

CHAPTER 13

The punishing of Indra by Śiva and restoring him to his original position at the request of Bṛhaspati

व्यास उवाच

भो ब्रह्मन्भगवन्पूर्वं श्रुतं मे ब्रह्मपुत्रकः।

जलन्धरं महादैत्यमवधीच्छङ्करः प्रभुः॥ १॥

Vyāsa said, “O Brahmā’s son Sanatkumāra, I had heard that Śiva the great lord had killed Jalandhara- the great Daitya.

तत्त्वं वद महाप्राज्ञ! चरितं शशिमौलिनः।

विस्तारपूर्वकं शृण्वन्कस्तृष्येत्तद्यशोऽमलम्॥ २॥

O Immensely learned one, you kindly narrate the relevant story of Śiva in detail. Who could feel satisfied by listening to the spotless story of Śiva?

सूत उवाच

इत्येवं व्याससम्पृष्टो ब्रह्मपुत्रो महामुनिः।

उवाचार्थवदव्यग्रं वाक्यं वाक्यविशारदः॥ ३॥

Sūta said, “When so asked by the sage Vyāsa, the son of Brahmā, who was quite good in speech; the peaceful great sage said.

सनत्कुमार उवाच

एकदा जीवशक्रौ च भक्त्या परमया मुनेः।

दर्शनं कर्तुमीशस्य कैलासं जग्मतुर्भृशम्॥ ४॥

Sanatkumāra said, “O Sage, Once Indra and Bṛhaspati, went to Kailāśa to have an audience with Śiva.

अथ गुर्विन्द्रयोर्जात्वाऽऽगमनं शङ्करः प्रभुः।

परीक्षितुं तयोर्ज्ञानं स्वदर्शनरतात्मनोः॥ ५॥

In the meantime Śiva came to know about the arrival of Indra and Bṛhaspati for the testing of his knowledge.

दिगम्बरोऽथ तन्मार्गमारुद्ध्य सद्गतिः सताम्।

जटाबद्धेन शिरसाऽतिष्ठत्संशोभिताननः॥ ६॥

Śiva, who always bestowed salvation to the noble people stood without robes, obstructing their path. He was delightful with the matted locks of hair over his head.

अथ तौ गुरुशक्रौ च कुर्वन्तौ गमनं मुदा।

आलोक्य पुरुषं भीमं मार्गमध्येऽद्भुताकृतिम्॥ ७॥

Thereafter both Bṛhaspati and Indra, found a person with an astonishing form on the way.

महातेजस्विनं शान्तं चटासम्बद्धमस्तकम्।

महाबाहुं महोरस्कं गौरं नयनभीषणम्॥ ८॥

He was immensely resplendent, peaceful, having the matted locks of hair over his head, with long arms, broad chest, awful eyes, and fair complexion.

अथो पुरन्दरोऽपृच्छत्स्वाधिकारेण दुर्मदः।

पुरुषं तं स्वमार्गान्तः स्थितमज्ञाय शङ्करम्॥ ९॥

Then arrogant Indra, finding disguised Śiva, obstructing his way, without recognising him, asked him.”

पुरन्दर उवाच

कस्त्वं भोः कुत आयातः किं नाम वद तत्त्वतः।

स्वस्थाने संस्थितः शम्भुः किं वान्यत्र गतः प्रभुः॥

Indra said, “Who are you? Where from have you come? What is your name? Tell me correctly. Is Śiva lodged in his āśrama, or has he gone somewhere?”

सनत्कुमार उवाच

शक्रेणेत्यं स पृष्टस्तु किञ्चिन्नोवाच तापसः।

शक्रः पुनरपृच्छद्वै नोवाच स दिगम्बरः॥ ११॥

Sanatkumāra said, “When so enquired by Indra, the ascetic remained quiet. Indra again asked him, but he still kept quiet.

पुनः पुरन्दरोऽपृच्छल्लोकानामधिपेश्वरः।

तूष्णीमास महायोगी लीलारूपधरः प्रभुः॥ १२॥

Then Indra the lord of the lokas again asked him but still the playful lord Śiva the great *yogī*, kept quiet.

इत्थं पुनः पुनः पृष्टः शक्रेण स दिगम्बरः।

नोवाच किञ्चिद्भगवाञ्छक्रज्ञानपरीक्षया॥ १३॥

अथ चुक्रोध देवेशस्त्रैलोक्यैश्वर्यगर्वितः।

उवाच वचनं चैव तं निर्भर्त्स्य जटाधरम्॥ १४॥

When Indra so asked Śiva again and again, the latter in order to test his knowledge, kept quiet. Then Indra, feeling proud of possessing the entire riches of the three worlds, feeling angry, scolded him.”

इन्द्र उवाच

रे मया पृच्छ्यमानोऽपि नोत्तरं दत्तवानसि।

अतस्त्वां हन्मि वज्रेण कस्ते त्रातास्ति दुर्मते॥ १५॥

Indra said, ‘O Evil-minded one, you have given me no reply inspite of my asking you again and again. I strike my *Vajra* at you and shall see who comes to your rescue.”

सनत्कुमार उवाच

इत्युदीर्य ततो वज्री सन्निरिक्ष्य क्रुधा हि तम्।

हन्तुं दिगम्बरं वज्रमुद्यतं स चकार ह॥ १६॥

Sanatkumāra said, “Thus speaking Indra the lord of gods, getting enraged, finding some

one with matted locks of hair standing before him naked, lifted his hand in order to strike him with *Vajra*.

पुरन्दरं वज्रहस्तं दृष्ट्वा देवः सदाशिवः।

चकार स्तम्भनं तस्य वज्रपातस्य शङ्करः॥ १७॥

Then Śiva found Indra carrying *Vajra* in his hand, he stopped him.

ततो रुद्रः क्रुधाऽऽविष्टः करालाक्षो भयङ्करः।

दुतमेव प्रजज्वाल तेजसा प्रदहन्निवा॥ १८॥

Then Śiva with horrible eyes, getting enraged, suddenly started burning with anger, as if he would burn himself.

बाहुप्रतिष्ठम्भुवा मन्युनान्तः शचीपतिः।

समदह्यत भोगीव मन्त्ररुद्रपराक्रमः॥ १९॥

On the other hand, Indra, because of his arm becoming inactive, started burning from within like a snake, whose prowess had been stopped with the use of *mantra*.

दृष्ट्वा बृहस्पतिस्तूर्णं प्रज्वलन्तं स्वतेजसा।

पुरुषं तं धिया ज्ञात्वा प्रणनाम हरं प्रभुम्॥ २०॥

Then the naked ascetic who was none else than Śiva himself, wearing the matted locks of hair over the head and was illumining with his own splendour, was recognised by Bṛhaspati who offered his salutation to him.

कृताञ्जलिपुटो भूत्वा ततो गुरुरुदारधीः।

नत्वा च दण्डवद्भूमौ प्रभुं स्तोतुं प्रचक्रमे॥ २१॥

The extremely wise Bṛhaspati, offered his salutation to him while prostrating before him. Then he started praying him.

गुरुरुवाच

नमो देवाधिदेवाय महादेवाय चात्मने।

महेश्वराय प्रभवे त्र्यम्बकाय कपदिने॥ २२॥

Bṛhaspati, the preceptor said, “O Lord of gods, O Mahādeva, you are the form of soul, O Maheśvara, O Lord, O Trayāmbaka, having

the lock of hair over your head, salutation to you.

दीनानाथाय विभवे नमोऽश्वकनिषूदिने।

त्रिपुरघ्नाय शर्वाय ब्रह्मणे परमेष्ठिने॥ २३॥

You are the lord of the destitute, all pervading, killer of Andhakāsura, O Śiva, Brahmā and Parmeṣṭhī, salutation to you.

विरूपाक्षाय रुद्राय बहुरूपाय शम्भवे।

विरूपायातिरूपाय रूपातीताय ते नमः॥ २४॥

O Virupākṣa, Rudra, having many forms, having deformed body, having several bodies, you are beyond all the forms, salutation to you.

यज्ञविद्धंसकर्त्रे च यज्ञानां फलदायिने।

नमस्ते मखरूपाय परकर्मप्रवर्तिने॥ २५॥

You are the destroyer of the *yajña* bestower of the reward for the *yajñas*, the form of *yajña*, you attract people towards the performing of the *karmas*. Salutation to you.

कालान्तकाय कालाय कालभोगिधराय च।

नमस्ते परमेशाय सर्वत्र व्यापिने नमः॥ २६॥

You are Kālāntaka, the form of Kāla, decorated with the serpents, the Supreme lord, omnipresent, salutation to you.

नमो ब्रह्मशिरोहन्त्रे ब्रह्मचन्द्रस्तुताय च।

ब्रह्मण्याय नमस्तेऽस्तु नमस्ते परमात्मने॥ २७॥

You use the weapon called *Brahmaśīrṣa*, you are adored by Brahmā as well the moon and work for the benefit of the Brāhmaṇas. Salutation to you.

त्वमग्निरनिलो व्योम त्वमेवापो वसुन्धरा।

त्वं सूर्यश्चन्द्रमा भानि ज्योतिश्चक्रं त्वमेव हि॥ २८॥

You are the fire, wind, sky water, earth, the sun, moon, constellations and the *jyotiṣcakra*.

त्वमेव विष्णुस्त्वं ब्रह्मा तत्स्तुतस्त्वं परेश्वरः।

मुनयः सनकाद्यास्त्वं नारदस्त्वं तपोधनः॥ २९॥

You represent Brahmā, Viṣṇu, Parameśvara, Sanaka and the other sages, besides being the sage Nārada.

त्वमेव सर्वलोकेशस्त्वमेव जगदात्मकः।

सर्वान्वयः सर्वभिन्नस्त्वमेव प्रकृतेः परः॥ ३०॥

You are the lord of all the worlds, the soul of the earth, related to all and are the different forms of all, besides being beyond *Prakṛti*.

त्वं वै सृजसि लोकांश्च रजसा विधिनामभाक्।

सत्त्वेन हरिरूपस्त्वं सकलं यासि वै जगत्॥ ३१॥

You resort to creation possessing *rajoguna*, as Brahmā, with *Sattvaguna* you preserve the entire world as Viṣṇu.

त्वमेवात्सि महादेव! तमसा हररूपधृक्।

लीलया भुवनं सर्वं निखिलं पाञ्चभौतिकम्॥ ३२॥

O Mahādeva, you alone, with the use of *tamoguna* with your divine sports, destroy the entire *lokas* comprising of the *Pañcabhūtas* (five elements).

त्वद्ध्यानबलतः सूर्यस्तपते विश्वभावनः।

अमृतं च्यवते लोके शशी वाति समीरणः॥ ३३॥

O Creator of the universe, on the strength of your devotion the sun shines, the nectar rains, the wind blows constantly.

त्वद्ध्यानबलतो मेघाश्चाम्बु वर्षन्ति शङ्कर!।

त्वद्ध्यानबलतः शक्रस्त्रिलोकीं पाति पुत्रवत्॥ ३४॥

With the strength of your *dhyānam*, O Śiva, the clouds drop the rain and with the strength of your meditation, Indra the lord of gods, brings up the universe like the son.

त्वद्ध्यानबलतो मेघाः सर्वे देवा मुनीश्वराः।

स्वाधिकारं च कुर्वन्ति चकिता भवतो भयात्॥ ३५॥

On the strength of your devotion and getting afraid of you all the gods, sages, clouds, perform their duties surprisingly.

त्वत्पादकमलस्यैव सेवनाद्भुवि मानवाः।

नाद्रियन्ते सुरानुद्ग! लोकैश्वर्यं च भुञ्जते॥ ३६॥

By serving at your lotus like feet the people on earth, without serving other gods, enjoy all the comforts of the world.

त्वत्पादकमलस्यैव सेवनादगमन्यराम्।

गतिं योगधनानामप्यगम्यां सर्वदुर्लभाम्॥३७॥

By serving at your lotus like feet, a person achieves such a high position which is beyond the reach of even the great *yogīs*."

सनत्कुमार उवाच

बृहस्पतिरिति स्तुत्वा शङ्करं लोकशङ्करम्।

पादयोः पातयामास तस्येशस्य पुरन्दरम्॥३८॥

Sanatkumāra said, "Bṛhaspati, after thus eulogising Śiva, who bestows welfare to the universe, pushed Indra, at his lotus like feet and then bowed in reverence to him.

पातयित्वा च देवेशमिन्द्रं नतशिरोधरम्।

बृहस्पतिरुवाचेदं प्रश्रयावनतः शिवम्॥३९॥

In this way while placing the humble Indradeva, at the feet of Śiva, Bṛhaspati spoke to the lord, with all humility:

बृहस्पतिरुवाच

दीनानाथ! महादेव! प्रणतं तव पादयोः।

समुद्धर! च शान्तं त्वं क्रोधं नयनजं कुरु॥४०॥

Bṛhaspati said, "O Kin of the destitutes, O Mahādeva, Indra has fallen over your feet. Now you pacify your enraged eyes.

तुष्टो भव महादेव! पाहीन्द्रं शरणागतम्।

अग्निरेष शमं यातु भालनेत्रसमुद्भवः॥४१॥

O Mahādeva, be pleased. Protect Indra, who takes refuge in you. Let the fire emerging from your third eye, be pacified."

सनत्कुमार उवाच

इत्याकर्ष्य गुरोर्वाक्यं देवदेवो महेश्वरः।

उवाच करुणासिन्धुर्मैघनिर्हादया गिरा॥४२॥

Sanatkumāra said, "Śiva- the god of gods,

the ocean of mercy, Maheśvara, on listening to these words of Bṛhaspati, spoke in deep voice."

महेश्वर उवाच

क्रोधं च निःसृतं नेत्राद्धारयामि बृहस्पते।

कथं हि कञ्चुकीं सर्पः सन्धते नोज्झितां पुनः॥४३॥

Śiva said, "O Bṛhaspati, the fire of anger which has already emerged from my third eye, how could it be taken back. When the skin of the snake is removed, it cannot be replaced."

सनत्कुमार उवाच

इति श्रुत्वा वचस्तस्य शङ्करस्य बृहस्पतिः।

उवाच क्लिष्टरूपश्च भयव्याकुलमानसः॥४४॥

Sanatkumāra said, "Listening the words of Śiva, Bṛhaspati was frightened and feeling painful he said:

बृहस्पतिरुवाच

हे देव! भगवन्भक्ता! अनुकम्प्याः सदैव हि।

भक्तवत्सलनामेति त्वं सत्यं कुरु शङ्कर!॥४५॥

Bṛhaspati said, "O Lord, O Śiva, you should always exercise your compassion over your devotees. You make your name as well-disposed towards the devotees as true.

क्षेप्तुमन्यत्र देवेश! स्वतेजोऽत्युग्रमर्हसि।

उद्धर्तः सर्वभक्तानां समुद्धर! पुरन्दरम्॥४६॥

O Lord of gods, you better place your scorching lustre somewhere else. You redeem all your devotees. Therefore you kindly redeem Indra as well."

सनत्कुमार उवाच

इत्युक्तो गुरुणा रुद्रो भक्तवत्सलनामभाक्।

प्रत्युवाच प्रसन्नात्मा सुरेज्यं प्रणतार्तिहा॥४७॥

Sanatkumāra said, "At these words of Bṛhaspati; lord Śiva, who removes the miseries of his devotees, spoke to Bṛhaspati delightfully.

शिव उवाच

प्रीतः स्तुत्यानया तात! ददामि वरमुत्तमम्।

इन्द्रस्य जीवदानेन जीवेति त्वं प्रथा व्रज!॥४८॥

Śiva said, "O Dear one I am pleased with your prayer and I therefore grant you an excellent boon. Because of restoring life to Indra, you would be known by the name of *jīva*.

समुद्भूतोऽनलो योऽयं भालनेत्रात्सुरेशहा।

एनं त्यक्ष्याम्यहं दूरे यथेन्द्रं नैव पीडेयत्॥४९॥

The fire which had emerged from my third eye for the killing of Indra, I shall now throw it away at a long distance to save Indra from its harm."

सनत्कुमार उवाच

इत्युक्त्वा तं करे धृत्वा स्वतेजोऽनलमद्भुतम्।

भालनेत्रात्समुद्भूतं प्राक्षिपल्लवणाष्पसि॥५०॥

Sanatkumāra said, "Thus speaking, Śiva threw the fire emerging from his third eye, into to the ocean of salt water.

ततश्चान्तर्दधे रुद्रो महालीलाकरः प्रभुः।

गुरुशक्रौ भयान्मुक्तौ जग्मतुः सुखमुत्तमम्॥५१॥

चदर्शं गमनोद्युक्तौ दर्शनं प्राप्य तस्य वै।

कृतार्थौ गुरुशक्रौ हि स्वस्थानं जग्मतुर्मुदा॥५२॥

Thereafter Śiva who is at times engaged in gigantic sports, disappeared from the scene. On the other hand Indra and the preceptor Brhaspati, left for their respective abodes in horror.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां पञ्चमे युद्धखण्डे
जलंधरवधोपाख्याने शक्रजीवनं नाम त्रयोदशोऽध्यायः॥१३॥
