

that god of gods Maheśwara creator and destroyer of the cosmos, unborn, of an unmanifest form, the stay of all creatures, worthy of being adored, and the supreme preceptors (of all). And coming to that enemy of Kāma* and foe of Tripurā the three-eyed (Deity), the gods with their voices faltering through fear, represented with joined hands.

*The Hindu Cupid. Mahādeva had burnt to ashes Kāma, when he had the fool-hardiness to disturb the contemplation of the former. By the way, Kālidāsa has reared his faery fabric, entitled Kumāra Sambhava, on the basis of this legend.

सुकेशपुत्रैर्भगवन्पितामहवरोद्धतैः।

प्रजाध्यक्ष प्रजाः सर्वा बाध्यन्ते रिपुबाधनैः॥४॥

शरणान्यशरण्यानि आश्रमाणि कृतानि नः।

स्वर्गाच्च देवान्प्रच्याव्य स्वर्गे क्रीडन्ति देववत्॥५॥

O reverend one, the creatures of the lord of creatures are being (sorely) troubled by the sons of Sukesha, given to harassing their foes,—swollen with insolence on account of the boon conferred on them by the great-father, the asylums, constituting our refuges,— have been divested of their power of granting shelter; and driving off the deities from the ethereal regions, they are sporting there like the immortals.

अहं विष्णुरहं रुद्रो ब्रह्माहं देवराडहम्।

अहं यमश्च वरुणश्चन्द्रोऽहं रविरप्यहम्॥६॥

इति माली सुमाली च माल्यवांश्चैव राक्षसाः।

बाधन्ते समरोद्धर्षा ये च तेषां पुरःसराः॥७॥

'I am Viṣṇu,' 'I am Rudra,' 'I am the king of the celestials,' 'I am Yama,' 'I am Varuṇa,' 'I am the moon,' 'I am the Sun,' flattering themselves in this fashion, Māli and Sumāli and the Rākṣasa Malyavān as well as those going before them, are annoying (the gods), breathing exhilaration of martial spirits.

तन्नो देव भयार्तानामभयं दातुमर्हसि।

अशिवं वपुरास्थाय जहि वै देवकण्टकान्॥८॥

Therefore, O god, it behove you to liberate us from fear, who have been greatly tormented by it. Do you, assuming your terrific form, slay the thorns of the celestials.

इत्युक्तस्तु सुरैः सर्वैः कपर्दी नीललोहितः।

सुकेशं प्रति सापेक्षः प्राह देवगणान्भुः॥९॥

SECTION 6

तैर्वध्यमाना देवाश्च ऋषयश्च तपोधनाः।

भयार्ताः शरणं जग्मुर्देवदेवं महेश्वरम्॥१॥

जगत्सृष्ट्यन्तकर्तारिमजमव्यक्तरूपिणम्।

आधारं सर्वलोकानामाराध्यं परमं गुरुम्॥२॥

ते समेत्य तु कामारिं त्रिपुरारिं त्रिलोचनम्।

ऊचुः प्राञ्जलयो देवा भयगद्गदभाषिणः॥३॥

Thus afflicted, the deities, sages, and ascetics, wrought up with fear, sought the protection of

Thus addressed by the immortals in a body, that lord, Kaparḍi of red-blue hue, reflecting that it would be wrong for him to destroy Sukeśa (with his own hands), spoke to the gods.

अहं तान्न हनिष्यामि ममावध्या हि ते सुराः।

किं तु मन्त्रं प्रदास्यामि यो वै तान्निहनिष्यति॥१०॥

I shall not slay them, you gods; they are incapable of being slain by me. But I shall unfold to you the way in which they will be destroyed.

एतमेव समुद्योगं पुरस्कृत्य महर्षयः।

गच्छध्वं शरणं विष्णुं हनिष्यति स तान्प्रभुः॥११॥

Do you, you Mahārṣis, in the heat of this affairs, seek the shelter of Viṣṇu. That lord will slay them.

ततस्तु जयशब्देन प्रतिनन्द्य महेश्वरम्।

विष्णोः समीपमाजग्मुर्निशाचरभयार्दिताः॥१२॥

Thereat, saluting Maheśvara with the sounds of Jaya, (the celestial) afflicted with the fear of the night-rangers, presented themselves before Viṣṇu.

शङ्खचक्रधरं देवं ऋगम्य बहुमान्य च।

ऊचुः संभ्रान्तवद्वाक्यं सुकेशतनयान्प्रति॥१३॥

And bowing down to the god holding the conch, discus and mace, and paying him high homage, they, greatly flurried, addressed him about the sons of Sukeśa, saying.

सुकेशतनयैर्देवं त्रिभिस्त्रेताग्निर्संनिभैः।

आक्रम्य वरदानेन स्थानान्यपहतानि नः॥१४॥

O god, by virtue of the boon (that has been bestowed on them), resembling the three fires, Sukeśa's three sons, assailing us, have deprived us of our abode.

लङ्का नाम पुरी दुर्गा त्रिकूटशिखरे स्थिता।

तत्र स्थिताः प्रबाधन्ते सर्वात्रिः क्षणदाचराः॥१५॥

There is a city named Laṅkā, stationed on the top of Trikuṭa, (extremely) difficult of entrance. Taking up their station at that place, the night-rangers in a body pursue us.

स त्वमस्मद्धिताथायि जहि तान्मधुसूदन।

शरणं त्वां वयं प्राप्ता गतिर्भव सुरेश्वर॥१६॥

Do you, O slayer of Madhu, destroy them for our welfare. We have sought your shelter. Become our refuge, O foremost of celestials.

चक्रकृत्तास्यकमलान्निवेदय यमाय वै।

भयेष्वभयदोऽस्माकं नान्योऽस्ति भवता विना॥१७॥

Do you dedicate to Yama the lotuses of their faces, severed (in pieces) with your discus. Save you, we have none who can, while tormented with fright, inspire us with courage.

राक्षसान्समरे हृष्टान्सानुबन्धान्मदोद्धतान्।

नुद त्वं नो भयं देव नीहारमिव भास्करः॥१८॥

Slay in encounter the elated Rākṣasas along with their adherents; and even as the sun dried up dew, do you dispel this fear of ours.

इत्येवं दैवतैरुक्तो देवदेवो जनार्दनः।

अभयं भयदोऽरीणां दत्त्वा देवानुवाच ह॥१९॥

Thus accosted by the deities, that god of gods Janārdana who brings fear to foes cheering up the celestial up the celestials, said to them.

सुकेशं राक्षसं जाने ईशानवरदर्पितम्।

तांश्चास्य तनयाञ्जाने येषां ज्येष्ठः स माल्यवान्॥२०॥

तानहं समतिक्रान्तमर्यादान्राक्षसाधमान्।

निहनिष्यामि संक्रुद्धः सुरा भवत किञ्चराः॥२१॥

'I know the Rākṣasa, Sukeśa, as flushed with the boon bestowed by Iśāna. And I also know his sons, of whom Mālyavān is the eldest. Those worst if Rākṣasas that have over-riden your dignity will I, wrought up with wrath, slay (in battle); therefore, you gods, be of good cheer.

इत्युक्तास्ते सुराः सर्वे विष्णुना प्रभविष्णुना।

यथावासं ययुर्हृष्टाः प्रशंसन्तो जनार्दनम्॥२२॥

Thus addressed by the mighty Viṣṇu, the gods, highly rejoiced, went to their respective quarters, extolling Janārdana.

विबुधानां समुद्योगं माल्यवांस्तु निशाचरः।

श्रुत्वा तौ भ्रातरौ वीराविदं वचनमब्रवीत्॥२३॥

And hearing of the activity of the celestials; the night-rangers Mālyavān addressed his heroic brothers, saying.

अमरा ऋषयश्चैव संगम्य किल शंकरम्।

अस्मद्धं परीप्सन्त इदं वचनमब्रुवन्॥२४॥

सुकेशतनया देव वरदनाबलोद्धताः।

बाधन्तेऽस्मान्समुद्भृता घोररूपाः पदे पदे॥२५॥

The immortals and sages, going to Śaṅkara, spoke these words, desirous of our destruction,

The terrific sons of Sukeśa, puffed up, and swollen on account of their strength flowing from the boon, are crossing us at every step.

राक्षसैरभिभूताः स्मो न शक्ताः स्म प्रजापते ।

स्वेषु सद्यसु संस्थान्तुं भयात्तेषां दुरात्मनाम् ॥२६॥

We have been overpowered by the Rākṣasas. And, O lord of creatures, from fear of those wicked-minded ones, we cannot remain in our own homes.

तदस्माकं हितार्थाय जहि तांश्च त्रिलोचन ।

राक्षसान्हुंकृतेनैव दह प्रदहतां वर ॥२७॥

Therefore, to do us good, do you, O three-eyed one, destroy them; and, O best of consuming ones, do you with your roars, burn them up.

इत्येवं त्रिदशैरुक्तो निशम्यान्धकसूदनः ।

शिरः करं च धुन्वान इदं वचनमब्रवीत् ॥२८॥

Thus addressed by the deities, the slayer of Andhaka, hearing their speech, said, shaking his head and hands.

अवध्या मम ते देवाः सुकेशतनया रणे ।

मन्त्रं तु वः प्रदास्यामि यस्तान्वै निहनिष्यति ॥२९॥

You gods, Sukeśa's sons are incapable of being slain by me in battle. But I shall tell you the means whereby they may be slain.

योऽसौ चक्रगदापाणिः पीतवासा जनार्दनः ।

हरिनारायणः श्रीमाञ्छरणं तं प्रपद्यथ ॥३०॥

Do you seek the shelter of him who hold the discus and mace in his hands, and who is clad in a yellow attire, of Janārdana, Hari, even of the auspicious Nārāyaṇa.

हरादवाप्य ते मन्त्रं कामारिमभिवाद्य च ।

नारायणालयं प्राप्य तस्मै सर्वं न्यवेदयन् ॥३१॥

Having received this counsel of Hara, they, rendering reverence to that enemy of Kāma, came to the abode of Nārāyaṇa and communicated everything to him.

ततो नारायणेनोक्ता देवा इन्द्रपुरोगमाः ।

सुरारीस्ताहनिष्यामि सुरा भवत निर्भयाः ॥३२॥

Then Nārāyaṇa spoke to the celestials with Indra at their head, I will slay those foes of the celestials. You gods, cast off all fear!

देवानां भयभीतानां हरिणा राक्षससर्षभौ ।

प्रतिज्ञातो वधोऽस्माकं चिन्त्यतां यदिह क्षमम् ॥३३॥

O foremost of Rākṣasas, Hari promised to the frightened celestials that he would slay us. Therefore do you think as to what is fit.

हिरण्यकशिपोर्मृत्युरन्येषां च सुरद्विषाम् ।

नमुचिः कालनेमिश्च संहृदो वीरसत्तमः ॥३४॥

राधेयो बहुमायी च लोकपालोऽथ धार्मिकः ।

यमलार्जुनौ च हार्दिक्यः शुम्भश्चैव निशुम्भकः ॥३५॥

असुरा दानवाश्चैव सत्त्ववन्तो महाबलाः ।

सर्वे समरमासाद्य न श्रूयन्तेऽपराजिताः ॥३६॥

सर्वैः क्रतुशतैरिष्टं सर्वे मायाविदस्तथा ।

सर्वे सर्वास्त्रकुशलाः सर्वे शत्रुभयंकराः ॥३७॥

नारायणेन निहताः शतशोऽथ सहस्रशः ।

एतज्ज्ञात्वा तु सर्वेषां क्षमं कर्तुमिहार्हथ ।

दुःखं नारायणं जेतुं यो नो हन्तुमिहेच्छति ॥३८॥

Hiraṇyakaśipu has met with death (at the hands of Hari), as also other enemies of the immortals. And Namuci and Kālanemi, and that foremost of heroes, Sanhrāda and Rādheya, and Bahumāyī, and the virtuous Lokapāla, and Yāmala, and Arjuna, and Hārdikya, and Śumbha and Niśumbhaka, Asuras and Dānavas endowed with strength and possessed of terrific prowess all these, who having come to the field, had never been heard of as worsted, who had performed hundreds of sacrifices, who had been well skilled in illusion, who had been versed in every branch of knowledge, and who were the terrors of their foes have by hundreds and by thousands been destroyed by Nārāyaṇa. Learning this, it behove you to do what would conduce to the behoof of all. It is a sore task to defeat Nārāyaṇa, who wish to slay us.

ततः सुमाली माली च श्रुत्वा माल्यवतो वचः ।

ऊचतुर्भ्रातरं ज्येष्ठमश्विनाविव वासवम् ॥३९॥

Thereat Sumāli and Māli, hearing the words of Malyavān, said to their eldest brother, like the Aśvins addressing Vāsava.

स्वधीतं दत्तमिष्टं च ऐश्वर्यं परिपालितम् ।

आयुर्निरामयं प्राप्तं सुधर्मः स्थापितः पथि ॥४०॥

We have studied, performed sacrifices, practised charity, and obtained riches; and attaining long health and long life, we have established sterling righteousness in our path.

देवसागरमक्षोभ्यं शस्त्रैः समवगाह्य च ।

जिता द्विषो ह्यप्रतिमास्तत्रो मृत्युकृतं भयम् । १४१ ॥

With arms plunging into the sea of celestials, we have conquered our unrivalled enemies. Therefore, we have no fear touching death.

नारायणश्च रुद्रश्च शक्रश्चापि यमस्तथा ।

अस्माकं प्रमुखे स्थातुं सर्वे बिभ्यति सर्वदा । १४२ ॥

Even Nārāyaṇa and Rudra, Śakra and Yama, ever fear to stay before us (in the field).

विष्णोर्द्वेषस्य नास्त्येव कारणं राक्षसेश्वर ।

देवानामेव दोषेण विष्णोः प्रचलितं मनः । १४३ ॥

O lord of Rākṣasas. There is no occasion for Viṣṇu's displeasure of us. The mind of Viṣṇu has wavered in consequence of the evil caused by the celestials.

तस्मादद्यैव सहिताः सर्वेऽन्योन्यसमावृताः ।

देवानेव जिघांसामो येभ्यो दोषः समुत्थितः । १४४ ॥

Therefore, will we even avenge ourselves on the gods, from whom has sprung this wrong.

एवं संमन्त्र्य बलिनः सर्वसैन्यमुपासिताः ।

उद्योगं घोषयित्वा तु सर्वे नैर्ऋतपुङ्गवाः । १४५ ॥

युद्धाय निर्ययुः क्रुद्धाः जम्भवृत्रादयो यथा ।

Having taken counsel together, those powerful ones conciliated their forces. And proclaiming (their order) that preparations were to be made, all the foremost Nair̥tas sallied forth for battle, like to those led by Jambha and Vṛtra.

इति ते राम संमन्त्र्य सर्वोद्योगेन राक्षसाः । १४६ ॥

युद्धाय निर्ययुः सर्वे महाकाया महाबलाः ।

स्पन्दनैर्वारणैश्चैव हयैश्च करिसंनिभैः । १४७ ॥

खरैर्गोभिरथोष्ट्रैश्च शिशुमारैर्भुजंगमैः ।

मकरैः कच्छपैर्मिनैर्विहंगैर्गुरुडोपमैः । १४८ ॥

सिंहैर्व्याघ्रैर्वराहैश्च सुमरैश्चमरैरपि ।

त्यक्त्वा लङ्कां गताः सर्वे राक्षसा बलगर्विताः । १४९

प्रयाता देवलोकाय योद्धुं दैवतशत्रवः ।

O Rāma, having thus taken counsel together, with all the preparations complete, those huge-bodied and redoubtable Rākṣasa marched forth for conflict, mounted on cars, and elephants, and horses resembling elephants, and mules, and kine, and camels, and porcupines,¹ and serpents, *makaras*, and tortoises, and fishes, and fowls resembling Garuda himself, lions and tigers and

boars and *Syrmars*² and *Camaras*.³ And puffed up with pride of prowess, the Rākṣasa Mārīca, leaving Laṅkā, and the enemies of the celestials went to the heavenly regions for battle.

1. How porcupines could be pressed into the service passes my conception, unless *Sicumāra* have any other meaning.

2. Wilson gives the meaning: (1) 'a kind of animal,' and (2) 'a young deer. 3. *Bos Gruniens*.

लङ्काविपर्ययं दृष्ट्वा यानि लङ्कालयान्यथ । १५० ॥

भूतानि भयदर्शानि विमनस्कानि सर्वशः ।

Perceiving the destruction of Laṅkā at hand, those deities that had taken up their quarters there, everywhere were struck with fear and felt their spirits depressed.

रथोत्तमैरुह्यमानाः शतशोऽथ सहस्रशः । १५१ ॥

प्रयाता राक्षसास्तूर्णं देवलोकं प्रयत्नतः ।

राक्षसामेव मार्गेण दैवतान्यपचक्रमुः । १५२ ॥

Mounting the best of the cars, the Rākṣasas by hundreds and thousands with intent mind swiftly sallied forth for the celestial regions. And the deities (aforementioned) followed the tract of the Rākṣasas.

भूतानि भयदर्शानि विषमस्थानि सर्वशः ।

भौमाश्चैवान्तरिक्षाश्च कालज्ञप्ता भयावहाः ।

उत्पाता राक्षसेन्द्राणामभावाय समुत्थिताः । १५३ ॥

At the command of Kāla, terrible evil omens foreshadowing the destruction of the Rākṣasa-chief began to arise on the earth well as in the sky.

अस्थीनि मेघा ववृषुरुष्णं शोणितमेव च ।

वेलां समुद्राश्चोत्क्रान्ताश्चेतुश्चाप्यथ भूधराः । १५४ ॥

The clouds showered down bones and hot blood. The oceans overleapt their continents and the mountains shook.

अट्टहासान्विमुञ्चन्तो घननादसमस्वनाः ।

चाश्यन्त्यश्च शिवास्तत्र दारुणं घोरदर्शनाः । १५५ ॥

And jackals of terrific forms, having voices resembling the roaring of clouds, bursting out into a horse-laugh, began to emit cries frightfully.

संपतन्त्यथ भूतानि दृश्यन्ते च यथाक्रमम् ।

गृध्रचक्रं महच्चात्र प्रज्वालोद्गारिभिर्मुखैः । १५६ ॥

राक्षोगणस्योपरिष्ठात्परिभ्रमति कालवत् ।

Creatures were one after another seen to drop down; and mighty swarms of vultures, with mouths belching forth flames, began to wheel over the Rākṣasa, like to Kāla himself.

कपोता रक्तपादाश्च सारिका विदुता ययुः।१७॥

काका वाश्यन्ति तत्रैव बिडालाय द्विपादिकाः।

And blood-footed pigeons and Sārikās* darted off (around). And crows and two-legged cats began to cry in loud accents.

*A species of harlot.

उत्पातांस्ताननादृत्य राक्षसा बलदर्पिताः।१८॥

यान्त्येव न निवर्तन्ते मृत्युपाशवपाशिताः।

माल्यवांश्च सुमाली च माली च सुमहाबलः।१९॥

पुरःसरा राक्षसानां ज्वलिता इव पावकाः।

But fast bound with the noose of Death, the Rākṣasas, proud of their strength, disregarding these omens, march on, and do not stay their course, Mālyavān and Sumāli possessed of prodigious strength, going before the Rākṣasas, like flaming fires.

माल्यवन्तं तु ते सर्वे माल्यवन्तमिवाचलम्।६०॥

निशाचरा आश्रयन्ति धातारमिव देवताः।

Even as the gods take refuge under Dhātā, the night-rangers take refuge under Mālyavān resembling the mountain, Mālyavān.

तद्वलं राक्षसेन्द्राणां महाभ्रघननादितम्।६१॥

जयेप्सया देवलोकं ययौ मालिवशे स्थितम्।

Under the command of Māli that host of Rākṣasas, roaring like mighty clouds, inspired with the desire of victory, went to the celestial regions.

राक्षसानां समुद्योगं तं तु नारायणः प्रभुः।६२॥

देवदूतादुपश्रुत्य चक्रे युद्धे तदा मनः।

ससज्जायुधतूणीरो वैनतेयोपरि स्थितः।६३॥

The lord Nārāyaṇa, hearing of the preparations of the Rākṣasas from a celestial messenger, set his heart on fight. And equipped with weapons and quivers, he mounted on Vinatā's offspring.*

*Garuḍa, Nārāyaṇa's vehicle.

आसाद्य कवचं दिव्यं सहस्रार्कसमद्युति।

आबध्य शरसंपूर्णे इषुधी विमले तदा।६४॥

श्रोणिसूत्रं च खड्गं च विमलं कमलेक्षणः।

शङ्खचक्रगदाशार्ङ्गखड्गंश्चैव वरायुधान्।६५॥

संपूर्णं गिरिसंकाशं वैनतेयमथास्थितः।

राक्षसानामभावाय ययौ तूर्णतरं प्रभुः।६६॥

And donning on his mail furnished with the effulgence of a thousand suns, fastening his spotless quivers filled with shafts, being engirt with his waist-band and bright falchion, and equipped with his conch, discus, mace, Śārṅga,* sword, and other superior weapons, that lotus-eyed lord, seated on Vinatā's offspring like a very mountain, set out speedily for compassing the destruction of the Rākṣasas.

सुपर्णपृष्ठे स बभौ श्यामः पीताम्बरो हरिः।

काञ्चनस्य गिरेः शृङ्गे सतडितोयदो यथा।६७॥

Seated on Suparṇa's* back, the blue-brown Hari clad in yellow attire resembled a mass of clouds on the crest of the golden mountain, with lightning playing through it.

*Lit. fair-feathered—a name of Garua.

स सिद्धदेवर्षिमहोरगैश्च गन्धर्वयक्षैरुपगीयमानः।

समाससादासुरसैन्यशत्रुश्चक्रासिशाङ्गार्जुयुधशङ्खपाणिः।६८

And hymned by Siddhas and celestials and sages and mighty (semi-divine) serpents and Gandharvas and Yakṣas, the enemy of the Asura hosts presented himself, bearing in his hands the discus, sword, that weapon Śārṅga and the conch.

सुपर्णपक्षानिलनुन्नपक्षं

भ्रमत्पताकं प्रविकीर्णशस्त्रम्।

चचाल तद्राक्षसराजसैन्यं

चलोपलं नीलमिवाचलाग्रम्।६९॥

The Rākṣasa-hosts, struck by the wind produced by the wings of Suparṇa, with their pennons swinging to and fro and their weapons scattered about, quaked like the blue summit of a mountain with its crags tossed about.

ततः शितैः शोणितमांसरूपितै-

युगान्तवैश्वानरतुल्यविग्रहैः।

निशाचराः संपिवार्य माधवं

वरायुधैर्निर्बिभुदुः सहस्रशः।७०॥

Then the night-rangers, hemming in Mādhava,* began to pierce him with thousands of excellent sharpened weapons dyed in flesh and blood, and resembling the fire of Doomsday.

*One of the many designations of Viṣṇu.