

Sanatkumarā said, “Thereafter Rudra- the great lord, taking to the awful form, mounted over the vehicle bull, smilingly reached the battle-field.

रुद्रमायान्तमालोक्य सिंहनादैर्गणाः पुनः।

निवृत्ताः सङ्गरे रौद्रा ये हि पूर्वं पराजिताः॥ २॥

The *Śivagaṇas*, who had deserted the battle-field, on arrival of Śiva, also returned and started roaring like a lion.

वीरशब्दं च कुर्वन्तेस्तेऽप्यन्ये शाङ्करा गणाः।

सोत्सवाः सायुधा दैत्यान्निजघ्नुः शरवृष्टिभिः॥ ३॥

While uttering the lion’s roar, the *Śivagaṇas*, carrying their weapons, started showering the rain of arrows which killed the Daityas.

दैत्या हि भीषणं रुद्रं सर्वे दृष्ट्वा विदुदुवुः।

शाङ्करं पुरुषं दृष्ट्वा पातकानीव तद्भयात्॥ ४॥

Sighting the awful Rudradeva, the Daityas fled away from the battle ground in the same way as the sins disappear at the sight of the devotees of Śiva.

अथो जलन्धरो दैत्यान्निवृत्तान्नेक्ष्य सङ्गरे।

अभ्यधावत्स चण्डीशं मुञ्चन्बाणान्सहस्रशः॥ ५॥

When Jalandhara found that the Daityas had fled from the battle-field, then showering thousands of arrows, he rushed towards Caṇḍīśa (Śiva).

निशुम्भशुम्भप्रमुखा दैत्येन्द्राश्च सहस्रशः।

अभिजग्मुः शिवं वेगाद् रोषात् सन्दष्टतच्छदाः॥ ६॥

Thereafter both Śumbha and Niśumbha, grinding their teeth, together with thousands of the demons, rushed towards Śiva.

कालनेमिस्तथा वीरः खड्गरोमा बलाहकः।

घस्मरश्च प्रचण्डश्चापरे चापि शिवं ययुः॥ ७॥

The valorous Kālanemī, Khaḍgaroma, Balāhaka, Ghasmara and Pracāṇḍa, rushed towards Śiva.

## CHAPTER 22

**Jalandhara’s approaching Pārvatī in the form of Śiva, and deputing of Viṣṇu by Pārvatī to cheat Jalandhara’s wife Vṛndā**

सनत्कुमार उवाच

अत वीरगणै रुद्रो रौद्ररूपो महाप्रभुः।

अभ्यगाद् वृषभारूढः सद्श्यामं प्रहसन्निव॥ १॥

बाणैः सञ्छादयामासुर्दुतं रुद्रगणांश्च ते।

अङ्गानि चिच्छिदुर्वीराः शुम्भाद्या निखिला मुने!॥८॥

Soon he covered Śiva with the showering of the arrows. O Sage, Śumbha and all other Daitya warriors, wounded all the limbs of Śiva, with the shooting of the arrows.

बाणाभ्यकारसञ्छन्नं दृष्ट्वा गणबलं हरः।

तद्बाणजालमाच्छिद्य बाणैराववृते नभः॥९॥

When Śiva found that all his *gaṇas* had been covered with the shooting of the arrows by the demons, then he cut off all the arrows of the demons and covered the sky with his own arrows.

दैत्यांश्च बाणवात्याभिः पीडितानकरोत्तदा।

प्रचण्डबाणजालौघैरपातयत भूतले॥१०॥

Śiva then injured all the demons with the shooting of his arrows, who felt painful. He felled all the Daityas, with the shooting of his arrows.

खड्गरोमशिरःकायात्तथा परशुनाऽच्छिनत्।

बलाहकस्य च शिरः खट्वाङ्गेनाकरोद्द्विधा॥११॥

Then he removed the head of Khaḍgaroma with the striking of his battle axe. With the use of *Khaṭvāṅga* the head of Balāhaka was cut into two pieces.

स बद्ध्वा घस्मरं दैत्यं पाशेनाभ्यहनद्भुवि।

महावीरं प्रचण्डं च चकर्त्त त्रिशिखेन ह॥१२॥

The demon named Ghasmara was bound with noose and thrown on the ground. The head of valourous Praçaṇḍa was removed with the trident.

वृषभेण हताः केचित्केचिद्बाणैर्निपातिताः।

न शेकुरसुराः स्थातुं गजाः सिंहादिता इव॥१३॥

ततः क्रोधपरीतात्मा दैत्याभ्यिकृतवान् रणे।

शुम्भादिकान्महादैत्यः प्रहसन्प्राह धैर्यवान्॥१४॥

Some of the Daityas were killed by Nandī- the vehicle of Śiva, while some of them were

killed with the arrows shot by Śiva. The Daityas could not stand in the battle-field as the elephant cannot face the lions. The getting enraged, the great and patient Daitya Jalandhara, pushing aside other Daityas, smilingly spoke to them.

जलन्धर उवाच

किं व उच्चरितैर्मातुर्धावद्भिः पृष्ठतो हतैः।

न हि भीतवधः श्लाघ्यः स्वर्गदः शूरमानिनाम्॥१५॥

Jalandhara said, "You are like the refuse of the mother, because you are fleeing from the battle-field. In case you are killed while fleeing, then in that case you would neither be praised, nor would you achieve the heaven which the proud warriors usually achieve.

यदि वः प्रधने श्रद्धा सारो वा क्षुल्लको हृदि।

अग्रे तिष्ठत मात्रं मे न चेद्ग्राम्यसुखे स्पृहा॥१६॥

In case you are least interested in the war, or you possess even a little of courage in your heart, if you are not desirous to enjoy the conjugal pleasure with your wife, then you merely stand before me.

रणे मृत्युर्वरश्चास्ति सर्वकामफलप्रदः।

यशःप्रदो विशेषेण मोक्षदोऽपि प्रकीर्तितः॥१७॥

The death in the battle ground is considered to be supreme, as a result of which all the desires are fulfilled.

सूर्यस्य मण्डलं भित्त्वा यायाद्वै परमं पदम्।

परित्राट् परमज्ञानी रणे यः सम्मुखे हतः॥१८॥

A warrior who meets with his death in the battle-field, he achieves salvation piercing through the solar region. He is then turned as an omniscient ascetic or a *Sanyāsī*.

मृत्योर्भयं न कर्तव्यं कदाचित्कुत्रचिद्बुधैः।

अनिवार्यो यतो ह्येष उपायैर्निखिलैरपि॥१९॥

The people with wisdom should not be afraid of death, anywhere. The death is

certain, inspite of making all the efforts against it.

मृत्युर्जन्मवतां वीरा देहेन सह जायते।

अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः॥ २०॥

O Valorous warriors, the death is always linked with birth, irrespective of whether it comes to day or after a hundred years. Death is certain.

तन्मृत्युभयमुत्सार्य युध्यध्वं समरे मुदा।

सर्वथा परमानन्द इहामुत्राप्यसंशयः॥ २१॥

Therefore shedding away the fear; keep on fighting with pleasure and by doing so one achieves pleasure during this world as well as in the next world.”

सनत्कुमार उवाच

इत्युक्त्वा बोधयामास स्ववीरान्बहुशः स हि।

धैर्यं द्युर्न ते भीत्या पलायन्त रणाद् द्रुतम्॥ २२॥

Sanatkumāra said, “Thus speaking Jalandhara advised his warriors variously further, but, they getting terrified could not stay there and fled away from the battle-field.

अथ दृष्ट्वा स्वसैन्यं तत्पलायनपरायणाम्।

चुक्रोधाति महावीरः सिन्धुपुत्रो जलन्धरः॥ २३॥

Jalandhara, the heroic son of the ocean then looking at his fleeing army, was immensely enraged.

ततः क्रोधपरीतात्मा क्रोधाद्द्रुं जलन्धरः।

आह्लापयामास रणे तीव्राशनिमस्वनः॥ २४॥

Then Jalandhara uttering the words harsh like *Vajra*, challenged Śiva and said to him.

जलन्धर उवाच

युद्धस्वाद्य मया सार्द्धं किमेभिर्निहतैस्तव।

यच्च किञ्चिद्द्वलं तेऽस्ति तद्दर्शय जटाधर॥ २५॥

Jalandhara said, “What would you gain by killing these warriors, O Śiva having the locks of hair over your head, in case you possess

some strength, then display it before me, by fighting with me.”

सनत्कुमार उवाच

इत्युक्त्वा बाणसप्तत्या जघान वृषभध्वजम्।

जलन्धरो महादैत्यः शम्भुमक्लिष्टकारिणम्॥ २६॥

Sanatkumāra said, “Then the great Daitya Jalandhara, shot seventy arrows at the bull-bannered Śiva, the performer of noble deeds.

तानप्राप्तान्महादेवो जलन्धरशरान्द्रुतम्।

निजैर्हि निशितैर्बाणैश्चिच्छेद प्रहसन्निव॥ २७॥

Before the arrows shot by Jalandhara could reach Śiva, the latter intercepted them midway and shooting arrows of his own cut off all of them, smilingly.

ततो हयान्ध्वजं छत्रं धनुश्चिच्छेद समभिः।

जलन्धरस्य दैत्यस्य न तद्वित्रं हरे मुने॥ २८॥

O Sage, then Śiva, with shooting seven arrows, cut of the horses, flags, *chatra* and the bow. There was no surprise in it.

स च्छिन्नधन्वा विरथः पाथोधितनयोऽसुरः।

अभ्यधावच्छिवं क्रुद्धो गदामुद्यम्य वेगवान्॥ २९॥

Then Daitya- the son of the ocean, with the destruction of his bow and chariot, rushed towards Śiva, carrying a club in his hands.

प्रभुर्गदां च तत्क्षिप्त्वा सहसैव महेश्वरः।

पाराशर्यः महालीलो द्रुतं बाणैर्द्विधाऽकरोत्॥ ३०॥

O Vyāsa, lord Maheśvara who engaged himself in all the divine sports, cut the Daitya's club into two pieces with the shooting of his arrow.

तथापि मुष्टिमुद्यम्य महाक्रुद्धो महासुरः।

अभ्युद्ययौ महावेगाद्द्रुं तं तज्जिघांसया॥ ३१॥

Then the *asura* getting immensely enraged, rushed towards Śiva with a clinched fist.

तावदेवेश्वरेणाशु बाणौघैः स जलन्धरः।

अक्लिष्टकर्मकारेण क्रोशामात्रमपाकृतः॥ ३२॥

Then Śiva, quite easily, with the shooting of his arrows, drove Jalandhara at a distance of a *kośa*.

ततो जलन्धरो दैत्यो रुद्रं मत्वा बलाधिकम्।  
ससर्ज मायां गान्धर्वीमद्भुतां रुद्रमोहिनीम्॥ ३३॥

The Daityas at this stage realised that Śiva was more powerful than he himself was. Therefore, he in order to overpower Śiva with delusion, spread his *Gandharva-māyā*.

तस्य मायाप्रभावात्तु गन्धर्वाप्सरसां गणाः।  
आविर्भूता अनेके च रुद्रमोहनहेतवे॥ ३४॥

With the influence of the said delusion, several *gaṇas*, *apsarās* and the *Gandharvas* appeared on the scene in order to confuse Śiva.

ततो जगुश्च ननृतुर्गन्धर्वाप्सरसां गणाः।  
तालवेणुमृदङ्गाश्च वादयन्तिस्म चापरे॥ ३५॥

Then the *Gandharvas* started singing and the *apsarās* started dancing. The other people started playing on flutes, *mṛdaṅgas* and cymbals etc.

तद्दृष्ट्वा महदाश्चर्यं गणै रुद्रो विमोहितः।  
पतितान्यपि वस्त्राणि करेभ्यो न विवेद सः॥ ३६॥

Witnessing the wonderful feat, Śiva was fascinated with the *gaṇas*. He was not even aware of the costumes which had fallen from his body.

एकाग्रिभूतमालोक्य रुद्रं दैत्यो जलन्धरः।  
कामतः स जगामाशु यत्र गौरी स्थिताभवत्॥ ३७॥

Finding that Śiva had been absorbed in the dance, Jalandhara urged by lust, immediately went to the place where Gaurī was lodged.

युद्धे शुम्भनिशुम्भाख्यौ स्थापयित्वा महाबलौ।  
दशदोर्दण्डपञ्चास्यस्त्रिनेत्रश्च जटाधरः॥ ३८॥

महावृषभमारूढः सर्वथा रुद्रसन्निभः।  
आसुर्या मायया व्यास! स बभूव जलन्धरः॥ ३९॥

The conducting of war was left by him to both Śumbha and Niśumbha and Jalandhara, with a demonic illusion, assumed the form of Śiva, with ten brawny arms, five faces, three eyes, and the matted hair. He was seated over the great bull. In every respect, O Vyāsa, Jalandhara resembled Śiva.

अथ रुद्रं समायान्तमालोक्य भववल्लभा।  
अभ्याययौ सखीमध्यत्तद्दर्शनपथेऽभवत्॥ ४०॥

Finding that Śiva was approaching her, Pārvatī came out from the midst of the female friends within the range of his vision.

यावद्दर्शं चार्चङ्गीं पार्वतीं दनुजेश्वरः।  
तावत्स वीर्यं मुमुचे जडाङ्गश्चाभवत्तदा॥ ४१॥

On looking at the beautiful Pārvatī, by the lord of Daityas, his semen fell on the ground and all his limbs became benumbed.

अथ ज्ञात्वा तदा गौरी दानवं भयविह्वला।  
जगामान्तर्हिता वेगात्सा तदोत्तरमानसम्॥ ४२॥

Thereafter, when Gaurī came to realise, the truth that he was a Daitya and not Śiva, she disappeared from the site and went to northern shore of the lake Mānasa.

तामदृश्य ततो दैत्यः क्षणाद्विद्युल्लतामिव।  
जवेनागात्पुनर्योद्धुं यत्र देवो महेश्वरः॥ ४३॥

When the Daitya was unable to find Pārvatī there, who had disappeared like lightening, the Daitya atonce went back to the place where the lord Śiva stood in order to fight with him.

पार्वत्यपि महाविष्णुं सस्मार मनसा तदा।  
तावद्दर्शं तं देवं सोपविष्टं समीपगम्॥ ४४॥

Then Pārvatī remembered lord Viṣṇu mentally and she found atonce that the lord was seated before her.

तं दृष्ट्वा पार्वती विष्णुं जगन्माता शिवप्रिया।  
प्रसन्नमनसोवाच प्रणमन्तं कृताञ्जलिम्॥ ४५॥

Finding Viṣṇu present before her, Pārvatī bowed in reverence to him with folded hands. Then Pārvatī, the beloved of Śiva, and the mother of the universe spoke to Viṣṇu delightfully.

**पार्वत्युवाच**

विष्णो! जलन्धरो दैत्यः कृतवान्परमाद्भुतम्।  
तत्किं न विदितं तेऽस्ति चेष्टितं तस्य दुर्मतेः॥४६॥

Pārvatī said, “O Viṣṇu, Jalandhara, the Daitya king, has performed an astonishing deed today. Are you not aware of the evil deed performed by him?”

तच्छ्रुत्वा जगदम्बाया वचनं गरुडध्वजः।  
प्रत्युवाच शिवां नत्वा साञ्जलिर्नम्रकन्धरः॥४७॥

Listening to these words of Jagadambā, Viṣṇu, lowering his head and folding his hands said to Pārvatī.

**श्रीभगवानुवाच**

भवत्याः कृपया देवि तद्वृत्तं विदितं मया।  
यदाज्ञापय मां मातस्तत्कुर्यां त्वदनुज्ञया॥४८॥

Viṣṇu said, “O Goddess, by your grace I have known about everything. O Mother, you tell me, now what should I do?”

**सनत्कुमार उवाच**

तच्छ्रुत्वा विष्णुवचनं पुनरप्याह पार्वती।  
हृषीकेशं जगन्माता धर्मनीतिं सुशिक्षयन्॥४९॥

**पार्वत्युवाच**

तेनैव दर्शितः पन्था बुध्यस्व त्वं तथैव हि।  
तत्स्त्रीपातिव्रतं धर्मं भ्रष्टं कुरु मदाज्ञया॥५०॥

Sanatkumāra said, “On hearing the words of Viṣṇu, Pārvatī, the mother of the universe, then desired to teach the policy based on *dharma*.” Pārvatī said, “He himself has shown the path, now that has to be the way and he should be paid in the same manner. At my command, destroy the chastity of his wife.

नान्यथा स महादैत्यो भवेद्बुध्यो रमेश्वर!

पातिव्रतसमो नान्यो धर्मोऽस्ति पृथिवीतले॥५१॥

O Viṣṇu, “the Daitya cannot be killed otherwise. There is no other virtue comparable to chastity in the world.”

**सनत्कुमार उवाच**

इत्यनुज्ञां समाकर्ण्य शिरसाऽऽधाय तां हरिः।  
छलं कर्तुं जगामाशु पुनर्जालन्धरं पुरम्॥५२॥

Sanatkumāra said, “On hearing this command, Viṣṇu accepted it with all humility. Then Viṣṇu atonce went to the city of Jalandhara.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां पञ्चमे  
युद्धखण्डे जलन्धरवधोपाख्याने जलन्धरयुद्धवर्णनं नाम  
द्वाविंशोऽध्यायः॥२२॥

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