

अथ द्वादशोऽध्यायः

Chapter 12

The severing of the head of Gaṇeśa and its
replacement by Viṣṇu

नारायण उवाच

दुर्गा तद्वचनं श्रुत्वा सस्मार हरिमीश्वरम्।

ईश्वरेच्छावशीभूतं जगदेवेत्युवाच ह॥ १॥

Nārāyaṇa said - On hearing the words of Saturn, she recited the name of the lord and said to him, "The entire universe moves according to the wishes of the lord more than the move of destiny."

सा च देवी दैववशा शनिं प्रोवाच कौतुकात्।
पश्य मां मच्छिशुमिति निषेकः केन वार्यते॥२॥

Pārvaṭī playfully said to Saturn, you look at me and my child. Who can prevent the festivities of the birth.

पार्वत्या वचनं श्रुत्वा शनिर्मेने हृदा स्वयम्।
पश्यामि किं न पश्यामि पार्वतीसुतमित्यहो॥३॥
यदि बालो मया दृष्टस्तस्य विघ्नो भवेदध्वम्।
अन्यथा सुप्रशस्तं च पुरतः स्वात्मरक्षणम्॥४॥
इत्येवमुक्त्वा धर्मिष्ठो धर्मं कृत्वा तु साक्षिणम्।
बालं द्रष्टुं मनश्चक्रे न तु तन्मातरं शनिः॥५॥
विषण्णमानसः पूर्वं शुष्ककण्ठौष्ठतालुकः।
सव्यलोचनकोणेन ददर्श च शिशोर्मुखम्॥६॥

On hearing the words of Pārvaṭī, Saturn thought in his mind, he was in a fix whether to look at the son of Pārvaṭī or not because he thought in case he looked at the child there would be an obstruction and if he did not do, how could he protect himself?

Thus thinking Saturn decided to look at the child and not his mother. His mind was disturbed in the first instance and his throat, lips and palate got dried up. Therefore with the corner of the right eye he glanced at the child's face.

शनेश्च दृष्टिमात्रेण चिच्छिदे मस्तक मुने।
चक्षुर्निमीलयामास तस्थौ नम्राननः शनिः॥७॥

O sage, at the gaze of Saturn, the head of the child was cut-off and Saturn closed his eyes at once, looking downwards and stood there.

तस्थौ च पार्वतीक्रोडे तत्सर्वाङ्गं सलोहितम्।
विवेश मस्तकं कृष्णो गत्वा गोलोकमीप्सितम्॥८॥
मूर्च्छां संप्राप सा देवी विलप्य च भृशं मुहुः।
मृतेव च पृथिव्यां तु कृत्वा वक्षसि बालकम्॥९॥
विस्मितास्ते सुराः सर्वे चित्रपुत्तलिका यथा।
देव्यश्च शैला गन्धर्वाः सर्वे कैलासवासिनः॥१०॥
तान्सर्वान्मूर्च्छितान्दृष्ट्वैवारुह्य गरुडं हरिः।
जगाम पुष्पभद्रां स चोत्तरस्यां दिशि स्थिताम्॥११॥

The head of the child who was lying in the lap of Pārvaṭī was severed and his body was soaked in blood. The severed head of the child went to *Goloka* and entered into the body of lord Kṛṣṇa. Pārvaṭī started lamenting and carrying the child in her lap she fainted and fell down on earth like dead. All the gods were surprised and were flabbergasted. They stood there like puppets. All the gods, the goddesses, the mountains, Gandharvas and all the dwellers of Kailāsa behaved similarly. Thereafter, finding all the people fainted Viṣṇu mounted on Garuḍa, went to the northern direction and reached the bank of Puṣpabhadra river.

पुष्पभद्रानदीतीरे ह्यपश्यत्कानने स्थितम्।
गजेन्द्रं निद्रितं तत्र शयानं हस्तिनीयुतम्॥१२॥
तथोदक्छिरसं रम्यं मूर्च्छितं सुरतश्रमात्।
परितः शावकान्कृत्वा परमानन्दमानसम्॥१३॥
शीघ्रं सुदर्शनैव चिच्छिदे तच्छिरो मुदा।
स्थापयामास गरुडे रुधिराक्तं मनोहरम्॥१४॥

Reaching the bank of Puṣpabhadra river, he found an elephant enjoying the company of cow elephants. He was resting after enjoying the company of the cow elephants, placing his head toward the north. The elephant-calves surrounded him. Lord Viṣṇu delightfully cut-off his head by using *Sudarśana-cakra* which was soaked in blood and kept it over Garuḍa and was quite pleasant to look at.

गजच्छिन्नाङ्गविक्षेपात्प्रबोधं प्राप्य हस्तिनी।
शावकान्बोधयामास चाशुभं वदती तदा॥१५॥
रुरोद शावकैः सार्द्धं सा विलप्य शुचातुरा।
तुष्टाव कमलाकान्तं शान्तं सस्मितमीश्वरम्॥१६॥
शंखचक्रगदापद्मधरं पीताम्बरं परम्।
गुरुडस्थं जगत्कान्तं भ्रामयन्तं सुदर्शनम्॥१७॥

With the severing of the head of the elephant, the cow elephants were awakened and getting panicky made the young elephants to wake up. Thereafter the cow elephants with their progeny offered prayer to lord Viṣṇu, the husband of

Kamalā, who was peaceful, wearing a smile on his face holding *śaṁkha*, *cakra*, *gadā* and *padma* in his four hands, clad in yellow garments, mounted on Garuḍa, who was the lord of the entire universe and was wielding the *Sudarśana-cakra*.

निषेकं खण्डितुं शक्तं निषेकजनकं विभुम्।

निषेकभोगदातारं भोगनिस्तारकारणम्॥ १८॥

She said, "You are competent to shatter the birth, the creator of the birth, glorious, bestower of pleasure, emanating from the birth and the one who relieves the people from the worldly pleasures, being the soul cause of the same."

प्रभुस्तत्तवनानुष्टस्तस्यै विप्र वरं ददौ।

मुण्डानुण्डं पृथक् त्वं युयुजेऽन्यगजस्य च॥ १९॥

जीवयामास तं तत्र ब्रह्मज्ञानेन सर्ववित्।

सर्वांगे योजयामास गजस्य चरणाम्बुजम्॥ २०॥

त्वं जीवाकल्पपर्यन्तं परिवारैः समं गज।

इत्युक्त्वा च मनोयायी कैलासं ह्याजगाम सः॥ २१॥

O Brāhmaṇa, lord Viṣṇu got pleased with the prayer and getting satisfied granted a boon. He lifted the head of the elephant from the trunk. With the application of the divine knowledge, he brought back to the dead elephant life. The lord who is all knowledgeable, touched the body of the elephant with his lotus-like feet and said, "O elephant, you will remain alive with your family for a *kalpa*." Thus speaking lord Viṣṇu reached the peak of the mount Kailāsa.

आहत्य पार्वतीहस्ताद्बालं कृत्वा स्ववक्षसि।

रुचिरं तच्छिरस्सम्यग्योजयामास बालके॥ २२॥

He took out the trunk of the child from the hand of Pārvaṭī, kept him in his lap and joined the elephant head with the trunk of the child.

ब्रह्मस्वरूपो भगवान्ब्रह्मज्ञानेन लीलया।

जीवयामास तं शीघ्रं हुंकारोच्चारणेन च॥ २३॥

पार्वतीं बोधयित्वा तु कृत्वा क्रोडे च तं शिशुम्।

बोधयामास तां कृष्ण आध्यात्मिकविबोधनैः॥ २४॥

The lord who has been the form of Brahman applying the divine knowledge uttered *humkāra*

and brought the child back to life. Thereafter Kṛṣṇa after consoling Pārvaṭī variously placed the child in her lap and also imparted the divine knowledge to her.

विष्णुरुवाच

ब्रह्मादिकीटपर्यन्तं फलं भुङ्क्ते स्वकर्मणः।

जगद्बुद्धिस्वरूपासि त्वं न जानासि किं शिवे॥ २५॥

कल्पकोटिशतं भोगी जीविनां तत्स्वकर्मणा।

उपस्थितो भवेत्त्रितयं प्रतियोनौ शुभाशुभः॥ २६॥

Viṣṇu said - All the creatures from Brahmā to the small insect have to face the result of their deeds and you happen to be the form of wisdom. Therefore, O Pārvaṭī, are you not aware of the fact that all the people have to face the result of their deeds for the crores of *kalpas* and because of the good and bad deeds, one has to take to various births always?

इन्द्रः स्वकर्मणा कीटयोनौ जन्म लभेत्सति।

कीटश्चापि भवेदिन्द्रः पूर्वकर्मफलेन वै॥ २७॥

Indra because of his deeds is also born as an insect and an insect also because of his good deeds could reach the position of an Indra.

सिंहोऽपि मक्षिकां हन्तुमक्षमः प्राक्तनं विना।

मशको हस्तिनं हन्तुं क्षमः स्वप्राक्तनेन च॥ २८॥

Even the lion is unable to kill a fly because of his deeds and a mosquito because of the result of his deed can even kill the elephant.

सुखं दुःखं भयं शोकमानन्दं कर्मणः फलम्।

सुकर्मणः सुखं हर्षमितरे पापकर्मणः॥ २९॥

Therefore, the pleasure, pain, fear, grief and joy are the result of one's own deeds. The good deeds result in pleasure and one has to suffer pain because of evil deeds.

इहैव कर्मणो भोगः परत्र च शुभाशुभैः।

कर्मोपार्जनयोग्यं च पुण्यक्षेत्रं च भारतम्॥ ३०॥

Because of the good or bad deeds, one has to face pleasure and pain in this world and also in the world beyond. Bhārata happens to be the sacred place for performing deeds.

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कर्मणः फलदाता च विधाता च विधेरपि।

मृत्योर्मृत्युः कालकालो निषेकस्य निषेककृत्॥ ३१॥

संहर्तुरपि संहर्ता पातुः पाता परात्परः।

गोलोकनाथः श्रीकृष्णः परिपूर्णतमः स्वयम्॥ ३२॥

The one who bestows the reward happens to be superior to Brahmā, death for the death and death for the time, origin for the origin or the originator, killer of the killer and protector of the protector, is lord Kṛṣṇa himself who is complete in himself, is lord of *Goloka* and also beyond that.

वयं यस्य कलाः पुंसो ब्रह्मविष्णुमहेश्वराः।

महाविराड्यदंशश्च यल्लोमविवरे जगत्॥ ३३॥

Brahmā, Viṣṇu and Śiva beside myself are all his rays. Mahāvīrāt is a part of him. The globes are enshrined in his hair-pits.

कलांशाः केऽपि तददुर्गे कलांशांशाश्च केचन।

चराचरं जगत्सर्वं तत्र तस्यै विनायकः॥ ३४॥

श्रीविष्णोर्वचनं श्रुत्वा परितुष्टा च पार्वती।

स्तनं ददौ च शिशवे तं प्रणम्य गदाधरम्॥ ३५॥

O goddess Durgā, some people happen to be the rays of the same while others are parts of those rays. Thus this stable and unstable universe besides Vināyaka, is enshrined in him. On hearing the words of lord Kṛṣṇa, Pārvatī felt delighted. She then bowed in reverence before the lord and started suckling the child.

तुष्टाव पार्वती तुष्टा प्रेरिता शंकरेण च।

कृताञ्जलिपुटा भक्त्या विष्णुं तं कमलापतिम्॥ ३६॥

आशिशं युयुजे विष्णुः शिशुं च शिशुमातरम्।

ददौ गले बालकस्य कौस्तुभं च स्वभूषणम्॥ ३७॥

With the inspiration of lord Śiva, Pārvatī delightfully folded her hands with devotion and started offering prayer to lord Kṛṣṇa which pleased lord Viṣṇu who blessed the child with his mother and adorned the neck of the child with *kaustubha* gem.

ब्रह्मा ददौ स्वमुकुटं धर्मो वै रत्नभूषणम्।

क्रमेण देव्यो रत्नानि ददुः सर्वे यथोचितम्॥ ३८॥

Similarly Brahmā offered his crown to him, Dharma offered gem-studded ornaments and the goddesses gave the child appropriate gems.

तुष्टाव तं महादेवश्चात्यन्तं हृष्टमानसः।

देवाश्च मुनयः शैला गन्धर्वाः सर्वयोषितः॥ ३९॥

Thereafter lord Śiva feeling delighted eulogised the lord. Similarly the gods, the sages, mountains, Gandharvas and all the ladies offered prayers to him.

दृष्ट्वा शिवः शिवा चैव बालकं मृतजीवितम्।

ब्राह्मणेभ्यो ददौ तत्र कोटिरत्नानि नारदा॥ ४०॥

On Nārada finding the child of Śiva and Pārvatī alike, the Brāhmaṇas distributed crores of gems in charity.

अश्वानां च गजानां च सहस्राणि शतानि च।

बन्दिभ्यः प्रददौ तत्र बालके मृतजीविते॥ ४१॥

On regaining life by the child, the bards were given away a thousand horses and a hundred elephants in charity.

हिमालयश्च संतुष्टो हृष्टा देवाश्च तत्र वै।

ददुर्दानानि विप्रेभ्यो बन्दिभ्यः सर्वयोषितः॥ ४२॥

Himālaya getting pleased and satisfied beside the gods and their wives gave away many things in charity to the bards.

ब्राह्मणाभोजयामास कारयामास मङ्गलम्।

वेदाश्च पाठयामास पुराणानि रमापतिः॥ ४३॥

शनिं संलज्जितं दृष्ट्वा पार्वती कोपशालिनी।

शशाप च सभामध्येऽप्यङ्गहीनो भवेति च॥ ४४॥

Viṣṇu the lord of Yama finding the child regaining life fed the Brāhmaṇa and arranged for the recitation of the Vedas as well as the *Purāṇas*. Saturn was filled with shame and stood there motionless. At the sight of Saturn, Pārvatī was enraged and she pronounced a curse on him saying, "You become deformed."

दृष्ट्वा शप्तं शनिं सूर्यः कश्यपश्च यमस्तथा।

तेऽतिरुष्टाः समुत्तस्थुर्गामुक्ताः शङ्करालयात्॥४५॥

Finding Saturn so cursed by Pārvatī, Sūrya, Kaśyapa and Yama felt annoyed and they resolved to leave the abode of Śiva at once.

रक्ताक्षास्ते रक्तमुखाः कोपप्रस्फुरिताधराः।

तां धर्मं साक्षिणं कृत्वा विष्णुं संशमुमुद्यताः॥४६॥

Their eyes and faces became red in anger and the lips started fluttering. They intended to pronounce a curse on Pārvatī and Viṣṇu, reciting Dharma as witness.

ब्रह्मा तान्बोधयामास विष्णुना प्रेरितः सुरैः

रक्तास्यां पार्वतीं चैव कोपप्रस्फुरिताधराम्॥४७॥

Thereafter Brahmā at the instance of Viṣṇu and other gods tried to convince Sūrya and other gods, whose faces had turned red and their lips were fluttering.

ब्रह्माणमूचुस्ते तत्र क्रमेण समयोचितम्।

भीरवो देवताः सर्वे मुनयः पर्वतास्तथा॥४८॥

All of them then spoke appropriate words to Brahmā that all the gods, the sages and the mountains are timid.

कश्यप उवाच

दुर्दृष्टोऽयं प्राक्तनेन पत्नीशापेन सर्वदा.

बालं ददर्श यत्नेन तस्य वै मातुराज्ञया॥४९॥

Kaśyapa said - This Saturn has already achieved evil vision because of the curse from his wife but he cast a glance on the child at the instance of his mother.

सूर्य उवाच

तं धर्मं साक्षिणं कृत्वा सूनोर्वै मातुराज्ञया।

यत्पुत्रोऽतिप्रयत्नेन ह्यपश्यत्पार्वतीसुतम्॥५०॥

यथा निरपराधेन मत्पुत्रं सा शशाप ह।

तत्पुत्रस्यांगभंगश्च भविष्यति न संशयः॥५१॥

Sūrya said - He looked at the child making Dharma as witness and with the permission of his mother.

But still they have cursed my son inspite of his being innocent; therefore their son also will be deprived of a limb. There is no doubt about it.

यम उवाच

प्रदाय स्वयमाज्ञां च शशापेयं स्वयं कथम्।

वयं शपामः कोऽधर्मो जिघांसोश्च विहिंसने॥५२॥

Yama said - When she herself permitted Saturn to look at the child then why did she pronounce a curse? In such a situation if he also pronounced a curse then what would be wrong in it? Because there is nothing wrong in killing the killer.

ब्रह्मोवाच

शशाप पार्वती रुष्टा स्त्रीस्वभावाच्च चापलात्।

सर्वेषां वचनेनैव क्षन्तुमर्हन्तु साधवः॥५३॥

Brahmā said - Pārvatī pronounced a curse getting irritated because of the female nature but the noble people are always merciful. Therefore all of you should forgive because of the insistence of all.

दुर्ये दत्त्वा त्वमाज्ञां च पुत्रदर्शनहेतवे।

कथं शपसि निर्दोषमतिथिं त्वदगृहागतम्॥५४॥

Brahmā spoke to Durgā, "O Durgā, you had asked Saturn to have a look at the child then why are you pronouncing a curse on an innocent invitee?"

इत्युक्त्वा शनिमादाय बोधयित्वा च पार्वतीम्।

तां तं समर्पणं चक्रे शापमोचनहेतवे॥५५॥

बभूव पार्वती तुष्टा ब्रह्मणो वचनान्मुने।

शान्ता बभूवुस्ते तत्र दिनेशयमकश्यपाः॥५६॥

उवाच पार्वती तत्र सन्तुष्टा तं शनैश्चरम्।