

## CHAPTER 15

## Manifestations of Rudra

नारद उवाच

विधे! विधे! महाभाग! धन्यस्त्वं सुरसत्तम!।

श्राविताऽद्याद्भुता शैवी कथा परमपावनी॥ १॥

तत्राद्भुता महादिव्या लिङ्गोत्पत्तिः श्रुता शुभा।

श्रुत्वा यस्याः प्रभावं च दुःखनाशो भवेदिह॥ २॥

Nārada said, “O Creator, O Brahmā- the fortunate one, foremost among the gods, you are graceful. You have recited today the extremely auspicious story of Śiva, in which

we learnt about the divine and surprising origin of *Śivaliṅga*, with the influence of which all the miseries in this world disappear.

अनन्तरं च यज्जातं माहात्म्यं चरितं तथा।

सृष्टेश्चैव प्रकारं च कथय त्वं विशेषतः॥ ३॥

Now you speak out the glory and what transpired thereafter, the grandeur of the created things and particularly the mode of creation. You kindly speak out the same.”

ब्रह्मोवाच

सम्यक् पृष्टं च भवता यज्जातं तदनन्तरम्।

कथयिष्यामि सङ्क्षेपाद्यथा पूर्वं श्रुतं मया॥ ४॥

Brahmā said, “You have put me a correct question, I had heard about the subsequent happenings which I shall relate to you briefly.

अन्तर्हिते तदा देवे शिवरूपे सनातने।

अहं विष्णुश्च विप्रेन्द्र! अधिकं सुखमाप्तवान्॥ ५॥

After the disappearing of the eternal lord, O Brāhmaṇa, both myself and Viṣṇu felt immensely comfortable.

मया च विष्णुना रूपं हंसवाराहयोस्तदा।

संवृतं तु ततस्ताभ्यां लोकसर्गावनेच्छया॥ ६॥

Then myself and Viṣṇu, in the form of the swan as well as boar, surrounded the earth for its protection.”

नारद उवाच

विधे! ब्रह्मन्! महाप्राज्ञ! संशयो हृदि मे महान्।

कृपां कृत्वाऽतुलां शीघ्रं तं नाशयितुमर्हसि॥ ७॥

Nārada said, “O Brahmā, possessing enormous wisdom, I have developed a great doubt in my mind you kindly remove the same with great compassion.

हंसवाराहयो रूपं युवाभ्यां च धृतं कथम्।

अन्यदूपां विहायैव किमत्र वद कारणम्॥ ८॥

Both of you took to the form of swan and the boar, but why did you do so? What had been the reason for it?”

सूत उवाच

इत्येतद्वचनं श्रुत्वा नारदस्य महात्मनः।

स्मृत्वा शिवपदाम्भोजं ब्रह्मा सादरमब्रवीत्॥ ९॥

Sūta said, “Listening to the words of the sage Nārada, Brahmā, concentrating his mind at the feet of Śiva, spoke with respect.”

ब्रह्मोवाच

हंसस्य चोर्ध्वगमने गतिर्भवति निश्चला।

तत्त्वातत्त्वविवेकोऽस्ति जलदुग्धविभागवत्॥ १०॥

Brahmā said, “The swan can fly upwards steadily and has the power to distinguish between falsehood and the truth. Because of this it can separate milk from the water.

अज्ञानज्ञानयोस्तत्त्वं विवेचयति हंसकः।

हंसरूपं धृतं तेन ब्रह्मणा सृष्टिकारिणा॥ ११॥

Thus the swan can distinguish between ignorance and knowledge. Because of this, Brahmā, the creator of the universe took to the form of a swan.

विवेको नैव लब्धश्च यतो हंसो व्यलीयत।

शिवस्वरूपतत्त्वस्य ज्योतीरूपस्य नारद!॥ १२॥

But O Nārada, I failed to find out the refulgent form of Śiva and therefore it was absorbed in the same.

सृष्टिप्रवृत्तिकामस्य कथं ज्ञानं प्रजायते।

यतो लब्धो विवेकोऽपि न मया हंसरूपिणा॥ १३॥

The one who is absorbed in the creation of the universe, how could he be blessed with the real knowledge? Because of thus, I even after taking to the form of swan, could not achieve the true knowledge.

गमनेऽधो वराहस्य गतिर्भवति निश्चला।

धृतं वाराहरूपं हि विष्णुना वनचारिणा॥ १४॥

A boar can steadily go down deep below, therefore lord Viṣṇu took to the form of a wild boar.

अथवा भवकल्पार्थं तदूषं हि प्रकल्पितम्।  
विष्णुना च वराहस्य भुवनावनकारिणा॥ १५॥

Or in other words Viṣṇu took to the form of a white boar in order to start śveta-varāha-kalpa.

यद्दिनं हि समारभ्य तदूषं धृतवान्हरिः।  
तद्दिनं प्रति कल्पोऽसौ कल्पो वाराहसंज्ञकः॥ १६॥

The date from which Hari took to this form, Varāha-kalpa started from that time.

तदिच्छा वा यदा जाता तस्य रूपस्य धारणे।  
तद्दिनं प्रति कल्पोऽसौ कल्पो वाराहसंज्ञकः॥ १७॥

When he first desired to take to that Varāha form, since that time in every kalpa, the Varāha-kalpa was repeated.

इति प्रश्नोत्तरं दत्तं प्रस्तुतं शृणु नारद!।  
स्मृत्वा शिवपदाम्भोजं वक्ष्ये सृष्टिविधिं मुने!॥ १८॥

O Nārada, in this way I have replied to your question. You listen to it. O Sage now, I, concentrating my mind at the lotus like feet of Śiva, shall narrate the sequence of the creation.

अन्तहिते महादेवे त्वहं लोकपितामहः।  
तदीयं वचनं कर्तुमध्यायस्थानतत्परः॥ १९॥

After the disappearing of lord Mahādeva, I, being the Grandsire of the lokas, in order to obey his command, sat in meditation reciting his name.

नमस्कृत्य तदा शम्भुं ज्ञानं प्राप्य हरेस्तदा।  
आनन्दं परमं गत्वा सृष्टिं कर्तुं मनोदधे॥ २०॥

Offering my salutation to Śiva and gaining wisdom from Viṣṇu, and feeling blissful, I mentally decided to start creation of the universe.

विष्णुश्चापि तदा तत्र प्रणिपत्य सदा शिवम्।  
उपदिश्य च मां तात! ह्यन्तर्धानमुपागतः॥ २१॥

Lord Viṣṇu, offering his salutation to Śiva and bestowing the appropriate enlightenment to me, disappeared, O Dear one.

ब्रह्माण्डाच्च बहिर्गत्वा प्राप्य शम्भोरनुग्रहम्।  
वैकुण्ठनगरं गत्वा तत्रोवास हरिः सदा॥ २२॥

By achieving the grace of Śiva, Viṣṇu went to Vaikuṅṭha, out of Brahmāṇḍa and started living there.

अहं स्मृत्वा शिवं तत्र विष्णुं वै सृष्टिकाम्यया।  
पूर्वं सृष्टं जलं यच्च तत्राञ्जलिमुदाक्षिपम्॥ २३॥

In order to resolve for creation, devoting my mind at Śiva and Viṣṇu, I created the water first of all and I poured a hand cup full of water in it.

अतोऽण्डमभवत्तत्र चतुर्विंशतिसंज्ञकम्।  
विराड्रूपमभूद्विप्र! जलरूपमपश्यतः॥ २४॥

O Brāhmaṇa, then out of that water an egg of twenty four tattvas was formed and it took to gigantic form.

ततः संशयमापन्नस्तपस्तेपे सुदारुणम्।  
द्वादशाब्दमहं तत्र विष्णुध्यानपरायणः॥ २५॥

Then I becoming doubtful, meditated upon Viṣṇu for a period of twelve years.

तस्मिंश्च समये तात! प्रादुर्भूतो हरिः स्वयम्।  
मामुवाच महाप्रीत्या मदङ्गं संस्पृशन्मुदा॥ २६॥

O Dear one, at that point of time, lord Viṣṇu himself appeared before me and touched my limbs and then delightfully said."

विष्णुरुवाच  
वरं ब्रूहि प्रसन्नोऽस्मि नादेयो विद्यते तव।  
ब्रह्मञ्छम्भुप्रसादेन सर्वं दातुं समर्थकः॥ २७॥

Lord Viṣṇu said, "O Brahmā, ask for a boon. I am pleased with you. There is nothing in the world which cannot be given to you. By the grace of Śiva, I can bestow everything on you."

ब्रह्मोवाच  
युक्तमेतन्महाभाग! दत्तोऽहं शम्भुना च ते।  
तदुक्तं याचते मेऽद्य देहि विष्णो! नमोऽस्तु ते॥ २८॥

Brahmā said, “O Viṣṇu, the fortunate one, you have spoken truthful words that Śiva has given me over to you. It is therefore proper that I should request you. Therefore you give me whatever Śiva has desired to be given to me. I offer my salutation to you. You give me whatever has been desired by Śiva to be given to me.

विराड् रूपमिदं ह्यण्डं चतुर्विंशतिसञ्ज्ञकम्।  
न चैतन्यं भवत्यादौ जडीभूतं प्रदृश्यते॥ २९॥

This gigantic egg in the form of *virāt* comprises of twenty four *tattvas*. There is no life in it in the beginning. Therefore it looks lifeless.

प्रादुर्भूतो भवानद्य शिवानुग्रहतो हरेः।  
प्राप्तं शङ्करसम्भूत्या ह्यण्डं चैतन्यमावह॥ ३०॥

O Viṣṇu, you have appeared before me today by the grace of Śiva. Therefore you activate this egg with the strength of Śiva.”

इत्युक्ते च महाविष्णुः शम्भोराज्ञापरायणः।  
अनन्तरूपमास्थाय प्रविवेश तदण्डकम्॥ ३१॥

At these words of Brahmā, Viṣṇu who is always ready to obey the command of Śiva, took to the infinite form and entered the egg.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।  
स भूमिं सर्वतः स्पृक्त्वा तदण्डं व्याप्तवानिति॥ ३२॥

Then Viṣṇu having a thousand heads, thousand eyes and a thousand feet, encompassed the cosmic egg, touching the earth everywhere.

प्रविष्टे विष्णुना तस्मिन्नण्डे सम्यक्स्तुतेन मे।  
सचेतनमभूदण्डं चतुर्विंशतिसञ्ज्ञकम्॥ ३३॥

Then Viṣṇu was properly praised by me, who entered the cosmic egg comprising of the twenty four *tattvas* which got activated.

पातालादि समारभ्य सप्तलोकाधिपः स्वयम्।  
राजते स्म हरिस्तत्र वैराजः पुरुषः प्रभुः॥ ३४॥

Lord Hari, who happens to be the preserver of all the seven *lokas*, himself appeared in his gigantic or *virāt* form.

कैलासनगरं रम्यं सर्वोपरि विराजितम्।  
निवासार्थं निजस्यैव पञ्चवक्त्रश्चकार ह॥ ३५॥

In these seven *lokas*, the charming Kailāśa, was lodged at the top most position, which was made by Śiva, his own dwelling place.

ब्रह्माण्डस्य तथा नाशे वैकुण्ठस्य च तस्य च।  
कदाचिदेव देवर्षे! नाशो नास्ति तयोरिह॥ ३६॥

O Divine *Rṣi*, even if the whole cosmic egg is destroyed Kailāśa and Vaikuṇṭha would never be destroyed.

सत्यं पदमुपाश्रित्य स्थितोऽहं मुनिसत्तमः।  
सृष्टिकामोऽभवं तात! महादेवाज्ञया ह्यहम्॥ ३७॥

O Sage, I am dwelling in the *Satyaloka*. O Dear one, at the command of lord Mahādeva, I engaged myself in the task of creation.

सिसृक्षोरथ मे प्रादुरभवत्पापसर्गकः।  
अविद्यापञ्चकस्तात! बुद्धिपूर्वस्तमोपमः॥ ३८॥

When I started creation, the sin was created first of all in the form of five illusions. It was the nature of darkness endowed with knowledge.

ततः प्रसन्नचित्तोऽहमसृजं स्थावराभिधम्।  
मुख्यसर्गं च निःसङ्गमध्यायं शम्भुशासनात्॥ ३९॥

Thereafter, I feeling delighted created the immobile beings. At the command of Śiva, I continued my meditation in an unattached manner of the conscious beings.

तं दृष्ट्वा मे सिसृक्षोश्च ज्ञात्वा साधकमात्मनः।  
सर्गोऽवर्तत दुःखाढ्यस्तिर्वस्त्रोतो न साधकः॥ ४०॥

Observing that creation, I, for the success of my efforts, started other type of creation, then the creatures moving in transverse manner appeared like the cows and others. They were the form of misery, which could

not establish my basic desire.

तं चासाधकमाज्ञाय पुनश्चिन्तयत्तश्च मे।

अभवत्सात्त्विकः सर्ग उर्ध्वस्रोता इति द्रुतम्॥४१॥

Treating them to be of no consequence, I again meditated upon and then the creatures, which could move up and having *Sattvaguna* (or the divine creation) appeared.

देवसर्गः प्रतिख्यातः सत्योऽतीव सुखावहः।

तमप्यसाधकं मत्वाऽचिन्तयं प्रभुमात्मनः॥४२॥

The creation of the gods was extremely pleasant. But I again started thinking, taking them to be an obstruction in the achieving of my goal.

प्रादुरासीत्ततः सर्गो राजसः शङ्कराज्ञया।

अर्वाक्स्रोता इति ख्यातो मानुषः परसाधकः॥४३॥

Then at the command of Śiva, the creation with dominant *rajoguna* was made which moved downwards, like those of the human beings, who were the great aspirants.

महादेवाज्ञया सर्गस्ततो भूतादिकोऽभवत्।

इति पञ्चविधा सृष्टिः प्रवृत्ता वै कृता मया॥४४॥

Then at the command of Śiva, the *bhūtas* (goblins) were created. In this way five types of creation also called *Vaikṛta* were set in motion.

त्रयः सर्गाः प्रकृत्याश्च ब्रह्मणः परिकीर्तिताः।

तत्राद्यो महतः सर्गो द्वितीयः सूक्ष्मभौतिकः॥४५॥

In this way three types of creations from *Prakṛti*, were made by Brahmā. Of these the first was *Mahatsarga*, the second was subtle *Bhautika*.

वैकारिकस्तृतीयश्च इत्येते प्राकृतास्त्रयः।

एवं चाष्टविधाः सर्गाः प्राकृतैर्वैकृतैः सह॥४६॥

The third was the *vaikārika-sarga*. Thus there are three *Prakṛti-sargas*. Combining the *Prakṛti* and *Vaikārika-sargas*, eight types of creations have been defined.

कौमारो नवमः प्रोक्तः प्राकृतो वैकृतश्च सः।

एषामवान्तरो भेदो मया वक्तुं न शक्यते॥४७॥

*Kumāra-sarga* happens to be the ninth, which is the combination of *Prākṛt* and *vaikṛta*. Their further divisions are beyond my capacity to describe.

अल्पत्वादुपयोगस्य वच्मि सर्गं द्विजात्मकम्।

कौमारः सनकादीनां यत्र सर्गो महानभूत्॥४८॥

At the end, I shall now describe the Brahmanical creation, which is of very little consequence. It is in this *sarga*, that the great creation of Sanaka and other *ṛsis* referred to above as *kumāra-sarga* has taken place.

सनकाद्याः सुता मे हि मानसा ब्रह्मसम्पिताः।

महावैराग्यसम्पन्ना अभवन्पञ्च सुव्रताः॥४९॥

Sanaka and others are my mind born sons, who resemble me. All the five of them were fully detached from the world and were great recluses.

मयाज्ञप्ता अपि च ते संसारविमुखा बुधाः।

शिवध्यानैकमनसो न सृष्टौ चक्रिरे मतिम्॥५०॥

They possessed enormous wisdom, and were detached from the world at my command and they always meditated upon Śiva. They had declined to engage themselves in the task of the creation.

प्रत्युत्तरं च तैर्दत्तं श्रुत्वाऽहं मनिसत्तमम्।

अकार्षं क्रोधमत्युग्रं मोहमाप्तश्च नारदम्॥५१॥

O Sage Nārada, listening to their refusal to get engaged in the task of creation, I was enraged and confused.

क्रुद्धस्य मोहितस्याथ विह्वलस्य मुने! मम।

क्रोधेन खलु नेत्राभ्यां प्रापतन्नश्रुबिन्दवः॥५२॥

O Sage, having been overpowered with the anger and confusion, two drops of tears fell from my eyes.

तस्मिन्नवसरे तत्र स्मृतेन मनसा मया।

प्रबोधितोऽहं त्वरितमागतेन हि विष्णुना॥५३॥