

॥ अथ पञ्चविंशोऽध्यायः ॥

Chapter 25

The description of the obtainment of a
boon from Śaṅkara of Viṣṇu

सूत उवाच

संपिबन्निव तौ दृष्ट्वा मधुपिङ्गायतेक्षणः।

प्रहृष्टवदनोऽत्यर्थमभवच्च स्वकीर्तनात्॥१॥

उमापतिर्विरूपाक्षो दक्षयज्ञविनाशनः।

पिनाकी खण्डपरशुर्भूतप्रान्तस्त्रिलोचनः॥२॥

The Sūta spoke— Having seen them as if drinking together, the one having eyes dilated, crimson-hued like wine, the consort of Umā, the odd-eyed one, the destroyer of the sacrifice of Dakṣa, the Pināka (bow)-wielding one, Khaṇḍaparaśu (variant epithet of Śiva), surrounded by goblins and three-eyed Trilocana, became highly overjoyed on account of his own reputation.

ततः स भगवान्देवः श्रुत्वा वाक्यामृतं तयोः।

जानन्नपि महाभागः प्रीतिपूर्वमथाब्रवीत्॥३॥

Then that adorable god, having heard the words ambrosia of those two, even knowing full well, the greatly fortunate one, spoke out with pleasure.

कौ भवन्तौ महात्मानौ परस्परहितैषिणौ।

समेतावम्बुजाभाक्षौ तस्मिन्चोरे जलप्लवे॥४॥

“You two are great-souled ones, mutually beneficence desiring ones, got together in that terrific water spate, being such as having eyes of the shine of lotuses.”

तावूचतुर्महात्मानौ संनिरीक्ष्य परस्परम्।
 भगवन्किंच तस्थेन विज्ञातेन त्वया विभो॥
 कुत्र वा सुखमानन्त्यमिच्छाचारमृते त्वया॥५॥

Those two, the great-souled ones, having looked admirably at each other, spoke out— “O adorable one! What use it would be for you to know the truth? Where, moreover, is the comfort of endless norm barring aside the wanton movement by you.”

तयोस्तद्वचनं श्रुत्वा ह्यभिनन्द्यानुमान्य च।
 उवाच भगवान्देवो मधुरश्लक्षणाया गिरा॥
 भो भो हिरण्यगर्भ त्वां त्वां च कृष्ण वदाम्यहम्॥६॥

Having listened to that talk of those two, having welcomed and having allowed, spoke out the adorable god in a sweet and pleasing speech— “O, O Hiranyagarbha! (The Primordial Egg!) or Brahmā, to you alone, O Kṛṣṇa! I talk as such.

प्रीतोऽहमनया भक्त्या शाश्वताक्षरयुक्तया।
 भवन्तौ माननीयौ वै मम ह्यर्हतरावुभौ॥
 युवाभ्यां किं ददाम्यद्य वराणां वरमुत्तमम्॥७॥

I endowed with perennial argumentation, is pleased by this devotion. Both of you are honourable and even highly competent for me. For you two, what best boon among the boons, I may offer?”

तेनैवमुक्ते वचने ब्रह्माणं विष्णुरब्रवीत्।
 ब्रूहि ब्रूहि महाभाग वरो यस्ते विवक्षितः॥८॥

By him on such a talk having been given to Brahmā, Viṣṇu spoke out— “Speak out, speak out, O greatly-fortunate one, the boon that is cherished as talkable.”

प्रजाकामोऽस्यहं विष्णो पुत्रमिच्छामि धूर्वहम्।
 ततः स भगवान्ब्रह्मा वरेप्सुः पुत्रलिप्सया॥९॥

“O Viṣṇu! I am eager for progeny. I want a son, a bearer of the Yoke.” So spoke that adorable Brahmā, eager for a boon, out of desire for a son.

अथ विष्णुरुवाचेदं प्रजाकामं प्रजापतिम्।
 वीरमप्रतिमं पुत्रं यत्त्वमिच्छसि धूर्वहम्॥१०॥
 पुत्रत्वेनाभियुङ्क्ष्व त्वं देवदेवं महेश्वरम्।
 स तस्य वाक्यं संपूज्य केशवस्य पितामहः॥११॥
 ईशानं वरदं रुद्रमभिवाद्य कृताञ्जलिः।
 उवाच पुत्रकामस्तु वाक्यानि सह विष्णुना॥१२॥

Then Viṣṇu spoke out this to Prajāpati, the one eager for progeny— “A heroic, a peer to none, a son that you long for, a bearer of yoke, with the status of a son, you adorn Devadeva Maheśvara.” That Pitāmaha, having honoured that talk of Keśava, having welcomed him with hands folded to Īśvara, the bestower of sons, Rudra, spoke out the words, being desirous of a son, along with Viṣṇu.

यदि मे भगवान्प्रीतः पुत्रकामस्य नित्यशः।
 पुत्रो मे भव विश्वात्मन्स्त्वतुल्यो वाऽपि धूर्वहः॥१३॥

“O you, the soul of the universe! In case, the adorable one is pleased with me, desirous as I have been of a son, perennially you may assume the status of a son like yourself, a bearer of the Yoke.

नान्यं वरमहं वद्रे प्रीते त्वयि महेश्वरः।
 तस्य तां प्रार्थनां श्रुत्वा भगवान्भगनेत्रहा॥१४॥
 निष्कल्मषममायं च बाढमित्यब्रवीद्वचः।
 यदा कार्यसमारम्भे कस्मिंश्चित्तव सुव्रता॥१५॥
 अनिष्पत्तौ च कार्यस्य क्रोधस्त्वां समुपैष्यति।
 आत्मैकादश ये रुद्रा विहिताः प्राणहेतवः॥१६॥
 सोऽहमेकादशात्मा वै शूलहस्तः सहानुगः।
 ऋषिर्मित्रो महात्मा वै ललाटाद्भविता तदा॥१७॥

If you are pleased, I cherish no other boon, O Maheśvara! Having listened to that request of that one, the adorable one, the killer of the eye of Bhaga, spoke this expression— “All right”. O good-vowed one, when you will be overwhelmed by anger at the non-completion of a task, undertaken by you, I shall be born then from your forehead, one of the eleven Rudras,

the cause of the vital breaths. I shall wield a trident in my hand and shall be accompanied by my Gaṇas.”

प्रसादमतुलं कृत्वा ब्रह्मणस्तादृशं पुरा।

विष्णुं पुनरुवाचेदं ददामि च वरं तव॥१८॥

After bestowing incomparable favour upon Brahmā at first, he told Viṣṇu- “This boon I confer on you”.

स होवाच महाभागो विष्णुर्भवमिदं वचः।

सर्वमेतकृतं देवं परितुष्टोऽसि मे यदि।

त्वयि ते सुप्रतिष्ठाऽस्तु भक्तिरम्बुदवाहन॥१९॥

He, however, the greatly-fortunate Viṣṇu, replied with these words- “All this has been done, O God! In case you are satisfied with me, then there may be established a devotion in you, O cloud-vehicled one.”

एवमुक्तस्ततो देवः समभाषत केशवम्।

विष्णो शृणु यथा देव प्रीतोऽहं तव शाश्वत॥२०॥

This way spoken, then the god spoke to Keśava- “O Viṣṇu, listen the way, I am pleased with you, O perennial one! O Lord!

प्रकाशं चाप्रकाशं च जङ्गमं स्थावरं च यत्।

विश्वरूपमिदं सर्वं रुद्रनारायणात्मकम्॥२१॥

Whatever is apparent and whatever is oblivious, whatever is mobile and whatever is immobile, all that which is of a universal form, is the soul of Rudranārāyaṇa i.e. the conjoint form of Śiva and Viṣṇu.

अहमग्निर्भवान्सोमो भवान्नात्रिरहं दिनम्।

भवानृतमहं सत्यं भवान्क्रतुरहं फलम्॥२२॥

I am Agni, you are Soma; you are night and I am day. You are moral order and I am a static norm (*Satya*- existent situation). You are Kratu, a sacrifice or divine intelligence and I am its fruit.

भवान्ज्ञानमहं ज्ञेयं यज्जपित्वा सदा जनाः।

मां विशन्ति त्वयि प्रीते जनाः सुकृतकारिणः॥

आवाभ्यां सहिता चैव गतिर्नान्या युगक्षये॥२३॥

You are knowledge and I am one fit to be understood. Having taken to muttering of (syllables), the men adhere to for me on your becoming pleased being of merited inclination or avocations. At the dissolution of the aeon, there is no other alternative then we two.

आत्मानं प्रकृतिं विद्धि मां विद्धि पुरुषं शिवम्।

भवानर्धशरीरं मे त्वहं तव तथैव च॥२४॥

You construe yourself as Prakṛti, the primeval creation and construe me as Puruṣa, Śiva, the beneficent one. You are a half-female of mine and I am the same of yours.

वामपार्श्वं महन्मह्यं श्यामं श्रीवत्सलक्षणम्।

त्वं च वामेतरं पार्श्वं त्वहं वै नीललोहितः॥२५॥

The left side being great as such for me azure-hued, the one having definition of the illustrious child and you being other than the left i.e. right side and I verily, blue and red or Nīllohita.

त्वं च ते हृदयं विष्णो तवचाहं हृदि स्थितः।

भवान्सर्वस्य कार्यस्य कर्ताऽहमधिदैवतम्॥२६॥

And you being my heart, O Viṣṇu! And I stationed in your heart and you being the doer of entire deed and I being the supreme god.

तदेहि स्वस्ति ते वत्स गमिष्याम्यम्बुदप्रभा।

एवमुक्त्वा गतो विष्णोर्देवोऽन्तर्धानमीश्वरः॥२७॥

So come along, O child! It may be all good for you or hail to you. I shall go, O lotus-gleamed one!” This way having spoken to Viṣṇu, the adorable god, became out of sight.

ततः सोऽन्तर्हिते देवे संप्रहृष्टस्तदा पुनः।

अशेत शयने भूयः प्रविश्यान्तर्जले हरिः॥२८॥

When the lord had vanished, the delighted Viṣṇu, lord of the earth, entered water and lay on his couch.

तं पद्मं पद्मगर्भाभं पद्माक्षः पद्मसंभवः।

संप्रहृष्टमना ब्रह्मा भजे ब्राह्मं तदासनम्॥२९॥

The lotus-eyed one, the lotus-born one, having mind engloated as such, Brahmā, then

assumed a seat on that couch, the lotus having gleam of a lotus.

अथ दीर्घेण कालेन तत्राप्यप्रतिमावुभौ।
महाबलौ महासत्त्वौ भ्रातरौ मधुकैटभौ॥३०॥
तत्पद्मं तरुणार्काभं दीप्ताक्षौ तमशालिनौ।
कम्पयामासतुर्वीरौ हसन्ताविव निर्भयौ॥
बभञ्जतुश्च पत्राणि तावुभौ मधुकैटभौ॥३१॥

Then within a long span even there, comperelless the two highly valiant ones, highly spirited ones, two brothers Madhu and Kaiṭabha, having eyes ablaze, englamoured by darkness or shining with the tips of the feet, the valiant ones as if laughing along intrepid as such, shook that lotus, having gleam of the fresh sun and plucked the petals, both of them, Madhu and Kaiṭabha.

ऊचतुश्चैव वचनं भक्ष्यो वै नौ भविष्यसि।
एवमुक्त्वा तु तौ तस्मिन्नन्तर्धानं गतावुभौ॥३२॥

And the two spoke out the words— “Fit to be engulfed, you will not exist”. Having said so, the two thereon, became out of sight.

दारुणं तु तयोर्भावं ज्ञात्वा पुष्करसंभवः।
माहात्म्यं चाऽत्मनो बुद्ध्वा विज्ञातमुपचक्रमे॥३३॥

Having understood their cruel intention, the lotus-born one, having got awake or alert, started realising his own importance or greatness.

कर्णिकाघटनं भूयो नाभ्यजानाद्यादा गतिम्।
ततः स पद्मनालेन अवतीर्य रसातलम्॥
कृष्णाजिनोत्तरासङ्गं ददृशेऽन्तर्जले हरिम्॥३४॥

When he did not allow the movement in point of disjunction of the pericarp, then he, by the lotus stalk, got down to the surface of the earth. He saw Hari (Viṣṇu) within the water having the upper scarf of a black antelope hide.

स च तं बोधयामास विबुद्धं चेदमब्रवीत्।
भूतेभ्यो मे भयं देव त्रायस्वोत्तिष्ठ शं कुरु॥३५॥

And he made him awake and to the one having woke up, he spoke out— “O God! I have

danger impending from the vampires. Protect me, get up and create peace.”

ततः स भगवान्विष्णुः सप्रहासमरिंदमः।
न भेतव्यं न भेतव्यमित्युवाच मुनिः स्वयम्॥३६॥

Then that Viṣṇu, the adorable, the controller of the enemies, with a laugh (said)— “No fear be entertained, no fear be entertained”, this way spoke out the sage of his own.

यस्मात्पूर्वं त्वया चोक्तं भूतेभ्यो मे महद्भयम्।
तस्माद्भूतादिवाक्यैस्तौ दैत्यौ त्वं नाशयिष्यसि॥३७॥

Since you have uttered at the outset, there is a danger to me from *Bhūtas* (spirits). On that account, by the words beginning with the *Bhūtas*, you will exptirpate those two demons.

भूर्भूवः स्वस्ततो देवं विविशुस्तमयोनिजम्।
ततः प्रदक्षिणं कृत्वा तमेवाऽऽसीनमागतम्॥३८॥

Bhūr, *Bhuvah* and *Svah* i.e. the earth, the atmosphere and the heaven, then entered that self-born Lord. Having circumambulated, *Brahmā* returned to his (former) seat.

गते तस्मिंस्ततोऽनन्त उद्गीर्य भ्रातरौ मुखात्।
विष्णुं जिष्णुं च प्रोवाच ब्रह्माणमभिरक्षताम्॥
मधुकैटभयोर्ज्ञात्वा तयोरगमनं पुनः॥३९॥

When *Brahmā* had gone, Lord Viṣṇu created two brothers— Viṣṇu and Jiṣṇu out of his mouth and instructed them— “Both of you should protect *Brahmā* having known the arrival of Madhu and Kaiṭabha.”

चक्राते रूपसादृश्यं विष्णोर्जिष्णोश्च सत्तमौ।
कृतसादृश्यरूपौ तौ तावेवाभिमुखौ स्थितौ॥४०॥

The two (demons) created a form similar to that of Viṣṇu and Jiṣṇu, the victorious ones, being the most Suave ones. Having assumed that similar form, they stood there in front.

ततस्तौ प्रोचतुर्दैत्यौ ब्रह्माणं दारुणं वचः।
अस्माकं युध्यमानानां मध्ये वै प्राश्निको भव॥४१॥

Then those two demons spoke to *Brahmā*, the cruel words— “Of us fighting as such, you

may become the questioner, an umpire, a judge, an arbitrator.”

ततस्तौ जलमाविश्य संस्तभ्यापः स्वमायया।

चक्रतुस्तुमुलं युद्धं यस्य येनेप्सितं तदा॥४२॥

Then those two having entered into water, having harnessed the water by their magical tactics, took to a fierce fight of which one was cherished at that time.

तेषां तु युध्यमानानां दिव्यं वर्षशतं गतम्।

न च युद्धमदोत्सेको हान्योन्यं संन्यवर्तत॥४३॥

Of those fighting along, a divine century of years passed, but the ferocity of war of mutual norm did not get revoked.

लक्षणद्वयसंस्थानाद्रूपवन्तौ स्थितेङ्गितौ।

सादृश्याद्व्याकुलमना ब्रह्मा ध्यानमुपागमत्॥४४॥

Owing to the institutional status of the mark-twin, the two endowed with form, stood engestrured as such. By analogy, having mind agitated, Brahmā attained to meditation.

(तयोरन्तरं बुद्ध्वा ब्रह्मा दिव्येन चक्षुषा।

पदाकरजसूक्ष्मं बबन्ध कवचं तथा॥)॥

आमेखलं च गात्रं च ततो मन्त्रमुदाहरत्॥४५॥

Having understood the distinction between the two, Brahmā with a miraculous gaze, ensnared an armour into the two minuter ones as sprung from the lotus fibres. And he chanted a sacred syllable making target the body upto the zone girdle.

जपतस्त्वभवत्कन्या विश्वरूपसमुत्थिता।

पद्मेन्दुवदनप्रख्या पद्महस्ता शुभा सती॥

तां दृष्ट्वा व्यथितौ दैत्यौ भयाद्दर्णविवर्जितौ॥४६॥

While he was muttering the chant, there grew up a girl sprung out of the universal form. The lustre of her face was like the splendour of the lotus and the moon. A lotus was in her hand. She was very auspicious and chaste. Having seen her, the demons distressed as such, suffered change of colour out of fear.

ततः प्रोवाच तां कन्यां ब्रह्मा मधुरया गिरा।

काऽत्र त्वमवगन्तव्या ब्रूहि सत्यमनिन्दिते॥४७॥

Then Brahmā spoke to that girl in a sweet voice— “Who are you here fit to be recognised as such, speak out the truth, O unblemished one!”

साम्ना संपूज्य सा कन्या ब्रह्माणं प्राञ्जलिस्तदा।

मोहिनीं विद्धि मां मायां विष्णोः संदेशकारिणीम्॥

Having adored with peace Brahmā, that girl, having hands folded (told)— “Know me as Mohinī, Māyā of Viṣṇu and his messenger.

त्वया संकीर्त्यमानाऽहं ब्रह्माप्ता त्वरायुता।

अस्याः प्रीतमना ब्रह्मा गौणं नाम चकार ह॥४९॥

O Brahman! By you being invoked, I reached here haste imbued.” And Brahmā having mind happy unto her, gave a secondary name as such.

मया च व्याहृता यस्मात्त्वं चैव समुपस्थिता॥

महाव्याहृतिरित्येव नाम ते विचरिष्यसि॥५०॥

“Since you came here as (soon as) this Mantra was uttered by me, you will be known as *Mahāvyaḥṛti* (the great utterance).

उत्थिता च शिरो भित्त्वा सावित्री तेन चोच्यते।

एकानंशान्तु यस्मात्त्वमनेकांशा भविष्यसि॥५१॥

And risen up having exploded the crest, you will be called *Sāvitrī*. Though you are born of a single part, you will become such as having many divisions.

गौणानि तावदेतानि कर्मजान्यपराणि च।

नामानि ते भविष्यन्ति मत्प्रसादाच्छुभानने॥५२॥

O auspicious-faced one, due to my grace, these and other minor names derived from your activities will be applicable to you.”

ततस्तौ पीड्यमानौ तु वरमेनमयाचताम्।

अनावृतं नौ मरणं पुत्रत्वं च भवेत्तव॥५३॥

Then the two (demons) being tortured, begged a boon of this one, entailing their death as irrevocable and status of sons for him.