

## CHAPTER 6

## Birth of Pārvatī

ब्रह्मोवाच

अथ सस्मरतुर्भक्त्या दम्पती तौ भवाम्बिकाम्।  
प्रसूतिहेतवे तत्र देवकार्यार्थमादरात्॥१॥

Brahmā said, “Thus, both the husband and wife with their minds filled with devotion and reverence, started reciting the names of Śiva and Śivā, for the establishment of the task of the gods.

ततः सा चण्डिका योगात् त्यक्तदेहा पुरा पितुः।  
ईहया भवितुं भूयः समैच्छद्भिरिदारतः॥२॥

Then Caṇḍikā who had laid down her life in the *yajña* of her father, desired to be born from the womb of the wife of Himālaya.

सत्यं विधातुं स्ववचः प्रसन्नाखिलकामदा।  
पूर्णाशाच्छैलचित्ते सा विवेशाथ महेश्वरी॥३॥

In order to prove the truth of her words, Māheśvarī who fulfils all the desires, entered the mind of the king of mountains in her full form.

विरराज ततः सोऽतिप्रमदोऽपूर्वसुद्युतिः।  
हुताशन इवाष्ट्यस्तेजोराशिर्महामनाः॥४॥

Soon thereafter, he appeared quite charming. Then Himācala possessed the lustre of the fire and great joy, with resplendent brilliance, had the lofty mind.

ततो गिरिः स्वप्रियायां परिपूर्णं शिवांशकम्।  
समाधिमत्त्वात्समये समधत्त सुशङ्करे॥५॥

During the auspicious time Himācala established the *amśa* of Śiva by means of a *samādhi* in the womb of his beloved.

समधत्तः गिरेः पत्नी गर्भं देव्याः प्रसादतः।  
चित्ते स्थितायाः करुणाकरायाः सुखदं गिरेः॥६॥  
गिरिप्रिया सर्वजगन्निवासासंश्रयाधिकम्।  
विरेजे सुतरां मेना तेजोमण्डलगा सदा॥७॥

Then Menā, the wife of Himācala, also with the grace of the compassionate goddess, established the *tejas* of her husband to be the abode of the universe, gaining resplendence, which looked more graceful.

उपोदयं स्वभर्तुश्च मेना दौर्हदलक्षणम्।  
दधौ निदानं देवानामानन्दस्येप्सितं शुभम्॥८॥

Delighting her husband, she bore the signs of pregnancy, which was indicative of the delight of her husband and served as an auspicious cause for the future bliss of the gods.

देहसादादसम्पूर्णभूषणा लोध्रसम्मुखा।  
स्वल्पभेन्दुक्षयेकासौ विचेष्ट्यर्क्षा विभावरी॥९॥

She was so weak that she could not adorn herself with ornaments. Her face faded out

like the *lodhara* flowers. She looked like the night with scanty stars and the moon on the wane.

तदाननं मृत्सुरभि नायं तृप्तिं गिरीश्वरः।  
मुने! रहस्युपाघ्राय प्रेमाधिक्यं बभूव तत्॥१०॥

Kissing her face in seclusion, emitting the fragrance of the earth, the king of mountains was never satisfied and his love kept on increasing.

मेना स्पृहावती केषु न मे शंसति वस्तुषु।  
किञ्चिदिष्टं ह्यिया पृच्छदनुवेलं सखीर्गिरिः॥११॥

Since she did not reveal her desired things to the king, therefore he enquired about the same from her handmaids again and again.

उपेत्य दोहदं शैल्यं यद्वद्रेऽपश्यदाशु तत्।  
आनीतं नेष्टमस्याद्धा नासाध्यं त्रिदिवेऽपि हि॥१२॥

Whatever things of the mountain were desired by her, she suddenly found them present before her. Because there was nothing in the three worlds which the lord of mountains could not procure for her even from the heaven.

प्रचीयमानावयवा निस्तीर्य दोहदव्यथाम्।  
रेजे मेना बाललतानद्भ्रपत्राधिका यथा॥१३॥

Passing through the early stage of pregnancy, her limbs developed more and more. Thereafter Menā appeared like the fresh creeper with tender leaves.

गिरिः सगर्भा महिषीममंस्त धरणीमिव।  
निधानगर्भामभ्यन्तर्लीनवह्निशमीमिव॥१४॥

Himācala considered that his pregnant wife carried a treasure in her womb hidden like the fire hidden under the earth.

प्रियाप्रीतेश्च मनसः स्वार्जितद्रविणस्य च।  
समुन्नतेः श्रुतेः प्राज्ञः क्रियाश्चक्रे यथोचिताः॥१५॥

The love he had with his beloved, the way he had earned the riches, besides gaining the

knowledge of the scriptures, he performed all the ceremonies of her conception.

ददर्श काले मेनां स प्रतीतः प्रसवोन्मुखीम्  
अध्रितां च दिवं गर्भगृहे भिषगधिष्ठिते॥१६॥

He found his beloved reaching the tenth month of pregnancy, like the clouds about to drop the rain. The physicians were present in the labour room.

दृष्ट्वा प्रियां शुभाङ्गीं वै मुमोदाति गिरीश्वरः।  
गर्भस्थजगदम्बां हि महातेजोवतीं तदा॥१७॥

Finding his beloved with auspicious limbs, the king of the mountains was immensely pleased, since the goddess with immense splendour had been lodged in her womb.

तस्मिन्नवसरे देवा मुने! विष्णवादयस्तथा।  
मुनयश्च समागम्य गर्भस्थां तुष्टुवुः शिवाम्॥१८॥

O Sage, at that point of time Viṣṇu and other gods, besides the sages offered prayer to goddess who was lodged in the womb of Menakā.

देवा ऊचुः

दुर्गे! जय! जय! प्राज्ञे! जगदम्ब! महेश्वरि!  
सत्यव्रते सत्यपरे! त्रिसत्ये सत्यरूपिणि!॥१९॥

The gods said, “O Durgā, O Virtuous one, O Intelligent one, O Mother of the universe, O Māheśvarī, Observer of truthful *vratas*, engaged in truth, speaking the tenth in all the three times, the form of birth, victory to you.

सत्यस्ये! सत्यसुप्रीते! सत्ययोने! च सत्यतः।  
सत्यवक्त्रे! सत्यनेत्रे! प्रपन्नाः शरणं च ते॥२०॥

You are always truthful, lover of truth, born of truth, having the truthful mouth and true eyes, all of us have arrived to take refuge with you.

शिवप्रिये! महेशानि! देवदुःखक्षयङ्करिः।  
त्रैलोक्यमाता शर्वाणी व्यापिनी भक्तवत्सला॥२१॥

O Maheśānī- the beloved of Śiva, you are the remover of the miseries of the gods, you are the mother of the three worlds, O Sarvaṇī, all pervading and well disposed towards the devotees.

आविर्भूय त्रिलोकेशि! देवकार्यं कुरुष्व ह।  
सनाथाः कृपया ते हि वयं सर्वे महेश्वरि!॥२२॥

O Māheśvarī, manifest yourself and perform the task of the gods. O goddess, by your grace, all of us shall feel protected.

त्वत्तः सर्वे च सुखिनो लभन्ते सुखमुत्तमम्॥  
त्वां विना न हि किञ्चिद्वै शोभते त्रिभवेष्वपि॥२३॥

The people desirous of comforts always achieve the best of comforts from you. Nothing in the three worlds looks so graceful as you are.”

ब्रह्मोवाच

इत्थं कृत्वा महेशान्या गर्भस्थाया बहुस्तुतिम्।  
प्रसन्नमनसो देवाः स्वं स्वं धाम ययुस्तदा॥२४॥

Brahmā said, “Thus the gods eulogised Maheśānī variously who was lodged in the womb. Thereafter they went back to this respective abodes.

व्यतीते नवमे मासे दशमे मासि पूर्णतः।  
गर्भस्था सा गतिं दधे कालिका जगदम्बिका॥२५॥

After the passing of the ninth month, and at the end of the tenth month, Kālikā- Jagadambā became desirous of coming out of the womb.

तदा सुसमयश्चासीच्छान्तभ्रहतारकम्।  
नभः प्रसन्नतां यातं प्रकाशः सर्वदिक्षु हि॥२६॥

All the constellations, planets, and stars, were quite peaceful at that time. The sky was quite clear all the directions were illuminated.

मही मङ्गलभूयिष्ठा सवनग्रामसागरा।  
सरः स्रवन्तीवापिषु पुफुल्लुः पङ्कजानि वै॥२७॥

The forests, villages and the entire land with the ocean became calm and auspicious.

The lotuses were blossoming in the tanks, rivers and the step-wells were filled with the blossoming lotus flowers.

ववुश्च विविधा वाताः सुखस्पर्शा मुनीश्वरः।

मुमुदुः साधवः सर्वेऽसतां दुःखमभूदद्भुतम्॥२८॥

O Excellent sage, the cool and fragrant winds started blowing slowly. The noble people were delighted while the wicked people felt panicky.

दुन्दुभीन्वादयामासुर्नभस्यागत्य निर्जराः।

पुष्पवृष्टिरभूतत्र जगुर्गन्धर्वसत्तमाः॥२९॥

The gods arriving in the sky started playing on the big drums. The Gandharvas started singing, besides raining the flowers.

विद्याधरस्त्रियो व्योम्नि ननृतुश्चाप्सरस्तथा।

तदोत्सवो महानासीद्देवादीनां नभःस्थले॥३०॥

The Vidyādhara damsels, and the *apsarās* started dancing with delight. the gods at that point of time celebrated a huge festival.

तस्मिन्नवसरे देवी पूर्वशक्तिः शिवा सती।

आविर्बभूव पुरतो मेनाया निजरूपतः॥३१॥

At that point of time Śivā, having the form of supreme śakti, manifested herself before Menakā in her true form.

वसन्तर्तौ मधौ मासे नवम्यां मृगशिर्यके।

अर्द्धरात्रे समुत्पन्ना गङ्गेव शशिमण्डलात्॥३२॥

It was the spring season, the month of Caitra (March-April) ninth day of the moon, Mṛgaśirā constellation, at the time of Midnight, she appeared like the Gaṅgā in the lunar region.

समये तत्स्वरूपेण मेनकाजठराच्छिवा।

समुद्भूय समुत्पन्ना सा लक्ष्मीरिव सागरात्॥३३॥

From the womb of Menā, she was born in the same way, as Lakṣmī emerged out of the ocean.

ततस्तस्यां तु जातायां प्रसन्नोऽभूत्तदा भवः।

अनुकूलो ववौ वायुर्गम्भीरो गन्धयुक्शुभः॥३४॥

Śiva felt pleased at his birth. The auspicious and fragrant wind started blowing slowly at that time.

बभूव पुष्पवृष्टिश्च तोयवृष्टिपरःसरम्।

जज्वलुश्चाग्नयः शान्ता जगुश्च तदा घनाः॥३५॥

At that point of time the rain of water and flowers, fell and the clouds started thundering.

तस्यां तु जायमानायां सर्वस्वं समपद्यत।

हिमवन्नगरे तत्र सर्वं दुःखक्षयं गतम्॥३६॥

With her birth the city of Himācala was filled with all the riches and all the miseries were removed.

तस्मिन्नवसरे तत्र विष्णवाद्याः सकलाः सुराः।

आजग्मुः सुखिनः प्रीत्या ददृशुर्जगदम्बिकाम्॥३७॥

Viṣṇu and other gods reached there on that occasion, and had an audience with the mother of the universe, which delighted them all.

तुष्टुवुस्तां शिवामम्बां कालिकां शिवकामिनीम्।

दिव्यरूपां महामायां शिवलोकनिवासिनीम्॥३८॥

All of them eulogised the goddess as Śivā, Ambā, Kālikā, beloved of Śiva, having the divine form, *Mahāmāyā* as well as the one, who is the dweller of the Śivaloka.

देवा ऊचुः

जगदम्ब! महादेवि! सर्वसिद्धिविधायिनि!

देवकार्यकरी त्वं हि सदाऽतस्त्वां नमामहे॥३९॥

The gods said, “O Mother of the universe, O Great goddess, bestower of all types of success, you perform all the tasks of the gods. Therefore, we offer our salutation to you.

सर्वथा कुरु कल्याणं देवानां भक्तवत्सले!

मेनामनोरथः पूर्णः कृतः कुरु हरस्य च॥४०॥

You are compassionate on the devotees, bestow welfare on the gods. You have fulfilled the desire of Menā. Now you also fulfil the desire of Śiva.”

## ब्रह्मोवाच

इत्थं स्तुत्वा शिवां देवा विष्णवाद्याः सुप्रणम्य ताम्।

स्वं स्वं धाम ययुः प्रीताः शंसन्तस्तद्गतिं पराम्॥४१॥

Brahmā said, "Then Viṣṇu and other gods offering prayer to the goddess and bowing in reverence to her, besides immensely praising her returned to their respective abodes.

तां तु दृष्ट्वा तथा जातां नीलोत्पलदलप्रभाम्।

श्यामां सा मेनका देवीं मुदमायाति नारद॥४२॥

O Nārada, then having an audience with the goddess Bhagavatī also known as Śyāmā, Menā was very much pleased.

दिव्यरूपं विलोक्यानु ज्ञानमाप गिरिप्रिया।

विज्ञाय परमेशानीं तुष्टा वाऽतिप्रहर्षिता॥४३॥

Thereafter witnessing the divine form of the goddess, the wife of Himācala was bestowed with divine knowledge. Learning about the truth of the Supreme goddess, feeling delighted she started eulogising her."

## मेनोवाच

जगदम्ब! महेशानि! कृतातिकरुणा त्वया।

आविर्भूता मम पुरो विलसन्ती यदम्बिके॥४४॥

Menā said, "O Jagadambā, O Maheśānī, you have been quite merciful by appearing in my house.

त्वमाद्या सर्वशक्तीनां त्रिलोकजननी शिवे॥

शिवप्रिया सदा देवि! सर्वदेवस्तुता परा॥४५॥

O Śivā, you are the foremost of all the Śaktis, you are mother of the three worlds, beloved of Śiva and adored by the gods.

कृपां कुरु महेशानि! मम ध्यानस्थिता भव।

एतद्रूपेण प्रत्यक्षं रूपं धेहि सुतासमम्॥४६॥

O Maheśānī, you better get yourself established on my *dhyānam* in this form. Now you take to the simple form of my daughter."

## ब्रह्मोवाच

इत्याकर्ण्य वचस्तस्या मेनाया भूधरस्त्रियाः।

प्रत्युवाच शिवा देवी सुप्रसन्ना गिरिप्रियाम्॥४७॥

Brahmā said, "Listening to the words of the wife of Himācala, Śivā was pleased and she said to Menā.

## देव्युवाच

हे मेने! त्वं पुरा मां च सुसेवितवती रता।

त्वद्भक्त्या सुप्रसन्नाहं वरं दातुं गतान्तिकम्॥४८॥

The goddess said, "O Menā, in earlier times you had served me with devotion. Getting pleased with your devotion, I have arrived here to grant a boon to you.

वरं ब्रूहीति मद्वाणीं श्रुत्वा ते तद्गुरो वृतः।

सुता भव महादेवि! सा मे देवहितं कुरु॥४९॥

When I desired you to ask for a boon, then listening to my words, you asked for a boon and said, "O Mahādevī, you become my daughter for the benefit of the gods."

तथा दत्त्वा वरं तेऽहं गता स्वम्पदमादरात्।

समयं प्राप्य तनयाऽभवन्ते गिरिकाशिनि॥५०॥

By giving the boon accordingly, I left for my place. O Beloved of Himācala, I became your daughter suiting to the times.

दिव्यरूपं धृतं मेऽद्य यत्ते मत्स्मरणं भवेत्।

अन्यथा मर्त्यभावेन तवाज्ञानं भवेन्मयि॥५१॥

In case I took to the divine form, it was just to remind you of the earlier event, otherwise you would not have been able even to recognise me.

युवां मां पुत्रिभावेन दिव्यभावेन वाऽसकृत्।

चिन्तयन्तौ कृतस्त्रेहौ यातास्थो मद्गतम्परा॥५२॥

Both of you, treating me as Bhagavatī or your daughter, lovingly, would achieve my supreme position.

देवकार्यं करिष्यामि लीलां कृत्वाद्भुतां क्षितौ।

शम्भुपत्नी भविष्यामि तारयिष्यामि सज्जनां॥५३॥

I shall perform the tasks of the gods, with my divine sports. I shall redeem the noble