

CHAPTER 42

Slaying of Hiraṇyākṣa

नारद उवाच

शङ्खचूडवधं श्रुत्वा चरितं शशिमौलिनः।

अहं तृप्तोऽस्मि नो त्वत्तोऽमृतं पीत्वा यथा जनः॥ १॥

Nārada said, "Listening to the episodes of the killing of Śaṅkhaçūḍa and the story of Śiva, I do not feel satisfied in the same way as the people do not feel satisfied even after the consuming the nectar.

ब्रह्मन्वचरितं तस्य महेशस्य महात्मनः।

मायामाश्रित्य सल्लीलां कुर्वतो भक्तमोददाम्॥ २॥

O Brahmā, you please speak out the story of Śiva and the illusion created by him to please his devotees, besides his sport."

ब्रह्मोवाच

शङ्खचूडवधं श्रुत्वा व्यासः सत्यवतीसुतः।

अप्राक्षीदिममेवार्थं ब्रह्मपुत्रं मुनीश्वरम्॥ ३॥

Brahmā said, listening to the killing of Śaṅkhaçūḍa, Vyāsa the son of Satyavatī, again questioned Nārada, the son of Brahmā.

सनत्कुमारः प्रोवाच व्यासं सत्यवतीसुतम्।

सुप्रशंस्य महेशस्य चरितं मङ्गलायनम्॥ ४॥

Sanatkumāra narrated the auspicious and praiseworthy stories of Śiva to Vyāsa, the son of Satyavatī.

सनत्कुमार उवाच

शृणु व्यास! महेशस्य चरितं मङ्गलायनम्।

यथान्धको गाणपत्यं प्राप शम्भोः परात्मनः॥ ५॥

Sanatkumāra said, "O Vyāsa, you listen to the auspicious story of Śiva and the way as to how one of the *gaṇas* of Śiva was turned as Andhakāsura.

कृत्वा परमसङ्ग्रामं तेन पूर्वं मुनीश्वर!।

प्रसाद्य तं महेशानं सत्त्वभावात्पुनः पुनः॥ ६॥

O Excellent sage, initially, he fought a great war with Śiva and subsequently he repeatedly pleased Śiva with his *Sātvika* temperament.

माहात्म्यमद्भुतं शम्भोः शरणागतरक्षणः।

सुभक्तवत्सलस्यैव नानालीलाविहारिणः॥ ७॥

Śiva, who is well-disposed towards those who take refuge in him enjoys astonishing glory because he is well-disposed towards his devotees and indulges in several sports.

माहात्म्यमेतद्वृषभध्वजस्य

श्रुत्वा मुनिर्गन्धवतीसुतो हि।

वचो महार्थं प्रणिपत्य भक्त्या

ह्युवाच तं ब्रह्मसुतं मुनीन्द्रम्॥ ८॥

Realising the immense glory of Śiva, Vyāsa— the son of Satyavatī, with his mind filled with decoction for Śiva, bowing in reverence to the sage Nārada, and then spoke to him.

व्यास उवाच

को ह्यन्धको वै भगवन्मुनीश
कस्यान्वये वीर्यवतः पृथिव्याम्।
जातो महात्मा बलवान् प्रधानः
किमात्मकः कस्य सुतोऽन्धकश्च॥ ९॥

Vyāsa said, “O Lord, O Excellent sage, who was Andhaka? In whose race was he born on earth? What was the name of his father?

एतत्समस्तं सरहस्यमद्य
प्रब्रूहि मे ब्रह्मसुत! प्रसादात्।
स्कन्दान्मया वै विदितं हि सम्यक्
महेशपुत्रादमितावबोधात्॥ १०॥

By the grace of Nārada, you reveal the entire secret of this story. I have known about him from the intelligent Skanda the son of Śiva.

गाणपत्यं कथं प्राप शम्भोः परमतेजसः।
सोऽन्धको धन्य एवाति यो बभूव गणेश्वरः॥ ११॥

How could he achieve the position of a *Raṇadhīśvara* from Śiva? Andhakāsura is extremely graceful, having achieved the position of a *Gaṇeśvara*?

ब्रह्मोवाच

व्यासस्य चैतद्वचनं निशाम्य
प्रोवाच स ब्रह्मसुतस्तदानीम्।
महेश्वरोतीः परमात्मलक्ष्मीः
संश्रोतुकामं जनकं शुकस्या॥ १२॥ -

Brahmā said, “Listening to the words of Vyāsa, Nārada— the son of Brahmā said at that moment. The way the Daitya achieved the Supreme Lakṣmī from Śiva, Vyāsa the father Sukadeva, desired to listen about the same.

सनत्कुमार उवाच

पुराऽऽगतो भक्तकृपाकरोऽसौ
कैलासतः शैलसुतागणाढ्यः।
विहर्तुकामः किल काशिकां वै
स्वशैलतो निर्जरचक्रवर्ती॥ १३॥

Sanatkumāra said, “In the ancient times, once Śiva who is well-disposed towards his devotees, the emperor of the gods, accompanied with Pārvatī and his *gaṇas* left Kailāśa and reached Kāśī, for the purpose of sporting.

राजधानीं च विधाय तस्यां
चक्रे परोतीः सुखदां जनानाम्।
तद्रक्षकं भैरवनामवीरं
कृत्वा समं शैलजया हि बह्वीः॥ १४॥

He built his capital there and appointed a hero Bhairava as its protector. Then he performed many sports there which pleased the people, together with Pārvatī— the daughter of the mountain.

स एकदा मन्दरनामधेयं
गतो नगं तद्वरसुप्रभावात्।
तत्रापि नानागणवीरमुख्यैः
शिवासमेतो विजहार भूरि॥ १५॥

Once he went to the Mandāra mountain, to witness its excellent beauty, where also he sported with Pārvatī and other *gaṇas*.

पूर्वे दिशो मन्दरशैलसंस्था
कपर्दिनश्चण्डपराक्रमस्य।
चक्रे ततो नेत्रनिमीलनं तु
सा पार्वती नर्मयुतं सलीलम्॥ १६॥

In the eastern region of the Mandarācala mountain, Pārvatī playfully, closed both the eyes of Śiva.

प्रवालहेमाब्जधृतप्रभाभ्यां
कराम्बुजाभ्यां निमिमिल नेत्रे।

हरस्य नेत्रेषु निमीलितेषु

क्षणेन जातः सुमहाश्चकारः॥ १७॥

Pārvatī closed the eyes of Śiva, with her lotus like hands having the lustre of coral and the golden lotus. At the closing of the eyes of Śiva, immense darkness spread everywhere.

तत्स्पर्शयोगाच्च महेश्वरस्य

करौ च तस्याः स्वखलितं मदाम्भः।

शम्भोर्ललाटे क्षणवह्नितप्तो

विनिर्गतो भूरि जलस्य बिन्दुः॥ १८॥

With the touch of the eyes of lord Śiva with the hands of Pārvatī, the rapturous rutting juice emerged from her hands which became hot with the fire of his eyes on the forehead and flowed out in copious drops.

गर्भो बभूवाथ करालवक्त्रो

भयङ्करः क्रोधपरः कृतघ्नः।

अन्धो विरूपी जटिलश्च कृष्णो

नरेतरो वैकृतिकः सुरोमा॥ १९॥

A child emerged out of it. With an awful face, filled with rage, ungrateful, blind, crooked, black in colour, having a form different than a human, deformed and with many diseases.

गायन्हसम्प्ररुदन्नृत्यमानो

विलेलिहानो घनघोरघोषः।

जातेन तेनाद्भुतदर्शनेन

गौरीं भवोऽसौ स्मितपूर्वमाह॥ २०॥

He sang, laughed, danced, licked and started thundering like the cloud. Looking at the child, Śiva smilingly said to Pārvatī."

श्रीमहेश उवाच

निमील्य नेत्राणि कृतं च कर्म

बिभेषि साऽस्माद्दृयिते कथं त्वम्।

गौरी हरात्तद्वचनं निशम्य

विहस्यमाना प्रमुमोच नेत्रे॥ २१॥

Śiva said, "Whatever you did by closing my eyes, then why are you getting afraid of the same?" Listening to these words of Śiva, Pārvatī removed her hands from the eyes of Śiva.

जाते प्रकाशे सति घोररूपो

जातोऽन्धकारादपि नेत्रहीनः।

तादृग्विधं तं च निरीक्ष्य भूतं

प्रप्रच्छ गौरी पुरुषं महेशम्॥ २२॥

During the light, the blind creature looked more awful. Finding such a type of person, Pārvatī asked Śiva.

गौर्युवाच

कोऽयं विरूपो भगवन्हि जातो

नावग्रतो घोरभयङ्करश्च।

वदस्व सत्यं मम किं निमित्तं

सृष्टोऽथ वा केन च कस्य पुत्रः॥ २३॥

Gaurī said, "Who is this horrible creature resembling us. You tell me. Who has produced him? What is the purpose of his birth? Who is his father?"

सनत्कुमार उवाच

श्रुत्वा हरस्तद्वचनं प्रियाया

लीलाकरः सृष्टिकृतोऽन्धरूपम्।

लीलाकरायास्त्रिजगज्जनन्या

विहस्य किञ्चिद्भगवानुवाच॥ २४॥

Sanatkumāra said, "On hearing the words of his beloved, the mother of the three worlds, and the cause of the creation of the blind creature, lord Śiva sportingly smiled and said.

महेश उवाच

शृण्वम्बिके ह्यद्भुतवृत्तकारे

उत्पन्न एषोऽद्भुतचण्डवीर्यः।

निमीलिते चक्षुषि मे भवत्या

स स्वेदजो मेऽन्धकनामधेयः॥ २५॥

Śiva said, “O Pārvatī of mysterious activities, listen. When my eyes were closed by you this wonderful being of fierce might was born of my sweat and shall be named Andhaka.

त्वं चास्य कर्ताऽस्य यथानुरूपं
त्वया स सख्या दयया गणेभ्यः।
स रक्षितव्यस्त्वयि तं हि वैकं
विचार्य बुद्ध्या करणीयमार्ये॥ २६॥

You are the cause of his creation though not in a natural way. He will be guarded as well as by you and your friends. He well-being rests with you. O Noble damsel, you think over it intelligently and take care of him accordingly.”

सनत्कुमार उवाच

गोरी ततो भर्तृवचो निशम्य
कारुण्यभावात्सहिता सखीभिः।
नानाप्रकारैर्बहुभिर्हृत्पायैश्
चकार रक्षां स्वसुतस्य यद्वत्॥ २७॥

Sanat Kumāra said, “On hearing the words of Śiva, Pārvatī felt quite compassionate. In the company of her friends, she made arrangements for his safety, by various ways and means as if he were her own son.

कालेऽथ तस्मिञ्शिशिरे प्रयातो
हिरण्यनेत्रस्त्वथ पुत्रकामः।
स्वज्येष्ठबन्धोस्तनयप्रतानं
संवीक्ष्य चासीत्त्रियया नियुक्तः॥ २८॥
अरण्यमाश्रित्य तपश्चकारासुर
स्तदा कश्यपजः सुतार्थम्।
काष्ठोपमोऽसौ जितरोषदोषः
सन्दर्शनार्थं तु महेश्वरस्य॥ २९॥

Then the winter season arrived. Inspired by Hiranyākṣa—the great Daitya, with the desire of his having a son looked at his elder brother’s son, the son of Kaśyapa, overcoming

the mental blemishes including the anger, with the desire of having an audience with Śiva, stood like a log and performed hard *tapas* in the forest.

तुष्टः पिनाकी तपसाऽस्य सम्यग्
वरप्रदानाय ययौ द्विजेन्द्र!।
तत्स्थानमासाद्य वृषध्वजोऽसौ
जगाद दैत्यप्रवरं महेशः॥ ३०॥

O Nārada, getting pleased with his *tapas* Śiva arrived before the demon and said to the Daitya king.

महेश उवाच

हे दैत्यनाथ! कुरु नेन्द्रियसङ्घुपातं
किमर्थमेतद्व्रतमाश्रितं ते।
प्रब्रूहि कामं वरदो भवोऽहं
यदिच्छसि त्वं सकलं ददामि॥ ३१॥

Śiva said, “O Daitya king, don’t trouble your sense organs any more. What for are your performing the *tapas*? I have arrived here to bestow a boon on you. You speak out your desire to me.”

सनत्कुमार उवाच

सरस्यमाकर्ण्य महेशवाक्यं
ह्यतिप्रसन्नः कनकाक्षदैत्यः।
कृताञ्जलिर्नम्रशिरा उवाच
स्तुत्या च नत्वा विविधं गिरीशम्॥ ३२॥

Sanat Kumāra said, “Listening to the words of Śiva, the demon Hiranyākṣa was immensely pleased. He offered his salutation to Śiva with folded hands, lowering his head and then eulogised him.”

हिरण्याक्ष उवाच

पुत्रस्तु मे चन्द्रललाट! नास्ति
सुवीर्यवान्दैत्यकुलानुरूपी।
तदर्थमेतद्व्रतमास्थितोऽहं
तं देहि देवेश! सुवीर्यवन्तम्॥ ३३॥

Hiranyākṣa said, "O Candraśekhara, there is no son in my luck. Therefore I have performed the *tapas*. Therefore, O God of gods, you give me a powerful son.

यस्माच्च मद्भ्रातुरनन्तवीर्याः

प्रह्लादपूर्वा अपि पञ्च पुत्राः।

ममेह नास्तीति गतान्वयोऽहं

को मामकं राज्यमिदं बुभूषेत्॥ ३४॥

Because my brother has five valorous sons, like Prahlāda and others, while I do not have son as a result of which my race is getting destroyed. Now who would take care of my kingdom?

राज्यं परस्य स्वबलेन हत्वा

भुङ्क्तेऽथवा स्वं पितुरेव दृष्टम्।

स प्रोच्यते पुत्र इह त्वमुत्र पुत्री

स तेनापि भवेत्पिताऽसौ॥ ३५॥

The one who overpowers the others' kingdom and enjoys it, or rules the kingdom of his father, he is called the son and by doing so, the father is called as possessing the son.

ऊर्ध्वं गतिः पुत्रवतां निरुक्ता

मनीषिभिर्धर्मभृतां वरिष्ठैः।

सर्वाणि भूतानि तदर्थमेव

मतौ प्रवर्तेत पशून् स्वतेजः॥ ३६॥

The intelligent people, well-versed in the *dharma*, say that only the people having the sons, are redeemed. Therefore all the people are desirous of sons, otherwise the *tejas* of a person is transferred to the animals.

निरन्वयस्याथ न सन्ति लोकाः

तदर्थमिच्छन्ति जनाः सुरेश्वरैः।

सदा समाराध्य सुराङ्घ्रिपङ्कजं

याचन्त इत्थं सुतमेकमेव॥ ३७॥

A person without a son, cannot be redeemed. Because of this, the people become desirous of the sons."

सनत्कुमार उवाच

एतद्भवस्तद्वचनं निशम्य

कृपाकरो दैत्यनृपस्य तुष्टः।

तमाह दैत्याधिप! नास्ति पुत्र-

स्त्वद्वीर्यजः किन्तु ददामि पुत्रम्॥ ३८॥

Sanatkumāra said, "The merciful Śiva, listening to the words of the Daitya king, pleasantly said to him, "Though no son could be produced with your semen, but still I shall give you a son.

ममात्मजं त्वन्धकनामधेयं

त्वत्तुल्यवीर्यं त्वपराजितं च।

वृणीष्व पुत्रं सकलं विहाय

दुःखं प्रतीच्छस्व सुतं त्वमेव॥ ३९॥

My son named Andhaka is valorous and invincible like you. You accept him as your son and shed away the grief."

इत्येवमुक्त्वा प्रददौ स तस्मै

हिरण्यनेत्राय सुतं प्रसन्नः।

हरस्तु गौर्या सहितो महात्मा

भूतादिनाथस्त्रिपुरारिः॥ ४०॥

Sanatkumāra said, "Thus speaking and feeling delighted Tripurāri Śiva, handed over the boy to Hiranyākṣa.

ततो हरात्प्राप्य सुतं स दैत्यः

प्रदक्षिणीकृत्य यथाक्रमेण।

स्तोत्रैरनेकैरभिपूज्य रुद्रं तुष्टः

स्वराज्यं गतवान्महात्मा॥ ४१॥

The demon, receiving a son from Śiva, with all humility, going round him, adoring the lord offering prayers, and getting delighted returned to his abode.

ततस्तु पुत्रं गिरिशादवाप्य

रसातलं चण्डपराक्रमस्तु।

इमां धरित्रीमनयत्स्वदेशं

दैत्यो विजित्य त्रिदशानशेषान्॥ ४२॥