

SECTION 22

स तस्य तु महानादं श्रुत्वा वैवस्वतः प्रभुः।

शत्रुं विजयिनं मेने स्वबलस्य च संक्षयम्॥१॥

Hearing his mighty-shouts, that lord Vaivasvata knew that his adversary had gained the day and that his own host had been destroyed.

स हि योधान्हतान्मत्वा क्रोधसंरक्तलोचनः।

अब्रवीत्त्वरितः सूतं रथो मे उपनीयताम्॥२॥

Knowing that his forces had been slain, he, with his eyes crimsoned with passion hastily spoke to his charioteer, 'Bring you my car.'

तस्य सूतस्तदा दिव्यमुपस्थाप्य महारथम्।

स्थितः स च महातेजा अध्यारोहत तं रथम्॥३॥

Thereat the charioteer brought the noble and mighty car and stood (there) and then that exceeding energetic one mounted the car.

प्रासमुद्गरहस्तश्च मृत्युस्तस्याग्रतः स्थितः।

येन संक्षिप्यते सर्वं त्रैलोक्यमिदमव्ययम्॥१४॥

In front (of his car) stood death, equipped with *prāsas* and maces in his hands, who makes nothing of this entire triune world; incapable of deterioration.

कालदण्डस्तु पार्श्वस्थो मूर्तिमानस्य चाभवत्।

यमप्रहरणं दिव्यं तेजसा ज्वलदग्निवत्॥१५॥

And beside (him) was the rod of Kāla in its native from the divine instrument of Yama like to a flaming fire on account of its own energy.

ततो लोकत्रयं क्षुब्धमकम्पन्त दिवौकसः।

कालं दृष्ट्वा तथा क्रुद्धं सर्वलोकभयावहम्॥१६॥

ततस्त्वचोदयत्सूतस्तानश्चान्ुरुचिरप्रभान्।

प्रययौ भीमसंनादो यत्र रक्षःपतिः स्थितः॥१७॥

Then on beholding Kāla, infuriated, tending to strike terror into all creatures, was agitated the triune universe, and trembling over took the denizens of heaven. The charioteer urged on the steeds possessed of graceful splendour; and arrived where the lord of Rākṣasas was posted.

मुहूर्तेन यमं ते तु हया हरिहयोपमाः।

प्रापयन्मनसस्तुल्या यत्र तत्प्रस्तुतं रणम्॥१८॥

दृष्ट्वा तथैव विकृतं रथं मृत्युसमन्वितम्।

सचिवा राक्षसेन्द्रस्य सहसा विप्रदुर्दुवुः॥१९॥

In a moment those horses like to thought (in celerity,) and resembling the steeds themselves of Hari, took Yama where the warfare had already begun. Seeing the frightful car in that aspect with Death present in it, the ministers of the Rākṣasa monarch at once took to their heels.

लघुसत्त्वतया ते हि नष्टसंज्ञा भयादिताः।

नेह युद्धं समर्थाः स्म इत्युक्त्वा प्रययुर्दिशः॥२०॥

In consequence of their being comparatively inferior in point of strength they were deprived of their senses, and afflicted with fear; and saying, 'Here we are not equal to fighting' they went their way.

स तु तं तादृशं दृष्ट्वा रथं लोकभयावहम्।

नाक्षुभ्यत दशग्रीवो न चापि भयमाविशत्॥२१॥

स तु रावणमासाद्य व्यसृजच्छक्तितोमरान्।

यमो मर्माणि संक्रुद्धो रावणस्य न्यकृन्तत॥२२॥

But seeing that car capable of striking terror into folks, the Ten-necked did not experience any agitation, nor did fear enter his heart. And approaching Rāvaṇa, Yama, enraged, discharged spears and *tomaras*, and began to pierce Rāvaṇa's marrow.

रावणस्तु ततः स्वस्थः शरवर्षं मुमोच ह।

तस्मिन्वैवस्वतरथे तोयवर्षमिवाम्बुदः॥२३॥

But Rāvaṇa, without at all feeling any smart, began to shower arrows on Vaivasvata's vehicle, resembling a downpour caused by clouds.

ततो महाशक्तिशतैः पात्यमानैर्महोरसि।

नाशकनोत्प्रतिकर्तुं स राक्षसः स्वल्पपीडितः॥२४॥

Again at his spacious breast, that Rākṣasa who had undergone slender injury, could not resist, (Yama's arms) with hundreds of mighty darts hurled.

एवं नानाप्रहरणैर्यमेनामित्रकर्षिणा।

सप्तरात्रं कृतः संख्ये विसंज्ञो विमुखो रिपुः॥२५॥

And in this way that destroyer of foes Yama fought for seven nights with various arms; until at length his enemy was driven back and deprived of his senses.

तदासीचुमुलं युद्धं यमराक्षसयोर्द्वयोः।

जयमाकाङ्क्षतोर्वीर समरेष्वनिवर्तिनोः॥२६॥

Then, O hero, there took place mighty onset between Yama and the Rākṣasas both eager for victory and both never tiring of fight.

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः।

प्रजापतिं पुरस्कृत्य समेतास्तद्रणजिरे॥२७॥

And celestials and Gandharvas and Siddhas, and the supreme saints, placing Prajāpati at their head, presented themselves at the fight.

संवर्त इव लोकानां युध्यतोरभवत्तदा।

राक्षसानां च मुख्यस्य प्रेतानामीश्वरस्य च॥२८॥

The encounter that then took place between that foremost of Rākṣasas and the lord of the Dead was like the universal upheaval.

राक्षसेन्द्रोऽपि विस्फार्य चापमिन्द्राशनिप्रभम्।

निरन्तरमिवाकाशं कुर्वन्बाणांस्ततोऽसृजत्॥२९॥

And stretching his bow resembling in splendour the thunderbolt of Indra, he discharged arrows covering up the sky.

मृत्युं चतुर्भिर्विशिखैः सूतं सप्तभिरार्दयत् ।

यमं शतसहस्रेण शीघ्रं मर्मस्वताडयत् ॥२०॥

And he smote Death with four, the (Yama's) charioteer with seven, and swiftly struck Yama in the marrow with hundreds and thousands of shafts.

ततः क्रुद्धस्य वदनाद्यमस्य समजायत ।

ज्वालामाली सनिःश्वासः सधूमः कोपपावकः ॥२१॥

Then from forth Yama's mouth there issued darted flames with his teeth mixed with smoke, the fire of his fury.

तदाश्चर्यमथो दृष्ट्वा देवदानवसंनिधौ ।

प्रहर्षितौ सुसंरब्धौ मृत्युकालौ भूवतुः ॥२२॥

Witnessing this wonder in the presence of the deities and Dānavas, both Death and Time were fixed with wrath and were filled with delight.

ततो मृत्युः क्रुद्धतरो वैवस्वतमभाषत ।

मुञ्च मां समरे यावद्धन्मीमं पापराक्षसम् ॥२३॥

Then Death, growing still more wrath, addressed Vaivasvata saying; "Let me go. I shall slay this sinful Rākṣasa."

नैषा रक्षो भवेद्य मर्यादा हि निसर्गतः ।

हिरण्यकशिपुः श्रीमान्नमुचिः शम्बरस्तथा ॥२४॥

निसन्दिधूमकेतुश्च बलिवैरोचनोऽपि च ।

शंभुदैत्यो महाराजो वृत्रो बाणस्तथैव च ॥२५॥

राजर्षयः शास्त्रविदो गन्धर्वाः समहोरगाः ।

ऋषयः पन्नगा दैत्या यक्षाश्च ह्यप्सरोगणाः ॥२६॥

युगान्तपरिवर्ते च पृथिवी समहार्णवा ।

क्षयं नीता महाराज सपर्वतसरिदुद्गमा ॥२७॥

एते चान्ये च बहवो बलवन्तो दुरासदाः ।

विनिपन्ना मया दृष्टाः किमुतायं निशाचरः ॥२८॥

Even this is my native might this Rākṣasa will be no more. Hiranyakaśipu, the graceful Namuci, and Śambara, Niṣandi and Dhūmaketu and Virocana's offspring Bali, and the Daitya Śambhu that mighty monarchs, Vṛtra and Bāṇa; and Rājarsis versed in all branches of learnings and Gandharvas, and mighty serpents, and sages, and Pannagas and Yakṣas, and swarms of

Apsarās and the Earth herself containing vastly oceans and mountains and rivers and trees, at the unrolling of a Yuga all these, O mighty monarch have I brought to dissolution. All these and many more endowed with strength and incapable of being overcome, were at the very sight of me compassed with peril, and what is this ranger of the night?

मुञ्च मां साधु धर्मज्ञ यावदेनं निहन्यहम् ।

नहि कश्चिन्मया दृष्टो बलवानपि जीवति ॥२९॥

Let me go. O you cognisant of righteousness, I shall slay this one. There is none that, albeit strong, can survive after having been seen by me.

बलं मम न खल्वेतन्मर्यादैषा निसर्गतः ।

स दृष्टो न मया काल मुहूर्तमपि जीवति ॥३०॥

Verily this is not mine strength, this might pertain to me by nature. O Time, if seen by me, he won't live for a moment.

तस्यैवं वचनं श्रुत्वा धर्मराजः प्रतापवान् ।

अब्रवीत्तत्र तं मृत्युं त्वं तिष्ठैनं निहन्यहम् ॥३१॥

ततः संरक्तनयनः क्रुद्धो वैवस्वतः प्रभुः ।

कालदण्डममोघं तु तोलयामास पाणिना ॥३२॥

यस्य पार्श्वेषु निहिताः कालपाशाः प्रतिष्ठिताः ।

पावकाशनिसंकाशो मुद्गरो मूर्तिमान्स्थितः ॥३३॥

Hearing these words of his, the puissant king of righteousness spoke there to death, 'Do you stay. I myself shall slay him.' Then with his eyes reddened that lord, Vaivasvata, wielded with his hand the infallible dart of time; while by him lay the redoubtable noose of time and the mace in its native shape resembling fire and the thunderbolt.

दर्शनादेव यः प्राणान्प्राणिनामपि कर्षति ।

किं पुनः स्पृशमानस्य पात्यमानस्य वा पुनः ॥३४॥

He, who by his very sight draw away the lives of creatures, what should be said of its touching and being hurled at people?

स ज्वालापरिवारस्तु निर्दहन्निव राक्षसम् ।

तेन स्पृष्टो बलवता महाप्रहरणोऽस्फुरत् ॥३५॥

And touched by that powerful one, that mighty weapon, *engist* with flames, attained access of energy, and seemed to consume the Rākṣasa.

ततो विदुद्वुः सर्वे तस्मात्रस्ता रणाजिरे।

सुराश्च क्षुभिताः सर्वे दृष्ट्वा दण्डोद्यतं यमम्॥३६॥

In the field of battle, everyone afflicted with fear, ran away from it. And beholding Yama with his rod uplifted, the celestials were agitated.

तस्मिन्प्रहर्तुकामे तु यमे दण्डेन रावणम्।

यमं पितामहः साक्षाद्दर्शयित्वेदमब्रवीत्॥३७॥

On Yama being desirous of slaying Rāvaṇa, by his rod, the great-father manifesting himself spoke to Yama.

वैवस्वत महाबाहो न खल्वमितविक्रम।

न हन्तव्यस्त्वयैतेन दण्डेनैष निशाचरः॥३८॥

O Vaivasvata, O mighty-armed one, O you of immeasurable prowess, this certainly must not be. You should not with your rod slay the night-ranger.

वरः खलु मयैतस्मै दत्तस्त्रिदशपुङ्गव।

स त्वया नानृतः कार्यो यन्मया व्याहृतं वचः॥३९॥

For, O foremost of celestials, I have conferred a boon on him; and you should not render false the words that I have uttered.

यो हि मामनृतं कुयद्विदो वा मानुषोऽपि वा।

त्रैलोक्यमनृतं तेन कृतं स्यान्नात्र संशयः॥४०॥

क्रुद्धेन विप्रमुक्तोऽयं निर्विशेषं प्रियाप्रिये।

प्रजाः संहरते रौद्रो लोकत्रयभयावहः॥४१॥

Verily he, that, whether a god or a human being, shall falsify my words, shall render the triune universe false. There is no doubt about this. If this terrific weapon, capable of affrighting the three spheres, be discharged alike at friends and foes, it will destroy creatures.

अमोघो ह्येष सर्वेषां प्राणिनाममितप्रभः।

कालदण्डो मया सृष्टः सर्वं मृत्युपुरस्कृतः॥४२॥

This rod of Kāla, of immeasurable might and incapable of being resisted by creatures, was created by me as having the power of compassing the death of all beings.

तत्र खल्वेष ते सौम्य पात्यो रावणमूर्धनि।

न ह्यस्मिन्पतिते कश्चिन्मुहूर्तमपि जीवति॥४३॥

Therefore, O mild one, you forsooth should not bring it down on Rāvaṇa's head. If this alights on any one, he does not live for a moment.

यदि ह्यस्मिन्पतिते न प्रियेतैष राक्षसः।

प्रियते वा दशग्रीवस्तदाप्युभयतोऽनृतम्॥४४॥

Whether on this weapon alighting, the ten-necked does not die, or if he does do either way falsehood is the consequence.

तन्नित्यं लङ्केशादण्डमेतं समुद्यतम्।

सत्यं च मां कुरुष्वद्य लोकांस्त्वं यद्यवेक्षसे॥४५॥

Therefore do you keep your uplifted weapon off Lankā's lord. If you have any care for these worlds do you establish my truth.

एवमुक्तस्तु धर्मात्मा प्रत्युवाच यमस्तदा।

एष व्यावर्तितो दण्डः प्रभविष्णुर्हि नो भवान्॥४६॥

Thus addressed, Yama then answered, I restrain this rod. You are our lord.

किं त्विदानीं मया शक्यं कर्तुं रणगतेन हि।

न मया यद्ययं शक्यो हन्तुं वरपुरस्कृतः॥४७॥

But as I can not slay this one, who has obtained a boon, what then shall I do now in the field?

एष तस्मात्प्रणश्यामि दर्शनादस्य रक्षसः।

इत्युक्त्वा सरथः साश्वस्तत्रैवान्तरधीयत॥४८॥

Therefore shall I disappear from the sight of this Rākṣasa.' Having said this, even there did he vanish with his car and horses.

दशग्रीवस्तु तं जित्वा नाम विश्राव्य चात्मनः।

आरुह्य पुष्पकं भूयो निष्क्रान्तो यमसादनात्॥४९॥

Having vanquished him and distinguished his name, Rāvaṇa again ascended his Puṣpaka and went out of the abode of Yama.

स तु वैवस्वतो देवैः सह ब्रह्मपुरोगमैः।

जगाम त्रिदिवं हृष्टो नारदश्च महामुनिः॥५०॥

With a delighted heart Vaivasvata along with the deities headed by Brahmā as well as that mighty ascetic-Nārada, went to the celestial regions.