

ŚIVA-MAHĀPURĀṆAM

Rudra Saṁhitā

(5) Yuddha Khaṇḍa

CHAPTER 1

The demon Tripurasura

नारद उवाच

श्रुतमस्माभिरानन्दप्रदं चरितमुत्तमम्।

गृहस्थैव शम्भोश्च गणस्कन्दादिसत्कथम्॥ १॥

Nārada said, "I have listened to the excellent story of Gaṇeśa, Skanda, as well as the blissful household life of Śiva.

इदानीं ब्रूहि सुप्रीत्या चरितं वरमुत्तमम्।

शङ्करो हि यथा रुद्रो जघान विहरन् खलान्॥ २॥

Now you narrate the story of the lord Śiva, who had killed several demons while roaming about here and there

कथं ददाह भगवान्नगराणि सुरद्विषाम्।

त्रीण्येकेन च बाणेन युगपत्केन वीर्यवान्॥ ३॥

How did lord Śiva, kill a demon, inimical to the gods, with three cities, with the shooting of a single arrow, burning them at the same time.

एतत्सर्वं समाचक्ष्व चरितं शशिमौलिनः।

देवर्षिसुखदं शश्वन्मायाविरहितं प्रभो॥ ४॥

O Lord, you also narrate the story of lord Candracūḍa who was free from illusion and bestowed comforts over the *Rsis*."

ब्रह्मोवाच

एवमेतत्पुरा पृष्टो व्यासेन ऋषिसत्तम।

सनत्कुमारं प्रोवाच तदेव कथयाम्यहम्॥ ५॥

Brahmā said, "Once in the earlier times the sage Vyāsa, had put a similar question to Sanat Kumāra- the great sage, and the answer given by him is being narrated by me.

सनत्कुमार उवाच

शृणु व्यास! महाप्राज्ञ! चरितं शशिमौलिनः।

यथा ददाह त्रिपुरं बाणेनैकेन विश्वहृत्॥ ६॥

Sanat Kumāra said, "O Immensely intelligent Vyāsa, listen to the story of Candraśekhara Śiva, who is the destroyer of the universe, had burnt Tripura with the shooting of a single arrow.

शिवात्मजेन स्कन्देन निहते तारकासुरे।

तत्पुत्रास्तु त्रयो दैत्याः पर्यतप्यन्मुनीश्वर!॥ ७॥

O Excellent sage, when Tārakāsura, was killed by Skanda, the son of Śiva, then all the three of his sons, started performing *tapas*.

तारकाक्षस्तु तज्ज्येष्ठो विद्युन्माली च मध्यमः।

कमलाक्षःकनीयांश्च सर्वे तुल्यबलाः सदा॥ ८॥

They were known by the names of Tāraka- the eldest one, Vidyunmāli- the middle one, and Kamalākṣa- the youngest one. All the three of them were equally strong.

जितेन्द्रियाः सुसन्नद्धाः संयताः सत्यवादिनः।

दृढचित्ता महावीरा देवद्रोहिण एव च॥ ९॥

They had controlled all the senses, were ready to undertake any assignment, having controlled all the senses, were truthful, firm in mind, immensely strong, besides being inimical to the gods.

ते तु मेरुगुहां गत्वा तपश्चक्रुर्महाद्भुतम्।

त्रयः सर्वान्भोगांश्च विहाय सुमनोहरान्॥ १०॥

All the three of them, discarding all the pleasant comforts, went to Sumeru mountain, and started performing penance in a cave there.

वसन्ते सर्वकामांश्च गीतवादित्रनिःस्वनम्।

विहाय सोत्सवं तेपुस्त्रयस्ते तारकात्मजाः॥ ११॥

All the three sons of Tārakāsura, disowning all the desires like singing, music

and dancing during the spring season, kept on performing the *tapas* delightfully.

ग्रीष्मे सूर्यप्रभां जित्वा दिक्षु प्रज्वाल्य पावकम्।
तन्मध्यसंस्थाः सिद्धार्थं जुहुवुर्हव्यमादरात्॥ १२॥

They bore the heat of the sun during the summer season, lighting fire all round, sitting in the centre, used to perform the *homa*.

महाप्रतापपतिता सर्वेऽप्यासन् सुमूर्च्छिताः।
वर्षासु गतसन्नासा वृष्टिं मूर्द्धन्यधारयन्॥ १३॥

In the scorching heat, they used to fall and get fainted. During the rainy season they faced the heavy down pour of the rain over their bodies.

शरत्काले प्रसूतं तु भोजनं च बुभुक्षिताः।
रम्यं स्निग्धं स्थिरं हृद्यं फलं मूलमनुत्तमम्॥ १४॥
संयमात्सुप्तुषो जित्वा पानान्युद्यावचान्यपि।
बुभुक्षितेभ्यो दत्त्वा तु बभूवुरुपला इव॥ १५॥

In the winter season, they controlled their hunger and thirst, discarding nice food stuffs, steady, wholesome and delicious fruits, and roots besides the beverages, they remained hungry. They remained themselves as stones.

संस्थितास्ते महात्मानो निराधाराश्चतुर्दिशम्।
हेमन्ते गिरिमाश्रित्य धैर्येण परमेण तु॥ १६॥

In the early winter, they remained over the top of the mountain, with fortitude, without any support from anyone of the four quarters.

तुषारदेहसंछन्ना जलक्लिन्नेन वाससा।
आसाद्य देहं क्षौमेण शिशिरे तोयमध्यगाः॥ १७॥

In the late winter, they stayed under the water, or wore wet silken cloth or were covered with the dew drops.

अनिर्विण्णास्ततः सर्वे ऋमशोऽवर्द्धयंस्तपः।
तेपुस्त्रयस्ते तत्पुत्रा विधिमुद्दिश्य सत्तमाः॥ १८॥

They were never perplexed or distressed under such conditions. Their penance became more and more severe gradually. In this way

the three excellent sons of Tāraka, continued to perform hard *tapas*, for Brahmā.

तप उग्रं समास्थाय नियमे परमे स्थिताः।
तपसा कर्षयामासुर्देहान् स्वान् दानवोत्तमाः॥ १९॥

The best of the *dānavas*, following the hard rules, were engaged in hard *tapas* following severe austerities.

वर्षाणां शतकं चैव पदमेकं निधाय च।
भूमौ स्थित्वा परं तत्र तेपुस्ते बलवत्तराः॥ २०॥

All of them performed *tapas* by standing on one leg for a hundred years, on earth.

ते सहस्रं तु वर्षाणां वातभक्षाः सुदारुणाः।
तपस्तेपुर्दुरात्मानः परं तापमुपागताः॥ २१॥

The wicked demons lived on inhaling air only, for a thousand years, facing hard conditions.

वर्षाणां तु सहस्रं वै मस्तकेनास्थितास्तथा।
वर्षाणां तु शतेनैव ऊर्ध्वबाहव आस्थिताः॥ २२॥

For a thousand years they performed *tapas* standing upside down. For a hundred years, they kept on raising their one hand upwards.

एवं दुःखं परं प्राप्ता दुराग्रहपरा इमे।
ईदृक्ते संस्थिता दैत्या दिवारात्रमतन्द्रिताः॥ २३॥

With their evil intentions, they bore extreme distress. Thus all the three of them, spent day and nights quite carefully.

एवं तेषां गतः कालो महान् सुतपतां मुनेः।
ब्रह्मात्मनां तारकाणां धर्मेणेति मतिर्मम॥ २४॥

In this way a lot of time of those sons of Tārakāsura, was spent following *dharma*. This is what I feel.

प्रादुरासीत्ततो ब्रह्मा सुरासुरगुरुर्महान्।
सन्तुष्टस्तपसा तेषां वरं दातुं महायशाः॥ २५॥

Then Brahmā, the preceptor of all the gods and the demons, feeling pleased with their *tapas* appeared before them.

मुनिदेवासुरैः सार्द्धं सान्त्वपूर्वमिदं वचः।
ततस्तानब्रवीत्सर्वान् सर्वभूतपितामहः॥ २६॥

Accompanied with the sages, gods and *ausras*, the grandsire of all the living beings, spoke to them while appeasing them.

ब्रह्मोवाच

प्रसन्नोऽस्मि महादैत्य युष्माकं तपसा मुने!।
सर्वं दास्यामि युष्मभ्यं वरं ब्रूत यदीप्सितम्॥ २७॥

Brahmā said, “O Great demon- sages, I am pleased with your *tapas*. I shall give you all whatever you would desires.

किमर्थं सुतपस्तप्तं कथयध्वं सुरद्विषः।
सर्वेषां तपसो दाता सर्वकर्तास्मि सर्वदा॥ २८॥

O Enemy of the gods, what for have you performed such a hard *tapas*. I am the one who bestows reward to all those who perform *tapas*.”

सनत्कुमार उवाच

तस्य तद्वचनं श्रुत्वा शनैस्ते स्वात्मनो गतम्।
ऊचुः प्राञ्जलयः सर्वे प्रणिपत्य पितामहम्॥ २९॥

Sanatkumāra said, “Listening to the words of Brahmagā, all the three of them offered their salutation to him, slowly and then they revealed the desire of their heart.”

दैत्या ऊचुः

यदि प्रसन्नो देवेश! यदि देयो वरस्त्वया।
अवध्यत्वं च सर्वेषां सर्वभूतेषु देहि नः॥ ३०॥

The three demons said, “O lord of the gods, in case you are really pleased with us, and are desirous to bestow a boon on us, then grant us the boon that we should be indestructible of anyone or any living being.

स्थिरान् कुरु जगन्नाथ पान्तु नः परपन्थिनः।
जरारोगादयः सर्वे नास्मान्मृत्युरगात् क्वचित्॥ ३१॥

O Lord of the universe, you kindly make us invincible from our enemies free from the old age, ailment and death.

अजराश्चामराः सर्वे भवाम् इति नो मतम्।
समृत्यवः करिष्यामः सर्वानन्यास्त्रिलोकके॥ ३२॥

We should be free from the old age and death. We should be able to cause death to all others in the three worlds.

लक्ष्म्या किं तद्विपुलया किं कार्यं हि पुरोत्तमैः।
अन्यैश्च विपुलैर्भोगैः स्थानैश्चर्येण वा पुनः॥ ३३॥

यत्रैव मृत्युना ग्रस्तो नियतं पञ्चभिर्दिनैः।
व्यर्थं तस्याखिलं ब्रह्मन्! निश्चितं न इतीव हि॥ ३४॥

Of what use are the enormous riches, vast earth, the best of cities, all means of excellent pleasure and other fortunes, in case, some one is swallowed by the death in a few days? Everything become useless for such a person. There is no doubt about it.”

सनत्कुमार उवाच

इति श्रुत्वा वचस्तेषां दैत्यानां च तपस्विनाम्।
प्रत्युवाच शिवं स्मृत्वा स्वप्रभुं गिरिशं विधिः॥ ३५॥

Sanatkumāra said, “Listening to these words of the demon ascetics, devoting his mind in favour of lord Śiva, Brahmagā spoke to them.”

ब्रह्मोवाच

नास्ति सर्वामरत्वं च निर्वर्ध्वमतोऽसुराः।
अन्यं वरं वृणीध्वं वै यादृशो वो हि रोचते॥ ३६॥

Brahmagā said, “O Demons, everyone cannot be immortal and everlasting. You don't be desirous of the same and therefore ask for any other boon, which pleases your mind.

जातो हनिष्यते नूनं जन्तुः कोऽप्यसुराः क्वचित्।
अजराश्चामरो लोके न भविष्यति भूतले॥ ३७॥

O Demons, whosoever has been born is bound to die one day, whosoever he might be. No one is immortal on earth.

ऋते तु खण्डपरशोः कालकालाद्वरेस्तथा।
तौ धर्माधर्मपरमावव्यक्तौ व्यक्तरूपिणौ॥ ३८॥

Except Hari and Śiva, there is none immortal on earth. Both of them are beyond *dharma* and *adharmā* and have both manifest and unmanifest forms.

सम्पीडनाय जगतो यदि तत् क्रियते तपः।

सफलं तद्गतं वेद्यं तस्मात्सुविहितं तपः॥ ३९॥

In case the *tapas* is performed for creating trouble on earth, then the entire result of the same should be deemed to have vanished. Therefore you should ask for a boon quite thoughtfully.

तद्विचार्य स्वयं बुद्ध्या न शक्यं यत्पुरासुरैः।

दुर्लभं वा सुदुःसाध्यं मृत्युं वञ्चयतानघाः॥ ४०॥

O Sinless demons, you should not insist for immortality. Immortality is beyond the reach of even the gods and the demons and cannot be warded off. You better ask for another boon.

तत्किञ्चित्करणे हेतुं वृणीध्वं सत्त्वमाश्रितः।

येन मृत्युर्नैव वृत्तो रक्षतस्तत्पृथक् पृथक्॥ ४१॥

You taking the refuge in *Sattvaguna* and you better ask for some other boon, to save yourself from its cause.”

सनत्कुमार उवाच

एतद्विधिवचः श्रुत्वा मुहूर्तं ध्यानमास्थिताः।

प्रोचुस्ते चिन्तयित्वाऽथ सर्वलोकपितामहम्॥ ४२॥

Sanatkumāra said, “Listening to these words of Brahmā, they kept on thinking for a while and then they spoke to Brahmā, the grandsire of the universe.”

दैत्या ऊचुः

भगवन्नास्ति नो वेश्म पराक्रमवतामपि।

अधृष्याः शात्रवानां तु यत्र वत्स्यामहे सुखम्॥ ४३॥

The daityas said, “O Lord, we do not have a place which could be beyond the reach of the valorous enemy, and make us live comfortably.

पुराणि त्रीणि नो देहि निर्मायात्यद्भुतानि हि।

सर्वसम्पत्समृद्धान्यप्रधृष्याणि दिवोकसाम्॥ ४४॥

You give us three cities, which should be extremely beautiful, filled with all the riches, and are indestructible by the gods.

वयं पुराणि त्रीण्येवं समास्थाय महीमिमाम्।

चरिष्यामो हि लोकेऽहं! त्वत्प्रसादाज्जगद्गुरोः॥ ४५॥

O Preceptor of the universe, Lord of the worlds, by your grace we shall move about on the earth occupying these cities.

तारकाक्षस्ततः प्राह यदभेद्यं सुरैरपि।

करोति विश्वकर्मा तन्मम हेममयं पुरम्॥ ४६॥

Thereafter Tārakākṣa said, “Such a beautiful city in gold should be made by Viśvakarmā, which should be impregnable by the gods.”

ययाचे कलमाक्षस्तु राजतं सुमहत्पुरम्।

विद्युन्माली च संहृष्टो वज्रायसमयं महत्॥ ४७॥

Then Kamalākṣa said, “My city should be made of silver,” and Vajramālī desired his city to be made of iron and steel.

पुरेष्वेतेषु भो ब्रह्मन्नेकस्थानस्थितेषु च।

मध्याह्नाभिजिते काले शीतांशौ पुष्यसंस्थिते॥ ४८॥

O Brahmā, all the three cities should be made at one place. They should be constructed during noon time, when the sun is in Abhijit constellation and the moon is in Puṣya constellation.

उपर्युपर्यदृष्टेषु व्योम्नि लीलाभ्रसंस्थिते।

वर्षत्सु कालमेघेषु पुष्करावर्तनामसु॥ ४९॥

When the clouds are overcast in the sky and the Puṣkarāvarta clouds are dropping the rain.

तथा वर्षसहस्रान्ते समेष्यामः परस्परम्।

एकीभावं गमिष्यन्ति पुराण्येतानि नान्यथा॥ ५०॥

We shall return after a thousand years and by that time, these cities should be complete

in all respects. There is no doubt about it.

सर्वदेवमयो देवः सर्वेषां नः कुहेलया।
 असम्भवे रथे तिष्ठन् सर्वोपस्करणाञ्जिते॥५१॥
 असम्भाव्यैककाण्डेन भिनत्तु नगराणि नः।
 निर्वैरः कृत्तिवासास्तु योऽस्माकमिति नित्यशः॥५२॥
 वन्द्यः पूज्योऽभवाद्यश्च सोऽस्माकं निर्देहत्कथम्।
 इति चेतसि सन्ध्या तादृशो भुवि दुर्लभः॥५३॥

O Brahmā, when the three cities are joined together, the lord who is the abode of all the gods, seated in an astonishing type of vehicle, containing all the necessary requirements, may, in his distorted sport, shoot an amazing singly arrow and pierce our cities. Lord Śiva is free from enmity with us, besides being worthy of our adoration and respect. Then how can he burn us? This is what we think in our minds. A person like him is difficult to get in the world.

सनत्कुमार उवाच

एतच्छ्रुत्वा वचस्तेषां ब्रह्मा लोकपितामहः।
 एवमस्त्विति तान् प्राह सृष्टिकर्ता स्मरन् शिवम्॥५४॥

Sanatkumāra said, "Then Brahmā, who happens to be the grandsire of the entire universe, listening to these words, remembering Śiva, said, "Be it so."

आज्ञां ददौ मयस्यापि कुरु त्वं नगरत्रयम्।
 काञ्चनं राजतं चैव आयसं चेति भो मय॥५५॥

Mayadānava was then ordered to build three cities of gold, silver and iron.

इत्यादिश्य मयं ब्रह्मा प्रत्यक्षं प्राविशद्विवम्।
 तेषां तारकपुत्राणां पश्यतां निजधाम हि॥५६॥

After thus issuing a command to Mayadānava, in the presence of the sons of Tāraka, Brahmā- the creator, returned to his abode, in full view of all of them.

ततो मयश्च तपसा चक्रेत धीरः पुराण्यथ।
 काञ्चनं तारकाक्षस्य कमलाक्षस्य राजतम्॥५७॥

विद्युन्माल्यायसं चैव त्रिविधं दुर्गमुत्तमम्।
 स्वर्गे व्योम्नि च भूमौ च क्रमाज्जेयानि तानि वै॥५८॥

Then Maya who was filled with wisdom, making all the efforts, made the city of gold for Tārakākṣa, a silver city for Kamalākṣa and a city of iron, for Vidyunmālī, together with three forts, which were located with heaven, the sky and the earth.

दत्त्वा तेभ्योऽसुरेभ्यश्च पुराणि त्रीणि वै मयः।
 प्रविवेश स्वयं तत्र हितकामपरायणः॥५९॥

Bestowing the three cities to the Dānavas, keeping in view their welfare, he himself also started living there.

एवं पुरत्रयं प्राप्य प्रविष्टास्तारकात्मजाः।
 बुभुजुः सकलाम्भोगान् महाबलपराक्रमाः॥६०॥

After getting the possession of the three cities, the sons of Tāraka, entered therein. The immensely valorous Dānavas, started enjoying all the comforts there.

कल्पद्रुमैश्च सङ्कीर्णं गजवाजिसमाकुलम्।
 नानाप्रासादसङ्कीर्णं मणिजालसमावृतम्॥६१॥

Numerous *kalpavrksas* were growing in those cities, besides numerous horses and the elephants. There were several places, with gem-studded windows.

सूर्यमण्डलसङ्काशैर्विमानैः सर्वतोमुखैः।
 पद्मारागमयैश्चैव शोभितं चन्द्रसन्निभैः॥६२॥

There were several planes in which rubies were fixed in all the four sides, and illumined like the sun rays. Some of them resembled the moon, which decorated the city.

प्रासादैर्गोपुरैर्दिव्यैः कैलासशिखरोपमैः।
 दिव्यस्त्रीजनसङ्कीर्णैर्गन्धर्वैः सिद्धचारणैः॥६३॥

There were the huge royal places. The gates of the cities, resembled the peaks of the Kailāśa mountain. There were numerous divine damsels, besides those of the Gandharvas, *siddhas* and *cāraṇas*.