchida, 'Two categories of brahmins', pp. 60–1. See also *SI* 74, *DI* 136–7.

¹⁴ See Thapar, *From Lineage to State*, p. 88.

living by various crafts. The *Jātakas* (which of course may speak for perceptions belonging to a later time than is targeted here) frequently enough represent brahmins engaged in all sorts of employment, sometimes quite lowly. Sometimes they bring to their trade the sort of skill that men of sacred power might have been expected to possess; for example, brahmin snake charmers (*abiguṇṭhika*) tame snakes with herbs and incantations.¹⁵ This may also be seen in a more abstract sense in the power brahmins can develop when they accumulate large amounts of *tapas*. Examples are legion in the epics and *Purāṇas* and complete the multi-faceted image of the brahmin developing in Buddhist times as a figure who was a man of learning as well as a caster of spells and a reader of horoscopes, as the *Brahmajālasutta* tells us in such great detail.¹⁶ Some brahmins engage in trade and in many cases become rich, while others follow despised callings like hunting. Such secular brahmins, though they might (as nowadays) be technically qualified by their brahmin birth to officiate at rituals, had frequently lost touch with the sacred techniques and knowledge pertaining to their lineage; the *Somadatta Jātaka* refers to a brahmin farmer unable to remember or repeat a verse of scripture properly.¹⁷ But none of this vitiates the image they have continued to have to the present day of being learned, wedded to an ideal lifestyle of renunciation, and role models for all other *jātis* to follow.

What we do not know about the brahmins is how much their economic status also flowed over into, or derived from, a more general cultural status such that they became role models for other groups within the society in areas of life other than the specifically religious. Such a question is difficult to answer because the brahmins appear to have operated in a range of networks, interdependencies and status positions. Was it this capacity to act opportunistically and in several different areas at once that caused the Buddha to have such an animus against certain brahmins? Increasingly there appears to have been a tension between the old idea of brahmins as specialists in sacred lore, associated pre-eminently with the ritual of sacrifice, and the newer reality of brahmins as primarily secular figures. As time wore on, they often had little but a retreating ancestry of sacred function to give them any claim to special status. In these circumstances the rise of the ascetics posed a serious challenge to the standing of brahmins in the community. The brahmin response was to incorporate asceticism within the brahmin ideology, ritualizing it in the process.

¹⁵ Fick, *Soziale Gliederung*, p. 237 cites JIV 457.

¹⁶ Fick, *Soziale Gliederung*, 159–61. ¹⁷ Ibid., 249ff.

It is likely the Buddha may have actually encountered the brahmins as an expanding group in the geographical areas with which he was most familiar. The innovation of granting whole villages to brahmins under the form of *brahmadeyya* may have been especially widespread in the Magadha and Kosala regions.¹⁸ As Thapar says, of the northeastern kingdoms: ‘The association of land with brahmins becomes more common at this time, and it is probable that in the process of establishing kingdoms those who performed the legitimizing rituals for the new kings may well have been given grants of land.’¹⁹ In the *Nikāyas* occur references to land grants made by kings to brahmins.²⁰ The term *brahmadeyyo*, used in Pāli to denote such grants, does not necessarily indicate an outright gift of land, but may mean (as the later epigraphic sources clearly enough show for land grants in general) that various rights including at least a part of royal revenue went to the beneficiaries with the land granted. The element *brahma-* does not have to mean that the gift is for brahmins, and it is not obvious that these grants carried full civil and judicial powers with them. It is not clear what was the nature of the relationship of brahmins to the land in the so-called brahmin villages; the expression could have meant that brahmins owned or controlled the land, or simply that they were numerous or powerful.²¹ This apparent economic wealth, substantially underplayed by their claims to function intrinsically as religious specialists, and their capacity to extend in an authoritative manner over an ever expanding geographical area, along with their proclivity to exhibit an ostentatious lifestyle, would have marked them out as targets either for attraction or repulsion. Hence the Buddha’s focus on brahmins to the apparent neglect of other classes in society.

There is a fundamental problem here, but it is one that requires us to read back to early Buddhism on the basis of data derived from later sources. This problem becomes apparent when we study the social stratification of donors as reflected in inscriptions between the second century BCE and the fourth century ACE. As Thapar tells us, continuing conclusions drawn from other scholars:

Examples of this category of patronage become evident during the period from the second century BC to the fourth century AD in the patronage extended to the building of *stūpas* such as those at Sanchi, Bharhut and Amaravati and the rock cut caves of the Western Deccan, all of which had at source donations to

¹⁸ Wagle, *Society*, pp. 18–19. ¹⁹ Thapar, *From Lineage to State*, p. 88.

²⁰ *D I* 87, where land is granted by King Pasenadi to a brahman, land which is ‘in the king’s gift (*rājabhoggam*). . . a gift of the king (*rājadāyam*), worthy to be given to a brahmin (*brahmadeyyam*). Cf. *D I* 111; 127 and 224, where similar terms are used of other prosperous estates enjoyed by brahmins.

²¹ Gokhale, ‘Early Buddhism’, p. 17.

the Buddhist *saṅgha*. The donations came substantially from artisans, guilds of craftsmen, traders, monks and nuns, small-scale landowners and to a lesser extent from royalty and families in high political and administrative office.²²

Apart from *stūpa* construction which was sponsored financially by kings and royalty, the financing of other smaller monumental structures was largely in the hands of all the non-elite classes. This seems universally to be so judging from the inscriptions. Yet these classes are not mentioned much, except in passing, in the Pāli texts. Of course, to be fully convincing the argument would have to draw on the basis of comparative counts of the occurrence of the respective groups in literature and inscriptions. Then and only then could a more sensible comparison be drawn.²³ It is likely to be the case that we are really dealing with two different historical periods, one where Buddhism – still in its incipient stage – has to impress its principal competitors in claims to a universal vision, the other – a later stage – when it was firmly anchored in Indian soil and had extended its base of material support across the entirety of society, measured in occupations and religious proclivities.

THE IMAGE OF THE BRAHMIN IN EARLY BUDDHIST LITERATURE

The renunciant ideal associated with *saṃnyāsa* began in the brahmin tradition perhaps about the fifth century BCE.²⁴ Buddhist canonical sources refer to ascetic brahmins who have fully embraced the principles of rigorous austerity; the Jāṭila ascetics wear animal skins and have matted hair. They do not beg for alms but live on gleanings; brahmin ascetics also maintain Vedic traditions, teach pupils, and perform sacrifices. As Tsuchida has argued, we should distinguish between true wandering ascetics and the brahmins

²² R. Thapar, 'Patronage and Community', in B. Stoler Miller (ed.), *The Powers of Art. Patronage in Indian Culture* (Oxford University Press, Delhi, 1992), p. 22. A fuller treatment is given in the same book by V. Dehejia, 'Collective and Popular Basis', pp. 35–45.

²³ Using data based on 2,426 men and women mentioned in both sets of texts, Sarao (*Origin and Nature*, p. 69) has shown that of the 1,371 people who can be identified by *varṇa*, 51.50% (706) are *khattiyas*, 29.18% (400) are *brāhmanas*, 11.30% (155) are low caste and 8.02% (110) are *vessa*. In addition, a much cited study by Gokhale ('The Early Buddhist Elite') replicates the general tenor of these figures, but only on the basis of a much more restricted source, the *Thera-* and *Therīgāthās*. Do these statistics help us read as social texts the manifestly ambivalent messages the rich narratives in *M* convey to us? There is no one-to-one correlation between frequency of meeting with members of a particular class and the attitude the Buddha manifests towards them. This would be simplistic in the extreme, even in literary constructions, and, furthermore, we should never assume that the caste grouping was monolithic in any sense other than the adoption of the caste reference as a source of identity itself.

²⁴ See Olivelle, *Saṃnyāsa Upaniṣads*, p. 52.

who, by contrast, lived in *āśramas*, performed sacrifices, took fees and kept wives.²⁵ Some brahmin renunciators, perhaps, cut themselves off completely from society in the way that the thoroughgoing *śramaṇa* ideal demands; but to the extent that renunciation became institutionalized, it was doubtless quickly ritualized and modified. Olivelle says: 'The image of a renouncer totally divorced from and unconcerned about ordinary people and about his relatives is purely a theological (and perhaps scholarly) figment.'²⁶ In later centuries, life in a woodland hermitage became a subject for detailed prescription in the *smṛtis* and *śāstras*, with rules about diet, clothing and so forth, and the absence of outward ritual performance proper to brāhmaṇical rule was reinterpreted as an internalization of ritual within the self, with the body being seen as the sacrificial altar.²⁷ Yet the life of the renouncer is supposed to be the very antithesis of established ritual, a rejection of worldly concerns and of constraints imposed from outside the self. This process of domestication shows how different images of religious life, even when they can well be represented as mutually contradictory, may slide one into another; just as folk, public and ascetic Buddhisms were superimposed upon one another and often believed in by contemporaries as a single truth, so in brāhmaṇical tradition the ritual and renunciant traditions could be perceived as aspects of a single system.

The Canon was ready to twin brahmins with *śramaṇas* as holy men deserving of respect. In portions of the Canon which may be the oldest, the verse *gāthās*, the term 'brahmin' occurs in application to the sage or the ascetic with perfected virtues, but the later prose portions rarely use the term without qualification in this way. This implies that in early times the brahmins still had prestige. The *Su*, for example, describes *śramaṇas* and brahmins alike as worthy mendicants (though of course not all brahmins were mendicants); the same text refers, however, to palatial complexes bestowed by kings upon brahmins in the time of brahmin decadence, indicating that Buddhists perceived a distinction between brahmin ideals and practice.

By the time of the Buddha, then, the status of the concept of a brahmin had evolved in complex ways. An old tradition, conventionally believed to be maintained in its greatest purity in the northern areas, associated the life of the brahmin with the cultivation of sacred wisdom, while in practice the families claiming brahmin status had increasingly become secularized,

²⁵ Tsuchida, 'Two categories of brahmins', pp. 80ff.; 83ff.

²⁶ Olivelle, *Samyāsa Upaniṣads*, p. 73.

²⁷ See especially M. Biarreau and C. Malamoud, *La Sacrifice dans L'Inde Ancienne* (Presses Universitaires de France, Paris, 1976), pp. 75ff.

partly as a result of success in attracting the patronage of the wealthy and powerful. The support given by such people inevitably had the same sort of effects in 'domesticating' the brahmins as it has in the history of Buddhism, and similar social mechanisms must be recognized.

Many scholars have alluded to the Buddha's development of a concept of the brahmin that would stand outside of received images of Buddhist monks and brahmins. Masefield has developed the point that there is a contrast between the behaviour of the brahmins of the Buddha's own day and this idealized construction mentioned in the previous paragraph. He evaluates the significance of this normative image – as a point of comparison – for the historical development of the early *saṅgha*:

From the foregoing it will be clear that by the period covered by the Nikāyas a group of individuals, from the Buddhist point of view of dubious ancestry, had arrogated to themselves a position of religious power and wealth on the basis that they alone embodied the sacred power of Brahman. The Buddhists, feeling that their unariyan behaviour disqualified them from this, openly criticized what they took to be a band of indigenuous opportunists, but in this they were motivated by no egalitarian ethic on behalf of the despised class. Indeed it was rather the other way round for the evidence of the Nikāyas suggests that it was the altogether more conservative cause of the kṣatriyas that the Buddhists favoured. The kṣatriyas were so intent on preserving the purity of Āryan blood that they took to incest whereas the brahmins would go with any varṇa or indeed a woman of the despised clans²⁸ (A 3.228), accepting, unlike the kṣatriyans, any offspring.²⁹

It is a possible view, even if an extreme one, that the normative image of the brahmin has nothing to it other than its rhetorical power. It is hardly an image of what brahmins could ever have been like in practice, though it might have been successful as a means of eliciting a deep set of values summarizing the ethos of the *varṇa* in its broadest, yet abstract, cultural sense at the time the Buddha lived. That is, it stood centrally enough within the brahmins' perception of themselves to be easily recognizable to them as a set of images bearing close relations with what some of their kind still were and hoped to be. In this sense it could be seen as one pure and very clearly defined image meaningful to all brahmins as a sign uniting the few disparate qualities associated with the class. It also served the important function of defining some kind of imputed essence against the two other principal classes and any other occupational groups that had previously gained visibility in the society.

²⁸ A III 228.

²⁹ P. Masefield, *Divine Revelation in Pali Buddhism* (Allen & Unwin, London, 1986), p. 160.

Its rhetorical power resides in its capacity to function as an unachievable standard against which any contemporaneous group can be measured, a standard held to be legitimate because of the strong grounding it has in a historically defined cultural tradition. It must have been valuable also because of the difficulty of finding anyone able to meet that requirement, a fact instrumental in strengthening its exclusivism given that some brahmins might have been recognized as having at least one foot in it. On the basis of texts cited by Masefield it is the *arahant* who is projected in the Buddhist texts as having the potential for fulfilling the requirements of the true brahmin. As an assessment of its cultural function within the Buddhist arsenal of rhetorical arms, we perhaps should take this as another instance of the well-cited Buddhist process of appropriating to itself certain rituals and ideals central to brāhmaṇical culture.

Indeed, the idea of brāhmaṇical corruption and impurity is emphasized. Most especially, brahmins are found wanting in the comparison with *ksatriyas*. For some, this comparison has seemed to fortify the supposition that, in the structure of very ancient Indian society, it was already possible to identify priests and lords as distinct classes in competition with each other. Since the two classes are defined by different sorts of criteria and have different functions, the notion of competition seems inappropriate. At all events, it is clear that Buddhist teachers made the comparison of the two classes directly, to the advantage of the lords.³⁰

Brahmins are criticized for their corrupt behaviour. 'These brahmin folk are greedy for money'; a set of noblemen is represented as assuming that a brahmin minister can be won over by money and women.³¹ Brahmins are so greedy for the rewards of assisting at a sacrifice that at the mere smell of it they run up to it like dung-eating animals.³² A similar attitude is conveyed in the *Jātakas*, where brahmins are portrayed as avaricious.³³ They are not only greedy; they are superstitious. Many brahmins, often unlettered and poor no doubt, made their living by divination and allied techniques, and in Buddhist sources they are ridiculed.

COMPETITION

The Buddhist teachers, then, were highly sensitive to the comparison between themselves and the brahmins. This comparison needs to be seen in

³⁰ See *D* I 92ff., 97ff., *M* II 84, 87ff. For the critique of contemporary brahmins for being materialistic and marrying anybody see *A* III 220.

³¹ *D* II 244ff. ³² *M* III 167.

³³ For this and the following see Fick, *Soziale Gliederung*, p. 229.

its ideological context. Individual brahmins are very often mentioned by name in the canon, but this does not necessarily mean that the Buddha very frequently met and converted people of brahmin stock. It means that those who later collected and codified the remembered stories of the teaching were particularly interested in setting out the points at which they saw their master as having offered values and teachings the brahmins lacked or did not clearly understand. Modern scholars have given a great deal of attention to the concrete detail of these references to brahmins,³⁴ often with valuable results, but we cannot of course expect to wring quantitative historical data about the biographies of individuals or the composition of the *saṅgha* from such sources. The way in which the *Nikāyas* duplicate incidents in different settings inevitably makes them seem to have happened more often than it is likely they actually did. Tsuchida, emphasizing the dangers of treating the *suttas* as historical records, gives the example of the brahmin Jānuṣsoṇi, who was mentioned in six different sutta contexts as having been converted.³⁵ We cannot assume that the number of references to conversion of brahmins has a close relationship with the actual number of conversions of brahmins.

Clearly, there was a great deal more to the Buddhist attitude towards the brāhmaṇical orthodoxy than that it could constitute a field for conversions. A heterodox or minority tradition needs to relate itself to the orthodox or mainstream practice;³⁶ almost necessarily, Buddhism mapped itself upon a structure supplied by the brahmins, defining itself by reference to what it was not; a series of systematic oppositions identified its relationship to the pre-existing orthodoxy. Even though the canon does not contain detailed analysis of brāhmaṇical texts, the *dhamma* displays in all sorts of ways a disposition to contrast itself systematically with what they preached.

Several writers have commented on the systematic superimposition of Buddhist concepts upon the brāhmaṇical ones which they invert or supersede.³⁷ Gombrich, for example, has argued that the teachings of the

³⁴ See especially Chakravarti, *Social Dimensions*, pp. 125–8; appendix C, pp. 198–206.

³⁵ Tsuchida, 'Two categories of brahmins', p. 77. For Tsuchida, it appears likely that comparatively few brahmins actually entered the order as a result of conversion by the Buddha; those who did would have been from the special class of brahmin ascetics rather than from among the many ordinary brahmins following secular careers; see p. 66 and n. 47. But these ascetic brahmins could have constituted a large proportion of the *saṅgha*.

³⁶ A graphic example of this is the way in which, in Tibet, the Bon religious practice involves the performance of circumambulation of a shrine anti-clockwise, to contrast itself to the Buddhist *pradakṣiṇā*.

³⁷ See I. W. Mabbett, 'Buddhism and freedom', in D. Kelly and A. J. S. Reid (eds.), *Asian Freedoms* (Cambridge University Press, Cambridge, 1998), pp. 19–36.

canon are much more closely modelled on the Vedas than is generally realized.³⁸ For example, against the brāhmaṇical myth of the origin of the four ritual orders of society, the *varṇas*, Buddhism proclaims a different version in which the brahmins lose their divinely ordained privilege; and Tambiah comments that 'the real thrust of the Buddhist story is that it is self-consciously an inversion of the Vedic theory of the origin of the varṇa'.³⁹ Tsuchida refers to the Buddhist habit of redefining brāhmaṇical terms in a new sense, subordinating the original sense to the Buddhist conceptions without actually rejecting the brāhmaṇical meaning, as in cases such as *vijjācarāṇa*, *yañña*, and of course *brāhmaṇa*.⁴⁰

Again, Gombrich points to the way in which the Buddhist doctrine of *karma* consistently inverts the brāhmaṇical notion of action, turning it, paradoxically, into the morality of the actor's state of mind, which is not a physical 'action' at all; similarly the Buddhist emphasis upon psychological action entails a recognition that mechanical acts of austerity are without value compared to true insight leading to enlightenment, and Rhys Davids compares this valuation with the new emphasis in the *Upaniṣads* upon gnosis as against sacrifice or asceticism.⁴¹ Of course, it is true that the Pāli Canon does not discuss the philosophy of the *Upaniṣads* as such, and it is not obvious that Buddhist texts can be said to reflect any knowledge of the content of the brāhmaṇical texts. It has been argued though that the *Alagaddupama Sutta* demonstrates the Buddha's familiarity with the *Bṛhadāranyaka Upaniṣad*, because the former systematically attacks or redefines the latter's theses point by point.⁴²

The Buddhist treatment of the threefold sacred fire of brāhmaṇical ritual is another instance; Buddhism identified fire with the saṃsāric entanglements of life in the society that the *bhikkhu* left behind, representing these as the three fires of *rāga*, *dveṣa* and *moha*. Likewise the three Vedas of the priests are paralleled by the three higher knowledges of Buddhism, *tevijja*, and the brāhmaṇical sacrifices are matched by the *bhikkhu*'s metaphorical ones. Boris Oguibene has detected a parallel threefold structure in the

³⁸ R. F. Gombrich, 'How the Mahāyāna began', *Journal of Pali and Buddhist Studies*, 1 (1988), pp. 29–46; reprinted in T. Skorupski (ed.), *The Buddhist Forum: Seminar Papers 1987–88, Volume 1* (School of Oriental and African Studies, London, 1990), pp. 5–20. This article suggests that probably the Pāli *sutta* represents *sūta* 'well spoken', and that *suttānta* deliberately parallels *vedānta*.

³⁹ S. J. Tambiah, *World Conqueror and World Renouncer: a study of Buddhism and polity in Thailand against a historical background* (Cambridge University Press, Cambridge, 1976), p. 22.

⁴⁰ Tsuchida, 'Two categories of brahmins', p. 75.

⁴¹ T. W. Rhys Davids (trans.), *Dialogues of the Buddha* (PTS, London, reprint 1973), vol. 1, p. 211.

⁴² K. R. Norman, 'A note on Attā in the Alagaddupama Sutta', in *Studies in Indian Philosophy. A Memorial Volume in Honour of Pt Sukhlalji Sanghvi* (Ahmedabad, 1981), pp. 19–29.

brāhmaṇical sacrifice and in the Buddhist transfer of merit, wherever this latter notion may be said to apply.⁴³

This almost obsessive mapping of Buddhist teachings upon the structure of brāhmaṇical tradition clearly demonstrates that the Buddhists saw themselves as competitors with the brahmins, in spite of the obvious differences in their concerns. When all was said and done, the Buddha identified himself as a protagonist of brāhmaṇical ideals, revived and purified. His teaching could be seen as wholly consistent with brāhmaṇical ideals understood in a special sense – the sense which in fact corresponded, not to the values and institutions of brahmins in ordinary social life, with their rituals and their memorized texts, or even to the priesthood of the ancient Vedic pastoral society, but to the ascetic brahmin programme, a programme which itself originated within the priestly fold probably in large part as a response to the influence of the heterodox *śramaṇas* and could be accommodated within brāhmaṇical orthodoxy only at the cost of much tension and ideological indigestion. This ascetic brahmin was conceived of as the truly self-sufficient being independent of others, as the arch-renouncer, ‘with no provisions even for the next day’, and his ascetic way of life was the highest sacrifice. But it is the worldly lifestyle of the allegedly corrupt eastern brahmins that is most obtrusive in the Buddhist literature, and the *dhamma* is set up as an alternative to their ritualism, to their monopolism, and their ignorance. Yet, however much difference there may have been between the brāhmaṇical ideals and brāhmaṇical behaviour as thus described, the disciples of the Buddha recognized some form of threat or rivalry in the activities of their priestly opponents. This must reflect competition in their actual social relationship, however incommensurable their programmes may appear. The nature of this competition must hold the key to an understanding of the needs to which the Buddhists were able to respond in an urban society with the accompanying process of urbanization.

To appreciate fully the rich image of the brahmin and the attitude of ambivalence – emphasizing the rejection and attraction the Buddha felt towards the brahmins and their social success – it is necessary to refer directly to a series of passages from the *Majjhima Nikāya*. These are of more significance for our purpose than passages in other texts, except perhaps for the *Vinaya*, in so far as they portray in a very full sense the social interaction between the Buddha and individual brahmins. That it is individual brahmins whom the Buddha is depicted as confronting, not groups of them,

⁴³ B. Oguibenine, ‘From a Vedic ritual to the Buddhist practice of initiation into the doctrine’, in P. Denwood and A. Piatigorsky (eds), *Buddhist Studies Ancient and Modern* (Curzon Press, London, 1983), pp. 118–20.

may make for better dramatics. This supposition holds validity even in the light of the view sometimes expressed in the texts that if one leader of a group defeated another one in debate, the followers of the defeated became followers of the victor. The first text to be cited is significant primarily in showing the kind of protocol the brahmins use in addressing the Buddha. It recurs elsewhere, hence is clearly a stock passage conveying one sense of the ritualized relations between a designated class of religious figures and a particular holy man. In the *Apaṇṇakasutta* the Buddha is described going to a brahmin village of the Kosalans named Sālā. The brahmin householders hear of his reputation, one communicated to them in highly devotional terms. Here is a description of the ritualized initial meeting between the brahmins and the Buddha:

Then the brahmin householders of Sālā went up to the Lord. Some who had gone up greeted the Lord and sat down at a respectful distance. Some exchanged greetings with the Lord, conversed pleasantly and politely, and sat down at a respectful distance. Some saluted the Lord with joined palms and sat down at a respectful distance. Some declared their names and clans in the Lord's presence and sat down at a respectful distance. Some became silent and sat down at a respectful distance. The Lord said this to the brahmin householders of Sālā when they were sitting down at a respectful distance.⁴⁴

After this greeting the Buddha proceeds to give a teaching on *dhamma* in the traditional manner, though not a progressive talk.

There are various markers of relations designated here between the Buddha and the brahmin *gahapatis*, wealthy householders. Spatial difference is immediately established between all the brahmins and the Buddha. They sit down at a respectful distance, not to one side as the monks do when in close proximity with the Buddha at a time when he is giving a teaching, but in a way still giving emphasis to distance, though there are variations on this in other passages. Not all brahmins do sit down at a respectful distance, as we will see soon, but spatial isolation amidst a group of people is a standard device for reinforcing the Buddha's charisma and maintaining a distinction that was as much for dramatic purposes as for reasons of emphasis of religious difference. Four different modes of greeting are enumerated here:

- (1) 'Some who had gone up greeted the Lord'
- (2) 'Some exchanged greetings with the Lord, conversed pleasantly and politely'
- (3) 'Some saluted the Lord with joined palms'
- (4) 'Some declared their names and clans in the Lord's presence . . . became silent'

⁴⁴ *MI* 401, 290-1; *MII* 55.

Each of these implies a different level of confidence in greeting a figure whose reputation precedes him, who has the general bearing of a holy figure – although the impression given in the texts is that he is a towering figure, even if this impression is implied rather than made explicit – with all the behavioural implications that brings with it, but who, nevertheless, is a highly social being. Other modes of address have been studied in detail by Wagle, but we need to be aware how important it was for the marketing of the Buddha's message that he be portrayed always at the centre of the appropriate spatial or social location.

A more expansive exploration of the relation between a prominent brahmin and the Buddha is conveyed in the *Selasutta*.⁴⁵ The narrative brings out all the themes we find elsewhere in the *Majjhima Nikāya*:

The Buddha arrived at the town of Āpaṇa. Keṇiya the matted hair ascetic heard about this and, knowing of the Buddha's reputation, he heard the words, 'The sight of arahants of such an appearance is certainly very good' (*kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti ti*).

Keṇiya went up to the Buddha and invited him to a meal on the following day. The Buddha said to him, 'But, Keṇiya, the Order of monks is huge, twelve hundred and fifty monks, and you are strongly disposed (*abhippasanno*) towards the brahmins.' Initially he declined, but after Keṇiya's perseverance, the Buddha finally agreed to come for a meal.

Keṇiya organised all his relations to help him with the job and they constructed a pavilion for him.

Then a celebrated brahmin named Sela arrived, saw the preparations and asked, 'Is the honourable Keṇiya now holding the ritual journey to the bride's house or the ritual departure from the bride's house? Or has a huge sacrifice been organised or has King Seniya Bimbisāra of Magadha been invited tomorrow together with his troops?'

Then he told Sela the Buddha was coming. Sela began theorising about the Buddha's titles and asked to meet him. He sat down in front of him with his three hundred disciples and speculated in his mind about the Buddha's thirty-two special bodily marks. Knowing his thoughts, the Buddha revealed the two hidden marks as a means of demonstrating empirically his possession of them.

[Then occurs a series of verses summarising in a formulaic manner the career path of a Buddha. After this the Buddha declared himself as a self-awakened one in the context of the Cakkavattin theory and his role as a turner of the wheel of dhamma.

Sela and his followers then all declared they would go forth and become renouncers.

⁴⁵ *M* II 146ff. Not printed in the PTS edn, but included in the digital version of the International Buddhist Research and Information Center. Other versions are found in the *Su*, p. 103 and *Vin* I 245ff. *D* I 87–110 is similar in intent.

The Buddha arrived for the meal and Keṇiya himself served the Buddha as a sign of respect. The Buddha then recited certain verses expressive of dhamma and Sela became perfected.]

The celebration of brahmins here and elsewhere in the canon serves just to strengthen the rhetorical power of the conversion frame enclosing the narrative. The power of the Buddha is defined both by the transformative capacity of his teaching and by his physical uniqueness expressed through the possession of his thirty-two marks.⁴⁶ This becomes an important component of his charisma, a judgement confirmed in the text itself when Keṇiya expresses the opinion about the positive value to be had simply from seeing the Buddha, an attitude found not infrequently in the meal narratives. The problem of charisma arises because of the centrality of the act of *darśana* in Indian culture. Is the charisma independent of the set of qualities defining this subject as an object of vision, or is every figure who is the object of vision in possession of charisma?

This kind of treatment of the Buddha is crucial in telling us about the pressures working on the composers of the text to depict him in this heightened manner and, conversely, about the brahmins in defining themselves as that social group having the highest level of sanctity in a society where sanctity was assuming increasing importance as one of the central elements in defining social rank. But why would people entitled to confidence in their own social and cultural position, as Sela is, so easily abandon that aspect of their life – *varṇa* affiliation – which defines them so clearly at the pinnacle of society?⁴⁷ It is obvious why the Buddha should be depicted in this position. In a highly competitive situation, the highest stakes will be brought into play and the underdog destined to be revealed as superior and filled with a quiet confidence in his own capacity to transform individuals and society. But this does not explain why the brahmins would be converted with what appears to be such relative ease – unless, that is, the historical situation in which the narratives were composed was not just one of considerable social and economic fluidity, but also one where there was a serious decline in confidence about personal and social identity.

⁴⁶ A further contributing factor, building up the reputation of the Buddha as a man of power, would be the kind of miracles performed by the Buddha and other monks. See Phyllis Granoff, 'The ambiguity of miracles. Buddhist understandings of supernatural power', *East and West*, 46 (1996), pp. 79–96.

⁴⁷ A passage at *D* III 81 is instructive here. In it are criticized brahmins who have become monks. They are charged with abandoning a superior *varṇa* for an inferior one, namely that 'of shaveling recluses, who are menials, offspring of their kinsman's feet'.

A related narrative is the *Brahmāyusutta*.⁴⁸ Again the problem turns on the question of the existence of the thirty-two marks.

[Brahmāyu, a prominent brahmin, sent his young brahmin student Uttara to discover whether the Buddha really had the thirty-two marks. He discovered that he did but only after the Buddha, using his psychic power, consciously revealed the 'penis sheath' and 'the tongue'.

When Brahmāyu heard that the Buddha was nearby, he announced his wish to see him in Makhadeva's Mango Grove. But he had a misgiving,] 'It definitely doesn't seem right to me that I should go up to see the recluse Gotama without being announced first.'⁴⁹ So he sent a brahmin youth to inform the Buddha that he would be coming. The youth was instructed to inform Buddha that Brahmāyu was a brahmin of extremely high standard, educated in all branches of knowledge. He says, 'Of all the brahmins and householders who live in Mithilā, sir, Brahmāyu the brahmin is declared to be the foremost in wealth, Brahmāyu the brahmin is declared to be the foremost in mantras (142); Brahmāyu the brahmin is declared to be foremost in longevity as well as in renown. He wants to see the good Gotama.' (141–2)

[The Buddha agreed and,]

'Then Brahmāyu the brahmin went up to the Lord. His assembly saw the brahmin Brahmāyu coming in the distance. When they saw him near each made room for him because he was well known and renowned. Then Brahmāyu the brahmin said to the assembly: "No sirs, each of you sit on your own seat. I will sit here near the recluse Gotta." ' (142)

[Then he sat down at a respectful distance from the Buddha and asked to see all the thirty-two marks. Using his psychic power the Buddha showed him these, after which Brahmāyu asked how one becomes a brahmin, how one is perfected. In response the Buddha offered a speech about how one could attain enlightenment.] Impressed by this, when this had been said, 'Brahmāyu the brahmin got up from his own seat, arranged his upper robe over one shoulder, placed his head at the Lord's feet, kissed them all around with his mouth and stroked them on all sides with his hands, and declared his name "I, good Gotama, am Brahmāyu, the brahmin." Then the assembly was filled with wonder and astonishment, and said: "It is quite amazing, it is quite astonishing that the psychic power and the majesty of the recluse are so great that Brahmāyu the brahmin, well known and renowned, pays such deep respect." '

[Then the Buddha told Brahmāyu to sit down on his own seat and then spoke to him about a range of topics, after which Brahmāyu asked to be accepted as a lay-disciple.

⁴⁸ *M* II 134–46. Because of its length we have summarized it here.

⁴⁹ *M* I 141. *Na kho m'etaṃ patirūpaṃ yo'haṃ pubbe appaṭisaṃvidito samaṇaṃ gotamaṃ dassanāya upasaṅkameyyan ti*. The translation does not exactly capture the strength of the self-expression of Brahmāyu's self-worth created linguistically by the occurrence of the first person pronoun *me* with the repetitions of the third and first person pronouns *yo'ham*.

As if in recognition of this acceptance, he invited the Buddha and the Order to a meal on the following day and fed them himself by his own hand.]

This narrative points to some of the likely tensions framing the encounter between the Buddha and early monks and the brahmins. It takes no acumen to see that the Buddha himself rests on some kind of austere pedestal, that he does not at any time reveal a need to see the brahmin. At all times he is doing the brahmin a manifest favour in providing him with an audience. Never is he impressed by the qualities the brahmin is reputed to possess, qualities making him renowned and widely known, implying that his own status is such that he need not concern himself with the attracting power of such qualities at all.

It is this fame the Buddha is most concerned about. Of course, this is never stated so baldly in the texts themselves since it is in such broad contradiction to the Buddhist axiom that a Buddha and his followers must be those who have made an incontrovertible decision to abandon any desire, even desire for social status. Yet, for all that, it is the unstated sub-text beneath so many of the narratives detailing the encounter between the Buddha and brahmins. The presentation of the brahmin in this formulaic manner builds up the climax of the encounter where the conversion is not necessarily the most important element. It is the act of undermining the social and cultural qualities of the brahmin – qualities implicitly repudiated when Brahmāyu becomes a lay Buddhist – that assumes primacy in the narrative. For it is these social and cultural qualities the Buddha seeks to undermine. Not that he did not take culture or society seriously. In order to renounce them he had to understand them. Rather, at the heart of his message and his own example is the conviction that a person must develop himself and constantly test his progress within the strictures of a clear-cut moral path and doctrinal framework laid down by the Buddha himself. This framework is valid irrespective of the social and cultural forces operating on it.

All that the texts offer about the Buddha is his status as a perfected being and the possessor of those particular qualities enabling him to offer *darśana* and to be approached as one who is worthy of being gazed upon. But in the ancient (and contemporary) cultural context this is of enormous importance. In a sense the texts are presenting us with a confrontation between two different sets of values. As has been commented upon frequently, the brahmins were reinforcing their identity in society by successfully keeping their feet in both the secular and religious camps, where the latter had been reinterpreted to encompass alike the all-inclusive ritualist tradition and the

renunciatory lifestyle which in various of its forms offers a substantial rejection of the ritual cosmology. The Buddha by his own example offers a radical renunciation as the standard for all behaviour, and this is used by the Buddhist apologists both to undermine the brāhmaṇical position and also to present a unique path that offers the possibility of standing out firmly and distinctively against this very position.

THE BUDDHA'S CHARISMA AND SOCIAL MARKETING

Though there may be a competitive tinge in the great majority of encounters the Buddha has with brahmins, the Buddha is always depicted as standing aside in some way from the brahmins – or anyone else for that matter whom he encounters. This has the effect of distinguishing him from them as a special, if not unique, figure whose distinctive nature was inseparable from his teaching and experience. The kind of aloofness, social distancing and lack of emotion present in so many of these portrayals is both a representation of an enlightened being and a marketing device to underline the Buddha's own superiority in respect of those against whom he is implicitly in confrontation. Therefore if we are analysing the portrayal of the brahmins in Buddhist literature primarily from the perspective of their capacity to promote themselves as a distinguished high-status group, it is important to see what strategies the texts use to mark up the Buddha as a unique and high-status figure. The texts take pains to present the Buddha as a charismatic figure. Reginald Ray has made an excellent analysis of the bases of this charisma and there is no need to repeat his conclusions here.⁵⁰ In a previous chapter we analysed a passage, one of many, where the Buddha offers very broad guidance to the laity directed towards the achievement of success in a whole range of areas – mostly non-religious.⁵¹ On such occasions, which presumably must have occurred with great frequency during his preaching career, the Buddha taught a wide range of people of differing intellects and interests, many of whom would have hardly had a particular interest in the kind of religious message he usually sought to offer. Many other examples of a more specific kind are concentrated in the second book of the *Majjhima Nikāya*. In these texts the kind of activity in which the Buddha is portrayed derives its legitimacy from the content of the message, but also assumes the drawing power of his status as a figure whose appeal derives from his fame and his charisma. Both of these – content of

⁵⁰ R. Ray, *Buddhist Saints in India* (Oxford University Press, New York, 1994), pp. 44–61.

⁵¹ See ch. 2, and cf. *Vin I* 226ff.

message and charisma of the messenger – must be interrelated because even if the Buddha was highly charismatic (according to the standards of ancient India), this charisma would not have sanctioned him to say anything at all. There had to be recognition of the cultural needs of a variety of devotees as well as of his own capacity to deliver a talk on any range of subjects relevant to the time and milieu.

The mythology and darśanic material so common in the Pāli texts do not necessarily magnify the Buddha's charisma. Both, however, add to its mystique and ground the Buddha in several deep religious streams – especially a devotional one – that must have existed in India prior to his time. Both provide a background serving to consolidate an image that might have otherwise easily come to lose its potency. The extraordinary nature of the figure flows into the message he offers and gives it a measure of authority. To this charisma needs to be contrasted the practicality of the message he delivers. It is all of this that those who would deal with him must confront, and the texts never tire of offering us this uniquely constructed figure around whom everyone else must make their own way.

But the Buddha's charisma and whatever is associated with it make sense only in comparison with the other kinds of charismatic figures inhabiting Buddhist texts. And there are masses of them, judging from the numbers of followers they have, though such charisma is not often attributed to the brahmins, a characteristic which must arouse our interest. Their authority lies in their role as spokesmen of a tradition they are required neither to defend nor to substantiate. They can speak for this tradition because it has been successfully established as the standard against which most other cultural forms will be measured, and the dominant groups in the society accept this as such. Against this the Buddha, presenting a new message (even if it is claimed to be old), has constantly to present his message in the face of an ideology already fundamentally grounded in both theory and practice. If his charismatic reception preceded him, this would undoubtedly have helped him confront a tradition that had always proved impossible to overturn. All he could do was allow himself to be accommodated at its side.

In the second book of the *Majjhima Nikāya*, as well as in parts of the *Dīgha* and the *Samyutta Nikāyas*, the portrayal of the Buddha continually alternates between a figure possessed of supernatural powers (though these are never used extravagantly and only as a means of self-revelation to others) and a 'rational' human being who has worked towards and attained a state of enlightenment using only human capacities. Both positions avail themselves of particular modes of representation and, presumably, were

meant to be conveyed to different constituencies. We cannot say simply that the figure of the Buddha with the thirty-two marks, who at various times deals in a superior manner with the gods at an everyday level and who has attracted a profuse mythology, was simply created for the benefit of lay Buddhists and potential converts. Surely the figure must have appealed to individuals coming from right across the spectrum of levels of articulation, intellectual development and capacity.

To whom was the image of the rationalistic 'self-help' Buddha attractive? To some putative *arabant* or late commentator, or is it substantially a twentieth-century construction? Certainly, the many passages in the *M*, where the Buddha takes such pains to deliver stern, if highly systematic, discourses on the *jhānas* and the formless states, on the hindrances, the five graspings etc., strongly convey a highly didactic Buddhism propagated by a pedagogical Buddha. These are teachings extending far beyond the understanding or interest of all but the most highly sophisticated devotee. And, as if to highlight the high stakes in play, these teachings are framed by narratives of conversion, thus communicating the drama of an intellectual victory.⁵² If both images were viable (and given the frequency of their occurrence, we must assume they were) as communicative devices, what did they sustain beyond the specific messages they were intending to communicate and to what extent were they intended for groups of differing socio-economic origins? We cannot underrate the importance of the social origin, economic status and the *varṇa* affiliation of these groups, for if they were analysed in tabular form they would depict a highly complex society of potentially conflicting status. Even if the groups are usually only described in broad stereotypical terms, the texts provide enough evidence for us to be confident that the Buddhist message was being addressed to the whole of society in the broadest possible measure. However, even when we know this, the textual evidence, with a few exceptions, does not enable us to focus on what the Buddha conveyed specifically to those groups who were of a lower class⁵³ than the various elite groups we have outlined in an earlier chapter.

⁵² It is noteworthy that in such instances the Buddha never speaks highly of his own teaching. He only presents it in a highly modulated manner and the praise is placed in the mouth of the recipient of the message. The kind of stock response usually offered is given at *S I 161*, for example.

⁵³ Unless we take the Buddha's encounter with *yakkhas* and other 'folk deities' as falling within the ambit of non-brāhmaṇical religion and therefore of not requiring such a sophisticated response as necessitated for the former. See Greg Bailey, 'Problems of the interpretation of the data pertaining to religious interaction in ancient India: the conversion stories in the *Sutta Nipāta*', *Indo-British Review*, 19 (1991), pp. 16–17.

If the ritual meal is one means whereby the interaction between the Buddha and potential (initially antagonistic) converts is mediated in a non-competitive manner, and reciprocity applies as the means of exchange, other narratives provide us with instances where the competition is much more pronounced. In raising the theme of competition they also reflect intensely, if unintentionally, on the Buddha's charisma. Two instances will suffice. The first comes from the Caṅkīsutta.⁵⁴

The Buddha is wandering in a particular region inhabited by Caṅkī, an eminent brahmin, who indicates to his fellow brahmins that he wants to go and see the Buddha (*Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'ti*). Other brahmins tell him that the Buddha should come and see Caṅkī, as he is a brahmin of high renown in his own right.

He is:

- (1) of pure birth on both sides back through seven generations;
- (2) prosperous, very wealthy and rich (*aho mahaddhano mahābhogo*);
- (3) learned in all the accepted areas of scholarship including knowledge of the marks of a great man;
- (4) very handsome, of sublime complexion and unblemished appearance;
- (5) very moral;
- (6) possessed of excellent communicative skills and an auspicious voice;
- (7) an accomplished teacher;
- (8) revered by King Pasenadi of Kosala;
- (9) revered by the brahmin Pokkharasti;
- (10) dwelling as overlord in Opasāda, given to him as a gift by King Pasenadi.

In response to this Caṅkī provides a set of reasons as to why the Buddha should be visited. Of these the following are listed:

- (1) The Buddha is of pure birth on both sides back through seven generations.
- (2) The Buddha renounced, giving away much gold.
- (3) The Buddha renounced when he was still young.
- (4) The Buddha renounced even though his parents were very upset.
- (5) The Buddha is very handsome, of sublime complexion and unblemished appearance.
- (6) He is very moral.
- (7) He has excellent communicative skills and an auspicious voice.
- (8) He is the teacher of many teachers.
- (9) He has destroyed attachment to sense pleasures.
- (10) He teaches about *kamma* and has no evil intentions (*appapurekkhro*) towards brahmins.
- (11) He has renounced from a distinguished family of khattiyas.
- (12) He has renounced from a family both prosperous and very rich (*aḍḍhakulā . . . mahaddhanā mahābhogā*).
- (13) People come from distant countries to question him.

⁵⁴ S II 164–77.

- (14) Thousands of deities have gone to him for refuge on account of (or 'with') living beings.
- (15) He is a fully perfected one, a Buddha etc.
- (16) He has the thirty-two marks of a great man.
- (17) King Bimbisāra goes to him for the same reason.
- (18) The brahmin Pokkharasati goes to him for the same reason.
- (19) He is a guest and guests must be honoured by brahmins.

In addition, all sorts of prominent figures, including kings and brahmins (whom he names), have previously gone to see him.

The two lists of qualities overlap considerably. They are important for providing clues as to why cultural elites in the Buddha's time accorded him a status that would attract to him those members of society who were so confident in the worth of their own traditional status and the acceptance of this status by the majority of the members in that society, especially by those who were of lower status. Moreover, this importance is enhanced by the clear competitive context in which this list is constructed. Perhaps competition is a misleading word to use. Rather, the monks supportive of Caṅkī are strongly concerned about status disjunction, and presumably in offering a list of qualities possessed by Caṅkī, they are making two implications: that these are the qualities of traditional brahmins, and that non-brahmins, even those who are renowned religious teachers, do not possess them. That Caṅkī comes so quickly and firmly to the Buddha's defence may be a device of the Buddhist editors of the text to put down the other brahmins by repudiating them with one of their own.

In the distinction between the qualities attributed to the Buddha and those attributed to Caṅkī, three categories can be isolated:

(a) Those common to the Buddha and to Caṅkī. These are attributed to the Buddha in order to place him on a par with a renowned brahmin of the householder type, who is learned in all the traditional skills as well as the traditional marks of the great man, an attribute which once more narratively subordinates the brahmin to the Buddha in this particular context.

(b) Those the brahmin alone possesses. These relate specifically to the brahmin's possession of wealth, an essential attribute if he is to fit the depiction of the householder brahmin in the Canon, and his knowledge of the sources of traditional brāhmaṇical learning. These the Buddha would not normally have, both because he is a critic of them and because what they teach is scarcely consistent with the eight-limbed path encapsulating his own teaching.

(c) Those exclusive to the Buddha himself. The first relates to the brahmin's possession of wealth. The Buddha does not now have wealth, but he

has had it in the past and gave it all up. Thus, he was a successful householder, as symbolized by his possession of this wealth, but by rejecting it has simultaneously fulfilled his credentials as a renouncer.

There are nine common features to both lists. Several elements (1, 4, 6) derive directly from the Buddha's charisma, another (1) from his pure birth, a feature the brahmins continually claim in support of their own status, two others (2 and 3) because he fits a particular mould, that of the religious specialist, and finally, because of his renown (7).

The charismatic qualities conferring a special status upon the Buddha, certain brahmins and other holy men can never be underrated in their utility as marketing the attraction of these figures to the majority of the population believing themselves not to possess such star quality. Inevitably a strong competitive element must emerge as well as a need to develop criteria to distinguish these stars from each other. But it would not be enough just to read into these apparent competitive encounters a further indication that Buddhism developed in an environment of elites. If we reverse the line of approach two other questions become evident. First, why would the mercantile groups plus other financial and cultural elites have been so eager to make themselves seen to be so closely associated with the Buddha, both physically and financially? Secondly, what interest would it serve for narratives of this kind to be included in the Canon?

In response to the first question, let us initially note that these elites were of two kinds, roughly divisible into brahmins and others. The two groups are treated differently in the narratives dealing with the ritualized meal and in other contexts where someone is depicted deriving favour from the Buddha or becoming a candidate for conversion. The brahmins do not appear to engage in competition with each other, though their activity is always undertaken against a backdrop of a very broad competitive attitude operating between the Buddha and brahmins, both offering different religious positions. Often the conflict with the Buddha becomes almost heated as in the verbal conflicts occurring in the 'brahmin suttas' of the third book of the *Dīgha Nikāya*. The brahmins defend their traditional position and the Buddha rebuts it, though never is he depicted in any stance other than one of repose. Continually the brahmins are depicted as reactionaries, the Buddha as progressive and logical. But knowing this does not answer the question as to the apparent attraction of some brahmins to the Buddha's message and to the figure of the Buddha himself. Was it that the traditional hegemony of the brahmins' message was breaking down, that as a result of a changing society the brahmins were really questioning their past intellectual heritage? Evidence derived from the immense speculation about

ancient Indian society in the *Mahābhārata* might be taken as a support of this argument, for there a society is depicted that is quite unsure of its cultural foundations. Alternatively, this text could equally be taken as reaffirming brāhmaṇical hegemony by showing that the brahmins really were capable of questioning their own intellectual presuppositions and of adjusting them to altered socio-economic and political conditions.

Without any evidence to the contrary, it seems better to postulate a range of factors explaining this attraction towards the Buddha. In the first instance, brahmins were definitely being required to recognize that their environment had changed, though this did not mean it had become more negative in an economic sense. Their own power had not been threatened because it was not primarily dependent upon ownership of material assets. Yet they must have been coming into contact with different ethnic groups, inhabiting land they had to colonize, and they had to defend their own world view against others of equal sophistication and breadth to their own. Given the charisma of the Buddha and his capacity to win arguments, it is not surprising that he should win some of the brahmins over to his side. This being the case, the texts dealing with the conversion of brahmins do not really tell us if the conversion of individual brahmins was a consequence of individual crises, alienation from the system or genuine attraction to the Buddha's message.

A second factor must have been the figure of the Buddha himself. Here was a person who had appeared to master the vagaries of time, one to whom even death itself held no fear. Fear of death and the development of a ritual means to overcome death are paramount in pre-Buddhist brāhmaṇical thought. Thirdly, but related to the second, the *Upaniṣads* themselves do offer an alternative to death in their emphasis on liberating knowledge and a break from the circularity of *karma*. Yet the associated lifestyle practice, with the exception of meditation and *tapas*, is absent from there, whereas in the appropriate teachings of the Buddha, subsequently codified in the *Vinaya*, this kind of practice is given in great detail and with very little room left for doubt.

As to why the composers of the Buddhist texts would have been so keen to include so many narratives dealing with the brahmins, one can only suggest the following reasons. It is quite possible they may have been presenting a particular historical situation, albeit interpreted through their own beliefs and reframed accordingly, where the brahmins were the principal cultural elites in a society where production and warfare were valued less highly than the ability to disseminate religious and cultural knowledge. Any victory over the brahmins would have been a victory for the supporters of the Buddha,

though it could not have been shown to be such for the Buddha, whose textual persona was such that he was beyond this kind of ambition. To develop this argument fully we need to know much more about the actual networks of influences brahmins had in the villages and towns where the Buddha spent much of his time, but the texts simply do not allow us access to this knowledge. Secondly, it enabled the Buddhists to be appearing to stand with the elites of society. Despite their professed disinterest in *varṇa* as a source of prestige, the capacity to be accepted substantially by that group, known from time immemorial to set the cultural agenda for the entire society, must have been a major bonus for the fledgling Buddhist community. This does not fit awkwardly with their desire to stand alone. For them, the cultural Other were certainly the brahmins, but they envied them at the same time as viewing them as antagonists, in one area of life at least. This is not to suggest that the Buddhists wished to usurp the position of the brahmins, just that they would have liked to have the same status as an alternative in a society awash with sects offering their own pathway to liberation.

CONCLUSION

Of all the groups who populate the social and cultural world depicted in the Pāli Canon it is with the brahmins and members of his own order that the Buddha has most interaction. That it is this group reinforces the point that Buddhism began as an elite movement before expanding to encompass most levels of society in its embrace. Nor is it simply a question of economic elites, though this factor cannot be left out of any discussion of the problem, as there is much substantive textual and (later) inscriptional evidence that brahmins were materially wealthy. Rather, we must recognize in this interaction a concern to place the Buddha on an equal or superior footing to any group placed at the pinnacle of society in the specific sense that it was both the origin and custodian of the dominant (if not hegemonic) values in that society. In this its role had been fêted for centuries, although we are still at a loss to know exactly how this was manifested in practice. Nor do the Pāli texts elaborate on the details of the management of this custodianship. What is significant is that they assume it. And in spite of the Buddha's equanimity and aloofness in the face of the brahmins there can be no doubt his reaction to them was not just a simple one of tolerance and acceptance. His creation of an image of an ideal brahmin was an attempt to undermine the perceived superiority of the brahmin in his time on the grounds of corruption and immorality. Neither the Pāli Canon nor the

Hindu texts are sufficient to enable us to test the validity of these implied criticisms.

What the Buddha does tell us – both through his implied criticism of the brahmin and the conditions established for him which enabled him to be portrayed as a unique religious figure in relation to his peers – is that the brahmins had so successfully made themselves into the embodiment of tradition that they were treated as the natural and legitimate heirs of cultural transmission. No other conclusion can be drawn from the texts' portrayal of the Buddha in a posture constantly superior to the brahmins in wisdom and from the lack of emotion attributed to him in the face of brāhmaṇical anger.

*Folk religion and cosmology: meeting of
two thought worlds*

The image of Buddhism which has been inherited from past cultural perceptions is dominated by the austere and authoritative figure of the monk; and this image of practice is supplemented by a virtuoso tradition of spiritual cultivation. This tradition is embodied in a rigorous set of intellectual propositions about the mind, the world and action, alongside rigorous meditational techniques to plumb the deepest truths.

Of course, there is much in it that belies the real character of Buddhism in history, and it is increasingly contested. It is true that the act of becoming a monk can be seen as a cutting off of all the intellectual, social and economic ties that would bind a person, and that *vipassanā* meditation in particular may be seen as a method of reversing acculturation. But a Leitmotif of our discussion so far has been that the Buddhist monks and laity inhabited a range of thought worlds and cultural milieux. Acceptance of the Buddha's intellectual message, however qualified, did not automatically mean rejection of the totality of the thought world into which one was born, and which was embodied in one's *habitus*. Even if some monks managed successfully to become single-minded in their religious pursuits, they were still required to deal, often daily, with others who had not and did not wish to.

The Pāli texts are absolutely filled with references to other meaning systems competing within the same cultural arena. Already we have touched in passing on those of the Jains and the Ājīvikas, and on brahmanism in some detail. They are the most well profiled in the texts, probably because they very early on caught the imagination of the elites in society. But lurking in the background, lying behind all of these and enjoying a complex and fragmented relation with them, were the various religious beliefs scholars often refer to misleadingly as 'folk religion'. We might choose to regard the references in the texts to gods, *bhūtas*, *yakṣas*, *nāgas*, tree deities and sacred festivals of all kinds as a concession to popular belief, to the world of the ordinary folk who were struck dumb by the complexities of Buddhist

metaphysics. This interpretation has often enough been advanced. But it both underrates the capacity of laypeople to cope with complex theological ideas and overestimates the extent to which a monk could deny his inherited past. Most of all it fails to allow us to place Buddhism within its total context, that of daily life, which must be its most important context of all, even if the least studied. Our purpose in this chapter is to bring together some of the fragmentary strands of beliefs and practices associated with non-metaphysical and (in the narrow sense) non-brāhmaṇical belief, hoping to suggest some of the features of a more sensitive understanding of the thought world in which the Buddha's contemporaries lived.

RELIGION AND BELIEF, COGNITIVE AND AFFECTIVE

It is necessary first to look critically at the modern habit of identifying religion with belief. This must be done in order to distance ourselves from some of the inappropriate categories built into the cultural vocabulary of modern western thought.

There are, of course, different meanings of belief. Belief *in* can be seen as an aspect of practical religion, or alternatively as an aspect of intensely private commitment; belief *that* can be contrasted with both of these, as an abstract intellectual claim. In modern western society, religion has quite widely (though no doubt inappropriately) come to be seen as reducible to adherence to a set of propositions. The reciting of the Creed, after all, encourages the outsider to think of Christianity as something that can be summed up in this way. When we turn to meaning systems in other cultures, it comes naturally to treat them as systems of thought about what is ultimately true. The role of philosophy in Buddhist history particularly encourages the enquirer to treat Buddhism as an intellectual pursuit. It should be clear enough from all that has gone before that this is very far from the case.

However, there is more to this than is likely to be obvious so far. Religions usually comport cosmological ideas, which are developed or adapted for their followers; and cosmology at least, belief about the way the world works, seems to be both an essential part of the meaning of a religion and something expressible in propositions capable of being accorded truth-value. But this too is misleading. Cosmology, belief about the way the world works, has, in modern society, come as close as any culture has attained to neutral intellectual functions. Scientific propositions are not supposed to reflect social ideas; they are supposed to reflect laws of nature. Of course, this is ideal rather than reality, and for some time now reflective scholarship has

explored with finesse the ways in which 'scientific' beliefs are moulded by social forces. Every science periodically turns out to have been based upon paradigms now shown by evidence to be inappropriate, and new paradigms subtly responsive to current attitudes to the universe must be adopted. All this is familiar; but it remains fair to contrast the habits of thought in modern culture with those of most traditional cultures.

In the case of traditional cultures, it comes naturally to us to suppose that people 'believe' the cosmological propositions comported by their religion in just the same way as we 'believe' that there are elephants in Africa or that monsoon winds in India bring seasonal rain. Ancient Indians, or the people of traditional 'unmodernized' societies today, are similarly supposed to accept the existence of particular gods, or of principles of magical manipulation, in the same way and with the same confidence. It is therefore a little disturbing when people in traditional cultures evince the same sort of scepticism about the efficacy of magic rituals that a modern westerner might. When rain duly followed a rain ritual performed by !Kung Bushmen, anthropologists asked if the ritual had caused the rain, and were greeted with ridicule.¹ Another example would be the case of an old village woman commenting that it was a waste of time for the menfolk to make a ritual pilgrimage to the Ganges for water – the village well would have produced water just as good for their purposes.² Or again, an African tribesman hurrying home pauses a moment to tie together a bundle of grass beside his path, a symbol of delay supposed to ensure that dinner at his home is not started before he arrives; but we are told that he knows perfectly well that the act of tying these shoots has no actual direct effect on events at home.³ So why does he do it?

An obvious way of dealing with such cases is to say that some people in the societies we study have been contaminated by the values of the modern world, by the visiting anthropologist if not by other agencies sooner; but it does not always work very well and should not be regarded as necessarily correct. The old woman in the Indian village is supposed to be more tradition-bound, surely, than the younger folk going on pilgrimage. The African man still ties his grass, though he ought to conclude from his attitude to the belief that it is a waste of time. There must be another motivation.

The explanation, surely, is just that people behave in ways that imply certain beliefs as a way of fitting together an image of the world they

¹ Cited by M. Douglas, *Purity and Danger: an analysis of concepts of pollution and taboo* (Routledge and Kegan Paul, London, 1966), p. 58.

² D. Miller, personal communication. ³ Douglas, *Purity and Danger*, pp. 63ff.

live in. Gombrich's distinction between cognitive and affective beliefs is to the point;⁴ he discusses the offerings (*pūjā*) (usually flowers, incense or lights) made to Buddha images and relics by certain modern Ceylonese communities. Such offerings are commonly accompanied by prayers in Pāli. The ceremonies, in varying degrees, imply the treatment of the Buddha as a super-monk or as an emperor, and sometimes clearly as a living, potentially dangerous, presence. These attitudes represent affective belief; however, they are arguably in conflict with the cognitive beliefs that go with Theravāda professions – the Buddha is not supposed to be a living presence. Individuals engaged in *pūjā* often know the doctrine and seek to explain their actions in harmony with it.

The underlying logic of affective beliefs, which may be inconsistent with cognitive ones, may be difficult to recognize, but it is usually there. It need not reside substantially in the overt and orthodox teaching; it may be in some ways incompatible with such professed beliefs; but it coheres at a deeper level with a cosmological scheme which is embedded in culture and is learned by socialization.

A clue to the character of affective beliefs is furnished by the concept of an 'anthropic' cosmology. This term has been applied to meaning systems in which the course of events, the things that happen to people in their lives, can be explained by anthropocentric principles. That is, the causes of events are not random, not coldly impersonal, not blind to human desires or merits; they conform to a pattern that makes human sense, they serve moral purposes or answer human needs. Instinctively and affectively, people tend to subscribe to such systems. We find the instinct attested by the saying that there is no such thing as an atheist on a sinking ship, or in popular attitudes to Buddha images, in Theravāda or Mahāyāna contexts alike. Perhaps, the more impersonal the principles of a publicly accepted cosmology, the more people are likely to reach out for an anthropic version of it, either by reinterpreting official belief, or by digging up anthropic principles from somewhere else in their cultural heritage.

The meaning of 'affective' beliefs does not primarily reside in the specific formal propositions they imply (such as 'the Buddha is a living accessible being' or 'the tying of this grass will slow down dinner preparations at home' or 'if I touch wood the thing I fear will not happen'). Their meaning resides in the actions expressing them, and these actions have value in articulating, confirming and reinforcing a total (anthropic) world view that makes sense

⁴ R. Gombrich, *Precept and Practice. Traditional Buddhism in the Rural Highlands of Ceylon* (Oxford University Press, London, 1971), pp. 114–40.

of human experience and offers the possibility of predicting and controlling it. The effect of an action is not so much a specific, perhaps magical, result produced directly; it is rather to assert the validity of the entire cosmological scheme within which order can be imposed upon experience and related to human desire or merit. This assertion has value for the individual by making sense of the confusing and by mitigating fear or suffering. The cognitive content of a formal system of cosmological belief may be virtually diametrically opposed to some affective beliefs.

THE NEED FOR A COSMOLOGY OF ORDER AND MEANING

Human experience of reality has jagged edges that often bewilder, frighten or hurt (a fact which itself is in a sense the starting point of Buddhist teaching), but human culture everywhere dedicates itself to the elaboration of schemes of order that contain and make manageable the booming, buzzing confusion, explain and justify the hurt. A grid of order is laid over the perceived disorder, and a means created to interpret experience in rational ways.

Religious symbols provide assurance of the existence of ways to reduce suffering. For example, a Navaho curing rite is directed to sustaining an effect which 'rests ultimately on its ability to give the stricken person a vocabulary in which to grasp the nature of his distress and relate it to the wider world'.⁵ The dramatic Barong-Rangda ritual in Bali is not in origin just an aesthetic performance; it produces religious states of mind and reveals to participants the inherent ordered structure of the world.⁶ In various ways, religious belief orders and explains tragic or unpredictable events by giving them a meaning which is not necessarily a causal explanation but an assurance of meaning.⁷

Religious statements are not to be read on a surface level; they point to subtle connections between things and qualities that constitute a framework of order.⁸ To an extent greater than we usually notice, the will to

⁵ C. Geertz, 'Religion as a cultural system', in *The Interpretation of Cultures* (Basic Books, New York, 1973), p. 105.

⁶ *Ibid.*, pp. 114-17. ⁷ *Ibid.*, pp. 123ff.

⁸ 'A man who says he is a parakeet is, if he says it in normal conversation, saying that, as myth and ritual demonstrate, he is shot through with parakeetness and that this religious fact has some crucial social implications - we parakeets must stick together, not marry one another, not eat mundane parakeets, and so on . . . this placing of proximate acts in ultimate contexts . . . alters, often radically, the whole landscape presented to common sense, alters it in such a way that the moods and motivations induced by religious practice seem themselves supremely practical, the only sensible ones to adopt given the way things "really" are.' *Ibid.*, p. 121.

fit experience within a known scheme of understanding and expectation can dominate what is given to the senses, censoring and selecting to create an ordered world. Of course there are limits; and whenever brute creation threatens the security people feel within their construction of order, they instinctively turn to ('anthropic') affirmations of the whole scheme.

Some societies, for political and social reasons, have a greater need than others to favour public rituals, but no society or culture can do entirely without rituals in some sense, for the act which affirms the validity of the whole scheme or declares its application to a particular experience is a ritual act. Rituals cannot obliterate unwanted realities, but can make them acceptable; in many societies for example it is made possible to cope with the pain of childbirth or the anguish of mourning by elaborate ritual observances which accompany them.⁹

ORDER AND ABSENCE OF ORDER

The imposition of a constructed world upon the facts of experience naturally produces tensions, and these are perceived in cosmological terms as expressions of the eternal antagonism between order and absence of order. Every cosmology expresses, in one way or another, the polarization of order and absence of order, form and formlessness.¹⁰ Such polarizations may not be constantly in the forefront of daily consciousness, but ritual and myth, when they express cosmology, bring out in an abstract sense the structure of such polarities that is, perhaps, embedded deep within the psyche.

All or most cosmologies recognize the extreme importance of closing the gaps between the ordered structures of time and place which pattern the world; social groups that are subject to the forces favouring ritual will do this abundantly in ritual ways, while more secular cultures will prefer the symbolism of inner states. Rituals commonly identify as dangerous the various in-between places and states, such as the suspension between two

⁹ The vexed question of divine kingship needs to be seen in this context. To say that Indians, or anybody else, *believed* that their kings were gods does not mean that people treated their rulers in practice as superhuman beings, gullibly accepting absurd claims. History demonstrates otherwise. What the ritual assertion of divine kingship suggests is that people accepted a total cosmology within which kingship was a divine function. This was a theory which helped make sense of the experience of state power. In dealing with actual kings in the real world, though, people used the cognitive parts of their minds.

¹⁰ F. B. J. Kuiper abstracts from the earliest Vedic texts an evolving scheme of order and absence of order, with the gods presiding over the world of being, *sat*, as it superseded absence of order, *asat*. In his reconstruction it is a set of abstractions, but many texts and rituals show its transformation into empirical categories framing other ideas and practices. See his *Varuṇa and Vidūṣaka. On the Origin of the Sanskrit Drama* (North Holland, Amsterdam, 1979), ch. 1.

stages of life enacted in an initiation, or pregnancy, or the shedding of menstrual blood; Mary Douglas points to the sense of danger often provoked by these things.¹¹ There is danger in formlessness, uncategorizability, undefined gaps. Menstrual blood, for example, is regarded as what could have become life, but did not; it is between life and not-life. Festivals marking the end of one year and the beginning of another often involve the warding off of chaotic dark forces pressing into the gap. Eclipses are in-between states; in Indian tradition, a vigorous ritual commotion must be made to scare off demons.

Such ideas necessarily find expression in underlying affective cosmological belief, whether or not a culture is highly ritualized. We have to recognize how even the austere and impersonal culture of early Buddhism fitted into a social world where the polarity of form and formlessness governed cosmological perceptions. To be sure, it is all but impossible for us today to enter imaginatively into the thoughts of those who first sallied forth, *pra-vraj*, as mendicant wanderers passing through tracts of wilderness, for the world that surrounds us has so little left in it of raw nature; it is a construct, an artifact. What we must also remember is that the priests and monks who wrote down the literature on which we depend for our knowledge of ancient religion were also separated by a cultural abyss from the world of the early *śramaṇas*. An urban revolution, still under way in the Buddha's time, had long been completed, transforming the cultural landscape in which they lived. When the scriptures were first written down, huge tracts of land had been tamed and brought beneath the plough, and the scholarly classes had become accustomed to life in cloisters situated within a short stroll of massive city fortifications or busy markets.

The cosmology of their civilization, however, preserved a lively sense of the duality of forest and town, human settlement and wilderness, a duality which was built into society's perception of the operation of cosmic forces. Until comparatively recent times, the wilderness has always loomed around the edges of consciousness, often within walking distance in any direction; it was a permanent presence with its lurking dangers and opportunities, reminding people that the world of order and artifice was an unstable and hard-won creation beset by the unpredictable forces of nature.

The Ganges valley is bare and tamed now, following continuous deforestation over millennia, most especially in the last two centuries, but it has not always been so. In Vedic times there was dense luxuriant forest. The area of the Indus-Ganges divide, between the Gagghar and the Gandak,

¹¹ Douglas, *Purity and Danger*, pp. 94–113.

was a wooded area, made cultivable by fire. Hastināpura, the Kuru capital, was in the forest; the Pāṇḍavas were said to have cleared forest to build Indraprastha; the Pañcāla kingdom was described as being in the Kuru jungle.¹² According to Lal, pollen records from Hastināpura show a variety of botanical species to have flourished in ancient times which are now found only in the Nepalese *tarai*; the region was 'quite densely forested' before the Christian era, and the fauna attested, including numerous carnivores, was consistent only with a thick forest cover as late as the fifteenth and sixteenth centuries ACE.¹³ There are references in the Pāli literature to four 'great forests' (*mahārañña*) occupying parts of northeastern India.¹⁴ We have the testimony of Hsüan-tsang that the area between Allahabad and Kausambi was still densely forested at the time of his visit in the seventh century ACE: 'From Prayāga the pilgrim went . . . through a forest infested by wild elephants and other fierce animals.'¹⁵ As Deloche said, 'The forest appears, more than the mountains, the desert and the rivers, to have been the principal barrier to the movement of men.'¹⁶

Even the most urbane of urbanites at any time during our period, therefore, was permanently aware of the forces of untamed nature always lurking on the edges of civilized life. Society itself was envisaged as patterned by the classical duality of settled and wild lands, each with its own lifestyle. Some classes of people frequented the wild places, and were on that account seen as separate, governed by a different sort of ethic. As J. C. Heesterman has put it, 'While the family and caste were at home in the agricultural village, the wastes were the home of the warrior and his war band.'¹⁷ *Kṣatriya* leaders jealous of their autonomy have always liked to make the forest tracts their stamping-ground; Rajput leaders within more recent centuries have even preserved belts of forest around their fortresses, and with different motives communities of forest monks seek to re-create the wilderness environment in patches of woodland that are artificially preserved around the *vihāra*.¹⁸ In the *Śatapatha Brāhmaṇa*, we find that the forest which surrounds the

¹² M. Lal, 'Population distribution and its movement during the second-first millennium B.C. in the Indo-Gangetic divide and Upper Ganga plain', *Purātattva*, 18 (1987-8), p. 38.

¹³ *Ibid.*, p. 50. ¹⁴ S. Sharma, *Material Culture*, p. 102.

¹⁵ T. Watters (trans. and ed.), *Yuan Chwang's Travels in India* (Munshiram Manoharlal, Delhi, 1961), p. 365.

¹⁶ J. Deloche, *La Circulation en Inde, avant la Révolution des Transports* (École Française D'Extrême-Orient, Paris, 1980), vol. 1, p. 7.

¹⁷ J. C. Heesterman, 'Was there an Indian reaction? Western expansion in Indian perspective', in H. Wesseling (ed.), *Expansion and Reaction: Essays on European Expansion and Reaction in Asia and Africa* (Leiden University Press, Leiden, 1978), p. 47.

¹⁸ The forest movement in northeastern Thailand illustrates this. For example, Wat Pah Nanachat outside Ubon is in a patch of woodland surrounded by paddy fields.

site of a sacrifice is a haunt of dangerous powers natural and unnatural – ogres, man-tigers, thieves, murderers and robbers –, and some sacrifices are said to be able to annihilate the wilderness tracts separating villages.¹⁹

The polarity of settlement and wilderness is a valuable clue to the organizing principles of the ancient Indian thought world. It is at work in Vedic society, where the terms *grāma* and *araṇya* carry connotations that are as much psychological as environmental: the one signifies order, familiarity, predictability, and the other (traceable to Indo-European **al*, **ol*, and related to words meaning ‘other’ such as *alter*) represents otherness, separation, in-between space. The Vedic *araṇya* meant a distant land, and by the time of the *Atharva Veda* acquired its meaning of ‘forest’, ‘desert’, ‘wilderness’. *Araṇya* means the opposite of human settlement – ‘das Fremde, das Feindliche’, whereas the term *vana* was, up to the time of the earlier *Upaniṣads*, quite different, referring to areas around settlements.²⁰ In the Vedic sacrifice, sacrificial animals from the wilderness, *araṇya*, are placed in spaces between the sacrificial posts; on the other hand the domesticated fire, *agni* (which burns up the forest), represents the village order with its familiar patterns and seasonal cyclic repetition.²¹

The wilderness stood for chance, unpredictability, the primal lack of order whose raw energy could be a source of awful power if subdued, but was dangerous in the extreme to whoever would tangle with its forces. The people who lived there were people apart, alienated, outsiders. According to the *Āpastamba Śrauta Sūtra*, the wilderness, *araṇya*, was a place of ‘retirement, isolation or banishment’.

The meditations of brāhmanical hermits on the self, *ātman*, draw on the powers of the wilderness, and the later development of the concept of *vanaprastha*, the woodland-dwelling life of the recluse, Malamoud argues, is a utopian combination of the forces of wilderness and settlement, marrying family life and routine sacrifices with closeness to nature and an ethic of non-injury to living beings, *ahiṃsā*.²² *Upaniṣads* associate the two cosmic principles with the two Vedic paths followed in the afterlife, leading respectively to the world of the forefathers and that of the gods: those who carry out their observances in the forest go to the world of the gods, and thence to the sun and the fire of lightning, while those who live in the

¹⁹ *Śatapatha Brāhmaṇa* 13.2.4.2–4.

²⁰ J. F. Sprockhoff, ‘Āraṇyaka und Vanaprastha in der vedische Literatur’, *WZKSA*, 25 (1981), p. 84.

²¹ Malamoud, ‘Village et forêt’, pp. 5, 9, 13 and passim. Some sacrificial spoons, associated with village animals, are used repeatedly; others, associated with wild animals, are thrown away after a single use (see p. 13).

²² *Ibid.*, pp. 11–20.

village and carry out sacrifices return to earth.²³ Jain texts commemorate the same polarity of village and wilderness.²⁴

That the symbolism of kingship came to embrace the subjection of the forces of the wilderness therefore follows logically; kings both subdued them and maintained them as a source of power. Nancy Falk has argued for a cosmological link between royal power and wilderness: 'It appears that a king had to have some kind of transaction with the wilderness and the beings that inhabit it to acquire or hold his kingship.'²⁵ Among the forms taken by this relationship, it is worth noticing the importance of the shrine in the royal park, symbol of wilderness, where a throne consisting of a stone slab constitutes a ritual focus for the king's absorption of cosmic energies.²⁶ The special role of the king's pleasure park is commemorated in the *Jātakas*: he receives homage from wild creatures there, and his occupancy of its throne legitimizes his rule.²⁷ Royal patron deities were sometimes associated with the wilderness spirits: Jagannāth was originally a forest god, and the Buddha tooth relic has been traced back to a *yakṣa* cult.²⁸

It is quite clear that the rootless lifestyle of the early Buddhist monks made them familiar with the ways of the wilderness; they were professionally required to confront its dangers, and no doubt they were widely perceived to absorb its powers. Certainly, many monks, including the Buddha himself, must have wandered through forests and wasteland, but the later career of the Buddha seems to have tended much more to an itinerary that led to and from urban centres, accompanied by an entourage. Nonetheless, the connection between the wandering monk and the ambiguous powers of the forest remains integral to the image and style of the holy man's career.

The *Jātakas* are a rich source of information about the types of people who made their living in the frontier areas – pioneer villagers, foresters, hunters, sometimes carpenters, and often enough refugees²⁹ or

²³ *BṛhU* 6.2.15ff.; *ChU* 5.10.1–3.

²⁴ J. Bronkhorst, *The Two Traditions of Meditation in Ancient India* (Steiner, Stuttgart, 1986), p. 29, citing the *Āyāraṅga Sūtra*.

²⁵ N. Falk, 'Wilderness and kingship in ancient South Asia', *HR*, 13 (1974), p. 1.

²⁶ J. Auboyer, *Le trône et son symbolisme dans l'Inde ancienne* (Presses Universitaires de France, Paris, 1949), esp. pp. 51–61. The royal throne is absorbed within the evolution of the iconography of the altar and linked with the spirits of sacred trees in consecrated spots. It is invested (pp. 61ff.) with mythical value and is considered to be the predestined seat of a great being.

²⁷ *JIV* 40, V 247ff., VI 39, where strangers destined for kingship are discovered lying on the stone slab in the royal park; II 227, where a king receives the homage of fish and tortoises in his park.

²⁸ Falk, 'Wilderness and kingship'.

²⁹ *JII* 356, IV 306ff., where the bodhisattva dwells in seclusion, in one case as a tree spirit in the forest. On *Jātaka* references to forest dwellers in general see Tracy Taylor, 'The Interaction of the Settled and Wild Lands, According to the *Jātakas*' (unpublished thesis, Monash University, 1983), pp. 27–9, and *passim*.

exiles.³⁰ Unassimilated tribal communities lived in the forest areas, as they have until modern times, and relations with them were constantly a complex and vexatious problem for kings;³¹ the *AS* at a number of points gives advice about the treatment of such tribes, *āṭavika*.³² Buddhist monks constantly passed through the wilderness in their wanderings, though naturally they could not take up residence, even briefly, far from the settlements upon which they depended for their food; but these settlements were often enough small outlying hamlets in the hinterland areas.³³ Buddhist monks might lodge with the nomadic groups of cattle herders, moving when the herdsmen moved.³⁴

To judge from the *Jātakas*, Buddhists knew the wilderness well. It was regarded as a place of untamed spirits, especially *yakṣas*.³⁵ The concept underlying the figure of a *yakṣa* perhaps connoted primal lack of order, as represented also by the waters that frame the cosmos; upon the waters reclines the figure of the creator deity, sometimes called a *yakṣa*; from his body the gods arose.³⁶ The forest is a place of animals, spirits and birds.³⁷ It is especially a place of danger from spirits, exciting fear and numinous dread which must be quelled by meditation:

So I . . . stayed in such frightening places as park-shrines, forest-shrines, tree-shrines. As I was staying there, brahmin, either an animal came along, or a peacock broke off a twig, or the wind rustled the fallen leaves. It occurred to me: 'Surely this is fear and dread coming . . . Why am I staying longing for nothing but fear?'³⁸

Merchants passing through were doubtless impelled by the hope of profits, but they did not like it.³⁹ Some of the dangers no doubt were mundane ones, like those of Sherwood Forest while Robin Hood was at large, but others were supernatural, and no very sharp distinction was made between different types of danger. *Jātakas* tell us stories of the adventures that befell travellers in wild places: one merchant was tricked by a malicious spirit into

³⁰ Certainly it is a recurrent theme of Indian literature that victims of successful conquerors should be banished for long periods. See R. Thapar, 'The Rāmāyaṇa: theme and variation', in S. Mukherjee (ed.), *India: History and Thought* (Subarnarakha, Calcutta, 1982), pp. 221–53.

³¹ *J* II 74 (a border rebellion); see also Taylor, *Settled and Wild Lands*, p. 43, for *Jātaka* references to frontier problems.

³² *AS* 9.2, for example, advises a ruler on the circumstances in which it is appropriate to recruit wild tribes into his army.

³³ *Vin* III 46 defines 'village' (*gāma*) as a settlement of any size starting from one hut, or two, three or four huts; though part of the old commentary, this passage may be late.

³⁴ *Vin* I 152: monks could stay in a cow pen, *vaja*, and move on with it when it was moved.

³⁵ Taylor, *Settled and Wild Lands*, p. 14.

³⁶ A. K. Coomaraswamy, *Yakṣas* (Munshiram Manoharlal, Delhi, 1971), part II, p. 25.

³⁷ *J* V 416. Creatures dwelling in the region are listed, and immediately after animal species come 'horse-faced *yakkhas*, sprites, goblins and ogres'.

³⁸ *MI* 20ff. ³⁹ For example, *MI* 276.

throwing away his drinking-water; a group of merchants died of poisonous wild fruit; bands of robbers fell upon hapless travellers passing through; captives were taken, and ransom demands made; plundering war-bands emerging from the wilderness raided villages and caused the villagers to run away.⁴⁰ The famous Buddhist convert, Āṅgulimāla, had in his career of crime caused villages to become 'non-villages' in this way.⁴¹ Whilst we have no way of generating crime statistics for ancient India, it is still the case that the fear of the forest was not based just on the ambiguity intended by supernatural powers, but equally on real physical danger, the cause of which could be easily ascertained.

Now, in all this, we can recognize the foundations of a cosmological structure that is essential to the world view of the people upon whose support the *śramaṇa* orders depended, a world view which inevitably moulded the evolution of religious attitudes and behaviour.

PERSONAL AND IMPERSONAL COSMIC FORCES

We need first to recognize the division of beliefs into those that postulate gods or spirits, beings possessed of will and consciousness, capable of recognizing prayers or insults and of influencing human life, and those that postulate impersonal processes, inanimate forces that operate according to their own laws regardless of human interests, potentially dangerous if uncontrolled but capable of being manipulated by the use of special knowledge. The latter are sometimes left altogether out of account in any enquiry into religion, or if noticed they may be considered to represent a debased or inferior sort of religion, called magic. Both approaches are mistaken.

In the world view that developed under the influence of these cosmological principles, then, there were two types of power affecting human life, the impersonal and the personal. Quite a long time ago now, Durkheim recognized this well enough. He sought to give causal and chronological priority to the impersonal conceptions of religion; without necessarily following him in this, we can recognize the perceptiveness with which he analysed the intermeshing of personal and impersonal forces in the cosmologies of traditional religious beliefs.⁴²

⁴⁰ *J* II 295ff., where a *nāga* lord slays merchants in a forest; II 335ff., where a merchant caravan is attacked in the forest by a robber band. See also Taylor, *Settled and Wild Lands*, p. 24.

⁴¹ *M* II 97, 100.

⁴² E. Durkheim, *The Elementary Forms of the Religious Life*, trans. J. W. Swain (Free Press, New York, 1965), pp. 229ff., 'What we find at the origin and basis of religious thought are . . . indefinite powers, anonymous forces . . . whose impersonality is strictly comparable to that of the physical forces whose manifestations the sciences of nature study . . . so it is not surprising that even in the religions where

In the Indian cosmology, where form and order must be imposed upon a threatening disorder or lack of order, we find that the formlessness of the wilderness is characterized, and in large measure defined, by the disordered mingling of the personal and the impersonal; the form and order of human life in society is characterized by the proper separation and demarcation of the personal and the impersonal.

It may not be going too far to suggest that, at least in Buddhist thought, the same distinction needed to be made in the imposition of order upon the mind. It is precisely the intermeshing of purpose and sentience with mindless thinghood that gives an edge of numinous dread to the encounter with disordered nature. The spirits that haunt the forests, mountains and deserts have consciousness and can do us harm or good, but their personalities are apt to dissolve into faceless, remorseless energies. Conversely, the elements of blind nature that embody the cycles of day and season have within them germs of purpose and consciousness that need to be negotiated with; it is always possible that real communication can be established with them by the use of expert knowledge. It is just this ambivalence of personality and thinghood that makes the dark unpredictability of raw nature dangerous and frightening.

On the other hand, the realm of settled order is established by the clear demarcation of unambiguously inanimate things or forces and unambiguously conscious beings; the latter are able confidently to manipulate the former. Boundaries are drawn, ritually and juridically. There are familiar gods whose behaviour is more or less predictable, and therefore capable of being managed by appropriate ritual. Magic is technology, which can be learned by apprenticeship to a specialist. Life is capable, often if in practice not always, of being planned and made predictable.

The old problem of the nature of the R̥gvedic religion illustrates the pattern. Though Max Müller's concept of henotheism may have been false to the real character of the old Vedic cult, he had a point. The Vedic gods were indeed seen as stable conscious individuals, each unique and separate, and thus far belonging to the domesticated religion of the ordered microcosm, but they were not completely and safely personalized. They were envisaged in part as clusters of transferable properties (creation, shining, killing demons, giving life etc.); in a sense they were not so much unique

there are avowed divinities, there are rites having an efficient virtue in themselves, independently of all divine intervention . . . Even should [the energy of this efficient virtue] happen to concentrate itself especially in a rite, this will become a creator of divinities from that very fact. That is why there is scarcely a divine personality who does not retain some impersonality . . . Zeus is in each of the raindrops which falls, just as Ceres is in each of the sheaves of the harvest.'

individuals as nodes in a web of impersonal forces. Their fierce and often dangerous powers meant that they were always imperfectly tamed and domesticated; they were still liable to retreat into the forces of raw nature. It is this, indeed, that imparts a glimmer of truth to the old simplistic conception of Vedic religion as worship of nature; but this perception identifies only one pole, from which the gods were receding under the influence of myth and ritual. It was the prescriptions of the *Brāhmaṇa* texts that effectively bottled the gods' personalities within the confines of a set of rules which could not be transgressed; the gods became uninteresting, and the activities of the priest all-important.

A further development was liable to take place with the increasing elaboration of an ideology of domestication and order. The effect of confinement by rules, of ritual power over the environment, was in the first place to separate the personal from the impersonal, so that sentient beings (including gods and spirits, and the inhabitants of the other realms to which a being might go for rebirth) were clearly distinguished from the inanimate elements and forces of nature; but in the long run the ritual worked against the true autonomy of sentient beings, who were liable to retreat to the status of passive components within a deterministic system. The Vedic gods suffered this fate early, to the extent that they were tamed and subordinated by the mechanisms of brāhmaṇical ritual.

Ultimately, the same process of depersonalization could engulf all beings as they came to be seen as instruments of a cosmic order. What used to be vital purposeful forces could turn into intellectual abstractions. (Māra, lord of the underworld, for example, could turn into a metaphor for transmigration; a *stūpa* could become a diagram to aid recollection and meditation; human personality could turn into an elaborate psychological chart tabulating interactions between various defined components in successive moments.) In modern industrial culture, materialist philosophies such as mind-brain identity theory have advanced the process practically as far as it can go, though philosophical puzzles remain.

This complex cycle of relationships is something implicit in the cosmology which Indians more or less instinctively accepted, not a map of intellectual history. Any particular doctrine may take its place in a number of different cosmological contexts, and be reinterpreted accordingly. Thus, although it is certainly useful to think of Buddhism and the *śramaṇa* movements as emerging, in some sense, from the unpredictable and unbounded environment of the wilderness, and of brāhmaṇical religion as belonging to the ritually circumscribed order of settlement, there are many complications. Something of the original danger and energy of primal forces may

still be felt by ordinary devotees to inhere in any religious artifact or concept,⁴³ while for the scholarly monk that same thing may be little more than an intellectualization; and different religious traditions or styles of life can be related to the cosmic environment of personhood, thinghood or abstraction in different ways.

It is easy enough to recognize the values of brāhmanical tradition in the minutely regulated religious environment of settlement, where disorder is kept at bay, the cosmos can be mapped, and divine forces are predictable and familiar. But major qualifications have to be made. For one thing, brahmanism was not a simple monolithic structure; with the concept of the fourth stage of life, it incorporated within itself the originally alien values of the holy man in the wilderness. For another, the individuality of gods within the system did not remain static: no sooner did ritual threaten to erase their personality altogether, turning them into no more than inert vehicles, than devotional religion, *bhakti*, came to give them back all their former autonomy, but in a different way.

In the third place, it is easy enough to recognize the values of the wandering holy man in the religious environment of the wilderness. By braving dangers and exposing himself to the powerful half-animate forces that haunt the lonely places, he absorbs power.⁴⁴ By his intense self-control, in a sense by his impersonality, he prevents the supernatural hurricane around him from tearing his being apart, and learns to control the fierce energies of the cosmos; he internalizes them, using them to obtain supernatural skills and insights. He is a living symbol of precisely defined order and predictability amidst all that is the opposite of this. This at least is the manner in which the ordinary villager is liable to regard the mendicant who comes out of the forest, his gaunt emaciated frame attesting his confrontation with powerful psychic forces. As a result of his sojourn in the wilderness he is made alien, other; he is a dweller in the spaces between, detached from the interests and concerns of ordinary humanity. He is almost a spirit himself. It is essential to recognize this context – like the experience of initiation, in a sense – if

⁴³ See, for example, Douglas, *Purity and Danger*, pp. 94–113 and *passim*. The massive importance of the duality of form and formlessness in traditional societies is fundamental to the structure of ideas described here.

⁴⁴ This is very much like the brāhmanical concept of *tapas*, the mystic heat which the ascetic is able to absorb by austerities and meditation. It is important to distinguish between *tapas*, yoga, Buddhist meditation, and gnosis, which although they overlap a great deal in various ways are distinct techniques or concepts; but from the point of view of Indian cosmology, what matters is that the behaviour of the holy man, Buddhist or otherwise, presented the image of an ascetic building up *tapas*. See W. O. Kaelber, 'Tapas, birth and spiritual rebirth in the Veda', *HR*, 15 (1976), pp. 343–86.

we are to make sense of the way in which *śramaṇa* movements such as Buddhism developed.

BUDDHISM, FOLK RELIGION AND MAGIC

Buddhism inherited these cosmological premises without seriously criticizing them, and Buddhist literature presents us with the same duality: wilderness spirits that are not clearly animate or inanimate, and the microcosm of the settled community, within which the animate and the inanimate are kept apart.

This way of regarding the background of belief about cosmic principles makes sense of some of the ambiguities we meet in Buddhist texts. For example, the Buddhist concept of the *nāga* oscillates teasingly between snake, human and superhuman; Rawlinson has argued that the oscillations represent not a multiplicity of discrepant traditions but different manifestations of a consistent cosmology in which both personal beings (including *devas*) and abstract principles are manifested in a hierarchy of forms linked by correspondences of essential nature. Thus the *nāga deva* becomes the principle of water and is equivalent to sap, semen, soma and fire, and is embodied in snakes and in certain people whose nature possesses the appropriate qualities (fiery, sharp, fierce and so forth).⁴⁵

Buddhism came out of the wilderness, and was domesticated. It also domesticated the forces of the wilderness. These are symbolized, for example, by the figures of Aṅgulimāla and the *yakkhas*, tamed in various ways by the Buddha.⁴⁶ We cannot doubt that many generations of Buddhist monks and followers believed (or instinctively accepted, having in their bones a profound sense of the ubiquity of cosmic forces) that it brought with it an armoury of powers that might be animate or inanimate or an explosive mixture of both. Such powers were commemorated in Buddhist stories of gods and spirits, in the potency of ritual designs in art, iconography and architecture, in the cult of relics. Some scholars emphasize the monastic, scholarly tradition which made abstractions of these things, graphic reminders to the faithful of facts or qualities upon which they should meditate.⁴⁷ The scholarly monks, however, had to contend

⁴⁵ A. Rawlinson, 'Nāgas and the magical cosmology of Buddhism', *Religion*, 16 (1986), p. 144.

⁴⁶ Bailey, 'Problems'.

⁴⁷ J. Masson, *La religion populaire dans le canon Bouddhique Pāli* (Muséon, Louvain, 1942), distinguishes at many points between a popular type of religion which made its way into Buddhism to be accepted, rejected or transformed, and a scholarly type which made of mythical or divine beings allegories or philosophical categories. See for example pp. 109–13.

with the concrete realities of early Buddhism, which inevitably imported the unquestioned cosmological assumptions of its original cultural context and was perceived as bringing powerful forces out of the wilderness; what followed was a movement towards order and separation that came with domestication, sanitizing all the more strange or dangerous supernatural forces by turning them into laws of nature, eventually making of them intellectual abstractions.

One thing that Buddhism brought out of the wilderness was never wholly domesticated, although it came eventually to be ignored in practice by the overwhelming majority of all Buddhists – the doctrine of non-self, *anātman* or *anatta*. Of course, other *śramaṇa* movements with claims at least as strong to have found their truth in lonely places came up with different doctrines about the ontology of the self, but it is interesting that most of these doctrines shared a concern to dissolve the soul of man into thinghood. Among the new schools of holy men, Buddhism carried out perhaps the most systematic campaign to invert the teachings of brahmanism, and the Upaniṣadic glorification of the One, *ātman*, found its photo-negative in the Buddhist denial of any substantial immortal soul.

Such a claim, along with the ‘materialistic’ teachings of the Ājīvikas and others, should not be read as a simple reduction of the animate to the inanimate, a rejection of the ghost in favour of the machine (though in its most abstract and intellectual forms it came close). After all, the categories of Cartesian dualism do not precisely correspond to the categories of the ancient Indian thought world. The amorphous energies that haunt the wilderness belong to a primal chaos prior to categories; will and consciousness are not integrated within unique self-contained personalities but are stirred into a mixture of elements and impulses, physical and immaterial; and this mixture cannot adequately be described as animate or inanimate. Here divine energies move restlessly, without attachment to any abode; they are the wind that howls in desert places, *vāyu*, which was equated with the breath that quite literally constitutes the self, *ātman*.⁴⁸ Something of this ambiguity clings to the vision offered by the holy men. When the Buddha declined to say whether the soul is identical with the body or not, his chief purpose was probably to reinforce his constant emphasis upon practice, not metaphysics; but if the question were one that could be answered straightforwardly, without any complexity to detain the intellect and prompt a metaphysical enquiry, the demands of practice would not have been compromised by an answer. The fact is that, clearly enough,

⁴⁸ Malamoud, ‘Village et forêt’, pp. 3–20.

the Buddha and his disciples sensed an ambiguity that hung over the status of an individual's existence, an ambiguity that plagued the subsequent course of Buddhist teaching, and an ambiguity which had its origin in the otherness, the in-betweenness, of the empty spaces in which the *dhamma* found its birth. In its subsequent evolution, the doctrine of *anatta* turned into a preoccupation of philosophers concerned with learning rather than spiritual cultivation (*pariyatti*, rather than *patipatti*), but in its origins it was an instinctive response to the in-betweenness of the wild places where chaos rules, where everything is potential and nothing is complete. To say that personal beings exist there would be wrong; to say that they do not would be wrong too.

None of this, however, must be read as an attempt to interpret Buddhist doctrine as implied by the earliest scriptures; the Buddha was not a prophet of disorder. It is, rather, a description of the structure of the cosmos inhabited mentally by the Buddha's contemporaries, and it suggests the image presented to layfolk by the holy men who came out of the empty places to preach to townsmen.

Within the Indian thought world, then, the relationship between the animate and the inanimate was highly charged; the two terms were positive and negative poles capable of generating a powerful electricity. We need these principles for the understanding of the more abstract cosmology that was formulated within the Great Tradition and became part of the generally accepted Indian cultural heritage, including the popular or 'folk' environment within the totality of Indian religious culture.

Buddhism absorbed and digested the pre-existing Indian beliefs about the structure of the cosmos. It was a structure that postulated a cosmic order won from the primal absence of order that confounded personal and impersonal principles; in this cosmic order the gods presided over the continuing stability of the system. Cosmography pictured the world as an arrangement of four continents, or of seven ring-shaped continents separated by oceans, around a central point where Meru (Pāli *Sineru*), mountain of the gods, rose up towards the heavens.⁴⁹ Upon this cosmographic structure, Buddhism superimposed a scale of horizontal layers, *dhātus*, which are states of being reached in meditation and rising above Mount Meru as superior levels.⁵⁰ As Rawlinson said, '[I]t may well be that this magical

⁴⁹ W. Kirfel, *Die Kosmographie der Inder* (George Olms, Hildesheim, 1967 (Bonn and Leipzig, 1920); I. W. Mabbett, 'The symbolism of Mount Meru', *HR*, 23 (1983), pp. 64–83.

⁵⁰ E. Lamotte, 'Introduction à l'étude du bouddhisme de Śakyamuni d'après les textes anciens', *Nachrichten der Akademie der Wissenschaften in Göttingen I: Philologisch-Historische Klasse*, 1983, pp. 83–120.

cosmology is pre-Buddhist. But it would be wrong to think that Buddhism rejected it; the *rūpadhātu* and *kāmadhātu* of Buddhist cosmology are totally magical.⁵¹

This superimposition has been seen as a conceptually awkward conflation likely to show the combination of traditions from different sources.⁵² But, however it originated, Buddhist cosmology integrated the cosmic and psychological scales within a single vision. According to this vision, for example, the fourth *dhyāna* is a psychological state reached in meditation, from which enlightenment can be reached, but it is also a place, a realm within which rebirth is possible. The scheme is one which fuses what seems to the modern mind to be incommensurables, but as Peter Masefield has argued, perhaps the cosmography of tiered realms and the hierarchy of mental states should be seen not as more or less metaphorical designations of different things but as a single reality, apprehended from different points of view.⁵³ In similar vein, Rupert Gethin has argued that the Buddhist conception of states of existence does not distinguish them from states of mind.⁵⁴ The difference is one of time scale: different states of mind are reached within one lifetime; the cosmos evolves over aeons.

It would be wrong to identify the Buddhist cosmology with magic and folk culture, and divorce this from spirituality and meditation. Buddhism did not add a new mentality; it absorbed Indian cosmological traditions and reinterpreted them. It had no reason to reject the belief that power can be gained by insight into the fixed laws described by cosmology, which was a constant tributary to Indian tradition.

It is therefore important to recognize that magic – the manipulation of impersonal forces by one expert in the technology – was not something that Buddhist belief automatically rejected. The distinction between belief in impersonal principles and belief in sentient beings did not correspond to any difference between ‘superstition’ and ‘religion’. Rhys Davids, who recognized very much the same two principles and called them normalism and animism, pointed out that the former persisted through the Vedas and was represented by the magic of names, numbers, propinquity and association.⁵⁵ The *Atharva Veda* clearly represents the belief in power based on

⁵¹ Rawlinson, ‘Nāgas’, p. 144.

⁵² On the hybrid origins of Buddhist hierarchies of meditation states, see Bronkhorst, *The Two Traditions*, pp. 75–80.

⁵³ P. Masefield, ‘Mind/Cosmos maps in the Pāli Nikāyas,’ in N. Katz (ed.), *Buddhist and Western Psychology* (Prajñā Press, Boulder, 1983), pp. 69–93.

⁵⁴ Rupert Gethin, ‘Cosmology and meditation: from the *Aggañña Sutta* to the Mahāyāna,’ *HR*, 36 (1997), pp. 183–217.

⁵⁵ Rhys Davids, *Dialogues of the Buddha*, vol. III, pp. 53–8.

knowledge of a system.⁵⁶ In the Pāli Canon, this Veda does not commonly figure alongside the earlier three, but the stream of magical belief which it represents was part of the cultural furniture of India.

The ascetic tradition, to which Buddhism belonged, lay squarely within the same cultural world. The literature of other ascetic schools is full of references to magic powers; Mahāvīra and Gosāla are represented as exercising precognition and duelling with the powers born of their austerities. One episode in the *Bhagavatī Sūtra*, for example, has Gosāla reducing enemies to ashes by magic, and attempting unsuccessfully to do the same to Mahāvīra.⁵⁷ Within the wider community, ascetics came to be seen as workers of magic. Ascetics, classed with learned brahmins, magicians and priests of miscellaneous cults, could be engaged for such purposes as protecting against the evil effects of rats, demons, pestilences of any sort, or famine. ‘Persons acquainted with rituals of the Atharva Veda (*atharvavedavido*) and experts in sacred magic and mysticism shall perform such ceremonials as ward off the danger from demons.’⁵⁸ This is the world in which the monks stood forth to proclaim the *dhamma*. What they taught, and the roles they were able to play in society, had to fit within the same world. In the next chapter we shall explore a little further the Buddhist involvement in this world.

⁵⁶ For example, the creation of the human body is attributed to the magic action of the indwelling sacred brahman (conceived of as an impersonal force): *Atharva Veda* 10.2, discussed by L. Renou, *Etudes Védiques et Pāṇinéennes* (Boccard, Paris, 1956), vol. II, pp. 69–79. Renou emphasizes the theme of magically efficacious knowledge in the *Atharva Veda*.

⁵⁷ *Bhagavatī Sūtra*, cited by Basham, *Ājīvikas*, p. 60. ⁵⁸ *AS* 4.3.37.

Mediation

The holy man

On the working hypothesis adopted here, the Buddha taught that truth is best to be found by leading the life of a wanderer who rids himself of all attachments and cultivates an austerely simple way of life, cut off from all social ties and possessions and following the path by which the causes of suffering and rebirth can be destroyed. This original idea is not to be regarded as determining a particular defined stage of Buddhism as a whole; it is, rather, one of a number of factors that co-operated in the shaping of the movement when the Buddha began to communicate his ideas to others. Nevertheless, the idea was original and basic, and it persisted, clearly and unambiguously, in the scriptures. It must therefore have been an element in the success of Buddhism in a particular sort of social environment. The purpose of this chapter is to advance a substantially new view of the way in which Buddhism (and similar ascetic movements) could first come to secure an important social role. This interpretation requires us to acknowledge that the life of the wandering ascetic was the original ideal of the Buddhist Order, and the one by which (despite its austerity and other-worldliness) it was first able to attract substantial support in some areas. First, therefore, it is necessary to survey briefly the reasons for accepting that the original impulse driving the order was indeed an ascetic one.

THE BUDDHISTS AS ŚRAMAṆAS

Seeking to explain Buddhism's social role, scholars often ignore the Buddhist scriptures' message of ascetic withdrawal and private pursuit of salvation. One objection to doing this – an objection rarely if ever recognized – is the simple fact that this message was perfectly familiar in society at the time as an important stream in religious life, the *śramaṇa* movement. We cannot ignore this stream. It therefore becomes difficult indeed to treat the Buddha's ideal of the homeless life of a wandering mendicant as an

exotic theoretical notion on the margins of life, irrelevant to the processes of social evolution.

There were many groupings of ascetics who sought spiritual enlightenment by wandering from place to place and living on alms. Many of them engaged in more or less severe forms of self-mortification, hoping to detach themselves from the profane world and facilitate spiritual enlightenment. The Jains and the Ājīvikas were two major groups which practised severe asceticism. The Buddha's followers similarly lived as wandering mendicants but eschewed the severer practices because they did not regard these as conducive to enlightenment; they preferred a middle way, cutting ties with society and preferring simplicity and poverty to active self-mortification.¹

So far as the Canon allows us to tell, the Buddha's path to salvation did not require the manipulation of *karma* as such by ascetic purification. The direct method which lay at the heart of the Buddha's message involved cutting the roots of ignorance and attachment by a special form of meditation cultivated as a method of insight.² Meditation may have been considered to produce good *karma*, but this was not essential to the quest for salvation; it has been argued by some that, though canonical teachings include doctrines about the Buddha's memory of past lives, this was an unsystematic borrowing from the cultural context, not an essential prop to Buddhist belief.³

This fact, if accepted, has important implications for our view of the social role of early Buddhism, for the early *bhikkhus* were, to the extent that they were imbued with the original ideals, simply not concerned with karmic interaction, the earning of merit as it has become institutionalized in subsequent Buddhist societies. They sought enlightenment by the short path. As Gombrich has argued, the Buddha was not a gradualist, and his message, despite its much gentler physical demands than those of the Jain teaching, called for uncompromising separation from society. 'The first Buddhists were asocial, even anti-social.'⁴

In general, the Buddhist rule was rather less strict than Ājīvika and substantially less strict than Jain practice. All were normally vegetarians by

¹ Bronkhorst's distinction between an older type of asceticism emphasizing physical austerities and the more psychological system represented by Buddhism is relevant here. Bronkhorst, *The Two Traditions*, pp. 76ff.

² J. W. de Jong, 'The Background of Early Buddhism', pp. 42ff. distinguishes between asceticism, yoga and shamanism, and points to the problems involved in tracing the historical origin of *śramaṇa* practices, which may have been influenced by the culture of non-Vedic peoples. See more recently the important insights of G. Samuel, *Civilized Shamans*, ch. 2.

³ R. Gombrich, 'Karma and social control', *Comparative Studies in Society and History*, 17 (1975), pp. 212-20.

⁴ *Ibid.*, p.216.

preference, though both the Buddha and the Ājīvikas were ready to eat meat.⁵

Sanction is also given in the Buddhist canon for austerities of some rigour. The Buddha is said to have washed rags to make himself a robe;⁶ the *Vinaya* offered to monks the practices of living only on food scraps, wearing clothes taken from a dust-heap, sleeping at the foot of a tree, and using only decomposed urine as medicine; these are the four *nissayas*, things on which to depend.⁷ The subsequent history of Buddhism demonstrates a persistent tendency to incorporate austere practices (stopping short of fanatical self-mortification), sometimes no doubt as a self-imposed challenge to the earnestness of the ascetic, sometimes possibly as a response to the perception that rigorously ascetic holy men attracted more prestige than others. One concept that brings out clearly the tension between the two approaches is that of the *dhutāṅga*, a set of thirteen ascetic practices which in later Theravāda Buddhism came to be esteemed for the dedication to the soteriological quest which it represented.⁸ By the time of the *Milinda Pañha*, though not in canonical Buddhism, the *dhutāṅgas* could be recommended without qualification.⁹ Despite the Buddha's rejection of severe austerities, in places he is represented as accepting some of the *dhutāṅgas* if they are practised without selfish intent. In the *Majjhima Nikāya*, nine of the *dhutāṅgas* are mentioned positively.¹⁰ In one place the Buddha is said to have adopted a pragmatic attitude to the practice of austerities – it all depended whether profitable states arose in the practitioner.¹¹ Modern scholars are divided on the importance of these practices to the Buddha. In fact, what probably counted was motivation.¹²

⁵ See M. Wijayaratna, *Le moine bouddhiste selon les textes du Theravada* (Cerf, Paris, 1983), pp. 87ff.; Basham, *Ajīvikas*, pp. 122ff.

⁶ *Vin* I 28f., where Indra helps the Buddha make his rag robe ready.

⁷ *Vin* I 58, where each of the four primitive *nissayas* is supplemented by 'extra' allowable forms of food, clothing, dwelling and medicine which in all cases are much less austere. Cf. E. J. Thomas, *The History of Buddhist Thought* (Routledge & Kegan Paul, London, 1933), p. 23.

⁸ P. V. Bapat, 'Dhutangas (or the ascetic practices of purification in Buddhism)', *Indian Historical Quarterly*, 13 (1937), p. 46 points to parallels with the Jain *Ayaraṅga*.

⁹ *MP* pp. 351–3 where the *dhutāṅgas* are praised and described as necessary for an understanding of the *dharmma*. See N. Tatia, 'The interaction of Jainism and Buddhism', in A. K. Narain (ed.), *Studies in History* (B. R. Publishing, Delhi, 1980), pp. 329ff.

¹⁰ See *M* III 40–2, where effectively the nine are identified among practices which do not tend to salvation if they are accompanied by a selfish attitude (implying they can be practised with an unselfish attitude).

¹¹ *DI* II.

¹² See R. Ray, *Buddhist Saints in India*, passim. C. Prebish, 'Ideal types in Indian Buddhism: a new paradigm', *JAOS*, 115 (1995), pp. 651–66, reviews different scholarly attitudes. On the ambiguity of the status of these practices see Friedrich-Silber, *Virtuosity, Charisma, and Social Order*, p. 110.

The oscillation between the heroically austere (as reflected in parts of the *Theragāthā* and the *Sn*) and the moderate within the Buddhist tradition demands that we should be clear what we mean by asceticism. There is an important difference between the rigorous self-mortification represented especially by Jain practice and the gentler lifestyle taught by the Buddhist *dhamma*. Here, the term 'ascetic' will be applied to both, for the Buddhist self-discipline is in principle just as strict, and demands total dedication to a life without possessions or attachments.

One aspect of a monk's asceticism (Buddhist or other) which is so basic that it is easily forgotten about, but is in practice usually the most difficult for the ordinand to accept, is rigorous celibacy. The asceticism of Buddhists, however moderate, still involved total celibacy. That this was a problem in ancient times is evident from the need for the large number of rules in the *Vinaya* about sexuality, particularly those banning all abnormal forms. Sometimes, no doubt, recruits to the order were already married. An interesting episode from the *Udāna* offers a glimpse of the problems that could be faced by a would-be *pravrajita*. A monk is visited by his former wife, who seeks to persuade him that he must abandon his membership of the Order and return home to take up his family responsibilities; she shows him his baby son, seeking to appeal to his natural humanity.

Then, putting the child down in front of the venerable Sangāmaji, she went off, saying, 'There's your child, *samaṇa*. Support him!' Then the venerable Sangāmaji neither looked at that child nor said anything to him. Then Sangāmaji's former wife, before she had gone far, looked back and saw the venerable Sangāmaji neither looking at the child nor saying anything to him. On seeing that, she thought to herself: 'This *samaṇa* is not desirous even of his child.' Then, turning back, she took up the child and went off.

Now the Blessed One, with the divine eye, purified and transcending human vision, saw such impropriety on the part of Sangāmaji's former wife. At that time, seeing the meaning of it, he gave utterance to this *udāna* [solemn verse]: He does not rejoice at her coming, he is not sad when she goes. Sangāmaji is released (from all ties); him I call (a real) *brāhmaṇa*.¹³

A sutta story is not a historical record, but the purpose with which it is told may be historical evidence. The story of Sangāmaji was told as an example of steadfastness in the face of a strong inducement to lapse. It is a clue to the likelihood, *prima facie* strong, that followers of the Buddha might have to confront powerful opposition from their families.

We are entitled to wonder how often the radical rejection of any social role represented by 'going forth' provoked serious antagonism from the families

¹³ *Udāna*, ed. P. Steinthal (Routledge & Kegan Paul (for the PTS), London, 1982 (1885)), pp. 5–6.

of ordinands. The Pāli texts vouchsafe few hints of this. One passage refers explicitly to such complaints:

People grumbled, took offence and became irritated, saying: 'The recluse Gotama has followed the path (*paṭipanno*) by causing childlessness, the recluse Gotama has followed the path by causing widowhood, the recluse Gotama has followed the path by splitting up families.'¹⁴

Bareau made a study of the reactions to having a family member become a Buddhist monk. Many of the cases recorded, unsurprisingly, tell of families enthusiastically supporting the Buddhist Order, but sometimes families are represented as expressing their indignation at the conversion of relatives. Bareau suggests two sources of this indignation: the social pride of high-caste families, and resentment at losing a son before he had time to produce an heir (thereby rendering family property liable to escheatment to the crown).¹⁵

WANDERING AND SOLITUDE

In Buddhist sources appear frequent statements of good reasons for preferring a peripatetic existence, operating alone or with only one or two companions. Teachers should seek seclusion; when their lay supporters crowd around them they may be corrupted.¹⁶ Life in a house is treated as a symbol for indulgence in the sensual pleasures, which seriously obstruct spiritual progress.¹⁷ The authority of other legendary Buddhas is called upon to justify the life of solitude. The Buddha Vipassin is said to have thought to himself: 'It is definitely not suitable for me that I should stay in the midst of a crowd. Better I should stay alone, distanced from the crowd.'¹⁸ The praise of solitude is a constant refrain. The Buddha's disciples were known to frequent the wilderness.¹⁹ The Buddha preferred wandering alone to the sort of gathering for the purpose of vain talk practised by other ascetics:

The Blessed One favours lodging in the remote wilderness among woods and forests, where there is scarcely a sound, scarcely a noise, pervaded by loneliness, utterly secluded and suitable for solitary meditation.²⁰

¹⁴ *Vin* I 43. This is the only place it occurs in the Canon.

¹⁵ A. Bareau, 'Les réactions des familles dont un membre devient moine selon le canon bouddhique pali', in O. H. de A. Wijesekera (ed.), *Malalasekara Commemoration Volume* (The Malalasekara Commemoration Volume Editorial Committee, Colombo, 1976), pp. 15–22.

¹⁶ *M* III 115ff. ¹⁷ Collins, *Selfless Persons*, pp. 167ff. ¹⁸ *D* II 30.

¹⁹ *D* III 195. ²⁰ *D* III 38.

We are told that the monk is likely to be found in the vicinity of a forest, trees, hillsides, glens, caves, charnel places or open fields.²¹ This is indeed a stock formula, found in many descriptions of the monk's favoured haunts: 'A monk favours lodging in some isolated spot – the wilderness, the root of a tree, a mountain cleft, a hill cave, a cemetery, a wild wood, an (unsheltered) place out in the open, a pile of straw.'²²

The Buddha's disciples were expected to make for remote haunts and stay in wild or forest areas.²³ The Buddha warned that monks who had not purified themselves or overcome their emotional fetters would only make things worse by dwelling in lonely dangerous places, but such a practice was right for those who had advanced in spirituality: 'I am one of those ariyas, purified in respect of behaviour, whose practice it is to lodge in the remote wilderness among woods and forests.'²⁴ When the Buddha discusses the factors of the prosperity of the Vajjians and lists the characteristics of the *saṅgha*, solitude occurs in this list.²⁵ The career of the Paccekabuddha involves ascetic renunciation and solitary wandering, conditions favouring prolonged meditation.²⁶ Mahāyāna later disparaged the image of the pratyekabuddha, but in the canonical Pāli texts the references appear in some of the oldest passages (for example in the *Udāna* and *Sutta Nipāta*, the *Majjhima Nikāya*, and the *Niddesa*) and unambiguously celebrate the values which the Paccekabuddha embodies. The whole character of Buddhist traditions about the careers of these enlightened beings displays the early values of the wandering forest ascetic. This has been argued in detail by Reginald Ray, whose study of the traditions about a whole series of such figures supports the ascetic paradigm for central Buddhist aspirations.²⁷ The peripatetic ideal is specially celebrated in the *Sutta Nipāta*, a text which has been seen as a probable *locus* for an early stage of Buddhist thought about a monk's life.²⁸ N. A. Jayawickrame has argued that the older parts of this text reflect a time before coenobitism flourished; the

²¹ *D* III 49. ²² E.g., *MI* 274.

²³ *MI* 360: a monk is expected to abandon property and live with a minimum of food and clothing, but the point of this sutta is to emphasize that what matters is his psychological attitude, not his outward circumstances. Cf. *MII* 8.

²⁴ *MI* 4 generally. The quotation is at *MI* 17.

²⁵ *D* II 77: 'so long as the brethren delight in forest dwellings (*āraññakesu*)'.

²⁶ M. Kloppenborg, *The Paccekabuddha: a Buddhist Ascetic* (E.J. Brill, Leiden, 1974), pp. 31–73. Cf. J. W. de Jong's review in *IJ*, 18 (1976), pp. 322–4.

²⁷ R. Ray, *Buddhist Saints in India*.

²⁸ Bronkhorst, *The Two Traditions*, p. 121. Vetter argues that the *Aṭṭhakavagga* contains the mystic teaching of a different monastic group that eventually came to merge with the Buddhist Order. T. Vetter, *The Ideas and Meditative Practices of Early Buddhism* (E.J. Brill, Leiden, 1988), appendix, pp. 101–5.

verse portions celebrating the peripatetic life of the *muni*, the *bhikkhu* or the *samaṇa* embody some of the oldest teachings, and the *Khaggavisāṇa* verses (praising the lonely wandering life of the rhinoceros) may survive from an original foundation upon which the collection of *suttas* was built.²⁹ Here we read that the Buddha takes the houseless state; housebound life causes defilement.³⁰ Solitude was the right condition for a monk.³¹ The monk was to cut himself off from all the constraints of life in society and wander forth untrammelled by family or property:

‘He who has sons takes pleasure in sons, and in the same way he who owns cows takes pleasure in his cows; for what supports a man gives him pleasure, and he who lacks support lacks pleasure.’ [These are the words of Māra. The Blessed One however says:] ‘He who has sons is made unhappy by sons, and in the same way he who owns cows is made unhappy by cows; for what supports a man makes him unhappy, and he who lacks support lacks unhappiness.’³²

Having torn one’s fetters asunder, like a fish breaking a net in the water, not returning, like a fire (not going back) to what is (already) burned, one should wander solitary as a rhinoceros horn.³³

The implication was clear: the monk was to find release in solitude:

Happy is isolation for one who is content, who has heard the dhamma, who has vision. Happy is the avoidance of harm, restraining oneself from (injury to) living creatures in the world. Happy is freedom from passion, passing beyond the world of desire.³⁴

Further, the many references to the Buddhist Order as the ‘*Saṅgha* of the Four Quarters’ clearly designates the ideal character of the *saṅgha* as an order of homeless peripatetics all belonging equally to all places. Such references occur in the *Vinaya*, in some post-canonical Pāli literature, and in various early inscriptions (generally later than the period considered here).³⁵ The term was examined by S. Dutt in his classic study of early Buddhist residence patterns; he emphasized the peripatetic ideal.³⁶ Sometimes the *Saṅgha* of the Four Quarters is the entire Buddhist Order, sometimes (as the tendency

²⁹ N. A. Jayawickrame, *Analysis of the Sutta Nipāta*. A critical analysis of the Pāli Sutta Nipāta illustrating its gradual growth (London, unpublished PhD thesis, 1947), pp. 9, 304ff.

³⁰ *Sn* 273, 1003, 207; cf. 805, 963.

³¹ *Sn* 45ff. One may wander in company with a wise and righteous companion, but in the absence of such a person, one must wander alone. Cf. *Sn* 208.

³² *Sn* 32f.

³³ *Sn* 61 Trans. in K. R. Norman, *The Group of Discourses (Sutta-Nipāta) Volume II. Revised Translation* (PTS, Oxford, 1992), p. 7.

³⁴ *Udāna*, ed. Steinthal, p. 10.

³⁵ On the *Saṅgha* of the Four Quarters, see Wijaratna, *Le moine bouddhiste*, p. 18.

³⁶ S. Dutt, *Early Buddhist Monachism* (Munshiram Manoharlal, Delhi, 1984 (London, 1924)), pp. 90–5.

to form permanent monastic settlements set in) the expression designates particular local communities.

THE MONK AS GO-BETWEEN

But we must not go to extremes: to insist upon regarding the Buddha and his truest spiritual heirs as lonely hermits and nothing else would be to miss half the significance of the *dhamma*. The monks needed psychological detachment, just as a battery needs to be regularly recharged, and the best conditions for this lay in periods of solitude. But, in between, the whole point of the Buddha's way was to go from place to place, receiving offerings and imparting *dhamma*. Homelessness meant wandering (*pra-vraj*); wandering means going from place to place, not disappearing from human ken. We are not looking for hermits. In interpreting the earliest social form taken by Buddhism, the choice is not just between solitary hermits and community-involved coenobites. We should not describe the Buddha and his disciples purely as lonely mystics frequenting the wilds, and equally we should not describe them purely as cosmopolitans who attracted throngs and influenced the great and famous in the big cities. The point is that they were both, and indeed that they were commonly to be seen in the myriad villages where most people lived. This is fundamental to the sociology of Buddhism and the other *śramaṇa* movements; their leaders moved freely between two worlds, constantly moving from place to place.

The social role of the monk made him familiar with all conditions of men. He was to be found in the streets of a royal city, just as much as in a group of merchants hurrying along a forest track or among goatherds on upland pastures. Urbanization, in any society, pulls local elite groups into towns and cities; landlords gravitate to the city, at least seasonally,³⁷ and the best potential converts for the *dhamma* were likely to be found in the biggest settlements. In the fullest sense, then, the monk was a go-between.

All this goes some way to show that the role of the earliest transmitters of the *dhamma* was unlike that of the monk as a part of the settled rural order in modern Buddhist countries. It is not the case that, knowing what modern agrarian Buddhist societies are like, we can therefore recognize the dynamics of the society inhabited by the Buddha. The special conditions of early northeastern India during the urbanization process must have been different

³⁷ G. Sjöberg, 'The rise and fall of cities,' *International Journal of Comparative Sociology*, 4 (1963), pp. 110ff.

from those of later periods. In these conditions, Buddhism and the other non-brāhmaṇical teachings are likely to have found their niches in ways which cannot readily be inferred from the study of other places and times. In a modern setting, the community of monks participates in a stable social system. It facilitates the earning of merit by the lay population, with which it lives in symbiosis. Further, the order takes part in ceremonies, provides an avenue of advancement for the ambitious, keeps alive a tradition of higher values, and provides village education. Monks and nuns even participate in legal, social and economic exchanges in ways hardly countenanced by the letter of the monastic law. Indeed, inscriptions yield ample evidence of monastic involvement in various forms of social interaction in early times,³⁸ though they cannot tell us about the Buddha's own lifetime or the careers of the earliest converts.

It would be wrong to suppose that the essential character of this social involvement of the *saṅgha* provides a premise from which we can reason backwards to the mechanisms by which Buddhism as such first acquired any sort of social role. Such a proceeding may tempt us to dismiss as marginal or incidental the whole tradition of solitary asceticism and meditation which the canonical texts clearly identify as the predominant concern of the *dhamma*. We should seek to understand the *dhamma*'s origin by working from an understanding of the best evidence available. That evidence is furnished, for better or worse, by the texts. These represent the Buddhist monk as a wandering holy man, and it is this image to which we must give priority in the context of Buddhism's rise. In the next section we shall see that the image fits in its context very well.

COMMUNITY SELF-PERCEPTION IN AN AGE OF EXPANSION

On a map, or in a paragraph, the human settlements that made up an ancient Indian kingdom's population are anonymous and featureless, undifferentiated dots or notional quantities; we have little idea what it was like to live in them. But it was, ultimately, the feelings of their inhabitants that wrote the script – their loves and hates, their loyalties and distrusts – which determined how contests should end, what institutions should be

³⁸ In a series of articles G. Schopen has demonstrated this social involvement from inscriptions, dating primarily from the early centuries of the Christian era. See for example 'Doing business for the Lord: lending on interest and written loan contracts in the Mūlasarvāstivādinaya', *JAOS*, 114 (1994), pp. 527–54; 'Monastic law meets the real world: a monk's continuing right to inherit family property in classical India,' *HR*, 35 (1996), pp. 101–23; 'Two problems in the history of Indian Buddhism: the layman/monk distinction and the doctrines of the transferences of merit', *Studien zur Indologie und Iranistik*, 10 (1985), pp. 9–47.

supported or abandoned. What motives drove them? It is all too easy to manufacture interpretative categories out of ignorance, imagining for example that 'the masses' were one significant class of people, and 'the elite' another, or that the four ritual *varṇas* were such classes, each following its perceived interest in dealing with the others. But we cannot know how often, or whether, these categories really shaped history. There must have been many categories of interest and affinity, often cross-cutting, that defined significant classes; and we have to deduce, if we can, what they might have been.

In modern society, significant groups of people which act on recognized shared interest tend to be horizontal – social classes or occupational groups. In ancient India the obvious working hypothesis must be different; it is much more likely that the significant groups were vertical – communities occupying particular areas. Features of the environment encouraging geographical separation, or facilitating one chieftain's control over an area, are more likely to have defined units of population with a natural coherence and cultural homogeneity.

Historical or social analysis favours simplicity of conceptualization and tends to interpret phenomena (such as religious movements) as products of continuing social or cultural patterns. But what if a phenomenon actually depends on social change, on transition? The period of the rise of Buddhism was one of expansion, as the rising urban-based kingdoms reached out to encroach upon hinterland communities. Paths first made by pioneers or refugees were increasingly trodden by traders, tax gatherers and war-bands or royal armies. With growing population, settlements grew and the patches of land they cleared grew and coalesced.

We have to recognize the major cultural adjustments that had to be made as the inhabitants of outlying settlements found their lives encroached upon by outsiders representing urban culture. Sometimes they could be recognized as fellow members of a cultural group, linked by lifestyle, language, religion, myth, ancestry, or any combination of these or other factors. Sometimes they could not. Either way, they might be seen as sources either of advantage or of danger.

When a state expanded into new territory, the people living there were under threat, but they might find opportunities too. They could suffer from armies, tax gatherers, press-gangs, and providers of goods and services in disastrous competition with local people. They could benefit from new trade opportunities, new resources, new employment possibilities, new wealth. All the time, they had to deal with an assertive and challenging set of cultural values and symbols coming from outside.

If these values and symbols belonged substantially to the set of shared culture and remembered history they already possessed, then brahmins, who were the custodians of acknowledged sacred truth, could mediate the fusion of separate groups, providing a language for the articulation of a common sense of community that integrated the locality within the larger unit. But what when shared cultural frameworks were absent or highly diffuse and there were no common cultural symbols? What when political dominance reached out quickly into the further hinterland where culturally unassimilated communities lived, strangers to brāhmaṇical rituals?

Not only would the extension of political hegemony have to be justified in other terms than a mere show of power, but different cultural positions would also have to be assimilated. Here, a different sort of cultural cement was required, neutral towards dominant culture and subordinated community alike. It is here that the figure of the holy man, a peripatetic symbol of power and wisdom, explicitly rejecting any stake in the institutions of power and authority, at home alike in the courts of kings and in the settlements of herdsmen or upland agriculturalists, had an important part to play.

This view of the social role of the Buddhist monk has the merit of relating the rise of Buddhism to the urbanization process in a more systematic way than do other accounts. The relationship lies in the role of the holy man, who, whatever his original personal motivation (and even in despite of it), could become an agent of acculturation, a middleman between the urban state and the remoter local cultures. But such a role was not part of the original ascetic and esoteric programme, as embodied in the earliest teachings; nor was it, in its evolution into a variety of social functions, envisaged by the villagers who first adopted a holy man as a repository of merit and protective energy. No doubt many monks, and very likely the Buddha himself, resisted the temptation to be drawn in, though at least the potentiality for this kind of role is implicit in some of the Buddha's activities.

At court, the monk could act as intercessor between a ruler and his potential targets or victims; but the traditional image of the Buddha as an adviser to kings makes clear the sensitivity of this role. It could so easily violate the other-worldly ideals of the ascetic path. Bareau has recognized this, emphasizing that the Buddha offered advice and teachings rather than attempting active mediation between two different cultures or world views.³⁹ In such situations, the Buddha encouraged kings to place their

³⁹ Bareau, 'Le Bouddha et les rois', p. 38.

actions in a much broader spiritual context than that provided merely by the language of Realpolitik.

However, as a matter of social history, the passage between ascetic and public forms of Buddhism has always been too easy to make. Just as may be observed in modern Buddhist states, when we examine the process of domestication studied by anthropologists, even those monks who were wedded to the ideals of the ascetic wanderer must have found themselves drawn into the web of social interaction by a thousand subtle strands.

They depended for subsistence upon lay supporters; these perceived themselves to be benefiting from the monks in ways that need not have corresponded to the world view or values of the ascetic wanderers; in the course of daily contact the dissonant perceptions adjusted to each other and the monks were brought to play an integral part in the society which they had originally forsaken. The more truly ascetic and detached they were, the more attractive they might be to villagers as sources of spiritual benefit.

This process of domestication in the interaction between monks and laity was not a straightforward development whereby an earlier situation (villagers regard ascetic holy men as sources of spiritual energy and give them alms) came to be superseded by a later (monks reside close to villages and act as mentors, priests and teachers). It was, if modern parallels are any guide, a complex form of evolution, both rapid and gradual, with cycles contained within cycles. Overall, in the long run, the *sangha* settled in monasteries and became a social institution. In detail, in innumerable micro-historical narratives, holy men gained reputations, formed links with villagers, and became quasi-icons at the centre of church-like institutions, which after their death sometimes inspired other ascetic holy men. Different facets of Buddhism, seen differently by different people, co-existed at any given stage. Here, we wish to abstract, artificially, the earlier and later stages and see how monks could be holy men, or village priests, or both.

HOLY MEN AS MIDDLEMEN. THE ANALOGY OF THE CHRISTIAN HOLY MAN

An interpretation of the monk as holy man mediating between diverse social groups finds support from the analogy of better documented historical episodes, where holy men have acquired a political role in the interaction between a cosmopolitan state and a culturally diverse local society. Conspicuous is the case of the Christian peripatetics of the Levant in late

antiquity, as studied by Peter Brown.⁴⁰ Brown points to the need of hermits to separate themselves from society and frequent the wilderness. However, they also often visited public places wherever there were congregations of merchants, soldiers or migrant groups. The society that honoured them was not poverty-stricken, for there were big prosperous villages in Syria: 'The holy man did not arise from any misère of the country-folk, as is too often stated.'⁴¹ Here as in India, we find no evidence for the assumption that social distress was a precondition of success for a message of salvation. Rather, with few exceptions, both economy and society appear on the evidence to have been expanding, and societies came into possession of more sophisticated technologies and broader cultural horizons.

The Syrian parallel is instructive. Holy men, once they had gained respect, could function as village patrons (replacing landlords, who were migrating to the towns); they could offer advice, use their influence as men of birth and education in matters of law and taxation; they could heal and exercise; they could arbitrate in local disputes.

In 1995, Brown modified his earlier emphasis upon the political role of the holy man as a mentor of rulers, preferring to stress his mediating activity in the hinterland, in 'marginal' areas. The holy man 'in many regions, acted as a facilitator in the transition from paganism to Christianity';⁴² examples show how the holy man could adapt to local perceptions of the sacred, and often directly confronted the local sorcerer, acting as healer or intercessor with divine power.⁴³

These men had to separate themselves rigorously from society if they were to be trusted as neutral, disinterested helpers, spiritual or social. By his asceticism, even his eccentricity, a holy man marked himself off as a quintessential outsider wherever he went, standing 'outside the ties of family, and of economic interest . . . he was thought of as the man who owed nothing to society . . . whose attitude to food itself rejected all the ties of solidarity to kin and village that . . . had always been expressed by the gesture of eating'.⁴⁴ The more rigorous the asceticism, the greater the assurance of a holy power that transcended local horizons; Saint Simeon Stylites, perched atop his pole, was the holy man par excellence. He, like the Buddha, was credited with a 'lion's roar'.⁴⁵

⁴⁰ P. Brown, 'The rise and function of the holy man in late antiquity', in *Society and the Holy in Late Antiquity* (Faber and Faber, London, 1982), pp. 103–52; P. Brown, *Authority and the Sacred. Aspects of the Christianisation of the Roman World* (Cambridge University Press, Cambridge, 1995).

⁴¹ Brown, 'Rise and Function', p. 115. ⁴² Brown, *Authority and the Sacred*, p. 64.

⁴³ *Ibid.*, pp. 57–8, *passim*. ⁴⁴ Brown, 'Rise and Function', p. 131.

⁴⁵ 'Delegations from neighbouring villages, headed by their priests and elders . . . trooped up the side of the mountain to hear "the lion roar" as to how they should order their affairs,' *ibid.*, p. 128.

Brown sees the holy man as a mediator between cosmopolitan and parochial cultures where society is fluid and social mobility is accelerating, where ancient institutional centres of religious certainty are losing relevance, where education is spreading, where the authority of the powerful individual is replacing that of the patriarch and where sanctity is coming to reside in people rather than places. He could have been describing northeastern India in the period of urbanization.⁴⁶

THE HOLY MAN IN INDIA

India was already, in the fourth century BCE, highly diverse socially and linguistically; all the more timely, then, was the emergence of a group of figures who could aptly play the part of middlemen or facilitators. Their position did not depend in the least upon social distress, disease or increasing inequality among the ordinary folk; it arose from the stresses generated as the cultures of expanding states failed to fit within the world view of ordinary folk. A universal redefinition was needed in order to provide justification for the many changes that had taken place, producing a degree of culture shock not experienced before. Buddhism represented one such redefinition.

Another can be found in both Sanskrit epics, though the visions they offer are somewhat different, the *Mahābhārata* offering a much more fractured view of the changes, and the possible response to them. The brahmins had an ideology based on *varṇa* and ritual status that probably already existed by the time the *Brāhmaṇas* were composed, beginning in approximately 800 BCE, but this was tied into a particular language that was rapidly becoming archaic and increasingly different from any vernacular, and was quite socially exclusivist to begin with.

Buddhism (like some other ascetic schools) did not appear exclusive or particularistic, and could appeal where brahmins were seen as alien. This was where the wandering ascetic, intent upon salvation, could meet a need. His appeal was not to the gods of specific communities, but to impersonal principles that could be understood anywhere. Instead of taxes, he asked for left-overs. Instead of war-bands, he controlled untamed spiritual forces that lived in the wilderness. He could be regarded with favour, however cautiously, by kings as well as peasants. In an expanding state, it was natural for

⁴⁶ *Ibid.*, p. 148. Friedrich-Silber, *Virtuosity, Charisma, and Social Order*, pp. 45ff. discusses Brown's analysis, emphasizing its social-functional approach. Such an approach, though, can be usefully married to a concern with the transcendent and ideological dimension of the monk's role, as the present study will show.

a ruler to seek association with such figures, even at the cost of disapproval from the priestly custodians of his own ancestral religious culture. This is because, if the state is to cohere, it must acquire a set of legitimizing principles in which all its constituent communities can recognize themselves. So long as the majority of the population under the lordship of a ruler consisted of people who recognized a single culture or ethnicity,⁴⁷ it was natural for the ruler to ground his legitimacy in this shared culture; when the majority of the population consisted of groups with quite different traditions, it was natural for the ruler to seek legitimacy in a new and universal ideology. It is therefore not surprising that a ruler such as Aśoka should have expressed disapproval of trivial ceremonies and patronized lavishly the communities of *śramaṇas*.⁴⁸

The point is fundamental; *śramaṇa* teachers were not just rustic medicine men from the wilderness. They were active everywhere. They could therefore be co-opted to stand for the solidarity of the kingdom, a solidarity that was cemented by a new message that insisted upon the universality of values, and subverted the privileged authority of Vedic rituals and myths which were controlled by a special group. This sort of message was just what rulers needed when they were trying to bring beneath their dominion communities too diverse in culture and origins to be accommodated within a ready-made Sanskrit-brāhmanical image.

This whole situation was essentially transitional, but could last quite a long time. Generations of cultural interaction had to intervene before the brahmins could do their work, and cultural integration could occur. One could also add that the separation of monks from the king not only allowed an element of perceived independence to the monk, but released the king from dependence upon the brahmins, on whom he would have had to rely for major public ritual and legal interpretation. The Hindu king was circumscribed by the brahmins' role as the custodians of tradition, but this would never apply to a king's dealings with a Buddhist monk, who made no claim to superiority in a hierarchy.

⁴⁷ Ethnicity is a slippery concept which has changed its meaning in scholarly usage. Culture or even subjective world view has been replacing anything like biological ancestry as a main criterion. See for example Sian Jones, 'Discourses of identity in the interpretation of the past', in P. Graves-Brown, S. Jones and C. Gamble (eds), *Cultural Identity and Archeology: the Construction of European Communities* (Routledge, London and New York, 1996), pp. 62–80; Sian Jones, *The Archeology of Ethnicity: Constructing Identities in the Past and Present* (Routledge, London and New York, 1997), esp. p. 128.

⁴⁸ 'Women especially perform a variety of ceremonies, which are trivial and useless': Major Rock Edict IX; see R. Thapar, *Aśoka and the Decline of the Mauryas* (Oxford University Press, Oxford, 1961), pp. 253ff.

THE FIT BETWEEN BUDDHISM AND INDIAN HISTORY

The critical factors in the rise of holy men to importance operate in specific temporary conditions – rapid encroachment by a state upon diverse outlying communities. If the encroachment continues the conditions will change, and eventually, as cultures mingle through patronage and intermarriage, a single core tradition will emerge, and the brahmins – or monks who have come to behave like brahmins – will win. On this hypothesis, Buddhism and the other *śramaṇa* traditions were likely to prosper wherever and whenever a metropolitan culture expanded among alien populations speaking different languages and recognizing no shared ancestry; brahmanism was likely to prosper where expansion was among communities already sharing a cultural past. The difference between the two situations is one of degree, and in practice priestly and *śramaṇa* religious figures could compete for influence.

This interpretation is supported by the subsequent course of Buddhist history. The hypothesis would predict that, so long as it retained its original *śramaṇa* character, Buddhism would be particularly influential in the outer zones of expanding Sanskrit civilization, where the discontinuity between the old Aryan-Vedic culture and indigenous populations remained stark, and at the courts of imperial rulers. The success of Buddhism in the frontier zones of the northeast, the northwest and the south takes its place in this interpretation.

The hypothesis would also predict that, as Sanskrit civilization spread and consolidated, and different populations were gradually brought together by intermarriage and cultural osmosis, the role of mediator between metropolitan expansion and Little Tradition would fall increasingly to ritual priestly figures (in a word, brahmins) rather than ascetics, and Buddhism would retreat to the furthest social frontiers and beyond.

All religions change a great deal in the course of history; most of them turn into their opposites in some environments. Buddhism could lose much of its *śramaṇa* character in a new environment (though the scriptures were always available to inspire local revivals of it) and take on the particularistic features of a regional orthodoxy, its monks functioning like priests within local social structures; indeed, this tendency to institutionalization would have been present from the first, as an element in the interaction between different perceptions of the monks. This way of interpreting the history of Buddhism in India as a response to socio-cultural conditions is essentially new, although a few of its elements appear severally in the observations of

some scholars – for example S. Dutt,⁴⁹ D. D. Kosambi,⁵⁰ M. M. Marasinghe,⁵¹ Romila Thapar,⁵² and Michael Carrithers.⁵³ Substantial empirical support for it may be found in the fit between what it predicts and the course of Indian Buddhist history, as sketched above. Spelling out this fit in detail would require another monograph, but familiar facts about the historical geography of Buddhism represent *prima facie* a persuasive case.

MODERN PARALLELS

It is dangerous to rely uncritically upon parallels from vastly different historical contexts; but, if there is any value at all in the proposal that holy men could prosper because there was a need for them as intermediaries between incommensurable cultural orders, the proposal abstracts something basic that is likely to be common to different societies. The much more accessible evidence of holy men linking polis with little tradition in modern times is worth noticing here, not as proof of anything, but because it can usefully illustrate the sorts of things that holy men in ancient India might have done.

The forest tradition in Thailand offers examples of monks whose fame as ascetics has involved them in the processes of politicization whereby isolated localities have been subjected to the influences of expanding national culture. Some have resisted the pressures to be drawn in – notably Acharn Man in the northeast, who early in the twentieth century inspired a strong and continuing movement.⁵⁴

Such a movement genuinely offers a parallel to the religion of the frontier regions of expanding Sanskritic civilization in ancient India. The northeast of Thailand was relatively isolated until the nineteenth century; according to Sunait Chutintaranond, only in the late nineteenth century did anything like a centralized state begin to appear under the energetic policies of King Chulalongkorn.⁵⁵ The north-easterners were still adjusting to the crisis of cultural redefinition in Acharn Man's time.

⁴⁹ Dutt, *Early Buddhist Monachism*, pp. 153–6. ⁵⁰ Kosambi, 'Early stages', pp. 45ff.

⁵¹ M. M. Marasinghe, *Gods in Early Buddhism: a study in their social and mythological milieu as depicted in the Nikāyas of the Pali Canon* (University of Sri Lanka Press, Vidyānkara, 1974), p. 28, and citing G. P. Malalasekara, *Dictionary of Pāli Proper Names* (published for the PTS by Luzac, London, 1960), vol. 1, p. 295 (Ālavī), vol. II, p. 1210, *M III* 268, *S IV* 61 (Sunāparanta), and *D 2* 166f. (Moriyas).

⁵² Thapar, *From Lineage to State*, pp. 149ff. ⁵³ Carrithers, *Buddha*, pp. 86, 90ff.

⁵⁴ See J. L. Taylor, *Forest Monks and the Nation-State* (Institute of Southeast Asian Studies, Singapore, 1993), for a study of this movement.

⁵⁵ Sunait Chutintaranond, 'Mandala', "Segmentary State" and the politics of centralization in medieval Ayudhya', *Journal of the Siam Society*, 78 (1990), pp. 89–100.

The pressures upon well-known monks to become part of the state apparatus have been real enough, with famous teachers sometimes attracting attention from the Thai monarchy and being made national icons.⁵⁶ One forest monk, Thui, was an effective mediator: 'Thui's linkage with influential élite helped to facilitate dialogue with local bureaucrats, and resultant attention on matters such as road repairs, bridge maintenance, or general village concerns.'⁵⁷ Important national figures liked to visit such famous monks, and wealthy supporters provided resources which could be used for the benefit of villages living in symbiosis with monasteries belonging to Man's tradition. Another monk, Baen, promoted the building of a road to a local village, using contacts in the government organization for rural development; he helped to establish a rice bank and a credit union, and 'arranged the distribution of used clothing and medicines to the isolated hived communities further into the Phuuphaan heartland'. Another monk, Wan Uttamo, promoted small-scale irrigation projects, with the King's benevolent interest. Such people combined their roles as meditation masters with the status of 'development monk' (*Phra Nakpathanaa*).⁵⁸

Such monks acquire charisma which offers to lay supporters the means of making merit; they offer their donations to a famed monk, whether for public works or for the support of his monastic organization. As Acharn Tate recorded: 'Funds for [community projects] never seem to have dried up, and there remains a strong interest in aiding my projects . . . I have never gone out looking for even a penny, but funds have rolled in from all directions.'⁵⁹

J. L. Taylor's important work on the forest monks of northeastern Thailand, cited above, shows how the tension between ascetic, public and popular images of the Buddhist monk is worked out. What has been happening repeatedly in the career of Acharn Man and the more renowned of his disciples is likely to have happened countless times since the lifetime of the Buddha. As Taylor summarizes it, the cycle typically begins with

⁵⁶ Taylor, *Forest Monks*, pp. 214ff. Extensive government regulation of the training and organization of monks has even extended to the issue of identification cards for monks: *ibid.*, p. 98.

⁵⁷ *Ibid.*, p. 242.

⁵⁸ The Thai experience shows how readily Buddhist monks can slide into social roles as facilitators, mediators, counsellors and so forth. As Friedrich-Silber details, the modern Thai government is actively concerned to use monks as 'local agents in the implementation of its modernization policies', and the Thai Buddhist monastery has multiple social roles as 'a community center, counselling agency, hospital, school, community chest, free hotel, news agency, charity employer, bank (at low or no interest), clock, sports center, morgue, poorhouse, landlord . . .' See Friedrich-Silber, *Virtuosity, Charisma and Social Order*, p. 91, n. 38.

⁵⁹ Ajahn Tate, *The Autobiography of a Forest Monk* (Wat Hin Mark Peng, Chiang Mai, Thailand, 1993), pp. 264ff.

a wandering monk, following an ascetic lifestyle,⁶⁰ favouring a particular spot for his rainy-season retreat and gaining a reputation for sanctity among local villagers; subsequently, other ascetic monks come, and buildings are put up; the site, with its shifting population, attracts patronage from further afield; the administrative apparatus of the state-sponsored *saṅgha* begins to absorb the monastery, and scholarly (not ascetic) monks are installed in it (that is, *pariyat* replaces *patibat*);⁶¹ the monastery becomes a node in the national religious network. After the death of the original ascetic teacher who inspired the process, the settlement becomes a monument; devotees make pilgrimages to it in order to benefit from its concentrated spiritual energy, and great men endow it so that *pariyat* monks can study there, but the real ascetics forsake it and seek solitude elsewhere.⁶²

This shows how forest monks continue an ancient tradition of asceticism. It also shows the tension between the image of the ascetic monk as a repository of talismanic spiritual power, and that of the institutionalized monk engaging in study and education; the tension produces various forms of Buddhism within a generation or so. But the superimposition of these images upon our map of ancient India, where so much space is blank, can only provide broad-brush strokes on the canvas. It depends in large part upon our acceptance of an interpretation that views the monk as a mediator between ill-assorted cultural groups being brought together willy-nilly.

THE DOMESTICATED MONK AS MIDDLEMAN

It must at least be clear, though, that the wandering holy man and the domesticated monk do not belong to two different institutions, stages of history, or cultural worlds. They interpenetrate; they can be one and the same man, seen from different points of view. This being understood, we may attempt some insight into the ways in which Buddhist monks, as their careers came to be shaped by the concerns of their lay supporters, became domesticated.

Buddhism grew to be a world religion because it succeeded so well in attracting lay supporters, especially those who were prepared to be munificent.

⁶⁰ A monk following the forest tradition in its austere form; *thudong kammathan*. These monks often observe the *dhutāṅgas* (see above, p. 163). Cf. Taylor, *Forest Monks*, pp. 326–8.

⁶¹ In Pāli scriptures occur the terms *pariyatti*, 'learning (the doctrine)', and *patipatti*, 'practising (the doctrine)' as two of the three stages of progress of the disciple (the third being realization of the goal of the doctrine); Nyanatiloka (ed.), *Buddhist Dictionary: manual of Buddhist terms and doctrines* (3rd edn, Frewin, Colombo, 1972), s.v. *pariyatti*.

⁶² This conflates summaries of the process by Taylor, *Forest Monks*, pp. 96ff., 202.

Without this success it could not have undergone the massive expansion it experienced after the reign of Aśoka, or left monumental evidence of its presence right across Asia.⁶³

However, the study of the relationship between the laity and the Buddhist *saṅgha*, depicted in the earliest texts of Buddhism, is fraught with difficulty. True, there is much material, especially in the *Vinaya* and the *Nikāyas*, detailing interaction between laity and monks and nuns. Much of the description, though, is highly formulaic, and though this very fact is important in its own right, it does not allow us to tease out the details of daily interaction between monks and laity.

There are descriptions of a wide range of meals and alms-gathering activities; beyond this, the specific mechanisms of interaction are reduced to stereotypes and formulae. Material dealing with lay–monk interaction that is not structured round the meal relates mostly to the laity censuring monkish behaviour, so that the Buddha is required to declare a rule of conduct. Ostensibly the justification for many of the rules stemmed from the pressure of a censorious laity that required from the monks a strict adherence to a particular modest lifestyle. Whether this reflects the reality of lay pressure is very difficult to tell; we have no other evidence of such involvement beyond the texts, unless, on the basis of inscriptions which attest their active material support, we infer the lay supporters to have functioned somewhat like a modern-day pressure group. Rather, in the *Vinaya* passages the laity seems to represent an absolutely predictable body of opinion that could be drawn upon always by the Buddha or other senior monks as unwavering justification for the imposition on monks of particular standards.

At all events, the very fact that *Vinaya* rules were handed down in a framework of narratives explaining why such rules had to be proclaimed helps us understand the range of options within which early Buddhism could develop its images of monks and nuns, or, on the other hand, of the laity. It is especially important if we are to understand fully the role of the monk as social mediator. If the monk truly did derive status from mediating between different social classes, between different political and administrative groups and, above all, between outlying community and principal city, then it should be conceded, theoretically at least, that this mediatory function would have related the order of monks to lay non-Buddhists as well as committed Buddhists.

⁶³ See Jeffrey Samuels, 'Views of householders and lay disciples in the *Sutta Piṭaka*: a reconsideration of the lay/monastic opposition', *Religion*, 29 (1999), pp. 231–41.

One approach, which will be developed in further detail in the next chapter, is to speculate on the basis of the immense amount of material about the laity and the monk or nun in the *Vinaya*. This deliberate attention to the *Vinaya* is appropriate, since this corpus appears to have been shaped in a period later than that of the wandering mendicants. By then, monastic life was normal and the monks had a regular part to play, well understood on both sides, in interaction with villagers. Sensitivity about lay-monk relations is one of the fundamental parameters of the *Vinaya*.

In part this is because the Order was dependent on material support (financial support, once money came into use) for its survival. But it is also because the monk and the layperson were contrasted with each other as role models. The image of the monk is carefully circumscribed in the 318 rules of the *Vinaya* and tested continually in the many narratives accompanying the proclamation of the individual rules where monks and nuns are declared as coming into too close contact with laymen,⁶⁴ either in mimicking their activity, or mixing too often with them. As a symbol of immersion in a world dominated by the senses⁶⁵ the layman is portrayed as the opposite of what the monk should be. Of course, the image of the layman is much more nuanced than this in the texts and various degrees of attachment to sense objects are recognized. In short, the layman is both the opposite of what the monk should be and a control over the monk's behaviour.

The social role of the monk can be glimpsed by examining more closely contrasting paradigms – the monk enshrines what the layman could be, and the layman what the monk should not be – and different forms of authority (held by the laity by virtue of its possession of the wealth needed to support the Order, and the monk in having access to the conditions needed for *nibbāna*). Moreover, we must show that the role of monk as mediator was widespread, that it was not enshrined in the Buddha alone, even if he is always the ideal role model for the monk. We must recognize that as the originally unattached wandering monks became domesticated, settling in monasteries and serving the community, the tension between the original mission and the current social role became greater and greater.

⁶⁴ See *Vin* II 7: 'At that time the venerable Seyyasaka was foolish and ignorant, had committed many offences against the Vinaya, did not take advice, lived in too close association with householders in ways that were inappropriate. So much so that the monks were fed up with granting him probation, sending him back to the beginning, imposing *mānatta*, rehabilitating him.'

⁶⁵ As in the formulaic expression *Vin* II 105-6: 'People grumbled, took offence and became irritated, saying: "(the six monks) are just like householders, enjoying sensual pleasure," referring to the group of six monks using a bathing board; *Vin* II 106ff. refers to the six monks wearing bracelets, chains, etc., using a mirror, smearing their faces with ointment, wearing woollen clothes. The same expression occurs many times elsewhere in the *Cullavagga*.

The monk was a renouncer practising a mild asceticism, who could not ostensibly belong to any of the social networks⁶⁶ he might have served. He was an outsider, even in the midst of society. Thus the monk, because of his training in a doctrine having universal ramifications, could be seen as living at the edge of – yet necessarily beyond – two or more worlds. In assuming the role of social mediator, however it might be defined, was the monk denying the basic spirit, if not letter, of the eight-limbed path? Any theory of the monk as mediator must explain how this role would fit with the view of the monk constructed within the framework of *Vinaya* rules; we can see how such rules served to maintain something of the original spirit. They were specifically designed to prevent any kinds of attachments forming, and to uphold – by the power of enforceable discipline if necessary – the ulterior spiritual goal of the monk.

A closer examination of the monks' mediatory role after domestication had set in follows in chapter 10. Before we turn to this, one more important question deserves to be identified, although the present study does not answer it; but it needs to be recognized as an important area of enquiry linking the study of the monk's role to the study of the wider social environment. The question is how exactly, once settlement in monasteries has become normal for the Order, the monk who acts as mediator fits into his environment. If there were only a few monks in a district, they might well have no monastery. Would they live in the communities on which they depended for alms? How long, and in what places, did the monks maintain the genuinely homeless condition? And what were the necessary conditions in which monasteries were likely to be provided on the outskirts of particular settlements?

Particularly important here is the evidence of archaeology, which shows the association between Buddhist settlements and the network of economic and political activities that developed with the growth of kingdoms and empires. J. Heitzman notes that at the time of Aśoka Buddhist sites were 'closely linked to the major forms of political and economic organization that were developing at the same time', arguing that Buddhist communities played a part in the imperial state, 'serving as symbolic structures mediating social hierarchy within a new urban complex', and points to the continuing close association between Buddhist sites and trade routes or centres in later centuries.⁶⁷ We have already noticed that the geography of

⁶⁶ See Greg Bailey, *Materials for the Study of Ancient Indian Ideologies: Pravṛtti and Nivṛtti* (Pubblicazioni di Indologica Taurinensia, Turin, 1985), pp. 88–94, drawing on the *Sutta Nipāta*.

⁶⁷ J. Heitzman, 'Early Buddhism', pp. 121–37. Similar is H. P. Ray, *The Winds of Change: Buddhism and the maritime links of early South Asia* (Oxford University Press, Delhi, 1994), pp. 136–43.

Buddhism's subsequent history can provide indirect confirmation of the interpretation advanced here – it thrived where changing political and economic conditions brought together discrepant cultural groups. We now see also how important to Buddhist history is its micro-geography, so to speak – the study of residence patterns in relation to the monks' go-between status.

*Preparation of the monk for the mediatory role.
Evidence from the Sutta Nipāta*

Whilst the mediatory role of the monk is implied in many texts throughout the Canon and, in some very specific ways, is treated explicitly in the *Vinaya*, certain texts like the *Dhammapada* and the *Sutta Nipāta* allow us to construct a normative picture of the implications of this role better than the great majority of other texts in the Canon. Not that either text is built around this theme. They are not, but they do have special relevance for an understanding of the role. A case can be made that, like the *Dhammapada*, the *Sutta Nipāta*¹ offers a normative image of the monk and ties into this image the preliminary conditions – detachment and impartiality – essential for the monk who would be a mediator. This is not to say the normative monk described in this text would have performed this role, but it definitely creates the possibility that it could be so. If there is a problem here it is that the image given of the monk is surely of a hypothetical figure and stands in sharp contrast with the much more realistic image given in the *Vinaya* and the *Dīgha* and *Majjhima Nikāyas*.

The *Sn* is a text full of didactic verses replete with verbs in the optative, giving the text the strong impression of being injunctive in its intent, an impression strengthened by the constant use of privative nouns and particles of negation in many verses. Add to this the frequently appearing conversion frame which gives the Buddha a chance to preach some of his basic teachings, and a text is produced having direct relevance as a statement of both doctrine and ethical behaviour, which cannot be separated from each other. In the conversion stories the Buddha does not appear to play the mediatory role in the manner we describe it in this section of the book, but these narratives can be read as implying it. They depict the Buddha interacting with, and impressing, individuals of different classes, both human and

¹ We have used the *Sutta-nipāta*, ed. D. Andersen and H. Smith (Routledge & Kegan Paul, London, 1984 (1913)) and follow the translation of K. R. Norman, *The Group of Discourses*. Because of the excessive literalism of this translation we have modified some of his renderings.

non-human.² By extension the monk should have presented himself in a similar manner. Here the words 'presented himself' are pivotal, because it is how the monk appears to others – and meets the expectations of laypeople and those who were wary of holy men – that must have been the crucial factor for his success in mediating between the different cultural forces becoming ever more visible in the society of the time. The *Sn* is valuable in giving us, in a number of highly concentrated and repetitive passages, a sketch of what the expected behaviour of the monk should be, behaviour deriving from a stringently cultivated psychological attitude.

The *Sn* has been recognized³ as an early text in the Canon, though its different parts have been stratified in accord with differing times of composition. A recent book by R. Ray argues, in deference to this temporal stratification, that the image of the Buddha depicted here is centred on the 'forest-dwelling' monk, that it conveys the possibility of a Buddhism whose spatial location is the forest, not the urban areas so prominently featured elsewhere in the Canon. Ray argues:

The depiction of the Buddha in the *Suttanipāta* thus closely parallels, indeed exceeds, that of the *Buddhacarita* in its emphasis on the forest life and its values. This parallelism between the *Suttanipāta* and the *Buddhacarita* is important because it suggests that the understanding of the Buddha as an essentially forest personage goes back to an early time in Buddhism and that the 'urban Buddha' is not necessarily the earliest one.⁴

This assumes a very early date for the *Sn*, but it seems unnecessarily restrictive to distinguish between an 'urban' and a 'forest' Buddha. A shift in spatial emphasis may have occurred in the first few centuries of Buddhism, but our point here is that the whole ambit of the psychological approach of Buddhist teaching was that the monk would be at home in either the isolation of the forest or the bustle of the city. If this was not the case the monk could not have been a mediator in the sense we are arguing for this role here. Indeed, the whole thrust of the *Sn* is that the monk/sage should have cut ties with sufficient facility and absoluteness not to be affected by

² There is always an asymmetrical relationship operating here. The Buddha is consistently superior spiritually, though not socially, as several brahmins are amongst those converted.

³ K. R. Norman, *Pāli Literature, Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism* (Harrassowitz, Wiesbaden, 1983), pp. 63–70 and for relative dating of the particular parts see *The Group of Discourses*, pp. xxvii–xxix. See also R. Ray, *Buddhist Saints in India*, p. 74, n. 40; O von Hinüber, *A Handbook of Pāli Literature* (Walter de Gruyter, Berlin and New York, 1996), pp. 48–9; T. Vetter, 'Some remarks on older parts of the Suttanipāta,' in D. Seyfort-Ruegg and L. Schmithausen (eds), pp. 36–56.

⁴ R. Ray, *Buddhist Saints in India*, p. 64.

any influences from human contact that would plunge him back into the *samsāra* from which he was seeking release.

Our response to this is that the *Sn* knows of the spatial opposition between the *gāma*, and the *nigāma* (995) and the *arañña* and also political concepts like the *raṭṭha* (287) and *janapada* (287, 683, 995, 1102). Although Ray is right to focus on its forest-like ambience, we argue that the main image presented in this text is that of the monk as wanderer.⁵ The need for the monk to inhabit, if temporarily, the village in order to receive alms is certainly present (180, 710–11) throughout the text, and if the forest might be a place where the monk can perfect his psychological and social detachment, he is never constrained to remain there. From another perspective the injunction to wander is consistent with the mediatory role because the mobility it implies would be essential if the monk is to be able to communicate the views of the city and the expanding political bodies to those who had only ever lived in a village environment. The monk had to have knowledge of both areas.

CULTIVATION OF DETACHMENT

The disinterested attitude of the monk is the essential precondition of his role as mediator, an attitude constantly portrayed in the texts as detachment, a condition achieved only by the complete severing of all ties. Overwhelmingly in the *Sn*, statements about the holy man (the words *bhikkhu*, *muni* and *brāhmaṇa* seem to be used indiscriminately in the *Sn*) are given which exemplify the attitude of detachment and the required behaviour going with it. Verse 220 is instructive in its contrast of the householder with the sage, the two being treated as natural opposites.

The two of them, having quite different dwelling place and way of life, are not the same. The householder supports a wife and the sage is unselfish and of good vows. The householder is not fully restrained in respect of the killing of other living creatures; the sage, being restrained, constantly protects living creatures.

Whilst the intent of the *Sn* is to prescribe ethical behaviour for both the householder and the monk from a Buddhist point of view, its unequivocal view is that there can be no accommodation between the two lifestyles (*vuttino*). The differences between the two are not just differences of degree.

⁵ Even leaving aside those instances where derivatives of *car* can be translated as 'action, behaviour', there are multitudes of examples (25, 32–75, prose p. 21, 180, 208, 213, 218, 250, 328, 342, 344, etc.) of the monk being enjoined to wander, usually alone, and always the verb *car* is used, normally in the optative.

They are meant to be virtually absolute (see especially 214), though not inseparable. In spite of the sense of isolation in which the *Sn* seems to place the monk, it is always accepted the monk will approach the householder for material support. The layperson, irrespective of his class, will approach the monk for spiritual learning, as the *Sn* elaborates in its conversion narratives.

Yet an important sub-text of the *Sn*, and one crucial for defining the image of the monk, is the possibility of the monk's becoming entangled in the views of other sects, on the one hand, and in the disputes between factions in villages, on the other. That is why the wandering monk should be 'independent (*anissito*), not to be led by others . . .' (364),⁶ a view given some context in 371: 'The learned believer, seeing the way (to salvation), not following any faction among the factious (*vaggagatesu na vaggasāri*).'⁷ All the verses in this, the *Sammāparibbājanīyasutta*, describe the wandering monk as utterly impartial, one in whom all attachments to the world are completely broken. The refrain of sixteen of the seventeen verses reads *sammā so loke paribbajeyya*, 'he should wander properly in the world', where the resonance of renunciation is present in the verb *paribhaj*. Here the text joins the wandering theme with those of independence and detachment, which we are arguing constitute the minimum conditions for the mediatory role to be effective for those amongst whom it is exercised. A monk should be seen to be independent and detached as well as truly embodying both these characteristics in every aspect of his private and public life.

A fuller statement of the required attitude of a sage is given in verses 702–23, verses which repeat much of what occur in earlier verses in the *Sn*, but place the ascetic's behaviour in a more social context. Asita has asked the Buddha to explain the state of sagehood (*moneyyan*, 702). The resulting explanation turns on the sage's neutrality and implies how this might be utilized in the village context.

One should practise equanimity (*samānabhāvaṃ*), for praise and abuse occur in a village. One should ward off faults in the mind. One should wander calmed, without pride. (702)

The point here is that the monk represents a constant amongst the changeable features of everyday life, summarized in this verse as the duality of praise and abuse. The duality implied here could be a result of the factionalizing suggested in other verses, yet is, no doubt, a normal part of village life. It is more speculative whether this is a reference to the way individual ascetics may have been treated. Praise and/or abuse were no doubt

⁶ The same word occurs in a similar context in 66, 363, 756, 815, 853, 860, 951 and 1073.

⁷ See also 800 and 912 for the compound *vaggasāri*.

expressed in respect of many monks by the large non-ascetic population with whom they come into contact. This could also correlate with calmness and absence of pride, the latter suggesting deliberately displayed satisfaction in the accomplishment of the ascetic role. Neither praise nor abuse is desirable, but both could be consequences of arrogant behaviour. Alone, equanimity (*sāmānabhāva*) – lit. ‘even or unchanging nature’ – is to be cultivated. Both calmness and absence of pride would seem go with *samāna* in a behavioural sense.

One of the reasons for this is given in the next verse:

Various sorts of things emerge, like the flames of a fire in a forest. Women will seduce a sage, do not let them seduce you. (703)

Surely this verse must be understood as recommending an attitude of constant vigilance against provocation of any kind, sex and heat being brought together because of their common characteristic of provoking inflammatory reactions. The sage may have been regarded as a sexual object, since he was supposedly untouchable, and the *Vinaya* rules are much taken up with the lapse of monks back into sexual misdemeanours. It is likely this recommendation referred to actual possibilities, as much as to a general statement that equanimity could not exist within the presence of sexual desire. Verse 704 reiterates the use of sexual intercourse as a symbol of all other desires which must be renounced if the monk is to be neither opposed (*aviruddho*) to nor attached (*asāratto*) to living things. It is not enough to be detached, he must also harbour no negative emotions towards living things.

The next verse takes a different tack and recommends strongly against the performance of violent acts.

‘As I am, so are these; as are these, so am I.’ With this idea and comparing himself with others, he should not kill or cause to kill. (705)

If this suggests a similarity with all other humans, the following verse adds a further qualification which immediately belies this.

Having abandoned desire and lust, to which the ordinary individual is attached, one with vision should set out (on the path). He should cross over this hell. (706)

Here hell (*naraka*) is surely a synonym of *samsāra* and ‘cross over’ the technical term so often used to indicate the passing over *samsāra*. It is as though the previous verse has laid down the conditions of the monk’s humanity as being identical with the normal person and the present verse indicates the initial attitudes to be cultivated if the monk’s path is to be followed in any realistic way. The monk could not be a mediator if the conditions of the

first two *pādas* of verse 705 applied to his habitual thoughts and activities. Of course, there must be some recognition of similarity if he is to have awareness of human problems experienced by those still trapped within *saṃsāra*, yet verse 706 makes it clear that rejection of desire must begin the process of differentiation of the monk. Moreover, the preconditions for the success of the mediatory role would be absent if he was still in thrall to desire and lust.

The next seven verses are concerned with the appropriate way in which a monk should beg for food. However, they offer guidance in all aspects of a monk's life and highlight his uniqueness by virtue of his removal from the concerns of everyday life. His need to demonstrate a deliberate distance is especially stressed in the two following verses.

When he has been on his alms-round, he should take himself to a grove. Standing at the foot of a tree, (or) come to a seat, he is a sage. (708)

Intent on meditation, he should remain, in a state of delight (*ramito*), in the grove. He should meditate at the foot of a tree, satisfying himself. (709)

We assume the injunction to meditate is designed not just for religious purposes but to function as a visible instance of the monk's uniqueness measured by his capacity to cut himself off by use of meditative practices. In addition, it is likely that it was a deliberate decision that the injunction requiring the monk to return to the village in order to engage in begging should follow these two verses. It is a means of recording the causal relation between the contemplative lifestyle and the capacity it gives to remain separate from all his surroundings even when surrounded by the forces of socialization and acculturation which the monk originally renounced in order to become a monk.

But the monk does have to eat, and this means an element of socialization with villagers as verse 710 enjoins, a socialization which is severely limited.

Then at the end of the night, he should take himself to a village. He should not rejoice at an invitation or a present from the village.

A clear statement of neutrality and complete detachment from any external influence, this attitude makes full sense in terms of the Buddhist emphasis on psychological and social detachment. Equally, it could also establish the monk as somebody who could be approached for advice without any fear of partiality or desire for reward. The next verse confirms this:

Having come to a village, a sage should not pursue his search for food inconsiderately (*sahasā*) among the families. Cutting off all conversation, he should not utter a word with an ulterior motive. (711)

The two verses following this reiterate what has just been said, implicitly stressing the uniqueness of the holy man and his need to live within and without the village, a perfect position from which to be able to give advice that is not actuated by any other motive than to present a situation as it should be seen within the context of Buddhist ethical teaching. The subsequent verses are more difficult to comprehend in an unambiguous sense, enjoining acuity (716) in the same breath as restraint in food, the need neither to have an inactive mind, nor to think too much (717), almost a statement of the middle way.

The mediatory role requires the capacity to communicate effectively between different cultural groups and so communications skills and knowledge of conditions – metropolitan and local – will be essential qualifications. Yet any communication skills the monk may possess are severely qualified. Restraint of speech is stressed in 723 and often elsewhere, as in 850:

Without anger, without trembling, not boasting, without remorse, speaking in moderation, not arrogant, he indeed is a sage who is restrained in speech.

Note the negatives here, all redolent of cutting away from the kind of emotive discourse associated with everyday life that the sage/monk is required to eschew. Restrained use of language could also be seen as a reflection of the monk's refusal to be captured by a particular view, a position put often in the *Sn* and yet another requirement for the development of impartiality required of the mediator.

Much of what we find in later sections (especially Book IV) of the *Sn* stresses how crucial it is for a *bhikkhu* not to cling to a particular view, the consequence of which is to take positions in a dualistic sense. VI 5 is especially pointed on this subject, as 798 teaches:

That very (view) the experts call a tie, dependent upon which he sees the rest as inferior. Therefore a *bhikkhu* should not depend upon (anything) seen, heard or thought, or virtuous conduct and vows.

Further

Abandoning what has been taken up, and not taking it up (again), he should not depend even upon knowledge. He indeed does not follow any faction amongst those who hold different views (*sā ve viyuttesu na vaggasārī*). He does not fall back on any view at all. (800, cf. 371, 912, cf. 845–6)

And the effect:

By him not even a minute notion has been formed here in respect of what is seen, heard or thought. How could anyone here in the world have doubts (*kenīdha lokasmim vikappayeyya*) about that brahmin, who does not adopt a view? (801)

Despite the play on words between the *pādas*, it may be too free an interpretation to take this as a judgement about the *bhikkhu* and the acceptance of his status by the general public. Nonetheless the stressing of the distinction between those who still cling to views and the *bhikkhu* who has renounced all such is utterly clear.

But what other clues do we have about the public attitude towards this idealized vision of the *bhikkhu/muni* depicted here? Two verses are quite specific about the monk's acceptance of commonplace opinions:

That on account of which the common people (*puṭhujjanā*), and ascetics and brahmins, might accuse him, is not preferred by him. Therefore he is not agitated in (the midst of) their accusations. (859)

A man with knowledge does not get involved at all with whatever opinions are commonplace (*sammutiyo puṭhujjā*). Why should a man who is without involvement (*anūpayo*) become involved (*upayaṃ . . . eyya*), when he shows no preference for what is seen and heard. (897)

Surely this is the point. The *Vinaya* texts, which are not straightforwardly normative in the way of the *Sn*, show us that the monks do become constantly involved in the life of the laity, even if this involvement does not correspond to the kind of mediation we are writing about in this book. That so many verses in the *Sn* repeat the injunction of 897 is a recognition on the part of the compilers of the text that monks, because of their eremitic lifestyle and their need to visit villages, often daily, had to cultivate the sense of detachment necessary for preventing the 'attachment, clinging, involvement' associated with the acquisition of new *karma*. In this it is consistent with everything Buddhism teaches, especially in its more contemplative aspects, yet it establishes the conditions for the monk to give unprejudiced advice, whether or not the authors of the text were aware that this was what they may have been teaching. Involvement is unavoidable, but it should not lead to attachment.

Sections IV.13–IV.15 of the Chapter of Eights repeat substantially the injunctions given in the previous verse and several of the other verses cited above. Section IV.14 does not differ appreciably in its teachings from this, but is slightly more expansive in depicting the *bhikkhu* as a totally autonomous island in the midst of a sea of turmoil. This theme is expressed already in 915 where the Buddha is asked about detachment (*viveka*) – psychological as much as social – and peace, and its direct opposite, avoidance

of grasping in the world (*anupādiyāno lokasmim*). The world is, of course, *saṃsāra*, and given the emphasis early Buddhist doctrine places on the individual's creation of *saṃsāra* through the mind, the teachings which will follow have a dual ambience; they define the mind's grasping what it perceives in the world and the monk's relations with the world after he has learnt to detach himself from false perceptions. That is, the monk is still in the world, though not of it: paradoxically, it is this quality which gives him his facility for mediation.

So often in these verses the world is described in psychological terms of ties, motivated by grasping. Because it was probably so difficult to attain to a level of complete psychological detachment, the *Sn* and other Buddhist texts take great pains to describe attachment and its content. Sometimes though, normative texts like the *Sn* do present the monk in the more empirical conditions he must have encountered in his wanderings.

He would not pay much attention to sleep. Being energetic he would apply himself to wakefulness. He would abandon sloth, deception, laughter, sport, (and) sexual intercourse, together with their appurtenances. (926)

He would not practise Atharva charms, or (interpretation of) dreams, or signs, or even astrology. My follower would not devote himself to (the interpretation of animal) cries, or (the art of) impregnation, or healing. (cf. 927, 360)

A bhikkhu would not tremble at blame; he would not be puffed up when praised. He would thrust aside greed together with avarice, anger and slander. (928)

A bhikkhu would not engage in buying or selling; he would not incur blame in any respect. He would not linger (*nābhisajjeya*) in a village; he would not talk boastfully to people with a desire for gain. (929)

We suggest these are included here as injunctions because Buddhist monks may on occasion have gone beyond the required detachment from mundane life and, like other holy men, have acted as advisers on the basis of status acquired from their perceived spiritual power, a quality that would have made them attractive to some laypeople. Verse 927 is reminiscent of some of the occupations listed in the *Brahmajālasutta* and almost certainly represents the manner in which some monks would have acted and in which many brahmins did, in fact, act. Similar is 929 which recommends against basic mercantile activities of a kind that could not help but plunge the monk into the mundane life of the village, a danger surely implied in the use of *abhisajj* 'linger' (Norman) which semantically corresponds with clinging and attachment.

The śāstric style marked by the continued use of the optative makes these verses reminiscent more of dharmaśāstric literature than they do of

Vinaya rules. The effect of the injunctions they encode is to distinguish sharply the Buddhist monk from the other varieties of holy men who would have had no hesitation in using their powers, gained from *tapas* performed in the forest, to enhance their status, especially in village society where they would have had fewer competitors than in the urban environment of the large towns. But leaving aside the restraining effect of the injunctions, we must note that on the positive side they maintain the image (and the actuality) of the monk as an aloof figure, involved in none of the mundane activities of the village and *known by the village population to be such*. He could be approached for advice in the full knowledge that he would not take sides in any of the disputes known to have occurred in the village, that pecuniary reward would have no influence on him, that he was not tied into the society in the manner of the brahmin.

Finally, the *Sn* contains a few verses which can be taken as indicating the high status of the ascetic at the Buddha's time, a status surely essential for underscoring the validity of the mediatory role. An instance is the opinion of Sabhiya who believes, 'An ascetic (*samaṇo*) is not to be despised nor to be treated with contempt because he is young. Even if an ascetic is young he has great power and influence (*so ca hoti mahiddhiko mahānubhāvo*)' (prose p. 93). This is not repeated elsewhere in this text, but the whole thrust of the many other verses (see the whole of III 6 on Sabhiya) is to reaffirm the image of the *bhikkhu/brāhmaṇa/samaṇa* as utterly detached and gone beyond any ties to the world. This virtually superhuman detachment must have been a powerful factor in allowing the judgement suggested in the sentence just cited to be made. It is well known from Hindu literature of various ages that ascetics could be rogues, but this roguishness must have been measured against this stringent standard of detachment rehearsed so often in the *Sn*.

SOCIAL CONDITIONS

Given the emphasis on detachment and isolation the *Sn* teaches, it is a little surprising that a few passages contain highly concentrated statements about social life in the world of the *putthujjana*. The *Sn* demonstrates very clearly the contrast between social engagement and spiritual isolation, but to understand the need for isolation, an equivalent understanding of the conditions of society, beyond the more abstract psychological conditions associated with mental attachment to worldly things, was needed. Every indication in the Canon is that the Buddha had an excellent knowledge of social mores and different cultures. In the *Sn* passages containing such

information are significant for our argument in suggesting the monk's acceptance of the reality of social networks and aspirations and his own need to be able to deal with these from the perspective of Buddhist ethics. Section 1.6 of the *Uragavagga* details the defining features of the 'unsuccessful man'⁸ (*parābhavantam purisaṃ*), which means a man who will ultimately be unsuccessful within business or in terms of social values centred on family cohesion across generations. Here is a list of the causes given in summary:

He does not like (Buddhist) doctrine. 92

Bad men (*asanta*) associate with him. 94

He sleeps too much, likes company, is lazy and subject to anger. 96

He does not support his parents when they are old. 97

He lies to anybody. 99

A wealthy man enjoys his wealth alone (*eko bhūñjati sādūni*). 102

Arrogance leads him to disregard his own kinsman. 104

He squanders wealth because of women, gambling and alcohol. 106

He betrays his own wife, he is seen with prostitutes and other women.

108

As an old man he brings home a young girl and lusts for her. 110

He puts wrong people into positions of authority. 112

He can be a man of little wealth but huge desire, like a *khattiya* who wants to be a king. 114

The conclusion (115) is brief, stating that a wise man who possesses insight will enjoy the auspicious world (*lokaṃ bhajate svam*). Arguably section 1.7 is an extension of this teaching, offering a range of reasons as to why a person can be called an 'outcaste' (*vasala*), a category that seems also to be confused with those of *samaṇa* and *muṇḍaka*.⁹

The parallel of the content of these verses with the passage from the *Vinaya* cited in chapter 3 and also with the *Sigālovādasutta* is striking, and reaffirms how strong was the Buddha's knowledge of the new economic elite and how acute were his observations as to how wealth, when gained, could be kept. But these admonitions are not simply about maintenance of wealth; they are also about maintenance of status that must have accrued to the man who has acquired wealth either from land or mercantile activity.

Their opposite is given in II.4 (258) when a *deva* comes and asks the Buddha to adjudicate about 'auspicious things' (*maṅgalāni* 'good

⁸ See Norman's discussion of this word in *The Group of Discourses*, p. 168.

⁹ See prose preceding vs. 116. Because of the correlation of these three terms it is possible this entire section could be read as a description of the conditions under which a monk or an ascetic becomes regarded as a rogue.

fortunes' N). Of the verses which follow, 259–64 virtually give the opposite of the twelve reasons for becoming an unsuccessful man. Verses 265–9, however, are more applicable to the monk, rehearsing the qualities of detachment, mental calmness and the practice of austerities.

These passages can be taken as a guide to the kind of knowledge a monk should possess and, more pointedly, give advice upon, and so demonstrate with clarity the degree to which a monk's knowledge should cover an extensive range of affairs, and not just be restricted narrowly to the understanding of the dhamma. In truth, the dhamma was extended to the social world of ethics and honesty, meaning that the monk had to be able to give advice on matters pertaining to business and social interaction. This knowledge would have been regarded as valuable by a layperson only if a monk was recognized as transcending the conditions in which such knowledge would be valuable to him in a material sense. His advice would be sought because, as an outsider, he had no personal interest in the result to be gained from the application of his advice. Verse 268 exemplifies this when saying of the person enjoying 'supreme good fortune' – a virtual analogy of the monk – that he is one 'whose mind is not shaken when he is touched by the phenomena of the world (*phutthassa lokadhammehi cittaṃ yassa na kampatī*), being without grief, unpolluted, secure . . .'. In other words, worldly affairs have no effect on him in terms of emotional or physical entanglement within them. The next verse enunciates the consequences of this in saying, 'Having done such things, (being) unconquered everywhere, they go everywhere in safety (*sabbatthā sotthiṃ gacchanti*) . . .' Thus, in many ways, our text sets out the ideal condition for one who would play a mediatory role between different groups.

The Dhammapada and the images of the bhikkhu

294 Destroying mother and father and two *khattiya* kings, destroying [likewise] the country and the attendant (*sānucāra*),¹ the brahmin comports himself (*carati*) without trembling.

295 Destroying mother and father and two learned (*sotthiya*) kings, destroying also those (hindrances) of which the fifth is like a tiger (*veyyagha*), the brahmin comports himself without trembling.

At first glance, these two verses from the *Dhammapada* may look like a volley of polemic against the Buddhists' rivals for popular influence, the brahmin priests. The impression will not last long, however. Buddhist complaints against brahmins do not normally allege savage and degenerate criminality; they lament rather the corruption of present-day brahmins who have fallen from the high standards set by the wise and diligent priests of old. The Buddha is very commonly represented as praising the true brahmin, the one who seeks enlightenment, cultivating restraint and virtue.

The later Pāli commentarial tradition automatically interprets these verses as a celebration of the achievements of the truth-seeker who follows in the footsteps of the Buddha and finds enlightenment through spiritual cultivation. The brahmin is this seeker, and his victims are metaphors: mother and father are craving and egoism or self-conceit, the two kings are the false beliefs in eternalism and annihilationism, the country is the senses and their spheres, the attendant (or revenue officer) is the pursuit of sensory pleasure, and the tiger's domain is the group of five hindrances of which sceptical doubt, seen as a source of fear like the tiger, is the fifth member.²

¹ Literally, 'with the follower(s)' (Rhys Davids and Stede (eds), *Pali-English Dictionary*, s.v. *sānucāra*). The metaphor likens the government apparatus of a kingdom (in the Pāli commentary, 'revenue officer') to the bases and objects of the senses.

² The annotated edition and translation of the *Dhammapada* by J. R. Carter and M. Palihawadana, *Dhammapada* (Oxford University Press, New York, 1987), is the authority in this chapter for references to the Pāli commentary, which is extensively used by the editors in their notes.

Certainly the Ceylonese tradition is correct in taking the term *brāhmaṇo* here as equivalent to *arahant*. These are not the only verses in this text where normally pejorative expressions are used in a new and special sense to denote the world-denying values of the seeker after enlightenment.³ But the identification is put beyond doubt by the text's twenty-sixth and last division, the *brāhmaṇa-vaggo*, in which verses commemorating the wisdom and serenity of the enlightened monk all end with the words *ahaṃ brūmi brāhmaṇam* – '[that one] I call a brahmin'. This sustained identification of the ideal Buddhist monk with the socially eminent class of priests, in many other contexts represented as scornful or condescending detractors of the Buddhist *saṅgha*, must have meant something to the monks and laity through whose interest this text acquired its place in the Canon, and it is clearly of value to examine what resonances the semantics of such a text could acquire. The *Dhammapada*, which belongs within the *Khuddaka Nikāya*, is generally considered to be among the earlier of the collections of canonical material, or at least to contain parts which are early, and, for reasons which matter here, it came to be very popular. Other schools than the Theravāda had their versions of it, and some of these survive.⁴ It consists, as normally edited, of 423 verses grouped under headings according to their main topics. To some extent, the collection is arbitrary, bringing together a wide variety of sayings, some of which occur elsewhere in the Canon. There is no uniting structure of argument, and the themes are various. For the most part, the teachings imparted seem to be exhortations and memoranda for monks living a wandering life, and some of them contain technical points of psychological or ethical doctrine. Yet, for whatever reasons, this anthology came to be treasured in many places.

The text therefore embodies features of the process by which canonical texts acquired meaning and importance in Buddhist culture. The concern of this chapter is with the way in which teachings are likely to have acquired a significance for different audiences, not only monks. The *Dhammapada*, however it originated, acquired sets of meanings from the cultural contexts

³ Particularly verse 97 which commemorates faithlessness and other seeming defects. It has sometimes been misunderstood.

⁴ The Sanskrit *Udānavarga*, the Prakrit *Gāndhārī Dharmapada* and the *Patna Dharmapada*. On all of these see Norman, *Pāli Literature*, pp. 59ff. See also G. Roth, 'Text of the Patna Dharmapada', in H. Bechert (ed.), *Die Sprache der ältesten buddhistischen Überlieferung: the Language of the Earliest Buddhist Tradition* (Vandenhoeck and Ruprecht, Göttingen, 1980), pp. 97–135; K. Mizuno, 'A comparative study of Dharmapadas', in G. Dhammapala, R. Gombrich and K. R. Norman (eds), *Buddhist Studies in Honour of Hammalava Saddhātissa* (Buddhist Research Library Trust, Nugegoda, 1984), pp. 168–75.

in which it figured, and these contexts affect the way in which we read it as a document for the *dhamma's* historical role.

There is not just one meaning which uniquely and absolutely belongs to such a text. There is indeed an original intention in the mind of whoever first uttered each verse; and it is certainly of value to seek plausible inferences about the character of these intentions. For what it is worth, the great majority of the verses can be read as statements about the values of the wandering monk, lacking possessions and deliberately cutting himself loose from the entanglements of social relationships and worldly status. That is, the *Dhammapada* could well be used to support the claim that, so far as an original Buddhism can be recovered (however quickly augmented by other Buddhisms), it was the solitary pursuit of enlightenment through meditation and a moderately ascetic lifestyle. The present chapter, though, is concerned with the further claim that, by being spoken and listened to in different contexts, these verses acquired other meanings as well.

The Ceylonese scholar-monks of later centuries read it in a particular way. Like the original anonymous authors of the several verses, they wished to forge a tool of monkish discipline conducive to the pursuit of spiritual goals and to a mode of life that would uphold the highest standards of the *saṅgha*. Unlike the original authors, they were interested in the text as an object of intellectual analysis, they used an elaborate technical vocabulary of Buddhist psychology, and they cultivated erudition in the traditional lore that had been transmitted alongside the Canon, containing numerous stories that could be used in explanation of the meaning of obscure passages. But, between the original authors and the Ceylonese monks, there was a series of other participants in the tradition, shadowy but indispensable to its evolution. The teachings passed on by older monks to novices in edifying verses were not, after all, secrets. They embodied the *dhamma* that the Buddha offered to all with an open hand. Whatever features made them easy for novices to learn would, up to a point, have made them easy for lay followers. It stands to reason that they would often have been used in the course of *dhamma* talks by monks to lay groups and individuals, recited with emphasis as wise and ancient sayings invested with the authority of the earliest *saṅgha*. Much in the *Dhammapada* is apt for such purposes, as indeed are other texts that came to be grouped in the *Khuddaka Nikāya*. The *Dhammapada* has the character of an anthology, its units consisting of single verses or of pairs or generally short sequences of verses, and such a selection from available stock, eventually compiled by selection according to value, is particularly likely to have responded to its effectiveness in providing material for *dhamma* talks as well as its perceived importance for

the wandering monk's own spiritual cultivation. Over the generations, the reciting of verses could give them meanings on different levels, all congruent with a set of core ideas and values but meeting the needs of different audiences.

To be quite specific, we can read here not only messages for wandering monks but also messages for ordinary people in the settlements where the monks came with their teachings, and for the representatives of expanding states in their dealings with subject communities. That is, to over-simplify somewhat, there were folk and there were public or political messages. That is, the text served both the 'asocial' version of Buddhism and the 'social', the latter in both its Great Tradition and its Little Tradition forms as described above in the Introduction. The monks who delivered these messages were able to face in two directions – towards the subject communities, where people needed ways of accommodating the forces of an intrusive and threatening outside world to their indigenous traditions, and towards the expanding state, which needed a new ideology of universal values capable of reinterpreting the rulers' ancestral culture and bringing together a multiplicity of disparate communities lacking shared traditions. The *dhamma* fitted the monks to function as intermediaries, each party able to read its own needs in their teachings.

Let us take first the public or political messages. They represent an important aspect of religion familiar in other traditions.

Doctrines important in the evolution of a religion, whether as orthodoxy or heresy, can often be read as encoded political statements. To say this is not to say anything about their real spiritual meaning, and it is not to offer any simplistic reduction of religious statements to political ones; it is only to recognize that, in its historical interaction with the profane world, a religion inevitably comes to be involved in political issues, and rival doctrines (however indifferent to worldly values originally) become tokens in the debate between political interests. To identify the political content of a doctrine is not to exhaust its meaning, but it may help us to see how the doctrine played a part in society.

However complex the assessment of such propositions may be, they indicate ways in which doctrine may come to function as a badge of political interest. The lines of political interest in ancient India are mere speculative reconstructions from the mist of history for us now, but they surely acted to give meaning to often-repeated doctrinal formulae.

393 Not by matted locks, not by clan, not by birth is one a brahmin. He is the brahmin, he the pure, in whom there is truth and dhamma.

395 One who wears a garment made of rags, who is emaciated, marked by spreading veins (*dhamanisanthatam*), a solitary meditator in the forest – him do I call a brahmin.

405 The one who, abandoning the rod [of punishment] in dealing with all beings, the movable and the immovable (those who lack and those who possess calmness and restraint, *tasesu thāvaresu ca*), who does not kill and does not have killed – him do I call a brahmin.

Here the values of the meditating monk, who cultivates asceticism and pacifism, are squarely equated to the status of brahmin. Yet those who received this message knew that brahmins were people qualified by birth to study the Vedas and officiate at sacrifices. Rulers employed brahmins to perform rituals, and bestowed offerings upon brahmins as demonstrations of power. The radical reinterpretation of such an institution inevitably challenged orthodox ideas.

Buddhism had to be adapted substantially to function as an alternative to the brāhmaṇical ideology. Buddhism as it first took shape rejected the ritual and kin-based claims of the tight-knit group, and with its prescriptions for the wandering, independent life of the solitary ascetic, it likewise rejected the claims of political organization, secular or otherwise. If it was to serve the purposes of the expanding state, it had to be reinterpreted. It already had the universal values, but it lacked an appropriate term by which authority could be mediated.

On a strict interpretation, it was indeed antagonistic to any involvement in authorities and networks. The *Dhammapada* itself is a good text for the ascetic detachment of original Buddhism: the eradication of all craving, of all attachment to the bonds of sensual gratification. The emphasis is upon inner freedom, won by mastery of the recalcitrant elements within one's own mind; but it is a freedom that works outwards to the calming of attachment even to the closest of one's possessions:

62 A fool is vexed (*vihāññati*) thinking: 'I have sons, I have wealth'; but there exists no self belonging to oneself, so how much less can there be sons, how much less wealth?

Any sort of attachment, any vestige of craving, is to be patiently eradicated. One whole division of the text, the *taṇhā-vaggo*, is devoted to verses teaching the elimination of craving. For example:

353 I am the conqueror of all, the knower of all, undefiled (*anūpalitto*) amid all *dhammas*, abandoning all, released at the destruction of craving; what teacher can I have, when I myself comprehend all?

Such a doctrine, unadapted, could not serve the purposes of state organization. It rejected the claims of society upon the individual; it thus lacked principles apt for the validation of authority. Traditionally, this sort of validation was associated with brahmins. Everybody accepted that there were invisible forces and beings capable of affecting human fortunes; through the brahmins a particular community could as a unit make contact with this beyond through the sacrifice in order to ward off dangers or attract benefits; the patron capable of sponsoring this contact thereby had sacrally legitimized authority. Before urban-based kingdoms began to spread into new areas, while the culture of a state was still homogeneous, priestly sacrifice was the appropriate expression of a ruler's authority; the *Upaniṣads* tell stories of kings making lavish offerings to brahmins, who competed for patronage.⁵ But in the new world of the rising northeastern states things had to be different; a new sort of contact with the beyond mediated by a holy man was needed. Sacrifice was denigrated, and the spiritual self-mastery of the holy man became the new vehicle of superhuman forces no longer conceived of in terms supplied by myths of familiar gods.

Seen from outside, ascetic values could be reinterpreted: the *arahant*, the holy man, precisely to the extent that he was uninvolved in social relationships and authority structures, became in his own person the vessel of offering, replacing the brāhmaṇical sacrifice:

106 One person might make a thousand offerings month after month in sacrifices a hundred times over, and another might offer worship for one moment to him whose self is spiritually refined (*bhāvitattānaṃ*); the (latter) worship is better than what is offered for a hundred years.

The redefinition of the brahmin as a holy man, and the devaluation of sacrifice in favour of worship offered to the spiritually pure, fit the *dhamma* as an ideology for the validation of state authority. The holy man's very indifference to social relationships and political hierarchy magnifies his value; the more spiritually pure he is, the greater the value of worship offered to him, and by the making of offerings to monks the state can attach itself to the moral power of cosmic forces.

Hence the domestication of Buddhism in the expanding state modelled it upon the structure of brahmanism. Certainly, in many contexts, holy men such as the wandering Buddhist mendicants were contrasted as a category with the worldly brahmins; but sometimes, equally, the two categories

⁵ For example, see *BrhU* 3.1.1.

could be twinned as sharers in the profession of sacred knowledge. This is the sense apparent in the Aśokan inscriptions, in which reverence towards *śramaṇas* and brahmins is enjoined as part of Aśoka's own *dhamma* or code of social morality. Aśoka's empire is the supreme example of an expanding state in which many cultures were brought together; we should expect to see in it Buddhist values superimposed upon brāhmanical religion.

This equation provided a lever for the redefinition of an ascetic teaching in terms suitable for the culture of an expanding state. The embodiment of this function was patronage, the making of offerings to holy men for the practical benefit of the community. Sometimes extravagant claims are made for the amount of merit earned by making offerings to spiritually advanced monks, and we should see in this the possibility of another audience, the political one for which the point of the monk's spiritual advancement was as a suitable vehicle for sacramental actions by the representatives of the community. Such actions were to be praised even if they did not issue in any food or comforts for monks, but simply consisted of honour and respect:

108 Whatever oblation or sacrificial offering a seeker after merit may make in the world for a year long, even the whole of it is not worth one quarter as much as what is better – to give honour to those whose going is straight [i.e., leads to enlightenment].

An ideology suitable for the expanding state in a culturally diverse environment needs to dispense with particularistic traditions such as sacrifice. What had to take their place was a concept of virtue which was neutral towards birth and community. Buddhist teachings were not the only ones to redefine the sacrificial act in moral terms; but they proved particularly appropriate to the changing environment.

The concept of *karma* as a moral law of cause and effect was not of course new with Buddhism, but the Buddhist interpretation of it had advantages from the point of view of the secular state. The Buddhist *karma* was pre-eminently psychological and moral – the effects of *karma* were determined by the moral quality of the agent's intentions. This gave a strongly ethical cast to Buddhist cosmology.⁶

Actions could have consequences for those who performed them from their moral (not ritual or mechanical) character, and a science of virtue was

⁶ The imposition of a theory of good and bad actions upon a previously impersonal or amoral cosmology, a concept identified by Weber as ethicization, has been discussed in its application to Buddhism by G. Obeyesekere, 'Theodicy, sin and salvation in the sociology of religion', in E. R. Leach (ed.), *Dialectic in Practical Religion* (Cambridge University Press, Cambridge, 1968), p. 21.

integral to an ideology of universal values.⁷ The *dhamma* teachings of the monks therefore emphasized the role of *kamma*, in its sense of moral cause and effect, and when we read in their texts of the importance of liberality or other virtues it is this process of ethicization that we must recognize; it was not just edification for the novice – it was intensely relevant to the concerns of the wider urban culture of the state.

Thus many of the maxims of the *Dhammapada* read like exhortations to upright conduct in society:

50 One should not bother about the anomalies or the commissions and omissions in the case of others; one should bother about one's own commissions and omissions.

55 There are the scents of sandalwood, rhododendron, lotus, and jasmine, but the scent of virtue (*sīla*) is incomparable.⁸

57 Māra [death personified] cannot find the path of those who are endowed with virtue, who are not lacking in mindfulness, liberated by right knowledge.

78 One should not consort with bad friends or inferior people; one should consort with worthy friends and with superior people.

Frequently enough the context clearly refers to the concerns of the ascetic monk, but the vocabulary is appropriate for the celebration of social virtue, as where praise is lavished on one who initiates resolute enterprise (*viriyam ārabhato dalham, Dhṛp* 112). Similarly the section on *dhamma* (*Dhp* 256–72), concerned with righteousness in following the ascetic path, can be read as teaching righteousness as embodied in society. Any empire in the making had to deal with a multitude of communities with different customs, and fairness to all was important.

256 One is not an upholder of righteousness (*dhammātṭho*) by making a wild decision; a wise man will decide only after considering both what is and what is not the case.

257 A wise man, a protector of righteousness (*dhammassa*), governs others⁹ with impartial righteousness, without wildness, and he is called an upholder of righteousness.

⁷ There is an important parallel here in the way that Confucianism imposed a moral framework upon an old magico-auguristic cosmology. As Waley has written about the concept of *te*, often translated 'virtue', 'Only when the moralistic position was thoroughly established, that is to say, after the doctrines of Confucianism had become a State orthodoxy, did *te*, at any rate among the upper classes, come to mean what we usually mean by virtue.' A. Waley (ed. and trans.), *The Way and its Power: A Study of the Tao Tē Ching and its Place in Chinese Thought* (Grove Press, New York, 1958), p. 32.

⁸ The meanings of the botanical terms in Pāli are not at all certain. Here the translation of Daw Mya Tin is followed, *The Dhammapada* (Rangoon, 1993).

⁹ Lit. 'lead others', *nayati pare*. On variant readings, see the Carter and Palihawadana edn, p. 480, n. 3.

Here the word translated ‘impartial’ is *samena*, ‘same’, ‘uniform’, and it reflects the concern for uniform justice that is evinced also by Aśoka’s inscriptions: sameness or fairness is to be desired, he says, in trials and punishments.¹⁰

In a kingdom where the ruler sought to impose a new universal code, as Aśoka did, the message of abstention from harm, a monkish virtue, was also apt as a principle of state, and a division of the *Dhammapada* (29–145) preaches the virtue of restraint towards all beings.

129 All are afraid of the rod (*daṇḍassa*); all are afraid of death; putting oneself in the place of another, one should not harm or kill others.

This is exactly what Aśoka claimed to have done after the appalling loss of life caused by his war with Kalinga; he sought to replace conquest by the sword with conquest by his own *dhamma*.

137 He who harms those who are harmless, without offence, will quickly go to one of the ten (harmful) states.

These are then listed; they are physical and material sufferings, including notably ‘danger from the king’. If we imagine a king or a minister listening to the rhythmically insistent exhortations to virtue embodied in the text, it is easy to understand how it could speak to the ethics of government. Aśoka’s own code of social morality is clearly at one with the message about reverence to seniors:

109 For one whose custom is constantly to respect and give honour to the aged, four benefits (*dhammā*) increase – longevity, complexion, contentment and strength.

This is remarkably like the teaching of Aśoka’s edicts, which commonly exhort his subjects to honour parents along with brahmins and *śramaṇas*. The original intention may have concerned respect to senior monks, but the projection to society at large is readily made.¹¹

The social ethic appropriate to the management of a large state containing heterogeneous cultures demands values of fairness and respect. It cannot easily be combined with local cults and culture-bound myths. Hence the appeal of the impersonal rule of moral law, *kamma*. One group of verses insistently links actions with moral consequences:

¹⁰ Pillar Edict 4: *ichitaviye hi esā kinti viyobāla-samatā ca siya daṇḍa samatā*.

¹¹ Aśoka’s concern with social harmony and bonds of respect is evident for example in Rock Edicts 3, 4, 7, 9–11 and all Pillar Edicts.

67 That deed is not well done which one regrets after performing it, experiencing the consequence of it with tears and weeping.

68 That deed is well done which one does not regret after performing it, experiencing the consequence of it with delight and happiness.

69 So long as a bad deed does not bear fruit, the foolish one thinks it sweet as honey; but, when the bad deed bears fruit, then the foolish one undergoes suffering.

There are many such aphorisms. To the modern ear, they may sound banal, rather like many of the platitudes attributed to Confucius – which is an apt analogy, since his teachings similarly imposed a framework of impersonal morality upon an older culture of ritual, supplying an ideology for the state. However, what gave them freshness to their first hearers, as well as authority for later generations, is their promise of contact with the forces that govern our lives, not through a priest with controversial cultural credentials, but through virtue. Such a programme could only commend itself to growing state power.

None of this is intended to suggest that the *Dhammapada* or any other text was consciously redacted in order to interest the rulers of kingdoms in the potential of the Buddhist *dhamma* to furnish a state orthodoxy. The verses generally reflect the ascetic values of original Buddhism, and were composed chiefly with a view to keeping in the monk's mind a clear understanding of the noble path. But audiences invisible to the modern reader had a hand in the history of a text that has attained such a rank as has the *Dhammapada*, influencing the selection of maxims and helping to give the collection its final shape. One such audience was the expanding state.

But the early *saṅgha*, with its ascetic values, faced in two directions, and by being able to do so was able to supply an essential joint in the articulation of a multi-cultural society. One direction, just considered, was towards the state. The other was towards the towns and villages, especially communities far removed in culture and power from the dominant urbanized groups. There are various ways in which popular Buddhist texts demonstrate the orientation of the *saṅgha* in this direction, towards popular culture. A particularly important one has to do with the attitude of ordinary people to ascetic holy men coming as outsiders among them. The *dhamma* held up high ideals of detachment and passionlessness running strongly counter to ordinary human nature. There were soteriological reasons for such teaching; but it is easy to overlook their implications for laymen who came to know about them, however little inclined they might be to adopt ascetic ideals themselves.

We must picture the wandering monks arriving as strangers, ready to impart an unfamiliar *dhamma* to any who would listen. If they were lucky, or had the appropriate talents or personality, the monks inspired trust, and if they stayed long enough or visited often enough they would become familiar and eventually become part of the local scene, valued perhaps as healers, counsellors or seers. Of course they had not been trained as counsellors in village politics, as umpires, as go-betweens, as interpreters of government demands, or as vehicles of healing power or sacred energy, but what matters is simply that their carefully studied calmness, detachment, dignity and lack of private agenda were likely to be excellent qualifications for just such roles; we see the same thing happening today in remote rural areas visited by forest monks.

The texts which teach the importance of these qualities therefore must be recognized as signals to laymen who knew something about the discipline and education of monks. The teaching that a monk should aim at a seemingly superhuman indifference to his surroundings could be recognized within the *saṅgha* as a discipline for focusing upon the path, but it was also an assurance to laymen that monks were expected to live by a much higher standard than ordinary mortals, perhaps thereby gaining a higher state that would give them special powers and insight.

35 The mind (*citta*) is hard to hold on to firmly, volatile (*lahuno*), alighting where it fancies, and it is good to have control of it; a controlled mind brings satisfaction.

37 The mind roams far afield, wandering on its own, bodiless, lying hid; those who can restrain the mind are released from the bonds of Māra.

That is, those who succeeded in meeting the demands of the *Vinaya* were able to reach a status inaccessible to ordinary people. This aspiration was not seen as mere rhetoric; it was a believable consequence of the strenuous self-purification ideally expected of monks. Those monks whose aloof detachment and apparent wisdom were truly impressive might inspire the belief that they actually possessed the awe-inspiring superhuman powers recognized among the fruits of arahantship.

They were supposed to have eradicated all craving, and to be uninvolved in worldly concerns, uninterested in receiving honour and veneration:

75 The way of gaining possessions (*lābhūpanisā*) is one thing, and the passage to nibbāṇa is another. A mendicant (*bhikkhu*) who recognizes this to be so should not rejoice in receiving veneration (*sakkāra*), but should cherish his detachment (*viveka*).

Even the gods loved one who had complete control over his mind (*Dhp* 94), and such a being was not subject to the round of *samsāra* (*Dhp* 95).

The description of the *arahant* is reminiscent of the shadowy forest spirits thought to haunt the wilds in modern times; he is elusive, unaffected by normal physical influences, and not dependent upon sustenance (*ābhāre ca anissito: Dhṛp* 93). It is his calmness that will instantly mark him out: 'Calm is his mind, calm his speech and action' (*Dhṛp* 96). One who is steadfast, moderate and restrained, 'Māra in no degree can defeat, any more than the wind can defeat a mountain crag' (*Dhṛp* 8). One who conquered the defilements (*āsava*) with self-control and with truth was truly worthy of his robe (*Dhṛp* 9–10); here the laity could read a clear message that it should distinguish between the worthy and unworthy and respond accordingly. The true monks, the virtuosi, gained a higher consciousness that enabled them to overcome even death:

21 Awareness (*appamādo*) is the abode of deathlessness; lack of awareness is the abode of death. Those who have awareness do not die; those who lack it perish.

From the point of view of a monk, no doubt, lack of awareness was a familiar obstacle to successful meditation, a natural human propensity to relaxation and distraction. The term *appamādo* covers all the monk's needed qualities of mindful consciousness. From the point of view of the layman, awareness was something superhuman, setting its possessor upon a higher plane. Awareness is stressed in many verses, and the second division, *Appamādo-vagga*, is devoted to it.

The *Dhammapada*, therefore, could function as a guide for the lay population (from which, after all, every monk had to be recruited) to the qualities of an advanced monk, and an assurance of the value of the attainments of such a person. How could the villagers hope to benefit?

Here it is useful to consider the type of cosmology, implicit in folk ways of thought rather than specified in any particular system, that gave meaning to contact with holy men in disparate local cultures not necessarily versed in Vedic lore or its associated myths. The rudiments of such a cosmology can be detected in the texts of *dhamma*.

One verse, likening the passing mendicant to a bee taking off pollen, is eloquent:

49 Just as a bee takes nectar from a flower and flies away without harming its colour and fragrance, so would a sage pass through a village.

The bee disappears into its abode in the wilds to make honey, which is sweet and sustaining. Similarly, the mendicant takes away something from the villagers, and in some sense he transforms it, for their benefit.

What he takes away is the offering placed in his bowl. He takes it away and eats it, thereby enabling the donors to obtain the benefit of his own

advanced spirituality. This transaction fits easily within the world of popular cosmological belief in almost any folk culture.

But there had to be stringent conditions. No mere ritual giving was likely to be efficacious. The recipient had to be purified, wholly unlike ordinary people. It was necessary to purge away his own human frailty, the clutter of selfishness and ignorance that had constituted his ego before he became a monk, for these could only smother the offering and prevent the action upon it of cosmic forces. In simple terms, the purification was effected by emptying himself, making himself a blank. The begging bowl was a good symbol of this emptiness: one places one's offering within the bowl, which is a pure vehicle of selflessness, empty space, without distinction or adornment, and the bowl is taken away to be used in a sacramental act of eating, subject to remarkably elaborate rules of discipline designed to ensure that involuntary manifestations of personal pleasure do not sully the enactment. Some forest monks today take a great deal of trouble to make their bowls duly anonymous, ensuring that they have a uniform dull matt finish. Monks also keep up rigorously the ancient routine of collecting offerings, going by the village doorways so that householders can make their individual offerings. This is done even where the begging round is not strictly necessary – lay supporters later come to the *vihāra* and prepare a proper meal.

So the holy man has to be, in an important sense, a blank space. The particular fleshly mortal being is transmuted, becomes an insubstantial image of a reality that lives on a higher plane, cannot be localized and is without individual personality. Something of this idea can be detected in the *Dhammapada*:

93 One in whom the defilements [*āsavā*] are thoroughly destroyed, who is not tied to [a source of] sustenance, whose territory is freedom, void and unmarked – the passage of such a one is hard to trace (*durannayam*) like that of birds in the sky.

Lay Buddhist understanding of *nibbāna* has proved a complication for the study of Buddhism in its social setting: though theoretically of supreme importance, for the ordinary Buddhist it is remote, obscure and uninteresting as a goal of aspiration.

Yet it instantly becomes central, and acquires a major role in the sociology of Buddhism, when we shift perspective and treat its occurrence in a text not as the specification of the most desirable goal worth aspiring after for oneself but as a description of something that happens to other people. If the monk obtains *nibbāna*, or if he even sets his feet firmly upon the road that leads in the right direction, then offerings given to him will surely earn the highest possible benefit.

There are several references to nibbāna in the *Dhammapada*, all celebrating it as the summit of a holy man's self-purification. He studies mindfulness, aiming at nibbāna, thereby eliminating the *āsavas* (*Dhp* 226). Nibbāna is the supreme contentment (*paramam sukham*, *Dhp* 204), the seat of the deathless (*amataṃ padam*, *Dhp* 114), the unshakeable abode (*Dhp* 225); it is the prize for cutting away all passion and hatred (*Dhp* 369), masters distraction, and achieves total mindful awareness:

32 The *bhikkhu* who takes pleasure in awareness (*appamāda*), seeing danger in lack of awareness, is not likely to lapse (*abhabho parihānāya*); he is in the vicinity of nibbāna.

Nibbāna thus figures as the seal or crown of the qualities repeatedly emphasized as necessary for the monk seeking salvation – mindfulness, self-control, total detachment, passionlessness. These are qualities which fit a holy man to act as advocate and adviser for the local community in its dealings with the outside world – and also, in a religious sense, qualities which fit him as a medium between the supplicant making offerings and the cosmic forces which can turn the offerings into karmic benefit. There are two levels of action: Buddhism operates both in the public arena, as an integrating social force, and in the context of folk belief, as a superior conduit of sacred energies, but the two converge in the language of spiritual discipline which belongs to neither but is directed to the needs of salvation for the ascetic.

Those who made offerings needed the ascetics to be bent upon nibbāna, but were not seeking it for themselves. What they sought was happiness in this world and the next. Even a 'secular' culture, one with a cosmology privileging impersonal forces, could believe in a next world, so long as access to it was conceived of in impersonal terms not involving divine choice; the doctrine of *kamma* supplied this. A pair of verses refers to the beyond in terms which made sense to ordinary people; both verses end in the refrain: 'One who observes *dhamma* sleeps in contentment in this world and the world beyond' (*Dhp* 168–9). These verses refer in generic terms to the good conduct which conforms to *dhamma*, but they could also be taken as maxims for upright life in society, not just for monks (though, as usual, the Pāli commentary resolutely interprets them as referring to a monk's spiritual discipline¹²).

Here we can recognize the notion of contentment in a fully imaginable human life, which is more likely to have made sense to most hearers of

¹² See the Carter and Palihawadana edn, p. 233. On the tendency of the Theravāda scholastic commentators to apply such textual prescriptions specifically to the discipline of the monks, see G. Bond's review of Carter and Palihawadana, *JAOS*, 111 (1991), p. 173.

the text, not as a bodiless abstraction. This is the cultural context in which Buddhism must have had most impact, and it is significant that in Aśoka's inscriptions *dhamma* is a this-worldly concept, in which nirvāṇa does not figure, but the concept of benefits in this life and the next is likewise present.¹³ Some of the epithets for nibbāṇa, such as 'supreme contentment', suggest images of heavenly happiness, and one verse indeed refers to the heavenly noble land (*dibbaṃ ariyabhūmiṃ*, *Dhp* 236) – that is, the heavens in which are reborn those destined for enlightenment and nirvāṇa after one more rebirth.

To ordinary lay followers, the *dhamma* texts alluded to a hierarchy of increasingly happy states, with nibbāṇa as a theoretical abstraction at the top. It was not so much a desirable state to which one could aspire; it was an ideal condition which the better ascetic monks were thought to be approaching, and its significance was precisely that such monks were fitted thereby to act as conduits for the offerings given to them. The actual content of nibbāṇa, as something realized by the ascetic monks, was infinitely less interesting than its value for others.

So benefit for the givers of offerings is mechanically linked to the purity and spiritual advancement of their recipients. Several passages indicate that the merit of offerings to a monk is precisely congruent with that monk's advancement. The propensity to generate bad *kamma* can be neutralized by offerings to one who has eliminated that propensity.

356 In fields, it is grass [growing as weeds] that is the defect; in humans, it is passion that is the defect. Therefore there is great fruit from what is given to those in whom passion is eliminated.

357 In fields, it is grass [growing as weeds] that is the defect; in humans, it is hatred that is the defect. Therefore there is great fruit from what is given to those in whom hatred is eliminated.

358 In fields, it is grass [growing as weeds] that is the defect; in humans, it is delusion that is the defect. Therefore there is great fruit from what is given to those in whom delusion is eliminated.

359 In fields, it is grass [growing as weeds] that is the defect; in humans, it is desire that is the defect. Therefore there is great fruit from what is given to those in whom desire is eliminated.

¹³ See Major Rock Edict IX (the performance of *dhamma* leads to merit in the next life: Kālsi version); X (all Aśoka's efforts were 'with a view to the after-life, that all men may escape evil inclinations'); XIII (victory by *dhamma* is pleasurable only to the extent that it has benefits in the next world); Dhauri and Jaugaḍa Separate Edict (good principles of administration conduce to the attainment of heaven); Second Separate Edict (the border peoples should follow *dhamma* and thus gain this world and the next); Minor Rock Edict (implying that if people are pious they come nearer to the gods and can reach heaven easily); 1st Pillar Edict (referring to happiness in this world and the next); 4th Pillar Edict (condemned criminals can use their three days' respite to fast for the sake of better rebirth).

Texts such as the *Dhammapada*, then, could speak in various ways. They could confirm with total authority that a good monk was reliable as a truly detached, unthreatening figure, totally unconnected with the agenda of powerholders in the state. They also described the discipline and training of a monk in ways that represented the holy man as a pre-eminently potent intermediary between the individual or his group and the forces that determine people's fate; these claims were couched in terms that presupposed no local or ancestral cult but appealed to universal values, and yet fitted in with folk beliefs.

These texts were therefore neutral towards different cultures with different repertoires of lore and myth. They contained very little that presupposed a hearer's familiarity with any specific particularistic tradition, such as the brāhmaṇical one. The contrast with brāhmaṇical texts is striking; Vedic and post-Vedic literature is replete with allusions that presuppose knowledge of a rich tradition. The brāhmaṇical texts could draw confidently upon a stock of motifs that had meaning for a whole people – the 'Aryan' communities and their descendants who recognized their brotherhood in the Vedic Sanskrit traditions. The Buddhist texts were different: they did not seek to give expression to an ancestral culture of a particular people, and they expected to deal frequently with communities to which their ideas were unfamiliar.

The difference is measurable in the number of references to mythical beings, in general or as individuals, and, in simple terms, in the frequency of proper names. The *Dhammapada*, for example, has very few. Gods are mentioned generically at a number of points (*Dhp* 94, 105, 420), not as specific beings to be invoked but just as part of the background scene. (*Dhp* 94: 'Even the gods' love one who is passionless and self-controlled; the point is to magnify the achievement of the ascetic, not to say anything about gods.) Gandhabbas, celestial beings, appear alongside humans and gods simply to map the total of beings who are unable to follow the path of an *arahant* (*Dhp* 420).

Maghavan (a name of the Vedic Indra) makes an appearance (*Dhp* 30), but the allusion, as the commentary asserts, is to the story of a young brahmin Magha, who became known as Maghavan.¹⁴ There are very few proper nouns generally. Points are illustrated by reference to the horses from Sindh

¹⁴ Implicitly, perhaps this cuts the Vedic god down to size as a manifestation of karmic rebirth like the rest of us. The *Dhammapadaṭṭhakathā* tells the story that Sakka, king of the gods, was in a former life Magha, called Maghavā, who came to be reborn as Sakka through good deeds. See E. W. Burlingame (trans.), *Buddhist Legends. Translated from the original Pāli Text of the Dhammapada Commentary* (Luzac, London, 1969 (Cambridge, Mass., 1921)), part I, pp. 314–19.

(*sindhavā*) (*Dhp* 322), and to the elephant Dhanapālaka, which figured in a story (*Dhp* 324). A group of verses about fault-finding is represented as being spoken to Atula, described in the story as a notorious fault-finder (*Dhp* 227).¹⁵ There is not much else. The vein of allusion to legendary lore is thin indeed. In the long run, certainly, a rich store of Buddhist legends accumulated, and later sources such as the *Jātakas* tapped in to a treasury of folk memory; but the canonical texts are simply not concerned with the traditions of particular communities.

There is one exception, which needs to be particularly noticed: Māra, or Yama, Death. This figure is mentioned a number of times, as the enemy who is bested by the holy man.

274 This is the path, there is no other for purification of vision. Take this path; it will confound Māra.

It is not entirely clear just how far this Māra is really personalized in Buddhist thought, but on the whole, in the *Dhammapada* at least, every mention of him is little more than a metaphor, like references to the Devil in colloquial English. He normally stands for ignorance and attachment that may be overcome by restraint and mindfulness, or for the delusive power of life in *saṃsāra* which traps ordinary mortals. Sometimes Māra is mentioned not by name but as the king of death (*Dhp* 170). As a representative of forces to be overcome, he is only weakly personalized (*Dhp* 7, 8, 40, 175, 276, 350). There are references to 'Māra's flowers', which designated the flux of life in *saṃsāra*, or the defilements. There can be no certainty how vivid was the concept of Māra as a personal force to be trembled at in the minds of early Buddhists, but it is clear at least that canonical texts such as the *Dhammapada* did little to encourage the notion of him as a real person active in human affairs.¹⁶

And that is what we should expect in a period when the appeal of the *dhamma* was to a multi-cultural audience subject to the stresses of encroachment by rising states with their urban culture. Texts have a secular character that is in some ways curiously modern in flavour. Man is in control of his own fate, at least to the extent that present actions can determine future consequences, not dependent upon the favour of personal divine beings. This accords with Mary Douglas' proposition: 'The essential difference between a cosmos dominated by persons and one dominated by objects is the impossibility of bringing moral pressures to bear upon the

¹⁵ Again the story is told by the *Dhammapadaṭṭhakathā*. See *ibid.*, part III, pp. 113–15.

¹⁶ *Dhp*, ed. Carter and Palihawadana, p. 442.

controllers: there is no person-to-person communication with them.¹⁷ The small community managed by rituals addressed to gods was being displaced by the large impersonal state.

It was in this situation that monks could play an important part in the articulation of society. To kings and officials, their teachings appeared to offer ideals of peace and harmony within the body politic, where all should respect the wise and cultivate civic virtue. To the subordinate or marginal tribes and clans, their teachings appeared to offer a buffer between the local community and the state, and a culture-neutral mechanism for the accumulation of merit by making offerings.

In this context, the *Dhammapada* can be read on several levels, according to the several audiences likely to have had a hand in its shaping. For the anonymous individuals originally responsible for the composition of its individual verses, its message was ascetic, directed to those who had wandered forth as mendicants. For the state, its message was political or public; for the little man, it was spoken to folk belief.

This at least is a plausible interpretation, supported by an analysis of the text. Most verses, it should be emphasized, can be adequately understood in the way they were probably first intended, as props to the self-discipline of the mendicant practising meditation and detachment; but the public and folk messages can be read as alternatives in the language of the anthology in its final form. An analysis of the whole text identifies three main categories: verses which can be read only in the ascetic sense; verses which can be taken in this sense or equally in the public sense (directed to the state); and verses which can be taken in either the ascetic or the folk sense.

Which verse goes in which category is a matter of judgement, and there would be little point in a detailed tabulation of all verses. For what it is worth, though, the examination undertaken for this chapter counted only a minority of unambiguously ascetic verses that come in the first category – fifty-four, out of the 423. The public message can be read alongside the ascetic in many more – 115. What is most impressive, though, is the large number – 233 – which can be read on either the ascetic or the folk levels. (There are other permutations, which account for only a few verses.) The abundance of verses into which can be read a message for folk culture arises in large part because the many verses enjoining such qualities as detachment and calmness are also important as assurances to the local community that the wandering monk is totally neutral, and can be expected to exhibit wisdom and spiritual purity.

¹⁷ M. Douglas, *Natural Symbols: explorations in cosmology* (Penguin, Harmondsworth, 1973), p. 61.

The interplay of different ways of understanding a single verse can be illustrated by a single example drawn from the (very small) class of verses capable of being read on all three levels:

391 That one who does no ill in deed or word or thought, who is restrained in respect of these three – him do I call a brahmin.

The cultivation of restraint by cleaving to proper thought, proper speech and proper action is of course integral to the path followed by the wandering monk bent upon enlightenment. The ascetic message is plain enough. But so is the public: this verse asserts that the holy man, marked not by his birth or his training in officiating at rituals but by his supreme mental self-control, is the proper mediator between the community and the forces that bring about its weal or woe, and he is a paradigm of social virtue, fostering no dissidence or division. Meanwhile, the villager living on the fringes of Sanskrit civilization is reassured by the verse's popular message: unlike the official brahmins, with their pretensions and their exclusive customs, the monk is a truly benign figure, easy to approach yet powerful as an intercessor on account of his spiritual purity.

Certainly, Buddhist monks were of all sorts. But the ideals of detachment and spiritual purity were always prominent in the *dhamma*, and the training in calmness and dignity was integral to the discipline. Those monks who came at all close to embodying the recognized values of the Order were necessarily well placed to stand forth, not only as good role models for novices, but also as potential mediators between the culturally isolated locality and the cosmopolitan state. This point is easy enough to document in respect of the careers of forest monks in modern times. It is not so easy in respect of ancient times, with sources contaminated by centuries of historical evolution; but it is still possible to see how readily the protagonists of the middle path could slip into the role of middleman at a time of cultural dislocation.

The mediating role as shown in the Canon

This chapter examines the role of the monk as middleman in a domesticated, monastic environment, as reflected mostly in the *Vinaya*. Evidence is scanty, but a few passages identify specific kinds of mediation forbidden to monks. The tone of admonition indicates that what is forbidden must have been practised. A role as middleman is not the same as the mediatory role, but the negative aspects of it as laid down in the texts are deserving of attention because of the restrictions they would implicitly place on the mediatory role.

One significant example concerns the ubiquitous monk Udāyin, who is portrayed attempting to make a match linking two families, and is sitting down in a secluded place with the girl in question, a man, and a woman. A prominent woman in the area, Visākhā, found out about this. She came and spoke to Udāyin, saying: ‘Sir, this is not pleasing, it is not right, it is inappropriate for the master to sit with a woman – one man with one woman – on a secluded, comfortable seat. Although, sir, the master rightly has absolutely no ulterior motive, it is hard to convince people who are unconvinced.’¹ This uncompromisingly asserts that in certain respects monks were *not* to act as middlemen in local affairs and the example given is certainly of behaviour alien to the original ascetic ideal. Nevertheless, it must acknowledge a reality; a teaching transmitted down the centuries would not hold up such behaviour as a bad example unless it actually characterized some monks. The proscription is evidence of what it proscribes.

CONDITIONS LIMITING AND PROMOTING THE ROLE OF MONK AS MEDIATOR

In general, the monk was required to be modest in behaviour. One instance alleging the laity’s insistence on this is in a passage portraying monkish

¹ *Vin* III 187–8.

greed. King Bimbisāra offers the monks access to his mango grove, and they abuse his hospitality by taking far too many. Then:

These people told the matter to King Seniya Bimbisāra of Magadha. He said: 'Look! The masters have really enjoyed eating the mangoes, but the Lord has stressed moderation.' People . . . spread it about, saying: 'How is it that these recluses, sons of the Sakyans, will enjoy eating the king's mangoes because they do not know moderation?'

And so the Buddha initially prohibited them, but allowed their limited use in curries.² The discipline of moderation is imposed not only upon a monk's apprehension of all sense objects, but also in the garments he wears, the implements he carries and his behaviour inside or outside the monastery.

A difficult area here for the Order was the temptation to demonstrate psychic capacities, believed to be a by-product of advanced meditational accomplishments; it was considered threatening to the spirit of moderation. For example, a story tells of an expensive sandal-wood bowl made to the order of a wealthy merchant of Rājagaha. He had it placed at the top of a pole and offered it to anyone who could bring it down by psychic means. The so-called six heretical teachers tried and failed, then Piṇḍola the Bhāradvāja, a 'perfected one as well as of psychic power', rose up in the air and brought it down. The merchant gave it to the monk, filled with expensive food. Then:

People heard it said, 'The master Piṇḍola made the bowl of the merchant of Rājagaha come down.' Then these people, making a loud noise, followed very close behind the venerable Piṇḍola the Bhāradvāja. Then the Lord heard the great noise, and, after hearing it, said to the venerable Ānanda, 'What on earth, Ānanda, is this loud noise? . . . ' [The Buddha rebuked the monk:] 'It is not suitable, Bhāradvāja, it goes against the grain, it does not look right, it is not worthy of a recluse, it is inappropriate . . . Bhāradvāja, how could you reveal this extraordinary condition, this amazing psychic power, to householders, because of a miserable wooden bowl? . . .

Then he went on to prohibit such exhibitions in general and ordered that the bowl be broken up and made into ointment.³

No doubt men who appeared to demonstrate psychic powers provoked various reactions. Hindu narrative literature is full of the awe and fear evoked by ascetics who use their ascetic heat destructively, or for sexual adventures, and in contemporary Indian villages people believed to be

² *Vin* II 109. Cf. *Vin* IV 258–9. ³ *Vin* II 110–12.

possessed by a deity are often credited with much power.⁴ The same applies here: the monk who has psychic powers inspires fear, but also attraction. For the Order this was unacceptable for several reasons – because it violated the principle of moderation in all things, because the monk should not make a public show of himself, and because it was potentially expressive of sensuality. If the laity was impressed, it was for all the wrong reasons.

Nonetheless, the display of psychic powers must have been very tempting; if nothing else, it would have attracted an audience of monks or potential supporters. Thus there was conflict between the Order's interest in attracting contributions and its fundamental principle of utter detachment, to which the public demonstration of psychic powers was repugnant.

Nor are the texts utterly consistent, for elsewhere the Buddha endorses householders' requests for the monks 'to look out for lucky signs. I allow you monks when being asked by householders for good luck's sake, to tread on a cloth carpeting.'⁵ Perhaps this could have been justified by the need for a monk to communicate his merit in whatever way he could, and need not be considered a demonstration of psychic power.

People who are seen as impartial and honest brokers are likely to be appealed to as mediators of any sort, and indeed monks are portrayed as honest brokers throughout the canon. It is one of the reasons why the *Vinaya* rules are so extensive and why there is so much emphasis placed on the monks' own and the laymen's disparagement of other monks who do not appear to act with the utmost probity. Honesty is not the most apposite word, for the monk is supposed to surpass all other men in his detachment from all material things. This perceived impartiality must have helped qualify him as a 'go-between', a kind of messenger between different groups, whose persuasive power was underpinned by his reputation as a monk. An additional factor in a monk's utility as a mediator must have been his knowledge of a relatively extensive region; this knowledge, enhanced by current news he picked up from other wandering monks, would have been much richer than that possessed by a typical villager.

Here is a negative example of this honesty taken from the *Vinaya*:

A certain caravan was desirous of going from Rājagaha to the south. A certain monk said this to the people belonging to the caravan: 'I will go with you venerable people.'

'But we, sir, will evade the customs tax.'

⁴ See K. Erndl, *Victory to the Mother: the Hindu Goddess of Northwest India in Myth, Ritual and Symbol* (Oxford University Press, New York, 1993), ch. 5.

⁵ *Vin* II 128.

The overseers heard about this, ransacked the caravan and asked the monk why he had travelled with a caravan which he knew was engaged in theft. Nonetheless, they set him free. Other monks found out and the Buddha rebuked him with the stock phrase, 'It is not, foolish man, to please those who are not pleased.'⁶

Another similar story tells of an honest monk to whom a woman attaches herself. Her husband assaults the monk, but later apologizes. The Buddha rebukes the monk, using the same terms as in the previous case.⁷

A final example: the nun Thullanandā takes into the Order a Licchavi adulteress whose husband wishes to kill her. The adulteress takes valuables belonging to him; he then complains to King Pasenadi. The Buddha thereupon prohibits the ordination of anyone in trouble with the law.⁸

If the monks' perceived honesty is a source of attraction for the laity, a danger for their mediatory role is the monks' constant vulnerability to accusations of being tainted with worldly attitudes and concerns. Caesar's wife must be above suspicion. One instance among many concerns the (probably apocryphal) 'group of six monks' who 'entered a village at the wrong time, sat down in a hall and talked a variety of worldly talk' on topics such as politics, clothes, household goods, town gossip, women and useless metaphysical speculation. Householders criticized them for this; the Buddha heard about it, and declared a general prohibition of entering villages at the wrong time. This criticism may have been made because the spiritual aspirations of monks require them to stand above worldly life, which they renounced at ordination. (But nuns such as Thullanandā do go to a village on business (*karaṇīyena*), though it is not clear what this business was.)⁹ On the other hand, it would have been difficult to function as mediators between different groups if they did not possess a good knowledge of affairs and if they could not move freely between different levels of society. Delicate balancing was required. The monk, to be of use to competing parties, needed to be familiar with rural problems; yet, by direct personal involvement in worldly affairs, he risked impairing his status as an impartial wise man. The monk placed himself firmly within a transcendent universal framework of values, much broader than the villagers' more narrowly directed aspirations and values.

Yet the frequent references to monks being supported by a particular family or householder in a given village indicate that they must have been provided with a good working knowledge of family problems and of the

⁶ *Vin* IV 131.

⁷ *Vin* IV 132ff.

⁸ *Vin* IV 225–6.

⁹ *Vin* IV 230–1.

difficulties of subsistence at both family¹⁰ and village level. The Buddha's admonitions may have been directed simply at preventing them from airing their knowledge casually or frivolously, without judiciousness or restraint. Consider a conflict of interest, where Sāriputta is potentially torn between breaking a *Vinaya* rule and offending the family which supports him:

The Lord stayed in Sāvattihī . . . at that time the family who supported the venerable Sāriputta sent a youth to the venerable Sāriputta, saying: 'May the elder let this youth go forth.' Then the venerable Sāriputta thought: 'A rule of training the Lord has designated says that one monk should not attend upon two novices and this Rāhula is my novice. Now what path of action should I follow? . . .' [The Buddha then promulgated a rule allowing an experienced monk to have two novices.]¹¹

TYPES OF MEDIATION

The texts, virtually our only evidence for the early history of the *saṅgha*, were compiled by selection and rearrangement over a long period to meet the purposes of edification and pedagogy in the interests of monastic and lay education in much later times. These purposes are remote from those of the modern social historian, and it is not surprising that, in presenting all their narrative material as generic object lessons or as ideals, the texts do not tell us the ways in which monks actually dealt with the public. We have to read between the lines. Generally, we can infer monks' actual behaviour only from what they are told not to do. The *Vinaya* does provide some instances suggestive of the monk's middleman role. In each case, an example of monkish activity is subsequently used by the Buddha to promulgate a particular rule of conduct. Many of the examples we have found are trivial enough in themselves, but their value is in drawing attention to the variety of ways in which, despite the detachment from worldly involvement professionally required of the wandering monk, the Buddha's followers were involved in lay affairs.

To count as mediation, a monk's action must involve two different parties who wish to communicate in order to achieve a particular goal unrelated to the monk himself; both regard him as an honest broker. Mediation is more than mere interaction, for monks inevitably had to interact with laity and non-Buddhists simply by undertaking an alms round. Nor can it be

¹⁰ Eg. *Vin* IV 178: ' . . . in Sāvattihī there was a certain family which became favourable towards the middle way and as it grew in faith, it decreased in wealth. Any solid food or soft food the family obtained they gave to monks before it was eaten and sometimes they went without food.'

¹¹ *Vin* I 83.

simply offering advice to interested parties. Into such categories would fall the sermons monks give to donors and, the most spectacular, advice that the Buddha is depicted giving to kings.

There are many cases of monks giving advice to laymen about dealings with the Order. One such is the monk Sudhamma,¹² who 'was a builder and resided in the Maccikāsaṇḍa of the householder Citta where he ate permanently (*dhuvabhattiko*).¹³ When Citta wished to invite an Order, a group or an individual person, he would not . . . [do so] before he had asked the venerable Sudhamma.' A problem emerges when Sudhamma thinks he alone can decide with which monks Citta will have relations. When several very prominent monks, including Sāriputta and Moggallāna, are invited by Citta for a meal, without first consulting Sudhamma, the latter becomes unhappy and begins criticizing the quality of the meal. The Buddha finds out what has happened and rebukes Sudhamma, saying,

It is not suitable, foolish man, it goes against the grain, it does not look right, it is not worthy of a recluse, it is inappropriate, it should not be done. How could you, foolish man, scold and jeer so contemptuously at the householder Citta, who has faith, who believes, who is a donor and supporter of the Order?¹⁴

Only in an oblique sense can this be taken as an example of mediation: Sudhamma is the conduit by which Citta, a prominent layman, is enabled to interact with other monks. Sudhamma assumes something approaching dominance over Citta. No doubt there was always a danger of this happening, given the awe in which certain monks were held – especially those credited with psychic powers. It may also signal the tensions arising when monks entered the territory of others and encroached on the families on whom the latter depended.

One type of mediation was that of matchmaker, a curious job for a monk given his supposed distance from matters of the heart. It may not represent mediation between different ethnic or political groups, but it is a sort of mediation between kin groups. Several such examples can be found in the *Vinaya*, usually involving the monk Udāyin:

. . . At Sāvattī in the Jeta grove in Anāthapiṇḍika's park . . . the venerable Udāyin was dependent (*kulupago hoti*) on families at Sāvattī, and he went up to many families. Whenever he saw a young boy without a wife and a young girl without a

¹² *Vin* II 15ff.

¹³ There are some oddities with this passage. Why would a monk – the word here is not *bhikkhu* but *āyasmā* – work for a householder? In addition, *dhuvabhattiko* could also translate as 'permanent servant'.

¹⁴ *Vin* II 18.

husband, he spoke of her beauty in the presence of the young boy's parents, saying: 'The young girl from that family is beautiful, good looking, pleasant, learned, wise, intelligent, capable and energetic. That young girl is right for that young boy.'

They said: 'They don't know us, sir, neither who we are, nor to whom we belong. If, sir, the noble monk were to make them give, we would bring that young girl to this young boy.'

He spoke of the boy's handsomeness in the presence of the girl's parents, saying: 'The young boy of that family is handsome, good looking, pleasant, wise, intelligent, capable and energetic. That young boy is right for that young girl.'

They said: 'They don't know us, sir, neither who we are, nor to whom we belong, nor what is this young girl's property. If, sir, the noble monk were to make them ask, we might give this young girl to that young boy.'

In this way he caused bridegrooms to be led out, brides to be brought out, and so caused marriages to happen.¹⁵

What is significant here is that Udāyin is dealing – in a very sensitive area – with families with whom he has a relationship circumscribed by alms-giving. No doubt this has allowed them to build up confidence in him and his competence to negotiate. In addition, since neither family knows the other, yet he knows both, it appears that his circle of acquaintances was much wider than that of the laymen with whom he had dealings. Nor is he simply an informant. He has to make a case as well. Why would a monk want to do this? Was it because he felt an obligation for alms given to him by the families on whom he was dependent? Was the transfer of merit an insufficient inducement always to give food? That this form of mediation was not a single case is demonstrated by the tales directly following it which show similar efforts at matchmaking.

A more down-market version of this was the use of the monk in the act of communicating between potential marriage partners of substantially different status. Another anecdote dealing with Udāyin tells of disciples of the Ājīvikas, arriving from afar, who asked a former prostitute to give her daughter to their son.

She refused, saying, 'Sir, I don't know you, nor who these are, nor to whom he belongs; and I will not give my only daughter to go to a distant village.' [The disciples were then advised to approach Udāyin as he 'will make her give her daughter'. Udāyin did as requested, telling her to give her daughter as he knew them. To this she responded positively,]

'If, sir, the master knows them, I will give (her.)'

[She gave her daughter to the disciples of the Ājīvikas; however, they began treating her like a slave, and she sent a message of complaint to her mother, asking

¹⁵ *Vin* III 135.

to be taken away. In response her mother went to see them and asked them not to mistreat her daughter, but they told her they would not deal with her, only with the monk (*samaṇena saddhim ambhākam āhārūpahāro . . .*). After a second letter of complaint the courtesan approached Udāyin, who subsequently asked the disciples not to mistreat the young girl. But now they said, shiftily,]

‘We do not want anything to do with you; we only want to deal with the courtesan. A recluse should have no occupation. A recluse should be a genuine recluse. You go away, we don’t know you.’

[A third message was sent, then the courtesan went directly to Udāyin who told her what had happened to him, and suggested she go herself. In response she cursed Udāyin to be miserable and unhappy and her young daughter put the same curse on him. After that, many other women who were unhappy with their in-laws denounced him, whilst others who were happy praised him, wishing prosperity for him.

Other monks saw what happened and the so-called modest monks asked,] ‘How can the venerable Udāyin act as a go-between?’ (*katham hi nāma āyasmā udāyī samcarittam samāpajjissasi*) [He became upset and complained to the Buddha. The Buddha condemned Udāyin with the words,] ‘Whatever monk should act as a go-between for a woman who wants a man or for a man who wants a woman, whether as a wife or as a mistress, that is an offence entailing a formal meeting of the Order.¹⁶

This kind of activity does count as mediation. The monk is well acquainted with both parties involved in the exchange. Knowledge of the other party is essential here as the reason given for the courtesan’s reluctance to marry her daughter to the son of the Ājīvika is her lack of knowledge of them. The monk’s acquaintance with both parties indicates not just his wide local knowledge but also his acquaintance with people who live beyond the locality. Further, he is dealing with a rival sect, the Ājīvikas, thereby showing that the monk could operate between different status groups within society. This inference gains weight from the status difference of the two implicated categories of people: prostitutes, and lay Ājīvikas, a religious group conspicuous by its extreme behaviour in the Buddha’s time.

However, this mediatory function can go wrong. Ultimately the monk cannot compel the two parties to behave ethically. His own behaviour is carefully circumscribed by *Vinaya* rules, and that of Buddhist laypeople is ultimately defined by the Buddha’s five basic rules for lay followers. Yet lay moral observance is voluntary, nor should the Buddhist monk intervene to apply pressure in any way. This would compromise his status as a monk, an impartial figure, in the eyes of those with whom he is dealing. Hence the critique of him made by the Ājīvikas. This is more than opportunism;

¹⁶ Summary of *Vin* III 135–8.

it is a genuine indictment that Udāyin has stepped beyond his legitimate sphere.

The cursing and blessing by the women of the town constitute a more broad-based and potentially devastating indictment. Not only does it present the monk as having a divisive influence on the layfolk of the village, but it also epitomizes the sort of unprofitable states that are so condemned in early Buddhist literature. Life in the world is all *dukkha*, and any activity within society, even activity directed towards satisfaction of legitimate wants, whilst it may have provisional value, is ultimately a valueless tinkering with concerns that should have been abandoned by one on the path of the *dhamma*. Such activity was therefore a potential trap for a monk.

This narrative is followed by another of a similar kind where the persons requiring the 'go-between' are a prostitute and a group of men seeking to have sexual intercourse with her. Some of the dialogue is illuminating for the light it throws on Udāyin's role. The men sent a messenger to bring her but she refused to go with him:

She said, 'Masters, I don't know you, nor who you are, nor to whom you belong; and I have many possessions and resources, but I will not go outside the city.' . . .

[A man said,] 'Sir, why are you soliciting this prostitute? Surely master Udāyin should be told. Master Udāyin will bring (*uyyojessati*) her here.'

When he had said this, a certain layman said to that man: 'Do not say that, master; it is not right for recluses, sons of the Sakyans, to act like that. Master Udāyin will not do it.'

When he had said this, they said, 'Will he do it, or won't he do it?' and they made a bet.

Then these dissolutes approached the venerable Udāyin . . .

Udāyin went and asked the prostitute to go to the men. She agreed, saying, 'If, sir, the master knows them, I will go.'

[A layman complained about a monk acting as a 'go-between' for a 'temporary wife' (*taṃ khaṇikaṃ sañcarittaṃ sampajjisatīti*) and the Buddha declared the activity to be a *saṅghādiseso* offence.]¹⁷

The same themes are present as in the previous example, and this is presumably why they were all grouped together as *saṅghādisesa* rules. In both examples the crucial words are *sañcarittaṃ sampajjisati*, where the latter word can occur in several variant forms. Deriving from *sam/car*, the noun *saṃcarittar* conveys the idea of wandering about, though in the few examples where it occurs (almost all restricted to this section of the *Vinaya*) the prefix *sam* could have a sociative sense as well as indicating the act of

¹⁷ *Vin* III 138–9.

moving between different parties. The repetition of the prefix *sam* in both words gives emphasis to the concept of intermediation.

Does this episode describe anything more than an act of procurement? Certainly a lay follower has considerable doubts about the integrity of a monk persuading a prostitute to go with men of whom she has no knowledge at all. Yet she trusts him. All these examples share this theme. The monk is approachable because of his knowledge and honesty. But is the monk truly neutral? If the lay follower could doubt his neutrality, perhaps the Buddha himself would have doubted it.

Often the Buddha is depicted dealing with prostitutes, so it is arguable that the monk Udāyin was simply helping her in her specific occupation, that truly he was acting as a 'go-between' without making any moral judgement on those for whom he was acting. However, as always in dealing with the laity, the Buddhist Order needed to heed its perceptions, and lay opinion had always to be accommodated. So if the monk was to act as mediator in the specific examples just cited he would do so only within defined boundaries.

Perhaps, therefore, the *Vinaya's* attribution to the Buddha of acute sensitivity towards monks demonstrating bad conduct is, in a way, good evidence that in principle monks were qualified to play the mediatory role.

An extreme example concerns the followers of the monks Assaji and Punabbasu, located at Kiṭāgiri, who have to be reprimanded because of the many forms of outrageous behaviour they engage in.¹⁸ According to the text, what concerns the Buddha is that 'their evil conduct is seen and also heard, and respectable families corrupted by them are seen and also heard'. In the course of this the Buddha lays down the right conduct for monks living in a state of material dependency on particular families:

If a monk who lives in dependence on some village or small town corrupts families and does evil, and if his evil activities are seen and heard about and families he had corrupted are seen and heard about, the monks [as advised by the Buddha] should speak to him in this way, 'The venerable monk must depart from this residence where he has lived long enough.'¹⁹

It is not just the conduct itself which is condemned. Rather, the cumulative effect leads to an evil reputation being spread abroad, one capable of detriment to the Order in every area of its operation.

¹⁸ *Vin* III 179ff.; *Vin* II 13–17.

¹⁹ *Vin* III 184. Note the commentary upon this: "Families corrupted by him" means that formerly having acquired faith, they no longer have faith because of him. Having been convinced, they are no longer convinced.'

MONK AS RECONCILER

None of the examples just cited could be described as fulfilling a mediatory role in the sense in which a wandering ascetic might do. Cumulatively, however, they do show the monk as capable of acting as a neutral channel for communication between groups who are engaged effectively in some form of exchange, not necessarily involving money. What is being exchanged is women, and it may simply be a logical extension of the monk's professed chastity that (perhaps like eunuchs in Chinese imperial harems) he is chosen for this task. A different kind of mediatory task, though, involves the monk in reconciliation. For example:

Once, a certain woman, having quarrelled with her husband, went to her mother's house.

A monk dependent on her family effected a reconciliation. He was 'remorseful . . . so this was not considered an offence'.²⁰ Yet, when on the next page of the same text a monk acts as a go-between for a eunuch, that is branded an offence. Both instances refer to situations involving family and possibly sexuality. Yet again it is the monk's chastity and his capacity to draw upon local knowledge of people that are brought into play, giving him a special status as reconciler.

The story of Pilinda, as told in the *Mahāvagga*, depicts the monk as reconciler, but also presents the potential dangers of conflict of interest that can beset a monk as mediator. Here is a summary of the passage:

Pilinda was a monk who wished to make a cave, so had a mountain slope cleared in Rājagaha. King Bimbisāra went up to him and offered an attendant for a monastery, but this was refused because the Buddha would not allow it. Pilinda agreed to ask the Buddha if it was acceptable and then gave the king a talk on *dhamma*. On being asked the Buddha agreed to a request for an attendant, and Bimbisāra came up and made the offer again. This time it was accepted, but he forgot to give the order and did not do so until after five hundred days. In consequence of the passing of five hundred days his chief minister gave five hundred attendants to the monk.

They established a village and Pilinda used it for his alms collection. One day the villagers held a festival where the young girls were decked out with ornaments. One young girl did not have any and cried. The monk Pilinda asked the girl's mother why the girl was crying. When told the reason, he had the girl's mother put a roll of grass on her head, and through his psychic power had this changed into gold. Bimbisāra heard about it, believed the family had stolen the gold, and so had them jailed.

²⁰ *Vin* III 144.

Pilinda found out what had happened, went to see Bimbisāra, and, exercising 'volitional force', had the king's palace turned into gold. In response Bimbisāra released the family. Pilinda became famous and was given ghee, fresh butter, oil, honey and molasses by the laity. He acquired so much it began to overflow and the people complained that he was storing up things, like the king. Other monks accused the monks associated with Pilinda of storing up abundance and the Buddha laid down a rule allowing only seven days' storage.²¹

Pilinda already has high status as a monk in the eyes of the king, a status seemingly enhanced by his knowledge of *dhamma*. From the village he receives all kinds of offerings of food. His close relation with the king allows him to intercede when the king inadvertently causes injustice. His entitlement stems specifically from his status as a monk, not his individual qualities such as chastity and honesty. But presumably also his outsider status is important. Finally, this passage shows the monk bringing some kind of arrangement between two parties which exist in a relation of asymmetrical power.

Whether we can generalize from this example to the entire *saṅgha* is a moot point. The evidence does not show conclusively whether village elites respected monks simply because they were monks, or whether monks first had to display psychic powers or knowledge of the *dhamma*.

Another example of possible mediation concerns a monk being used by a layman to determine who is worthy of an inheritance:

At one time in Vesālī, the householder who was the supporter of the venerable Ajjuka had two children, a son and a nephew. Then the householder said this to the venerable Ajjuka: 'Sir, will you grant an audience to whichever of these two children has faith and conviction?' At that time the householder's nephew had faith and conviction. So the venerable Ajjuka granted an audience to that child. With his wealth, he set up an estate and made a gift. Then the householder's son said to the venerable Ānanda:

'Ānanda, sir, which is the father's heir, the son or the nephew?'

'The son, friend, is the father's heir.'

'Sir, this master Ajjuka has shown that our wealth belongs to our associate. Your reverence, the venerable Ajjuka is not a (true) recluse.'²²

Here it seems a monk is credited with influencing somebody as to who should receive an inheritance. Upāli declared no offence was accrued. This is surely not just an instance of a monk being appealed to on the score of his honesty. It must reflect the layman's belief that just as a monk has

²¹ Summary of *Vin* I 207–9.

²² *Vin* III 66.

abandoned sexuality, so too has he abandoned material or any other wealth. Therefore his attitude in matters regarding wealth should be wholly detached and impartial. Here we see a figure committed to transcendent values being able to offer impartial adjudication between interested parties. In theory, this is the minimum condition for one who would play a mediatory role.

A related example concerns a monk being used by a trader:

Once, a certain man took a valuable jewel and went along the main road in the company of a certain monk. Then the man saw the customs house, put the jewel into the monk's wallet without him knowing it, and so took it past the customs house.²³

The Buddha declares this was not an offence since the monk had no awareness of it. Precisely because the monk is regarded as belonging to a special category to which the rules appropriate for normal laypeople do not apply, he can be used for fraudulent purposes. No wonder the *Vinaya* rules are at such great pains to preserve the public impression of the monk's indifference to material possessions and sensuality.

Further on in the same book of the *Vinaya*, there is a whole series of brief passages where women beseech monks to provide preparations either to prevent barrenness or to produce an abortion.

Once, a certain woman whose husband was living away from home became pregnant by a lover. She said to a monk, who was dependent for alms on her family, 'Look here, master, you must know of an abortive preparation.'

'All right, sister,' he said, and he gave her an abortive preparation. The child died. He was remorseful . . . 'You, monk, have fallen into an offence involving defeat,' he said.²⁴

In all of these examples the monk is said to be 'dependent for alms on her family'. He is credited with local knowledge, as well as either medical skill or sufficient knowledge to be able to find somebody else with it.

Another case relates once more to the monk's medical role:

Once, a certain man whose hands and feet had been cut off was in the paternal home surrounded by relations. A certain monk said to these people, 'People, do you want him to die?'

'Certainly, sir, we want that,' they said.

'Then you should make him drink buttermilk,' he said. They made him drink buttermilk, and he died. He was remorseful . . .²⁵

Nonetheless, this was regarded as a *parājika* offence.

²³ *Vin* III 62. ²⁴ *Vin* III 83; cf. *Vin* III 139. ²⁵ *Vin* III 86.

Here is a final example which, strictly, does not count as showing a monk as a mediator, but it is interestingly suggestive. The monks go to spend the rains at Vaggumudā. Then

Vajjī was short of alms-food and it could be obtained only with difficulty. It was white with bones and people were living by digging out little pieces of grain from holes in the ground using sticks. Nor was it easy to nourish oneself by gleanings or from kindness. . . . [The monks then proposed they would superintend the householders' business and execute householders' commissions.] Those who rejected superintending the work of householders said, 'We've had enough, your reverences, of overseeing the business of householders. Look, your reverences, we will take the householders' messages (. . . *mayaṃ āvuso gihīnaṃ kammantaṃ adhiṭṭhitena . . . handa maya āvuso gihīnaṃ dūteyyaṃ harāma . . .*) . . . thus they will think of giving to us; thus being entirely on friendly terms and not disputing, we will spend a comfortable rainy season and will not go short of alms-food.'

[Others suggested they praise the supernatural powers of certain monks. In this they succeeded. The monks were well fed, the people went hungry. The Buddha subsequently criticized them.]²⁶

If there is a problem here it is that monks definitely seem to be acting like householders. Rather than mediation, their job of running messages is something anybody employed by the householder would be able to do. In addition, they are working for the sake of shelter and alms-food, commodities they would normally receive from begging. By undertaking a householder's task and doing it for a specific goal they forsake their positions as monks. The misdemeanour may be minor, but it shows how monks may compromise themselves by acting as mediators or involving themselves in the affairs of different social and occupational groupings.

In describing the monk as a mediator between various elements of society and levels of power, as an unappointed functionary made attractive because of his detachment and his rich knowledge of local (and perhaps regional) affairs, we need to be very careful not just to focus on the figure of the Buddha himself. The need for this caveat has already been signalled here. If the application of Brown's theory is to be valid in the Indian case, then we should expect that some of the monks initially dedicated to meditation and solitude should be gradually sucked into a degree of social involvement by the expectations of the laity, and that many of the less dedicated ordinary monks should readily and willingly take on socially active roles. Because of this, we have cited as many examples as practicable of instances where monks are dealing with people of demonstrably different social groups, occupations and political status. However banal, these examples do reveal the qualities

²⁶ *Vin* III 87-91.

laypeople expected of monks as middlemen between conflicting groups – local knowledge, chastity and indifference to the material world. The latter two qualities contributed to the high trust in which laypeople must have held the *saṅgha* as a special body of men and women standing always in an ambiguous position: in the world whilst outside of it.

THE CONTRASTING MEDIATORY ROLE OF THE BRAHMINS

If one set of role model contrasts in Buddhist literature turns on the distinction between monks and laymen, another is between brahmin and monk. It was suggested in chapter 7 that monks had a role to play as middlemen between the urban culture of state capitals and the folk culture of outlying communities where the cultural gap between the two was great, while brahmins did the same where the cultural gap was small – at least, the outlying communities could recognize themselves in the world view offered by the brahmins. The contexts did not differ radically – there was necessarily a substantial overlap. This situation, we might naturally infer, provoked tension between brahmins and monks. In a sense they were competitors.

The difference between the role of the holy man or *śramaṇa* and that of the brahmin lies in the different settings in which they could operate successfully. Both moved between the seat of political and economic power and the communities upon which this power was encroaching, interpreting each to the other and *representing* (without necessarily possessing) education and high culture in the village.

It is therefore useful to notice how the process can be illustrated from the better-attested later history – derived mainly from epigraphic sources – when brahmins were acting as go-betweens mediating high culture, professing universal values, to the Little Tradition in communities already possessing, or valuing, some elements of the core traditions represented by brāhmaṇical culture. Here the brahmin could find the materials to co-opt local cults and myths, identifying regional deities as forms of great gods known to the Great Tradition. Note though that we are not arguing for a sharp distinction between a Great and a Little Tradition. The cultural ambassadors for the Great Tradition could operate successfully within the localized traditions only because they were immersed in both.

Such processes of acculturation are known to history, offering valuable examples of the middleman process by which brahmins assisted in the acculturation of people who derived their identity from a localized culture. Two scholars in particular have chronicled the role of the brahmin as a

cultural mediator in different areas. Hermann Kulke, in his important book on the political role of the Jagannātha Cult in the history of Orissa, has given a significant lead, successfully demonstrating the role played by brahmins as agents in the spread of brāhmaṇical (and *ḷṣatriya*) culture to areas where it had not previously been authoritative. Kulke gives much attention to the need for Hindu kings and *rājas*, who colonized the coastal areas of Orissa, to domesticate the tribal people of the mountainous areas, where they were a potential threat to the agricultural expansion of the new growing Hindu kingdoms. Kulke shows that a community's pre-existing beliefs could be integrated into the brāhmaṇical tradition so as to allow the community to become integrated into a larger political unity with shared trans-local beliefs.²⁷

Even when the empire supposedly extended over a large area there was always doubt whether many of the subordinate tribes were, in fact, subordinate at all. In Samudragupta's time, '[t]he lords quite frequently proclaimed hugely successful expeditionary conquests in their inscriptions; however, rarely did they succeed in permanently connecting the subjugated princedoms with their own area of rule'.²⁸ Accompanying these conquests was a process of ideological conversion alluded to in the previous paragraph. This functioned like a process of domestication where the so-called 'barbarian tribes' came to pay obeisance to the larger state rulers and integrated themselves, to varying degrees, into the trans-local world view. In this process the brahmins played a vital part, and we are convinced this role was not a new one for them, that it had been played out well before the time of the explicit evidence provided in Orissan inscriptions. Kulke sets out the main lines of this process:

The consolidation of the princes' power in the new core regions was a protracted process . . . Even if the relations between Hindu society and the tribes were certainly never without tensions, it can however be confirmed that they were characterized in Orissa by a continual process of indoctrination and partial integration rather than by a constant suppression or complete destruction of tribes. In this context the brahmins played an exceedingly important normative role in Orissa. They defined and codified the obligations of tribes, which (as in the *Mahābhārata*) 'resided in the area of (Aryan) kings' . . . This was one of the most important duties of those brahmins who lived in the outer parts of the core region: to propagate this ideal of a domesticated tribe for their own welfare and that of their king.²⁹

²⁷ H. Kulke, *Jagannātha-Kult*, p. 8. See also Burton Stein, 'Formation of the medieval agrarian order: brahman and peasant in early South Indian history,' in *Peasant, State and Society in Medieval South India* (Oxford University Press, Delhi, 1980/1994), pp. 63–89, writing about the Coromandel Plain from the sixth to tenth centuries ACE.

²⁸ Kulke, *Jagannātha-Kult*, p. 11. ²⁹ *Ibid.*, p. 17.

This occurred by integrating tribes into the lower levels of the caste system and by pressing many of their menfolk into the army. But note: 'Both routes for the assimilation of tribesmen into the Hindu society led to a powerful mutual influence, a development which is generally known as "Hinduization".'³⁰ 'Hinduization', or, perhaps better, 'Indianization', is a process which extended to South East Asia, where the interactions which furthered it are a field open to speculation.³¹ In the further extension of Indian religions over later centuries, no doubt, brahmins could play ascetic roles, and Buddhist monks could play priestly roles (as they do in many places today). But in India, as in South-East Asia, the textual sources do not offer us historical records of the very earliest forms taken by the spread and encroachment of the culture of urban states among alien populations, except to the extent that stories of the Buddha may offer us distorted echoes. In the nature of his role as an outsider, a social blank, the wandering ascetic seeks to leave no footprints. The priestly figures who came later, acting as mediators among populations already to some extent culturally assimilated, are much easier to recognize.

³⁰ Ibid., p. 18.

³¹ See H. Kulke, 'Indian colonies, Indianization or cultural convergence?', in H. Schulte Nordholt, (ed), *Onderzoek in Zuidoost Azië* (Rijksuniversiteit de Leiden, Leiden, 1990), pp. 8–32. Alternatively, we could call the process 'Sanskritization'. M. N. Srinivas' concept has been much debated and the debate cannot be explored here, but the use of cultural themes from the religion of the Great Tradition to integrate a community into an embracing metropolitan culture must have important parallels in the more ancient, undocumented, processes of political expansion.

Exchange

As soon as he had made the decision to convert followers to the homeless life, the Buddha, as the first leader of the *saṅgha*, had to establish means of raising material support to sustain the *saṅgha*, none of whose members engaged in any productive work. This effort required at least three sustaining factors:

- (1) The presence of sufficient material support – whether from an economic surplus or elsewhere.
- (2) The intellectual motivation for people to give this support, a motivation fully acceptable to the laity, as to why they should give freely to the Order or to individual holy men.
- (3) A marketing or communicative technique designed to spread news of the *saṅgha*'s need for support without giving the impression this need was motivated by avarice or grasping.

His success in harnessing material support can be judged by the minimal evidence in the texts pertaining to the development of these ideas. Even in the Buddha's time there must have been a widespread belief that *śramaṇas* were entitled to receive offerings and that benefits would flow directly from the giving of such offerings. How long it took to make the transition from individual to institution as receiver of gifts cannot be determined from the evidence at hand. From a quantitative perspective the difference is a fundamental one.

The offering of alms to monks looking for food in the early morning was the most habitual and conspicuous form of giving a layperson could make, at least when the *saṅgha* was first established. For the more wealthy the option was to offer land for a monastery, money or large quantities of food. Several centuries after the establishment of Buddhism, when it was successful in attracting many converts, it is clear from a study of inscriptions that even the less wealthy in society were offering financial donations for the construction of monuments. However, what becomes very apparent from studying the Pāli texts is that even in the earliest period of Buddhism the exchange of food *during a meal* had acquired other symbolic resonances

simply than functioning as a glorified form of alms-giving. But the meals in question are not normal meals. They are characterized by their large size and strong ritualistic ambience. One could be forgiven for assuming they are almost entirely demonstrative, as if they are serving a kind of sumptuary consumption role. In studying these meals, therefore, we are studying a specific system of exchange, sumptuary consumption, systems of hierarchy within a clear Buddhist context and the Buddha's public dealings with elite members of society.

Most of the texts taken to illustrate the themes in this chapter are from the *Vinaya* and the *Majjhima Nikāya*. We have treated them from the perspective that they encode a set of values and are not just a careful description of specific historical events. At the same time we do not doubt that something like the meals described here did occur.

MERIT-MAKING

Given that the doctrine of the transfer of merit functions as one of the principal frames for gift exchange throughout Buddhist history and is a central frame in defining lay–monk relations we must say something about it before going on to the more specific case of what we call the ritual meal. So much has already been written on this subject that it is hardly necessary to enter into any detail. Ivan Strenski has summarized as well as anybody the interrelationships implied by the transference of merit:

... a domesticated *saṅgha* will, second, maintain a range of ritual relations with the lay communities outside it. Above all, the *saṅgha* is a ritual receiver of gifts. Weber even argued that the only real rule laid upon the Buddhist laity was the obligation to maintain the *saṅgha* by giving it gifts. This in turn leads to the first of the *saṅgha*'s two chief symbolic relations with the lay world: the *saṅgha* is the chief occasion for merit-making (only superficially 'given' by the *saṅgha* for gifts received), thus making the *saṅgha* the chief exemplar of non-reciprocity. It is a passive symbol of independence even as it depends upon active lay donors (*dāyakas*). In this passive symbolic role, the *saṅgha* also exemplifies (and, of course, actively pursues) the *dhamma* and beyond this, Nibbāna itself. In an active role, the *saṅgha* provides preachers, teachers, scholars and, in certain cases, healers. Note well however, that none of these services is, strictly speaking, reciprocated cleanly to the laity for gifts given, but is an obligation, to some extent, freely assumed as appropriate to the new domesticated role of the *saṅgha* and its members. I shall argue that these relations constitute the basis of what is properly called a Buddhist culture or civilisation, and that they are in some sense the critical features of a domesticated *saṅgha*.¹

¹ Ivan Strenski, 'On generalized exchange and the domestication of the sangha', *MAN*, ns.18 (1983), p. 465.

And further:

In each case, we have a circle of giving beginning with the lay *dāyaka*, passing to the *saṅgha*, then from the *saṅgha* to other recipients, and ultimately, it can be argued, either in this or the next life to the initial giver. Thus the *saṅgha* does not necessarily reciprocate to the *dāyaka* for gifts given (least of all merit!) but instead acts to benefit a third party, which in turn eventually brings benefit back to the original donor. In some cases, where a 'trickle down' effect might occur, people would enjoy the same economic benefits and profitable estate would provide to the community at large . . . Rather than considering merit-making and the so-called transfer of merit a matter of spiritual accounting, we have something quite different: a *dāyaka* gives *dāna* to the *saṅgha* and thereby (automatically) earns merit (remembering all the while that this is not given the *dāyaka* by the *saṅgha*, only 'occasioned' by it); in turn the *saṅgha* then invites the *dāyaka* to invite others (the dead, the gods) to rejoice in the merit earned. The *saṅgha* gives an occasion for others to rejoice in the merit made by the first gift, and thus gain merit thereby.²

Whilst the idea of merit-making might presuppose a surplus, it is not dependent on a natural surplus of production over subsistence level of living, whatever that might have been. It would have occurred whether this kind of surplus prevailed or not. Merit was the reward for the deposition of goods and services with monks and was one way a surplus could both be used and justified. But the use of a surplus, individual or institutional, may have been popular because like the *śrauta* sacrifice it too had benefits over and above what might have accrued to the individual taking or giving the alms. In this we can agree with the judgement of the Ernfors: 'This contribution [derived from a surplus] is utilized for public works, which need not be physical and are typically ceremonial in nature, or concern the building of holy palaces, stupas or whatever of that kind. These things serve auspiciousness and maintenance of good life and order, enjoyed by all.'³

The centrality of the theory of the transference of merit guaranteed that aspects of it would be carefully defined in the texts. We cite two instances of such definitions to indicate the presentation of ideal types of monks as alms-receivers and of those who have fallen away from this ideal.

[At Sāvattḥī:]

What do you think of this monks! What kind of monk is worthy to approach a family and what kind of monk is unworthy to approach a family?

Indeed, monks, a monk may approach families thinking, 'They must give to me. They should not refuse to give. They must give a lot, not a little. They must

² Ibid., pp. 473–4.

³ E. B. Ernfors and R. F. Ernfors, *Archaic Economy and Modern Society* (Studia Sociologica Upsaliensia 31, Acta Universitatis Upsaliensis, Uppsala, 1990), p. 148.

give me excellent things only, not poor things. They must give to me quickly, not slowly. They must give to me respectfully, not disrespectfully.’ When they do not give anything to that monk who thinks like this, he feels annoyed because of that and consequently experiences pain and sorrow. And he feels like this if they give a little and not a lot, and if they give what is poor and not excellent, and if they give slowly and not quickly. The monk is annoyed by that and consequently experiences pain and sorrow. They give without respect, not respectfully. The monk is annoyed by that and consequently experiences pain and sorrow.

Monks, this kind of monk is not worthy to approach a family.

But indeed, monks, a monk may approach families thinking, ‘How could I possibly think in regard to other families that “they must give to me. They should not refuse to give. They must give a lot to me, not a little. They must give me excellent things only, not poor things. They must give to me quickly, not slowly. They must give to me respectfully, not disrespectfully.”’ The monk is not annoyed by that and consequently he does not experience pain and sorrow.

Monks, this kind of monk is worthy to approach a family.⁴

The second passage seems to propose a historical change in the status of the monk, the Buddha lamenting the passing from the forest dwelling monk to the dweller in a monastery.

‘Lord it is difficult to speak right now to the monks since they are full of qualities arising from wrong advice, they are impatient and do not respond quickly when taught.’

‘In the past, Kassapa, the elder monks were forest dwellers and praised the forest life; they ate only alms-food and praised living off alms-food; they wore rags from a dust heap; they wore three robes and praised the wearing of three robes; they desired little and praised the attitude of desiring little; they were wholly satisfied and praised the attitude of being wholly satisfied; they were secluded and praised seclusion; they did not mix and praised lack of contact; they were energetic and praised the application of energy . . .

. . . Then the senior monks invited the monk – who was a forest dweller and praised the forest life – to a seat, saying, “Come monk! What is your name, monk! This monk is certainly of high repute. This monk definitely wants to learn. Come monk, sit on this seat!” . . .

But now the senior monks are not forest dwellers and do not praise the forest life; they do not simply eat alms-food and do not praise living off alms-food; they do not wear rags from a dust heap and do not praise the wearing of rags from a dust heap; they do not simply wear three robes and do not praise the wearing of only three robes; they do not desire just a little and do not praise the attitude of desiring just a little; they were not wholly satisfied; they were not secluded and did not praise seclusion; they mixed and did not praise lack of contact; they were not energetic and did not praise the application of energy.

⁴ S II 199–200.

There is a monk who is well-known, renowned, who receives gifts of clothes, alms, lodgings and all the requisites and medicines for illness; it is he the senior monks invite to a seat, saying, "Come monk! What is your name, monk? This monk is certainly of high repute! This monk certainly wants to be with other ascetics. Come monk, sit on this seat!"⁵

It would be possible to see the last paragraph of this passage as an admission of the elite nature of the early *saṅgha*; what had originally hoped to produce a community dedicated to an ideal succeeded only, under the influence of patronage for the wrong reasons, in providing a career path for the sort of politically adept monk who, in modern society, would be good at getting his face on television and making friends with the rich and famous. Perhaps the real burden of both these passages is the obvious one: that there will always be a temptation for a monk to spruik for alms, or if not, to use with more subtlety his reputation as a monk as a specific means of acquiring alms. This would represent a misunderstanding of the merit-making relationship, for, as Strenski says, it is as much about an opportunity for the laity to obtain merit as it is for the *saṅgha* to receive material support.

We must assume the simplest form of alms-giving and alms-seeking was a highly ritualized demonstration of one form of exchange between laity and monk. Yet this form of exchange, scarcely a 'gift exchange', was not one taking in the idea of contract and reciprocity. On the surface the gift of food in return for a sermon might conjure up the idea of a relation of reciprocity, which is what we find underlying the Hindu notion of sacrifice. The problem with the Hindu model is that it would have tied the monk into a form of obligation to the donor – almost a form of attachment in the Buddhist reading of it. Nevertheless the Hindu model of obligation to provide hospitality to guests must have been one of the dominant ones known within the cultures inhabited by the Buddha and his followers, even if the model was not formalized until several centuries later in the *Dharmaśāstras*. As Jamison⁶ has stressed in a recent book, the situation described in Hindu texts from the *Brāhmaṇas* to the *Dharmaśāstras* is one where a guest must be received and hospitality given, irrespective of the giver's inclination or his material circumstances. From the Buddhist point of view the *bhikkhu* is not an *atithi* (guest) and, whilst the lay Buddhist does

⁵ S II 208.

⁶ S. W. Jamison, *Sacrificed Wife. Sacrificer's Wife* (Oxford University Press, New York, 1996), pp. 153–69. Cf. also F. Wilhelm, 'Hospitality and the caste system', *Studien zur Indologie und Iranistik*, 20 (1996), pp. 523–9; T. Brekke, 'Contradiction and the merit of giving in Indian religions', *Numen*, 45 (1998), pp. 303–8 for the view of giving as sacrifice.

have an implicit obligation⁷ to feed the monk, for the Hinduized layperson no such obligation need exist in theory. In practice, of course, the situation might have been considerably different and the success of monks' begging for food might have been a consequence of the dominance in northeastern India of the Hindu model of hospitality.

But what does this tell us about non-monastic economics and the role of the *saṅgha* in the early Indian economy? We should at this stage note that this was not just a barter arrangement where food and materials would be provided to a monk who was held to be a field of merit. No bargaining would ever take place. In the Buddha's time, and certainly in contemporary Buddhist countries, the exchange becomes impersonalized when money intervenes, though the merit component is certainly still present. However, it is our conviction that the meal functioned as a form of gift exchange, where reciprocity was certainly implied. In this sense it brings with it all the qualities associated with the gift in what the Ernfors describe as archaic societies:

The gift is a sign of the norm, the obligation or duty and right, and as such a carrier of a normative order of various widths and scopes. Being presented, it demands a return, whether this be in the form of a material thing, behaviour, gesture of the body or mind or whatever. And this return is a gift as well, whether it be called 'service', 'favour', 'duty' or a 'gift'. The gift in its archaic context is *the beginning and the end of essential social activity, the realization of the norm and its initiation*. It commands a cycle of duties and right . . .⁸

The subsequent part of this chapter attempts to unpack this statement as it applies to the meal understood as gift.

THE IMPORTANCE OF MEALS AS A MEASURE OF SOCIAL INTERACTION

The image of the monk as an almsman (and the doctrine of the transfer of merit used to circumscribe the mode of exchange) is such a familiar one in Buddhist literature as to be taken for granted as the privileged image of exchange between monk and laity in early Buddhism. It is not the only such image, however. Another one, also occurring frequently in the texts, is structured around a meal between the Buddha or another monk and a layman. It is normal in such cases for the meal to be enframed within

⁷ Though the obligation to accept may not have been equally stringent. See Brekke, 'Contradiction', p. 298.

⁸ Ernors and Enfors, *Archaic Economy*, pp. 59–60; emphasis in the original.

the larger context of conversion, a common frame in Buddhist literature and not always including the kind of meal with which we are concerned here. All the meals presented in such cases are large, highly demonstrative and deliberately ritualized, offering possibilities for sumptuary display on the part of the patron who pays for the meal and an exalted status for the Buddha who receives it. It may be problematic that the great majority of cases of meal narratives portray the Buddha as the recipient of the meal and so, to be fully conclusive, evidence of other monks receiving the kind of adulation implied by the meal should be found, so that it is not exclusively a marker of the Buddha's own charisma.⁹

A passage taken from the *Jīvakasutta* of the *M* lays down some of the conditions under which a monk is approached by a layperson for a meal and the required attitudes that should prevail in the monk. It also demonstrates, we think, that the prior invitation to a meal distinguishes it from the typical alms-gathering round the monk is ideally supposed to take each morning.

. . . Jivaka, a monk lives in reliance on a village or market town. He lives having suffused the first quarter with a mind of friendliness, likewise the second, likewise the third, likewise the fourth; just so above, below, across; he lives having suffused the whole world everywhere, in every way, with a mind of friendliness that is far-reaching, wide-spread, immeasurable, without enmity, without any ill-will. A householder, or a householder's son who has gone to him, invites him for a meal on the next day. If he wants to, the monk accepts, Jivaka. When the night has passed, he dresses in the early morning, takes his bowl and robe, and approaches the dwelling of that householder or householder's son. Once he has gone there he sits down on the appointed seat, and the householder or householder's son waits on him with sumptuous alms-food. The thought does not occur to him: 'It's really good that a householder or a householder's son waits on me with similar kinds of sumptuous alms-food. A householder or a householder's son should wait on me in the future with sumptuous alms-food of the same kind'. This does not occur to him. He enjoys that alms-food without being ensnared, infatuated or enthralled by it, but seeing the danger in it, aware of the outcome . . .¹⁰

Even in defining normative attitudes, this text itself notes the particular specificity of this kind of meal: it is sumptuous. Hence our suggestion that this meal is in considerable measure an opportunity for sumptuous display on the part of the wealthy. But if the attitude of the monk is to be one of absolute indifference, identical with what is required in the more habitual kind of alms round, the text tells us nothing of the attitude of the donor. As we will see this is often characterized by competitive zeal.

⁹ See S IV 288ff., where Citta offers a meal to the 'elder monks'. This is elaborated in ch. 10 above.

¹⁰ *MI* 368ff.

A question that arises here, of course, is how the Buddha and the Order's acceptance of these fabulous sumptuary meals fitted with their commitment to poverty and absence of ostentation.

Whatever the answer, the evident tension between the ideal of spartan simplicity and the practice of lavish honour is a reminder that, in the process of the growth of Buddhism, there had to be different Buddhisms. Add to this the likelihood that the practice of devotees surrounding renouncers with great wealth was becoming increasingly common in India during the Buddha's time, then to the extent that Buddhism became part of society, it was inevitably going to adapt, acquiring a multiple personality as it did so.

A classic instance of the meal as ritual of exchange, with all the signification of hierarchy and transformation this implies, is recorded in the *Abhayarājakumārasutta*:

[The Buddha was staying near Rājagaha. Prince Abhaya went up to Nātaputta, a Jain monk. Nātaputta tried to persuade Prince Abhaya (son of King Bimbisāra) to defeat the Buddha – who, he said, was 'of such great psychic power' – in argument as this would give him much fame (*te kalyāṇo kittisaddo*). Abhaya agreed and Nātaputta presented him with a dilemma to put to the Buddha, one designed to make the Buddha say something disagreeable to someone.] . . . and (p. 61) Abhaya 'answered Nātaputta the Jain in assent, rose from his seat, greeted Nātaputta the Jain keeping his right side towards him, went up to the Lord; and when he had arrived there he greeted the Lord and sat down at a respectful distance'.

He thought, 'It is not the right time today to refute the Lord, but tomorrow I will refute the Lord in my own house,' and he spoke thus to the Lord: 'Revered sir, may the Lord agree to take a meal with me tomorrow with three others?' (*adhivāsetu me bhante bhagavā svātanāya attacatuṭṭho bhattachan – ti*) The Lord agreed by becoming silent. Then Prince Abhaya, having understood the Lord's agreement, rising from his seat, having acknowledged the Lord, departed keeping his right side toward him. Then the Lord, at the end of that night, having dressed in the early morning, taking his bowl and robe, went up to Prince Abhaya's dwelling; and when he had reached there he sat down on the appointed seat. Then Prince Abhaya with his own hand served and satisfied the Lord with sumptuous solid and soft foods (p. 62) (*atha kho abhaya rājakumāro bhagavantam paṇiṭṭena khādaniyena bhōjanīyena sabbathā santappesi sampavāresi*). Then when the Lord had eaten and had withdrawn his hand from the bowl, Prince Abhaya, taking a low seat, sat down at a respectful distance. Prince Abhaya, sitting down at a respectful distance, spoke thus to the Lord.

[After this the conversation proceeded, with the Buddha offering a lengthy disquisition on the types of subjects about which he talked and the conditions under which he said them. Abhaya had the last word, saying,]

'It is excellent, revered sir, it is excellent, revered sir. It is as if one might set upright what had been upset, or might disclose what had been covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so

that those with vision might see material shapes, even so is *dhamma* made clear in many a figure by the Lord. Revered sir, I am going to the Lord for refuge and to *dhamma* and to the order of monks. May the Lord accept me as a lay-disciple going for refuge from this day forth for as long as life lasts.¹¹

The ritual prescriptions of the meal are here followed to the letter. We can isolate the following sets of acts which occur in the same sequence in most, though not all, of the meal narratives:

- (1) An introduction detailing time, place and social context of the donor;
- (2) an implied or actual dispute between the donor and the Buddha (this does not occur in all cases);
- (3) the spoken invitation to attend the meal made in speech;
- (4) the Buddha's acquiescence by remaining silent;
- (5) the ritual departure of the figure who makes the request;
- (6) the Buddha coming to eat in the guise of a monk on a begging round;
- (7) the Buddha sitting down on the appointed seat;
- (8) the donor serving food to the Buddha with his own hand;
- (9) the donor taking a seat lower than the Buddha;
- (10) the donor sitting down at a respectful distance;
- (11) the donor speaking to the Buddha;
- (12) the Buddha giving a teaching;
- (13) the donor becoming a convert.

Any other name could be substituted for that of Prince Abhaya, although, even if the sequence of the events does not change, the *vaṇṇa* reference is significant in altering the status implications of the interaction between the two figures. Apart from the frame, virtually standard in all the 'meal narratives', formed by the set of events structuring the meal, there is a conversion frame operative here; it offers us different possibilities for the interpretation of these 'meal narratives'. It is possible, of course, to assert the interrelation of both frames, the meal functioning as the consummation and the demonstration of the conversion experience conceived of as a public event. However, the conversion frame is found frequently in situations where the meal is not given any kind of consummatory role.¹²

The initiatory structure of the offering of a seat to the Buddha may well have brāhmanical precursors, as B. Oguibenine has shown.¹³ Perhaps we are entitled to go even further and interpret the ritual significance of the meal as a deliberate reworking of the Vedic sacrifice, where initiation into the

¹¹ *MI* 392–6. ¹² For many examples drawn from the *Su* see Bailey, 'Problems'.

¹³ Oguibenine, 'Vedic Ritual', pp. 107–23. More generally see P. Masefield, 'The pursuit of merit: sacrificial devotion in the Pāli Nikāyas', in G. M. Bailey and I. Kesarcodi-Watson (eds), *Bhakti Studies* (Sterling, New Delhi, 1992), pp. 292–308.

saṅgha, even as a lay supporter, is sanctified by the ritual structure present in the invitation and the meal. We assume this is because the Buddha was fully aware of the brāhmaṇical cultural bedrock on which so many of his potential converts operated and knew that to extend his influence he would be required to present his teachings and normative forms of conduct within the traditionally patterned forms of behaviour. The new was once again drawing on the traditional for social confirmation.

The meal narrative just summarized is highly structured and quite repetitive in narrative sequence and language, a feature it shares with the other examples of the genre. But whilst it is important to be aware of the structural aspects of the narrative, our task must be to penetrate beneath these virtually formalized features to discover the high emotion and excitement that must have accompanied the actual event of the meal. In *Mahāvagga* VI there are twelve meal narratives and at least one more in *Mahāvagga* VII. Taken in conjunction with many others found in the *M* and other parts of the Canon, we have a set of rich resources available from which this subject can be studied. Each of the narratives found in the *Mahāvagga* contains the conversion frame and the meal frame, but is further anchored in the *Vinaya* as such by the proclamation of a *vinaya* rule at the end of the narrative. Within these three frames different kinds of content can be inserted and the individual narratives become superficially quite different in spite of a similarity induced by the frames, the motifs and the sequences in which these are arranged. These differences are invaluable for forcing us to consider what the historical conditions producing such narratives might have been.

Whilst each of the meal narratives contains a sequence of events illustrated by the Abhaya episode, we do not find absolute identity in all the sequences,¹⁴ but the same motifs, within a tight range of possible variants,¹⁵ seem to recur in virtually every narrative. The content of the individual narratives differs considerably, as does the *vinaya* rule the Buddha proclaims at the end of the tale. The other principal differences relate to the characters involved and the locations where the meals are given. These locations occur over most of the territory where the Buddha wandered. They confirm the text's desire to have us believe he was widely known and esteemed over this area and that the large-scale feeding of the Buddha and the monks was well

¹⁴ For example, in the case of the wealthy householder Meṇḍaka (*Vin* I 242) the progressive talk is given before the meal.

¹⁵ In *Vin* I 224–6 and 238–40 there is no formal invitation followed by a meal, only cooking of particular foods which people, following the path of the Buddha and the Order, consider them not to have had yet.

accepted as a means whereby a lay follower or a prominent person could publicly express his adherence to the Buddha's *dhamma*.

Many of the meal narratives¹⁶ do not begin with a particular person hearing of the arrival of the Buddha with the *saṅgha*. They simply begin with a particular person approaching the Buddha and then the interaction leading to the meal takes place. But of those in the *Mahāvagga* there are five instances where the person concerned hears of the Buddha's imminent arrival (*Vin* I 231–3; 242; 243–5; 247) or hears him being praised when he is already there (*Vin* I 236ff.); and expressing a wish to see (*dassanāya*) him, mounts a chariot and goes to visit him attended by an entourage. It is not just out of respect for him that people strove to see him when he was on tour, nor can we be at all certain that, when a noun or verb derived from *das* 'to see' is used of the person who wants to see the Buddha, that usage corresponds to the devotional sense so common in later Hinduism. At least two of the meal narratives in the *Mahāvagga* depict camp followers, whose purpose¹⁷ for following is to feed a member of the Order. In the first of these examples (*Vin* I 220–1) the desperation of one of the followers is illustrated very vividly. The Buddha was walking on tour from Benares to Andhakavinda, followed in carts by many camp followers each of whom was hoping to have a turn to feed the Buddha or one of the monks.

Then it occurred to a certain brahmin who did not receive his turn, 'For the last two months I have been following the Order of monks with the Awakened One at its head, thinking, "When I get my turn, I will make a meal for them", but I have not got my turn. I am alone, and my household affairs are in great decline. What if I were to look into the kitchen and prepare what I can not see there?'¹⁸

This points to a strong competitive attitude amongst those wishing either to see the Buddha or to gain the merit achieved by the offering of food. We will notice more of this in other meal narratives.

All of the meal narratives are given within the context of the Buddha being on tour at a particular time. No doubt touring occupied the majority of his time except during the rainy season. Though we would not want to suggest these tours were carefully stage-managed, they were centred on the figure of the Buddha himself and the evidence from the texts, especially given the elite background of those who host the meals, is that his fame has preceded him. Most people are very eager to see him, an eagerness

¹⁶ *Vin* I 212–13; 216–18; 220–1; 222–4; 224–6; 228–30.

¹⁷ If that is what we read in the sentence '*yadā paṭipātim labhissāma, tadā bhattaṃ karissāmeti*', *Vin* I 221; 238.

¹⁸ *Vin* I 220.

played down dramatically by the inevitably formulaic wording used in the narratives,¹⁹ and this bespeaks a fame, possibly cultivated, as we explored in chapter 5, apparently enabling him to remain aloof from the hustle and bustle of the tour and daily life in the places where he stops and definitely giving him all the more esteem because of this. In no sense does he need to pursue converts, they come to him. Their eagerness to approach him directly and the forewarning many of those who give meals have of his coming must have worked to build up the anticipation of the people who lived in the areas through which he travelled, and would ultimately contribute to the creation of the public spectacle the meal must often have been.

As far as it is possible to ascertain, all the people offering the meals fall into the category of elites. Most are named with their occupational status. Here is the list:

- (1) *Vin* I 212–13 A certain brahmin.
- (2) I 216–18 The wealthy lay followers Suppiya and Suppiyā.
- (3) I 220–1 A brahmin.
- (4) I 222–4 The young minister of little faith.
- (5) I 224–6 Belaṭṭha Kaccāna who gives sugar to each of the 1,250 monks. We presume he is a merchant.
- (6) I 229 Sunidha and Vassakāra, chief ministers in Magadha (cf. *D* II 87ff.).
- (7) I 231–3 Ambapālī. A wealthy courtesan (cf. *D* II 96–8).
- (8) I 233–238 Siha, the general who was formerly a Jain.
- (9) I 238–40 Country people who hitch their wagons outside a monastery as it is their turn to make a meal.
- (10) I 240–5 Meṇḍaka, a wealthy householder (i.e., farmer) and possessor of psychic powers.
- (11) I 245–6 Keniya the matted-hair ascetic.
- (12) I 247–9 Roja, a well-known Malla who wants to provide a succession of meals. He wants his turn like the people in No.6.
- (13) I 290 Visākhā, Migāra's mother, who gives food to the Order and then makes an offer of total material support.

¹⁹ For example, the following form of words is typical: 'Then Belaṭṭha Kaccāna went up to the Lord. After he had gone up and greeted the Lord, he stood at a respectful distance. As he was standing at a respectful distance, Belaṭṭha Kaccāna said this to the Lord.' (*atha kko belaṭṭho kaccāno yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ thito kko belaṭṭho kaccāno bhagavantam etadavoca.*) *Vin* I 224. A striking exception here would be the instance of Roja the Malla who went to meet the Buddha only because his tribe had made an agreement that anyone who did not would be fined five hundred (?) if they did not go to meet him (*Vin* I 247).

A schematic list of the individuals and their class status produces the following:

- brahmins (2) [*Vin* I 212; 217];
- political elites (2) [I 222; 229];
- wealthy householders (5) [I 216: 238; 242; 247; 290];
- a general (1) [I 233];
- a Jain ascetic (1) [I 245];
- a merchant (1) [I 224];
- a courtesan (1) [I 231].

This cannot be taken as a complete cross-section of ancient Indian society roughly covering the period from about 600–200 BCE, but it fits very closely the image of elite figures who populate Buddhist literature (see chapter 2 above). Noting that these meals are specified always for the *saṅgha* as well as for the Buddha, and that in the *Mahāvagga* narratives, the Buddha is usually accompanied by 1,250 monks, the logistics of the meal production requires the person who provides them to have been somebody of considerable means. Imagine how much space and food would have been needed to feed the Buddha and five hundred monks, let alone twelve hundred and fifty monks, the number usually given.

Not all supporters of the Buddha came from the elite classes, though it is they who figure most in the literature. It is therefore instructive to examine one meal narrative, not taken from the *Mahāvagga*, but from the *M* (II p. 45ff.), where status difference between potential donors is strongly emphasized. The Buddha tells a story about a past Buddha named Kassapa. He lived in a town called Vebhalinga where he had a monastery. His chief supporter (*upaṭṭhāko abosi aggupaṭṭhāko . . .* p. 46) there was Ghaṭikāra the potter, whose best friend was a brahmin named Jotipāla.

Ghaṭikāra said to the brahmin:

Let us go, dear Jotipāla, we will go up to the Lord Kassapa . . . in order to see him. I think a sight of the Lord, perfected one, fully Self-Awakened One, is really worthwhile.²⁰

However, Jotipāla was unconvinced and said,

Yes, dear Ghaṭikāra, but of what use is it to see this little shaveling recluse (*muṇḍakena samaṇakena*)?

Ghaṭikāra then tried various means of persuasion to bring Jotipāla round to his way, finally pulling his hair. Jotipāla was so amazed, he thought,

²⁰ *Āyāma, samma Jotipāla, Kassapaṃ bhagavantaṃ arahantaṃ sammāsaṃbuddhaṃ dassanāya upasaṅkissāma; sādhusammatam hi me tassa bhagato dassanaṃ arahato sammāsaṃbuddhassati.*

It's really wonderful, it's really marvellous, that this potter Ghaṭikāra, a recluse of lowly birth, should touch my hair, when my head has been bathed, and should think, 'Indeed this is definitely not insignificant.'²¹

Both finally approached Kassapa and sat at a respectful distance.

Then, Ānanda, the potter Ghaṭikāra and the brahmin youth Jotipāla went up to the Lord Kassapa . . . When they had reached him, Ghaṭikāra the potter greeted the Lord Kassapa . . . and sat down at a respectful distance. But the brahmin youth Jotipāla exchanged greetings with the Lord Kassapa . . . conversed pleasantly and politely, and sat down at a respectful distance.²²

Ghaṭikāra then asked Kassapa to teach the *dhamma* to Jotipāla and he did this. Then Jotipāla asked Ghaṭikāra why he had not renounced after having heard the *dhamma*. In response he said that he was required to look after his blind parents.

Jotipāla said he understood and declared his intention to renounce. He and Ghaṭikāra went back to Kassapa and this time both sat at a respectful distance from him, but only after gaining his permission.

[Kassapa then went to Benares. Kikī, King of Benares, heard of his arrival and] ' . . . had many splendid vehicles harnessed, mounted a splendid vehicle and set off for Benares with the many splendid vehicles and with great royal pomp in order to see (*dassanāya*) the Lord Kassapa . . . '

On finding Kassapa he approached him and sat at a respectful distance. Kassapa gave him a talk on *dhamma*. Then the king said,

'Revered sir, will the Lord agree to have a meal with me tomorrow, together with the Order of monks?' Ānanda, the Lord gave his agreement by becoming silent. Then, Ānanda, Kikī the king of Kāsi understood the Lord Kassapa's consent, rose from his seat, saluted the Lord Kassapa, and departed, keeping his right side towards him.

Then, Ānanda, the Lord Kassapa dressed in the morning, took his bowl and robe, and went to the dwelling of Kikī, king of Kāsi. After he gone there, he sat down on the designated seat (*paññatte āsane nisīdi*) accompanied by the Order of monks. Then, Ānanda, Kikī the king of Kāsi with his own hand served the Order of monks, headed by the enlightened Kassapa, with sumptuous foods, solid and soft, and satiated them. Then, Ānanda, when the Lord Kassapa had eaten and had withdrawn his hand from the bowl, Kikī, the king of Kāsi, taking a low seat (*nīcaṃ āsanam*), sat down at a respectful distance.

²¹ *Acchariaṃ vata bho, abbhutaṃ vata bho. Yatra hi nāmāyaṃ Ghaṭikāro kumbhakāro ittarajacco samāno ambhakaṃ sisanahātānaṃ kesesu parāmasiṭṭhaṃ maññissati; na va' idam orakaṃ maññe bhavissati.*

P. 47.

²² . . . *saddhiṃ sammodi, sammodaniyāyaṃ kathaṃ sārāṇiyāyaṃ vītisāretvā ekamantaṃ nisīdi.*

After this Kassapa did not, as one would expect, give a talk on *dhamma*, in response to the meal given by the king. Before he was given the chance, the king asked him to accept a 'rains-residence' (*vassāvāso*) with him. Kassapa refused, saying he had already accepted such an invitation. Twice more he is asked and both times refuses. After the final refusal, the king became unhappy.

He then asked Kassapa if he had another supporter. Kassapa said the potter Ghaṭikāra was his chief supporter. Recognizing the king's depression he explained why Ghaṭikāra did not and would not grieve. He enumerated a list of qualities he possessed (pp. 51–2):

He has taken the triple refuge.

He refrains from killing creatures, from theft, from incorrect enjoyment of sense pleasures, from lying and from sloth.

He has unwavering confidence in the three jewels.

He has the correct morality.

And so on, until finally, recounting that he looked after his blind parents, he predicted he would attain final *nibbāna* and not be reborn.

Kassapa then tells another anecdote about the potter. One day whilst in Ghaṭikāra's village he went up to the potter's parents and asked where the potter had gone. They confirmed his departure, but added that he had left behind instructions for the Buddha to be provided with food to eat. The Buddha ate the food, rose up from his seat (*uṭṭhāy' āsanā*) and departed. Later, when Ghaṭikāra returned and discovered Kassapa had had a meal at the house, he believed himself to have gained (*lābhā vata me suladdham vata me*) through Kassapa's having been there.

He then recounted a second anecdote about Ghaṭikāra. Kassapa was staying in the potter's village and discovered his own hut was leaking. Kassapa told the monks to go and take grass from Ghaṭikāra's hut. His parents asked who was taking the grass and why. When told it was for Kassapa they encouraged its being taken away. Ghaṭikāra took the act of taking the grass as a vote of Kassapa's confidence in him and then, as the narrative tells us, no rain fell into the open roof for three months. King Kikī then sent five hundred cartloads of food to Ghaṭikāra. The potter expressed his satisfaction to the king's messenger, saying he knew the king had much to do. Finally the Buddha declared himself to have been the brahmin Jotipāla.²³

A folk-tale theme may lie at the basis of this narrative. The poor potter Ghaṭikāra outdoes the wealthy king by his piety and (measured by his

²³ M II 45ff.

commitment to his blind parents as much as by anything else) gains a material fortune from the very same king, a fortune matched by the religious fortune he has received from the Buddha's recognition of the potter's devotion towards him, thus confirming the persistent Buddhist view that a person's measure is determined by conduct, not by source of birth. But above all this narrative is about the means of measuring the status of people who interact with the Buddha. The three highest classes are in evidence here, represented by Jotipāla, Kikī and Ghaṭikāra respectively. Each represents a different degree of devotion. The king and the potter both wish to experience a *dassana* of the Buddha Kassapa, with all the devotional implications that act entails. Jotipāla alone is almost hostile to this and is prevailed upon to attend the *dassana* only by mild violence. Yet, of the three, he is the only one who becomes a member of the Order and renounces, the other two retaining the status of lay follower. Even then Kikī's status remains unclear, suggesting his sumptuous feeding of the Order and Kassapa may have been a demonstration of conspicuous generosity. He does not even receive the habitual progressive talk, although Kassapa's justification as to why he will spend the rain retreat with Ghaṭikāra rather than with the king contains much in it that is clearly of a doctrinal nature. It is as though the brahmin was the prize convert into the Order, an observation supported by the statistics of conversion we have at our disposal. Anybody else could be converted as a lay follower, but a brahmin brought status with him. He was of the highest class and was more associated with the high-status world view associated with the world of Sanskrit learning than was a representative of any other class. His was a religious vocation, even if by the time of the Buddha, this was probably observed in the breach. Conversion of a brahmin meant that the Buddha's teaching was becoming considered a viable alternative to the prevailing dominant cultural position, or at least this was what it was intended to mean.

Both Kikī and Ghaṭikāra play the traditional roles expected of members of their groups. In the magnitude and the opulence of the meal Kikī supplies to Kassapa and then subsequently to Ghaṭikāra, presumably as a mediating figure in respect of Kassapa, the role of the political elites as providers of large-scale support to the Order is expressed. As for Ghaṭikāra, he is the archetypal image of the village lay Buddhist who supports the individual monk in whatever manner he can. The symbolism of the blind parents, found often elsewhere in Indian literature (e.g., the ascetic killed by Pāṇḍu in the *Ādiparvan* of the *MBh*), lends more dramatic emphasis to his domestic responsibility than would the simple declaration that he has a family to support. He must perform his household responsibilities

whilst continuing to function as a Buddhist and modifying his behaviour accordingly. Note that both figures offer the Buddha a meal.

The size and nature of the meals is perfectly consonant with the social and economic standings of the respective donors and as such there is no message of status disjunction being expressed here. Where the latter assumes its full force is in Kassapa's refusal of Kikī's invitation to spend the rains retreat with him. The contrasting emotions experienced by the favoured donor and the one who is refused are quite symmetrical, but do not explicitly turn on status disjunction so much as failure and joy in the wake of Kassapa's refusal. Perhaps this is how the Buddha would have wanted the situation to be given his firmness on evaluating a person by his expressed moral action rather than by his hereditary status.

The meal the Buddha takes with King Kikī is typical of those formal meals that require a public invitation: an acceptance by silence, a gap of time between invitation and meal, the setting up of a designated seat, the clear manifestation of status distinction – a kind of obeisance before the Buddha – and the Buddha's acceptance of the meal by offering a teaching on *dhamma*. As for the meal associated with Ghaṭikāra, this is nothing other than the normal begging round, given more significance here because of what it is being contrasted with.

THE MEAL AS PUBLIC EVENT

For a large town of twenty thousand the visit of the Buddha whilst on tour would have been a major event, no doubt attracting widespread interest, even considering the short notice given for the meal. But for a small village, whose population would have probably been at least doubled at the time of the visit, the coming of the Buddha or a prominent monk must have been a huge event. The magnificence of all the events surrounding the visit and the possibilities for sumptuary display would therefore have been enormous. This magnificence is communicated as much by the positions and the wealth of those who give the meals as it is by the occasional formulaic descriptions of the ornate chariots²⁴ used by certain of the meal givers (Ambapālī, the Licchavi princes, Meṇḍaka, General Sīha), in contrast to the Buddha who would have been on foot, dressed in a totally unostentatious manner. Nor was the display just for the sake of display, if it is ever. It

²⁴ Ambapālī hears of the Buddha's arrival in Koṭigāma, then 'the courtesan Ambapālī had some magnificent vehicles harnessed, mounted a magnificent vehicle, and, accompanied by the magnificent vehicles, left Vesālī in order to see the Lord.' *Vin* I 231; 242. These words are not used of General Sīha, but he did go and meet the Buddha with an entourage of 500 chariots.

must have been a recognition of the financial power of the person who paid for the meal, a conviction strongly supported by the jealousy aroused in the minds of those parties unsuccessful in receiving the Buddha's attentions, signalled by his acceptance of their invitation for a meal. The most famous example of this is given in the narrative where the Licchavi princes offer money to Ambapālī to entice her to give up the meal with the Buddha (*Vin* I 232; *D* II 196). Even after her refusal they still invite the Buddha but he declares he is unable to accept their invitation because of his prior engagement with Ambapālī. At this they angrily declare, amazingly in front of the Buddha, 'We have been defeated by this mango-girl' (*Vin* I 232). Clearly, there is an element of obligation here on the Buddha's part.

The tinge of jealousy, undergirded by competition, is even more pronounced in one of the prominent passages in the *Vinaya* dealing with Anāthapiṇḍika. Described as (*Vin* II 154) 'the husband of a sister of a (great) merchant of Rājagaha', Anāthapiṇḍika goes to Rājagaha at the same time as the Buddha and members of the Order have been invited to a meal at the merchant's place. So lavish are the preparations Anāthapiṇḍika sees that he wonders, 'Now is this householder holding the ritual journey to the bride's house or the ritual departure from the bride's house, or has a great sacrifice been organized or has King Seniya Bimbisāra of Magadha been invited tomorrow together with his troops?' (155) The merchant denies any of these as the explanation for the gathering and says, 'I have organized a huge sacrifice. I have invited the Order led by the Buddha for tomorrow.'²⁵ Although such events seem commonplace in the world of the Pāli Canon, we are still entitled to ask if a more nuanced reading of the passage is to be expected. Would the feeding of a religious person normally attract such approbation and munificence as this? The appearance of the Buddha is being explicitly compared to an event of great secular importance. Or are such events reflections of the magnitude of the large *śrauta* sacrifices – coming into desuetude even in the Buddha's time – where large crowds must have been present and the idea of the special status of the sacrifice as a ritual meal was always in the minds of those attending the performance?

By way of illustration of similarity between the *śrauta* sacrifice and the 'total' event of the Buddha visiting a village we cite the *Kūṭadantasutta* where both events are obliquely juxtaposed. The plot of this *sutta* concerns the transformation of Kūṭadanta from a traditional brahmin into a figure who becomes devoted to the Buddha, though he does not appear to become

²⁵ *Vin* II 155. The sentence 'I have organized a huge sacrifice' seems anomalous here. The Buddha was a well-known critic of animal sacrifice. It is possible that *yañño* could refer to any type of celebratory occasion or that the sentence '*Api ca me mahāyañño paccupaṭṭito*' really implies a negative.

a convert. When the Buddha arrives at the brahmin village of Khānumata with 500 monks and locates himself at the Ambalatthikā park, Kūṭadanta is about to sponsor a huge sacrifice:

At that time a huge sacrifice was being prepared for Kūṭadanta the brahmin. A hundred bulls, a hundred steers, a hundred heifers, a hundred goats, and a hundred rams had been brought to the post for sacrifice.²⁶

But his plans are upstaged by the Buddha's arrival. All those – brahmins and householders – attending the sacrifice hear that the Buddha has arrived in the Ambalatthikā park and leave the sacrifice in order to visit the Buddha.²⁷ The text is much more florid than is the description of their departure. They are portrayed hearing a set of standard epithets of the Buddha's achievements, including his enlightenment. As such he is placed in competition with the brahmin.

Kūṭadanta asks his doorkeeper why all the people are leaving. Informed that the Buddha is staying outside of the village he goes to meet him, though only after some other brahmins question the respective status of the Buddha and Khānumata. Kūṭadanta meets the Buddha and asks him about a success in performing a sacrifice in its three modes and its sixteen accessories. The Buddha provides a long explanation in which he describes a sacrifice performed by a mythical king which uses ghee, oil, butter, milk, honey and sugar, but no animals. The Buddha then explains how any sacrifice should be transformed into a procedure for becoming a lay Buddhist and practising the five abstinences and the other requirements for the laity. At the end Khānumata is so impressed he invites the Buddha to a meal, and

The Blessed One dressed early in the morning, put on his outer robe, and taking his bowl with him, went with the collection of monks to Kūṭadanta's sacrificial site, and sat down there on the seat designated for him. And Kūṭadanta the Brahmin satisfied the collection of monks led by the Buddha, with his own hand, with sweet food, both hard and soft . . .²⁸

Pointedly the text tells us the meal was held on the site for Kūṭadanta's *śrauta* sacrifice and, therefore, that it replaced it. The significance of this is emphasized by virtue of the amount of space given in the narrative to the mythical king Mahāvijita's preparation²⁹ of a *śrauta* sacrifice and especially of the recommendation given him by his purohita:

Then let his majesty the king send invitations to whosoever there may be in his realm who are kṣatriyas, vassals of his, either in the country or the towns; or who are ministers and officials of his, either in the country or the towns; or who are

²⁶ DI 128–29.

²⁷ Ibid.

²⁸ DI 149–50.

²⁹ DI 135–42.

wealthy householders, either in the country or the towns, saying: 'I intend to offer a large sacrifice. Let the venerable people acknowledge what will be conducive to my happiness and welfare for many days and nights.'³⁰

Both the *śrauta* sacrifice and the public meal for the Buddha were opportunities for public display, status validation and delimitation of social hierarchy.

Returning to the narrative dealing with Anāthapiṇḍika and the merchant of Rājagaha, we note competition also emerges as a theme later in it. Anāthapiṇḍika is said to have become a lay devotee and invited the Buddha for a meal. On discovering this a merchant of Rājagaha says to him, 'It is said that you invited the Order with the Buddha at its head, householder, for tomorrow. But you are a newcomer. Householder, I will give you the money (*veyyāyikam*) so that you will be able to feed the Order with the Buddha at its head.' To this Anāthapiṇḍika responds, 'Thank you, householder, but I have the money to make a meal for the Order with the Awakened One at its head.'³¹ The urban council of Rājagaha makes the same offer and receives the same response. Both the great merchant of Rājagaha and the urban council of Rājagaha must be reckoned important symbols of wealth here and elsewhere in the Nikāyas.

We should never underestimate the display component in the meal as an expression of competition. Here is a case where it is known the Buddha is on tour and will be visiting a town or a city at a particular time. A large number of monks are moving across the countryside, presumably on the trade routes connecting the large cities, their itinerary probably being known by the direction in which they are moving. Always the event, when it happens, concentrates on the public display of the aloof figure of the Buddha being personally fed by the wealthy person who has paid for the meal. Even when they have slaves, as in the case of Suppiya and Suppiyā, it is not the slaves who feed the Buddha but the two donors. Whilst this must be taken as a personal display of homage (and respect, if the devotional aspect of the whole event is downplayed), especially since it is witnessed by the *saṅgha* as well as those in the household of the donor and any other onlookers, its effects for the on-going acceptance of Buddhism must have been considerable. One of the most prominent people in the village or town, where prominence is determined by wealth, occupation or social position, is demonstrating obeisance to the famous new teacher, whose reputation spreads like wildfire. Given the importance of the role model provided by the elites who organize the meals, the Buddha's public gaining

³⁰ *DI* 137. ³¹ *Vin* II 157.

of a convert must have raised or simply confirmed the status of the new belief system with its rigorous social practices. Moreover, it establishes a direct connection between the teachings, the practice and the creation of wealth, in a way quite astonishing in view of the Buddha's own level of renunciation. As such, in a kind of perverse way it gives dramatic emphasis to the entire new discourse the Buddha attempts to inculcate through his teachings.

But there is much more to it than this. We suggested earlier that the meals, in spite of the conversion frame in which they are partially structured, offered the possibility for sumptuary display. Huge expense would be incurred in feeding twelve hundred and fifty people and the extent of this expense would surely have been recognized by all who participated in the event. The time frame also becomes important as in most instances where the meal occurs in a fixed location, and not intermittently whilst the monks and the Buddha are moving along the road, it is only held one day after the Buddha has arrived. Surely this would have been enough time for the news that the Buddha was to be fêted at a particular meal to have spread around the entire village or town. In an environment where conspicuous patronage to brahmins and other sects had been long established, the offering of huge meals would not have been undertaken just as a means of acquiring merit, but also as a failsafe means of displaying wealth as such to those who lived in the districts surrounding them. It could be regarded as confirming the socio-economic status the meal-giver had acquired through the material wealth he/she had accumulated.

Beyond the coding of status differences tied up in the ritual meal, and the strongly initiatory structure of the meal as a process of social interaction, we are entitled to suggest there may have been different pragmatic motivations for the Buddha's accepting meals with wealthy brahmins (for which see chapter 5 above) who were renowned for their knowledge and learning and whatever spiritual accomplishments they might have achieved, as well as with elites whose position was owed to material possessions more than to religious virtuosity. That is, from one he receives material support, from the other he receives direct cultural legitimacy, if we consider how important the brahmins were as purveyors of a cultural position they themselves, at least, would have liked to be hegemonic. Both were essential if the fledgling Buddhist *saṅgha* was to survive beyond the Buddha's own death. We have to bear in mind continually that, like the brahmins, the Buddha himself was offering a total position about culture and society. He could not be reduced to the level of another sectary deriving his principal inspiration from some offshoot of brāhmanical thought.

The subject of competition between religious sectaries, whether implied or otherwise, is constantly in play in the meal narratives. In an overt sense the passage where Abhaya provides the meal involves the abandonment of his allegiance to the Jains, at least in his acceptance of their beliefs, and the same applies in the case of General Siha. For these situations the Buddha's grasp of metaphysical argument is sufficient to guarantee his victory. Yet there are other instances where his wish to demonstrate his own unique status comes to the fore. Of these instances the most spectacular, and no doubt productive of social esteem, are those where he displays his super-normal powers. Several of the meal narratives in the *Mahāvagga* instance this use of his powers. One concerns³² interaction between the Buddha and the two wealthy laypeople, Suppiya and Suppiyā.

The Buddha and the monks were staying at the Deer Park. Suppiyā wandered from cell to cell asking, 'Who, honoured sirs, is ill? Can something be brought for someone?'

One monk, having drunk a purgative, asked for meat-broth (*paṭicchādiya*) and was told by Suppiyā it would be supplied. She asked a servant to find the meat, but none was to be found because it was a meatless day. On being informed of this, and not wanting to lie to the monk, she cut a piece from her own thigh. She instructed her servant to say that if anybody came around looking for her they should be told she was ill.

Then her husband Suppiya returned and asked the servant about the whereabouts of his wife. He went in to see her and she told him the whole story of what had happened.

'Why are you lying down?'

'I am ill,' she said.

'What is causing you pain?' Then the laywoman Suppiyā raised the matter with the layman Suppiya, thinking, 'It is really marvellous, it is wonderful, that Suppiyā is so faithful and believing that she even gives up her own flesh. Is there anything else she would not give?'³³ . . .

Then in a state of joy he went to see the Buddha and respectfully invited him to a meal, an invitation the Buddha accepted. A magnificent meal was organized and the Buddha arrived on the following morning. The Buddha then enquired as to the health of Suppiyā and was told she was ill. In spite of this the Buddha asked for her to be brought before him:

³² *Vin* I 216–18.

³³ *Vin* I 217, *atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi maṃsāni pariccattāni.*

Then the layman Suppiya took hold of the laywoman Suppiyā and brought her along. With the Lord's sight on her, that huge wound was healed, the skin became good and small hairs appeared on it.³⁴

On witnessing this both Suppiya and Suppiyā remarked upon the great psychic powers of the Buddha. Then they served the meal to the Buddha and the *saṅgha* and received a progressive talk from the Buddha who then departed.

The Buddha then asked which monk requested food from Suppiyā and asked if he had enquired about it. When he said he had not the Buddha rebuked him and forbade monks to eat human flesh.

Although perhaps an extreme example to cite because of its reference to cannibalism – whose historical veracity we might question – it is a typical instance of the kinds of obligations bearing on both parties participating in the meal where the Buddha is the honoured guest. As soon as the husband and wife find out about the presence of the Buddha they undertake to make contact with him. We can be certain of their wealth by their possession of slaves and their capacity to feed all the monks.

Their generosity towards the monks is twofold. In the first place Suppiyā attempts to provide succour to any monk who is ill and in doing so engages in an amazing form of self-sacrifice by offering a piece from her own leg.³⁵ This is subsequently rewarded by the Buddha in a scene which is a clear structural reversal of her own action – woman heals monk, Buddha heals woman. His action is an implicit reward for her own self-sacrifice and, considered in a broader frame, is both an expression of the reward for her faith and a demonstration of the Buddha's super-normal powers, his vision in this case. It is almost a sanction of her action, though this kind of action is disallowed when the relevant *vinaya* rule is promulgated. The second expression of generosity is the standard offering of the meal as a reward for which the two laypersons receive a teaching in the *dhamma*. In itself the very visit of the Buddha must have functioned as a confirmation of the lay status of the layman, but it may have also indicated a kind of status marker amongst Buddhists even at that very early time in the development of the Order.

The devotional quality of the narrative is manifest and it focuses on both the Buddha and Suppiyā. Her devotional credentials are considered impeccable by her husband, for when she cuts the flesh from her own leg,

³⁴ *Vin* I 219, *tassā saba dassanena bhagavato tāvamahā vaṇo rūlho abosi succhavi lomajāto*.

³⁵ This section of the narrative – reward for devotion – seems strongly folkloric with the addition of a Buddhist tinge in demonstrating the direct workings of merit.

he says, 'It is really marvellous (*acchariyaṃ*), it is wonderful (*abbhutaṃ*), that this Suppiyā is so faithful and believing that she gives up even her own flesh.' The words *acchariyaṃ* and *abbhūtaṃ* both convey the idea that the event to which they refer is in some measure absolutely extraordinary. In the West we might say supernaturally so. Both words, and especially the latter, are used in the myriads of devotional narratives found in the later Hindu *Purāṇas*.³⁶ But to bring the message fully home Suppiya and Suppiyā virtually give the same expression verbatim as a reaction to the Buddha's healing of Suppiyā's leg by his divine vision. The whole exchange can perhaps be explained in terms of the transfer of merit doctrine. Equally, the devotional ambience of some of the terminology and the emphasis placed on building up a picture of Suppiyā's own devotional attitude (*passanā*) and the Buddha's great psychic powers, to be used beneficially for his devotees, must have had the effect of depicting an enormously enhanced figure in contrast to many other *śramaṇas* claiming similar powers.

The second example of this is found in the fairly lengthy narrative dealing with the wealthy householder Meṇḍaka.³⁷ Because Meṇḍaka was already famed for his great psychic powers in producing huge quantities of grain and food, King Bimbisāra ordered one of his ministers to observe such powers in person. Meṇḍaka gave a demonstration of his power by feeding the minister's army and the minister returned to Rājagaha in order to inform Bimbisāra. The narrative could easily end there and be self-contained, yet it is really just the preface to a meal narrative.

[The Buddha set out on tour for Bhaddiya [where Meṇḍaka lived] and Meṇḍaka heard of his imminent arrival, given almost in the form of a Hindu *stotra*. After describing all the Buddha's achievements it ends with the words] It would be good to see perfected ones like this (*Sādhū kho pana tatharūpānaṃ arahataṃ dassanaṃ hotu ti*).

[Immediately he decided to see the Buddha, only to be hampered by members of other sects who declared that as a Jain, it was inappropriate for him to court the Buddha. When he saw the Buddha he was given the progressive talk and assumed lay status. It was then that he invited the Buddha for a meal on the next day. As soon as the Buddha arrived he preached a progressive talk, ate the meal, then left.

After he had gone Meṇḍaka ordered his workmen to load food on to carts so they could follow the Buddha and feed him on his travels.]

Here the Buddha performs no miraculous deeds expected of a holy man. Instead that honour goes to Meṇḍaka, already a special person when the

³⁶ For examples, see Greg Bailey, 'The semantics of bhakti in the Vāmana Purāṇa', *Rivista degli Studi Orientali*, 62, 1988, pp. 25–57.

³⁷ *Vin I* 240–5.

Buddha meets him, and publicly known as such. His open acts of obeisance to the Buddha, first deliberately rejecting the protestations of the Jains and then receiving the Buddha's teachings and holding a meal, are explicit and deliberately communicated signs that the Buddha is of a higher status than himself. In addition, already knowing of his special status, he betrays the devotional ambience of the whole narrative in his wish 'to see the Buddha'.

The emphasis laid on figures such as Menḍaka and others mentioned in the meal narratives successfully conveys their own importance in the communities where they lived. Equally, as a reflection of them, each narrative measures the great significance of the Buddha as a new, perhaps unique, figure who has temporarily entered the same community. When the meal is introduced it offers the possibility of sumptuary display, a procedure absolutely applicable to both principal participants in the meal event. For the donor it is an offering of merit and an expression of his status in the local area. As applied to the Buddha, it underscores for non-Buddhists, who witness or hear of the meal, his capacity to enter an area and to be immediately fêted as a regional religious figure of proven fame and achievement. When we note the frequent addition of the conversion frame to the meal narrative, it is clear that the meal event forms a valuable 'marketing' function for the Buddha.

Conclusion

Buddhist Studies have been prosecuted in the West for the last one hundred and eighty years, if not longer. During that time the basic sources, at least in Indic languages, have begun to be excavated, some extensively. The contours of the teachings of the various schools have been outlined and their overlaps recognized. Increasingly the full context of the emergence of Buddhism on Indian soil has been clarified and its complexity determined. In turn this has allowed scholars to work in the understanding that the Buddhist evidence is just one component of the complete body of primary sources defining the total environment of North Indian history in the last five centuries of the first millennium BCE. An important implication of this is that the development of Buddhism can be ascertained in a more comprehensive way on the basis of evidence coming from other than Buddhist sources, such that we will not have to rely simply on inference from literary texts not necessarily designed to mirror the day-to-day realities of the empirical world. Thus the emergence and growth of Buddhism can now be understood as just one of several developments in ancient North Indian culture registering on the historical record from the sixth to the second centuries BCE. Its use as a governing interpretative tool for this history will be correspondingly modified so that it will no longer be allowed to assume the broad hermeneutical priority it has had even for areas far beyond itself.

To bring the time frame closer to the contemporary period, we note that during the last two decades any perception of a monolithic Buddhism has been severely dissipated as a result of the input from the anthropology of lived Buddhism and the re-evaluation of the early *Vinaya* texts from a perspective emphasizing social history, especially through the gaze supplied by the interaction between monk, nun and laity, whether Buddhist or not. Buddhism has come to be looked upon as a rich religio-cultural tradition operating successfully at different levels of society and as flourishing because it succeeded in adjusting itself to all these levels, being simultaneously influenced by, and influencing, them.

Throughout this book we have stressed the seeming paradox between the intense ascetic and renunciatory imperative associated uncompromisingly with the founding of early Buddhism, on the one hand, and on the other its capacity to adapt itself to the very real changes occurring in all the non-religious areas of life during the early centuries of its emergence. In itself this is a theme running consistently across every chapter, though sometimes, especially in section one 'Context', it is present beneath the surface rather than standing in the front line. Conceived in a totalistic sense, as a cultural system Buddhism was always able to operate with these two, potentially antagonistic, components, the first of which was essential for the distinctiveness of the early Buddhist Order, the second for its on-going survival. The latter it has done with great success in many cultures because it could maintain an integrity of doctrine and practice in the midst of variant forms consistent with this integrity. In short, Buddhism makes sense only if it is conceded that there are several different Buddhisms operative even within the one culture.

This book rests firmly on the assumption that it could not be otherwise. Despite the possibility of identifying a distinct doctrinal and practical integrity within Buddhism, it is always necessary to remember that even in the Buddha's time it is likely to have developed in a society consisting of many distinct communities, communities which contextualized a growing religion and fragmented it in the mirror of this society. In the third section of the book we have laid focus on this fragmentation of culture – not fragmented to the individuals within it, but to an outsider looking in from without twenty-five centuries later – and have argued that the Buddhist monks operated in terms of it in two ways. On the one hand, as representatives of a relatively uniform transcendent view – mirroring the wish for uniformity of the newly emergent political elite running large-scale states – standing outside of pluralistic cultures, they acted as an ideological glue. On the other hand, they identified rival elite groups in society – groups such as the brahmins, the Jains and other *śramaṇa* groups – each of which claimed the superiority of its own transcendental and totalistic vision of human existence. Towards such groups their attitude was defined by competition, the intensity of which varied according to the Buddhists' perception of the potential success of these competitors in winning souls. Hostility was directed by the Buddhists as much towards those figures – exemplified by the six heretical teachers – whose views were not too far from those of the early Buddhists, as it was towards the brahmins. The latter not only had a distinctive vision of the transcendent, into which was anchored a totalistic view of society and culture, but also basked in the complacency

of an elite knowing its success in defining patterns of influence and control.

Whilst likely an elite movement in its beginnings, the early Buddhist Order had to struggle to influence the non-religious elites to support it financially, materially and, more subtly, with the general imprimatur of the elites acknowledging Buddhism both as distinct from other rival groups and as a public group with as much legitimacy as the brahmins. Success in its struggle was clearly achieved by the time of Aśoka (269–242 BCE) – where religious patronage is so strongly reflected in his inscriptions – and this perhaps compels us to read this success back into the Pāli sources where the evidence of strivings towards such a result is to be sought in the Buddha's own interaction with political and economic elites. Even without the kind of relative certainty available from the Aśokan material, we still need to have some precision as to why the Buddha's message would have been attractive to the elites whose status rested on political and economic foundations. We have suggested that the Buddha taught a universal philosophy, cutting aside the more partial views of the brahmins and the other *śramaṇa* groups, both more tied to particular power bases than was Buddhism, which, at least in theory, sought independence from any power base. To identify with such an outlook may have provided psychological justification to the kings of the expanding new polities who fought their enemies with ideological tools as well as with armies and tried to promote a commonality of culture over its plurality, ultimately an impossible task. Similarly, for the newly emerging groups who lived off trade and the use of 'capital', being tied down to a specific pressure group or social hierarchy could act as an obstacle to the execution of their vocation. Wealth at least was always regarded as of universal substance and the merchant's quest for wealth was analogous in its lack of boundaries to the Buddhist quest, even if it was totally different in content.

Focusing on the relationship between emergent Buddhism and the non-religious elites in northeast India of the sixth to second centuries BCE raises a conundrum encountered constantly in our work. Was the emergence of Buddhism a response to the substantive changes that appear to have occurred by the time the Buddha became active as a holy man or was it in some way complicit in the historical forces and the subsequent justification, primarily by the elite groups of society, of the direction of historical change? Or was it both? Responses to radical and sustained change are many, ranging along the entire gamut from outright refusal to adapt, to an attitude – practised in a wholly opportunistic way – of on-going adjustment to the perceived changes. In stressing the practical application of a rigorous path,

requiring the adoption of an uncompromising form of asceticism, Buddhist teaching sought to place its adepts in a constancy operating outside of change as this was perceived in the 'secular' world.

To respond to the conundrum by adopting either of these positions as providing the privileged hermeneutical guide is of course far too simplistic when dealing with a highly complex cultural phenomenon like Buddhism. On the basis of all the evidence at our disposal we still cannot say with certainty why the Buddha felt inspired to develop a highly original message about the nature of existence, one emphasizing the centrality of *dukkha*, always a deceptively difficult word to comprehend. It is true that the early texts allow inferences to be made about the social environment in which the Buddha and the first members of the Order made their mark; yet we are constrained only to know of the reaction of these figures to their immediate historical context. And, as part of this, we are provided with no firm evidence as to what specific (whether particular events or memories of rapid and comprehensive change) material, social or political conditions impelled the Buddha to develop such a rigorously consistent doctrine of *dukkha*. Had he had direct experience of large-scale displacement brought about by the political and economic factors that impressed themselves upon his sensitive mind? And did this experience, in conjunction with the perception of the apparent arbitrariness associated with death and disease, lead to this exposition of metaphysical doctrine asserting the omnipresence and interrelation of *dukkha* and change?

Or was it more likely that – as we have consistently argued – the economy was in a stage of steady growth during the Buddha's lifetime, pressure on land use was minimal and cultural plurality, though not political independence, still tolerated? In such an environment the elite speculate on the impossibility of material wealth and psychological security precluding the certainty of death and focus instead on the juxtaposition between all forms of distress, personal and social, in the midst of flourishing material conditions. To state the obvious, the texts do not enable us convincingly to confirm or deny this assertion, nor does the archaeological evidence.

What we must be fully confident in asserting is that the early Buddhist Order of monks and nuns had emerged and developed in the new urbanism, with all the other changes accompanying this, without showing much awareness of an immediately prior historical situation – unless we exclude the idealized reflections on the condition of the 'brahmins of old', asserted as a role model for right behaviour in the Buddha's time. That is, early Buddhism developed as a consequence of *a changed situation*, rather than of a rapidly changing one. Arguments about repressed memories of

earlier situations lack substance because there exists neither implicit nor explicit textual evidence to support them. This aside, the development of the renunciatory life was just one response to a heightened recognition of substantially changed living conditions. If Buddhism had not developed as an institution, as opposed to a loosely grouped set of individuals, it would have had to foster the development of its own opposite – a lay body which identified itself as Buddhist by following particular ethical precepts, venerating the Buddha and materially supporting monks. At the same time this lay body must have continued to worship Hindu gods and immersed itself in the economic order of the day with all that that life entailed.

The need to accommodate a lay following meant there would always be several Buddhisms. If this promotes a picture of plurality, how much more the different emphases within monastic Buddhism where we can most easily distinguish the fund-raising parish priest from the meditator in the monastery and the forest-dwelling ascetic. Plurality becomes more and more reified the longer the institution of Buddhism flourishes and survives.

An inevitable consequence of the successful growth of Buddhism by Aśoka's time was the noticing of this growth in all of its manifestations by others who would have considered the Buddhists as potential rivals. Of these rivals the brahmins were the most significant. Certainly, the Buddhist texts, with their extensive portrayal of the often humorous interaction between Buddhist monks and brahmins, have a vested interest in creating an impression of concern by the brahmins. Always the latter are depicted in various postures of defeat, and potential humiliation, at the hands of their Buddhist antagonists. Yet we might well see such a picture as being entirely subjective, painted as it is from the Buddhist perspective.

Hindu evidence of brāhmaṇical sensitivity to on-going rivalry from Buddhist and other śramaṇic sects comes primarily from the *Mahābhārata*.¹ An integral part of its plot is taken up with the destructive and bloody revenge warrior brahmins take against the entire class of *kṣatriyas*, from whom the kings were recruited. On one reading this theme enshrines a brahmin reaction against the development of a polity where brāhmaṇical values are no longer being regarded by the rulers as hegemonic. From the brahmin point of view, their class needed to do more than just survive as one body of opinion jostling with several others; it had always to be *primus inter pares*. Its attack then was directed not so much against the Buddhists as against those supposedly Hindu kings who did not utterly privilege the brahmins,

¹ Our thinking on this subject has been substantially influenced by the continuing work of Professor Jim Fitzgerald of the University of Tennessee.

but offered largesse more widely. Thus the very extensive satirization of the brahmin, as both a class and a cultural position, in the Pāli Canon, has its direct reflex in the *Mahābhārata* where a class believing themselves dispossessed use a literary instrument – the epic itself – to fight back. The emerging Hinduism, dominated by a brāhmaṇical codification of society and religion within the frame of brahmin self-interest, saw the brahmins thriving on the cultural integration of a politically fractured society (which ultimately became the norm in India where political fracturing has been the norm). Buddhism, on the other hand, thrived on the ideological integration of a culturally diverse fragmented society subject to political and economic expansion.

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