

## CHAPTER 8

## Shattering the pride of Brahmā

नन्दिकेश्वर उवाच

ससर्जाथ महादेवः पुरुषं कञ्चिदद्भुतम्।

भैरवाख्यं भ्रुवोर्मध्याद्ब्रह्मदपि जिघांसया॥ १॥

Thereafter, Śiva, in order to shatter the pride of Brahmā, produced an astonishing type of a person from out of his eyebrows.

स वै तदा तत्र पतिं प्रणम्य शिवमङ्गणे।

किं कार्यं करवाण्यत्र शीघ्रमाज्ञापय प्रभो॥ २॥

Soon after his emerging, he offered his salutation to lord Śiva in the battle ground itself and asked him, “O Lord, what have I to do? You kindly get me the command at once.”

शिव उवाच

वत्स योऽयं विधिः साक्षाज्जगतामाद्यदेवतम्।

नूनमर्चय खड्गं स्वं तिग्मेन जवसा परम्॥ ३॥

Śiva said, “O Bhairava, you better, adore Brahmā, the primeval lord of the earth, with a sharp edged sword (or kill him)”.

स वै गृहीत्वैककरेण केशं

तत्पञ्चमं दृप्तमसत्यभाषिणम्।

छित्वा शिरो ह्यस्य निहन्तुमुद्यतः

प्रकम्पयन्खड्गमतिस्फुटं करैः॥ ४॥

On hearing this Rudra caught hold of the hair of Brahmā's head in his hand, and severed his fifth head which told the untruth

and got ready to kill him.

पिता तवोत्सृष्टविभूषणाम्बर-

स्रगुत्तरीयामलकेशसंहतिः।

प्रवातरम्भेव लतेव चञ्चलः

पपात वै भैरवपादपङ्कजे॥ ५॥

Then your father- Brahmā, shedding away the costumes and ornaments besides the scarf, having grey hair, started shaking like the banana leaves or the leaves of the creeper and fell down over the feet of Bhairava.

तावद्विधिं तात! दिदृक्षुरच्युतः

कृपालुरस्मत्प्रतिपादपल्लवम्।

निषिच्य बाष्पैरवदत्कृताञ्जलि-

र्यथा शिशुः स्वं पितरं कलाक्षरम्॥ ६॥

Looking at the precarious condition of Brahmā, shedding tears over the feet of lord Śiva, folding both his hands, he spoke in sweet tongue in the same way a child speaks to his father.

अच्युत उवाच

त्वया प्रयत्नेन पुरा हि दत्तं

यदस्य पञ्चाननमीश! चिह्नम्।

तस्मात्क्षमस्वाद्यमनुग्रहार्हं

कुरु प्रसादं विधये ह्यमुष्मै॥ ७॥

Lord Viṣṇu said, "O Lord Śiva, by your grace, Brahmā had been awarded five heads by you, out of which one has been destroyed. Therefore you be merciful over Brahmā.

इत्यर्थितोऽच्युतेनेशस्तुष्टः सुरगणाङ्गणे।

निवर्तयामास तदा भैरवं ब्रह्मदण्डतः॥ ८॥

When Śiva was so prayed by Viṣṇu, then he stopped Bhairava from proceeding further (in cutting of his remaining heads) and said, "Don't punish Brahmā any further.

अथाह देवः कितवं विधिं विगतकन्धरम्।

ब्रह्मंस्त्वमर्हणाकाङ्क्षी शठेशत्वं समास्थितः॥ ९॥

Then Śiva said to Brahmā, who had been

deprived of a head, "You played a trick in order to earn your worship in the world and becoming its lord.

नातस्ते सत्कृतिलोके भीयात्स्थानोत्सवादिकम्।

ब्रह्मोवाच

स्वामिन्प्रसीदाद्य महाविभूते

मन्ये वरं मे शिरसः प्रमोक्षम्॥ १०॥

Therefore no one on earth, would adore you, honour you or arrange for the festivities in the world in your name." At this Brahmā said, "O Lord, you always bestow the boons. You be pleased with me today. With the severed head, I consider it to be the salutation at your feet.

नमस्तुभ्यं भगवते बन्धवे विश्वयोनये।

सहिष्णवे च दोषाणां शम्भवे शैलधन्वने॥ ११॥

O Lord, you are the close relative of the universe. O *Viśvayoni*, you tolerate the blemishes. O holder of the great bow, O Śiva, salutation to you.

ईश्वर उवाच

अराजभयमेतद्वै जगत्सर्वं विनश्यति।

ततस्त्वं जहि दण्डार्हं वह लोकधुरं शिशो!॥ १२॥

Śiva said, "O Son, the entire universe would get destroyed by fighting, without a king. Therefore, you award punishments to the culprits and carry on the burden of the earth.

वरं ददामि ते तत्र गृहाण दुर्लभं परम्।

वैतानिकेषु गृहेषु यज्ञेषु च भवान्गुरुः॥ १३॥

I give you a boon which is difficult to get. You should accept it. You would be the preceptor for the Vedic *yajnas* and those propounded by the *Smṛtis*.

निष्फलस्त्वददृते यज्ञः साङ्गश्च सहदक्षिणः।

अथाह देवः कितवं केतकं कूटसाक्षिणम्॥ १४॥

रे रे केतक दुष्टस्त्वं शठ दूरमितो ब्रज।

ममपि प्रेम ते पुष्पे माभूत्पूजास्वितः परम्॥ १५॥

Without you the entire *yajña*, would become infructuous.” Thereafter lord Śiva addressing the *ketakī* flowers who appeared as a false witness, said, “O wicked *ketakī* flower, you disappear to a far off place. From today onwards, I would not like you to be offered at the time of my adoration.”

इत्युक्ते तत्र देवेन केतकं देवजातयः।

सर्वा निवारयामासुस्तत्पार्श्वोदयतस्तदा॥ १६ ॥

At these words spoken by Śiva, the gods started removing *ketakī* flowers and other related species from their vicinity.

केतक उवाच

नमस्ते नाथ! मे जन्म निष्फलं भवदाज्ञया।

सफलं क्रियतां तात! क्षम्यतां मम किल्बिषम्॥ १७ ॥

Then the *ketakī* flower said, “O Master, with your present curse on me my birth on earth would become infructuous. Therefore you kindly forgive me for my sin and allow my life to be successful.

ज्ञानाज्ञानकृतं पापं नाशयत्येव ते स्मृतिः।

तादृशे त्वयि दृष्टे मे मिथ्यादोष कुतो भवेत्॥ १८ ॥

With the mere reciting of your name all the sins committed innocently or deliberately are washed out. Then after having an audience with you, how could the sin of speaking untruth remain?”

तथा स्तुतस्तु भगवान्केतकेन सभास्थले।

न मे त्वद्वारणं योग्यं सत्यवागहमीश्वरः॥ १९ ॥

When the *ketakī* flower, thus spoke to Śiva in the assembly, then the lord said, “You have become unfit to be offered to me because my words cannot be untrue.

मदीयास्त्वां धरिष्यन्ति जन्म ते सफलं ततः।

त्वं वै वितानव्याजेन ममोपरि भविष्यसि॥ २० ॥

But Viṣṇu and all other gods would accept you as their offering and your life would be successful. You would be used for the making

of the *maṇḍapa* for me.

इत्यनुगृह्य भगवान्केतकं विधिमाधवौ।

विरराज सभामध्ये सर्वदेवैरभिष्टुतः॥ २१ ॥

In this way, lord Śiva, showering his grace over Brahmā, Viṣṇu and the *ketakī* flower, after having been praised by all the gods, was seated in the assembly.

इति श्रीशिवमहापुराणे प्रथामायां विद्येश्वरसंहितायां

शिवानुग्रहवर्णनं नामाष्टमोऽध्यायः॥ ८ ॥

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