

SECTION 26

स तु तत्र दशग्रीवः सह सैन्येन वीर्यवान्।
 अस्तं प्राप्ते दिनकरे निवासं समरोचयत्॥११॥
 उदिते विमले चन्द्रे तुल्यपर्वतवर्चसि।
 प्रसुप्तं सुमहत्सैन्यं नानाप्रहरणायुधम्॥१२॥

After sunset the highly power Rāvaṇa encamped his army there. And the clear moon, brilliant as the mountain, having risen, that huge army, armed with diverse weapons, became asleep.

रावणस्तु महावीर्यो निषण्णः शैलमूर्धनि।
 स ददर्श गुणांस्तत्र चन्द्रपादपशोभितान्॥१३॥

And lying down on the summit of the mountain, the highly powerful Rāvaṇa espied the caves beautified with the rays of the moon and the trees.

कर्णिकारवनैर्दीप्तैः कदम्बवकुलैस्तथा।
 पद्मिनीभिश्च फुल्लाभिर्मन्दाकिन्या जलैरपि॥१४॥
 चम्पकाशोकपुंनागमन्दारतरुभिस्तथा।
 चूतपाटललोध्रैश्च प्रियङ्गुवर्जुनकेतकैः॥१५॥
 तगरैर्नारिकेरैश्च प्रियालपनसैस्तथा।
 एतैरन्यैश्च तरुभिरुद्भासितवानान्तरे॥१६॥

The interior of the forest was beautified with the brilliant groves of Karṇikār, with Kadamba and Vakula trees, groves of full blown lotuses, the waters of Mandākini, with Campaka, Aśoka, Punnaga, Mandāra, mangoe, Pātala, Lodhra,

Priyangu, Arjuna, Ketka, Tagara, Coconut, Pyāla, Panasa and various other trees.

किंनरा मदनेनार्ता रक्ता मधुरकण्ठिनः।

समं संप्रजगुर्यत्र मनस्तुष्टिविवर्धनम्॥१७॥

There sang the Kinnaras, possessed by desire, and having sweet voice, enhancing the delight of the mind.

विद्याधरा मदक्षीवा मदरक्तान्तलोचनाः।

योषिन्द्रिःसह संक्रान्ताश्चिक्रीडुर्जहपुञ्ज वै॥१८॥

There danced mirthfully, with their damsels, the Vidyādharas, inebriate and having their eyes reddened with drink.

घण्टानामिव संनादः शुश्रुवे मधुरस्वनः।

अप्सरोगणसङ्घानां गायतां धनदालये॥१९॥

There was audible in the house of the lord of riches, the sweet music of the assembled Apsarās like to the sound of the bell.

पुष्पवर्षाणि मुञ्चन्तो नगाः पवनताडिताः।

शैलं तं वासयन्तीव मधुमाधवगन्धिनः॥२०॥

Being shaken by the wind the nectar-smelling trees made the hill fragrant with the shower of flowers.

मधुपुष्परजःपृक्तं गन्धामादाय पुष्कलम्।

प्रववौ वर्धयन्कामं रावणस्य सुखोऽनिलः॥२१॥

And carrying the fragrance rendered salutary with honey and filaments of flowers, the excellent wind blew enhancing Rāvaṇa's desire.

गेयात्पुष्पसमृद्ध्या च शैत्याद्वायोगिरिर्गुणात्।

प्रवृत्तायां रजन्यां च चन्द्रस्योदयनेन च॥२२॥

रावणः स महावीर्यः कामस्य वशमागतः।

विनिःश्वस्य विनिःश्वस्य शशिनं समवैक्षत॥२३॥

Being possessed by desire through songs, richness of flowers, coldness of air, beauty of the hills, and the rising of the moon is night, the highly powerful Rāvaṇa espied again and again the moon with heavy sighs.

एतस्मिन्नन्तरे तत्र दिव्याभरणभूषिता।

सर्वाप्सरोवरा रम्भा पूर्णचन्द्रनिभानना॥२४॥

At this time passed by that way the foremost of Apsarās, Rambhā, adorned with excellent ornaments and having a countenance like the full moon.

दिव्यचन्दनलिप्ताङ्गी मन्दारकृतमूर्धजा ।

दिव्योत्सवकृतारम्भा दिव्यपुष्पविभूषिता ॥१५॥

Her person was sprinkled with excellent sandal paste, her hairs were decked with Mandāra flowers, her body was beautified with other flowers and her movements tended to increase desire.

चक्षुर्मनोहरं पीनं मेखलादामभूषितम् ।

समुद्गहन्ती जघनं रतिप्राभृतमुत्तमम् ॥१६॥

Her eyes were beautiful and her waist was high, adorned with Mekhala¹ and was as if the refuge of Rati.²

1. A kind of ornament used on the waist.)

2. Wife of Kama—the god of love in Hindu mythology.

कृतैर्विशेषकैराद्रैः षडर्तुकुसुमोद्भवैः ।

बभावन्व्यतमेव श्रीः कान्तिश्रीद्युतिकीर्तिभिः ॥१७॥

Her forehead and other parts of the countenance were painted with the marks of red sandal and adorned with ornaments of flowers growing in six seasons.

नीलं सतोयमेघाभं वस्त्रं समवगुण्ठिता ।

यस्या वक्त्रं शशनिभं भ्रुवौ चापनिभे शुभे ॥१८॥

ऊरू करिकराकारौ करौ पल्लवकोमलौ ।

सैन्यमध्येन गच्छन्ती रावणेनोपलक्षिता ॥१९॥

Rambhā appeared like the second tree, in grace and beauty, natural and artificial. She wore green clothes resembling the clouds; her face was like the moon, eye brows like the excellent bows, thighs like the trunks of elephants and palms soft as leaves. She was seen by Rāvaṇa as proceeding in the midst of soldiers.

तां समुत्थाय गच्छन्तीं कामबाणवशं गतः ।

करे गृहीत्वा लज्जन्तीं स्मयमानोऽभ्यभाषत ॥२०॥

Having got up and been influenced by lust he took her, shameful as she was, by the hand and smiling said.

क्व गच्छसि वरारोहे कां सिद्धिं भजसे स्वयम् ।

कस्याभ्युदयकालोऽयं यस्त्वां समुपभोक्ष्यते ॥२१॥

Where are you going, O beautiful damsel? Whom are you going of your own accord to satisfy? Whose prosperous time has appeared, with whom you shall enjoy?

त्वदाननरसस्याद्य पद्मोत्पलसुगन्धिनः ।

सुधामृतरस्स्येव कोऽद्य तृप्तिं गमिष्यति ॥२२॥

Who shall be satisfied with drinking the nectar of your mouth smelling like lotus?

स्वर्णकुम्भनिभौ पीनौ शुभौ भीरु निरन्तरौ ।

कस्योरस्थलसंस्पर्शं दास्यतस्ते कुचाविमौ ॥२३॥

Whose breast, O fare damsel, your rising breast beautiful like two golden pots closely placed, shall touch?

सुवर्णचक्रप्रतिमं स्वर्णदामचितं पृथु ।

अध्यारोक्ष्यति कस्तेऽद्य जघनं स्वर्गरूपिणम् ॥२४॥

Who will go to bestride today your large thigh resembling a disc of gold, encircled by a golden chain and which was like the form of a heaven.

मद्विशिष्टः पुमान्कोऽद्य शक्रो विष्णुरथाश्विनौ ।

मामतीत्य हि यच्च त्वं यासि भीरु न शोभनम् ॥२५॥

Who is there so beautiful as I— Indra, Viṣṇu, or two Aśvins that you are passing by me?

विश्रम त्वं पृथुश्रोणि शिलातलमिदं शुभम् ।

त्रैलोक्य यः प्रभुश्चैव मदन्यो नैव विद्यते ॥२६॥

Do you take rest upon this excellent rock, O you having charming waist. There is no other lord, save me, in the three worlds.

तदेवं प्राञ्जलिः प्रह्वो याचते त्वां दशाननः ।

भर्तुर्भर्ता विधाता च त्रैलोक्यस्य भजस्व माम् ॥२७॥

And Daśānana, the lord of the lords of the three worlds, thus begs you, with folded palms. Do you therefore seek me.

एवमुक्ताब्रवीद्रम्भा वेपमाना कृताञ्जलिः ।

प्रसीद नार्हसे वक्तुमीदृशं त्वं हि मे गुरुः ॥२८॥

Being thus addressed, Rambhā, trembling, with folded palms, said:— Be you propitiated; it does not behave you to speak thus, who are my superior.

अन्येभ्योऽपि त्वया रक्ष्या प्राप्नुयां धर्षणं यदि ।

तद्धर्मतः स्नुषा तेऽहं तत्त्वमेतद्ब्रवीमि ते ॥२९॥

Rather should you protect me if any body else try to oppress me. Virtually I am your daughter-in-law. I speak to you the truth.

अथाब्रवीद्दशग्रीवश्चरणाधोमुखीं स्थिताम् ।

रोमहर्षमनुप्राप्तां दृष्टमात्रेण तां तदा ॥३०॥

Thereupon the Ten-necked demon said to her,

standing with her face downwards, and her down standing erect at his very sight.

सुतस्य यदि मे भार्या ततस्त्वं हि स्नषा भवेः।

बाढमित्येव सा रम्भा प्राह रावणमुत्तरम्॥३१॥

धर्मतस्ते सुतस्याहं भार्या राक्षसपुङ्गव।

पुत्रः प्रियतरः प्राणैर्भ्रातुर्वैश्रवणस्य ते॥३२॥

विख्यातस्त्रिषु लोकेषु नलकूबर इत्ययम्।

धर्मतो यो भवेद्विप्रः क्षत्रियो वीर्यतो भवेत्॥३३॥

क्रोधाद्यश्च भवेदग्निः क्षान्त्या च वसुधासमः।

तस्यास्मि कृतसंकेता लोकपालसुतस्य वै॥३४॥

“Had you been the wife of my son, you would have been my daughter-in-law.” Whereto Rambhā replied. “Truly it is; I am, by virtue, the wife of your son, O foremost of Rākṣasas. Your brother Vaiśravaṇa has a son, dearer than his life, celebrated in the three worlds under the name of Nalkūbara. In virtue he is like to a Brahmin, in prowess he equals a Kṣatriya, in anger he is very fire and in patience he is like the earth. I have been thus directed by that Lokapāla’s son.

तमुद्दिश्य तु मे सर्वं विभूषणमिदं कृतम्।

यथा तस्य हि नान्यस्य भावो मां प्रति तिष्ठति॥३५॥

०तेन सत्येन मां राजन्मोक्तुमर्हस्यरिन्दम्।

स हि तिष्ठति धर्मात्मा मां प्रतीक्ष्य समुत्सुकः॥३६॥

For him I have adorned my person with these ornaments. I am not attached to any body else but him. O king, O slayer of foes, by virtue of (this relation) is behove you to save me. And that virtuous-souled one is anxiously expecting me.

तत्र विघ्नं तु तस्येह कर्तुं नार्हसि मुञ्च माम्।

सद्भिराचरितं मार्गं गच्छ राक्षसपुङ्गव॥३७॥

You should not put obstacle in that; it behove you to let me go; do you, O foremost of Rākṣasas, wend the way treaded by the pious.

माननीयो मम त्वं हि पालनीया तथास्मि ते।

एवमुक्तो दशग्रीवः प्रत्युवाच विनीतवत्॥३८॥

You are worthy of being reverend by me and I am object of your protection.” Being thus addressed Daśagrīva humbly replied.

स्नुषास्मि यदवोचस्त्वमेकपत्नीष्वयं क्रमः।

देवलोकस्थितिरियं सुराणां शाश्वती मता॥३९॥

पतिरप्सरसां नास्ति न चैकस्त्रीपरिग्रहः।

“I am daughter-in-law,” as you have said, is worthy of being said by one who is the only wife. This is the everlasting law of the celestials that the Apsarās have no husband; they cannot be the wife of one husband.

एवमुक्त्वा स तां रक्षो निवेश्य च शिलातले॥४०॥

कामभोगाभिसंरक्तो मैथुनायोपचक्रमे।

सा विमुक्ता ततो रम्भा भ्रष्टमाल्यविभूषणा॥४१॥

Having said this, the Rākṣasa ravished her. Being released from his grasp Rambhā became divested of her ornaments and garland and became like the river agitated by the elephants.

गजेन्द्राक्रीडमथिता नदीवाकुलतां गता।

लुलिताकुलकेशान्ता करवेपितपल्लवा॥४२॥

पवनेनावधूतेव लता कुसुमशालिनी।

सा वेपमाना लज्जन्ती भीता करकृताञ्जलिः॥४३॥

नलकूबरमासाद्य पादयोर्निपपात ह।

Her hairs were dishevelled and her hands were trembling. Like to a blossoming creeper shaken by the wind, she, trembling and bashful and with folded hands, went to Nalakubara and fell down at his feet.

तदवस्थां च तां दृष्ट्वा महात्मा नलकूबरः॥४४॥

अब्रवीत्किमिदं भद्रे पादयोः पतितासि मे।

Having seen her in that plight the high-souled Nalakubara said— “O fair one, what is this? Why have you placed yourself at my feet?”

सा वै निःश्वसमाना तु वेपमाना कृताञ्जलिः॥४५॥

तस्मै सर्वं यथातत्त्वमाख्यातुमुपचक्रमे।

Sighing heavily and trembling she with folded palms, related to him everything from the beginning to the end.

एष देव दशग्रीवः प्राप्तो गन्तुं त्रिविष्टपम्॥४६॥

तेन सैन्यसहायेन निशेयं परिणामिता।

आयान्ती तेन दृष्टास्मि त्वत्सकाशमरिन्दम्॥४७॥

गृहीता तेन पृष्टास्मि कस्य त्वमिति रक्षसा।

O lord, on his way to heaven, Daśagrīva has arrived here and has spent the night with his army. While I was coming to you, O slayer of foes, I was seen by him. Then holding me he said— “Where are you going?”

मया तु सर्वं यत्सत्यं तस्मै सर्वं निवेदितम्॥४८॥

काममोहाभिभूतात्मा नाश्रीषितद्वचो मम।

I related to him everything truly. But being possessed by lust he did not pay heed to my words.

याच्यमानो मया देव स्नुषा तेऽहमिति प्रभो ॥४९॥

तत्सर्वं पृष्ठतः कृत्वा बलात्तेनास्मि धर्षिता ।

He was again prayed by me, O lord, saying "I am your daughter-in-law." But neglecting that he ravished me.

एवं त्वमपरार्थं मे क्षन्तुमर्हसि सुव्रतः ॥५०॥

नहि तुल्यं बलं सौम्य स्त्रियाश्च पुरुषस्य हि ।

O you of firm vows, it behove you to forgive me for this folly. O gentle one, a woman's strength can never equal that of a man.

एतच्छ्रुत्वा तु संक्रुद्धस्तदा वैश्रवणात्मजः ॥५१॥

धर्षणां तां परां श्रुत्वा ध्यानं संप्रविवेश ह ।

Hearing of this ravishment Vaisravana's son was greatly enraged and entered into meditation.

तस्य तत्कर्म विज्ञाय तदा वैश्रवणात्मजः ॥५२॥

मुहूर्तात्क्रोधताम्राक्षस्तोयं जग्राह पाणिना ।

Having ascertained the truth within a moment Vaisravana's son, with eyes reddened with ire, took water in his palms.

गृहीत्वा सलिलं सर्वमुपस्पृश्य यथाविधि ॥५३॥

उत्ससर्ज तदा शापं राक्षसेन्द्राय दारुणम् ।

Having taken this and rinsed his mouth duly, he imprecated a dreadful curse upon that lord of Rākṣasas.

अकामा तेन यस्मात्त्वं बलान्दद्रे प्रधर्षिता ॥५४॥

तस्मात्स युवतीमन्यां नाकामामुपयास्यति ।

O fair one, since you have been ravished by him despite your unwillingness he shall never be able to get by an unwilling damsel.

यदा ह्यकामां कामार्तो धर्षयिष्यति योषितम् ॥५५॥

मूर्धा तु सप्तधा तस्य शकलीभविता तदा ।

तस्मिन्नदाहते शापे ज्वलिताग्निसमप्रभे ॥५६॥

देवदुन्दुभयो नेदुः पुष्पवृष्टिश्च खाच्च्युता ।

Whenever he shall, stricken by lust, ravish a reluctant damsel, his head shall be sundered into seven pieces. As soon as this curse, like to a burning flame, was uttered, the celestials bugles were sounded and a shower of flowers fell from heavens.

पितामहमुखाश्चैव सर्वे देवाः प्रहर्षिताः ॥५७॥

ज्ञात्वा लोकगतिं सर्वा तस्य मृत्युं च रक्षसः ।

Being apprised of the plight of people (brought about by him) and of the death of that Rākṣasa the patriarch Brahmā and other gods were greatly delighted.

श्रुत्वा तु स दशग्रीवस्तं शापं रोमहर्षणम् ॥५८॥

नारीषु मैथुनीभावं नाकामास्वभ्यरोचयत् ।

तेन नीताः स्त्रियः प्रीतिमापुः सर्वाः पतिव्रताः ।

नलकूबरनिर्मुक्तं शापं श्रुत्वा मनःप्रियम् ॥५९॥

Hearing of that curse capable of making the down erect, Daśagrīva abstained from entertaining lust for unwilling females. And hearing of the curse imprecated by Nalakūbara all the chaste damsels, that were kept captive, attained to great delight.