

SECTION 30

जिते महेन्द्रेऽतिबले रावणस्य सुतेन वै।

प्रजापतिं पुरस्कृत्य ययुर्लङ्कां सुरास्तदा॥१॥

The highly powerful Mahendra being thus defeated by Rāvaṇa's son, all the celestials, taking the patriarch Brahmā before them, went to Lāṅkā.

तत्र रावणमासाद्य पुत्रभ्रातृभिरावृतम्।

अब्रवीद्गने तिष्ठन्सामपूर्वं प्रजापतिः॥२॥

Having obtained Rāvaṇa encircled by his sons and brothers the Patriarch, stationed in the welkin, calmly said.

वत्स रावण तुष्टोऽस्मि पुत्रस्य तव संयुगे।

अहोऽस्य विक्रमौदार्यं तव तुल्योऽधिकोऽपि वा॥३॥

My son, Rāvaṇa, I have been pleased with your son in the conflict. Oh! what wonderful prowess, what strength— equal or greater than your.

जितं हि भवता सर्वं त्रैलोक्यं स्वेन तेजसा।

कृता प्रतिज्ञा सफला प्रीतोऽस्मि ससुतस्य ते॥४॥

You have, by your own prowess, conquered the three worlds— your promise has borne fruits— I have been pleased with you— both the father and son.

अयं च पुत्रोऽतिबलस्तव रावण वीर्यवान्।

जगतीन्द्रजिदित्येव परिख्यातो भविष्यति॥५॥

O Rāvaṇa, this your son is highly powerful and gifted with great strength and he shall be celebrated in the world under the appellation of 'Indrajit' or the conqueror of Indra.

बलवान्दुर्जयश्चैव भविष्यत्येव राक्षसः।

यं समाश्रित्य ते राजहन्स्थापितास्त्रिदशा वशे॥६॥

The Rākṣasa shall be powerful and irrepressible, by those help, O King, the celestials have been brought under your subjection.

तन्मुच्यतां महाबाहो महेन्द्रः पाकशासनः।

किंचास्य मोक्षणार्थाय प्रयच्छन्तु दिवौकसः॥७॥

Do you therefore, O you having long arms, release Mahendra, she chastiser of Pāka and for setting him free what do you want from the celestials?

अथाब्रवीन्महातेजा इन्द्रजित्समितिजयः।

अमरत्वमहं देव वृणे यद्येष मुच्यते॥८॥

Thereupon the highly powerful Indrajit— the subduer of enemies, said:— "If do you say so, O god, I pray for immortality."

ततोऽब्रवीन्महातेजा मेघनादं प्रजापतिः।

नास्ति सर्वामरत्वं हि कस्यचित्प्राणिनो भुवि॥९॥

पक्षिणश्चतुष्पदो वा भूतानां वा महौजसाम्।

Thereat the highly powerful patriarch said to Meghanāda, "There is none perfectly immortal on earth among created beings, birds, quadrupeds and other highly powerful beings."

श्रुत्वा पितामहेनोक्तमिन्द्रजित्प्रभुणाव्ययम्॥१०॥

अथाब्रवीत्स तत्रस्थं मेघनादो महाबलः।

Hearing the words uttered by the grandfather— the highly powerful Meghanāda said to the eternal lord.

श्रूयतां वा भवेत्सिद्धिः शतक्रतुविमोक्षणे॥११॥

ममेष्टं नित्यशो हव्यैर्मन्त्रैः संपूज्य पाचकम्।

सङ्ग्राममवतर्तुं च शत्रुनिर्जयकाङ्क्षिणः॥१२॥

अश्वयुक्तो रथो महामुक्तिच्छेत्त विभावसोः।

तत्स्थस्यामरता स्यान्मे एष मे निश्चितो वरः॥१३॥

Hear, then, what I want in exchange for releasing Śakra. May a chariot with horses rise up from fire when I shall offer sacrifices to it, being desirous of vanquishing my enemies in the conflict. And may I be immortal as long as I shall remain on that car. This is the boon I have resolved upon praying for.

तस्मिन्यद्यसमाप्ते च जप्यहोमे विभावसौ।

युध्येयं देव संग्रामे तदा मे स्याद्विनाशनम्॥१४॥

May I meet with destruction, O deity, whenever I shall engage in fight without finishing my offerings to fire.

सर्वो हि तपसा देव वृणोत्यमरतां पुमान्।

विक्रमेण मया त्वेतदमरत्वं प्रवर्तितम्॥१५॥

All others, O god, attain to immortality by virtue of devout penances but I shall acquire that by dint of my own prowess.

एवमस्त्विति तं चाह वाक्यं देवः पितामहः।

मुक्तश्चेन्द्रजिता शक्रो गताश्च त्रिदिवं सुराः॥१६॥

Where to the grand-father replied saying “so be it.” Thereupon Meghanāda released Indra and the celestials returned to their own abode.

एतस्मिन्नन्तरे राम दीनो भ्रष्टामरद्युतिः।

इन्द्रश्चिन्तापरीतात्मा ध्यानतत्परतां गतः॥१७॥

In the interval, O Rāma, Indra became poorly, divested of his immortal brilliance, stricken with anxiety and pensive.

तं तु दृष्ट्वा तथाभूतं प्राह देवः पितामहः।

शतक्रतो किमु पुरा करोति स्म सुदुष्कृतम्॥१८॥

Beholding him in that plight the grand-father of the deities said:— O performer of hundred sacrifices, why did you formerly perpetrate that mighty iniquity?

अमरेन्द्र मया बुद्ध्या प्रजाः सृष्टस्तथा प्रभो।

एकवर्णाः समाभाषा एकरूपाश्च सर्वशः॥१९॥

O Chief of the immortals! O lord!, some creatures were all of the same colour, same speech, and same appearance.

तासां नास्ति विशेषो हि दर्शने लक्षणेऽपि वा।

ततोऽहमेकाग्रमनास्ताः प्रजाः समचिन्तयम्॥२०॥

There was no difference visible in their appearance or marks. Thereupon, with whole-minded-ness, I began to think of these created beings.

सोऽहं तासां विशेषार्थं स्त्रियमेकां विनिर्ममे।

यद्यत्प्रजानां प्रत्यङ्गं विशिष्टं तत्तदुद्भूतम्॥२१॥

ततो मया रूपगुणैरहल्या स्त्री विनिर्मिता।

हलं नामेह वैरूप्यं हल्यं तत्प्रभवं भवेत्॥२२॥

यस्य च विद्यते हल्यं तेनाहल्येति विश्रुता।

अहल्येत्येव च मया तस्या नाम प्रकीर्तितम्॥२३॥

And I created a female distinct from them. Collecting all those limbs that were most excellent among the created, I made a female under the name of Ahalyā. Hal means ugliness—one born from Hal is called Halya. That female was known as Ahalyā because she had nothing blameable in her, I gave her that name.

निर्मितायां च देवेन्द्र तस्यां नार्यां सुरर्षभ।

भविष्यतीति कस्यैषा मम चिन्ता ततोऽभवत्॥२४॥

Having created that female I was thinking, O king of the celestials! O foremost of the deities!, on whom I should confer her.

त्वं तु शक्र तदा नारीं जानीषे मनसा प्रभो।

स्थानाधिकतया पत्नी ममैषेति पुरंदर॥२५॥

Being proud of dignity, O Śakra, O lord, O Purandara you did regard her in your mind as your spouse.

सा मया न्यासभूता तु गौतमस्य महात्मनः।

न्यस्ता बहूनि वर्षाणि तेन निर्यातिता च ह॥२६॥

I placed her under the care of the high-souled Gautama and he rendered her back after many long years.

ततस्तस्य परिज्ञाय महास्थैर्यं महामुनेः।

ज्ञात्वा तपसि सिद्धिं च पत्न्यर्थं स्पर्शिता तदा॥२७॥

Thereupon considering the patience and accomplished asceticism of Gautama I married her with him.

स तया सह धर्मात्मा रमते स्म महामुनिः।

आसन्निराशा देवास्तु गौतमे दत्तया तया॥२८॥

That virtuous-souled, great ascetic enjoyed her company; and for my thus conferring her upon Gautama all the celestials were disappointed.

त्वं क्लृप्तिह कामात्मा गत्वा तस्याश्रमं मुनेः।

दृष्ट्वांश्च तदा तां स्त्रीं दीप्तामग्निशिखामिव॥२९॥

But being enraged and possessed by lust you did repair to the hermitage of the ascetic and see her resplendent like the flaming fire.

सा त्वया धर्षिता शक्र कामार्तेन समन्युना।

दृष्ट्वांश्च स तदा तेन आश्रमे परमर्षिणा॥३०॥

Maddened with lust and ire you did ravish her and you was seen in that hermitage by the great ascetic.

ततः क्रुद्धेन तेनासि शप्तः परमतेजसा ।
 गतोऽसि येन देवेन्द्र दशाभागविपर्ययम् ॥३१॥
 यस्मान्मे धर्षिता पत्नी त्वया वासव निर्भयात् ।
 तस्मात्त्वं समरे शक्र शत्रुहस्तं गमिष्यसि ॥३२॥

You were then imprecated by him, enraged and gifted with great effulgence saying, 'O lord of the celestials, you have attained to a change of circumstances— for which, O Vāsava, you have fearlessly ravished my spouse. You shall, therefore, O Śakra, go under the arms of the enemies, in conflict.

अयं तु भावो दुर्बुद्धे यस्त्वयेह प्रवर्तितः ।
 मानुषेष्वपि लोकेषु भविष्यति न संशयः ॥३३॥

And this vile desire, O you having a vicious intellect, which you have first created, shall undoubtedly spread in the world of mortals.

तत्रार्थं तस्य यः कर्ता त्वय्यर्थं निपतिष्यति ।
 न च ते स्थावरं स्थानं भविष्यति न संशयः ॥३४॥

Whoever shall commit this crime, shall be half responsible for it and the other half shall descend upon you; and forsooth your position shall not be permanent.

यश्च यश्च सुरेन्द्रः स्याद्ध्रुवः स न भविष्यति ।
 एष शापो मया मुक्त इत्यसौ त्वां तदाब्रवीत् ॥३५॥

Whoever shall be the lord of the celestials, shall not have his position secure. This is the curse I give, which I have communicated to you.

तां तु भार्यां सुनिर्भर्त्यं सोऽब्रवीत्सुमहातपाः ।
 दुर्विनीते विनिध्वंस ममाश्रमसमीपतः ॥३६॥
 रूपयौवनसंपन्न यस्मात्त्वमनवस्थिता ।

तस्माद्रूपवती लोके न त्वमेका भविष्यति ॥३७॥

Having remonstrated with his wife that one of devout penances said to her— 'O vicious one, let your beauty be spoiled in the vicinity of the hermitage. You are gifted with beauty and youth but your mind is fickle; so you shall not continue as the single beautiful damsel in the world.

रूपं च ते प्रजाः सर्वा गमिष्यन्ति न संशयः ।
 यत्तदेकं समाश्रित्य विभ्रमोऽयमुपस्थितः ॥३८॥

All created beings shall participate your beauty; your matchless beauty has brought about this mischief.' Thenceforward all created beings were gifted with beauty.

तदाप्रभृति भूयिष्ठं प्रजा रूपसमन्विता ।
 सा तं प्रसादयामास महर्षि गौतमं तदा ॥३९॥
 अज्ञानाद्धर्षिता विप्र त्वदूपेण दिवौकसा ।
 न कामकाराद्विप्रैर् प्रसादं कर्तुमर्हसि ॥४०॥

Thereupon she propitiated the ascetic Gautama saying, "O twice-born one, I was unwittingly ravished by Indra, assuming your form. I have not committed this willingly, O ascetic— so do you be propitiated with me."

अहल्याया त्वेवमुक्तः प्रत्युवाच स गौतमः ।
 उत्पत्स्यति महातेजा इक्ष्वाकूणां महारथः ॥४१॥

रामो नाम श्रुतो लोके वनं चाप्युपयास्यति ।
 ब्राह्मणार्थं महाबाहुर्विष्णुर्मानुषविग्रहः ॥४२॥

तं द्रक्ष्यसि यदा भद्रे ततः पूता भविष्यसि ।

स हि पावयितुं शक्तस्त्वया यदुष्कृतं कृतम् ॥४३॥

Ahalyā having said this, Gautama replied:— In the race of Ikṣvākus, there shall be born a highly effulgent and mighty car-warrior, known in the world as Rāma; for performing the rites of a Brāhmaṇa, the mighty-armed Viṣṇu, assuming a human form, shall repair to the forest. You shall be purified when you shall behold him, O fair damsel. He shall be able to purify you from the iniquity perpetrated.

तस्यातिथ्यं च कृत्वा वै मत्समीपं गमिष्यसि ।
 वत्स्यसि त्वं मया सार्धं तदा हि वरवर्णिनी ॥४४॥

Having treated him as a guest when you shall come to me again, you shall live with me, O you having a fair countenance.

एवमुक्त्वा स विप्रर्षिराजगाम स्वमाश्रमम् ।
 तपश्चचार सुमहत्सा पत्नी ब्रह्मवादिनः ॥४५॥

Having said this that ascetic returned to his hermitage. And thenceforward the wife, of that ascetic chanting the themes of Brāhmaṇa, engaged in austere penances.

शापोत्सर्गाद्धितस्येदं मुनेः सर्वमुपस्थितम् ।

तत्स्मर त्वं महाबाहो दुष्कृतं यत्त्वया कृतम् ॥४६॥

You have met with all this in consequence of the imprecation of that ascetic. Therefore, O you having long arms, do you think of your past iniquity.

तेन त्वं ग्रहणं शत्रोर्यातो नान्येन वासव ।

शीघ्रं वै यज यज्ञं त्वं वैष्णवं सुसमाहितः ॥४७॥

For that curse and nothing else, O Vāsava, you have been brought under the grasp of enemies. Having controlled your senses, do you soon undertake a sacrifice in honour of Viṣṇu.

पावितस्तेन यज्ञेन यास्यसे त्रिदिवं ततः।

पुत्रश्च तव देवेन्द्र न विनष्टो महारणे॥४८॥

नीतः संनिहितश्चैव आर्यकेण महोदधौ।

You shall be purified by that sacrifice and go to heaven; and your son, O lord of celestials, has not been destroyed in the conflict. He has been taken into the ocean by his grand father.

एतच्छ्रुत्वा महेन्द्रस्तु यज्ञमिष्ट्वा च वैष्णवम्॥४९॥

पुनस्त्रिदिवमाक्रामदन्वशासच्च देवराट्।

Hearing this and having celebrated the sacrifice in honour of Viṣṇu he again went to the region of celestials and reigned there as their king.

एतदिन्द्रजितो नाम बलं यत्कीर्तितं मया॥५०॥

निर्जितस्तेन देवेन्द्रः प्राणिनोऽन्ये तु किं पुनः।

I have thus described to you the strength of Indrajit— what to speak of others he vanquished even Indra— the king of the celestials.

आश्चर्यमिति रामश्च लक्ष्मणश्चाब्रवीत्तदा॥५१॥

अगस्त्यवचनं श्रुत्वा वानरा राक्षसास्तदा।

बिभीषणस्तु रामस्य पार्श्वस्थो वाक्यमब्रवीत्॥५२॥

आश्चर्यं स्मारितोऽस्म्यद्य यत्तदृष्टं पुरातनम्।

Hearing the words of Agastya, Rāma, Lakṣmaṇa, Vānaras and Rākṣasas all said wonderful it is; and Vibhīṣaṇa, who was by the side of Rāma, said:— After a long time, the old recollections have come to my mind.

अगस्त्यं त्वब्रवीद्रामः सत्मेतच्छ्रुतं च मे॥५३॥

एवं राम समुद्भूतो रावणो लोककण्टकः।

सपुत्रो येन सङ्ग्रामे जितः शक्रः सुरेश्वरः॥५४॥

Thereupon Rāma said to Agastya— All, you have said, is true. And Agastya said Rāma, Rāvaṇa, the thorn of people, then grew in power, by whom, in the company of his son, Indra, the lord of the celestials, was defeated.