

पञ्चमोऽध्यायः

CHAPTER 5

Indra's Transformations

The Birds explain the second question—Draupadī was the wife of the five Pāṇḍavas, because they were partial incarnations of Indra and she was the incarnation of his, wife.

पक्षिण ऊचुः

त्वष्टृपुत्रे हते पूर्वं ब्रह्मत्रिद्रस्य तेजसः।

ब्रह्महत्याभिभूतस्य परा हानिरजायत॥ १॥

The birds spoke

Of old, O brāhmaṇa! when the son of Tvaṣṭā was slain, Indra's splendour, oppressed by the brahmanicide, suffered a grievous decline.

तद्धर्मं प्रविवेशाथ शाकृतेजोऽपचारतः।

निस्तेजाश्चाभवच्छक्रो धर्मे तेजसि निर्गते॥ २॥

Then because of his wrong conduct Indra's splendour entered Dharma; and, his righteousness and splendour being gone, Indra became splendourless.

ततः पुत्रं हतं श्रुत्वा त्वष्टा क्रुद्धः प्रजापतिः।

अवलुञ्च्य जटामेकामिदं वचनमब्रवीत्॥ ३॥

अद्य पश्यन्तु मे वीर्यं त्रयो लोकाः सदेवताः।

स च पश्यतु दुर्बुद्धिर्ब्रह्मा पाकशासनः॥ ४॥

स्व कर्माभिरतो येन मत्सुतो विनिपातितः।

Then hearing that his son was slain, the Prajāpati Tvaṣṭā enraged, tearing out a single matted lock of hair, uttered this speech. 'Let the three worlds and the gods thereof see my might this day, and let Indra the perverse brahmanicide see, by whom my son when engaged in his own business was destroyed.

इत्युक्त्वा कोपरक्ताक्षी जटामग्नौ जुहावताम्॥ ५॥

ततो वृत्रः समुत्तस्थौ ज्वालामालीमहासुरः।

महाकायो महादंष्ट्रो भिन्नाञ्जनचयप्रभः॥ ६॥

Thus having spoken, he, his eyes red with anger, sacrificed that lock of hair in the fire. Then uprose Vṛtra, the mighty Asura, encircled with

flame, huge in body, with great teeth, resembling a mass of broken collyrium.

इन्द्रशत्रुरमेयात्मा त्वष्टृतेजोपवृंहितः।

अहन्यहनि सोऽवर्द्धदिषुपातं महाबलः॥ ७॥

वधाय चात्वनो दृष्ट्वा वृत्रं शक्रो महासुरम्।

प्रेषयामास सप्तर्षीन् सन्धिमिच्छन् भयातुरः॥ ८॥

He, the enemy of Indra, of immeasurable soul surpassing the might of Tvaṣṭā, mighty in valour, increased daily a bow-shot in stature. And Indra, having seen the mighty Asura Vṛtra eager for his slaughter, unnerved by fear, sent seven Ṛṣis, desiring peace.

सख्यं चक्रुस्ततस्तस्य वृत्रेण समयांस्तथा।

ऋषयः प्रीतमनसः सर्वभूतहितेरताः॥ ९॥

Then the affectionate-minded Ṛṣis, who delighted in benevolence towards all creatures, brought about friendship and treaties between him and Vṛtra.

समयं स्थितिमुल्लङ्घ्य यदा शक्रेण घातितः।

वृत्रो हत्याभिभूतस्य तदा बलमशीर्यत॥ १०॥

तच्छक्रदेहविभ्रष्टं बलं मारुतमाविशत्।

सर्वव्यापिनमव्यक्तं बलस्यैवाधिदैवतम्॥ ११॥

When Indra violating the rules of the treaty slew Vṛtra, then his might overwhelmed by the sin of the slaughter waned; and that might which quitted Indra's body entered the wind, which pervades everything, is imperceptible, and is the supreme deity of power.

अहल्यां च यदा शक्रो गौतमरूपमास्थितः।

धर्षयामास देवेन्द्रस्तदा रूपमहीयत॥ १२॥

And when Indra, assuming the form of Gautama, violated Ahalyā, then the lord of the gods lost his form.

अङ्गप्रत्यङ्गलावण्ययदतीवमनोरमम्।

विहाय दुष्टं देवेन्द्रं नासत्यावगमत्ततः॥ १३॥

Thereupon his beauty of limb and feature, which was exceedingly captivating, forsook the wicked lord of the gods and went to the Aśvins.

धर्मेण तेजसा त्यक्तं बलहीनमरूपिणम्।

ज्ञात्वा सुरेशं दैतेयास्तज्ञये चक्रुरुद्यमम्॥ १४॥

राज्ञामुद्रित्कवर्याणां देवेन्द्रविजिगीषवः।

कुलेष्वतिबलादैत्या अजायन्त महामुने॥ १५ ॥

"Perceiving the lord of the gods to have lost his uprightness and glory, to be powerless and formless, the Daityas endeavoured to conquer him. Daityas of exceeding might, desirous to conquer the lord of the gods, were born in the families of kings of surpassing valour, O great Muni.

कस्यचित्त्वथ कालस्य धरणाभारपीडिता।

जगाम मेरुशिखरं सद्यो यत्र दिवौकसाम्॥ १६ ॥

Then the Earth, afflicted with their weight, once went to the summit of Meru, where is the abode of the heaven-dwelling gods.

तेषां सा कथयामास भूरिभारावपीडिता।

दनुजात्मजदैत्योत्थं खेदकारणमात्मनः॥ १७ ॥

एते भवद्भिरसुरानिहताः पृथुलौजसः।

ते सर्वे मानुषे लोके जाता गेहेषु भूभृताम्॥ १८ ॥

अक्षौहिण्यो हि बहुलास्तद्भारार्ता ब्रजाम्यधः।

तथा कुस्त्वं त्रिदशा यथा शान्तिभवेन्मम॥ १९ ॥

Afflicted with their excessive weight, she declared that the cause of her distress arose from the Dānavas and Daityas. These Asuras, widely resplendent, have been slain by you; they have all been born in the world of men in the families of kings; their armies are numerous indeed: oppressed by their weight, I am sinking downward; do you, O you thirty gods, devise how tranquillity may be attained for me.

पक्षिण ऊचुः

तेजोभागैस्ततो देवा अवतेरुदिवो महीम्।

प्रजानामुपकारार्थं भूमारहरणाय च॥ २० ॥

यदिन्द्रदेहजं तेजस्तन्मुमोच स्वयं वृषः।

कुन्त्यां जातो महातेजास्ततो राजा युधिष्ठिरः॥ २१ ॥

बलं मुमोच पवनस्ततो भीमो व्यजायत।

शक्रवीर्याधत्तश्चैव जज्ञे पार्थो धनञ्जयः॥ २२ ॥

उत्पन्नौ यमजौ माक्र्यां शक्ररूपौ महाद्युती।

The birds spoke

Then the gods descended with portions of their glory from heaven to earth, to benefit the creatures and to alleviate the burden of the Earth. Dharma

himself relinquished the glory which is innate in the body of Indra, then was born of Kunti the resplendent raja Yudhishtira; Vayu relinquished his might, then was born Bhīma; and from the half of Indra's power was born Dhanañjaya, the son of Prithā; Yama's two sons, resembling Indra in form, of glorious dignity, were born of Mādri.

पञ्चधा भगवानित्यमवतीर्णः शतक्रतुः॥ २३ ॥

तस्योत्पन्ना महाभागा पत्नी कृष्णा हुताशनात्॥ २४ ॥

शक्रस्यैकस्य सा पत्नी कृष्णा नान्यस्य कस्यचित्।

योगीश्वराः शरीराणि कुर्वन्ति बहुलान्यपि॥ २५ ॥

पञ्चानामेकपत्नीत्वमित्येतत्कथितं तव।

श्रूयतां बलदेवोऽपि यथा यातः सरस्वतीम्॥ २६ ॥

Thus the adorable Indra became incarnate in five forms. His auspicious wife was born as Kṛṣṇā from Agni : she, Kṛṣṇā, is the wife of Indra alone, and of no one else. The lords of ascetics can even multiply their bodies. "Thus the fact of her being one wife to five men has been explained to you; be it heard how Baladeva went to the Sarasvatī."

इति श्रीमार्कण्डेयपुराणे इन्द्रविक्रिया नाम पञ्चमोऽध्यायः॥५॥

