

THE KING OF DEMONS



Once upon a time when the four sons of Lord Brahmā named Sanaka, Sanandana, Sanātana and Sanat-kumāra were wandering throughout the three worlds, they came by chance to Viṣṇuloka. Although these four great sages were older than Brahmā's other

sons like Marīci, they appeared like small naked children only five or six years old. When Jaya and Vijaya saw them trying to enter Vaikuṅṭhaloka, these two gatekeepers, thinking them ordinary children, forbade them to enter.

Thus checked by the doorkeepers Jaya and Vijaya, Sanandana and the other great sages very angrily cursed them. “You two foolish doorkeepers,” they said. “Being agitated by the material qualities of passion and ignorance, you are unfit to live at the shelter of Madhudviṣa’s lotus feet, which are free from such modes. It would be better for you

to go immediately to the material world and take your birth in a family of most sinful asuras.”

While Jaya and Vijaya, thus cursed by the sages, were falling to the material world, they were addressed as follows by the same sages, who were very kind to them. “O doorkeepers, after three births you will be able to return to your positions in Vaikuṅṭha, for then the duration of the curse will have ended.”

These two associates of the Lord — Jaya and Vijaya — later descended to the material world, taking birth as the two sons of Diti, Hiraṇyakaśipu being the elder and

Hiraṇyākṣa the younger. They were very much respected by the Daityas and Dānavas.

When the Lord delivered the planet earth, which had fallen in the Garbhodaka Ocean, Hiraṇyākṣa tried to hinder Him, and then the Lord, as Varāha, killed Hiraṇyākṣa. When Lord Viṣṇu, in the form of Varāha, the boar, killed Hiraṇyākṣa, Hiraṇyākṣa's brother Hiraṇyakaśipu was extremely angry and began to lament.

Filled with rage and biting his lips, Hiraṇyakaśipu gazed at the sky with eyes that blazed in anger, making the whole sky smoky. Exhibiting his terrible teeth, fierce

glance and frowning eyebrows, terrible to see, he took up his weapon, a trident, and thus began speaking to his associates, the assembled demons.

“O Dānavas and Daityas! O Dvimūrdha, Tryakṣa, Śambara and Śatabāhu! O Hayagrīva, Namuci, Pāka and Ilvala! O Vipracitti, Puloman, Śakuna and other demons! All of you, kindly hear me attentively and then act according to my words without delay.

My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiraṇyākṣa.

Although the Supreme Lord, Viṣṇu, is always equal to both of us — namely, the demigods and the demons — this time, being devoutly worshiped by the demigods, He has taken their side and helped them kill Hiranyākṣa.

The Supreme Personality of Godhead has given up His natural tendency of equality toward the demons and demigods. Although He is the Supreme Person, now, influenced by māyā, He has assumed the form of a boar to please His devotees, the demigods, just as a restless child leans toward someone. I shall therefore sever Lord Viṣṇu's head from His trunk by my trident, and with the profuse

blood from His body I shall please my brother Hiraṇyākṣa, who was so fond of sucking blood. Thus shall I too be peaceful.

While I am engaged in the business of killing Lord Viṣṇu, go down to the planet earth, which is flourishing due to brahminical culture and a kṣatriya government. These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity. Destroy all the people thus engaged!

The basic principle of brahminical culture is to satisfy Lord Viṣṇu, the personification of sacrificial and ritualistic ceremonies. Lord Viṣṇu is the personified reservoir of all

religious principles, and He is the shelter of all the demigods, the great pitās, and the people in general. When the brāhmaṇas are killed, no one will exist to encourage the kṣatriyas to perform yajñas, and thus the demigods, not being appeased by yajña, will automatically die.

Immediately go wherever there is good protection for the cows and brāhmaṇas and wherever the Vedas are studied in terms of the varṇāśrama principles. Set fire to those places and cut from the roots the trees there, which are the source of life.