

SECTION 4

श्रुत्वागस्त्येरितं वाक्यं रामो विस्मयमागतः।

कथमासीत्तु लङ्कायां संभवो रक्षसां पुरा॥१॥

Hearing the words uttered by Agastya, Rāma wondered as to how formerly Rākṣasas were generated in Laṅkā.

ततः शिरः कम्पयित्वा त्रेताग्निमविग्रहम्।

तमगस्त्यं मुहुर्दृष्ट्वा स्मयमानोऽभ्यभाषत॥२॥

Then shaking his head, he, struck with wonder, momentarily eyeing Agastya, addressed Agastya resembling fire, saying.

भगवन्पूर्वमप्येषा लङ्कासीत्पिशिताशिनाम्।

श्रुत्वेदं भगवद्वाक्यं जातो मे विस्मयः परः॥३॥

O worshipful one, hearing your words that formerly Laṅkā had been in the possession of the flesh-eaters, I have been seized with great amazement.

पुलस्त्यवंशादुद्भूता रक्षसा इति नः श्रुतम्।

इदानीमन्यतश्चापि संभवः कीर्तितस्त्वया॥४॥

We had heard that the Rākṣasas had sprung in the race of Pulastya. But now you have said that they owe their origin to a different source.

रावणात्कुम्भकर्णाच्च प्रहस्ताद्विकटादपि।

रावणस्य च पुत्रेभ्यः किं नु ते बलवत्तराः॥५॥

But were they more powerful than Rāvaṇa, Kumbhakarna and Prahasta and Vikata and the sons of Rāvaṇa?

क एषां पूर्वको ब्रह्मन्किनामा च बलोत्कटः।

अपराधं च कं प्राप्य विष्णुना द्राविताः कथम्॥६॥

Who was their progenitor? And what was the name of that terrific strength? And through what transgression were they driven out by Viṣṇu?

एतद्विस्तारतः सर्वं कथयस्व ममानघ।

कुतूहलमिदं मह्यं नुद भानुर्यथा तमः॥७॥

All this, O sinless one, do you tell me in detail, and do you dispel my curiosity even as the sun dispels darkness.

राघवस्य वचः श्रुत्वा संस्कारालंकृतं शुभम्।

अथ विस्मयमानस्तमगस्त्यः प्राह राघवम्॥८॥

Hearing Rāghava's words, fair and fraught with polished phrase and period, Agastya, struck with surprise, said to Rāghava.

प्रजापतिः पुरा सृष्ट्वा अपः सलिलसंभवः।

तासां गोपायने सत्त्वानसृजत्पद्मसंभवः॥९॥

The lord of creatures sprang from water, first created water. And the lotus-born one generated creatures for protecting that element.

ते सत्त्वाः सत्त्वकर्तारं विनीतवदुपस्थिताः।

किं कुर्म इति भाषन्तः क्षुत्पिपासाभयादिताः॥१०॥

Thereupon those creatures humbly presented themselves before the creator, saying, What shall we do? We are sore tried by hunger and thirst.

प्रजापतिस्तु तान्सर्वान्प्रत्याह प्रहसन्निव।

आभाष्य वाचा यत्नेन रक्षध्वमिति मानवाः॥११॥

The lord of creatures, laughing, addressed them, saying, "You men, do you carefully guard this (water)."

रक्षाम इति तत्रान्यैर्यक्षाम इति चापरैः।

भुङ्क्षिताभुङ्क्षितैरुक्तस्ततस्तानाह भूतकृतः॥१२॥

Thereat some said 'Rakṣāma,' (i.e. we shall protect.) and others 'Yakṣāma.' (We shall

worship.) Thus accosted by those afflicted with hunger and thirst, the creator said.

रक्षाम इति यैरुक्तं राक्षसास्ते भवन्तु वः।

रक्षाम इति यैरुक्तं यक्षा एव भवन्तु वः॥१३॥

Those among you who have said 'Rakṣāma,' shall be Rākṣasas; and those among you, who have said 'Yakṣāma' shall be Yakṣas.

तत्र हेतिः प्रहेतिश्च भ्रातरौ राक्षसाधिपौ।

मधुकैटभसंकाशौ बभूवतुररिंदमौ॥१४॥

And there sprang the brothers-repressors of foes-Heti and Praheti lords of Rākṣasas, resembling Madhu Kaiṭabha himself.

प्रहेतिरधार्मिकस्तत्र तपोवनगतस्तदा।

हेतिर्दारक्रियार्थे तु परं यत्नमथाकरोत्॥१५॥

Praheti, who was righteous, went to the wood of asceticism. And Heti exerted himself to the utmost to get himself wived.

स कालभगिनीं कन्यां भयां नाम महाभयाम्।

उदावहदमेयात्मा स्वयमेव महामतिः॥१६॥

And that magnanimous one of immeasurable soul married the exceedingly terrific sister of Kāla, named Bhayā (Fear.)

स तस्यां जनयामास हेती राक्षसपुङ्गवः।

पुत्रं पुत्रवतां श्रेष्ठो विद्युत्केशमिति श्रुतम्॥१७॥

And on her Heti-foremost of Rākṣasas and best of those having sons-beget a son, known as Vidyutkeśa.

विद्युत्केशो हेतिपुत्रः स दीप्तार्कसमप्रभः।

व्यवर्धत महातेजास्तोयमध्य इवाम्बुजम्॥१८॥

Heti's son, the exceedingly energetic Vidyutkeśa, possessed of the splendour of the sun, grew up even like a lotus in water.

स यदा यौवनं भद्रमनुप्राप्तो निशाचरः।

ततो दारक्रियां तस्य कर्तुं व्यवसितः पिता॥१९॥

And when that night-ranger arrived at proper youth, his sire turned his attention towards his marriage.

संध्यादुहितरं सोऽथ संध्यातुल्यां प्रभावतः।

वरयामास पुत्रार्थं हेती राक्षसपुङ्गवः॥२०॥

And that best of Rākṣasas-heti-in the interests of his son asked for the hand of Sandhyā's daughter; like to Sandhyā* herself in the potency.

*The evening Twilight-spouse of the Sun.

अवश्यमेव दातव्या परस्मै सेति संध्याया।

चिन्तयित्वा सुता दत्ता विद्युत्केशाय राघव॥२१

संध्यायास्तनयां लब्ध्वा विद्युत्केशो निशाचरः।

रमते स तथा सार्धं पौलोम्या मघवानिव॥२२॥

Sandhyā, reflecting that she needs must have to be given away by her, bestowed her on Vidyutkeśa, O Rāghava. Having obtained Sandhyā's daughter, the night-ranger Vidyutkeśa, sports with her even as Maghavan does with the daughter of Pulomā.

केनचित्त्वथ कालेन राम सालकटङ्कटा।

विद्युत्केशाद्गर्भमाप घनराजिरिवाणवात्॥२३॥

It came to pass that after a length of time, O Rāma, Sālakataṅkatā was filled with child by Vidyutkeśa, as the clouds are furnished with water by the Ocean.

ततः सा राक्षसी गर्भं घनगर्भसमप्रभम्।

प्रसूता मन्दरं गत्वा गङ्गा गर्भमिवाग्निजम्।

समुत्सृज्य तु सा गर्भं विद्युत्केशरतार्थिनी॥२४॥

Then repairing to Mandara, the Rākṣasi brought forth her child, having the splendour of rain-charged clouds; even as Gaṅgā had delivered herself of the child begotten by fire.* And having delivered herself of her offspring, she again became bent on disporting with Vidyutkeśa.

*Maheśvara.

रेमे तु सार्धं पतिना विसृज्य सुतमात्मजम्।

उत्सृष्टस्तु तदा गर्भो घनशब्दसमस्वनः॥२५॥

Then forsaking her son, she began to sport with her husband; and the child having sounds resembling the rumbling of clouds, was renounced (by his mother).

तयोत्सृष्टः स तु शिशुः शरदर्कसमद्युतिः।

निधायास्ये स्वयं मुष्टिं रुरोद शनकैस्तदा॥२६॥

And forsaken by them both, the infant furnished with the brightness of the autumnal sun, entering his clenched fist into his mouth, began to cry slowly.

ततो वृषभमास्थाय पार्वत्या सहितः शिवः।

वायुमार्गेण गच्छन्वै शुश्राव रुदितस्वनम्॥२७॥

It so fell that, journeying with Pārvatī, Śiva, riding his bull through the serial regions, heard the sounds of weeping.

अपश्यदुमया सार्धं रुदन्तं राक्षसात्मजम्।
 कारुण्यभावात्पार्वत्या भवस्त्रिपुरसूदनः॥१२८॥
 तं राक्षसात्मजं चक्रे मातुरेव वयःसमम्।
 अमरं चैव तं कृत्वा महादेवोऽक्षरोऽव्ययः॥१२९॥
 पुरमाकाशगं प्रादात्पार्वत्याः प्रियकाम्यया।

Along with Umā, he saw the Rākṣasas's son, as he was crying. And sent by Pārvatī, whose heart was moved by compassion, Bhava destroyer of Tripura— made that Rākṣasa's offspring attain the age of his mother, and conferred on him immortality. And for compassing Pārvatī's pleasure, Mahādeva, indestructible and undeteriorating granted (the Rākṣasa) the power of ranging the air.

उभयापि वरो दत्तो राक्षसीनां नृपात्मज॥१३०॥
 सद्योपलब्धिर्गर्भस्य प्रसूतिः सद्य एव च।
 सद्य एव वयःप्राप्तिं मातुरेव वयःसमम्॥१३१॥

O son of the king, Umā also bestowed a boon: 'Henceforth the Rākṣasis shall conceive in a day, bring forth (child) in a day, and the child shall in a day be furnished with the age of its mother.'

ततः सुकेशो वरदानगर्वितः
 श्रियं प्रभोः प्राप्य हरस्य पार्श्वतः।
 चचार सर्वत्र महान्महामतिः
 खगं पुरं प्राप्य पुरंदरो यथा॥१३२॥

Then the great and magnanimous Sukeśa, puffed up with the receipt of boons, having obtained auspiciousness at the hands of the lord, Hara, began to range everywhere, even as Purandara did on having obtained heaven.