

॥अथ षडधिकशततमोऽध्यायः॥

Chapter 106

**The description of the Importance of
Gayā**

नारद उवाच

गयासुरः कथं जातः किंप्रभावः किमात्मकः।

तपस्तप्तं कथं तेन कथं देहपवित्रता॥१॥

Nārada spoke— How did Gayāsura take birth? What was his power and what personality did he possess? By him, how was penance performed and how did his body acquire sanctification?

सनत्कुमार उवाच

विष्णोर्नाभ्यम्बुजाज्जातो ब्रह्मा लोकपितामहः।

प्रजाः ससर्जं संप्रोक्तः पूर्वं देवेन विष्णुना॥२॥

Sanatkumāra replied— Brahmā, the grandsire of the Brahmāloka, was born of the navel lotus of Viṣṇu. He created progenies at the instance of Viṣṇu to begin with.

आसुरेणैव भावेन असुरानसृजत्पुरा।

सौमनस्येन भावेन देवान्सुमनसोऽसृजत्॥३॥

By the demoniacal norm, he created Asuras and by the emotional disposition of mind, he created the Devas of Suave intentions.

गयासुरोऽसुराणां च महाबलपराक्रमः।

योजनानां सपादं च शतं तस्योच्छ्रयः स्मृतः॥४॥

Gaya was an Asura of highly formidable heroism. His height is remembered to be one hundred and twenty-five Yojanas.

स्थूलः षष्टिर्योजनानां श्रेष्ठोऽसौ वैष्णवः स्मृतः।

कोलाहलं गिरिवरे तपस्तेपे सुदारुणम्॥५॥

His girth was sixty Yojanas. He is known as the most excellent Vaiṣṇava (a progeny of Viṣṇu). On the excellent Kolāhala mountain (the Brahmayonī hill in Gayā), he performed an austerity of austere norm.

बहुवर्षसहस्राणि निरुच्छ्वासं स्थिरोऽभवत्।

तत्तपस्तापिता देवाः संक्षोभं परमं गताः॥६॥

For good many thousand years, he became insensate, being breathless one. Tormented by that penance, the gods attained to great exasperation.

ब्रह्मलोकं गता देवाः प्रोचुस्तेऽथ पितामहम्।

गयासुराद्रक्ष देवा ब्रह्मा देवांस्ततोऽब्रवीत्॥७॥

The gods went to Brahmāloka and spoke to Pitāmaha (Brahmā)— “Safeguard us from the demon Gaya, O Lord!” Brahmā then replied to the Devas.

ब्रजामः शंकरं देवा ब्रह्माद्याश्च गताः शिवम्।

कैलासे चाब्रुवन्नत्वा रक्ष देव महासुरात्॥८॥

“We shall go to lord Śaṅkara.” And the Devas headed by Brahmā went to Śiva. Having gone over to Kailāsa, they spoke out— “Rescue us, O god, from the mighty demon!”

ब्रह्माद्यानब्रवीच्छम्भुर्ब्रजामः शरणं हरिम्।

क्षीराब्धौ देवदेवेशः स नः श्रेयो विद्यास्यति॥

ब्रह्मा महेश्वरो देवा विष्णुं नत्वा प्रतुष्टुवुः॥९॥

To Brahmā and others, replied Śambhu— “We shall seek refuge in Hari, in the *Kṣīrasāgara* (milk ocean), O lord of all Devas! He shall offer security (lit. benefices) to us.” Brahmā, Maheśvara and other Devas bowed to Viṣṇu and became satisfied or overjoyed.

देवा ऊचुः

ॐ नमो विष्णवे भर्त्रे सर्वेषां प्रभविष्णवे।

रोचिष्णवे जिष्णवे च राक्षसादिग्रसिष्णवे॥१०॥

The Devas spoke— Om! Obeisance to Viṣṇu, the overlord, the one overpowering all the shining ones, the victorious one and the devourer of demons and others.

धरिष्णवेऽखिलस्यास्य योगिनां पारयिष्णवे।

वर्धिष्णवे ह्यनन्ताय नमो भ्राजिष्णवे नमः॥११॥

The bearer of all, the one going beyond all Yogins, the augmentor one, the one being an intermediary agency, obeisance be to the gleaming one, obeisance be as such.

सनत्कुमार उवाच

एवं स्तुतो वासुदेवः सुराणां दर्शनं ददौ।

किमर्थमागता देवा विष्णुनोक्तास्तमब्रुवन्॥१२॥

Sanatkumāra spoke— This way adored, Vāsudeva offered appearance to the Devas and (said)— “What for have you come, O gods!” This way questioned by Viṣṇu, they replied.

गयासुरभयाद्देव रक्षास्मानब्रवीद्धरिम्।

ब्रह्माद्या यान्तु तं दैत्यमागमिष्यामहं ततः॥१३॥

“Protect us from the fear of demon Gaya”, they spoke¹ to Hari. Then Hari spoke— “May Brahmā and other gods go near that demon, I shall follow thereafter.”

केशवो गरुडारूढो वरं दातुं गयासुरे।

सर्वे स्वं स्वं समास्थाय ययुर्वाहनमुत्तमम्॥१४॥

Keśava, mounted on a Garuḍa, started with a view to offer a boon to Gayāsura. All those excellent ones proceeded having occupied their individual vehicles.

ऊचुस्तं वासुदेवाद्याः किमर्थं तप्यते त्वया।

संतुष्टाः स्वागताः सर्वे वरं ब्रूहि गयासुरा॥१५॥

Vāsudeva and others spoke to him— “For what purpose, this penance is being performed by you, O Gayāsura? We have all arrived here fully satisfied. You may ask for a boon.”

गयासुर उवाच

यदि तुष्टाः स्थ मे देवा ब्रह्मविष्णुमहेश्वराः।

सर्वदैवद्विजातिभ्यो यज्ञतीर्थशिलोच्यात्॥१६॥

देवेभ्योऽतिपवित्रोऽहमृषिभ्योऽपि शिवाव्ययात्।

मन्त्रेभ्यो देवदेवीभ्यो योगिभ्यश्चापि सर्वशः॥१७॥

न्यासिभ्यश्चापि कर्मिभ्यो धर्मिभिश्च तथा पुनः।

ज्ञ(य)तिपवित्रेभ्यः पवित्रः स्यां सदा सुराः॥१८॥

Gayāsura spoke— In case you are pleased with me, O Gods, Brahmā, Viṣṇu and Maheśvara, may I be ever holier than these— than all the gods and Brāhmaṇas; than all the Yajñas, *tīrthas* and *Śīlocaya* (mountains); than all the sages; than even the unchanging Śiva; than all the Mantras; than all the lords of Devas; than all the Yogins; than all the renouncers; than all the performers of holy rites; than all the religious ones; than all the sacred *Yatis*.

पवित्रमस्तु तं देवा दैत्यमुक्त्वा ययुर्दिवम्।

दैत्यं दृष्ट्वा च स्पृष्ट्वा च सर्वे हरिपुरं ययुः॥१९॥

“May you be sacred”. This way having spoken to that demon, the gods went away to heaven. Having seen and touched the demon, all went to the capital of Hari.

शून्यं लोकत्रयं जातं शून्या यमपुरी ह्यभूत्।

यम इंद्रादिभिः सार्धं ब्रह्मलोकं ततोऽगतम्॥२०॥

The world triad became void and the whole city of Yama became void. Yama, then along with Indra and others went to Brahmāloka.

ब्रह्माणमूचिरे देवा गयासुरविलोपिताः।

त्वया दत्तोऽधिकारो वै गृहाण त्वं पितामह॥२१॥

The gods, obscured by Gayāsura, spoke to Brahmā— “By you has been given the authority. You may accept back that, O Pitāmaha!”

ब्रह्माऽब्रवीत्ततो देवान्वज्रामो विष्णुमव्ययम्।

ब्रह्मादयोऽब्रुवन्विष्णुं त्वया दत्तवरेऽसुरे॥२२॥

तद्दर्शनाद्ययुः स्वर्गं शून्यं लोकत्रयं ह्यभूत्।

देवैरुक्तो वासुदेवो ब्रह्माणं स वचोऽब्रवीत्॥२३॥

Brahmā then spoke to the Devas— “We shall go to Viṣṇu, the imperishable one”. And Brahmā and others spoke to Viṣṇu— “Since the Asura (demon) has been conferred a boon by you, all the people have been proceeding to *Svarga* (heaven) by a mere sight of him. The world triad have become void.” Addressed thus by Devas, Vāsudeva spoke these words to Brahmā.

गत्वाऽसुरं प्रार्थयस्व यज्ञार्थं देहि देहकम्।

विष्णुक्तः ससुरो ब्रह्मा गत्वाऽपश्यन्महासुरम्॥२४॥

“Go and request the Asura thus, ‘Give your body for the purpose of a sacrifice’.” Urged by Viṣṇu, Brahmā went there accompanied by Devas and saw the great Asura.

गयासुरोऽब्रवीद्दृष्ट्वा ब्रह्माणं त्रिदशैः सह।

संपूज्योत्थाय विधिवत्प्रणतः श्रद्धयाऽन्वितः॥२५॥

Having seen Brahmā along with other gods, Gayāsura got up, adored them as per decorum endowed with devotion and spoke out.

1. अब्रवीत् is an error for अब्रुवन् in verse 13 or अब्रवीद्धरिः।

गयासुर उवाच

अद्य मे सफलं जन्म अद्य मे सफलं तपः।

यदागतोऽतिथिर्ब्रह्मा सर्वं प्राप्तं मयाऽद्य वै॥२६॥

Gayāsura spoke— “Today my birth has gained its fruit. Today my penance has gone fruitful, as Brahmā has come to me as a guest. All stands achieved by me today.

योगिन्योगाङ्गवित्सर्वलोकस्वामिन्पितृगुरो।

यदर्थमागतो ब्रह्मंस्तत्कार्यं करवाण्यहम्॥२७॥

O Yogin! O Yogāṅgavit (i.e. conversant with the ancillaries of Yoga)! O Master of the entire world! O Sire! O Preceptor! I do accomplish the work of yours for which you have come.”

ब्रह्मोवाच

पृथिव्यां यानि तीर्थानि दृष्टानि भ्रमता मया।

यज्ञार्थं न तु ते तानि पवित्राणि शरीरतः॥२८॥

Brahmā replied— All the *tirthas* (places of pilgrimage) seen by me while on the prowl, are not as pure as your body, for the purpose of sacrifice.

त्वया देहे पवित्रत्वं प्राप्तं विष्णुप्रसादतः।

अतः पवित्रं देहं त्वं यज्ञार्थं देहि मेऽसुर॥२९॥

By you in frame, purity has been achieved by the grace of Viṣṇu. Therefore, O Asura, you offer to me your pure frame for the purpose of a sacrifice.

गयासुर उवाच

धन्योऽहं देवदेवेश यहं प्रार्थ्यते त्वया।

पितृवंशः कृतार्थो मे देहे यागं करोषि चेत्॥३०॥

Gayāsura replied— I stands blessed, O gods of gods (Devadeveśa) that by you, (my) body is being solicited as such. In case you offer a sacrifice over my body, the manes in my family shall be contented.

त्वयैवोत्पादितो देहः पवित्रस्तु त्वया कृतः।

सर्वेषामुपकाराय यागोऽवश्यं भवत्विति॥३१॥

By you alone has been created this body (of mine) and by you only, it has been rendered

sacred or sanctified. For the benefit of all, may the sacrifice comes to an existence.

इत्युक्त्वा सोऽपतद्भूमौ श्वेतकल्पे गयासुरः।

ब्रह्मा संभृतसंभारो मानसानृत्वजोऽसृजत्॥३२॥

Having said so, the demon Gaya, collapsed on the ground during the Śvetakalpa. He adhered to the south-western quarter on the Kolāhala mountain.

इत्युक्त्वा सोऽपतद्भूमौ श्वेतकल्पे गयासुरः।

नैर्ऋतीं दिशमाश्रित्य तदा कोलाहले गिरौ॥३३॥

Having turned the head in the north and having directed the feet in the south, Brahmā, having requisites gathered, created the mind-born sages.

अग्निशर्माणममृतं शौनकं जाञ्जलिं मृदुम्।

कुमुथिं वेदकौण्डिल्यं हारीतं काश्यपं कृपम्॥३४॥

गर्गं कौशिकवासिष्ठौ मुनिं भार्गवमव्ययम्।

वृद्धं पाराशरं कण्वं माण्डव्यं श्रुतिकेवलम्॥३५॥

श्वेतं सुमालं दमनं सुहोत्रं कङ्कमेव च।

लौकाक्षिं च महाबाहुं जैगीषव्यं तथैव च॥३६॥

दधिपञ्चमुखं विप्रमृषभं कर्कमेव च।

कात्यायनं गोभिलं च मुनिमुग्रमहाव्रतम्॥३७॥

सुपालकं गौतमं च तथा वेदशिरोव्रतम्।

जटामालिनमव्यग्रं चाटुहासं च दारुणम्॥३८॥

आत्रेयं चाप्यङ्गिरसमौपमन्युं महाव्रतम्।

गोकर्णं च गुहावासं शिखण्डिनमुमाव्रतम्॥३९॥

They were— Agniśarman, Amṛta, Śaunaka, Jāñjali, Mṛdu, Kumuthi, Vedakaunḍilya, Hārīta, Kāśyapa, Kṛpa, Garga, Kauśika, Vasiṣṭha, the sage Bhārgava, the indestructible one, Vṛddha, Pārāśara, Kaṇva, Māṇḍavya, Śrutikevala, Śveta, Sūtāla, Damana, Suhotra, Kaṅka, Laukākṣi of huge mighty arms, Jaigīṣavya, the Brāhmaṇa Dadhipañcamukha¹, Ṛṣabha², Karka³,

1. Paurāṇika Kośa, p. 215, One of the Rtviks of the Yajña performed by Brahmā on the body of Gayāsura in Gayā.

2. Ibid., pp. 71, 88.

3. Ibid., pp. 71, 88.

Kātyāyana, Gobhila, the sage of great fierce rites, Supālaka, Gautama, Vedaśirovrata, Jaṭmālin, Avyagra, the terrible Cāṭuhāsa, Ātreya, Aṅgiras, Aupamanyu of great holy rites, Gokarṇa, Guhāvāsa, Śikhāṇḍin and Umāvrata.

एतानन्यांश्च विप्रेन्दान्वेधा लोकपितामहः।

परिकल्प्याकरोद्यागं गयासुरशरीरके॥४०॥

After creating these and other lordly Brāhmaṇas, *Vedhā* (Brahmā), the grandfather of the worlds, took to a sacrifice on the body of Gayāsura.

अग्निशर्माऽपि पञ्चाग्नीमुखादेतानथासृजत्।

दक्षिणाग्निं गार्हपत्याहवनीयौ तपोऽव्ययः॥४१॥

सध्यावसथ्यौ देवर्षे तेषु यज्ञाः प्रतिष्ठिताः।

यज्ञस्य च प्रतिष्ठार्थं विप्रेभ्यो दक्षिणां ददौ॥४२॥

Agniśarmā¹ without wasting his penance, created these five fires from his mouth—Dakṣiṇāgni, Gārhapatya, Āhavanīya, Tapovyaya and two Āvasathya. O Devarṣi! the Yajñas are established on these and for the honour of the Yajña, he offered *dakṣiṇā* to the Brāhmaṇas.

हुत्वा पूर्णाहुतिं ब्रह्मा स्नात्वा चावभृथेन तु।

यज्ञसूपं सूरैः सार्धं समानीय व्यरोपयत्॥४३॥

Having offered the complete oblation (*Pūrṇāhuti*) and taken the bath of *Avabhr̥tha*, Brahmā caused the sacrificial pole to be brought along with the gods and fixed it.

ब्रह्मणः सरसः श्रेष्ठे सरस्येवाऽऽश्रितं शुभम्।

चलितश्चकितो ब्रह्मा धर्मराजमभाषत॥४४॥

That auspicious post was fixed in the Brahmasaras which is the most excellent of all lakes. Embarrassed and surprised, Brahmā moved off and spoke to Dharmarājā.

जाता गृहे तव शिला समानीयाविचारयन्।

दैत्यस्य शीघ्रं शिरसि तां धारय ममाऽऽज्ञया॥४५॥

“In your house, there is a slab of stone.

Without promenading, bring it here at my behest and fix it on the head of the Daitya.”

निश्चलार्थं यमः श्रुत्वाऽधारयन्मस्तके शिलाम्।

शिलायां धारितायां तु सशिलश्चासुरोऽचलत्॥४६॥

Having listened to it, Yama supported the stone slab on the head of the demon to keep him steady. The stone slab having been placed, that demon moved off having stone slab accompanied.

देवानूचेऽथ रुद्रादीञ्शिलायां निश्चलाः किला।

तिष्ठन्तु देवाः सकलास्तथेत्युक्त्वा च ते स्थिताः॥४७॥

Then he addressed the gods headed by Rudra—“O gods, you may stay unmoved on the stone slab”. They said—“As you please” and stayed along.

देवाः पादैर्लक्षयित्वा तथाऽपि कलितोऽसुरः।

ब्रह्माऽथ व्याकुलो विष्णुं गतः क्षीराब्धिश्चयिनम्॥

तुष्टाव प्रणतो भूत्वा नत्वा चाऽऽदृत्य तं प्रभुम्॥४८॥

The Devas pressed the slab with their feet and noted that the demon even then moved off. Then Brahmā, perturbed as such, proceeded to Viṣṇu who was reclining over the milk ocean. Having gone prostrated and bowed down, he honoured that Supreme Lord.

ब्रह्मोवाच

ब्रह्माण्डस्य पते नाथ नमामि जगतां पतिम्।

गतिं कीर्तिमतां नृणां भुक्तिमुक्तिप्रदायकम्॥४९॥

Brahmā spoke— O Lord of the Primordial Egg! O Lord! I bow down to the lord of the mobiles, the goal of persons possessing glory, the granter of worldly pleasures and salvation.

विष्वक्सेनोऽब्रवीद्विष्णुं देवा त्वां स्तौति पद्मजः।

हरिराहाऽऽनय स्वं तं विष्णूक्तः स तमानयत्॥

अजमूचे हरिः कस्मादागतोऽसि वदस्व तत्॥५०॥

Viṣvaksena spoke to Viṣṇu—“O Lord! To you belauds Padmaja (the lotus-born one i.e. Brahmā). Hari spoke—“You may bring that one”. And having been urged by Viṣṇu, he brought him. To Aja (Brahmā) spoke Hari—“On

1. Ibid., pp. 11-12.