

षष्ठोऽध्यायः

Chapter 6

The story of Alakṣmī

ऋषय ऊचुः

मायावित्यं श्रुतं विष्णोर्देवदेवस्य धीमतः ।  
कथं ज्येष्ठासमुत्पत्तिर्देवदेवाज्जनार्दनात् ॥ १ ॥  
वक्तुमर्हसि चास्माकं लोमहर्षण तत्त्वतः ।

The sages said—

O Lomaharṣaṇa, the *Māyā* of intelligent Viṣṇu – the lord of the Devas, has been listened to. How did Jyeṣṭhā – the deity of misfortune, originated from Viṣṇu – the lord of the Devas? It would be in fitness of things in case you narrate the story about the same.

सूत उवाच

अनादिनिधनः श्रीमान्धाता नारायणः प्रभुः ॥ २ ॥  
जगद्द्वैधमिदं चक्रे मोहनाय जगत्पतिः ।  
विष्णुर्वै ब्राह्मणान्वेदान्वेदधर्मान् सनातनान् ॥ ३ ॥  
श्रियं पद्मां तथा श्रेष्ठां भागमेकमकारयत् ।  
ज्येष्ठामलक्ष्मीमशुभां वेदबाह्यान्नराधमान् ॥ ४ ॥  
अधर्मं च महातेजा भागमेकमकल्पयत् ।  
अलक्ष्मीमग्रतः सृष्ट्वा पश्चात्पद्मां जनार्दनः ॥ ५ ॥  
ज्येष्ठा तेन समाख्याता अलक्ष्मीर्द्विजसत्तमाः ।  
अमृतोद्भववेलायां विषानंतरमुल्बणात् ॥ ६ ॥  
अशुभा सा तथोत्पन्ना ज्येष्ठा इति च वै श्रुतम् ।  
ततः श्रीश्च समुत्पन्ना पद्मा विष्णुपरिग्रहः ॥ ७ ॥

Sūta said—

In order to delude the universe, the glorious lord Viṣṇu, who is without beginning or the end and is the lord of the universe, created the two-fold aspects of the universe. Viṣṇu created one set consisting of the Brāhmaṇas, Vedas, Vedic virtues, Padmā and Śrī Lakṣmī. The god of the great refulgence made another set comprising of Jyeṣṭhā, Alakṣmī, the base of me, excluded from the Vedic sphere as well as the sin. It was after creating Alakṣmī at the outset that Viṣṇu created Padmā. Therefore, Alakṣmī is Jyeṣṭhā (the elder). O excellent Brāhmaṇas, at the outcome of nectar soon after the terribly potent poison, the inauspicious Jyeṣṭhā was born. It is so heard. Thereof, Śrī Padmā was born, who subsequently became the wife of lord Viṣṇu.

दुःसहो नाम विप्रर्षिरुपयेमेऽशुभां तदा ।

ज्येष्ठां तां परिपूर्णोऽसौ मनसा वीक्ष्य धिष्ठिताम् ॥ ८

लोकं चचार हृष्टात्मा तया सह मुनिस्तदा ।

यस्मिन् घोषो हरेश्चैव हरस्य च महात्मनः ॥ ९ ॥

वेदघोषस्तथा विप्रा होमधूमस्तथैव च ।

भस्मांगिनो वा यत्रासंस्तत्र तत्र भयार्दिता ॥ १० ॥

पिधाय कर्णौ संयाति धावमाना इतस्ततः ।  
 ज्येष्ठामेवंविधां दृष्ट्वा दुःसहो मोहमागतः ॥ ११ ॥  
 तथा सह वनं गत्वा चचार स महामुनिः ।  
 तपो महद्वने घोरे याति कन्या प्रतिग्रहम् ॥ १२ ॥  
 न करिष्यामि चेत्युक्त्वा प्रतिज्ञाय च तामृषिः ।  
 योगज्ञानपरः शुद्धो यत्र योगीश्वरो मुनिः ॥ १३ ॥  
 तत्रायातं महात्मानं मार्कण्डेयमपश्यत ।  
 प्रणिपत्य महात्मानं दुःसहो मुनिमब्रवीत् ॥ १४ ॥  
 भार्येयं भगवन्मह्यं न स्थास्यति कथञ्चन ।  
 किं करोमीति विप्रर्षे ह्यनया सह भार्यया ॥ १५ ॥  
 प्रविशामि तथा कुत्र कुतो न प्रविशाम्यहम् ।

A Brāhmanical sage Duṣṣāha married the inauspicious Jyeṣṭhā after seeing her fully stabilised. Accompanied with her, the delighted sage wandered all round the world. O Brāhmaṇas, wherever there was a loud chanting sounds of the names of Viṣṇu and Śiva – the great souls, wherever there was a loud sound of the Vedic hymns, wherever there was a big column of smoke from sacrifices and wherever there were people with their limbs smeared with ashes, the deity of misfortune was extremely frightened. She used to close her ears and eyes here and there. On seeing Jyeṣṭhā thus behaving, Duṣṣāha became confused and bewildered. Accompanied by her, he went to the forest. In the terrible forest, he performed a great penance. The girl Jyeṣṭhā roamed from house to house. The pious sage, who was a leading *yogin*, devoted to the *yogic* practices and possessed perfect wisdom, once saw the noble sage Mārkaṇḍeya, arriving in the forest. Bowing down to the great sage, he said to him – “O great sage, my wife does not pull on well with me in any way. O Brāhmaṇa Muni, what shall I do with this wife? Where should I enter and where should I not?”

मार्कण्डेय उवाच

शृणु दुःसह सर्वज्ञ अकीर्तिरशुभान्विता ॥ १६ ॥  
 अलक्ष्मीरतुला चेयं ज्येष्ठा इत्यभिशब्दिता ।  
 नारायणपरा यत्र वेदमार्गानुसारिणः ॥ १७ ॥

Mārkaṇḍeya said—

“All such places. She would enter all such places, which are inauspicious and full of disrepute, Alakṣmī, (misfortune), Atula (unbalanced) and Jyeṣṭhā (the eldest). By no means should she enter the places of the noble souls who are devoted to Viṣṇu following the Vedic path, as well as the devotees of Rudra having dusted and smeared their bodies with ashes.

रुद्रभक्ता महात्मानो भस्मोद्धूलितविग्रहाः ।  
 स्थिता यत्र जना नित्यं मा विशेषाः कथञ्चन ॥ १८ ॥  
 नारायण हृषीकेश पुण्डरीकाक्ष माधव ।  
 अच्युतानंत गोविंद वासुदेव जनार्दन ॥ १९ ॥  
 रुद्र रुद्रेति रुद्रेति शिवाय च नमो नमः ।  
 नमः शिवतरायेति शङ्करायेति सर्वदा ॥ २० ॥  
 महादेव महादेव महादेवेति कीर्तयेत् ।  
 उपमायाः पतये चैव हिरण्यपतये सदा ॥ २१ ॥  
 हिरण्यबाहवे तुभ्यं वृषाङ्काय नमो नमः ।  
 नृसिंह वामनाचित्य माधवेति च ये जनाः ॥ २२ ॥  
 वक्ष्यन्ति सततं ह्यष्ट ब्राह्मणाः क्षत्रियास्तथा ।  
 वैश्याः शूद्राश्च ये नित्यं तेषां धनगृहादिषु ।  
 आरामे चैव गोष्ठेषु न विशेषाः कथञ्चन ॥ २३ ॥

By no means should she enter the precincts of parks, cowpens, wealth and the abodes of such delighted Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, who offer prayer to Nārāyaṇa, Hṛṣīkeśa, Puṇḍarīkākṣa, Mādhava, Acyuta, Ananta, Govinda, Vāsudeva, Janārdana, Rudra, devotees of Rudra, or the places of *tapas* for Śiva or where salutation is offered to the auspicious

Śiva, Mahādeva, salutation to the consort of Umā, to the lord of gold. Salutation to you with golden arms, salutation to bull-bannered lord, Narasimha, Vāmana, the incomprehensible one, O Mahādeva.

ज्वालामालाकरालं च सहस्रादित्यसन्निभम् ।  
चक्रं विष्णोरतीवोग्रं तेषां हंति सदाशुभम् ॥ २४ ॥

Lord Viṣṇu's discus is quite terrible with cluster of flames and which resembles a thousand suns, dispel people's inauspiciousness forever.

स्वाहाकारो वषट्कारो गृहे यस्मिन् हि वर्तते ।  
तद्धित्वा चान्यमागच्छ सामघोषोथ यत्र वा ॥ २५ ॥  
वेदाभ्यासरता नित्यं नित्यकर्मपरायणाः ।  
वासुदेवार्चनरता दूरतस्तान्विसर्जयेत् ॥ २६ ॥

Avoid the house where there is *Svāhākāra* or *Vaṣatkāra* and go elsewhere. Discard from a distance the places where there is a loud chanting of the *Sāmāna* hymns and where the people are engrossed in chanting the Vedic hymns and where the people are engaged in repeating the *Sāmāna* hymns, devoted to the rituals of their deity and the houses where the worshippers of Vāsudeva are present.

अग्निहोत्रं गृहे येषां लिङ्गार्चा वा गृहेषु च ।  
वासुदेवतनुर्वापि चण्डिका यत्र तिष्ठति ॥ २७ ॥  
दूरतो ब्रज तान् हित्वा सर्वपापविवर्जितान् ।  
नित्यनैमित्तिकैर्यज्ञैर्यजति च महेश्वरम् ॥ २८ ॥  
तान् हित्वा ब्रज चान्यत्र दुःसह त्वं सहानया ।  
श्रोत्रिया ब्राह्मणा गावो गुरवोऽतिथयः सदा ॥ २९ ॥  
रुद्रभक्ताश्च पूज्यन्ते यैर्नित्यं तान् विवर्जयेत् ।

Avoid the persons or the houses where the holy *Agni hotra* is performed, where the *liṅga* is worshipped and the places where the images of Vāsudeva and Caṇḍikā are present. Avoid persons who are free from all the sins and move away from them. Avoid the

devotees of Maheśvara by means of obligatory and conditional *yajñās*. O Duṣṣāha, go elsewhere, where along with the lady, you must disown these persons by whom the Brahmā well-versed in *Śrutis*, cows, preceptors, guests and devotees of Rudra are always worshipped.

दुःसह उवाच

यस्मिन्प्रवेशो योग्यो मे तद्ब्रूहि मुनिसत्तम ॥ ३० ॥  
त्वद्वाक्याद्भयनिर्मुक्तो विशान्मेषां गृहे सदा ।

Duṣṣaha said—

O excellent sage, point out to me the places, where I can enter without fear at your instance.

मार्कण्डेय उवाच

न श्रोत्रिया द्विजा गावो गुरवोऽतिथयः सदा ।  
यत्र भर्ता च भार्या च परस्परविरोधिनौ ॥ ३१ ॥  
सभार्यस्त्वं गृहं तस्य विशेषा भयवर्जितः ।  
देवदेवो महादेवो रुद्रस्त्रिभुवनेश्वरः ॥ ३२ ॥  
विनिन्द्यो यत्र भगवान् विशश्च भयवर्जितः ।  
वासुदेवरतिनास्ति यत्र नास्ति सदाशिवः ॥ ३३ ॥  
जपहोमादिकं नास्ति भस्म नास्ति गृहे नृणाम् ।  
पर्वण्यभयर्चनं नास्ति चतुर्दश्यां विशेषतः ॥ ३४ ॥  
कृष्णाष्टम्यां च रुद्रस्य संध्यायां भस्मवर्जिताः ।  
चतुर्दश्या महादेवं न यजति च यत्र वै ॥ ३५ ॥  
विष्णोर्नान्विहीनां ये सङ्गताश्च दुरात्मभिः ।  
नमः कृष्णाय शर्वाय शिवाय परमेष्ठिने ॥ ३६ ॥  
ब्राह्मणाश्च नरा मूढा न वदन्ति दुरात्मकाः ।

Mārkaṇḍeya said—

Getting relieved of fear and together with your wife, you can enter the houses, where the husband and wife are at logger heads and where the Brāhmaṇas well-versed in the Vedic lores, as well as the cows, preceptors are never found present. Completely fearlessly, you can enter the place where

Rudra – the lord of Devas, Mahādeva, the lord of the three worlds, is disposed. O dear one, in company with your wife, enter the house where there is no devotion to Vāsudeva, Sadāśiva, *japams* and *homas* are not performed or the ashes are not applied over the bodies, where Rudra is not worshipped on the fourteenth and eighth days of the dark fortnights, where the people do not apply *bhāṣma*. They are not devoted to Viṣṇu and are associated with the evil women or wicked men. Together with your wife, you shall enter the houses of even those who do not repeat their salutation to Kṛṣṇa, to Sarva, to Śiva and Parameṣṭhī.

तत्रैव सततं वत्स सभार्यस्त्वं समाविश॥३७॥

वेदघोषो न यत्रास्ति गुरुपूजादयो न च।

पितृकार्यविहीनांस्तु सभार्यस्त्वं समाविश॥३८॥

Accompanied with your wife, you should enter those places where there is no loud sound of the chanting of the Vedic hymns, where the preceptors are not worshipped or the places where the people do not worship their ancestors.

रात्रौ रात्रौ गृहे यस्मिन् कलहो वर्तते मिथः।

अनया सार्धमनिशं विश त्वं भयवर्जितः॥३९॥

Devoid of the fear and accompanied with this lady, always enter the house where there is always a mutual quarrel between the inmates during every night.

लिङ्गार्चनं यस्य नास्ति यस्य नास्ति जपादिकम्।

रुद्रभक्तिर्विनिदा च तत्रैव विश निर्भयः॥४०॥

Fearlessly enter a place where there is a *liṅga* that is not worshipped and men do not perform *japa* and where Rudra is not adored with devotion.

अतिथिः श्रोक्षियो वापि गुरुर्वा वैष्णवोपि वा।

न संति यद्गृहे गावः सभार्यस्त्वं समाविश॥४१॥

Accompanied with your wife, you enter the house where there is no preceptor and which is deprived of a Vaiṣṇava or a cow.

बालानां प्रेक्षमाणानां यत्रादत्त्वा त्वभक्षयन्।

भक्ष्याणि तत्र संहृष्टः सभार्यस्त्वं समाविश॥४२॥

You enter with delight, together with your wife, to a place where the people eat food without giving it to the children, who keep on watching the same.

अनभ्यर्च्य महादेवं वासुदेवमथापि वा।

अहृत्वा विधिवद्यत्र तत्र नित्यं समाविश॥४३॥

Always enter the place where the people do not worship Mahādeva, Vāsudeva or perform the sacrifices in a proper manner.

पापकर्मरता मूढा दयाहीनाः परस्परम्।

गृहे यस्मिन्समासंते देशे वा तत्र संविश॥४४॥

You can delightfully enter with your wife at a place where the people are indulged in sinful activities and the cruel people having no co-operation among themselves. You should enter such a house.

प्राकारागारविध्वंसा न चैवेड्या कुटुंबिनी।

तद्गृहं तु समासाद्य वस नित्यं हि हृष्टधीः॥४५॥

Reaching those places, where the damsels of the houses never keep secrets and destroy the domestic felicity, is never worthy of praise. Always stay there with a delighted mind.

यत्र कंटकिनो वृक्षा यत्र निष्पाववल्लरी।

ब्रह्मवृक्षश्च यत्रास्ति सभार्यस्त्वं समाविश॥४६॥

अगस्त्यार्कादयो वापि बंधुजीवो गृहेषु वै।

करवीरो विशेषेण नंद्यावर्तमथापि वा॥४७॥

मल्लिका वा गृहे येषां सभार्यस्त्वंसमाविश।

कन्या च यत्र वै वल्ली द्रोही वा च जटी गृहे॥४८॥

बहुला कदली यत्र सभार्यस्त्वं समाविश।

तालं तमालं भल्लातं तित्तिडीखण्डमेव च॥४९॥

कदंबः खादिरं वापि सभार्यस्त्वं समाविश।  
 न्यग्रोधं वा गृहे येषामश्वत्थं चूतमेव वा॥५०॥  
 उदुंबरं वा पनसं सभार्यस्त्वं समाविश।  
 यस्य काकगृहं निंबे आरामे वा गृहेपि वा॥५१॥  
 दण्डिनी मुण्डिनी वापि सभार्यस्त्वं समाविश।

Together with your wife, you can enter the place, full of thorny trees and winding creepers of *Niṣpāva*, *Brahmavṛkṣas*. In case, the trees like *Agastya*, *Arka*, *Bandhujīva*, *Karavīra* in particular, *Nandyāvarta*, *Mallikā*, *Kanyā* – the creeping plant, *Drohī*, *Jaṭī*, the black plantain, *Tāla*, *Tamāla*, *Bhallāta*, *Tittiḍinkhaṇḍa*, *Kadamba*, *Nyagrodha*, *Aśvathā*, *Cūta*, *Uḍumbara* and *Panasa* (are there, you may enter that place). In case, there is a *Nimba* tree in any park or a house sheltering the crows, enter that in the company of your wife. If there is a *Daṇḍinī* or a *Muṇḍinī* at some place, then you can enter it with your wife there.

एका दासी गृहे यत्र त्रिगवं पञ्चमाहिषम्॥५२॥  
 षडश्वं सप्तमातङ्गं सभार्यस्त्वं समाविश।  
 यस्य काली गृहे देवी प्रेतरूपा च डाकिनी॥५३॥  
 क्षेत्रपालोथवा यत्र सभार्यस्त्वं समाविश।  
 भिक्षुबिंबं च वै यस्य गृहे क्षपणकं तथा॥५४॥  
 बौद्धं वा बिंबमासाद्य तत्र पूर्णं समाविश।  
 शयनासनकालेषु भोजनाटनवृत्तिषु॥५५॥  
 येषां वदति नो वाणी नामानि च हरेः सदा।  
 तद्गृहं ते समाख्यातं सभार्यस्य निवेशितुम्॥५६॥

Together with your wife, you enter the house where there is a single maid servant, three cows, five buffaloes, six horses or seven elephants; you enter the house with your wife, of the person, whose house hold deity is *Kālī Dākinī* of the form of a ghost or a *kṣetrapala* – guardian of a centre; you can enter the house freely wherein the image of

Buddhist mendicant or a Buddhist anchorite or the statue of Buddha is found installed. The house of the people who do not recite the names of Viṣṇu when going to bed, or taking up a seat or moving about in the course of their activities like taking food *etc.*, would belong to you. Enter such houses accompanied with your wife.

पाषण्डाचारनिरताः श्रोतस्मार्तबहिष्कृताः।  
 विष्णुभक्तिविनिर्मुक्ता महादेवविनिन्दकाः॥५७॥  
 नास्तिकाश्च शठा यत्र सभार्यस्त्वं समाविश।  
 सर्वस्मादधिकत्वं ये न वदन्ति पिनाकिनः॥५८॥  
 साधारणं स्मरन्त्येनं सभार्यस्त्वं समाविश।  
 ब्रह्मा च भगवान्विष्णुः शक्रः सर्वसुरेश्वरः॥५९॥  
 रुद्रप्रसादजाश्चेति न वदन्ति दुरात्मकाः।  
 ब्रह्मा च भगवान्विष्णुः शक्रश्च सम एव च॥६०॥  
 वदन्ति मूढाः खद्योतं भानुं वा मूढचेतसः।  
 तेषां गृहे तथा क्षेत्र आवासे वा सदाऽनया॥६१॥

In the company of your wife, you enter the place where the people are engaged in heretic activities or the people excluded from the sacred rites prescribed in the Vedas, *Smṛitis* or the persons devoid of the devotion to lord Viṣṇu, the people who denounce Mahādeva, atheists and knaves. You can enter with your wife abodes of such persons who do not adore the Pināka bearing lord or consider him as an ordinary god. It is only the wicked who do not say that the Brahmā, Viṣṇu, Indra – the ruler of the gods, are all born by the grace of Rudra. Only the foolish people of deranged mind would say that the glow worm or the sun are equals. They would say that Brahmā, Viṣṇu and Indra are equal to lord Śiva. Even when their houses are full and flourishing, enter them without fear and enjoy yourself with your wife.