

CHAPTER 3

Appearing of Śiva in Ardhanārīśvara form, before Brahmā, desirous of creation of the world by sexual exercise

नन्दीश्वर उवाच

शृणु तात! महाप्राज्ञ! विधिकामप्रपूरकम्।
अर्द्धनारीनराख्यं हि शिवरूपमनुत्तमम्॥ १॥

Nandīśvara said, “O Great intellectual one, O Dear one, you kindly describe the excellent Śiva’s form of Ardhanārīśvara which fulfilled the desires of Brahmā.

यदा सृष्टाः प्रजाः सर्वा न व्यवर्द्धन्त वेधसा।
तदा चिन्ताकुलोऽभूत्स तेन दुःखेन दुःखितः॥ २॥

When there had been little evolution of the people created by Brahmā, he felt extremely painful.

नभोवाणी तदाऽभूद्वै सृष्टिं मिथुनजां कुरु।
तच्छ्रुत्वा मैथुनीं सृष्टिं ब्रह्मा कर्तुममन्यत॥ ३॥

Then there was a divine sound from the sky said, “Carry on the creation produced by the couples” (i.e. the male and the female). Then Brahmā thought of the creation based on the sexual relations.

नारीणां कुलमीशानान्निर्गतं न पुरा यतः।
ततो मैथुनजां सृष्टिं कर्तुं शंके न पद्मभूः॥ ४॥

Earlier to that the race had not appeared out of the sexual intercourse with the females. Therefore Brahmā could not create the world based on sexual relationship earlier.

प्रभावेण विना शम्भोर्न जायेरन्निमाः प्रजाः।
एवं सञ्चिन्तयन्ब्रह्मा तपः कर्तुं प्रचक्रमे॥ ५॥

Brahmā thought that the creation cannot be progressed without the influence of Śiva. Therefore he started performing *tapas*.

शिवाय परया शक्त्या संयुक्तं परमेश्वरम्।
सञ्चिन्त्य हृदये प्रीत्या तपेशं परमं तपः॥ ६॥

Then he meditated upon Śiva united with the great Śakti called Śivā in a combined way performing severe *tapas*.

तीव्रेण तपसा तस्य संयुक्तस्य स्वयम्भुवः।
अचिरेणैव कालेन तुतोष स शिवो द्रुतम्॥ ७॥

Observing the severe austerities of Brahmā, lord Śiva was rapidly pleased with him within no time.

ततः पूर्णचिदीशस्य मूर्तिमाविश्य कामदाम्।
अर्द्धनारीनरो भूत्वा ततो ब्रह्मान्तिकं हरः॥ ८॥

Then Īśvara—the form of complete consciousness, entered into the Ardhanārīśvara form, representing half male and half female and he appeared before Brahmā.

तं दृष्ट्वा शङ्करं देवं शक्त्या परमयान्वितम्।
प्रणम्य दण्डवद्ब्रह्मा स तुष्टाव कृताञ्जलिः॥ ९॥

Brahmā, finding before himself lord Śiva, combined with Śakti, offered his salutation to the lord with folded hands and eulogised him.

अथ देवो महादेवो वाचा मेघगभीरया।
सम्भवाय सुसम्प्रीतो विश्वकर्ता महेश्वरः॥ १०॥

Then Maheśvara, the creator of the universe, getting pleased with the work of

creation, spoke in the thundering voice like the clouds.

ईश्वर उवाच

वत्स! वत्स! महाभाग! मम पुत्र! पितामह!।
ज्ञातवानस्मि सर्वं तत्तत्त्वतस्ते मनोरथम्॥ ११॥

Śiva said, “O Son of great fortune, O Grand-father, I have well understood all what you have in your mind.

प्रजानामेव वृद्धचर्यं तपस्तप्तं त्वयाऽधुना।
तपसा तेन तुष्टोऽस्मि ददामि च त्वेप्सितम्॥ १२॥

You have performed this *tapas* for the sole purpose of the increase in the creation. I am pleased with your *tapas* and I bestow upon you the desired boon.”

इत्युक्त्वा परमोदारं स्वभावमधुरं वचः।

पृथक्चकार वपुषो भागाद्देवीं शिवां शिवः॥ १३॥

Thus Śiva extremely large hearted, and sweet tempered one, separated his body from that of Śivā.

तां दृष्ट्वा परमां शक्तिं पृथग्भूतां शिवागताम्।

प्रणिपत्य विनीतात्मा प्रार्थयामास तां विधिः॥ १४॥

Looking at the Supreme Śakti, having been separated from the body of Śiva, Brahmā offered his salutation to her and then eulogised her.

ब्रह्मोवाच

देवदेवेन सृष्टोऽहमादौ त्वत्पतिना शिवे!।

प्रजाः सर्वा नियुक्तश्च शम्भुना परमात्मना॥ १५॥

Brahmā said, “O Śivā, your husband Śiva, initially produced me. Thereafter the same Śiva, the supreme soul, created the rest of the universe.

मनसा निर्मिताः सर्वे शिवे! देवादयो मया।

न वृद्धिमुपगच्छन्ति सृज्यमानाः पुनः पुनः॥ १६॥

O Śivā, I mentally created the universe again and again, which could not progress.

मिथुनप्रभवामेव कृत्वा सृष्टिमतः परम्।
संवर्द्धयितुमिच्छामि सर्वा एव मम प्रजाः॥ १७॥

Thereafter, I intend to increase the universe by means of the sexual intercourse, because they are all my subjects.

न निर्गतं पुरो त्वत्तः नारीणां कुलमव्ययम्।
तेन नारीकुलश्रेष्ठं मम शक्तिर्न विद्यते॥ १८॥

Earlier, you could not create the imperishable race of the females. Therefore the race of the females is an excellent one.

सर्वासामेव शक्तीनां त्वत्तः खलु समुद्भवः।
तस्मात् त्वां परमां शक्तिं प्रार्थयाम्यखिलेश्वरीम्॥ १९॥

All the Śaktis emerge from you. Therefore, O Akhileśvarī—the form of the Supreme Śakti, I offer prayer to you.

शिवे नारीकुलं स्रष्टुं शक्तिं देहि नमोऽस्तु ते।
चराचरं जगद्विद्धि हेतोर्मातः शिवं प्रिये॥ २०॥

O Śivā, bestow on me the strength for the creation of the race of females. Salutation to you. O Beloved of Śiva, O Mother, Śiva is the cause of all the mobile and immobile world.

अन्यं त्वत्तः प्रार्थयामि वरं च वरदेश्वरी।
देहि मे तं कृपां कृत्वा जगन्मातर्नमोऽस्तु ते॥ २१॥

O Īśvarī, the bestower of the boon, I seek for a boon from you which you kindly give me, O Mother of the universe. Salutation to you.

चराचरविवृद्ध्यर्थमीशेनैकेन सर्वगे।
दक्षस्य मम पुत्रस्य पुत्री भव भवाम्बिके!॥ २२॥

O Mother, for the increase of the mobiles and immobiles in the world, you be the daughter of my son Dakṣa Prajāpati.”

एवं संयाचिता देवी ब्रह्मणा परमेश्वरी।
तथास्त्विति वचः प्रोच्य तच्छक्तिं विधये ददौ॥ २३॥

In this way, Brahmā, prayed to Parameśvarī. His prayer was granted by the

goddess and she bestowed the desired Śakti to Brahmā.

तस्माद्धि सा शिवा देवी शिवशक्तिर्जगन्मयी।
शक्तिमेकां भ्रुवोर्मध्यात् ससर्जात्मसमप्रभाम्॥ २४॥

Then Śivā of the universal form, produced a powerful Śakti out of her eyebrows.

तामाह प्रहसन्नेक्ष्य शक्तिं देववरो हरः।
कृपासिन्धुर्महेशानो लीलाकारी भवाम्बिकाम्॥ २५॥

Looking at that Śakti, lord Śiva, the ocean of mercy, the best among Devas, skilled in divine sport, smilingly said to Pārvatī.

शिव उवाच

तपसाराधिता देवि! ब्रह्मणा परमेष्ठिना।
प्रसन्ना भव सुप्रीत्या कुरु तस्याखिलेप्सितम्॥ २६॥

Śiva said, “Brahmā has adored you performing the *tapas*. Therefore getting pleased, you better fulfil his desires.”

तामाज्ञां परमेशस्य शिरसा प्रतिगृह्य सा।
ब्रह्मणो वचनादेवी दक्षस्य दुहिताऽभवत्॥ २७॥

The goddess Parameśvarī, accepting his command, according to the words of Brahmā, she became the daughter of Dakṣa Prajāpati.

दत्त्वैवमतुलां शक्तिं ब्रह्मणे सा शिवा मुने!।
विवेश देहं शम्भोर्हि शम्भुश्चान्तर्दधे प्रभुः॥ २८॥

O Sage, then Śiva, giving the unique Śakti to Brahmā, entered the body of Śiva, who disappeared from the scene.

तदाप्रभृति लोकेऽस्मिन्त्रया भागः प्रकल्पितः।
आनन्दं प्राप स विधिः सृष्टिर्जाता च मैथुनी॥ २९॥

From that day onwards the share of the woman, started to be given separately. Brahmā then felt delighted and the creation based on sexual union started

एतत्ते कथितं तात! शिवरूपं महोत्तमम्।
अर्द्धनारीनरार्द्धं हि महामङ्गलदं सताम्॥ ३०॥

O Dear one, in this way I have describes the Ardhanārīśvara form of Śiva, which bestows welfare on the noble people.

एतदाख्यानमनघं यः पठेच्छृणुयादपि।

स भुक्त्वा सकलाश्वोगान्प्रयाति परमां गतिम्॥ ३१॥

Whosoever recites or reads this episode, he after enjoying all the comforts in the world, ultimately achieves the highest position.

इति श्रीशिवमहापुराणे तृतीयायां शतरुद्रसंहितायां
शिवस्यार्द्धनारीश्वरावतारवर्णनं नाम तृतीयोऽध्यायः॥ ३१॥
