

CHAPTER 15

पञ्चदशोऽध्यायः

(कण्डुमुनिचरितम्, मैथुनधर्मेण दक्षस्य प्रजासृष्टिश्च)

पराशर उवाच

तपश्चरत्सु पृथिवीं प्रचेतःसु महीरुहाः।
 अरक्ष्यमाणामाबतुर्बभूवाथ प्रजाक्षयः॥ १॥
 नाशकन्मारुतो वातु वृतं खमभवद् दुमैः।
 दशवर्षसहस्राणि न शेकुश्चेष्टितं प्रजाः॥ २॥
 तद् दृष्ट्वा जलनिष्कान्ताः सर्वे क्रुद्धाः प्रचेतसः।
 मुखेभ्यो वायुमग्निञ्च तेऽसृजन् जातमन्यवः॥ ३॥
 उन्मूलानथ तान् वृक्षान् कृत्वा वायुरशोषयत्।
 तानग्निरदहद् घोरस्तत्राभूद् दुमसंक्षयः॥ ४॥
 दुमक्षयमथो दृष्ट्वा किञ्चिच्छिष्टेषु शाखिषु।
 उपागम्यब्रवीदेतान् राजा सोमः प्रजापतीन्॥ ५॥
 कोपं यच्छत राजानः शृणुध्वञ्च वचो मम।
 सन्धानं वः करिष्यामि सह क्षितिरुहैरहम्॥ ६॥
 रत्नभूता च कन्येयं वाक्षे यी वरवर्णिनी।
 भविष्यं जानता पूर्वं मया गोभिर्विवर्द्धिता॥ ७॥
 मारिषा नाम नान्मैषा वृक्षाणामिति निर्मिता॥
 भार्या वोऽस्तु महाभागा ध्रुवं वंशविवर्द्धिनी॥ ८॥
 युष्माकं तेजसोऽर्द्धेन मम चार्द्धेन तेजसः।
 अस्यामुत्पत्स्यते विद्वान् दक्षो नाम प्रजापतिः॥ ९॥
 मम चांशेन संयुक्तो युष्मत्तेजोमयेन वै।
 अग्निनाग्निसमो भूयः प्रजाः संवर्द्धयिष्यति॥ १०॥

Whilst the Pracetasas were thus absorbed in their devotions, the tree spread and overshadowed the unprotected earth, and the people perished: the winds could not blow; the sky was shut out by the forests; and mankind was unable to labour for ten thousand years. When the sages, coming forth from the deep, beheld this, they were angry, and, being incensed, wind and flame issued from their mouths. The Strong wind tore up the trees by their roots, and leic them sear and dry. and the fierce fire consumed them, and the forests were cleared away. When Soma (the moon),

the sovereign of the vegetable world, beheld all except a few of the trees 'destroyed, he went to the patriarchs, the Pracetasas, and said, "Restrain your indignation, princes, and listen to me. I will form an alliance between you and the trees. Prescient of futurity, I have nourished with my rays this precious maiden, the daughter of the woods. She is called Māriṣā, and is assuredly the offspring of the trees. She shall be your bride. and the multiplier of the race of Dhruva. From a portion of your lustre and a portion of mine, oh mighty sages, the patriarch Dakṣa shall be born or her, who, endowed with a part of me, and composed of your vigour, shall be as resplendent as fire, and shall multiply the human race.

कण्डुर्नाम मुनिः पूर्वमासीद् वेदविदां वरः।
 सुरमध्ये गोमतीतीरे स तेपे परमं तपः॥ ११॥
 तत्क्षोभाय सुरेन्द्रेण प्रम्लोचारख्या वराप्सरा।
 प्रयुक्ता क्षोभयामास तमृषिं सा शुचिस्मिता॥ १२॥
 क्षोभिनः स तथा सार्द्धं वर्षाणामधिकं शतम्।
 अतिष्ठन्मन्दरद्रोण्यां विषयासक्तमानसः॥ १३॥
 सा त्वं प्राह महात्मानं गन्तुमिच्छाम्यहं दिवम्।
 प्रसादसुमुखो ब्रह्मन् अनुज्ञां दातुमर्हसि॥ १४॥
 तथैवमुक्तः स मुनिस्तस्यामासक्तमानसः।
 दिनानि कतिचिद् भद्रे स्थीयतामित्यभाषत॥ १५॥
 एवमुक्ता ततस्तेन साग्रं वर्षशतं पुनः।
 बुभुजे विषयांस्तन्वी तेन सार्द्धं महात्मना॥ १६॥
 अनुज्ञां देहि भगवन् ब्रजामि त्रिदिवालयम्।
 उक्तस्तथेति स मुनिः स्थीयतामित्यभाषत॥ १७॥
 पुनर्गते वर्षशते साधिके सा शुभानना।
 यामीत्याह दिवं ब्रह्मन् प्रणयस्मितशोभनम्॥ १८॥
 उक्तस्तथैव स मुनिरुपगुह्यायतेक्षणाम्।
 प्राहास्यतां क्षणं सुभ्रु चिरं कालं गमिष्यसि॥ १९॥
 तच्छापभीता शुश्रोणी सह तेनर्षिणा पुनः।
 शतद्वयं किञ्चिद्दूनं वर्षाणामन्वतिष्ठत॥ २०॥
 गमनाय महाभागो देवराजनिवेशनम्।
 प्रोक्तः प्रोक्तस्तया तन्व्या स्थीयतामित्यभाषत॥ २१॥

तं सा शापभयाद् भीता दक्षिण्येण च दक्षिणा।
 प्रोक्ता प्रणयभङ्गार्तिं वेदनी न जहौ मुनिम्॥ २२॥
 तथा च रमतस्तस्य महर्षेस्तदर्हनिशम्।
 नवं नवमभूत् प्रेम मन्मथाविष्टचेतसः॥ २३॥

There was formerly (said Soma) a sage named Kaṇḍu, eminent in holy wisdom, who practised pious austerities on the lovely borders of the Gomatī river. The king of the gods sent the nymph Pramlochī to disturb his penance, and the sweet-smiling damsel diverted the sage from his devotions. They lived together, in the valley or Mandara, for a hundred and fifty year; during which, the mind of the Muni was wholly given up to enjoyment. At the expiration of this period the nymph requested his permission to return to heaven; but the Muni, still fondly attached to her, prevailed upon her to remain for some time longer; and the graceful damsel continued to reside for another hundred years, and delight the great sage by her fascinations. Then again she preferred her suit to be allowed to return to the abodes of the gods; and again the Muni desired her to remain. At the expiration of more than a century the nymph once more said to him, with a smiling countenance, 'Brahman. I depart;' but the Muni, detaining the finoe-eyed damsel, replied, 'Nay. stay yet a little; you will go hence for a long period.' Afraid of incurring an imprecation, the graceful nymph continued with the sage for nearly two hundred years more, repeatedly asking his permission to go to the region of the king of the gods, but as often desired by him to remain. Dreading to be cursed by him, and excelling in amiable manners,- well knowing also the pain that is inflicted by separation from an object of affection, she did not quit the Mani, whose mind, wholly subdued by love, became every day more strongly attached to her.

एकदा तु त्वरायुक्तो निश्चक्रामोटजान्मुनिः।
 निष्कामन्तञ्च कृत्रेति गम्यते प्राह सा शुभा॥ २४॥
 इत्युक्तः स तथा प्राह परिवृतमहः शुभे।

सन्ध्योपास्तिं करिष्यामि क्रियालोपोऽन्यथा भवेत्॥ २५॥

ततः प्रहस्य मुदिता तं सा प्राह महामुनिम्।

किमद्य सर्वधर्मज्ञ परिवृत्तमहस्तवम्॥ २६॥

बहूनां विप्र वर्षाणां परिणाममहस्तव।

गतमेतन्न कुस्ते विस्मयं कस्य कथ्यताम्॥ २७॥

On one occasion the sage was going forth from their cottage in a great hurry. The nymph asked him where he was going. 'The day,' he replied, 'is drawing fast to a close: I must perform the Sandhyā worship, or a duty will be neglected.' The nymph smiled mirthfully as she rejoined, 'Why do you talk, grave sir, of this day drawing to a close; your day is a day of many years, a day that must be a marvel to all: explain what this means.'

मुनिरुवाच

प्रातस्त्वमागता भद्रे नदीतीरमिदं शुभम्।

मया दृष्टासि तन्वङ्गि प्रविष्टा च ममाश्रयम्॥ २८॥

इयञ्च वक्तैते सन्ध्या परिणाममहर्गतम्।

उपहासः किमर्थोऽयं सद्भावः कथ्यतां मम॥ २९॥

The Muni said, 'Fair damsel, you came to the river-side at dawn; I beheld you then, and you then entered my hermitage. It is now the revolution of evening, and day is gone. What is the meaning of this laughter Tell me the truth.'

प्रम्लोचोवाच

प्रत्यूषस्यागता ब्रह्मन् सत्यमेतन्न ते मृषा।

किन्त्वद्य तस्य कालस्य गतान्यब्दशतानि ते॥ ३०॥

Pramlocā answered, You say rightly, venerable Brahman, 'that I came hither at morning dawn, but several hundred years have passed since the time of my arrival This is the truth.'

सोम उवाच

ततः ससाध्वसो विप्रस्तां पप्रच्छायतेक्षणाम्।

कथ्यतां भीरु कः कालस्तया मे रमतः सह॥ ३१॥

प्रम्लोचोवाच

ससोत्तराण्यतीतानि नववर्षशतानि ते।

मासाश्च षट् तथैवान्यत् समतीतं दिनत्रयम्॥ ३२॥

The Muni, on hearing this, was seized with astonishment, and asked her how long he had enjoyed her society; to which the nymph replied, that they had lived together nine hundred and seven years, six months, and three days.

ऋषिरुवाच

सत्यं भीरु वदस्येतत् परिहासोऽथ वा शुभे।

दिनमेकमहं मन्ये त्वया सार्द्धमिहासितम्॥ ३३॥

प्रम्लोचोवाच

वदिष्याम्यनृतं ब्रह्मन् कथमत्र तवान्तिके।

विशेषेणाद्य भवता पृष्टा मार्गानुवर्तिना॥ ३४॥

The Muni asked her if she spoke the truth, or if she was in jest; for it appeared to him, that they had spent but one day together: to which Pramlochā replied, that she should not dare at any time to tell him who lived in the path of piety an untruth, hue particularly when she had been enjoined by him to inform him what had passed.

निशम्य तद् वचः सत्यं स मुनिर्नृपनन्दनाः।

धिङ्गां धिङ् मामतीवेत्यं निनिन्दात्मानमात्मना॥ ३५॥

“When the Muni, princes, had heard these words, and knew that it was the truth, he began to reproach himself bitterly,

मुनिरुवाच

तपांसि मम नष्टानि हतं ब्रह्मविदां धनम्।

हतो विवेकः केनापि योषिन्मोहाय निर्मिता॥ ३६॥

ऊर्मिषट्कालिगं ब्रह्म ज्ञेयमात्मजयेन मे।

मतिरेषा हता येन धिक् तं काममहाग्रहम्॥ ३७॥

व्रतानि वेदविद्यासिकारणान्खिलानि च।

नरकग्राममार्गेण सङ्गेनापहतानि मे॥ ३८॥

विनिन्देत्यं स धर्मज्ञः स्वयमात्मानमात्मना।

तामप्सरसमासीनामिदं वचनमब्रवीत्॥ ३९॥

He exclaimed saying that 'Fie, fie upon me; my penance has been interrupted; the treasure of the learned and the pious has been stolen from me; my judgment has been

blinded: this woman has been created by some one to beguile me: Brahmā is beyond the reach of those agitated by the waves of infirmity.¹ I had subdued my passions, and was about to attain divine knowledge. This was foreseen by him by whom this girl has been sent hither. Fie on the passion that has obstructed my devotions. All the austerities that would have led to acquisition of the wisdom of the Veda have been rendered of no avail by passion that is the road to hell.' The pious sage, having thus reviled himself, turned to the nymph, who was sitting nigh, and said to her.

गच्छ पापे यथाकामं यत् कार्यं तत्कृतं त्वया।
 देवराजस्य मत्क्षोभं कुर्वन्त्या भावचेष्टितैः॥४०॥
 न त्वां करोम्यहं भस्म क्रोधतीव्रेण वह्निना।
 सतां सासपदं मैत्रमुषितोऽहं त्वया सह॥४१॥
 अथवा तव को दोषः किं वा कुष्याम्यहं तवा।
 ममैव दोषो नितरां येनाहमजितेन्द्रियः॥४२॥
 यया शक्रप्रियार्थिन्या कृतो मे तपसो व्ययः।
 त्वया धिक् त्वां महामोहमञ्जूषां सुजुगुप्सिताम्॥४३॥

'Go, deceitful girl, whither you will: you have performed the office assigned you by the monarch of the gods of disturbing my penance by your fascinations. I will not reduce you to ashes by the fire of my wrath. Seven paces together is sufficient for the friendship of the virtuous, but you and I have dwelt together. And in truth what fault have you committed? why should I be wroth with you? The sin is wholly mine, in that I could not subdue my passions; yet fie upon you, who, to gain favour with Indra, have disturbed my devotions; vile bundle of delusion.'

सोम उवाच

यावदित्यं स विप्रर्विस्तां ब्रवीति सुमध्यमाम्।
 तावद् गलत्स्वेदजला सा बभूवातिवेषुः॥४४॥
 प्रवेपमाणां सततं स्वित्रगत्रलतां सतीम्।
 गच्छ गच्छेति सक्रोधमुवाच मुनिसत्तमः॥४५॥
 सा तु निर्भत्सिता तेन विनिष्क्रम्य तदाश्रमात्।
 आकाशगामिनी स्वेदं ममार्जं तरुपल्लवैः॥४६॥

वृक्षाद् वृक्षं ययौ बाला तद्ग्नारुणपल्लवै।
 निर्मार्जमाना गात्राणि गलत्स्वेदजलानि वै॥४७॥
 ऋषिणा यस्तदा गर्भस्तस्या देहे समाहितः।
 निर्जगाम स रोमाच्च स्वेदरूपी तदङ्गतः॥४८॥

Thus spoken to by the Muni, Pramlochā stood trembling, whilst big drops of perspiration started from every pore; till he angrily cried to her, 'Depart, begone.' She then, reproached by him, went forth from his dwelling, and, passing through the air, wiped the perspiration from her person with the leaves of the trees. The nymph went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, which were covered with moisture, the child she had conceived by the Rṣi came forth from the pores of her skin in drops of perspiration.

तं वृक्षा जगृहुर्गर्भमेकं चक्रे तु मारुतः।
 मया चाप्यायितो गोभिः स तदा ववृधे शनैः॥४९॥
 वृक्षाप्रगर्भसम्भूता मारिषाख्या वरानना।
 तां प्रदास्यन्ति वो वृक्षाः कोप एष प्रशाम्यताम्॥५०॥
 कण्डोरपत्यमेवं सा वृक्षेभ्यश्च समुद्रता।

ममापत्यं तथा वायोः प्रम्लोचातनया च सा॥५१॥

The trees received the living dews, and the winds collected them into one mass. "This," said Soma. "I matured by my rays, and gradually it increased in size, till the exhalation, that had rested on the tree tops became the lovely girl named Māriṣā. The trees will her to you, Pracetasas: let your indignation be appeased. She is the progeny of Kaṇḍu, the child of Pramlochā the nursling of the trees, the daughter of the wind and of the moon.

स चापि भगवान् कण्डुः क्षीणे तपसि सत्तमः।
 पुरुषोत्तमाख्यं मैत्रेय विष्णोरायतनं ययौ॥५२॥
 तत्रैकाग्रमतिर्भूत्वा चकाराराधनं हरेः।
 ब्रह्मपारमयं कुर्वन् जपमेकाग्रमानसः।
 ऊर्ध्वबाहुर्महायोगी स्थित्वासौ भूपनन्दना॥५३॥

The holy Kaṇḍu after the interruption of his pious exercises, went, excellent prince, to the

region of Viṣṇu termed Puruṣottama where, Maitterya² with his whole mind he devoted himself to the adoration of Hari; standing fixed, with uplifted arms, and repeating the prayers that comprehend the essence of divine truth.³

प्रचेतस ऊचुः

ब्रह्मपारं मुनेः श्रोतुमिच्छामः परमं स्तवम्।

जपता कण्डुना देवो येनाराध्यत केशवः॥५४॥

The Pracetasas said, "We are desirous to hear the transcendental prayers by inaudibly reciting which the pious Kaṇḍu propitiated Kesāva."

सोम उवाच

पारं परं विष्णुपारापारः

परः परेभ्यः परमार्थरूपी।

स ब्रह्मपारः परपारभूतः

परः पराणामपि पारपारः॥५५॥

स कारणं कारणतस्ततोऽपि

तस्यापि हेतुः परहेतुहेतुः।

कार्येषु चैवं सह कर्मकर्तृ-

रूपैरशेषैरवतीह सर्वम्॥५६॥

ब्रह्म प्रभुर्ब्रह्म स सर्वभूतो

ब्रह्म प्रजानां पतिरच्युतोऽसौ।

ब्रह्माक्षरं नित्यमजं स विष्णु-

रपक्षयाद्यैरखिलैरसङ्गिः॥५७॥

ब्रह्माक्षरमजं नित्यं यथाऽसौ पुरुषोत्तमः।

तथा रागादयो दोषाः प्रयान्तु प्रशमं मनः॥५८॥

On which Soma repeated as follows: "Viṣṇu is beyond the boundary of all things: he is the infinite: he is beyond that which is boundless: he is above all that is above: he exists as finite truth: he is the object of the Veda; the limit of elemental being; unappreciable by the senses; possessed of illimitable might: he is the cause of cause; the cause of the cause of cause; the cause of finite cause, and in effects, he both as every object and agent, preserves the universe: he is Brahmā the lord; Brahmā all beings; Brahmā

the progenitor of all beings; the imperishable: he is the eternal, undecaying, unborn Brahmā, incapable of increases or diminution: Puruṣottama is the everlasting, uncreated, immutable Brahmā. May the imperfections of my nature be annihilated through his favour.'

सोम उवाच

एतद् ब्रह्मा पराख्यं वै संस्तवं परमं जपन्।

अवाप परमं सिद्धिं समाराध्य स केशवम्॥५९॥

इयञ्च मारिषा पूर्वमासीद् या तां ब्रवीमि वः।

कार्यगौरवमेतस्याः कथने फलदायि वः॥६०॥

अपुत्रा प्रागियं विष्णुं मृते भर्तरि सत्तमाः।

भूपपत्नी महाभागा तोषयामास भक्तिः॥६१॥

आराधितस्तया विष्णुः प्राह प्रत्यक्षतां गतः।

वरं वृणीष्वेति शुभा सा च प्राहात्मवाञ्छितम्॥६२॥

भगवन् बालवैधव्याद् वृथाजन्माहमीदृशी।

मन्दभाग्या समुत्पन्ना विफला च जगत्पते॥६३॥

भवन्तु पतयः श्लाघ्या मम जन्मनि जन्मनि।

त्वत्प्रसादात् तथा पुत्रः प्रजापतिसमोऽस्तु मे॥६४॥

रूपसम्पत्समायुक्ता सर्वस्य प्रियदर्शना।

अयोनिजा च जायेयं त्वत्प्रसादादधोक्षजः॥६५॥

Soma siad— Reciting this eulogium, the essence of divine truth, and propitiating Keśava, Kaṇḍu obtained final emancipation. "Who Mārishā was of old I will also relate to you, as the recital of her meritorious acts will be beneficial to you. She was the widow of a prince, and left childless at her husband's death: she therefore zealously worshipped Viṣṇu who, being gratified by her adoration, appeared to her, and desired her to demand a boon, on which she revealed to him the wishes of her heart. 'I have been a widow, lord,' she exclaimed, 'even from my infancy, and my birth has been in vain: unfortunate have I been and of little use, oh sovereign of the world. Now therefore I pray you that in succeeding births I may have honourable husbands, and a son equal to a patriarch amongst men: may I be possessed of affluence and beauty: may I be pleasing in the sight of all: and may I be born