Prakashika - 29

Vol. - I

The Jaiminīya Mahābhārata Mairāvaṇacaritam & Sahasramukharāvaṇacaritam

A Critical Edition

With English Translation

Editors and Translators

Pradip Bhattacharya

Shekhar Kumar Sen

राष्ट्रीय पाण्डुलिपि मिशन

॥ विज्ञानमुपास्व ॥

National Mission for Manuscripts

The Jaiminīya Mahābhārata Mairāvaṇacaritam & Sahasramukharāvaṇacaritam

A Critical Edition

With English Translation from the Grantha Script

Prakashika Series
No. 29

General Editor
V. Venkataramana Reddy

The Jaiminīya Mahābhārata Mairāvaṇacaritam

&

Sahasramukharāvaṇacaritam

A Critical Edition

With English Translation from the Grantha Script

Volume - I

By

Pradip Bhattacharya

&

Shekhar Kumar Sen

NATIONAL MISSION FOR MANUSCRIPTS

and

NEW BHARATIYA BOOK CORPORATION

New Delhi

Published by
National Mission for Manuscripts
No. 11, Mansingh Road
New Delhi-110 001
Ph. 2338 3894' Fax : 2307 3387
E-mail : director.namami@nic.in
www.namami.org

Co-Published by
New Bharatiya Book Corporation
208, 2nd floor
4735/22, Prakashdeep Building,
Ansari Road, Daryaganj,
New Delhi-110002
Ph. 23280214, 23280209
E-mail : deepak.nbbc@yahoo.in

First Published in India in 2017

© National Mission for Manuscripts

ISBN : 978-93-80829-02-9
978-93-80829-48-7

Price : Rs. 1000 (Set)



Panchamukhi Hanuman

Mandi, early 18th century

Key of Transliteration

VOWELS

अ a (b<u>u</u>t)	आ ā (p<u>a</u>lm)	इ i (<u>i</u>t)	ई ī (b<u>ee</u>t)	उ u (p<u>u</u>t)	ऊ ū (p<u>oo</u>l)
ऋ ṛ (<u>rhy</u>thm)	ए e (pla<u>y</u>)	ऐ ai (<u>air</u>)	ओ o (t<u>oe</u>)	औ au (l<u>oud</u>)	

CONSONANTS

Guttural	क ka (s<u>k</u>ate)	ख kha (block<u>h</u>ead)	ग ga (<u>g</u>ate)	घ tha (<u>gh</u>ost)	ङ ṅa (si<u>ng</u>)
Palatal	च ca (<u>ch</u>unk)	छ cha (catc<u>hh</u>im)	ज ja (<u>j</u>ohn)	झ jha (hedge<u>h</u>og)	ञ ña (bu<u>n</u>ch)
Cerebral	ट ta (s<u>t</u>art)	ठ ṭha (ant<u>h</u>ill)	ड/ड़ ḍa (<u>d</u>art)	ढ/ढ़ ḍha (god<u>h</u>ead)	ण ṇa (u<u>n</u>der)
Dental	त ta (pa<u>th</u>)	थ tha (<u>th</u>under)	द da (<u>th</u>at)	ध dha (brea<u>th</u>e)	न na (<u>n</u>umb)
Labial	प pa (<u>sp</u>in)	फ pha (<u>ph</u>ilosophy)	ब ba (<u>b</u>in)	भ bha (a<u>bh</u>or)	म ma (<u>m</u>uch)
Semi-vowels	य ya (<u>y</u>oung)	र ra (d<u>r</u>ama)	ल la (<u>l</u>uck)	व va (<u>v</u>ile)	
Sibilants	श śa (<u>sh</u>ove)	ष ṣa (bu<u>sh</u>el)	स sa (<u>s</u>o)	ह ha (<u>h</u>um)	
Others	क्ष kṣa (*<u>ksā</u>*triya)	त्र tra (*<u>tri</u>śūl*)	ज्ञ jña (*<u>jñā</u>nī*)	ळ l (*<u>pla</u>y*)	ॠ ṝ

अं (–) *ṁ or ṃ anusūra* (nasalisation of preceding vowel) like *saṁskṛti/or soṃskṛti.*

अः *visarga=ḥ* (aspiration of preceding vowel like (*prātaḥ*)

ऽ *Avagraha* consonant #' consonant (like-*imé vasthitā*)

Anusvāra at the end of line is presented by m (म्) and not ṁ

* No exact English equivalents for these letters

Foreword

The Mahābhārata, the great epic of India had played an important role in shaping up ancient Indian religion, philosophy, mythology and politics. The content of the epic was embraced differently in various places through passage of time resulting in variations of the great epic across India and beyond.

Dr. Pradip Bhattacharya had discovered several palm-leaf manuscripts in Grantha script in the Oriental Manuscripts Library and Research Centre, Chennai ascribed to the lost Jaimini Bharata. In the Mahābhārata there is reference to Vyasa asking his four disciples and his son Shuka, after he had taught them his composition of the Mahābhārata, to prepare their own editions. What is available in print is the version recited by Vaishampayana and only one parva of the Ashvamedha by Jaimini.

Dr. Bhattacharya and Maj.Gen. Shekhar Kumar Sen took up this gigantic task of transcribing Mairavanacharitam and Saharsramukha Ravanacharitam from Grantha manuscripts into Devanagari. They have prepared the critical edition of these two texts and translated them into English in verse. The importance of these unpublished manuscripts of Jaimini Bharata has been elaborately explained in the Introduction. No one else could possibly have handled this difficult task in a better way. Our sincere thanks also goes to the Publisher, M/s New Bharatiya Book Corporation.

We do hope that this publication will make available to scholars a rare find and encourage further research into such other manuscripts by Jaimini.

V. Venkataramana Reddy
Director

CONTENTS

Key of Transliteration (v)
Foreword (vii)
Introduction (xv)
Note on the Text and the Translation (lvi)

मैरावणचरितम्

अथ प्रथमोऽध्याय: 1
अथ द्वितीयोऽध्याय: 5
अथ तृतीयोऽध्याय: 8
अथ चतुर्थोऽध्याय: 11
अथ पञ्चमोऽध्याय: 14
अथ षष्ठोऽध्याय: 16
अथ सप्तमोऽध्याय: 19
अथ अष्टमोऽध्याय: 23
अथ नवमोऽध्याय: 26
अथ दशमोऽध्याय: 29
अथ एकादशोऽध्याय: 38
अथ द्वादशोऽध्याय: 44
अथ त्रयोदशोऽध्याय: 48
अथ चतुर्दशोऽध्याय: 53
अथ पञ्चदशोऽध्याय: 56
अथ षोडशोऽध्याय: 58
अथ सप्तदशोऽध्याय: 61
अथ अष्टादशोऽध्याय: 65
अथ एकोनविंशोऽध्याय: 70
अथ विंशोऽध्याय: 73

MAIRĀVAṆACARITAM

Chapter - 1 77
Chapter - 2 82

Chapter - 3 86
Chapter - 4 90
Chapter - 5 94
Chapter - 6 97
Chapter - 7 101
Chapter - 8 106
Chapter - 9 111
Chapter - 10 115
Chapter - 11 127
Chapter - 12 134
Chatper - 13 139
Chapter - 14 145
Chapter - 15 148
Chapter - 16 151
Chapter - 17 154
Chapter -18 160
Chapter - 19 167
Chapter - 20 171

सहस्त्रमुखरावणचरितम्

अथ प्रथमोऽध्यायः 177
अथ द्वितीयोऽध्यायः 181
अथ तृतीयोऽध्यायः 186
अथ चतुर्थोऽध्यायः 190
अथ पञ्चमोऽध्यायः 194
अथ षष्ठोऽध्यायः 198
अथ सप्तमोऽध्यायः 202
अथ अष्टमोऽध्यायः 206
अथ नवमोऽध्यायः 210
अथ दशमोऽध्यायः 214
अथ एकादशोऽध्यायः 219
अथ द्वादशोऽध्यायः 226
अथ त्रयोदशोऽध्यायः 231
अथ सप्तदशोऽध्यायः 234
अथ अष्टादशोऽध्यायः 239
अथ एकोनविंशोऽध्यायः 245

अथ विंशोऽध्यायः	250
अथ एकविंशोऽध्यायः	256
अथ द्वाविंशोऽध्यायः	261
अथ त्रयोविंशोऽध्यायः	266
अथ चतुर्विंशोऽध्यायः	271
अथ पञ्चविंशोऽध्यायः	276
अथ षड्विंशोऽध्यायः	281
अथ सप्तविंशोऽध्यायः	285
अथ अष्टविंशोऽध्यायः	289
अथ एकोनत्रिंशोऽध्यायः	293
अथ त्रिंशोऽध्यायः	297
अथ एकत्रिंशोऽध्यायः	302
अथ द्वात्रिंशोऽध्यायः ।	306
अथ त्रयस्त्रिंशोऽध्यायः	311
अथ चतुस्त्रिंशोऽध्यायः	314
अथ पञ्चत्रिंशोऽध्यायः	318
अथ षट्त्रिंशोऽध्यायः	323
अथ सप्तत्रिंशोऽध्यायः	328
अथ अष्टत्रिंशोऽध्यायः	332
अथ एकोनचत्वारिंशोऽध्यायः	337
अथ चत्वारिंशोऽध्यायः	342
अथ एकचत्वारिंशोऽध्यायः	347
अथ द्विचत्वारिंशोऽध्यायः	354
अथ त्रिचत्वारिंशोऽध्यायः	361
अथ चतुःचत्वारिंशोऽध्यायः	369
अथ पञ्चचत्वारिंशोऽध्यायः	374
अथ षट्चत्वारिंशोऽध्यायः	379
अथ सप्तचत्वारिंशोऽध्यायः	384
अथ अष्टचत्वारिंशोऽध्यायः	389
अथ एकोनपंचाशोऽध्यायः	391
अथ पञ्चाशोऽध्यायः	394

SAHASRAMUKHARĀVAṆACARITAM

Chapter - 1	397
Chapter - 2	403
Chapter - 3	409
Chapter - 4	414
Chapter - 5	421
Chapter - 6	427
Chapter - 7	433
Chapter - 8	438
Chapter - 9	445
Chapter - 10	452
Chapter - 11	459
Chapter - 12	470
Chapter - 13	478
Chapters - 14-16 Missing	
Chapter - 17	484
Chapter - 18	492
Chapter - 19	501
Chapter - 20	509
Chapter - 21	518
Chapter - 22	525
Chapter - 23	532
Chapter - 24	539
Chapter - 25	547
Chapter - 26	554
Chapter - 27	561
Chapter - 28	567
Chapter - 29	573
Chapter - 30	579
Chapter - 31	586
Chapter - 32	592
Chapter - 33	600
Chapter - 34	605
Chapter - 35	610
Chapter - 36	617
Chapter - 37	625
Chapter - 38	631
Chapter - 39	638
Chapter - 40	645

Chapter - 41	653
Chapter - 42	664
Chapter - 43	675
Chapter - 44	688
Chapter - 45	697
Chapter - 46	705
Chapter - 47	712
Chapter - 48	720
Chapter - 49	724
Chapter - 50	729
Bibliography	734
Glossary	738

Introduction

Vyāsa, the author of the *Mahabharata,* had five disciples: Vaiśampāyana, Jaimini, Paila, Sumantu and his own son, Śuka. In the *Ādi Parva,* section 63,Vaiśampāyana tells Janamejaya about his guru—

He compiled the Vedas.
And was called Vyāsa, the Compiler.
Next he taught the four Vedas
And the fifth Veda, the Mahabharata,//93//

To Sumantu, Jaimini, Paila,
His own son Shuka, and to me,
His disciple Vaiśampāyana.//94//

And the Bhārata Saṁhitā
He published through them
Each separately....[1]//95//

Vyāsa, therefore, had his five disciples compose their individual, separate, versions. Only Vaiśampāyana's, recited at Janamejaya's snake sacrifice transmitted by Ugraśravā Sauti to Śaunaka and his sages in the Naimiśa forest during their sacrificial rite, is extant, complete. However, Jaimini's *Aśvamedha Parva* also exists in complete form. In it, it is he who recites it to Janamejaya. There are indications in the text itself that other *parvas,* preceding and succeeding this fourteenth one, existed. At the end (section 68, slokas 14-15) Jaimini says,

"O lord of the people, I have narrated fourteen parvas. Now, O king, listen to the parva named Āśramavāsa."

Further, in Section 36, slokas 84-85.5, Sūta (not "Sauti" as in Vaiśampāyana's edition) addresses an audience of ascetics, presumably identical to Śaunaka and his community of sages in Naimiśāraṇya in the Vaiśampāyana version—

"Sūta said, "O bulls among ascetics, I have described to you all that Jaimini had told the son of Parīkṣit."

The way in which the name of Janamejaya's father is spellt (*Parīkṣit* instead of *Parikṣit*) provides a clue to this Jaimini's period, as this spelling occurs first in the *Bhāgavata Purāṇa*. It means, "to look around," while the Mahabharata version means, "remnant (of a ruined family)."[2] Unfortunately, those other *parvas* are yet to be found.

The manner in which Jaimini's *Sahasramukharāvaṇacaritam* begins, with Janamejaya's queries following the return of Sītā and her sons to Rama, indicates that it is a sequel to Jaimini's account regarding Lava and Kuśa's battle with Rama recounted in the *Aśvamedha Parva*. Further, here Sītā does not leave her family to sink into the earth.

In the course of conducting research for editing the first English translation of the *Jaiminīya Aśvamedha Parva*,[3] an exciting discovery was that the Government Oriental Manuscripts Library and Research Centre, a unit of the Tamil Nadu State Department of Archaeology, possesses palm-leaf manuscripts in Grantha script claiming to be parts of the missing *Jaimini Bhārata*. Details were made available thanks to the kindness of Shri T.S. Sridhar, IAS, Principal Secretary Tourism & Culture and Commissioner of Museums, Govt. of Tamil Nadu. These are as follows—

Sl	*D No*	*SD No*	*Type*	*Script*	*Title*	*Pages*	*Adhyaya*	*Complete/ Incomplete*
1	2082	949	Palm leaf	Grantha	*Mairāvaṇa caritam*	96	1-20	Complete
2	2083	875	„	„	„	48	1-20	„
3	2084	66	„	„	„	58	20	Incomplete
4	2085	950	„	„	„	27	3-16	17th Incomplete
5	2086	951	Paper	Malay-alam	„		13	Incomplete
6	2098	260	„	Grantha	*Sahasramukha rāvaṇacaritram, Āśramavāsa parva*	200	1-50	Complete
7	2099	175	„	„	*Setumāhātmyam, Āraṇyaka parva*	42	1-4	Incomplete
8	R84 39	3853 SR	Palm leaf	„	*Jaimini Itihāsa*	80	12	Complete
9	R15 35	Record No 217 38	Palm leaf	„	*Jaimini Bhāruta*	80	12	Incomplete
10	R19 79 +7 more		Palm leaf	„	*Kuśalavopākhyāna Aśvamedhika parva*	67	1-13	Complete

11	R3171		„	Oriya	*Jaimini Bhāgavata*	290	1-69	Ends with *Aṣṭāvakraśāpa*
12	R3814		„	Grantha	*Jaimini Rāmāyaṇam Rāmanāma mahātmye vyadhasya saptarṣi sandarśanamnama*	30	Sarga 51 and part 52	Incomplete
13	R3771			Devanagari	*Jaimini Gṛhyamantravritti*	176		Incomplete
14	R3160			Grantha	*Jaimini Gṛhyaprayoga ratnamālā*	16		Incomplete
15	R371 + 5 more			Telegu	*Jaiminisutra / upaleśasūtra*	10		

The National Mission for Manuscripts, Ministry of Culture, Government of India, sanctioned the proposal to prepare a critical edition of the Jaimini manuscripts purporting to be from the Mahabharata with English translations. Both the manuscripts relating the stories about *Sahasramukharāvaṇa, (The Demon-with-a-Thousand-Faces)*, and *Mairāvaṇa (The Black Demon)*, have not been published so far, as noted in the studies by Dr. V. Raghavan,[4] Dr. W.L. Smith[5] and Dr. Camille Bulcke.[6]

Bulcke mentions a *Hanumdvijaya,* manuscript No. D 12215, which does not appear to belong to the *Jaimini Bhārata.* The Lava-Kuśa manuscript was not taken up since the episode was already included in S.K.Sen's translation of Jaimini's *Aśvamedha Parva.* The *Setumāhātmyam* manuscript, purportedly from the *Āraṇyaka Parva,* was not included being incomplete (only 4 chapters). There are two manuscripts entitled *Sītāvijaya* (R 994 and R 148), said to be part of the *Vāsiṣṭhottara Rāmāyaṇa,* narrating how Sītā slew the hundred-headed Rāvaṇa. There is yet another such manuscript (R 647) entitled *Śatamukharāvaṇa-caritram.*[7] Raghavan mentions a manuscript MD.2098 with the same title assigned to the *Jaimini Bhārata,* which could not be traced, while MT. 2150 is ascribed to the *Vasiṣṭha Saṁhitā* of the *Skanda Purana.*[8] *Setu Māhātmya,* dealing with the story of Rama, also occurs in chapter 34 of the *Brahma Kāṇḍa* of the *Skanda Purāṇa.*[9] These were not collated for this edition since they do not belong to the *Jaimini Bhārata.*

The Identity of Jaimini

Jaimini, the author of *Pūrva Mimāṁsā,* as well as of *Jaimini Bhārata,*

an alternate rendition of Vyāsa's Mahabharata, is an enigma. Unfortunately, we do not possess the complete text of the *Jaimini Bhārata.* Bits and pieces of text claiming to be from various *parvas* of the *Jaimini Bhārata* have appeared at different times and places. *Mairāvaṇacaritam* appears to be an independent work included in the *Jaimini Bhārata* not claiming connection with any of the *parvas.* On the other hand, *Sahasramukharāvaṇacaritram,* or *Sītāvijaya,* claims to be a part of the *Āśramavāsa Parva* of the *Jaiminīya Mahabharata.*

Jaimini is an enigma. Vyāsa is said to have assigned him the *Sāma Veda.* In the *Mārkaṇḍeya Purāṇa* (c. 250 to 550 CE), Jaimini is the interlocutor. Apparently, *Kautsa* is his other name.[10] However, in the Mahabharata, Sauti tells Śaunaka that in Janamejaya's snake-sacrifice, "The learned old Brahmin Kautsa begame the *udgātṛ,* Jaimini the *brāhmaṇa.*"[11] In Yaska's *Nirukta,* Kautsa is a commentator questioning the meaning of Vedic mantras and his arguments are presented in Jaimini's *Mimāṁsā Sūtra* (4th to 2nd century BC).[12] Bulcke[13] dates Jaimini's *Aśvamedha Parva* to the period after the composition of the *Bhāgavata Purāṇa* (8th to 10th century CE), which Jaimini mentions, and its translation into Kannada[14] in the 13th century. Its Kuśa-Lava episode is very similar to that in the *Padma Purāṇa*'s *Pātālakhaṇḍa,*[15] which is around the 10th century AD. Naturally, these cannot be the same person. There must have been different "Jaiminis" writing under the same name, creating different texts across the centuries following the time-honoured tradition of the *guru-śiṣya paramparā.*[16] The author of *Mairāvaṇacaritam* and *Sītāvijaya* (if they are the same person), therefore, must be one such Jaimini.

The concluding chapter of *Mairāvaṇa* provides a clue towards the probable time of its composition. There is a reference to the "six syllable mantra" in sloka 6 of chapter 20. This is *rāṁ rāmāya namaḥ,* found in the *Rāmarahasya Upaniṣad,* which is possibly of the 17th century. In it, Hanumān instructs Sanaka and other sages on how to worship Rama. Again, the paean to Hanumān (sloka 24 of chapter 18) as adept in the Vedas and its limbs and the shastras is paralleled by Tulsidas (1532-1623) in his *Vinayapatrikā,* where he calls Hanumān *vedavedāntavid.*[17] Further, there is a *Sītopaniṣad* celebrating Sītā as Shakti. Unfortunately, its period cannot be determined.[18]

Is this Jaimini the same as the author of *Aśvamedha Parva,* the only complete *parva* of the *Jaiminīya Mahabharata* that has been found? There is actually nothing in the text that can help us in establishing the date of these texts by cross-referencing. However, the quality of

the language and the style in *Mairāvaṇa* and *Sītāvijaya* appear to be quite different from those of the *Aśvamedha. Pūrva Mimāṁsā* should be laid aside, as it is a text belonging to a completely different genre.

The language of *Mairāvaṇa* and *Sītāvijaya* is quite pedestrian, strangely devoid of *alaṅkāras* and *rasas.* The flamboyant poetry characterizing the *Aśvamedha* is entirely missing here. Though one does come across the usual similes like, "burnt like trees in a forest fire," or bathed in blood "looking like an Ashoka tree in full bloom," or "arrows raining like rain from clouds," the striking use of metaphors and rhetoric as in the *Aśvamedha* is absent. The unexpected juxtaposition of opposites, the conceits, which the Jaimini of the *Aśvamedha* merrily uses, appears to be unknown to the Jaimini of *Mairāvaṇa* and *Sītāvijaya.* Consider this from the *Aśvamedha Parva:*

> Nandi could not seize Garuda as an angry elephant cannot seize cotton-wool in a courtyard (21.32); or//
>
> Armour destroyed, Sītā's son stood on the battle-field like the newly-sloughed king of serpents (34.6); or//
>
> Rama's glowing iron arrows were as useless as a poor man's desires in a miser's home (36.58).

Mairāvaṇacarita and *Sītāvijaya* are bereft of such interesting conceits. The only commonalty is the use of hyperbole, specially in the battlefield. In *Mairāvaṇa,* Hanumān builds a rampart with his tail of which neither end can be seen (6.20); he throws a rakshasa "Up to the sphere of the moon and down on the ground again" (14.18); and "In a moment, a shower of ten crore trees fell upon him" (16.9). In *Sītāvijaya,* we have "A hundred crores of them, burnt by fire, died" (24.110); "With one strike he felled hundreds and thousands of chariot, elephant, horse and foot warriors" (24.48); "Seeing crores of *dānavas* then hanging from his five mouths, the gods cheered"(42.45). Also, we find Sahasramukharāvaṇa producing ten thousand sons from one wife, Hanumān slaying thousands with his tail, one missile producing hundreds and thousands of different kinds of weapons, Sītā using mere blades of grass, infused ed with mantras, as murderous weapons, etc. In both the texts, blazing grass is used by Sītā and by Hanumān to consume the demon.

However, the gay abandon with which the Jaimini of the *Aśvamedha* exaggerates rather outrageously is absent in *Mairāvaṇa* and *Sītāvijaya.* Here are no people growing on trees, horses do not turn into mares and then into tigresses, and no *rakshasi* has eight-mile-long breasts, which she also uses as effective weapons of war!

In the *Aśvamedha,* Jaimini effectively uses all the nine *rasas,* namely, *śṛṅgāra* (love), *hāsya* (comic), *karuṇa* (pathos), *adbhuta* (wondrous), *raudra* (anger), *vīra* (heroic), *bhayānaka* (frightful), *bībhatsa* (disgust) and *śānta* (serenity). In *Sītāvijaya* and *Mairāvaṇa,* only *vīra, adbhuta* and *bhayānaka* with a sprinkling of *raudra* are seen. In both these works, the *adbhuta* appears to have been primary in the poet's mind. In *Mairāvaṇa,* Hanumān increases and decreases his body at will; he creates an impregnable fort with his tail; Brahmā constructs an amazing defence for Mairāvaṇa's palace; Mairāvaṇa shape-shifts continually during battle, reminiscent of Mahiṣāsura, the Buffalo Demon, fighting Durga. In *Sītāvijaya,* Rāvaṇa has a thousand heads and two thousand arms; his brothers have hundreds of heads, eyes, bellies and hands; the diseases fight a terrific battle; Hanumān is given five heads, and so on.

A major difference between the *Aśvamedha* and these two manuscripts concerns variety. The *Aśvamedha* has so many side stories, tales within tales, e.g. the stories of Agni and Svāhā, Uddālaka and Caṇḍi, Mālinī and Yama, Candrahāsa, Bakadālbhya, the golden mongoose, the quarrelling brahmins, Babhruvāhana's exploits, etc. Even in the main plot, there is considerable variety and almost all the sections contain different narratives. The battle sequences, the mainstay of all the three texts, are singularly dissimilar. The battles in *Sītāvijaya* are monotonous.The characters change, but the sequence of events is more or less the same in all, except the last battle in which Sītā slays Sahasramukharāvaṇa with a grass-missile, as he cannot be killed with normal weapons. Hanumān also uses mantra-infused blazing grass against Mairāvaṇa, but it is ineffectual. Here the descriptions of battles read more like the report of a war correspondent than pieces of literature. We miss the exuberance and creativity displayed by the Jaimini of the *Aśvamedha.*

Besides the heroic, the other ruling sentiment of the *Aśvamedha* is Vaishnava bhakti. There is complete surrender to the godhead. All the protagonists are immersed in bhakti. They worship Krishna even as they fight against him, their bhakti masked by the animus they display outwardly. They wish to die at his hands so that they receive death as his grace. The battlefield is their temple, where they worship their deity with weapons. Krishna is ever worsted by them, because the essence of the concept of bhakti is that the deity must be overcome by the intensity of the devotee's bhakti. As Karmarkar writes, "That *Jaimini-Aśvamedha,* it would be found, appears to be conceived in a different spirit altogether. It is composed to glorify Krishna..."[19]

However, in *Mairāvaṇa* and *Sītāvijaya* there is loyalty but little bhakti. Of course, the former is dedicated to the glory of Rama and the latter, quite anachronistically, to Krishna! There is but a single paean to Rama at the beginning of the former and at the end. The latter has paeans to Hanumān and to Sītā's wondrous form towards the end. How can an author, so immersed in Vaishnava bhakti in one work, be almost completely bereft of it and extol Hanumān and Shakti in the two others?

However, there is an underlying current of Shaivism running through the *Sahasramukharāvaṇacarita.* The crisis it deals with is precipitated by the insult to Durvāsā—an avatar of Shiva—at Māndhāta's *yajña.* This is an exact parallel of the insult to Shiva at Dakṣa's sacrifice, because of which he destroys it through Vīrabhadra and Kālī, routing all the sages and devas. Moreover, the names of Durvāsā's sons, who rout the gods, occur among the thousand names of Shiva recited in Section 284 of the *Mokshadharma Parva* of the Mahabharata. The presence of Shiva in Vyāsa's Mahabharata is quite pronounced, though understated. Therefore, Jaimini is not blazing altogether a new trail here. The dreadful destructive nature of Durvāsā's sons is of a piece with other demons originating from Shiva such as Andhaka and Jalandhara. Further, here Hanumān is a product of Shiva's sperm and has five faces like him. However, the heads of lion, horse and boar represent those avatars of Viṣṇu, along with that of his vehicle Garuḍa. This is, therefore, a Hari-Hara image, a fusion of Viṣṇu and Shiva. Parallel to the pair of Vīrabhadra and Kālī, we have here the pair of Hanumān and the shadow-Sītā.

There is a feature that indicates the somewhat casual attitude of the author of these two works. The names of the characters have taken different forms at different places. Mātaṅgī has become Sītā, Uṣṭramukha has become Oṣṭhamukha, Vakranāsa has become Vakranetra, and so on. This is a defect noticed in both the texts. The sincerity with which the *Aśvamedha* was created is missing in these. However, these could be copyists'errors.

A remarkable feature of the *Aśvamedha Parva* is flamboyance of description, be it of a road, of a palace, or of nature. Consider the rhetoric of the passage in which Vriṣaketu describes a lake to Bhīma (4.11-14):

> "...the enjoyment the elephants are getting from these waters is like the pleasure the lustful men get from making love to

women. The life-giving water is tinted deep red with the vermilion falling from the temples of these elephants. Since the temples of the elephants are now bereft of charity, the bees have now forsaken them and entered the clump of lotus plants. There is no loyalty among the mean. Picking up the lotus-stalks, the swans are generously offering them to the bees, like those who know the principle of equity among beings. The fish are leaping in the lake as poor people do on getting riches..."

There are many such instances throughout the text.

In *Mairāvaṇa,* there are only two descriptions: one of Ayodhyā(section 1) and the other of a forest in Laṅkā (section 10, verses 2-6), of which the latter is the better one—

"Having gone up to thirty *yojanas,*
a maha-forest was
afar, filled with bears, lions, tigers and
other animals and birds,

Nārikela, panasa, āmra,
pāṭala, tinduka,
kapittha, jambū, nipa, jambīra,
also *nimbaka.*

Filled with different trees it was like
Nandana.
Entering the forest, they saw a lake
of two *yojanas,*

Adorned with red and white lilies, crimson
and blue lotuses,
thousand-petalled lotuses and hundred-
petalled water-lilies,

All filled with cackling, teeming with
intoxicated bees,
the lake appeared like a sea adorned with
leaves all around."

In *Sītāvijaya,* there is only one description, that of the palace that Viśvakarmā built for Rāvaṇa (8.33-41):

"In width a lakh *yojanas*, double that
in length, a fifty-
yojana high excellent wall adorning it,

With four ornamented towers, four gates,
maha-roads, adorned with
ten million palaces each with a
hundred horned doors.

On four sides four lakh maha-markets stood
adorning. The maha-
royal road was provided with countless
large seats.

Five thousand *yojanas* long was the king's
palace, furnished
with an unfathomable moat impassable
for enemies,
Many *śataghnīs* and equipped with
all weaponry.
On four sides, placing Sudharmā and the
other halls with care,

In the centre an immaculate
assembly hall
endued with wondrous attributes, with
a hundred gardens
filled with flags and garlands of pennants,

With qualities superior to the world
of devas, abounding
in markets and shops, mixed herds of maha-
elephants like
the Meru and Mandara mountains,

Inhabited by divine horses swift
as thought, adorned
with lotus lakes full of swans and cranes,

Better than the Trinity's abodes,
radiant as
newly arisen *Bhānu.*"

The qualitative difference between the excerpts is obvious. Moreover, it is not possible to accept that a poet capable of describing so beautifully in the first instance should hardly use his talent in two of his own works.

Similar is the situation with the use of dialogues. In the *Aśvamedha Parva,* there is profusion and variety. Dialogue is used to establish characters and situations effectively. In *Mairāvaṇa* and *Sītāvijaya,* there is only martial talk and the occasional paean. The art of conversation, which the Jaimini of the *Aśvamedha* uses so well, is not evident in the Jaimini of *Mairāvaṇacarita* and *Sītāvijaya.*

While perusing the texts, one becomes conscious of their inferior quality and style compared to the *Aśvamedha Parva. Mairāvaṇa* and *Sītāvijaya* are very pedestrian, more like a report on the progress of events. These two texts cannot stand beside the poetic elegance and expanse of the *Aśvamedha Parva.* Therefore, it is unlikely that the author of the *Aśvamedha Parva* is also the author of *Mairāvaṇa* and *Sītāvijaya.* They are not of the same class, even though they might belong to the same "Jaimini" school.

The question whether *Mairāvaṇa* and *Sītāvijaya* were composed by the same author is a difficult one to answer. The language used and the style appear to be similar. The two texts share some commonalities. As in *Mairāvaṇacarita* Rama and Lakṣmaṇa are abducted when asleep, so, too, in *Sītāvijaya* are Bharata and Śatrughna. In both, mantra-infused grass is used as a missile and the supernatural prowess of Hanumān is celebrated.

However, an interesting difference in the colophons of these two works raises a doubt. The colophons in *Mairāvaṇa* mention *Śrī Jaiminibhārata* without stating the *parva* concerned. However, the colophons of *Sītāvijaya* ascribe it to the *Āśramavāsa Parva* of the *Jaiminīya Mahabharata.* It is unlikely that the same author composing two stories would use different names in the colophons denoting the principal work of which these are parts. It is pertinent to recall that Vyāsa had first composed the *Bhārata* of 24,000 slokas, without the fringe episodes—

> "Originally the Bhārata, without the fringe episodes, consisted of twenty four thousand slokas: this, to the learned, is the real epic."[20]
>
> *caturviṁśatisāhasrīṁ cakre bhāratasaṁhitām /*
> *upākhyānair vinā tāvad bhāratam procyate budhaiḥ //*[21]

Is Jaimini's *Mairāvaṇacarita* part of his version of the *Bhārata*? But, then, is it not a fringe episode?

Vyāsa expanded the *Bhārata* later to sixty lakh verses, of which one lakh are known in the human world. Presumably, that is one reason why it came to be called "Maha-Bhārata". The use of the epithet "Maha" before "Bhārata" in the *Sītāvijaya* colophon is also interesting. Therefore, it must have been part of Jaimini's retelling of the Rama story, not during the forest exile as in Vaiśampāyana's version (where the narrator is Mārkaṇḍeya), but in the period when Dhṛtarāṣṭra, Gāndhārī and Kuntī were living in the forest before their death.

It is interesting that manuscript No. R. 3814 is entitled *Jaimini Rāmāyaṇa*. It might provide an interesting comparison. However, it has only *sargas* 51 and 52 and the latter is incomplete. Further, the colophon indicates that these cantos are devoted to celebrating the glory of the name "Rama."

Parallels and Variations

It is fascinating to find that tribes in India have analogous versions of both the stories that Jaimini relates.[22] Writing on the Mundas of Chhotanagpur, K.S. Singh notes that they believe the *vānaras* were forest dwelling tribes who wore part of their dhoti trailing loose as a tail, as the Mundas and Savaras still do on their dancing ground.[23] The episodes also occur in Ramayaṇa retellings and plays in South East Asian countries. However, there is no mention of these two stories in the Rama tales of Sri Laṅkā, Tibet, Khotan, Mongolia, China, Japan and Vietnam (Champā).

I. *Sahasramukharāvaṇa Caritam* or *Sītāvijaya*

The Agarias, an ironsmith tribe of Madhya Pradesh, have a tale in which Sītā tells Rama about a thousand headed Rāvaṇa in *pātāla*, the netherworld. He pulls out from his foot the arrow Rama shoots at him and despatches it to kill the sender. Rama falls. Sītā, frightened, goes to Lohripur and asks Logundi Raja to send Āgyāsur and Lohāsur with half an earthen pot of charcoal. By its smoke, she turns black. Carrying the pot in one hand and a sword in the other, she cuts off Rāvaṇa's heads. Āgyāsur and Lohāsur lick up the blood.[24] Thereafter, according to a tale in Braja literature, Sītā becomes *Kālī-māī* (mother Kali) in Calcutta.[25]

The Marathi *Śatamukharāvaṇa Vadha* (19th century) by Amritrāo Oak also narrates the killing of this demon.[26]

In Tamil there are two tales relating to the hundred headed and thousand-headed Rāvaṇas, *Sadamuka Ravanan Kathai, Sahasramuka Ravanan Kathai,* that do not not occur in Kamban.[27]

In Telegu there is a similar *Śatakaṇṭha* tale, which occurs in Assamese, Oriya and Bengali Ramayanas too.[28]

Nilamoni Mishra notes that in Oriya literature, both Sāralā Dās and Bārānidhi Dās wrote a *Bilaṅkā Rāmāyaṇa.* In the former, Sītā challenges Rama to slay the thousand-headed Rāvaṇa, whom she ultimately kills. In the latter, it is Vibhīṣaṇa who begs Rama to kill the thousand headed Rāvaṇa.[29]

In Sāralā Dās' Mahabharata, the *Vanaparva* has Agastya recounting how Rāvaṇas with one lakh, one thousand, one hundred and with ten heads were killed in different aeons by Rama.

According to the 17th century Oriya *Bilaṅkā Rāmāyaṇa* (*pūrva khaṇḍa*) by Siddheśvara, Bilaṅkā lies 120 *yojanas* south of Laṅkā. Its ruler, Sahasraskandha, defeats Rama, Lakṣmaṇa and Hanumān. Then Sītā obtains a flower-bow and five arrows from Maṅgalä Devi, assumes an enchanting form and shoots the five arrows at the rakshasa, who gets besotted with her. Thereupon, Rama and Lakṣmaṇa cut off his thousand heads with five arrows. In the *Uttara Khaṇḍa,* assuming the form of Kālī, Sītā kills the Rāvaṇa with one lakh heads.

In the *Bilaṅkā Khaṇḍa* by Bārānidhi Dās (or Balarāma Dās), first Aṅgada and then Hanumān are sent with a truce proposal to Sahasraskandha, who rejects it and flings them far away. Jāmbavān encourages the depressed Rama to fight. Sahasraskandha knocks Rama and Lakṣmaṇa unconscious with his *śakti* and tries to abduct Sītā. However, a *gandharva* army emerges from her body and slays him.[30]

In Assamese, there is the play *Śataskandharāvaṇa Vadha,* the killing by Sītā of the hundred-headed demon, which re-casts the *Adbhuta Rāmāyaṇa* account in theatrical form. Here Sītā specifically mocks Rama who has been boasting of his prowess in killing ten-headed Rāvaṇa and challenges him to kill the hundred-headed ruler of Simhala. Twice the demon picks up Rama with his chariot and places it back in Ayodhyā. The third time he sends his son Ardhaśata (half-hundred) who knocks Sugrīva and Vibhīṣaṇa unconscious, seeing which Rama faints. Hanumān is also struck down and returns to bring

Sītā. Becoming the fierce Devi, she beheads both demons. To calm her, at Viṣṇu's behest, the devas revive Rama and Lakṣmaṇa. Hanumān asks Rama to appease the Devi who will destroy creation otherwise. Terrified at Sītā's form, Rama hides among the devas. The gods ask Hanumān to pacify her. He paeans her; she becomes ashamed and all return to Ayodhyā.[31]

In Bengali, Jagatrāmarāya wrote an *Adbhut Rāmāyaṇa* (c. 18th century) with eight instead of seven cantos. Its *Puṣkarakāṇḍa*, placed before the *Uttarakāṇḍa*, describes the killing of the thousand-headed Rāvaṇa by Sītā.[32] Further, in the *Uttarakāṇḍa* of Rāmamohan Bandopādhyāya's Ramayaṇa (1838), the tale is retold along the lines of Caṇḍī's killing of the demons Śumbha-Niśumbha.[33]

Sanskrit Parallels

The *Adbhut Rāmāyaṇa*[34] (c. 15th century), narrated to Bharadvāja by Vālmīki, in *Sargas* 17-27, narrates the killing of the thousand-faced Rāvaṇa, living in Puṣkara, north of Mānasa, by Sītā. This Sahasravadana Rāvaṇa, with two thousand arms and eyes, is a son of Viśravā and Kaikasī. Once Viśvāmitra and other rishis visit Ayodhyā and praise Rama for killing Rāvaṇa. Thereupon, Sītā smiles and tells them about his elder brother Sahasravadana who has imprisoned Indra and the other gods in Puṣkara, as she had heard from a Brahmin guest in her father's court. Hearing this, Rama proceeds with his brothers, the apes, rakshasas, and an army and Sītā to Puṣkara.

Sahasraskandha blows away the entire army to Ayodhyā (the men), Kiṣkindhā (the apes) and Laṅkā (the rakshasas) with the *vāyavya* (wind) missile. When Rama shoots the *Brahmāstra* at him, he catches it with his left hand, snaps it in two and with his own arrows knocks Rama unconscious. Incensed, Sītā laughs loudly, assuming the terrifying form of Devi with sunken eyes, ravenous, lolling tongue, garlanded with heads, girdled with bones, terribly swift, of piercing voice, horrifying in appearance, long-nosed, four-armed, bearing bell, noose, sword and skull, matted-haired, with blazing ornaments on her head. She slices off Rāvaṇa's thousand heads and, tearing off the heads and ripping open the bodies of his warriors with her nails, she dances frenziedly, throwing all creation into turmoil. From her pores emerge terrifying mother-goddesses who accompany her, playing with skulls like balls.

To prevent the earth from sinking into *pātāla*, Shiva, at the prayer

of the devas, assuming the form of a corpse, lies under her feet, bearing her weight. Brahmā and all the devas, rishis, manes and lords of the quarters beg her to stop. She refuses to think of the world's welfare since Rama lies unconscious. Then Brahmā resuscitates Rama, who shuts his eyes at the terrifying sight of Kālī. Brahmā tells him this is Sītā. Rama, trembling, pranams her. She informs him that she is Maheśvara's Shakti, *Śivā* and grants Rama divine vision to see her true form. He paeans Sītā with 1008 names as the Supreme Shakti and begs her to abandon her terrible form. Sītā then resumes her ordinary form. The parallel with Arjuna's *viśvarūpadarśana* is clear. Sītā remains in the terrible form north of Mānasa and returns in blue-and-red form with Rama to Ayodhyā on the *Puṣpaka* aerial vehicle. There Rama relates to all how the thousand-faced demon was killed.

Saudāmini Devi composed a Bengali version of this in rhyme in the late 19th century[35] and Chandranath Basu in prose in 1902.[36]

Rāmadāsa's *Ānanda Rāmāyaṇa*[37] (c.15th century) in the *Rājya Kāṇḍa, pūrvārdha, sarga* 4, verses 80-85, has the hundred-headed Rāvaṇa with two hundred hands living in Māyāpurī on the bank of Śroṇa river. Kumbhakarṇa's grandson Pauṇḍraka, born to Nikumbha, asked for his help and the two threw Vibhīṣaṇa out of Laṅkā. Approached by Vibhīṣaṇa, Rama, with Sītā, went there and killed both, re-establishing Vibhīṣaṇa in Laṅkā.

Later (*sarga* 4, verses 85-143, *sargas* 5 and 6), Vibhīṣaṇa again approached Rama and informed him that Kumbhakarṇa's son Mūlakāsura, leading rakshasas from *pātāla,* had driven him out of Laṅkā after besieging it for six months and had pledged to take revenge by killing Rama. This asura was so named having been born under the Mūla asterism and was reared at the roots of trees by bees on drops of honey. Vibhīṣaṇa had to flee at midnight with his entire family through a tunnel. Ordered by Rama, Lakṣmaṇa assembled Sugrīva and all kings, save those aggrieved with Rama.

With his brothers and seven sons, Rama flew on the *Puṣpaka* aircraft to Laṅkā. The battle raged for seven days. Hanumān revived dead monkeys with medicine from Droṇācala mountain. The entire army of the asura was destroyed. Then Mūlakāsura knocked unconscious all the kings with their armies. Kuśa's arrows flung the asura back into Laṅkā. He sheltered in a cave and began an *abhicāra* (black magic) rite to obtain weapons and a chariot. Noticing the

smoke, Vibhīṣaṇa advised Rama to send monkeys to impede it. At this point Brahmā appeared with many devas and informed him that by virtue of his boon the asura could not be slain by any man. However, in an assembly of Brahmins he had abused Sītācaṇḍī as the cause of his clan's destruction. A rishi had cursed him to be slain by that same Caṇḍī. Hence, only after Sītā had arrived should the monkeys disturb the rite. Then Rama directed Garuḍa to bring Sītā there, escorted by Hanumān.

Sītā, miserable at being separated from her husband for so long, was greeted by Rama who embraced her, kissing her lips and caressing her breasts. Then he instructed her in the art of aiming and releasing all weapons and Lākṣmaṇa prepared a fully equipped chariot driven by Dārūka (Krishna's charioteer—an anachronism). Rama asked her to ride that chariot and kill the asura.

Thereupon, she despatched her *tāmasī* (dark) shadow, which got into the chariot. The apes created chaos in performance of the rite now. Furious, the asura rushed to the battlefield. On the way, his crown fell off and he, too, fell down, but went on to face the shadow-Sītā. She had large teeth, terrifying eyes, hair like yellow lightning, thighs like palm trees, feet like winnowing baskets, mouth cloud-black and cavernous, lolling tongue, and a huge head. The asura was terrified. She declared her identity as Caṇḍāsītā, the cause of his clan's destruction. A tremendous battle was waged between the two for seven days, watched from the *Puṣpaka* aircraft by Rama, Sītā and many kings. Finally, using a maha-missile, Caṇḍikā beheaded the asura. Pranam-ing Rama and Sītā, she merged into the latter. Brahmā, with all the devas, apsaras and bards, paeaned Sītā at length.

Rama Brahmānanda's *Tattvasaṅgraha Rāmāyaṇa* (17th century), in canto 7 states that sages complained to Rama about a hundred headed Rāvaṇa living with an asura named Raktabindu beyond the seven seas. Sītā wished to kill him, so Rama sent her off with Hanumān and a huge army on the *Puṣpaka* aerial vehicle. In the battle, Hanumān assumed the terrifying forms of Narasiṁha, Garuḍa, Hayagrīva, and was a manifestation of Shiva. He was paeaned as *Pañcamukha Hanumān*. Sītā assumed a terrible form with 18 arms and slew the hundred-headed demon. The devas chanted a paean to her thousand names.[38]

Jaimini's version is very different. The interlocutor is Janamejaya and the narrator is Jaimini. However, in slokas 10-11 of the first

chapter, the last verse of the second and slokas 30-31 of chapter 50 at the very end, there is someone else, nameless, who is narrating what Jamini told Janamejaya. This would be a *sūta*, a wandering rhapsode. He is never named here.

Jaimini provides the cause for the birth of the thousand-headed demon along with his brothers, with hundred heads, hundred bellies, hundred tongues and hundred eyes. The reason is the insult to Anasūyā by the Trinity and to Durvāsā in Māndhātā's sacrifice. Bharata and Śatrughna are abducted and married off (without any demur) to the demon's daughters. Further, in the battle the devas, monkeys, rakshasas, kshatriya kings with their armies, Rama and even the Trinity fall. That is when Sītā takes the field, bestowing five heads on Hanumān with which he devours the demonic army. With fiery grass columns she despatches the thousand-headed demon. In *Mairāvaṇacaritam* Hanumān too uses mantric sacred grass to consume the demon. Rama is not terrified of her, nor is her form horrifying, though wondrous. The tale is completed in fifty chapters.

II. Mairāvaṇacaritam[39]

The tale is completed in twenty chapters. Jaimini's creation is quite distinct from other versions. It is not an episode composed by Vālmīki, but by Jaimini and is narrated by Agastya to Rama to celebrate a wondrous nocturnal deed of Hanumān. He rescued Rama and Lakṣmaṇa who were overcome by an enchanted sleep and abducted by Mairāvaṇa to the nether world.

It is interesting to find that in Jaimini it is not Lakṣmaṇa but Rama who, enraged with Śūrpanakhī's amorous advances, cuts off her nose. Indeed, in the entire story, neither brother has any role to play, being asleep throughout.

The story of *Mahī* (earth) or *Mai* (collyrium or black in Tamil) Rāvaṇa is a celebration of Hanumān's prowess and intelligence. It was far more popular than tales about multiple-headed demons other than Rāvaṇa. Besides Sanskrit, it exists in Gujarati, Marathi, Malayalm, Kannada, Tamil, Nepali, Bengali, Oriya, Assamese, Hindi, Thai, Lao, Khmer, Malay and Burmese. It is not surprising that some manuscripts are entitled *Hanumadvijaya*, the victory of Hanumān.[40]

This story was exceptionally popular as a subject for Indian film-makers. Many films have been made about it: *Ahiravan-Mahiravan Vadh* (Marathi, silent, 1922), *Mahiravana* (silent,Tamil, 1923), *Chandrasena* (Mahirāvaṇa's wife who helps Hanumān) by V.

Shantaram (Marathi 1931), remade by him in Marathi, Tamil and Hindi in 1935, *Mahiravana* (Telegu, 1940 and 1957), *Hanumān Patal Vijay* (Hindi, 1951 and 1960) by Homi Wadia who also made *Chandrasena* (Hindi, 1959), *Hanumān Vijay* (Hindi) in 1974.[41] Not a single film, however, appears to have been made about Sītā and the Thousand-Headed Rāvaṇa. However, it features as episode 256 in the Star Plus TV Channel's "Siya ke Ram" viewable at *www.hotstar.com.*

Parallels in Sanskrit Texts

Canto 8 of Advaita's *Rāmaliṅgāmṛta* (dated 1608) recounts how Ahi and Mahīrāvaṇa take Rama-Lakṣmaṇa to the netherworld and how Hanumān kills them with the help of his son Makaradhvaja.[42]

According to Rāmadāsa's *Ānanda Rāmāyaṇa* (c.15th century), *Rājyakāṇḍa, sarga* 14, slokas 23-24, the two Aśvinīkumāras on being cursed by Viṣṇu's doorkeepers Jaya and Vijaya were born as Airāvaṇa and Mairāvaṇa, friends of Rāvaṇa.[43] The *Sārakāṇḍa, sarga* 11, slokas 72-129 narrate their story. After Hanumān had revived Lakṣmaṇa and the monkeys by bringing Droṇācala from the sea of milk—in the process meeting Bharata who decided to go to Rama's assistance with all the rajas—Rāvaṇa sent emissaries to Pātāla to summon his friends, the mighty, great and savage Airāvaṇa and Mairāvaṇa. Hearing the state of affairs, they rushed to Laṅkā and proceeded to Rama's camp to abduct the brothers, only to find that an unassailable rampart had been made by Hanumān with his tail. By the skyey path, the two entered the monkey army. Finding the brothers asleep on a slab of stone, they lifted them with the stone and took them to Pātāla.

Hanumān, discovering them gone, proceeded on foot to Pātāla. On the way, in the south of Laṅkā in Nikumbhila cave, a pregnant pigeon told her spouse of her desire to eat human flesh. He told her that Rama and Lakṣmaṇa would be sacrificed by the *daityas* before the Devi and then their flesh would be available. Hearing their words, Hanumān went ahead and at the entrance found Makaradhvaja who seized him and asked him who he was. Hanumān stated he was Rama's emissary and had come to find them as they had been abducted to Pātāla by two demons. He sought information about them. Makaradhvaja then asked him after the welfare of his father, Añjani's son. Astonished, Hanumān asked him who was Hanumān's wife and how he was born. He answered that after burning Laṅkā, when Hanumān was cooling his tail in the sea, he spat out the phlegm

congealed in his throat, which a *makarī* swallowed, whose son he is. Hanumān revealed his identity. Makaradhvaja pranamed him and informed that before leaving for Laṅkā, the asuras had resolved to sacrifice the brothers to Kāmākṣī Devi. Accordingly, this would be done the next day. He advised Hanumān to go to the temple and rescue them.

Hanumān shrank to the size of a mote of dust in a sunbeam and quietly entered the temple. From there, in a devi-like voice he commanded that puja be offered through the window that day and, thereafter, by any means, the brothers be sent in with their bows and quivers, adorned with forest flowers. He threatened that anyone who had a glimpse of the devi would be struck blind. Hearing this, they were assured that the devi was pleased and contented that day and through the window offered puja and poured in piles of food and sweets, crores of jars of *pañcāmṛta* and fruits. Devouring them, Mārutī roared again that this was too little food and she was still very hungry. Astonished, the *daityas* sent messengers to collect all foodstuffs from shops and citizens' homes and poured all that mountainous heap into the temple. No food was left even in the palace. Children had nothing to eat. Tremendous tumult broke out in all households.

Then, with bow and quiver, adorned with forest flowers, the brothers were sent in. Seeing them, Mārutī embraced them. Opening the doors, he challenged the demons and, coming out, the brothers in a moment slew the *daityas* raining arrows. But they rose repeatedly every time they were slain, even a hundred times.

Surprised, Mārutī wandered through the city seeking for a way to kill them. In a solitary place, he found a woman who was a *nāga*'s daughter and the mistress of Airāvaṇa, having been raped by him. She said that Mairāvaṇa also looked upon her with wicked intentions. She did not have the strength to please them both sexually. One was a friend, the other an enemy. The death of both would content her. If Rama made her his wife, she could tell Mārutī how they could be slain. Hearing that, Mārutī said that provided her bed did not break under Rama's weight, he would become her husband. Satisfied, she said in the past some children were piercing bees with thorns. The two *daityas* freed the bees. Pleased, the bees said they would protect the *daityas* from death. The bees remained in the demons' bedroom and brought excellent *amṛta*, sprinkling its drops on them at the

moṃent of death. They were crores in numbers and would have to be killed. Mārutī did so and directed one bee, who took shelter with him, to hollow out the bed of Airāvaṇa's mistress. The two *daityas* being thus slain by the brothers' arrows, Makaradhvaja was anointed king in their place.

As they were about to leave, Mārutī requested Rama to proceed to the *nāga* maiden's apartments to see its wondrous beauty, smilingly take the lovely, beautifully dressed and ornamented lady by the hand, sit on her bed and break it by his weight. After this happened, in response to her anguished prayer Rama said that having discarded this body she would become a Brahmin maiden and conduct lengthy ascesis. As Kanyākūmāri, a Brahmin's daughter, she was born on earth. In her third birth in Dvāpara Yuga she would become his wife Jambavantī.[44]

Rama climbed on Mārutī's shoulder happily. Assigning the kingdom to ministers, Makaradhvaja carried Lakṣmaṇa, avatar of Śeṣa who carries the universe, on his shoulder. Thus, the brothers reached Lankā and were greeted by Sugrīva and the monkeys.

The matter of Jaimini's *Mairāvaṇacaritam* is virtually the same, except that—

- There is no Airāvaṇa.
- Mairāvaṇa gains access to Rama and Lakṣmaṇa by assuming the form of Vibhīṣaṇa and carries them off in a magical box.
- Entry to the underworld is via a lotus-stalk.
- Hanumān's son by a *makarī* is named Matsyaraja.
- The demon is killed a hundred times but keeps resurrecting. His life lies in the seven horns of a seven-headed bee, which Hanumān destroys and then pulverises him.
- Rama and Lakṣmaṇa remain asleep.
- Durdaṇḍī is the helper here, not a serpent princess.
- Her son is crowned king of the netherworld and marries Mairāvaṇa's daughter.

One would have expected the *Hanumānnāṭakam*[45] or *Mahānāṭakam* to narrate these wondrous exploits of Hanumān alongside Sītā and to rescue Rama and Lakṣmaṇa. Strangely enough, they do not feature in this Sanskrit play whose author is supposed to be none other than Hanumān himself.

Tribal and Regional Variations

Acccording to the Birhors of Chhotanagpur, Lakṣmaṇa kills Rāvaṇa as he has eaten no food for twelve years, which was the boon Rāvaṇa had obtained. Then Kumbhakarṇa appears, seizes the brothers and takes them to a sacrificial pit before the goddess *Kālī-māī*. He asks them to eat grains from the ground as animals do before being sacrificed. The brothers ask him to show them how to do this. When he prostrates himself, Lakṣmaṇa beheads him. *Kālī-māī* laments, asking who will sacrifice to her. Rama asks her wander all over earth. Thus her cult spreads.[46]

The Ālu Kurumba tribe in the Nilgiri hills of South India have a prose version of the Ramayaṇa in which, when Lange (Laṅkā) is burnt by Alumaru (Hanumān), Cīde (Sītā) is burnt to ashes which someone puts into a box and throws into the sea.[47] The box lands up with a Pāṇḍya prince who finds Cīde miraculously alive within it. He sends her to Ayi and Mayi Rāvaṇa, two elder brothers of Rāvaṇa, who live underneath Lange. Rāvaṇa had turned Enme Daruma Raja (Dharmaraja-Yama) and his followers into beetles and forced him to grant immortality to his elder brothers. Gumbagaruna (Kumbhakarṇa) was his younger brother. Rāmaru and Laccumaṇa were told about Cīde's whereabouts by Gumbagaruṇa who submitted to them after Rāvaṇa's death.

Seeking her, Alumaru faced a demoness Mangea-Karaci, who had a crocodile's head, and hands bound by the curse of Ayi and Mayi. She could become free by devouring Alumaru. He tricked her by expanding his body, then suddenly contracting it, entering her jaws and jumping out. Freed, she obtained him as her husband, told him that Cīde was hidden in Ayi and Mayi's fort and showed him the path to it. She became pregnant by a drop of his sweat that had fallen upon her. She had a son called Maccavala (strong man-fish). Alumaru succeeded in bringing Cīde back to Rāmaru.

Rāmuru and Laccumaṇa reached a forest seeking to fight Ayi and Mayi, who were waiting for them. Disguised as beggars, they had tracked Cīde to Ayodi. At night, Alumaru made a cone of his tail and hid them within it. Ayi and Mayi, as priests, requested him to show Rāmaru as they wished to offer puja to him. He allowed them entry. Instantly they overpowered the brothers and took them to the underworld through a tunnel, imprisoning them in their Kālī temple.

Next morning, discovering this, Alumaru went down the tunnel but was stopped from entering the fort by Maccavala. They fought a lengthy duel, neither winning. The demoness Mangea-Karaci appeared and called out, whereupon Maccavala stopped and Alumaru felled him. The demoness used to gather flowers daily to garland the icon of the goddess. She hid Alumaru, who had taken a miniscule form, in the flowers. Within the temple, he took the form of a priest and located the brothers who were to be sacrificed on Friday. That day Alumru hid behind the idol and ordered everyone to provide food. Huge amounts were poured on the idol from a hole in the roof of the temple. Alumaru ate everything and declared that the next Friday the brothers should be sacrificed. On that day, Alumaru freed the brothers and gave them weapons he had procured in the meantime.

For 22 days the brothers fought Ayi and Mayi, who revived every time they were killed, and doubled on each occasion. Mangea-Karaci told Alumaru that a woman named Āravali could tell him their secret. Alumaru flew to her. She agreed to reveal the secret provided Rāmuru married her. Alumaru agreed provided the litter on which they would sit for the ceremony did not break in two. Āravali agreed and told Alumaru about a lake visited by seven beetles who sprinkled its water on a dead person, whereby he revived and doubled. Alumaru killed six of them and caught the seventh who took human form. He was Emme Daruma Raja who with his followers had been turned into beetles by Rāvaṇa to ensure immortality to Ayi and Mayi. Alumaru asked him to break the litter of the wedding rite. Thus, Ayi and Mayi could be killed. Alumaaru brought Rāmaru and Laccumaṇa to Āravali. The litter broke during the marital rite, whereupon Rāmaru refused to wed her. He installed her as princess of Lange and left for Ayodi. After his return, he was crowned king and Alumaru left for his own land.

In Tamil there is a *Mayilirāvanan Kathai.* Mayil kidnaps the brothers in a box; Vibhīṣaṇa guides Hanumān to Pātāla Laṅkā where he meets his son Maccagaraban (Matsyagarbhan). After his birth, Vayu Deva had named him and told him of his father.[48]

According to a Tamil tradition,[49] Rāvaṇa approached the demon, *Māyil* (peacock) or *Mai* (collyrium, darkness)[50] Rāvaṇa and sought his help to win the war. The demon, using black magic, took away Rama and Lakṣmaṇa and planned to kill them after conducting rituals

in a secret place. Hanumān learnt from Vibhīṣaṇa that the demon's life in the form of five wasps was kept inside a box in a cave, far away from the seven seas. He went there and brought the casket to the place where the demon was conducting puja. As all the five wasps had to be killed simultaneously to annihilate the demon, he assumed the form of Viśvarūpa Pañcamukha Āñjaneya, with divine powers of all the gods. His form radiated the brilliance of one crore suns and he killed all the five wasps, thereby killing Māyilirāvaṇa. Further, according to "Sudarsana Samhitai," Mayilrāvaṇa took away the *Sudarśaṇa cakra* and Āñjaneya was asked to retrieve it. He fought a fierce battle with the demon who resorted to maya. The Lord told Hanumān that to kill the demon, who might take the form of an animal or bird or snake, he should possess the powers of all his earlier incarnations like boar, man-lion and horse-headed, as also of his mount, Garuḍa. It was then that Hanumān assumed the five-faced form with three eyes in each face. Pārvatī bestowed upon him the lotus, Rama the divine bow and arrow, Garuḍa the pot of *amṛta* and his wings, and Yama, the noose. Other gods bestowed their entire powers and blessed him. Hanumān killed Mayilrāvaṇa and returned the *Sudarśaṇa cakra* to the Lord.

Mahirāvaṇacariira in Telegu was written by Madayya Kavi in the 16th century.[51] In Malayalam there is a *Pātālarāmāyaṇam* epic in which Pātālarāvaṇa abducts the brothers. Hanumān kills him and rescues them. A *killippattu* (c.18th century) also exists on this theme.[52] In Marathi, Mukteshvar wrote *Ahi-Mahirāvaṇa-Vadha* in the 17thcentury.[53]

In Assamese there is the poem *Mahirāvaṇa Caritra aru Betālacaṇḍīra Upakhyāna* by Chandra Bhārati based on book 1 of the *Sāra kāṇḍa* of *Ānanda Rāmāyaṇa,* or on Krittibasa's Bengali Rāmāyaṇa, or on the *Mahānāṭaka.* Mahirāvaṇa (sometimes called Mairāvaṇa), son of Rāvaṇa, in conference with his father is spied upon by Hanumān—who has been sent by Jāmbavān who fears the arrival of Mairāvaṇa—in the form of a crow. Despite the advance information, the demon succeeds in putting everyone to sleep, binds the brothers with his snake-noose andabducts them for sacrificing in *pātāla* to Betāla Caṇḍī.

Hanumān, becoming a kingfisher, questions birds who tell him of the abduction. They carry him to *pātāla* as a gadfly on the back of a fish-hunting bird *machroka* (*matsyaranka*). Staying as an old Brahmin in a flower girl's house, he gets information that the sacrifice is on the next day. He turns into a crow, is discovered by other crows whom

he kills. He reaches Dolani Nagara, the demon's city. Becoming a fly he lands on the distraught Rama's thigh within the prison. He finds that the goddess is his mother's sister. When she refuses to save Rama and Lakṣmaṇa, he spins her about seven times with his tail and flings her a hundred *yojanas*, where her head splits open. He assumes her form and summons Mahī to bring the brothers for the sacrifice. As a flea, he advises the brothers to tell Mahī to show them how to prostrate. When he does so, Hanumān beheads him with his own sword.

The demon's queen attacks him and Hanumān kicks her in the belly. She dies, aborting a slippery foetus (named Garbhāsura), shaped like a pumpkin, who fights and Hanumān cannot grip it. His tail flares up with *brahmña-agni*, reducing Dolani Nagara to ashes. The storm of dust and ashes enables him to catch hold of the foetus with his tail and fling him at Rama's feet. By Shiva's boon he does not die. Rama curses him to go to earth as a dirt-eating bird, never touched by Brahmins, wandering in Laṅkā uttering his cry. He returns with the brothers riding the same bird, which unsuccessfully tries to drown them in the sea.[54]

Birendranath Datta refers to the Assamese *Rama-Kathā* in the Kamrup region about Mahit Rāban and his son Ahit Rāban who is also called Tolka or Telka (slippery) Rāban, a slimy foetus fighting Hanumān who is unable to grapple with it. So he calls upon his father Vāyu who blows dust on the foetus so that Hanumān can catch hold of it. However, he cannot be killed, so Hanumān bangs him on ground cursing him to become a cock. Hence cocks always itch to fight.[55]

Anant Kandali (c. 16th century) has a poem in Assamese, "Mahirāvaṇa Vadha" describing how Rāvaṇa's son Mahī abducts the sleeping brothers to Pātāla and is about to sacrifice them to Kālī when Hanumān kills him and saves them.[56]

Sabin (Sītā) *Alun* or *Rama-Lakhan Alun* (song) is the Karbi Ramayaṇa of Assam. It has the same tale of Mahīrāvaṇa disguised as Vibhīṣaṇa abducting the brothers to *pātāla* through a hole in the ground, which Hanumān enters. Finding a sea, he weeps in distress. The sea god's daughter, as a crocodile, catches the tears. With her help, Hanumān reaches *pātāla* where, as a crow, he searches and finds the brothers. He tells them to ask Mahīrāvaṇa to show how to prostrate. Hanumān asks the deity Singdi if it wants Mahīrāvaṇa's head or those of the brothers. Singdi wants the brothers' heads, so Hanumān crushes Singdi's head and throws it into the Khasi hills.

Pretending to be the deity, he calls for much food. Finally, when Mahīrāvaṇa prostrates, Hanumān crushes his head and carries the brothers on his shoulders to Laṅkā.

Similar is the Bajong-Phura version of *Rama-Lakhan Alun* sung by the fishermen of Bey in Karbi-Anglong, except that a bird tells Hanumān about the plan to sacrifice the brothers to Singdi. In disguise, Hanumān meets Mahīrāvaṇa who tells him about Singdi puja. Advised by the god, Hanumāṇ kills Mahīrāvaṇa with a sword and carries the brothers back on his shoulders.[57]

In Assamese there are several works dealing with Hanumān's adventures in the netherworld with serpents, e.g. Dhananjaya's *Gaṇakacaritra,* Vidyāpancānana's *Pātāli Kāṇa,* Raghunāth Mahanta's *Adbhuta Rāmāyaṇa* and *Satruñjaya.*[58]

In Oriya, in Bikram Narendra's version,[59] the devas command Nidrā, the goddess of sleep, to overcome everyone in Rama's camp because they want Mahīrāvaṇa dead. Rama is abducted. The first place that Hanumān searches—we are not told why—is where Sītā is imprisoned. Taking the form of a bee, he sees that when Trijaṭā tells her of the abduction, two tears fall from Sītā's eyes from which two devis with four arms and three eyes named Tārā and Tāreṇī appear whom she commands to guard the brothers.

In Mahīrāvaṇa's prison, Rama is singularly distraught and Lakṣmaṇa has to boost his morale. Getting inside the temple as a bee hidden in a flower garland, when it is placed on the icon of the deity, Hanumān assumes a thousand-armed *viśvarūpa* and crushes the devi's head under his left foot. When the demon raises his sword to behead the brothers, the two devis deflect it so that he kills his attendants instead. Hanumān then protects the brothers with his tail and kills the demon's attendants. However, every time he beheads the demon, the head re-grows. Vāyu deva advises him to tear Mahī in two, and that is how he kills the demon. This portion is anachronistic and has been influenced by the way in which Bhīma—the Wind-god's other son—killed Jarāsandha in the Mahabharata.

In Balarāma Das' Oriya *Jagamohana /Dakṣiṇī / Dāṇḍi Rāmāyaṇa,* Mahīrāvaṇa is Indrajit's son, killed on the eleventh day of the siege of Laṅkā.[60] Here it is Lakṣmaṇa who kills the demon in Sulaṅkā after being imprisoned there with Hanumān and Suṣeṇa. The story also occurs in Bishvanātha Khuntiā's *Bicitra Rāmāyaṇa* almost in the same form, in Bikram Narendra's Oriya *Śrīrāmalīlā* and Shishu Ishvara Das'

Nala Carita. In the *Bicitra Rāmāyaṇa,* when the devi refuses to aid Hanumān, he assumes his terrible form and crushes her, placing his left foot on her head. It is the Wind God who advises the brothers to ask to be shown how to prostrate, and when the demon demonstrates this, Hanumān beheads him. Tārā and Tāreṇī play no role.[61]

According to the *Rama Kathā* of the Bhils of Northern Gujarat, while crossing the sea, Hanumān rested on an arrow Rama had shot. On that occasion, he ejaculated and his semen was drunk by a fish which gave birth to a boy called Matsyarāja, an aquatic warrior.[62]

The Giradhara Ramayana in Gujarati (19th century) narrates the birth of Ahi and Mahī Rāvaṇa according to the *Agni Purana,* Makaradhvaja's birth from Hanumān's sweat drunk by a *makarī,* how Hanumān tricks Candrasenā, Mahī's wife, who wishes for intimacy with Rama, after terrorising the wasps who revive Mahī and Ahi whenever they are killed. He also narrates Hanumān's hesitation in accepting, as Bhadrakālī, puja from Rama in the nether world and how he rescues the brothers.[63]

The Mewat community's "Ram-Katha" mentions the killing of Rāvaṇa's brother Ahirāvaṇa.[64]

The Mizos have "Khena Leh Ramate Unau Thawnthu" the story of Khena and Rama. Mahirāvaṇa is called Luphirabon, a priest of Lusariha (Rāvaṇa with seven heads).[65] Luphirabon takes the brothers away to a distant land beyond the sea, but Hawlawman crosses the sea and rescues them.[66]

Tulasidas' *Rāmacaritmānas* (late 16th c.) in Awadhi contains the "Ahirāvaṇa Kathā."[67] After the death of Indrajit, Rāvaṇa summoned his son Ahi. He was so named being born with snakes, because of which he was buried underground. Reared by Rāhū's mother, he was named in Pātāla by Śukrācārya. He performed ascesis in Nāgaloka worshipping Kāmad Devi for 14 years. He receivd the boon of being unslayable, except by monkeys whom he regarded as his food. He ruled in Pātāla.

Ahi, put off by Hanumān's tail-rampart, got in by becoming Vibhīṣaṇa. Putting all to sleep by a mantra, he leapt off with the brothers. Vibhīṣaṇa identified the abductor, as none but Ahi could assume his form. Hanumān, *en route,* overheared vultures saying that human flesh would be available after the brothers were sacrificed that day.

He proceeded to Ahi's city where Makaradhvaja as guard refused to give him way. He told Hanumān of his birth from him and where

the brothers were. They fought and Hanumān bound him with his own tail.

In tiny form, Hanumān entered the temple, hiding in the flowers being offered to the devi. At the touch of his feet, the devi sank into the earth. Hanumān assumed a terrible form. All felt that the devi had manifested. He devoured all offerings. Ahi, glad, brought the brothers to be sacrificed. Hanumān roared, placed them upon his shoulders, seized a sword, sliced off the arms and heads of the demons, binding them all with his tail. Ahi stuck him with a sword, which Hanumān snatched and, beheading him, threw his head into the fire as oblation. While leaving, he made his son Makaradhvaja the ruler.

Krittibās' Bengali Ramayaṇa (early 15th century) contains a section named, "Mohīrāboner Pālā" (Mahīrāvaṇa's Turn or Tale).[68] After Indrajit had been slain, Rāvaṇa was miserable. His mother Nikaṣā reminded him of his *pātāla*-dwelling son Mahī who was blessed by the goddess Kālikā with the power of invincible maya. Summoned, appearing through a tunnel, he assured his father that he would sacrifice the brothers in *pātāla.*

Vibhīṣaṇa entered Laṅkā as a bird and overheard the talk. He warned about Mahī's invincible maya and advised keeping watch all night. Hanumān made a fort with his tail and asked Rama to cover the top with Viṣṇu's discus. Sugrīva took Rama on his lap, Aṅgada took Lakṣmaṇa on his. Vibhīṣaṇa told Hanumān not to let through even his own father. Mahī assumed in turn the forms of Daśaratha, Bharata, Kauśalyā and Janaka, but Hanumān refused entry. Finally, as Vibhīṣaṇa, Mahī got entry. He cast magical dust on Sugrīva, Aṅgada and the brothers who fell unconscious along with all monkeys. Through a tunnel, he took them home. Vibhīṣaṇa arrived, was threatened by Hanumān, reassured him about his identity and discovered the tunnel. Sugrīva pointed out to Hanumān that to restore his reputation, he must bring back the brothers.

He entered the tunnel, investigated *Pātāla* and saw the palaces of Bali, Bhogavati city of the Nāgas, Kapila rishi and, finally, Mahī's city. He perched atop a tree as a small monkey on the bank of a lake. An old man noticing him told others that the devi did not grant immortality to Mahī but a boon that he would not be slain by any except his food, viz. humans and monkeys. Now both had arrived

here. An old palace maid came to fill water and told other women that two young humans who lay imprisoned in the king's palace would be sacrificed to Mahāmāyā that day.

Hanumān went there in the form of a fly and reassured the brothers. As a fly, he went to Yogādyā Devi and told her that if she had ordered Mahī to make this sacrifice, he would sink her with the temple in water. The devi smiled and said that when Mahī asked Rama to do pranam to her, Rama should say he did not know how to do so and ask Mahī to show him. When Mahī performed pranam, Hanumān should take the devi's *khaṇga* and behead him. Hanumān informed the brothers of the plan.

At this stage Krittībās narrates that Brahmā informed Indra and the devas that a *gandharva* Śakradhanu, who used to dance and sing before Viṣṇu, once laughed at Aṣṭāvakra rishi's twisted form and was cursed by him to be born a terrible rakshasa and be liberated by Hanumān.

All happened as planned: the attendants fled, Hanumān freed the brothers, killing Mahī. Hearing this, Mahī's queen was furious, declared that she was discarding the devi and with an army showered arrows on the brothers. Hanumān kicked her in the belly, killing her. Her ten month old embryo Ahirāvaṇa was born with 8 arms and 4 heads. He attacked Hanumān with his hands and feet. Hanumān could not grip him and called upon his father *Pavana*, who raised a dust storm. Hanumān could then grab the infant by his legs and smash him on the ground. He killed all others who attacked. The devi asked who would serve her in *pātāla*. Hanumān then took her out of *pātāla*. Through the tunnel, they returned to the camp.

Balarāma Bandyopādhyāy's introductory hymn to his Bengali Ramayaṇa states that after Mahīrāvaṇa had been killed, Devi Yugādyā, whom he worshipped, was taken by Hanumān to Kṣīragrām in Bengal where she is offered puja.[69] The episode also occurs in the poems on Rama by Shankara Kabichandra, Jagadrāma and Dāsharathi Rāya. In Jagadrāma's Bengali Ramayana, Mahīrāvaṇa is a secret devotee of Rama. Hanumān enters the temple as a bee and, knocking down the goddess, assumes her place. After Mahīrāvaṇa and Ahirāvaṇa have been killed, Makaradhvaja is made ruler of the kingdom.[70]

Eknath's (late 16th century) Marathi *Bhāvārtha Rāmāyaṇa* (canto 6, verses 51-54), the Kannada *Mairāvaṇa Kālaga* and the Gujarati *Narmakathā Kosha* also contain the tale of Mairāvaṇa.[71]

Greater India

Curiously enough, the stories of Sītā killing Rāvaṇas with more than ten heads do not occur in the Ramayanas of South East Asian countries, which celebrate Rama and Hanumān (as his son) most of all, nor is the episode depicted in any sculptures.

Jayata of Pātan, Nepal, in 1337 wrote a Sanskrit play, *Mahīrāvaṇavadha Nāṭaka.* According to W.L. Smith, it is possibly "the oldest datable version of the story in any language."[72] In it, before Laṅkā is attacked, Vibhīṣaṇa receives warning from a rakshasa Nīla that Mahīrāvaṇa has been summoned by Rāvaṇa. Hanumān, thereupon, encircles the camp with his tail-rampart. Vibhīṣaṇa goes to bathe in the sea. The demon, assuming his form, gains access to the brothers and, binding them in his *nāgapāśa,* abducts them for sacrificing to devi Kālikā. Hanumān, in tiny form, hides in flowers taken to the temple. When asked to prostrate, Rama answers he does not know how to do so. The brothers then argue over who should be sacrificed first. Hanumān manifests and kills the demon. Garuḍa is summoned to free the brothers from the snake noose. Then the three return to their camp.

The abduction of Rama and Lakṣmaṇa by Mairāvaṇa is found in numerous Lao, Thai and Malaysian versions.[73]

In the Thai *Rāmakien* Rāvaṇa sends his mermaid daughter Suvannamacchā (Golden Fish, called Puteri Ikan in the *Wayang Kulit Siam*) to destroy the causeway. Hanumān catches and weds her.[74] Their son Hanumān Ikan or Matchanu is adopted by the demon Maiyarap, the grandson of Sahamālivan (Mālyavāna?) whom Rāvaṇa asks for help. He abducts Rama, putting the monkeys to sleep with his magical powder. Hanumān meets his sister Virakvan who has been ordered to fill a jar with water in which her son will be boiled alive. She hides Hanumān in her upper garment in the form of a lotus fibre, reaches him to Rama and tells him how to kill the demon whose life has been kept on Citrakūṭa mountain in the form of a fly by his guru Sumegha. Hanumān beheads Maiyarap and brings Rama back, installing Virakvan's son Vaiavika as king and Matchanu as crown-prince of the underworld. This is the Tamil story of *Mayilirāvaṇa.*[75] The Thai Khon (masked play) invariably features Maiyarab the magician and the Floating Lady (Vibhīṣaṇa's daughter who is forced to assume Sītā's form and float as a corpse in a river near Rāmā's camp).[76] There is

mention of Hanumān's son Asurāphad too in chapter 25 of the *Rāmakien.*[77]

In the Malaysian *Hikayat Seri Rama,*[78] during the journey to Laṅkā, Hanumān's sperm falls into the sea and is swallowed by a fish, producing his son Hanumān Tuganggah who is raised by Rāvaṇa's son Gangga Mahasura, ruler of the sea. He becomes the guard of the *pātāla* fortress ruled by Rāvaṇa's son Pātāla Mahārāyan (the Tamil form of "maharaja") who assumes Hanumān's form to enter the monkey army, puts Rama to sleep with a magical ointment and abducts him. Following him, Hanumān meets a princess who has come to collect water for her son's bath. It has been foretold that her son will succeed Pātāla Mahārāyan (this is clearly taken from Jaimini's tale). Hence, the demon has decided to kill him along with Rama. Hanumān promises to make her son king and she hides him in the form of a lizard in her vessel, taking him within the fort. At the entrance, Hanumān duels with his son Tuganggah, defeats Pātāla Mahārāyan and rescues Rama who awakens only when Vibhīṣaṇa washes off the magical ointment. The next day, Rama kills Pātāla Mahārāyan.

According to the Shelāber recension of the *Seri Rama,* the demon first despatches two chiefs (as in Jaimini). Later, as a worm he gains entry, takes Rama away by way of a lotus-stalk to the netherworld (as in Jaimini). The princess here is the sister of Ameer Arab (perhaps the Islamicization of Ahirāvaṇa) who is Rāvaṇa's maternal uncle and has imprisoned his sister's son. Hanumān hides as a bird in the princess'pot, then kills Ameer Arab and makes his nephew the king.[79] These incidents occur in Jaimini's composition.

The Indonesian *Hikayat cheritera Maharaja Rāvaṇa*[80] has Hanumān Turagangga (or Tugangga) as the son of Hanumān Panchasona (long-lived) born of his sperm that dropped when he jumped to Langkāpura. Sent by his mother, he tears to bits with his nails a water demon (Gangga Serayan) and his wife who are destroying the bridge being built from Ligur to Langkāpura. He also kills with his nails Rāvaṇa's son Gangga Mahaya Sura who lives in the sea, along with his four ministers Sura Gangga, Indera Gangga, Wira Gangga and Singa Gangga. Rāvaṇa sends forth his son Petala Maharayan from the underworld, who appears by the power of God (*dengan kudrat Allah taala*—showing the Islamicization without changing the character). The battle continues for three months. First Sura Petala and Wira Petala are killed and finally Hanumān Turagangga kills

Petala Maharayan. He magically abolishes the fire and rain of tin that Indrajit creates and then creates an iron fort to protect Rama's army from Kumbhakarṇa's fiery arrows. After the battle, he returns to his land, presumably under the sea.

The Javanese *wayangs* (puppet plays) have Kuntala Mariyam as the son of Rawana, and his brother Trigannga, a white monkey. He abducts Rama and Lesmana and battles Anoman till discovering that he is Anoman's own son. His mother was Rawana's wife.[81]

In the Malaysian *Wayang Siamranting* (branch story), Hajal Sri Betara Nala captures Seri Rama and Lakṣmaṇa, then abducts Sītā Dewi. Pak Dogol, taking the form of Dewa Sang Yang Tunggal, fights Hajal who is created from a drop of his sweat, and reverts to that form. Seri Rama, Lakṣmaṇa and Sītā Dewi are rescued.[82]

In another *ranting* story, Hanumān Bongsu is Hanumān Kera Putih's son by Puteri Bongso, daughter of Perbuana, younger brother of Rawana. He kicks his way out of her womb on hearing her weep over her father who has been pierced in the chest by Raja Sibigadong, ally of Rawana, who takes over Langkapuri.Hanumān Bongsu seeks out Seri Rama, who realizes this is his grandson (Hanumān Kera Putih is Seri Rama's son) and with his help re-establishes Perbuana in Langkapuri.[83]

In the Laotian Ramayana, Hualaman (Hanumān) expands his palm to protect the camp. The king of Pattalum from the underworld abducts and imprisons Rama in iron cage. Hualaman rescues him.[84]

In the Burmese *Mahā Rama* (late 18th-early 19th c.), Gombadina (Mahirāvaṇa) carries Rama away to the underworld by magic.[85] In the drama *Thiri Rama* (late 18th-early 19th c.) by Nemyo Nāmaka Kyaw Gaung, Mahirāvaṇa is the son of Rāvaṇa by his second queen Appathari.[86]

Among Balinese *Wayang* plays there is the *Hanoman Watugangga* in which Hanoman meets his son Watugangga.[87]

In Cambodia, on the walls of the Silver Pagoda in Phnom Penh, extending for 642 metres, reaching a height of 3.65 metres, frescoes of scenes from the Ramayana were painted during 1903-04 by a team of 49 artists led by Oknha Tep Nimith Theak.[88] Among these we came across a huge fresco depicting Mairāvaṇa's abduction of Rama and the rescue by Hanumān (plate 1). Plate 5 depicts Rama asleep, within a cage, on a slab of stone (as in the *Ānanda Rāmāyaṇa*) while Hanumān sits with joined palms and four gods (?) keep watch. Plate

3 shows Mairāvaṇa flying off with the sleeping Rama. There is no sign of Lakṣmaṇa. Plate 2 is a striking depiction of Rama asleep within Hanumān's mouth, Plate 4 depicts Hanumān rescuing the sleeping Rama. The foreground is badly damaged, but people can be seen milling about and two cages, one with the sleeping Rama and another with a small monkey (Hanumān?). Plate 7 is Hanumān flying back with the rescued Rama, still asleep with no sign of Lakṣmaṇa. In the Thai, Laotian, Burmese, and Malaysian Rāmāyaṇas it is only Rama who is abducted (see above).

The Ministry of Culture and Fine Arts of Cambodia provided the following information about the frescoes. We are deeply grateful to Mr. N. Sitlhou, First Secretary (CIC) at the Embassy of India, Phnom Penh, for taking considerable trouble to obtain it for us.

Ravana (Krong Reap in Khmer) invited his nephew, Waireab (Mairavana), who lived in the city of Badal (Patala), to help him fight Rama (Preah Ream in Khmer). Waiyreab met Ravana and took his permission to go to the forest of Samsan to make a sleeping potion to capture Rama. Biphek (Vibhishana), Ravana's brother, told Rama of the plan, urging him to ensure that his guards were on full alert. At night Hanumān made himself huge and took Rama and his royal abode into his mouth. Guards stood outside his mouth until the morning star would appear. Waiyreab turned into a monkey and slipping in among Rama's troops overheard this. He shot a lighted glass sphere into the sky in the middle of the night to make it seem that the morning star had risen. The guards went off to sleep. Waiyreab spread his sleeping potion and even Hanumān fell asleep. His mouth opened and Waiyreab stole the sleeping Rama. He took him to Badal and put him in a cage. He also caught the Yeak (Yaksha) Waiywaet who tried to stop him from going to fight Rama and put him in the same cage. Then he ordered water to be boiled to make soup from his prisoners.

Lakshmana (Preah Leak) awoke and did not see Rama. He summon Biphek who told him what had happened. Lakshmana sent Hanumān to rescue Rama. At Badal, Hanumān met Machanub and the two fought. Machanub kept slipping out of Hanumān's grasp. Hanumān realised he was fighting his own son and stopped. He proceeded further and killed a white elephant and a Reachsei (lion-like figure) before meeting an old woman named Dara Khuorn who was drawing water for the soup she had been ordered to prepare.

Becoming a tiny insect, Hanumān hung from her skirt as she returned to where Rama was imprisoned.

When Dara Khuorn entered, the Yeak (Yaksha) guards weighed her, afraid that someone would enter with her by a trick. When they did so, the balance broke in half. Hanumān becoming huge fought the guards, grabbed Rama's cage and flew up with it, lashing out with his tail so that the guards were flung into the boiling water. Hanumān flew off with the sleeping Rama and left him in the care of a goddess on Mount So Kan Chan.

Hanumān returned to fight Waiyreab and asked Dara Khuorn where Waiyreab kept his soul. Finding it, he killed Waiyreab and gave Badal to Waiywaet and Machanub to rule. Returning to the camp with Rama, he tore apart the cage of the still sleeping Rama and carried him to his royal abode. When Rama awoke, Hanumān reported what had happened but Rama did not believe him.

Reference: Preap Chanmara, Chan Vitharin, San Phalla, *The Reamker painted by Chet Chan,* Art Media Resources, Reyum Institute of Art and Culture, Phnom Penh, 2002, pp. 19- 20.

Synopses

I. Mairāvaṇacaritam

An unidentified audience begs the bard—identified only by his profession as *sūta*—to narrate the deeds of Hanumān. The framework of the bard as narrator is typical not of the Ramayana but of the Mahabharata. The colophon, however, assigns it to Jaimini's *Bhārata,* and mentions no *parva.* Presumably, the audience would be a gathering of sages in the forest of Naimiṣāraṇya where, in the Mahabharata, Ugraśravā Sauti recites it to them.

A group of sages led by Nārada visit Ayodhyā and sing a paean to Rama extolling him as an avatar. Rama responds by holding up for admiration the superhuman deeds of Hanumān. Rishi Agastya caps this by proceeding to narrate a mighty nocturnal deed that even Rama is unaware of. Clearly, the goal of this narrative is to extol Hanumān's superhuman powers.

When, all his heroes slain, Rāvaṇa was in acute distress, at his wit's end as to how to face Rama, he remembered mighty Mairāvaṇa. This ruler of the underground Laṅkā, unrivalled in mastery of maya,

appeared promptly. In Rāvaṇa's account of what had happened, an interesting detail is that the mutilation of Śūrpanakhī (as she is named here) was Rama's doing. Rāvaṇa proposed to take shelter in Mairāvaṇa's netherworld. Mairāvaṇa urged him not to lose hope and promised to imprison Rama and Lakṣmaṇa.

Mātaṅgī, Mairāvaṇa's wife, failed to dissuade him from this enterprise which she knew to be doomed. Summoning his ministers, Mairāvaṇa left, equipping himself with a magical box and supernatural weapons, ignoring the many ill-omens that appeared.

Vibhīṣaṇa, getting to know of this, warned Sugrīva and Hanumān, advising a night-long watch be kept. Hanumān, extending his tail in rings, made a huge rampart reaching up to the lunar sphere and down to the netherworld.

Mairāvaṇa despatched Ghaṭaka who could not find a gap in the rampart and collapsed trying to lift it. Mairāvaṇa then sent needle-faced Śucīmukha whose nose was torn off in the attempt to enter. Assuming the form of Vibhīṣaṇa, Mairāvaṇa succeeded in gaining entry, cast an enchantment of sleep over all the apes, placed the sleeping brothers inside a magical box and, through a lotus stalk, proceeded to the temple of the goddess Bhadrakālī. He decided to make a morning sacrifice of the brothers to the goddess.

Seeing ill-omens, Vibhīṣaṇa discovered the abduction. The monkeys were at a loss. Vibhīṣaṇa reassured them and set off with Hanumān to the east of Laṅkā. There, within a forest-lake, he showed him a particular lotus and advised Hanumān to reduce his form to enter its stalk, through which lay the path to Mairāvaṇa's abode.

When Hanumān entered, he encountered the guardian of the entrance, the king of fishes. Unknown to Hanumān, this was his son, born of Timiṅgilā who swallowed his sweat as he was *en route* Laṅkā. They engaged in a fierce duel. Hanumān, unable to defeat him, asked about his parentage and discovered this was his son. The king of fishes then took him to a lake in front of Mairāvaṇa's city and left, refusing to rebel.

Mairāvaṇa had imprisoned his younger sister Durdaṇḍī whom he ordered that night to fetch water for consecrating the sacrifice. Hanumān meeting her at the lake assured her of succour. She told him that she and her brother were the children of mighty Brahmadaṇḍa and that it had been foretold that her son would gain the kingdom and marry her brother's daughter. That is why he had

imprisoned her with her son and her husband Ugradaṇḍa who had died in prison. By pleasing Brahmā, he had obtained a wondrous city entered only through a lotus-stalk, protected by a special mechanism spanning the moat, which would collapse when an enemy set foot upon it. Hanumān displayed his true Viṣṇu-like form to reassure her and in minute form entered her water-pot to be carried into the temple. The contrivance at the entrance collapsed when she set foot upon it. As she fell, the pot broke and Hanumān, emerging, slew all the rakshasa doorkeepers who attacked them. Using a mantra, he unshackled Durdaṇḍī who took him to the temple where he killed the guards and met the Devi. Pleased by his paean, she showed him the brothers in the box, whom she had kept concealed from all.

Delighted, Hanumān roared out a challenge. Mairāvaṇa sent out his numerous generals and huge armies to attack him. He slew them all. When the rakshasa himself attacked him, transforming into various forms, as the buffalo demon did with Durgā, Hanumān destroyed each one. After doing so a hundred times, he found that the rakshasa invariably resurrected. Durdaṇḍī informed him that the demon's life-spirit existed within the seven horns of a seven-headed bee located in the seventh cave of a mountain thirty *yojanas* away. All seven horns would have to be destroyed simultaneously. Hanumān succeeded in doing so.

Thereafter, he freed Durdaṇḍī's son Nīlamegha, married him to Mairāvaṇa's daughter Nīlakeśī and enthroned him. His own son Matsyaraja he made Nīlamegha's general. Praying to Bhadrakālī, he obtained the chest with the brothers still asleep within and returned at sunrise on the fourteenth day.

The bard states that this narrative was not related by rishi Vālmīki, who considered that the bringing of the medicinal herbs by Hanumān was heroic enough, but was narrated by Jaimini.

The final benedictory verses state that the Ramayana or the Mahabharata must be in every village, otherwise an expiatory vow must be observed. Hanumān's twelve names are given as the mantra for success.

II. Sahasramukharāvaṇacaritam

Janamejaya is the interlocutor. His question shows awareness of Jaimini's *Aśvamedha Parva* account of how Rama's sons defeated their

uncles, father and Hanumān. While replying, Jaimini mentions that Sītā's birth occurred because of Durvāsā's wrath. This prompts Janamejaya to ask for details, and it leads to the wondrous, horripilating tale of how Sītā slew the Thousand-headed demon born as a consequence of that rishi's anger at not being shown due respect at Māndhāta's sacrificial rite. First, this arrogant king met his end at the hands of the demon Lavana.

Then, asura Samhlāda's daughter Kāntimatī gave birth to five terrifying sons by Durvāsā: thousand-headed, hundred-headed, hundred-bellied, hundred-tongued and hundred-eyed. Briefed by their grandfather, they undertook tremendous ascesis that threw all creation into turmoil. The gods and the Trinity met. Shiva narrated the tale of Anasūyā who had turned Brahmā, Viṣṇu and himself into Bharadvāja, Dattātreyā and Durvāsā respectively when they dared to test her. The gods despatched the rishis to please the furious sage when he granted boons to his sons. By their intercession, Durvāsā granted invincibility, but not immortality, to the Thousand-headed demon, and foretold his death at the hands of a woman not womb-born, in her third birth.

Urged by their grandfather, the demons attacked the gods, who abandoned their abodes. The Thousand-headed demon had Viśvakarmā and Maya build him a wondrous city named Viśālā (megapolis). Then the five brothers conquered earth too, disrupting all sacrifices. Thereupon, Durvāsā advised them to enjoy themselves and let the gods be. They did so and the gods returned to their realms. So the *Satya* Yuga passed.

In the *Tretā* Yuga, threatened by the ten-headed Rāvaṇa, the Trinity invoked the devi Sandhyā-Yogamāyā who assured them of doing the needful by taking birth thrice, not from a womb. To assist her, Shiva and the Wind-god combined to produce Hanumān, while Viṣṇu took human birth. The devi's first birth was as Vedavatī from the incessant Vedic recitation of Somaśravā. When her hair was clutched by lustful ten-headed Rāvaṇa, she entered fire, forecasting his death at the hands of Viṣṇu's avatar. Her second birth was from the sea, on a lotus. Rāvaṇa took her but, warned by a skyey voice that she would be his death, threw her into the sea. Washed up on the sands, she was ploughed up by king Janaka and named Sītā. This was her third birth, not from a womb.

After Rāvaṇa was killed, Brahmā had two apsaras take birth as

daughters to the Thousand-headed demon. Rāvaṇa's subjects took shelter with Sahasramukharāvaṇa who, furious, abducted the sleeping Bharata and Śatrughna, mistaking them for Rama and Lakṣmaṇa, and married his daughters to them. Nārada communicated this news to the worried Rama. Brahmā urged Rama to destroy the demon, but he was at a loss as to how to kill an invincible person. Brahmā summoned Hanumān and bade him take the entire army of kings, warriors, monkeys and rakshasas to the shores of the sea of milk where the gods would join them.

A furious battle takes place that is described at great length. Jaimini's gods die as much as the demons, with heads and limbs lopped off! The weapon of choice—besides bows and arrows—is the mace, whether for demons, gods or Hanumān. The Thousand-headed demon knocks down everyone, including the Trinity and Rama! Brahmā then paeans Sītā who was sitting disconsolate on the aircraft. She assumes her wondrous form which is not described and there is no indication that it is horrifying. Further, she gives Hanumān five heads (boar, horse, eagle and lion besides his own) and despatches him to challenge the demon to fight her. Delivering the challenge, stunning everyone with his five-faced roar, Hanumān carries Bharata and Śatrughna back to Rama. These two brothers remain completely passive throughout except when making love to their new wives, the demon's daughters.

In the battle that ensues, Hanumān devours demons with his five mouths, while Sītā fights with fiery grass-columns and burns the Thousand-headed demon to death from the inside out. After being paeaned at length, Sītā joins Rama and all return to their abodes. The demon's city is divided between Citradhvaja and Citraratha, the sons of Bharata and Śatrughna who are not mentioned in any Ramayana. There is no mention of Bharata and Śatrughna being accompanied by their new wives when the four brothers meet their mothers back home!

What is of great interest is that here Sītā does not abandon Rama and her sons to disappear into the bowels of the earth. All kings condemn the washerman and praise Sītā, whom Rama embraces. He is given a span of eleven thousand years to rule by Brahmā. Janamejaya is eager to know what further deeds Rama did after the return to Ayodhyā.

Jaimini responds by telling Janamejaya that what he has been

narrating so far is (part of) the story renowned as *Āśramavāsa Parva* beginning from the victory of Sītā till the death of King Dhṛtarāṣṭra. This is how this manuscript ends. The closing benediction dedicates the work, anachronistically, to Krishna.

We are deeply obliged to Shri T.S. Sridhar IAS, Principal Secretary and Commissioner Archaeology, Govt. of Tamil Nadu, for enabling the project by providing details of the Jaimini manuscripts. Formal permission was accorded in April 2013 by Shri R. Chandramohan, Curator-in-charge, Govt. Oriental Manuscripts Library & Research Centre, Chennai, for supply of microfilm copies of the manuscripts lying with the Indira Gandhi Centre for Arts, New Delhi.

These had to be transliterated into Devanagari first and then translated into English. It was extremely difficult and took considerable time to locate a scholar versed in both Grantha and Devanagari scripts. Scholars in Calcutta and Vadodara with whom Dr. Sanghamitra Basu, Publications-in-charge, NMM, very kindly put us in touch and who were provided samples of the microfilm from the IGNCA library, found the text to be inadequately legible. Obviously, only direct reading of the manuscripts was the alternative. Dr S. Vasanthi, Commissioner-in-Charge, GOML, was of invaluable help in locating Dr. P.P. Sridhara Upadhyaya, Assistant Professor of Nyaya, Sanskrit College, Chennai, who possessed the very rare competence. The work was delayed as the GOML closed down temporarily. Thanks to the special dispensation accorded generously by Dr. R. Kannan, IAS, Additional Chief Secretary, Tourism & Culture Department, for which we are very grateful, Dr.Upadhyaya was finally able to access the manuscripts for sustained work late in 2014. We are grateful to him for all the time and labour he invested in this very important work. Without his cooperation and sustained labour, this work could not have been completed.

Thiru S. Ramakrishnan IAS (Retd), former Chief Information Commissioner of Tamil Nadu, has always provided encouragement and helped to resolve problems.

To Shri B.C. Khulbe, IAS, Secretary in the Prime Minister's Office, we are deeply grateful for the trouble he took to provide a copy of the out-of-print book, *The Rāmāyaṇa Tradition in Asia* by Dr. V. Raghavan, which even the Dr.V. Raghavan Centre could not.

We are much indebted to Mr. N. Sitlhou, first Secretary (CIC) at the Indian Embassy, Combodia, who took considerable pains to

provide information regarding the Mairavana frescoe in the Royal Palace. To the renowned Sanskritist Dr. Satya Vrat Shastri we are indebted for promptly responding to our request for explaining the frescoe.

Captain (Retd.) Deepam Chatterjee readily made available two articles, difficult to access, by W.L. Smith and D.B. Kapp on Mahīrāvaṇa, for which we are much obliged.

The ready assistance made available by Smt. Ranjana Chakrabarti, Deputy Librarian, IGNCA, by computer wizard Shri Himangshu Nandi, Programme Assistant, and Shri Arup Mukherjee, Librarian, both of the Administrative Training Institute, Government of West Bengal, is deeply appreciated.

Dr. V.K. Mathur, Curator, the National Museum, New Delhi, kindly made available reproductions of rare miniatures for illustrating the text.

The unfailing guidance, patience and gracious cooperation of Dr. Sanghamitra Basu, Publications-in-charge at the NMM, have been invaluable in ensuring completion of this project.

This project could not have been completed without the active encouragement and constant support of our wives Dr. Nandita Bhattacharya and Smt. Dolon Sen, to whom we are deeply grateful.

Rama Navami
15 April 2016

P. Bhattacharya
S.K. Sen

References

1. The P. Lal transcreation (the last line has been amended by me to make it a faithful translation writers workshop, 2005.
2. S.K. Sen, P. Bhattacharya (ed), *The Jaiminīya Aśvamedha Parva,* Writers Workshop, Calcutta, 2009, f.n.435, p. 302.
3. Sen *ibid.*
4. V. Raghavan, ed.: *The Rāmāyaṇa Tradition in Asia,* Sahitya Akademi, New Delhi 1980.
5. W.L Smith: *Rāmāyaṇa Traditions in Eastern India,* Munshiram Manoharlal, New Delhi, 2nd edition, 1995.
6. C. Bulcke.: *Rāma Kathā,* Hindi Parishad Prakashan, Allahabad, 2009, pp.141, 499 fn.3
7. Bulcke, *ibid.* p.141.
8. V. Raghavan, *Studies on Rāmāyaṇa,* p. 36.

9. *Ibid.* p. 40.
10. Monier-Williams, p. 316
11. P.Lal *op.cit.* p. 233. BORI edition *Adi Parva,* 48.6, http://www.sacred-texts.com/hin/mbs/mbs01048.htm. K.M. Ganguli, section 53, http://www.sacred-texts.com/hin/m01/m01054.htm
12. David B. Zilberman: *The Birth of Meaning in Hindu Thought,* p.101
13. Bulcke, *op.cit.* p. 140
14. D. Sanderson: *Jaimini Bharata in Canarese with translation and notes,* 1852.
15. Bulcke, *op.cit.* p. 569
16. Sen, *op.cit.* pp. 19-24 has an excellent discussion of this.
17. Bulcke, *op.cit.* pp. 540-541
18. Bulcke, *op.cit.* p. 119
19. R.D. Karmarkar, Introduction to the *Aśvamedhikaparvan* in the Critical Edition of the Mahabharata, BORI, Pune, 1960, p. xliv.
20. Lal, *op.cit.* p. 19
21. Mahabharata *Ādi Parva,* 1.106, BORI edition
22. K.S. Singh & B.N. Datta (ed): *Rama-Katha in tribal and folk traditions of India.*
23. K.S. Singh *ibid.,* p. 50.
24. T.B. Naik, in K.S. Singh *ibid.* p.35.
25. Bulcke, *op.cit.*p.500 fn. 1
26. Bulcke, *op.cit.* pp. 204, 501.
27. Saraswathi Venugopal, p. 103 *ibid.,* quoting T.P. Meenakshisundaran, *Tamilum Pira Panpadum,* 1974, p. 118.
28. W.L. Smith, *op.cit.,* p. 137.
29. "Rāmāyaṇa in Oriya literature & Oral Tradition" in V.Raghavan (ed.), *The Rāmāyaṇa Tradition in Asia,* pp. 624, 626
30. Bulcke, *op.cit.* pp. 193, 500, 501; W.L. Smith, *op.cit.* p. 145.
31. W.L. Smith, *op.cit.* p. 141.
32. *Ibid.* p.192. D.C. Sen, *The Bengali Rāmāyaṇas,* p. 251
33. D.C. Sen *ibid.* p. 228.
34. Ram Kumar Rai, *Adbhut Rāmāyaṇa.*
35. http://poetry.sangamhouse.org/2014/10/the-adbhuta-ramayana-by-saudamini-devi-translated-by-arjun-chaudhuri/
36. Chandranath Basu, *Adbhut Rāmāyaṇa.*
37. *https://archive.org/details/Hindi Book Anand Ramayan,* pp. 412-422; W.L. Smith, *op.cit.* pp. 136-137.
38. Bulcke *op.cit.* pp. 136, 501; Raghavan, *Studies on Rāmāyaṇa,* p. 161.
39. Summarised in Bulcke *op.cit.* p. 478.
40. Mss nos. D 12215 and 12216 in the Government Oriental Manuscripts Library, Madras, vide D.B. Kapp, "The Ālu Kurumba Rāmāyaṇa" p. 124.
41. http://www.imdb.com
42. Bulcke, *op.cit.* p. 154
43. *Ānanda Rāmāyaṇa,* p. 475; Bulcke *op.cit.* p.478 summarises.
44. Bulcke, *op.cit.* p. 479 fn. 1 notes that the *Tattvasaṅgraha Rāmāyaṇa* (6.6) also indicates this.
45. Mannalal Abhimanyu ed.: *Hanumānnāṭakam.*
46. T.B. Naik in K.S. Singh *ibid.,* p.47
47. D.B. Kapp *op.cit.* pp. 125, 129, 132-137.

48. Saraswathi Venugopal, in K.S. Singh, p.101 *ibid.*
49. T.A. Srinivasan, "Hanumān's special avatar as Annihilator," *The Hindu,* 7 March 2003.
50. W.L. Smith, *op.cit.*, p. 146.
51. Mukherjee, Sujit, *A Dictionary of Indian Literature,* p. 219
52. N.V. Krishna Warrior, "Rāmāyaṇa in Malayalam literature & folklore," in Raghavan *ibid.* p.213. K. Satchidanandan, "Ezhuthaccan's Adhyātma Rāmāyaṇa and the Rāmāyaṇa Tradition," in A.K. Singh (ed): *Rāmāyaṇa through the Ages,* p. 186.
53. Bulcke *op.cit.* p. 204.
54. S.N.Sarma, in K.S. Singh *ibid.* p.114-115. W.L. Smith, *op.cit.* pp. 149-151
55. K.S. Singh *ibid.* p. 125.
56. Biswanarayan Shastri, "Rāmāyaṇa in Assamese Literature," in V. Raghavan *ibid.*, p.591.
57. Rong Bong Terang, Prem Kanta Mohonta, B.K. Gohain, Swami Bangovinda Parampathi, pp.198, 208 *ibid.*
58. W.L. Smith, "Mahiravana and the Womb Demon," *Indologica Taurinesia* 10, 1982, p. 223.
59. W.L. Smith, *Rāmāyaṇa Traditions in Eastern India,* pp. 148-149, 180.
60. W.L. Smith *op.cit.* p. 148.
61. W.L. Smith, "Mahiravana and the Womb Demon,"*op.cit.*, p. 223.
62. Bhagvandas Patel, "Rom-Sitma ni Varta, the Rāmāyaṇa of the Bhils", in A.K. Singh *ibid.*, p. 255.
63. U.N. Dave, "The Girdhara Rāmāyaṇa," in A.K. Singh *ibid.* p.293.
64. Umar Farookh Mewati & Satyendra Singh, "Mewat jogiyon ki Ramkatha", in M. Kaushal, A. Bhalla & R. Pant: *Ramkatha in Narrative Performance and Pictorial Traditions,* p.296
65. K.S. Singh *ibid.*, p. 179.
66. Lalruanga & B.Datta, p. 222 *ibid.*
67. Tulsidas' *Rāmacharitmānas* pp.727-741
68. D.C. Sen, *op.cit.* pp. 180, 252-283 provides a translation. Bulcke provides a summary, *op.cit.* p. 479.
69. *Ibid.* p. 118
70. W.L. Smith, *op.cit.* p. 152
71. Bulcke, *op.cit.*, pp. 479, 154
72. W.L. Smith, *op.cit.* pp. 147-148.
73. K.R. Srinivasa Iyengar (ed.): *Asian Variations in Rāmāyaṇa,* p. 269; V.Raghavan, *ibid.* p.8
74. Bulcke, *op.cit.* p. 440.
75. M.C. Subhadradis Diskul, "Valmiki's Rāmāyaṇa and the Thai Rāmāyaṇa of King Rama-I" in L.P. Vyas (ed): *The Rāmāyaṇa: Global View,* pp.146, 149, 150. Ghulam-Sarwar Yousof, "Rāmāyaṇa in Southeast Asian Traditional Theatre Performances," in Kaushal *op.cit.* p. 92. Bulcke, *op.cit.* p. 480.
76. Chamlang Saraspadnuke, "Rāmāyaṇa in Thai Theatre," in Raghavan ibid., p.255 and Raghavan, Studies on Rāmāyaṇa, p. 412.
77. Bulcke, *op.cit.*, p.481.
78. S. Singaravelu, "The Literary Version of the Rama Story in Malay," in Iyengar *op.cit.* p.283.

79. Bulcke *op.cit.* p. 480
80. R.K. Ramakrishnan, "Hikayat Maharaja Rāvaṇa in the Indonesian Version of the Indian Rāmāyaṇa," in his *Rāvaṇa and Laṅkā*, pp. 145-149.
81. M. Saran and V.C. Khanna, *The Rāmāyaṇa in Indonesia*, p. 162.
82. Ghulam-Sasrwar Yousof, "Rāmāyaṇa branch stories in the Wayang Siam shadow play in Malaysia", in Iyengar, *ibid.*, p.307.
83. Yousof, p. 318 *ibid.*
84. S.Sahai, "The Khvay Thuarophi", in Iyengar *op.cit.*, p.294.
85. U Thein Han & U Khin Zaw, "Rāmāyaṇa in Burmese Lit. and Arts," in Iyengar *op.cit.*, p.305.
86. *Ibid.* p.307.
87. I. Nyoman Sedana, "Rāmāyaṇa in Balinese Performance," in Kaushal *op.cit.* p.139
88. Personal communication from Ms. Chan Monirasmey, Tourist Guide of Phnom Penh, who has provided an excerpt from Chatomuk Mongkul's, *The Royal Palace, Phnom-Penh* that mentions the frescoes.

Note on the Text and the Translation

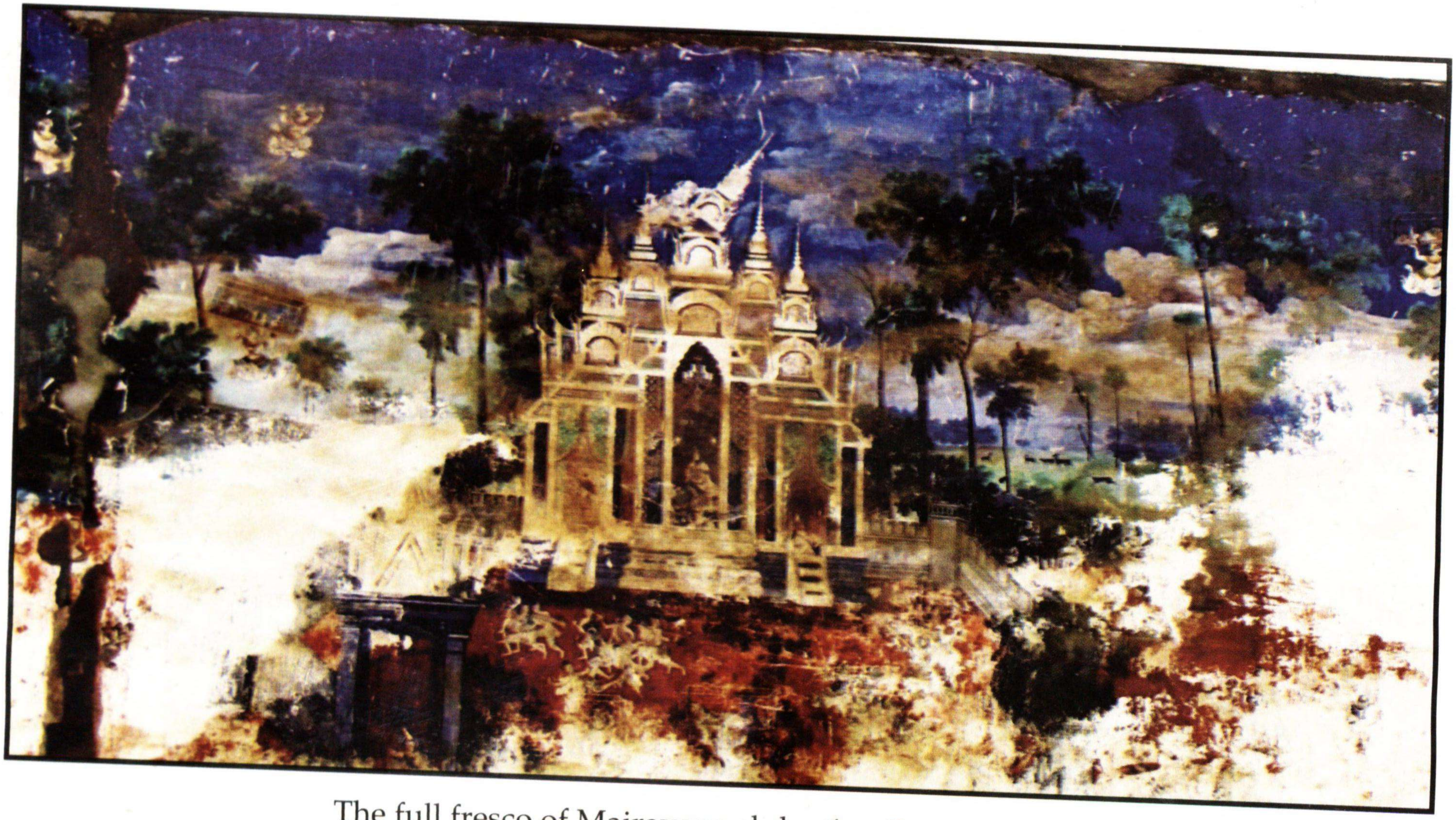
For *Mairāvaṇacaritam* manuscript No. D. 2084 has been followed, collated with No. D. 2083, noting the variant readings in footnotes. For *Sahasramukharāvaṇacaritram* only a single complete manuscript is available, D. 2098, in which chapters 13 (part) and 14 to part of 17 are missing.

We have faced considerable difficulties in resolving meanings of words which appear to have been wrongly transcribed from the original Grantha script to Devanagari. Although we could resolve this satisfactorily for the *Mairāvaṇacaritam*, we could not do it to our complete satisfaction for the *Sahasramukharāvaṇacaritram* owing to problems faced with the transcriber. Despite strenuous efforts, several words could not be understood. These have been underlined and annotated in the text. Portions of the text that are missing in the manuscripts have been indicated by ellipses (... ...).

Since the text is in slokas, it has been translated into English free verse in alternate lines of ten and four-to-six syllables. Every effort has been made while translating to follow the arrangement of words in Sanskrit to facilitate comparison with the original. Therefore, the syntax may, on occasion, appear awkward, particularly because of enjambment, but every effort has been made to ensure that the sense remains clear. No Sanskrit word that appears in the Oxford English Dictionary has been italicized (e.g. Ramayana, Mahabharata, Rama, Sita, deva, devi, rishi, ashram, pranam, namaskar, namaste, prana, sloka, puja, Agni, Vishnu, Shiva, Varun, Surya, Yama, rakshasa, Kshatriya, Brahmin, asura, rakshasa, maha, maya, etc.).



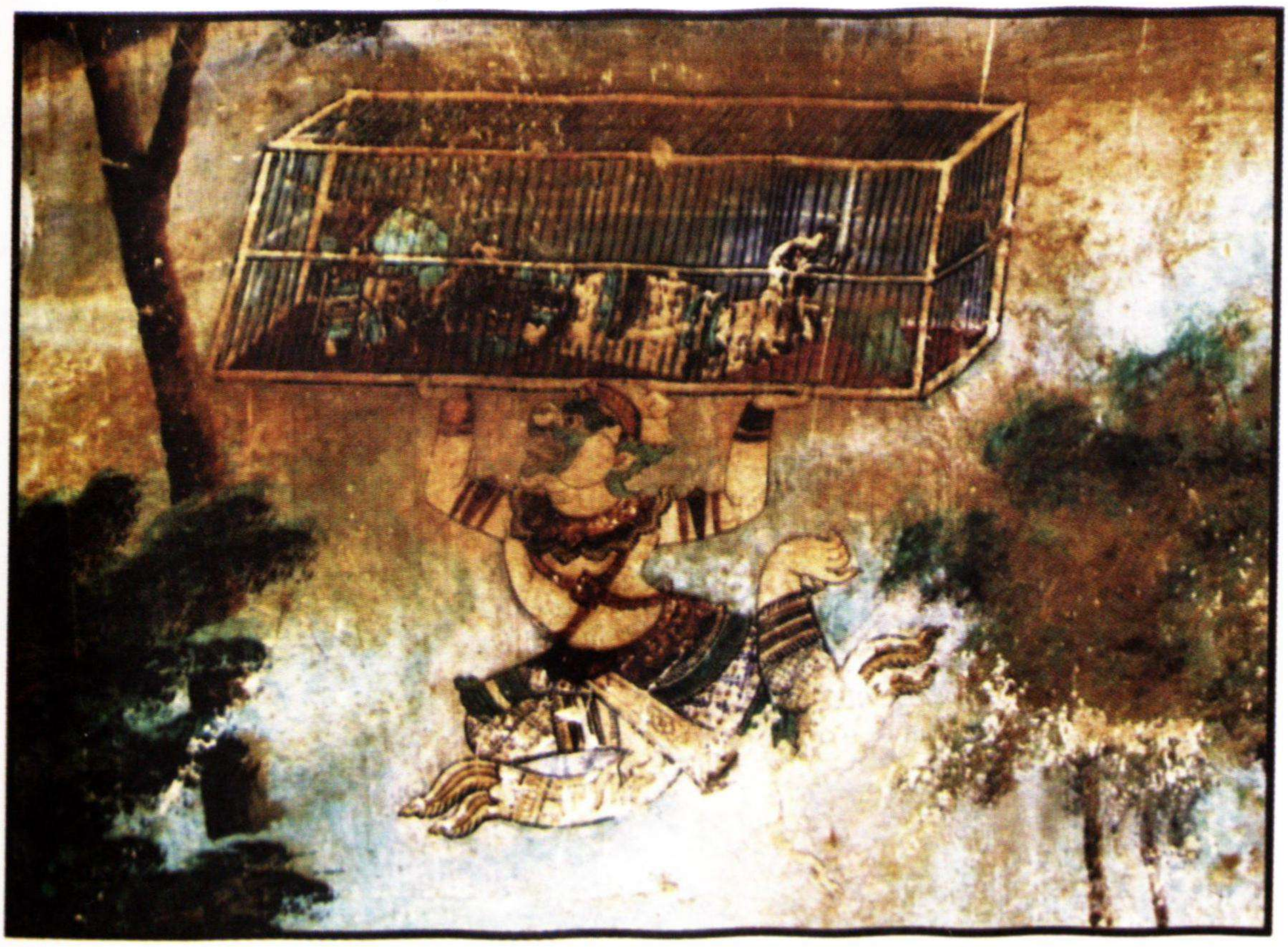
Hanuman's tail rampart enclosing Rama-Lakshmana.
18th century Bundeli.



The full fresco of Mairavana abducting Rama, top left,
Hanuman breaking into the temple, killing him, rescuing Rama, top far right
Royal Palace, Phnom Penh



Mairavana (left) shoots a bright globe into the sky;
all fall asleep thinking it is dawn; Rama asleep
within Hanuman's mouth.
Royal Palace, Phnom Penh



Detail of Mairavana abducting sleeping Rama
Royal Palace, Phnom Penh



Hanuman rescues sleeping Rama
Royal Palace, Phnom Penh



Rama asleep as gods and Hanuman watch
Royal Palace, Phnom Penh



Hanuman fights with Mairavana, Rama-Lakshmana watch
18th century Bundeli.

॥ श्रीः ॥

मैरावणचरितम्[1]

अथ प्रथमोऽध्यायः[2]

ऋषयः[3]

सूत सूत महाप्राज्ञ सर्वशास्त्रविशारद।
हनुमच्चरितं ब्रूहि श्रोतुं कौतूहलं हि नः॥ 1॥

श्रीसूतः

अस्ति काचित् पुरी श्रेष्ठो त्रिषु लोकेषु विश्रुता।
अयोध्या नाम विपुला सरयूरोदसी स्थिता॥ 2॥
द्वात्रिंशत् योजनायामा विस्तारा परितः शुभा।
प्राकारैः सप्तभिः युक्ता षट् त्रिंशत् द्वारसंयुता[4]॥ 3॥
जाम्बूनदकवाटैश्च तोरणैः चोपशोभिता।
गृहैः गाढमविच्छुद्रा सर्ववर्णैश्च शोभिता॥ 4॥

---

1. MSS No. D2084 is followed. Variants in D2083 are given in footnotes
2. The chapter heading is missing.
3. MSS No. D2083:
ज्ञानानन्दमयं देवं निर्मलस्फटिकाकृतिम्।
आधारं सर्वविद्यानां हयग्रीवमुपास्महे॥
यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।
बाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम्॥
रामं रामानुजं सीतां भरतं भरतानुजम्।
सुग्रीवं वायुसूनुं च प्रणमामि पुनः पुनः॥
4. द्वारसंस्थिता 2083

ब्रह्मवीथि[1] क्षत्रवीथि पण्यवीथी सहस्त्रका।
गणिकावीथि साहस्त्रा सर्वरत्नोपशोभिता[2]।। 5।।
गजाश्वगोमहिष्यादि शालाभि:[3] विततता पुरी।
प्रासादैः अयुतैः पूर्णा[4] इन्द्रस्येवामरावती।। 6।।
तस्यां पुर्यां महाराजो रामो दशरथात्मजः।
न्यवसत् भ्रातृसंयुक्तः सर्वदेवैश्च पूजितः।। 7।।
सेनापतिः लक्ष्मणश्च युवराट् भरतः पुनः।
देशाधिकारी शत्रुघ्नः अभवत् राजतन्त्रके[5]।। 8।।
वसिष्ठो वामदेश्च जाबालिः कश्यपस्तथा।
मार्कण्डेयो मद्गल्यो ह्यत्रिः कात्यायनस्तथा।। 9।।
एते पुरोहिताः सर्वे रामस्य च महात्मनः।
एतैः परिवृतः सर्वैः सहायं रघुनन्दनः।। 10।।
अभिषिक्तं तदा राज्ये सीतया सह भार्यया।
विभीषणेन सहितं सुग्रीवादिभिरेव च।। 11।।
श्रीरामं द्रष्टुमनसो जितरावणमाहवे।
अथाययुर्महात्मानो मुनयो ब्रह्मवादिनः।। 12।।
नारदो घटजातश्च[6] कौशिको भृगुरेव च।
एवमादि महात्मानः रामदर्शनकाङ्क्षिणः।। 13।।
द्वारमागत्य[7] विवृशुः प्राप्तास्मेति न्यवेदयत्।
राघो विदित वृत्तान्तः आनयामास तान् ऋषीन्।। 14।।

---

1. ब्राह्म 2083
2. विभूषिता 2083
3. सम्पद्भिः
4. पुण्यैः
5. राजा स्वतन्त्रिके 2083
6. पर्वतश्चैव 2083
7. ते प्रोचुः द्वास्थं सत्वरमञ्जसा। द्रष्टुकामा वयं रामं 2083

अर्घ्यपाद्यादिकान् दत्वा आसनादि पृथक् पृथक्।
आश्रमेष्वग्निशिष्टेषु मृगपक्षिगणेष्वपि।। 15।।
तपोयज्ञादि कार्येषु कुशलं परिपृष्टवान्।
अथ सर्वे मुनिगणाः ऊचुः परमहर्षिताः।। 16।।
त्वयि जागृति नः कार्ये सर्वत्र कुशलं भवेत्।
त्वं ब्रह्म परमं धाम हरिः नारायणः प्रभुः।। 17।।
अवतारसहस्त्राणि लीलया च करिष्यसि।
मत्स्यः कूर्मो वराहश्च नारसिंहश्च वामनः।। 18।।
रामो भूत्वा महीं दत्वा काश्यपाय महात्मने।
रामो भूत्वा त्विदानीं हि राघवाणां कुले भवान्।
अवतीर्णोऽसि भूम्यां तु राक्षसानां निबर्हणे।। 19।।
मारीचश्च सुबाहुश्च ताटका नाम राक्षसी।
शिक्षिताः अभवन्[1] पूर्वं अहल्या तु विमोचिता।। 20।।
खण्डयित्वा हरधनुः सीतां प्राप्य शुचिस्मितां।
पितृवाक्यपरित्राणात् प्राप्तवान् दण्डकावनम्।। 21।।
राक्षसं[2] विनिहत्याशु मारीचमपि काञ्चनम्।
सीता वियोगात् सुग्रीवे सखित्वं प्राप्य वानरैः।। 22।।
सेतुं बध्वा समुद्रे तु विभीषणसहायवान्।
रावणं सगणं[3] हत्वा सर्वदेवैः अभिश्रुतः[4]।। 23।।
इदानीं अभिषिक्तं त्वां पश्यामः पुरुषोत्तम।
सर्वदेवैः अशक्तोऽयं[5] रावणो लोकरावणः।। 24।।

---

1. ह्यभवन् 2083
2. विराधं 2083
3. Omitted in 2083
4. अभिष्टुतः 2083
5. अशक्त्योऽयं 2083

मेघनादो महामायी कुम्भकर्णो महाबलः।
त्वत्समो नास्ति देवेषु मानुषेषु च किं पुनः।। 25।।
इति स्तुता महात्मानं रामं ऋषिगणाः तदा।
आशिषं च प्रयुञ्जानाः आसनेषु सुखं स्थिताः।। 26।।
रामोऽपि तेषां वचनं निशम्य तपस्विनां तत्र सभातले शुभे।
स्थित्वा च बद्धाञ्जलिरादरेण समीक्ष्य तान् प्राह महानुभावान्[1] ।।27।।

इति श्री जैमिनिभारते मारुतिमैरावणचरित्रे प्रथमोऽध्यायः।

---

1. महानुभावः 2083

अथ द्वितीयोऽध्यायः

श्रीरामः

श्रुयतां मुनयः सर्वे वेदवेदान्तपारगाः।
येन जेतास्मि सङ्ग्रामे रावणप्रमुखानरीन्।।1।।
सीतां च प्राप्तवानस्मि पितृवाक्यं च पालितम्।
हनुमान् वायुपुत्रोऽसौ मम कार्यधुरन्धरः।।2।।
वायुसूनु समो नास्ति विक्रमे बुद्धिनिश्चये।
ईदृशे सति हि प्राज्ञे मम किन्नाम दुर्लभम्।।3।।
वायुसूनोश्च चरितं वक्तुं नालं चतुर्मुखः।
येन लङ्कापुरीं दग्ध्वा ब्रह्मास्त्रं शकलीकृतम्।।4।।
त्र्यंशं विनिहतं तेन रक्षसां भीमकर्मणाम्।
याममात्रेण चानीतः तेन चौषधिपर्वतः।।5।।
एवमादिमहत् कर्म कृतवान् अन्यदुष्करम्।
रामस्य वचनं श्रुत्वा ऋषिमध्ये महातपाः।।6।।
अगस्त्यो राममासाद्य उवाच वदतां वरः।
रामचन्द्र महाभागो यदुक्तं मारुतं प्रति।।7।।
तद्युक्तं भवता प्रोक्तं अज्ञातं चान्यदस्ति वै।
रहस्यं रात्रिकृत्यं च न जानीषे भवान् प्रभो।।8।।
ज्ञानदृष्ट्या त्वहं जाने कृतं कार्यं हनुमता।
शृणुष्वावहितो राजन् चरितं महदद्भुतम्।।9।।

प्रहस्तं कुम्भकर्णं च अतिकायं महाबलम्।
मेघनादं वज्रदंष्ट्रं अन्यान् मदबलोद्धतान्।। 10।।
सर्वं मूलबलं हत्वा चतुर्दश्यां इदं स्मृतम्।
दशाननैक शेषः स्यात् लङ्कचेयं महापुरी।। 11।।
अमायां रावणं हत्वा गमिष्यामि यथासुखम्।
इति निश्चित्य मनसा सायाह्ने सुस्थितं किल।। 12।।
सुलभो रावणं हन्तुं इति कृत्वा मतिं तदा।
लक्ष्मणेन सह भ्रात्रा एकस्थाने सुखं स्थितौ।। 13।।
ऋक्षवानरकोटीनां युवां मध्ये नरर्षभौ।
कुशास्तरणशय्यायां सुखं सुष्वापतश्च[1] तौ।। 14।।
रावणोऽपि महावीर्यो रामबाणप्रपीडितः।
विनिष्वस्य विनिष्वस्य व्रीलितो नम्रवक्त्रकः[2]।। 15।।
राक्षसीनां प्रलापञ्च श्रुत्वा चैव गृहे गृहे।
अन्तःपुरं प्रविश्याथ स्वस्त्रीणां निकटे तदा।। 16।।
विललाप सुदुःखार्तो भ्रातृपितृ[3]वियोगतः।
अहो राम प्रभावश्च लक्ष्मणस्य महात्मनः।। 17।।
अक्षयं वानराणां च स्मृत्वा च विललाप ह।
अमायां त्वां हनिष्यामि इत्युक्तं रामेण धीमता।। 18।।
इतःपरं किं करोमि को वा रक्षक अद्य मे।
त्रयाणामपि लोकानां अशक्यो युधि वीर्यतः।। 19।।
निर्जितो राघवेणाहं मानुषेण पदातिना।
कुत्रापि नास्ति मां त्राता व्यक्तं रामविरोधिनम्।। 20।।

---

1. सुष्वापतुश्चिरम् 2083
2. नम्रवक्त्रकम् 2083
3. पुत्र Would be more appropriate

सर्वं राममयं पश्ये गमिष्यामि च कुत्र वै।
इति चिन्ताकुलो[1] रक्षो रामबाणमनुस्मरन्।।21।।
पातालललङ्काधिपतिं स्नेहसम्बन्धिनं तदा।
सस्मार राक्षसं घोरं मैरावण इति श्रुतम्।।22।।

इति जैमिनिभारते मारुतिमैरावणचरित्रे द्वितीयोऽध्यायः।

---

1. चिन्ताकुलोद्गतः 2083

अथ तृतीयोऽध्यायः

अगस्त्यः

रावणस्मरणात् सोऽपि मैरावण इति श्रुतः।
आजगाम मुहूर्तेन दशास्यं रावणं तदा।।1।।
स्मरसि त्वं यदा कार्ये मां तदैव त्वदङ्गगः।
इत्थमुक्तं पुराचेति तत्समीपं समागतः।।2।।
तं दृष्ट्वा सहसोत्थाय ह्यासने सन्निवेश्य च।
दिव्याभरणवस्त्राद्यैः दिव्यगन्धानुलेपनैः।।3।।
अर्चयामास सुप्रीतो दशग्रीवः प्रतापवान्।
स्वागतं ते महाबाहो सुखमास्व सखे इतः।।4।।
त्वत्समो नास्ति लोकेषु मायाबलपराक्रमैः।[1]
ब्रह्मणा च वरं दत्तं सर्वलोकेषु दुर्लभम्।।5।।
आपत्बन्धुरिह प्राप्तः इदानीं तु सखे मम।
इत्युक्तो रावणेनाशु[2] सुदैन्यं दीनया गिरा।।6।।
मैरावणोऽथ तं प्राह कुशलं बलकोशयोः।
सपुत्रदारामात्येषु मित्रेषु च परन्तप।।7।।
आपत् बन्धुरिह[3] प्रोक्तं किमर्थं च त्वया सखे।
इन्द्रादयो लोकपालाः त्वदाज्ञावशवर्तिनः।।8।।

---

1. पराक्रमः
2. रावणेनाथ
3. बन्धुरिति

देवदानवगन्धर्वैः सयक्षोरगराक्षसैः।
अवध्यत्वं त्वया प्राप्तं इदानीं खिद्यसे सखे।। 9।।
किमर्थं स्मृतवान् मां त्वं कस्मात् प्राप्तं भयं तु[1] ते।
इन्द्रजित कुम्भकर्णो वा देवान्तक नरान्तकाः।। 10।।
अतिकायः[2] प्रहस्तश्च दृश्यते[3] न तवाग्रके।
कथय त्वं महाबाहो भयकारणमद्य मे।। 11।।
एवमुक्तो दशग्रीवः प्रत्युवाच च रावणम्[4]।
श्रोतव्यं राक्षसश्रेष्ठ मायाबलविशारद।। 12।।
रामो दशरथादेशात् सीतया लक्ष्मणेन च।
पितुः प्रतिज्ञां कुर्वाणो दण्डकान् प्रविवेश ह।। 13।।
गत्वाश्रमं पञ्चवट्यां विचचारानुजेन सह।
ममानुजा शूर्पणखी रामं दृष्ट्वातिसुन्दरम्।। 14।।
कामयामास चापल्यात् स्त्रीस्वभावात् विशेषतः।
वृषस्यन्तीं स[5] तां दृष्ट्वा रामः परपुरञ्जयः।। 15।।
कोपाभिभूतः तां नासां चिच्छेद च जहास च।
मम भ्राता खरोनाम दृष्ट्वा तां च विरूपिताम्।। 16।।
रामं सहानुजं जेतुं गतवान् सेनया सह।
खरं त्रिशिरसं चैव दूषणं च महाबलम्[6]।। 17।।
तेषां अनुचरांश्चैव यामार्धेन निजघ्निवान्।
अकम्पनाच्च तत् श्रुत्वा दृष्ट्वा शूर्पणखां तदा।। 18।।

---

1. च
2. अतिकायाः
3. दृश्यन्ते
4. रावणः
5. तदा
6. दूषणं चैव राक्षसम्

तस्य प्रतिक्रियार्थं वै मारीच सहितो ह्यहम्।
रामाश्रमं प्रविश्याथ गुप्तं राघवबाहुना।। 19।।
मायया वञ्चयित्वा तौ सीतामादाय सत्वरम्।
लङ्कायां सम्प्रविष्टोऽस्मि हृष्यमाणेन चेतसा।। 20।।
स रामो मायिनं हत्वा मार्गमाणे महीसुताम्।
लक्ष्मणेन सह भ्रात्रा सुग्रीवेण समागतः।। 21।।
वालिनं च रणे हत्वा सुग्रीवमभिषिच्य च।
सेतुं च कारयामास सर्ववानरपूर्वकैः[1]।। 22।।
लङ्कां रुध्वा[2] तु रामेण राक्षसप्रवरा हताः।
[3]अस्मत् शेषा च लङ्केऽयं हताः पुत्रादयो मम।। 23।।
लङ्कां स्थातुमयुक्तं मे तेषां स्थानमहं व्रजे।
बन्धुहीनः क्षणमपि जीवितुं नोत्सहे सखे।। 24।।
एतादृशं नरं रामं तापसं च पदातिनम्।
अनिर्जित्य मम श्रेयः कथं वा वद राक्षस।। 25।।
सहायं त्वां च सम्प्राप्य ईदृशं दुःखमोचकम्।
अस्मिन् काले भवान् बन्धुः साहाय्यं कुरु हे सखे।। 26।।
हस्तग्राह्यौ कुरुष्वाद्य तावुभौ रामलक्ष्मणौ।
तौ गृहीतौ यदि तदा सर्वं साध्यं भवेत् ध्रुवम्।। 27।।
इत्युक्त्वा विररामाथ रावणो रावणं तदा।
मैरावणोऽपि तच्छ्रुत्वा नीतिं किञ्चिदुवाच ह।। 28।।

इति जैमिनिभारते मारुतिमैरावणचरित्रे तृतीयोऽध्यायः।

---

1. सर्ववानरपुङ्गवैः
2. लङ्का रूद्धा
3. मच्छेषापि च

अथ चतुर्थोऽध्यायः

अगस्त्यः

रावणस्य तु तद्वाक्यं श्रुत्वा मैरावणोऽब्रवीत्।
धातुः वरं न जानासि राक्षसश्रेष्ठ उच्यते।।1।।
सर्वदेवैः अवध्यत्वं सम्प्राप्तं मानुषं विना।
दैवमेव परं मन्ये पौरुषं तु निरर्थकम्।।2।।
सर्वलोकैरसह्यत्वं[1] अज्ञात्वा रामविक्रमम्।
[2]तस्यापराधं कृत्वा तु किं वा लज्जसि रावण।।3।।
लीलामानुषतां प्राप्य देवकार्यार्थसिद्धये।
राक्षसानामभावाय जातो रामो रघोःकुले।।4।।
देवासुरैः अशक्यं यत् कर्मदृष्ट्वाद्य मुह्यसि।
गतं कार्यं समुद्दिश्य इदानीं चिन्तितं वृथा।।5।।
गतं तु नानुशोचस्त्वं इदानीं शृणु रावण।
राक्षसान्तकमप्यद्य सानुजं राघवं रहः।
त्वत् [3]स्वसानासहरणं ग्रहिष्यामि स्वमायया।।6।।
त्वयि स्नेहादिदं कुर्यां[4] साहसं जीवितान्तकम्।
मायाजालेन सर्वां तान् मोहयित्वाद्य वानरान्।।7।।

---

1. रसह्यन्तं
2. अस्य
3. स्वसुः
4. कार्यं

रामं च लक्ष्मणं चैव ग्रहिष्यामि न संशयः।
आपृच्छे त्वां महाराज यथाशक्ति करोम्यहम्।। 8।।
तद्वाक्यं रावणः श्रुत्वा सन्तुष्टहृदयस्तदा।
भूषणानि महार्हाणि अनर्घाणि अम्बराणि च।। 9।।
दत्वालिङ्ग्य तमामन्त्र्य स्वस्थोऽभवत् अधार्मिकः।
मैरावणोऽपि सम्प्राप्य स्वालयं दुर्गमं तदा।। 10।।
शयनीयं गृहे तत्र किञ्चित् विश्रम्य राक्षसः।
भार्यां मतङ्गसम्भूतां मातङ्गीं मदकारिणीम्।। 11।।
सर्वसौन्दर्यसंयुक्तां एवमाह स राक्षसः।
शृणु भद्रे विशालाक्षी हृद्गतं कार्यनिश्चयम्।। 12।।
अयोध्याधिपतिः शूरो रामो दशरथात्मजः।
पित्रादेशात् वनं यातो भार्या भ्रातृ सहायवान्।। 13।।
रावणस्य स्वसानेन[1] वृषस्यन्ती विरूपिता।
तस्याः निमित्तं घोरास्ते दण्डकारण्यवासिनः।। 14।।
खरं त्रिशिरसा सार्धं रामेण विनिपातिताः।
तौ वञ्चयित्वा पौलस्त्यः सीतामादाय सत्वरम्।। 15।।
उद्याने तां च संस्थाप्य प्रहृष्टो ह्यभवत्तदा।
सीतां रामो मार्गयित्वा लङ्कास्थामिति निश्चितः।। 16।।
वानरैः घोरसङ्काशैः सेतुं कृत्वा महादधौ।
प्रहस्तं कुम्भकर्णं च सर्वान् सेन्द्रजितान् रणे।। 17।।
हत्वा चतुर्दशदिने रावणं हन्तुमिच्छति।
मत्सखा रावणः तस्मात् मां स्मृत्वा चाभ्ययाचत।। 18।।
आपत्सहाय कर्तव्यो भवता बलशालिना।
इत्यहं प्रार्थितस्तेन मुखेन परिशुष्यता।। 19।।

---

1. तेन

प्रतिश्रुतं मया देवि गृहिष्यामि न संशयः।
सलक्ष्मणं गृहिष्यामि इत्येवं मे ह्रदि निश्चयः।। 20।।
अन्तःपुरे त्वं निश्शङ्कं सुखी भव निशाचरी।
गमिष्यामि च रामान्तं विजेष्यामि न संशयः।। 21।।
इत्युक्तवन्तं मातङ्गी विनिश्वस्येदमब्रवीत्।
केनापि दर्शितं ह्येतत् अनर्थं सर्वरक्षसाम्।। 22।।
ऋणानुबन्धं ह्येतावत् रामो दृष्टिपथं गतः।
पातालस्थानमासाद्य निर्भयेन त्वया सह।। 23।।
चिरं स्थिरी भविष्यामि इति बुध्वा वसाम्यहम्।
दैवेनानुष्ठितं कार्यं अन्यैश्च दुरतिक्रमम्।। 24।।
वैकुण्ठवल्लभस्य त्वं द्रोहं कर्तुमयुक्तकम्।
गृहीतौ यदि दुर्ग्राह्यौ तावुभौ रामलक्ष्मणौ।। 25।।
गृहीतौ कालपाशेन सबन्धुः[1] भविता भवान्।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे चतुर्थोऽध्यायः

---

1. बबन्धासि तदा भवान् 2083

अथ पञ्चमोऽध्यायः

अगस्त्यः

भार्यावचनमज्ञाय रुशितो रावणोऽब्रवीत्।
सीतां[1] निर्भत्स्य मूढात्मा कथ्यते किं वृथान्तिके।। 1।।

मम माया महावीर्यं देवैरपि दुरासदम्।
वज्रिणं पातयिष्यामि यमं वरुणमेव च।। 2।।

पावकं शमयिष्यामि शोषयिष्यामि सागरम्।
मानुषं सानुजं रामं आनयिष्यामि मद्गृहम्।। 3।।

इतीदं वचनं मेऽद्य लज्जास्पदमभूत् ध्रुवम्।
शरणागतरक्षार्थं मित्रकार्यार्थमद्य हि।। 4।।

प्राणानपि परित्यज्य ह्यानये रामलक्ष्मणौ।
इत्युक्त्वा शयनं त्यज्य विनिर्गत्य गृहात् बहिः।। 5।।

घटकं च समाहूय मम मन्त्रि पुरोगमान्।
आदाय शीघ्रमागच्छ कार्यं हि महदुद्यतम्।। 6।।

इत्युक्त घटको रक्ष सर्वान् सूचीमुखादिकान्।
राजा युष्मान् आह्वयति गम्यतां तत्र मा चिरम्।। 7।।

इत्युक्ता मन्त्रिमुख्यास्ते राजानं द्रष्टुमागताः।
सूचीमुखादयः सर्वे ऊचुः नत्वा तदा प्रभुम्।। 8।।

---

1. Scribal error for मातङ्गी

किं कार्यं कुत्र गच्छामः आज्ञापयतु नो भवान्।
इत्युक्तं मन्त्रिणां वाचं निशम्य तदुवाच[1] ह।। 9।।

शृणुध्वं राक्षसा यूयं रामो दशरथात्मजः।
लक्ष्मणेन सह भ्रात्रा दण्डकान् प्रविवेश ह।। 10।।

तेन रामेण मे सख्युः रावणस्य बलं हतम्।
तेन दुःखेन मां स्मृत्वा रावणो ह्यभ्ययाचत।। 11।।

तस्मात् रामो गृहीतव्यो लक्ष्मणेन सहात्र वै।
आपृच्छ्य दारान् बन्धूंश्च आगन्तव्यं मया सह।। 12।।

इत्युक्ता राक्षसास्तेन दयां चक्रुः बलान्विताः।
मैरावणोऽपि दुष्टात्मा मायागृहमथात्मनः।। 13।।

प्रविश्य वेदिकां[2] मायां गृहीत्वा रत्नभूषिताम्।
मोहचूर्णानि चादाय छिद्रदण्डं तथैव च।। 14।।

दिव्यास्त्रादीनि[3] सर्वाणि अदृश्यां जनमेव च।
गृहीत्वा शस्त्रजालानि निर्ययौ मन्त्रिभिः सह।। 15।।

अभिगच्छत्सु सर्वेषु ह्युत्पाता ह्यभवत् पुरः।
आकाशोत्पतितोल्का च गोमायु प्रारुदत्[4] बहु।। 16।।

एवंविधेऽपि दुष्टात्मा निमित्ते निर्जगाम सः।

इति जैमिनिभारते मारुतिमैरावणचरित्रे पञ्चमोऽध्यायः।

---

1. तमुवाच
2. पेटिकां
3. दिव्य बस्त्राणि 2083
4. रुरुदत् 2083

अथ षष्ठोऽध्यायः

अगस्त्यः

चतुर्दश्यां सुखं रात्रौ वानराणां च मध्यतः।
लक्ष्मणेन सह भ्रात्रा त्वयि निद्रां गते सति।।1।।

रावणस्य च वृत्तान्तं श्रुत्वा मैरावणस्य च।
विभीषणं समासाद्य चत्वारस्तस्य मन्त्रिणः।।2।।

कृताञ्जलिपुटास्तत्र सर्ववृत्तान्तमब्रुवन्।
विभीषणोऽपि तत् श्रुत्वा भीतस्तस्य हि मायया।।3।।

सुग्रीवादि हरीणां च न्यवेदयत् अरिन्दमः।
राजन् वानरकोटीनां हनुमन् अञ्जनासुतः।।4।।

[1]मैरावणात् भयं घोरं सञ्जातमहदद्य नः।
रामलक्ष्मणसुप्त्यर्थं जागर्तव्यं अतन्द्रितैः।।5।।

शृणु सुग्रीव वाक्यं मे हनुमत् अञ्जनासुतः।
हतं मूलबलं सर्वं सपुत्रभ्रातृबान्धवम्।।6।।

रावणः किल[2] शिष्टोऽयं[3] रामबाणार्थितो भृशम्।
सखा च रावणस्यासीत्[4] मैरावण इति श्रुतः।।7।।

---

1. Solka 5 and 1 of 6 Omitted in 2083
2. खलु
3. अस्मात् बाणात् विना भृशम्
4. स्योंस्ति

देवासुरैश्च दुर्धर्षः सर्वमायाविशारदः।
तस्य स्मृत्वा च कृत्यानि भीतोऽस्मि हरिपुङ्गवाः।। 8।।
अवश्यं स गृहीत्वेतौ[1] तौ चोभौ रामलक्ष्मणौ।
पातालललङ्कादुर्गायां बिले बध्नाति[2] निश्चयः।। 9।।
यदा कदाचित् आगच्छेत् न ज्ञातव्यं तु केनचित्।
वानराणां मनः क्षोभं करिष्यति न संशयः।। 10।।
सर्वसेनागतिस्तम्भं आयुधस्तम्भनं तथा[3]।
सर्वेन्द्रजालिका विद्या वेत्ति तत्त्वविशारदः।। 11।।
अनागतविधानं --तु[4] कर्तव्यं अविशंकया।
विभीषणस्य तद्वाक्यं श्रुत्वा सुग्रीवमारुति।। 12।।
आलोच्य विविधोपायैः न क्षमन्त्वाभिजग्मतुः।
इति चिन्ताकुले तस्मिन् वानराणां पतौ तदा।। 13।।
विभीषणस्तदालोच्य हनुमन्तमुवाच ह।
हनुमन् त्वत्समो नास्ति ह्यापत् काले विशेषतः।। 14।।
लक्ष्मणस्य प्राणदाता त्वं सीताशोकविनाशकृत्।
गते जले सेतुबन्धं कर्तुं अन्यायमेव हि।। 15।।
इदानीं रक्षितुं योग्यो रामो लक्ष्मण एव च।
अस्मिन् काले यथा शक्यं तत् कुरुष्व महामते।। 16।।
एवमुक्तस्तु हनुमान् प्रत्युवाच महामनाः।
यत् कृते[5] च यथा भीतिः सा त्याज्या दूरतः प्रभो।। 17।।
रक्षिष्यामि च तौ देवौ[6] वानराणां महाचमूम्।
विश्वरूपाकृतिर्भूत्वा रक्षिष्यामि च सर्वशः।। 18।।

---

1. संगृहीत्वेतौ
2. स्थाप्य अतिनिश्चयः 2083
3. तदा 2083
4. हि 2083
5. तव या भीतिः
6. वीरौ 2083

पश्यन्तु देवाः सैन्द्रास्ते मत्कर्म भुवि विश्रुतः।
मम वालधिनःनेन प्राकारं बहुशोभितम्।। 19।।
चन्द्रमण्डलपर्यन्तं आपातालमयः कृतम्।
वालवध्या[1] करिष्यामि वप्रं सर्वत्र दुर्गमम्।। 20।।
देवैरशक्यं सर्वत्र प्रवेष्टुं किमु राक्षसैः।
एवं ब्रुवाणो ववृधे वाल[2] मण्डलसंयुतः।। 21।।
मध्ये निधाय परितो शतयोजनमण्डलम्।
[3]पातालतलमारभ्य चन्द्रमण्डलगामि तत्।। 22।।
द्वारमेकं प्रकल्प्याथ स्वयमातिष्ठ[4] तत्र वै।
विभीषणं च सुग्रीवं उवाच हनुमान् तदा।। 23।।
वालवप्रं दुराधर्षं पश्यध्वं मम सादरम्।
सुग्रीवः प्रथमे यामे द्वितीये नील एव च।। 24।।
तृतीये वालिपुत्रोऽसौ तुरीये जाम्बवान् बली।
विभीषणस्तु धर्मात्मा वप्रात् बाह्येऽभिरक्षतु।। 25।।
इति निर्दिश्य हनुमान् रामरक्षणतत्परः।
ते सर्वे हनुमद्युक्ताः स्वं स्वं कार्यं प्रचक्रिरे।। 26।।
एवं हनुमता रात्रौ हरिभिश्चाभि[5]रक्षितम्।
देवाः हनुमतः कर्म दृष्ट्वा विस्मयमागताः।
मुमुचुः पुष्पवर्षाणि तुष्टुवुश्च सुरर्षयः।। 27।।

इति जैमिनिभारते मारुतिमैरावणचरित्रे षष्ठोऽध्यायः।

---

1. बाल प्रध्वा 2083
2. चन्द्र 2083
3. पातालमण्डलारभ्य चन्द्रमण्डलगामिनम्।
4. स्वयमास च
5. रक्षितौ

अथ सप्तमोऽध्यायः

अगस्त्यः

मैरावणोऽपि दुष्टात्मा दृष्ट्वा दुश्शकुनं तदा।
मायाबलविशिष्टस्य मम दुश्शकुनाश्च ये।।1।।
किं करिष्यन्ति हे रक्षाः इत्युदीर्य च रावणः।
अनादृत्य तु निश्शङ्कं[1] शकुनान् राजसत्तम।।2।।
निर्जगाम तदा राम मन्त्रिमुख्यैः स वीर्यवान्।
आगत्य वप्रात् दूरे तु स्थित्वा चैव महाबलः।।3।।
घटकं तु समाहूय श्रुयतामिति चाब्रवीत्।
धृत्वा वानरवेशः त्वं गत्वा वानरसंसदि।।4।।
सुग्रीव कुत्र वसति हनुमान् कुत्र तिष्ठति।
विभीषणोऽपि धर्मज्ञः कुत्र तिष्ठति मन्त्रिभिः।।5।।
रामो वा लक्ष्मणो वापि कुत्र वा हि स्थितौ च[2] तौ।
[3]ये ये वानरमुख्यास्ते कुत्रत्याश्च महाबलाः।।6।।
तेषां कार्यमभिप्रायं सर्वतः संप्रचारयन्।
दृष्ट्वा शीघ्रं पुनर्याहि क्षणेनैव निशाचर।।7।।
इत्युक्तो घटकः शीघ्रं गत्वा प्राकारमन्तिके।
दृष्ट्वा प्रविशतुं रन्ध्रं न लेभे तत्र सर्वतः।।8।।

---

1. यश्शङ्कं 2083
2. तदा
3. 1/2 Sloka 6 & sloka 7 omitted in 2083

केन वा कृतमेतच्च मनसापि न शक्यते।
वालेन वप्रकरणं न भूतं[1] न भविष्यति।। 9।।
इति मत्वा प्रवेष्टुं तत्[2] आकाशात् लभ्यते मम।
इत्यूर्ध्वगतिको भूत्वा मेघमण्डलमाश्रुतः[3]।। 10।।
तत्र दृष्ट्वा वालवप्रं पुनरूर्ध्वं जगाम ह।
वायुमण्डलमासाद्य दृष्ट्वा किमिति चिन्तयन्।। 11।।
सूर्यमण्डलमभ्येत्य दृष्ट्वा वप्रं महाऽद्भुतम्[4]।
नाद्यन्तमनुपश्यामः किमेतदिति चिन्तयन्।। 12।।
नायं श्क्यो मया गन्तुं वप्रो ह्यतिदुरासदः।
इति मत्वा निवृत्तोऽभूत् पातालःतलमेयिवान्।। 13।।
तत्रापि दुर्गमं दृष्ट्वा निवृत्तोऽभून्महीतलम्।
करौ प्रसार्य विवरे गृहीत्वा वालमण्डलम्[5]।। 14।।
तोलयामास[6] घटकः सर्वप्राणेन वेगितः[7]।
करशैथिल्यमासाद्य पतनान्मूर्च्छितोऽभवत्।। 15।।
चिरेण संज्ञां लब्ध्वा तु गताहङ्कार[8] एव च।
अनासाद्य मतं तस्य रावणस्य दुरात्मनः।। 16।।
तमब्रवीत् वचो रक्षो भीतभीतः सगद्गदम्[9]।
शृणु राक्षसशार्दूल मायाबलविशारद।। 17।।

---

1. भूतो
2. च
3. श्रित
4. महदृढम्
5. वालिमण्डलम् 2083
6. लोलयामास 2083
7. वेगतः 2083
8. हङ्कारवांस्तदा
9. सगद्गदः

गतवानस्म्यहं[1] तत्र प्रवेष्टुं नाशकं ह्यहम्।
हनुमद्वालभोगेन कृतं वप्रं महोन्नतम्।। 18।।
[2]आगतो मण्डलं ह्यूर्ध्वं अधस्तात् आरसातलम्।
नीरन्ध्रं कठिनं गुप्तं न भूतं न भविष्यति।। 19।।
भेत्तुं तोलयितुं वापि देवैरपि दुरासदम्।
[3]कृतेश्शक्यं मया गन्तुं मनसापि दुरासदम्।। 20।।
आगतोऽस्मि[4] पुनःपादौ दृष्ट्वा वप्रं दुरासदम्।
घटकेनैवमुक्तस्तु दन्तान् घटघटापयन्।। 21।।
चुकोप भ्रममत्युग्रः भ्रूवौ वक्रकृते तदा।
निर्गत्य[5] घटकं रक्षः मूढः त्वं व्रज पृष्ठतः।। 22।।
इत्युक्त्वा राक्षसश्रेष्ठः ह्यन्यं सूचीमुखं तदा।
वीक्ष्योवाच व्रज त्वं हि वालं निर्गत्य सादय।। 23।।
रामं च लक्ष्मणं चैव गृहीत्वा पुनरावव्रजत्।
सूचीमुखोप्येवमुक्तो वालप्राकारमण्डलम्।। 24।।
गत्वा दृष्ट्वा च तं भीमं प्राकारं परितो भ्रमत्।
नीरन्ध्रं सर्वतो वीक्ष्य ह्यूर्ध्वं गन्तुमशक्नुवन्।। 25।।
[6]अधो मार्गेण वप्रस्य गन्तुमैच्छत् स राघवः।
छिद्रदण्डं समादाय ह्यकरोत् बिलगह्वरम्।। 26।।
दशयोजनपर्यन्तं खात्वा दण्डेन वीर्यवान्।
वालवप्रञ्च तत्रापि दृष्ट्वा मद[7]बलोद्धतः।। 27।।

---

1. हतवानस्म्यहं 2083
2. आचन्द्रमण्डलादूर्ध्वं 2083
3. line omitted in 2083
4. हि वः
5. निर्भत्स्य
6. Sloka 26 & 1/2 Sloka 27 omitted in 2083
7. बिलमदो 2083

ईशत् रन्ध्रं प्रविक्ष्याथ मुखेनैच्छत् प्रवेशितम्।
सूचीकृत्य मुखं रन्ध्रे प्रवेश्य बहुयत्नतः।। 28।।
दृढीकृतस्तदा वालो नीरन्ध्रार्थं हनुमता।
निष्पीडितं मुखं क्रूरं ससी[1]त्कारं महाबलः।। 29।।
वेगेन विचकर्षाथ नासा[2] विशकलीकृता।
भग्ननासापुटे तस्मिन् स्त्रावय[3]श्शोणितोदकान्।। 30।।
व्रीळाननोऽथ[4] विकृतो मैरावण समीपतः।
सूचीमुखं हीन[5]नासं दृष्ट्वा मैरावणोऽपि च।। 31।।
केन वा छिन्ननासोऽसि सूचीमुख वदस्व मे।
सूचीमुखो ह्रिया[6]विष्टो वचनं चेदमब्रवीत्।। 32।।
घटकस्य वचस्तथ्यं नासत्य[7] कथयामि ते।
हनुमता तु तं वप्रं वालेन सुदृढीकृतम्।। 33।।
अभूतपूर्वं कुत्रापि ह्युपायाः बहवः कृताः।
पश्य नासापुटं भिन्नं दैवयोगात् समागतः।। 34।।
एवं तत् कृत्य[8]मखिलं श्रुत्वा पुनरथाब्रवीत्।
उपायरहितो यस्त्वं प्राप्तवान्[9] ईदृशीं दशाम्।
अहमेव गमिष्यामि यत्र तौ रामलक्ष्मणौ[10]।। 35।।

इति जैमिनिभारते मारुतिमैरावणचरित्रे सप्तमोऽध्यायः।

---

1. च्छिन्ननासो 2083
2. नासापि शकली 2083
3. स्त्रावयत् शोणितोद्गमम् 2083
4. प्रीला सनाथ
5. भिन्न
6. भयाविष्टो 2083
7. नाशक्यं 2083
8. मज्ञात्वा 2083
9. प्रीळयागतः
10. रामस्सलक्ष्मणौ

अथ अष्टमोऽध्यायः

इत्युक्त्वा तूर्णमागत्य मायाबलविशारदः।
मायाविभीषणो भूत्वा सर्वावयवशोभितः।। 1।।

हनुमता तु तं वप्रं दृष्ट्वा विस्मितमानसः।
रामसङ्कीर्तनं कुर्वन् हनुमन्तं ददर्श सः।। 2।।

हनुमन्नञ्जनासूनो प्राकारं परितश्चरन्।
भ्रमामि शक्रवत्[1] शीघ्रं आगतो रामशङ्क्या।। 3।।

बहिः सञ्चारमाणस्य वैक्लव्यं भजते मनः।
अन्तश्छिद्रं करिष्यन्ति किं किं रात्रिचरा इति।। 4।।

राघवौ च महात्मानौ द्रष्टुमिच्छाम्यहं कपे।
जाग्रतो भव विस्रब्धो मा स्वपात्र धियाधिकम्।। 5।।

राक्षसाः विविधोपायाः वञ्चकाः आततायिनः।
[2]स्मृत्वा च राक्षसीं मायां मुह्यामि च पुनः पुनः।। 6।।

दृष्ट्वा संसेव्य तौ देवौ तत्रस्थान् रक्षकानपि।
जागरी कृत्य रक्षार्थे आयास्येहं पुनः कपे।। 7।।

एवमुक्तः स हनुमान् विभीषणमुवाच ह।
आकारे स्वरयोगे च प्रमाणे चेङ्गितेऽपि च।। 8।।

राक्षसं मायया तत्र विभीषणममन्यत।
विभीषण महाप्राज्ञ दृष्ट्वा रामं सलक्ष्मणम्।। 9।।

---

1. चक्रवत्
2. तस्मात्ते कारणादद्य ब्रवीमि च

शीघ्रमागच्छ भद्रं ते रामभक्तोऽसि साम्प्रतम्।
इत्युक्त्वा वालमुन्नम्य किञ्चित् दत्वा पथं तदा।। 10।।
अतिष्ठत् तत्र विस्रब्धो जाग्रतो कुलविक्रमः।
मैरावणोऽथ सम्प्राप्य द्वारमाविश्य सत्वरम्।। 11।।
स्तुत्वा भवन्तं विविधैः जिह्मकारी दुरात्मवान्।
मायाजालानि संयोज्य निद्रामन्त्र[1]मुदीरयन्।। 12।।
सर्वान् सम्मोहयामास परया निद्रया[2] मुहुः।
चतुरश्चतुरो दृष्ट्वा वानरान् रामसन्निधौ।। 13।।
सुग्रीवं अङ्गदं नीलं जाम्बवन्तं महाबलम्।
नेत्राकर्षणया तेषां नेत्रमार्गान् तिरोधयन्।। 14।।
मनःकर्षणमन्त्रेण मनांसि च विलोलयन्।
नेत्रा[3]पटेन चाच्छाद्य रामान्तिकमथाययौ।। 15।।
मायया निद्रिताः सर्वे न किञ्चित् प्रत्यवेदयन्[4]।
तौ दृष्ट्वा निद्रया ग्रस्तौ ग्रहीतुमुपचक्रमे।। 16।।
आसुरी विद्यया जातां कृत्रिमां रत्नभूषिताम्।
पेटिकां लघुभूतां तां भूमौ निक्षिप्य चादरात्।। 17।।
भाराकर्षणमन्त्रेण नियोज्य स महाबलौ।
निक्षिप्य पेटिकायां हि बन्धयित्वा तु राक्षसः।। 18।।
बाहुमूले तु संयोज्य जगाम लघुविक्रमः।
आगत्य द्वारदेशे तु मारुतिं तमुवाच ह।। 19।।
वायुसूनो महाबुद्धे दृष्टौ तौ रामलक्ष्मणौ।
निद्रया अपहृतप्रज्ञो रक्षितौ वानरैः भृशम्।। 20।।

---

1. मन्त्र 2083
2. मुद्रया
3. निद्रा 2083
4. प्रत्यवेशयन्

तद्दर्शनात् प्रसन्नं मे मानसं समभूदहो।
वप्रात् बहिः महाबाहो पूर्ववत् विचराम्यहम्।। 21।।
इत्युक्तो हनुमान् तस्मै द्वारं चैव ददौ पुनः।
पुनर्विधाय द्वारन्तु तत्रातिष्ठत् स मारुतिः।। 22।।
तावुभौ च समादाय महामायो[1] महाबलः।
पातालललङ्कं अविशत् मन्त्रिभिः सह राक्षसः।। 23।।
पद्मनालेन मार्गेण भद्रकाल्यालयं गतः।
निक्षिप्य पेटिकां देव्याः पुरतो राक्षसोऽब्रवीत्।। 24।।
सर्वसौभाग्यदे देवि बलिं प्रातर्ददामि ते।
आनीतौ राघवौ देवि समग्रा बलिरस्तु ते।। 25।।
मनोरथः समग्रं मे पूरयाद्य[2] हि चण्डिके।
इति विज्ञाप्य देवीं सः द्वारस्थान् अवदत् पुनः[3]।। 26।।
बहिः द्वारे तु रक्षन्तु कूलाद्वारे विशेषतः।
यन्ता[4] भवन्तः तिष्ठन्तु पद्मनालबिलेऽपि च।। 27।।
इति सन्दिश्य भृत्यान् तान् विवेशान्तःपुरं सुखम्।
तद्वार्ता प्रकटा ह्यासीत् सर्वपातालवासिनाम्।। 28।।
एवं गृहीते रामे तु लक्ष्मणेऽपि महाबले।
देवतानां ऋषीणां च भयं सुमहदाविशत्।। 29।।
ब्रह्मरुद्रावपि तदा[5] खेदं प्राप्य पुनस्स्वयम्।
भाविकार्यं विचिन्त्याथ हर्षमाजग्मतुः तदा।। 30।।

इति जैमिनिभारते मारुतिमैरावणचरित्रे अष्टमोऽध्यायः।

---

1. महाबाहुः
2. पूरयित्वा
3. आह तत्परं
4. यत्ना
5. खेदं हि प्रापतु स्वयम्

अथ नवमोऽध्यायः

अगस्त्यः

एतस्मिन् समये घोरे बुद्धिमांश्च विभीषणः।
दृष्ट्वा दुश्शकुनं रात्रौ प्राकारे पश्चिमे तदा।।1।।
दुर्लभं दर्शनं मन्ये तथोऽस्तु रघुवीरयोः।
किमहं करवाणीति चिन्तयन् दीनमानसः।।2।।
यावत् वेगेन तौ द्रष्टुं हनुमन्तमुपेयिवान्।
[1]विभीषणः कम्पिताङ्गः मारुतं वाक्यमब्रवीत्।।3।।
हनुमान् अञ्जनासूनो स्वामिकार्यधुरन्धरः।
विपरीतं हि पश्यामि रामस्यार्थे त्वयि स्थिते।।4।।
रामं दृष्ट्वा निवर्त्तिष्ये देहि मार्गं जवात् कपे।
एवमुक्तस्तु हनुमान् उवाच हृदि शङ्कितः।।5।।
विभीषण महाप्राज्ञ किं भवान् पुनरागतः।
दर्शनार्थे हि रामस्य मत्तो मार्गमवाप्य च ।।6।।
रामं दृष्ट्वा पुनः त्वं हि निर्गतोऽसि परन्तप।
त्वां मत्वा रामभक्तं हि द्वारं दत्तं मया प्रभो।।7।।
इदानीं आगतं दृष्ट्वा शङ्केऽहं [illegible]सां वर।
हनुमताप्येवमुक्तो दुःखशोकसमन्वितः।।8।।

---

1. हनूमन्तमथासाद्य उवाचेदं वचः शुभम्।

उवाच मारुतिं तत्र मुखेन परिशुष्यता।
हनुमन् वञ्चितस्त्वं हि रक्षसा बहुमायिना।।9।।
मम वेशं समादाय त्वया भाष्य च जिह्मया[1]।
अन्तः प्रविश्य तं रामं चोरयित्वा ध्रुवं गतः।।10।।
पश्यावस्तौ महात्मानौ शेराते[2] यत्र संयुतौ।
विसर्जय महाभाग वालवप्रं विसर्जय[3]।।11।।
विलम्बं मा कुरुष्व त्वं कालौ हि दुरतिक्रमः।
विभीषणेनैवमुक्तो हनुमान् मरुतात्मजः।।12।।
आलोच्य स्वधिया चापि वालवप्रं विसृज्य च।
विभीषणश्च हनुमान् दृष्ट्वा शयने च तौ।।13।।
मूर्च्छितौ निपतन्तौ च शनैः संज्ञामवापतुः।
नेत्राभ्यां अश्रुपूर्णाभ्यां रुदित्वा तौ पुनः पुनः।।14।।
हा राम हा महाबाहो क्व गतोऽसि सलक्ष्मणः।
इति प्रलापं कुरुतो हनुमांश्च विभीषणः।।15।।
विहाय मोहं सुग्रीवः किमेतदिति चिन्तयन्।
रामः क्व गच्छति कपे लक्ष्मणोऽपि गतः क्व नु।।16।।
किमर्थं रोदिषि भृशं सर्वेषां भयकारणम्।
इति ब्रुवति सुग्रीवे हनुमान् वानरर्षभः।।17।।
मैरावणोऽपि दुष्टात्मा रावणस्य सखा बली।
विभीषण इवागत्य गतो रामं प्रगृह्य च।।18।।
केन मार्गेण स गतो न जाने राजसत्तम।
इत्युक्तो विपुलग्रीवः सुग्रीवः दुःखितो भृशम्।।19।।

---

1. जिह्वया 2083
2. शयाते 2083
3. दुरासदम् 2083

हा ताटकाप्राणहर हा विराधवधोद्यत।
मारीचमृगसंहार खरदूषणमर्दन।। 20।।
एवं सुदुःखिते वीरे सर्वे वानरपुङ्गवाः।
दुःखशोकसमाविष्टाः किं कार्यमिति चिन्तयन्।। 21।।
एकं द्वितीय यामान्ते[1] हृदि सञ्चिन्त्य वानराः।
हनुमान् कोपसंयुक्तो वानरानित्युवाच ह।। 22।।
पश्यध्वं वानरश्रेष्ठाः मम वीर्यं पराक्रमम्।
ब्रह्माण्डं भेदयिष्यामि सपातालमहार्णवम्।। 23।।
आकाशं पातयिष्यामि सर्वदेवगणैः सह।
मर्दयामि असुरान् सर्वान् रामस्यार्थे हि वानराः।। 24।।
सर्वलोकविनाशं च रामस्यार्थे करोम्यहम्।
कदा मैरावणं जंघे चूर्णयिष्यामि वानराः।। 25।।
तत्स्थानमार्गौ लब्धौ चेत् हनिष्यामि न संशयः।
रामं च लक्ष्मणं चैव ह्यानयिष्यामि वानराः।। 26।।
इत्युक्तवन्तं सुभृशं वानरं कोपपूरितम्।
विभीषणो दीर्घबुद्धिः तत्कालसदृशं वचः।। 27।।
मार्गं जानामि हनुमन् दर्शयिष्यामि सत्वतः[2]।
[3]आगच्छ हनुमन् शीघ्रं इत्युक्त्वा अवदच्च तान्।। 28।।
शृणुध्वं वानराः सर्वे रामग्रहणमद्य[4] वै।
अप्रकाश्यं भवद्भिर्हि निर्भयाश्च भविष्यथ।
इत्युक्त्वा हरिणा सार्धं [5]गतवान् राममार्गणे।। 29।।

इति जैमिनिभारते मारुतिमैरावणचरित्रे नवमोऽध्यायः।

---

1. यामान्तं
2. सत्वरं
3. आगन्तव्यं मया सार्धं इत्युक्त्वा पुनराह च।
4. मे
5. ययौ पातालमार्गणे

अथ दशमोऽध्यायः

अगस्त्यः

विभीषणश्च हनुमान् प्रस्थितौ रघुनन्दनौ।
भवन्तौ मार्गमाणौ तौ लङ्कायाः पूर्वभागतः[1]।।1।।
त्रिंशत् योजनपर्यन्तं गत्वा दूरं महावनम्।
भल्लूकसिंहव्याघ्राद्यैः मृगैः पक्षिभिराचितम्।।2।।
नारिकेलैश्च[2] पनसैः आम्रपाटलतिन्दुकैः।
कपित्थजम्बूनीपैश्च जम्बीरैः निम्बकैरपि।।3।।
नानावृक्ष समोपेतं नन्दनोद्यानसन्निभम्।
वनं प्रविश्य पश्यन्तौ तटाकं योजनद्वयम्।।4।।
पद्मकल्हारकुमुदैः उत्पलैरुपशोभितम्।
सहस्त्रपत्रैः कमलैः शतपत्रैः कुशेशयैः।।5।।
कलहंसरवाकीर्णं मत्तभ्रमरसङ्कुलम्।
तटाकमर्णवप्रख्यं समन्तात् पत्रशोभितम्[3]।।6।।
दृष्ट्वा हर्षयुते[4] सृष्टं इदमाह कपिं सुधीः।
मारुतेः दक्षिणकरं गृहीत्वा राक्षसर्षभः।।7।।

---

1. लङ्कायां पूर्व भागके 2083
2. नारिकेलै
3. पत्रशोभित: 2083
4. हर्षयुतो

हनुमन् पश्य पुष्पाणि स्थूलानि विविधान्यपि।
तटाकमध्ये सम्भूतं कुड्मलं च विकसितम्।। 8।।
चतुष्कोणयुतं पत्रं[1] पद्मजातं प्रदृश्यते।
तन्मध्ये दृश्यते पश्य षट्कोणाकारमण्डलम्।। 9।।
तन्मण्डलस्य मध्ये तु शतकोणं हि पङ्कजम्।
श्लक्ष्णं विकसितं पश्य जलादुपरि नालकम्।। 10।।
एतस्य कर्णिकामध्ये मार्गः सूक्ष्मो हि वर्तते।
त्वं सूक्ष्माकृतिको भूत्वा पद्मनालं विशस्व ह।। 11।।
एतावन्मात्रमस्माभिः अनुभूतं पुरा सखे।
मया तप्तं सहस्राणि वर्षाणि नव पञ्च च।। 12।।
एतत् रोदसि रम्ये तु तप्यता च मया तदा।
मैरावणो दुराधर्षो लङ्कां गत्वा पुनर्गतः।। 13।।
गतिं तद्राक्षसस्याहं गमनागमनं पुनः।
अपश्यं[2] पद्मनाळात्तु नान्यत्र गतिरस्य तु।। 14।।
दर्शयित्वा च तन्मार्गं तर्जन्यङ्गुलिमुद्रया।
रामं साधय शीघ्रं त्वं अहं गच्छामि[3] सैनिकान्।। 15।।
[4]त्वय्यस्माकं प्राणवृत्तिः त्वद्धीना हि हता वयम्।
इत्थं विभीषणश्चोक्त्वा सन्निवृत्तः स सैनिकान्।। 16।।
हनुमानपि सञ्चिन्त्य कामरूपधरो महान्।
सूक्ष्मवानररूपं हि प्राप्य पङ्कजकर्णिकाम्।। 17।।
अधिरुह्याथ विवरं प्रवेष्टुमुपचक्रमे।
तटाकात् सहसोत्थाय तद्रक्षकोऽपि मत्स्यराट्[5]।। 18।।

---

1. चित्रं पद्मजं ह्यपि दृश्यते
2. अवश्यं
3. यास्यामि
4. Slo. 16 omitted in 2083
5. रक्षको मत्स्यराट् ततः। मत्स्य

मा गच्छ गच्छ को वेति पुनः पुनरुदाहरन्।
तदा समागतः पूर्वं प्रविष्टः कपिकुञ्जरः।। 19।।
प्रविष्टं मत्स्यराजस्तु दृष्ट्वा क्रोधवशं गतः।
[1]चिन्तयामास मनसा मत्स्यराट् कोपपूरितः।। 20।।
तिमिङ्गिलायां उत्पन्नः आञ्जनेयादहं पुरा।
तपसा च वरं लब्धा[2] प्राप्तश्चायुष्यनेकशः।। 21।।
बलं पराक्रमं चैव मया लब्धं पुरा महत्।
राजत्वं सर्वमत्स्यानां मया लब्धं पितामहात्।। 22।।
मैरावणस्य च सखा तटाकस्य च रक्षकः।
रक्षके मयि सन्नद्धे कः प्रवेष्टुमिहार्हति[3]।। 23।।
पद्मनालबिलं दुर्गं देवासुरगणैरपि।
एवं हृदि विचिन्त्यैवमागत्य हरिपुङ्गवम्।। 24।।
अर्धमार्गगतं प्रेक्ष्य बहुवेगपराक्रमः।
[4]उत्ससर्ज महावीर्यो सालमाकृष्य कोपतः।। 25।।
रूढित्यन्तः[5] प्रविष्टन्तं रुद्ध[6] मार्गं महाकपिः।
पुनः प्रविष्टः कलहं अकरोत् स बलान्तरे।। 26।।
नरवेशं मत्स्यराजं वालेनावेष्य कन्दरे।
समुद्रे पातयामास खण्डवायुरिवाम्बुदम्[7]।। 27।।
पतितः पुनरुत्थाय वेगेनागत्य वीर्यवान्।
मुष्टिं संवर्तयामास आञ्जनेयशिरोपरि।। 28।।

---

1. line omitted in 2083
2. लब्ध्वा
3. प्रविष्ठो गतासुकः।
4. उत्सृज्य च बहिस्तूर्णं वालमा
5. घटत्यन्तः
6. रुद्धा
7. लङ्कायां परितः चक्रुः समुद्र[illegible] कर्म सिद्धये, इति श्लोकः अधिकः

मुष्टिनोरसि चाहत्य कपिस्तं पातयत् जले[1]।
त्वरया पुनरुत्थाय गृहीत्वा मारुतिं दृढम्।।29।।
तटाके पातयामास मन्दमुत्थाय कोपवान्।
हनुमानपि सञ्चिन्त्य तं गृहीत्वा विचक्षणम्[2]।।30।।
आकाशे भ्रमयित्वाथ दूरतो विससर्ज ह।
तथापि वेगादागत्य हनुमन्तमताडयत्।।31।।
हस्ताभ्यां चरणाभ्यां च घटयामास मारुतिः।
वायुसूनुः क्रिया[3] शीघ्रं तं हन्तुं कृतनिश्चयः।।32।।
मुष्टिभ्यां चरणाभ्यां च दन्तैश्च नखकोटिभिः।
अरत्निघातैरुग्रैश्च मर्दयामास तं मुहुः।।33।।
स बली मत्स्यराजस्तु क्रोधेन कलुशी कृतः।
तलप्रहारैः पादाग्रैः मुष्टिभिः जानुभिः भृशम्।।34।।
मर्दयामास सर्वाङ्गं हनुमन्तं बलोत्कटः।
उभयोरभवत् युद्धं वृत्रवासवयोरिव।।35।।
मत्तावित्र गजौ सिंहौ रुष्टाविव महावृषौ।
तुल्ययुद्धं प्रकुर्वन्तौ पितुपुत्रावुभावपि।।36।।
एवमन्योऽन्य युद्धन्तु समं चैवातिदारुणम्।
हनुमानथ निर्विण्णो मत्स्यराजमुवाच ह।।37।।
युद्धे मत्सदृशं वीरं न किञ्चिदपि दृष्टवान्।
स्वर्गे पातालके वापि देवासुरगणेष्वपि।।38।।
राक्षसेष्वपि सर्वत्र त्वन्तु मे सदृशः चिरात्।
अहं तुष्ये तव बलात् अप्रमेयपराक्रमः।।39।।

---

1. तले
2. विचक्षणः
3. क्रुधा

त्वदीयं जन्मवृत्तान्तं पृच्छाम्यद्य कुतूहलात्।
को भवान् वीर्यसम्पन्नः कस्य पुत्रोऽसि मे वद।। 40।।
का वा तु जननी वीर कस्य मन्त्री वदस्व मे।
स मत्स्यराजो बलवान् हनुमन्तमुवाच ह।। 41।।
युद्धकाले कथं प्रश्नः वीरधर्मं विहाय च।
कुलगोत्रादि कथनं किमर्थं श्रोतुमिच्छसि।। 42।।
स्वधर्मं पौरुषं चैव वदन्तं स्वकुले मृधे।
युद्धे पलायिनं दृष्ट्वा चान्द्रायणमथाचरेत्।। 43।।
इत्युक्तो हनुमानाह श्रोतव्यं मत्स्यवल्लभ।
कुलपौरुष साजात्यं स्मृत्वा[1] युद्धं समाचरेत्।। 44।।
तस्मात् वेदितुमिच्छामि कालं[2] प्राथमिकं बुध।
एवमुक्तो हनुमता मत्स्यराजोऽब्रवीदिदम्।। 45।।
शृणु वानरशार्दूल मम जन्म च पौरुषम्।
तिमिङ्गिला हि मन्माता पिता तु हनुमान् कपिः।। 46।।
मैरावणस्य च सखा अनुशिष्टोऽस्मि तेन वै।
त्वया गन्तुमशक्यं हि रक्षिष्याम्यहमोजसा।। 47।।
एवमुक्तः स हनुमान् ब्रह्मचर्ये हि शङ्कितः।
मत्स्यराजमुवाचेदं व्याकुलेनान्तरात्मना।। 48।।
हनुमान् ब्रह्मचारीति त्रिषु लोकेषु विश्रुतः।
चरितं[3] ब्रह्मचर्यस्य नारीयोगः कथं भवेत्।। 49।।
इत्यूचिवांसं[4] तं चापि पुनराह सविस्तरम्।
शृणु वानरमुख्य त्वं हनुमान् दक्षिणार्णवे।। 50।।

---

1. विदित्वा युद्धमाचरेत्।
2. कुल प्राथात्मिकं बुधः।
3. चरिते
4. इत्युक्तः कपिराजेन्द्र

सीतां मार्गयितुं लङ्कां सम्पातिवचनात् पुरा।
रामङ्गुलीयमादाय पुप्लवे लवणार्णवम्।।51।।
तस्य सागरमध्ये तु स्वेदो बहुरजायत।
[1]स्वेदोदकं च संमृज्य स कृत्वा पिण्डरूपतः।।52।।
समुद्रे पातयामास गमने वेगतो भृशम्।
तिमिङ्गिला हि तत्रस्था पिण्डं[2] तं अग्रसत् भृशम्।।53।।
तत् स्वेदभक्षणाच्चैव गर्भं धृत्वा असूत[3] माम्।
तिमिङ्गिलादहं जातः पिता मे हनुमान् ततः।।54।।
साऽब्रवीत् वायुपौत्रेति मामुक्ता जननी गता।
तदा प्रभृति तत्रस्थो स्थितोऽस्मि बहुवत्सरम्।।55।।
राक्षसानसुरांश्चापि भक्षयन् जलवासिनः।
एवं स्थिते सति तदा विरिञ्चिश्चा[4] गमत् स्वयम्।।56।।
स्नात्वा जपित्वा विधिवत् स्थित्वा मत्स्थानरोदसि।
शालग्रामं स्वयं व्यक्तं पूजयामास वस्तुभिः।।57।।
देवतार्चां हि कुर्वाणे[5] विधातरि महात्मनि।
तदा कश्चित् जलचरो मकरो ह्यग्रसच्च तम्।।58।।
वेधा सन्तप्तहृदयः शालग्रामस्य नष्टतः।
[6]अभवत्तत्र धीरात्मा विस्मयाकुलचेतनः।।59।।
अहं हत्वा च मकरं गृहीत्वाच्छिद्रवक्त्रतः[7]।
देवं गृहीत्वा देवाय ब्रह्मणे चार्चयन्[8] तदा।।60।।

---

1. स्वेद पङ्कं च-
2. भूत्वा पिण्डं सरीरजम् 2083
3. हनूमता 2083
4. आगतः
5. कुर्वाणो
6. omitted in 2083
7. छिद्य तं ततः
8. चार्पयत्

मामब्रवीत् चतुर्वक्त्रः शालग्रामप्रदानतः।
सन्तुष्टहृदयो भूत्वा सर्वावध्यं तवार्पितम्।। 61।।
कामरूपं महत्वं च अशोष्यं[1] स्थानमेव च।
अद्यप्रभृति मत्स्यानां राजा भव सुखी भव।। 62।।
इति धात्रा समादिष्टः सुखेन निवसाम्यहम्।
एवं हि मम वृत्तान्तं को भवान् वद साम्प्रतम्।। 63।।
एवमुक्तस्तु हनुमान् प्रत्युवाच सुतं प्रति।
अहं वायुसुतो विद्वन् अञ्जनासूनुरेव च।। 64।।
रामचन्द्रस्य दूतोऽहं मैरावण दिदृक्षया।
आगतोऽहं हि हे वत्स मत्पुत्रोऽसि परन्तप।। 65।।
दृष्ट्या त्वद्दर्शनादद्य जितो मैरावणो ध्रुवम्।
दशास्यं हन्तुकामौ तौ क्षत्रियौ रामलक्ष्मणौ।। 66।।
निद्रितौ चोरयित्वा तु गतवान् राक्षसाधमः।
तं हन्तुमागतोऽस्मीह पुत्रपुत्रीं[2] च लब्धवान्।। 67।।
एवमुक्तो हनुमता स्वपित्रा[3] मत्स्यवल्लभः।
पुनः पप्रच्छ सन्देहं निजरूपं प्रदर्शय।। 68।।
एवं वदति तस्मिंस्तु विश्वरूपं प्रदर्शितम्।
स दृष्ट्वा रूपमत्युग्रं अद्भुतं विश्वतोमुखम्।। 69।।
नत्वाऽनन्दाश्रुभिः पूर्णः तमालिङ्ग्य वचोऽब्रवीत्।
यत् कृतं हि मया युद्धं अज्ञानात् क्षन्तुमर्हसि।। 70।।
अन्याय कृतमस्वर्ग्यं क्षन्तुमर्हसि वायुज।
त्वामादाय गमिष्यामि मैरावणपुरान्तिकम्[4]।। 71।।

---

1. ह्यशोष्यं
2. पुत्र प्राप्तिं च 2083
3. पितरं
4. पुरान्तिके

एवमुक्तस्तु पुत्रेण सूक्ष्म[1]रूपधरोऽभवत्।
अंसे निक्षिप्य पितरं गच्छन्नेवमुवाच ह।।72।।

तातपाद[2] महाप्राज्ञ शृणु वाक्यं हितं तव।
पातालललङ्कपरितः दशयोजनमायता।।73।।

स्वर्णप्राकारसहिता मणिस्तम्भविभूषिता।
केनापि[3] शक्यते गन्तुं न हि पातालपद्धतिः।।74।।

एकयोजनपर्यन्तं एकेनैव च वर्त्मना।
पञ्चयोजनविस्तारो ततो मार्गो भविष्यति।।75।।

सहस्त्रं योजनानां च पातालतलमुच्यते।
पश्य पश्य महाबाहो तत्पुरं दृश्यते पुरः।।76।।

वयं[4] तु शीघ्रवेगेन नीतोऽसि त्वं मया पितुः।
एवं मैरावणपुरीं दर्शयित्वावरोप्य च।।77।।

कूलाद्वारं ब्रह्मदत्तं दुर्गमं च सुरासुरैः।
ज्ञापयित्वा पुनःप्राह गमिष्यामि यथासुखम्[5]।।78।।

पितेति[6] बहुमानाच्च उक्तमेतावदद्य हि।
स्वामिद्रोहमहं कर्तुं न शक्नोमि गुरो व्रज।।79।।

एतावदुक्त्वा वचनं स्वस्थानं च जगाम ह।
इति पुत्रस्य वचनं निशम्य हृदि हर्षयन्[7]।।80।।

---

1. रूपमथोऽ
2. तात तात
3. केनाप्यशक्यते
4. वायुवत् 2083
5. यथागतम्
6. मारुते
7. हर्षवान्

गच्छ पुत्र गमिष्यामि [1]चिरञ्जीवि समाश्शतम्।
इत्युक्त्वा प्रययौ शीघ्रं हनुमान् तत्पुरं महत्।।81।।
पुरात् बहिः सरो रम्यं वीक्ष्य हृष्टोऽभवत् कपिः।
लोकभेदात् सरोभेदः इदमन्यद्विवेकक:।।82।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे दशमोऽध्यायः

---

1. सुखी भव

अथ एकादशोऽध्यायः

अगस्त्यः

हनुमानथ सञ्चिन्त्य ज्ञातुं श्रीरामलक्ष्मणौ।
सरः समीपमासाद्य को वा वदति राघवौ।।1।।
इति सञ्चिन्तयन्नास्ते हस्वकस्तत[1] मारुतिः।
एतस्मिन् समये[2] रक्षो दशाननसखा तदा।।2।।
उदये सति दुर्गायाः बलिं कर्तुं हि राघवौ[3]।
अभिषेकादिकां सर्वां पूजां कर्तुमचिन्तयत्।।3।।
रात्रावागत्य दुर्दण्डीमनुजां पादशृङ्खलाम्।
पेटिकावृत्तिकरणीमित्युवाच स राक्षसः।।4।।
शृणु दुर्दण्डि मद्वाक्यं सावधानेन चेतसा।
दाशरथ्यौ गृहीतौ मे करिष्यामि बलिं च तौ।।5।।
तस्मात् त्वं गच्छ दुर्दण्डि जलमादाय सत्वरम्।
त्वमागच्छसु शीघ्रं मे नो चेत् त्वामद्य हन्मि वै।।6।।
ब्रह्मदण्डसुतेनैव मत्वा[4] दुर्दण्डी राक्षसी।
शृङ्खला सहिता गन्तुं कथं शक्नोमि राक्षस[5]।।7।।

---

1. हस्तकः तत्र
2. समरे
3. स राघवः 2083
4. मुक्ता
5. राक्षसी 2083

विसर्जयस्व[1] हे भ्रातः श्रृङ्खलां करवाणि ते।
इत्युक्तः कोप संयुक्तः लगुडेन जघान ताम्।। 8।।
दुर्दण्डी दुःखसम्भ्रान्ता शोकाङ्कलितचेतना।
आदाय स्वर्णकुम्भं सा नानारत्नविभूषितम्।। 9।।
पुरात् बहिः सरस्तीरे श्रृङ्खला सहिता तदा।
शनैः शनैः जगामाथ रामध्यानपरायणा।। 10।।
[2]किं करोमि क्व गच्छामि रामार्थे किं चराम्यहम्।
भ्रात्रा रामो गृहीतश्चेत् कालो हि दुरतिक्रमः।। 11।।
सुग्रीवो बलवांश्चैव हनुमान् सत्वसंयुतः।
विभीषणो हि मर्मज्ञः अन्ये बहुपराक्रमाः।। 12।।
एतादृशाः हि रामार्थे न शक्तास्वभिरक्षितुम्।[3]
मैरावणवशं नीतं रामं को [4]वापि दुष्यति।। 13।।
इति चिन्ताकुलाविष्टो नेत्राश्रुळुलितानना[5]।
आजगाम शनैः सापि जलाशयमातुरा।। 14।।
हनुमानपि तेजस्वि राक्षसीं वीक्ष्य दुःखिताम्।
युक्तां श्रृङ्खलया तां तु ह्यश्रुनेत्रा[6]वलोकिनीम्।। 15।।
अनया वेदितुं शक्यं रामस्थान[7] हि निश्चितम्[8]।
इति निश्चित्य मनसा अब्रवीत् तां विचक्षणः।। 16।।

---

1. विसर्जयित्वा
2. sloka 11 omitted in 2083
3. न शक्तास्त्व
4. वा वधिष्यति
5. मिलिताननना
6. वलम्बिनीम्
7. रामवृत्तं
8. निश्चयम्

का वासि भद्रे रोधीः त्वं किमुद्दिश्य सुतप्यसि।
ईदृशं श्रृङ्खलं येन प्राप्तासि वद कारणम्।। 17।।
कस्य पुत्री कस्य भार्या कस्य भृत्या सुखं वद।
मया व्यपोहितुं शक्यं तव दुःखं शुभानने।। 18।।
वानरेणैवमुक्ता सा दुर्दण्डी पुनराह च।
को भवान् स्वल्प तनुकः कथं दुःख[1] विलोपनम्।। 19।।
एवमुक्तस्तु हनुमान् राक्षसीं पुनराह च।
कोसलेन्द्रस्य दासोऽहं[2] सुग्रीवस्य च सेवकः।। 20।।
हनुमानिति मामाहुः आञ्जनेयं वदन्ति च।

दुर्दण्डी

शृणु वानरशार्दूल ममेदं व्याहृतं वचः।। 21।।
ब्रह्मदण्डस्य पुत्रोऽस्ति मैरावण इति श्रुतः।
ब्रह्मदण्डस्य शूरस्य पुत्रीचाहं हि मारुते।। 22।।
उग्रदण्डस्य[3] भार्याहं मत्पुत्रो नीलमेघकः।
अपुत्रा बहु[4]वर्षास्मि दैवयोगात् सुतं लभे।। 23।।
मैरावणो मम भ्राता मेरुमासाद्य पश्चिमे।
तपस्तप्त्वा निरुच्छ्वासं महाघोरं चकार ह।। 24।।
ब्रह्माऽगत्य चतुर्वक्त्रो मैरावणमथाब्रवीत्।
वरं वरय भद्रं ते किमभीष्टं निशाचर।। 25।।
एवमुक्तस्तु तद्रक्षो नमस्कृत्य कृताञ्जलिः।
स्थानं मे देहि देवेश दुष्प्रापं देवदानवैः।। 26।।

---

1. विलेपनम्
2. दूतोऽहं
3. कालदण्डस्य
4. शत

सर्वावध्यत्वमतुलम् देवासुरनरैरपि।
देहि मे देवदेवेश प्रीतश्चेत् यदि मे भवान्।।27।।
विधताप्येवमुक्तस्तु रावणाय ददौ वरम्।
देवासुरनरैश्चापि अजेयस्त्वं भविष्यसि।।28।।
रसातले पुरी रम्या सप्तप्राकारसंयुता।
स्वर्णप्राकारसंवीता गोपुराट्टालचत्वरा।।29।।
द्वारमेकं प्रकल्प्याथ सूदया धवलीकृतम्।
तद्वारे शत्रुविज्ञानात् कूलां एकां च निर्ममे।।30।।
एवं सृष्ट्वा च नगरीं ब्रह्मा चैनमुवाच ह।
द्वारावधिसुदीर्घा च द्वा[1]दशारतिविस्तृता:।।31।।
अयसी फलका चेयं तूला[2] डोलामयी भवेत्।
द्वारे कुलायां हे रक्ष सर्वे[3] सञ्चारयिष्यसि।।32।।
शत्रुश्चेत् निपतेत् द्वारं अशत्रुः वा सहिष्यति।
नान्योऽस्ति नालमार्गात्तु त्वत्पुरप्रापणे क्षम:।।33।।
इति दत्वा वरं धाता तत्रैवान्तर्धीयत।
इत्थं लब्ध्वा वरं धातुः सुखासीने तु राक्षसे।।34।।
अशरीरि ह्यवाचेदं तदा मैरावणं प्रति।
स्वस्त्रीयस्तवराड्यार्ह परिणेष्यति ते सुताम्।।35।।
सर्वमेव हि ते राज्यं प्राप्स्यति अयमरिन्दमः।
इत्थं देवी वचः श्रुत्वा मत्पुत्रं हन्तुमैच्छत।।36।।
एतस्मिन् समये भर्ता ह्यहं चैव पुनः पुनः।
निपत्य पादयोस्तस्य पुत्रार्थे याचितौ भृशम्।।37।।

---

1. द्वारा शरतिरस्कृता 2083
2. कूला
3. सर्वान्

तस्मिन्काले विसृज्याथ मम पुत्रं च बालकम्।
निगलैः बन्धयामास भर्तारं च मया सह।।38।।
दृढं श्रृङ्खलया बध्वा त्रीनस्मानन्वहं भृशम्।
पीडयामास दुष्टात्मा दासीकृत्येन योजयत्[1]।।39।।
मम भर्ता मृतो ह्यस्मात् श्रृङ्खलादुःखमोहितः[2]।
[3]अहं दासी विषण्णा च उषितास्मि महामते।।40।।
अद्य रात्रौ[4] राजपुत्रौ चोरयित्वा स राक्षसः।
भद्रकाल्यालये स्थाप्य बल्यर्थे मामयोजयत्।।41।।
[5]त्वद्दर्शनाच्च सन्तोषं प्राप्य चोक्तं मयाखिलम्।
त्वत्तः शक्यमशक्यं वा न जानामि महाकपे।।42।।
कथं वा लभसे देवौ[6] कूलाद्वारेण चागतः।
हनुमन् यदि तद्रूपं दिव्यं दर्शय वानर।।43।।
एवमुक्तः स हनुमान् भृशं सन्तुष्टमानसः।
रामभक्ता त्वियं नारी सर्वावयवशोभिनी।।44।।
इति मत्वा च तामाह[7] मा भैषीः त्वं शुभानने।
लङ्कायां स्थापयिष्यामि त्वत्पुत्रं शुभदर्शने।।45।।
मत्स्वरूपं प्रपश्य त्वं विष्णो त्रैविक्रमं यथा।
इत्युक्त्वा दर्शयामास स स्वरूपं महामनाः।।46।।
तं दृष्ट्वा सहसोद्विग्ना रूपं परम भास्वरम्।
मैरावणशतं वापि हनिष्यसि न संशयः।।47।।

---

1. कृत्ये न्ययोजयत्
2. वासतः
3. अहं दासी विधानेन प्रापितास्मि
4. तौ राजपुत्रौ हि
5. त्वद्दर्शनात् सुसन्तोषं प्राप्ताहं रामसाधने। 2083
6. ह्येकः कूलाद्वारेण वागतिः 2083
7. मामाह 2083

इत्युक्त्वा सहसा रूपं उपसंहृतवान् कपिः।
तया बहु[1]समामन्त्र्य प्रविष्टोऽस्मि घटे तदा।।48।।
लघुसूक्ष्मतरं रूपं वानरं च[2] महौजसम्।
घटोदकं समादाय दुर्दण्डी सर[3]सावहत्।।49।।
आगता निगलेनैव कूलाद्वारसमीपतः।
वानरेण गतप्राणाः भविष्यामि न संशयः।।50।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे एकादशोऽध्यायः

---

1. बहुलमामन्त्र्य 2083
2. हनुमान् गतः 2083
3. शिरसा 2083

अथ द्वादशोऽध्यायः

अगस्त्यः

घटमादाय[1] दुर्दण्डी हनुमन्तं सशृङ्खलम्।
कूलाद्वारे तदा गत्वा पदाऽरोहत सत्वरम्।।1।।
आरोपिते तदा पादे कूला भग्ना[2] ह्यभूत्तदा।
ब्रह्मणः सत्ययोगाच्च शत्रुवाहात् बभञ्ज च।।2।।
कूलाभङ्गे तदा जाते तां दृष्ट्वा द्वाररक्षकाः।
आगच्छुः घोररूपास्ते धन्विनो बलशालिनः।।3।।
ऊचुः परमरोषा[3]स्ते किमेतदिति भाषयन्।
उदकानयनेयाः ते कूलाः स्वस्था[4] भविष्यति।।4।।
शत्रुं मन्यामहे त्वां वै यतो भग्ना कूला त्वियम्।
इति सन्त्यज्य वेगेन वचोभिस्ते निशाचराः।।5।।
आरेभिरे द्वारपालाः निर्बन्धयितुमोजसा।
दण्डैः खड्गैश्च केचित्तु रज्जुभिश्शणवल्कलैः।।6।।
कूलाभङ्गे समुत्पन्ने पतिता सा निशाचरी।
उदकुम्भं च पतितं भिन्नं च समभूत्तदा।।7।।

---

1. घटे निधाय 2083
2. भिन्ना
3. घोषा
4. स्थाने

अत्रान्तरे मारुति पुङ्गवश्च
कुम्भाश्च तस्मात् सहसोत्पपात।
भुवस्थल प्राप्य महानुभावः
[1]प्रभञ्जयामास चमूं[2] त्रिधा यथा।। 8।।
अवप्लुत्य कूलाद्वारे स्तम्भं कार्ष्णायसम् दृढम्।
करेणोत्पात्य[3] वेगेन गर्जन् कालो यथा लये।। 9।।
द्वारस्थितान् राक्षस[4] योधमुख्यान्
विद्रावयामास[5] हरिप्रवीरः।
राक्षसास्ते महाकायाः शूलमुद्गरपाणयः।
महाकपिं महाकायं परिवव्रुः समन्ततः।। 10।।
आयुधैः बहुभिः बाणैः ववर्षुः तं समन्ततः।
स्तम्भेन सर्व रक्षांसि पातयामास भूतले।। 11।।
कूलारक्षक रक्षांसि सवल्कल धनुर्धराः।
विच्छिन्न शिरसः तत्र पेतुरुर्व्यां गतासवः।। 12।।
तद्वप्रं पातयित्वा च[6] अन्यं वप्रं जगाम ह।
तत्रस्थान् चूर्णयित्वा[7] तु स्तम्भेन विविधान् रणे।। 13।।
निर्गत्य वप्रं तत्रापि तृतीयं समपद्यत।
वप्रं निर्गत्य हनुमान् तत्रस्थान् प्रममाथ च।। 14।।
एवं बभञ्ज हनुमान् सप्तप्राकारमोजसा।
सा तदोवाच दुर्दण्डी योद्धुकाममवस्थितम्।। 15।।

---

1. बभञ्ज
2. चमूं तृणं यथा 2083
3. करेणोत्पाट्य
4. यूथ
5. कपि
6. तु 2083
7. चूर्णयामास

शृणु वानरशार्दूल ममेदं व्याहृतं वचः।
दृष्ट्वा तु राघवौ पूर्वं पश्चात् युद्धं समाचर।। 16।।
दुर्दण्डी तं पुनःप्राह निगलं मम मोचय।
इत्युक्तो हनुमान् तत्र चिन्तयित्वा मुहुर्मुहुः।। 17।।
वज्रलेपेति मन्त्रेण शृङ्खलं मोचयत् तदा।
दुर्दण्डीं च पुनःप्राह एहि भद्रे मया सह।। 18।।
इत्युक्त्वा च तया[1] सार्धं काल्यालयमधो गतः[2]।
हनुमान् वेगसम्पन्नो द्वाररक्षणतत्परान्।। 19।।
स्थूणेन मर्दयामास द्वारस्थान् मद्धलोद्धतान्।
कवाटं घाटयित्वा च[3] पादेन भृशमोजसा।। 20।।
अर्धरात्रे तु तान् हत्वा पिण्डीकृत्य च राक्षसान्।
अन्तःप्रविष्य तं हृष्टो भद्रकालीं ददर्श ह।। 21।।
ईश्वरीं शिवरूपां तां सर्वालङ्कारशोभिनीम्[4]।
शिवरूपे महामाये रामं दर्शय मे[5] शिवे।। 22।।
सर्वभोगप्रदे दक्षे सर्वमङ्गलदायिनि।
एवमादि शुभैः वाक्यैः प्रार्थयामास मारुतिः।। 23।।
तदा देवी प्रसन्ना सा सर्वदेवात्मिका मुदा।
हनुमन्तं तदोवाच देवी सर्वाङ्गसुन्दरी।। 24।।
त्वां जाने रामभक्तं तु दर्शयिष्यामि तावहम्।
मैरावणेन निहिता पेटिका[6] मयि वर्तते।। 25।।

---

1. अनया 2083
2. मथागत: 2083
3. अथ
4. शोभिताम्
5. हे
6. निहितां पेटिकामेव

अहं[1] ज्ञात्वा बलिं प्रातः तौ करिष्यति असंशयः।
इति हेतोस्तिरोधत्त शरीरं रघुवीरयोः।। 26।।

द्रष्टुं केनापिऽशक्यं[2] हि त्वया चापि न शक्यते।
[3]दृष्ट्या त्वं मत्प्रसादेन हत्वा राक्षसपुङ्गवम्।। 27।।

हनुमान् विजयं प्राप्य पुनर्गत्वा ममान्तिकम्।
आदाय पेटिकां क्षिप्रं गच्छ वानरपुङ्गव।। 28।।

इति सन्दर्शयामास भ्रातरौ रामलक्ष्मणौ।
तौ दृष्ट्वा हनुमान् हृष्टः[4] पुलकाङ्कितविग्रहः।। 29।।

देवीं नत्वा[5] भद्रकालीं युद्धाय पुनरागमत्।
प्राकारं राजधान्याश्च पुप्लुवे च हिरण्मयम्।। 30।।

मणिस्तम्भशतोपेतां राजधानीं ददर्श ह।
सिंहनादं चकारोच्चैः महाबलपराक्रमः।। 31।।

प्रलयार्णवघोषाभं श्रुत्वा राक्षसपुङ्गवः।
गर्जितं वायुसूनोश्च कोपेन महता वृतः।। 32।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे द्वादशोऽध्यायः।

---

1. एवं
2. केनाप्यशक्यं
3. दिष्या त्वं मत्प्रभावेन 2083
4. दृष्टवा हनुमान् हृष्टात्मा
5. मत्वा 2083

अथ त्रयोदशोऽध्यायः

अगस्त्यः

[1]मैरावणोऽपि संक्रुद्धो गृहं निर्गत्य वेगतः।
कोऽयं हि गर्जति बलात् समुद्र इव पर्वणि।।1।।
अत्रान्तरे महाशूराः हत शेषाश्च रक्षसाः।
क्षरद्रूधिर[2]देहाश्च मैरावणमथाब्रुवन्।।2।।
नमो राक्षसनाथाय ब्रह्मदण्डसुताय च।
वानरः कश्चिदागत्य पद्मनालान्महाबलः।।3।।
पातयित्वा कूलाद्वारं तत्रत्यान् विनिहत्य च।
कालिकोष्ठं समासाद्य रामपेटीं स गृह्य च।।4।।
दुर्गान् निर्भर्त्स्य वेगेन प्राकाराणि विभिद्य च।
लोहं काष्णायसं वप्रं सीसम् ताम्रं त्रपूमयम्।।5।।
कांस्यं रजतमित्येतत् प्राकारं शकलीकृतम्।
स्वर्णप्राकारमपि ते राजधान्यास्समागतः।।6।।
प्रतिद्वारं हि तिष्ठन्ति लक्षं लक्षं हि राक्षसाः।
ते सर्वे निहताः शूराः कपिना कालरूपिणा।।7।।
दूतानां वचनं श्रुत्वा कोपव्यसनपीडितः।
आस्थानमण्डपं प्राप्य प्रेतराडिव दुर्जयः।।8।।

---

1. मैरावणो भृशं क्रुद्धा
2. क्षरद्रुधिर 2083

मैरावणोऽथ बलवान् राक्षसानित्युवाच ह।
शीघ्रमानयतामात्यान् कार्यं हि महदुद्यतम्।। 9।।
इत्युक्ता[1] राक्षसेनैव चाराः आगत्य सत्वरम्।
ऊचुः मन्त्रिवरान् सर्वान् राजा वो द्रष्टुमिच्छति।। 10।।
इत्युक्ता मन्त्रिमुख्यास्ते गृहान्निर्गत्य सत्वरम्।
चतुरङ्ग[2]समोपेताः निर्जग्मुः कालचोदिताः।। 11।।
मेघरावो[3] महोष्ठश्च सूचीमुखशुनीमुखौ।
[4]घटनासी रक्तनेत्रः शूर्पकर्णो द्विशीर्षवान्।। 12।।
भयंकरः कालभेदी भेकनादी अजामुखः[5]।
करिहस्तो गजशिराः कालजिह्वो मदोत्कटः।। 13।।
वज्रकोपानला[6]स्योऽथ कुण्ड[7]नेत्रो वृकोदरः।
एवमन्ये च सचिवाः राजान्तिकमु[8] पाविशन्।। 14।।
राज्ञः समीपमासाद्य रावणं हि ववन्दिरे।
राजन्[9] राक्षसशार्दूल वयं किं करवाम ते।। 15।।
इन्द्रो वा त्रिपुरारिर्वा विष्णु[10]र्वा त्वां समभ्ययात्।
तं शत्रुं वद विस्रब्धं नाशयिष्यामहे अचिरात्।। 16।।

---

1. राक्षसास्तेन बहिरागत्य
2. बलो-
3. मेघनादो 2083
4. घटनासः शूर्पकर्णः रक्तनेत्रो वृकोदरः 2083
5. ह्यजामुखः 2083
6. स्वो
7. कुण्डनेत्रं त्रिशीर्षवान्
8. पागमन्
9. नाथस्य
10. विष्णुना सममभ्ययान् 2083

स तेषां वचनं श्रुत्वा तानुवाच महाबलः।
[1]दशकर्णकुलोत्सादकरौ तौ राघवौ मया।। 17।।
गृहीतौ हि करिष्यामि बलिं प्रातरिति स्थितम्।
अत्रान्तरे समागत्य वानरः कोऽपि दुर्जयः।। 18।।
कूलाप्राकारभेदादि कृतं तेन दुरात्मना।
तदर्थं प्रेषये युष्मान् यूयं गत्वा गृहीष्यथ।। 19।।
इति सत्कृत्य तान् सर्वान् प्रेषयामास राक्षसः।
ते मन्त्रिप्रवराः सर्वे राक्षसाः कूटयोधिनः।। 20।।
स्वं स्वं बलं समादाय गजाश्वरथसंकुलम्।
प्रासासिपरिघैः घोरैः शतघ्नीभिः परश्वधैः।। 21।।
अष्टादशविशेषैश्च आयुधैः सहिता ययुः।
[2]षड्युधापतयः सर्वे समीवक्रश्च वानरम्।। 22।।
कोटिराक्षससैन्येन मेघरावः समाययौ।
सूचीमुखः समायातः आगतोऽथ शुनीमुखः।। 23।।
[3]द्वयेन तत्र येनापि कोट्या च सहितावुभौ।
करिहस्तो रक्तनेत्रः घटनासी च राक्षसः।। 24।।
चतुःपञ्च च षट्कोटीः समवेताः समाययुः।
हनुमन्तं समीक्ष्याथ षडेते राक्षसाधमाः।। 25।।
निर्वीर्या ह्यभवन् सर्वे दृष्टमात्रेण वानरम्।
[4]कृच्छात् धैर्येण रक्षांसि निजघ्नुः वानरं रुषा।। 26।।
प्रासैश्च तोमरैश्चापि भिन्दिपालैः परश्वधैः।
मुद्गरैः मुसलैश्चापि मण्डलीकृत्य राक्षसाः।। 27।।

---

1. दशकर्णकुलच्छेद 2083
2. षट् चमूपायः 2083
3. द्वयेन तत्र कोट्याश्च सैन्येन सहिता बभौ
4. क्रुद्धः

निमीलिताक्षो हनुमान् गजराडिव वर्तते।
ववर्षुः आयुधैर्घोरं[1] राक्षसा बलदर्पिताः।।28।।
न जाने केन वा हेतोः सम्मोहं राघवो गतः।
समुद्र इव निर्वेगः प्रशान्त इव पावकः।।29।।
प्राणानपि परित्यज्य रामार्थे चाभवत् कृति।
नमस्कृत्वा तु रामाय तान् दृष्ट्वा हरिवल्लभः।।30।।
पुच्छमुद्यम्य तेनैव वेष्टयित्वा च कन्धरान्।
पञ्चाशत् लक्ष रक्षांसि आकाशे भ्रामयत् चिरम्।।31।।
भ्रमणात् ते महाकायाः राक्षसाः विगतासवः।
शिलायां पातयामास शरीरं शकलीकृतम्।।32।।
मण्डलीकृत्य तान्[2] घोरान् राक्षसान् वीक्ष्य वानरः।
आयसेन कूलालक्षं सहितेन कृतं महत्।।33।।
ब्रह्मणा निर्मितं पूर्वं देवासुरपरीक्षया।
घटिका पञ्चकान्नित्यं[3] स्थौल्यं च घटिकायुतम्।।34।।
स्तम्भं गृहीत्वा वेगेन भ्रामयामास वानरः।
सिंहनादं महच्चक्रे कालदण्डधरो यथा।।35।।
एकेनैव प्रकारेण दशलक्षं हताः जनाः।
द्वितीयेन प्रकारेण चतुर्विंशति लक्षकाः।।36।।
आप्लुत्य हनुमान् वेगात् गजाश्वरथपङ्क्तिषु।
स्थूणाघातेन[4] तान् सर्वान् प्रेषयामास मारुतिः।।37।।
षट्पतीन् हन्तुमारेभे मारुतिः भीमविक्रमः।
मेघरावं करिभुजं श्वामुखं घटनासिकम्।।38।।

---

1. घोरैः
2. वीरान्
3. पञ्चकोन्नत्या
4. वेगेन 2083

सूचीमुखं रक्तनेत्रं तेषां चैवबलं महत्।
स्तम्भेनैवाथ हनुमान् पातयामास भूतले।।39।।

पतिताः पुनरुत्थाय षडेतेऽभिमुखं ययुः।
पुनः समुत्थितान् दृष्ट्वा सैन्यवान् बलदर्पितान्।।40।।
क्षणात् गृहीत्वा पाणिभ्यां प्रपदेषु[1] रुषा कपिः।
एकदैव महासत्वः पोथयामास[2] भूतले।
शकलीकृतसर्वाङ्गः गतप्राणाः तदाभवन्।।41।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे त्रयदशोऽध्यायः

---

1. प्रममाथ 2083
2. पातयामास

अथ चतुर्दशोऽध्यायः

अगस्त्यः

षट् सैन्यकान् हतान् श्रुत्वा कोपात् मैरावणस्तदा।
अन्यान्[1] संप्रेषयामास षोडशाथ बलाधिपान्।। 1।।
शूर्पकर्णो द्विषीर्शाश्च कालभेदी भयङ्करः।
अजामुखो भेकनादी सर्पास्यो निर्जराहकः।। 2।।
प्रकास्यो वक्रनासश्च गण्डोष्ठः सिंहकेतनः।
शार्दूलदंष्ट्रो विजयः उद्दण्डोष्ठमुखस्तदा।। 3।।
एते च षोडशपतयः मैरावणहितेप्सवः।
रणभेरीं समाहत्य निर्जग्मुः कालचोदिताः।। 4।।
रथारूढाः महाकायाः नीलमेघसमप्रभाः।
प्रासादस्थं हनुमन्तं ददृशुः भैरवाकृतिम्।। 5।।
सन्त्रस्ताः मारुतिं दृष्ट्वा कालोऽयमिति निश्चिताः।
पृथक् पृथक् च प्रयुर्भक्त स्वैः स्वैः प्रहरणैस्तदा।। 6।।
हनुमन्तमथा वीक्ष्य[2] सर्पास्योग्नि ज्वलन्निव।
सर्पा तु निशितान् बाणान् ससर्ज च महाविषान्।। 7।।
तं दृष्ट्वा सहसोत्पत्य सव्यहस्तेन मारुतिः।
कचे गृहीत्वा निक्षिप्य निष्पिपेश च राक्षसम्।। 8।।

---

1. सैन्यान् 2083
2. ज्वलन्तमिव सर्वतः

नासाभ्यां उद्वमन् रक्तं ममार स राक्षसः।
सर्पास्यं तु मृतं दृष्ट्वा शूर्पकर्णः समाययौ:।। 9।।
शूर्पकर्णस्य शिरसि मुष्टिना घट्टयत्तदा।
शिरः पाल मेदिन्यां हतासुर पतः[1] पुनः।। 10।।
गृहीत्वा पपादयोः शीघ्रं द्विशीर्षं भूतले हरिः।
पोथयामास तद्रक्षो ममार शकलीकृतः।। 11।।
भयंकरं कालभेदिं भेकनादं च राक्षसम्।
प्रकास्यं वक्त्रनेत्रं च अजामुख महाबलान्।। 12।।
एकदेव गृहीत्वा तु पाणिभ्यां केशसञ्चये।
भ्रामयित्वा चिरं वेगात् प्रक्षिप्ता राक्षसाम्बसि।। 13।।
जीवितं तत्यजुः सर्वे चिरभ्रमणवेगतः।
निर्जरान्तकशार्दूलदण्डे[2] गण्डोष्टकान् हरीन्[3]।। 14।।
उरो विदार्य तीक्ष्णाग्रैः नखैरेव जहर्ष सः।
सिंहकेतुं च विजयं तथैवोष्ट्रमुखं पुनः।। 15।।
उद्दण्डं च ततः स्कन्धे वालेनावेष्टय सर्वशः।
भ्रामयित्वा चिरं वेगात् आकाशे प्रक्षिपत् दृढान्।। 16।।
तानि हत्वा शरीराणि राक्षसानां दुरात्मनाम्।
चन्द्रमण्डलपर्यन्तं पुनर्भूमिं प्रपेदिरे।। 17।।
चूर्णीकृता गतप्राणाः अभवन्[4] राक्षसास्तदा।
ते षोढाः मन्त्रिर्वध्याः ते[5] निहता विगतासवः।। 18।।

---

1. Should read अपतत्
2. दंष्टु 2083
3. हरिः। 2083
4. ह्यभवन् 2083
5. ते गता 2083

आञ्जनेयोऽथ संहारात् हत्वा षोढान् महावलान्।
अथ स्तम्भं समादाय भ्रामयित्वा पुनः पुनः।। 19।।
हत्वा तेषां वाहनानि राक्षसांश्च बलाधिपान्।
पुनः प्रासादमगमत् स्तम्भं धृत्वा च पाणिना।। 20।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे चतुर्दशोऽध्यायः

अथ पञ्चदशोऽध्यायः

अगस्त्यः

सेनापतीन् हतान् श्रुत्वा सबलांश्च सवाहनान्।
मैरावणो भृशं क्रुद्धो इदं वचनमब्रवीत्।।1।।
रथमानीयतां क्षिप्रं योजयित्वा च सारथे।
एवमुक्तः तदा सूतो रथं सज्जन् न्यवेदयत्।।2।।
हत[1]शिष्ट्वान् सनिर्भत्स्य स्वयं स्यन्दनमास्थितः।
चतुः सूत समायुक्तं शतघोटकसंयुतम्।।3।।
रथगुप्तसमोपेतं किङ्किणी शतशोभितम्।
सिंहध्वजं वज्रकूटं हेमश्रृङ्गं समन्वितम्।।4।।
मायाकृत्रिमरत्नाढ्यं सर्वायुधवहं रथम्।
सहस्त्रार्कसमप्रख्यं वैश्वानरसमप्रभम्।।5।।
चतुस्सालसमौन्नत्यं षोढाचक्रसमन्वितम्।
आरुरोह रथं दिव्यं सिंहराडिव पर्वतम्।।6।।
कालमेघनिभाकारैः राक्षसैः परिवारितः।
भेरीमासाद्य पृथुलां शिरोष्णीश विराजितः।।7।।
रथे भाति लुलायस्थो प्रेतराडिव दुर्जयः।
वात्यां वातो महानासीत् वामं चक्षुरकंपतः।।8।।
स्वरहीनतया वाणी गगनात् रक्तबिन्दवः।
उल्काः कबडसंघाश्च पेतुश्चैव तदाग्रतः।।9।।

---

1. हतान् इष्टान् 2083

एतादृशान् महोत्पातान् अनादृत्य स रावणः।
महावीरं महाकायं हनुमन्तं अथा ययौ।।10।।

हनुमानपि संक्रुद्धं रथस्थं भूषितं बहु।
सर्वायुधधरं वीरं सर्वमायाविशारदम्।।11।।

दृष्ट्वा मैरावणं तत्र दृष्ट्या दृष्टो मया ह्ययम।
इत्थं तं वीक्ष्य हर्षेण सिंहनादं चकार ह।।12।।

क्षुरधारानिभैः खड्गैः आयसैः मुसलैर्भृशम्।
कुन्तैः परश्वधैः बाणैः नानाप्रहरणैरपि।।13।।

मैरावणो भृशं क्रुद्धो पीडयामास मारुतिम्।
[1]तत्राप्यक्षत सर्वाङ्गं वीक्ष्य चैवममन्यत।।14।।

विधाता वज्रसारेण वानरं निर्ममे ध्रुवम्।
प्रासादात् सहसोत्पत्य रथाग्रे स महाकपिः।।15।।

स्तम्भेन ताडयामास वज्रसारेण वेगतः।
साश्वस्तेन प्रहारेण स रथः शकलीकृतः।।16।।

अवप्लुत्य रथात् शीघ्रं सूतैः[2] सह स राक्षसः।
अत्याश्चर्येण पश्यन्तं तिष्ठन्तं भूतले पुनः।।17।।

राक्षसं वीक्ष्य पक्षीव भ्रममाणः शिरोपरि।
करीचं[3] वामहस्तेन पातयामास मारुतिः।।18।।

[4]सिंहनादं चकारोच्चैः कल्पान्ते शङ्करो यथा।
मैरावणस्य कर्णे तु वालेनावेष्ट्य मारुतिः।
आकाशे भ्रामयित्वा तं गोपुरे प्रजघान ह।।19।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे पञ्चदशोऽध्यायः

---

1. अथा
2. स सूतैः सह राक्षसः 2083
3. किरीटं 2083
4. 2 lines omitted in 2083

अथ षोडशोऽध्यायः

अगस्त्यः

विहाय मूर्च्छां उत्थाय साश्वसूतरथध्वजः।
सर्वायुधसमायुक्तो वानरं चाभिवर्ततः।। 1।।
उवाच मारुतिं वीक्ष्य यदि शूरोऽसि मां व्रज।
क्षणेन त्वां हनिष्यामि स्थिरो भव महाकपे।। 2।।
इत्येवं गर्जितं वीक्ष्य मारुतिः विस्मयान्वितः[1]।
मैरावणमथोवाच रथस्थं मायिनं तदा।। 3।।
चोरयित्वा राजपुत्रौ जीवेयमिति तिष्ठसि।
इत्युक्त्वा सहसोत्थाय सालं शाखासहस्रकम्।। 4।।
पातयित्वा करेणाथ विससर्ज च वक्षसि।
तं वृक्षं वायुजोत्सृष्टं राक्षसो बलगर्वितः।। 5।।
निचकर्त च बाणोघैः अर्धचन्द्रसमप्रभैः।
अथान्यं गणशैलं[2] च करेणादाय मारुतिः।। 6।।
रथमुद्दिश्य चिक्षेप वज्रसन्निभमोजसा।
भेदयामास तं रक्षः मुसलेन अयसेन[3] वै।। 7।।
भृशं चुकोप[4] हनुमान् राक्षसस्य[5] वनं महत्।
समुत्पाट्य च वेगेन वृक्षवर्षमपातयत्।। 8।।

---

1. विनयान्वितः 2083
2. गण्डशैलं 2083
3. आयुधेन 2083
4. चिक्षेप 2083
5. रक्षोवक्षस्य पातयत् 2083

मुहूर्तात् दशकोटीनां वृक्षाणां वर्षमातनोत्।
तेनैव वृक्षवर्षेण रावणो मोहितो भृशम्।। 9।।

भग्नायुधो भग्नरथः भग्नाश्वो भग्नसारथिः।
तूष्णीं भूतः क्षणमपि न प्रजायेति[1] किञ्चन।। 10।।

मैरावणो[2] हि दुष्टात्मा रथमन्यं समाददे।
महता बाणवर्षेण हनुमन्तमवर्षयत्।। 11।।

शिलीमुखैः वज्रदन्तैः क्षुरप्रैरर्धचन्द्रकैः।
नाराचैर्विविधैः- भल्लैः एवं कपिमपीडयत्।। 12।।

ननाद राक्षसो घोरं वार्षिके जलदो यथा।
स तान्[3] केशरिपुत्रोऽ[4] सौ दुधुवे[5] बलवान् हरिः।। 13।।

दक्षिणेन करेणाशु खगचमाच्छिद्य[6] राक्षसात्।
स तेन अश्वान् निहत्याशु छित्वा चायुधजालकम्।। 14।।

रावणस्य शिरः कोपात् खड्गेन अपहरत् क्षणात्।
रथं च शकलीकृत्य पिण्डीकृत्य च सारथीन्।। 15।।

हतं मैरावणं हत्वा कृतकृत्योऽभवत् कपिः।
एवं स्थिते कपिकरे[7] तस्य प्राणाः समागताः।। 16।।

प्रसुप्त इव चोत्थाय सन्नद्धश्चाभवत् तदा।
रथमन्यं समास्थाय सर्वप्रहरणैर्युतम्।। 17।।

---

1. प्राजायत 2083
2. मैरावणाऽपि 2083
3. तं 2083
4. ऽय 2083
5. दुदुवे 2083
6. खचगं आच्छि 2083
7. वरे

रे रे वानर दुर्बुद्धे कुत्र गच्छति सत्वरम्।
श्रुत्वा मैरावणेनोक्तं तं तु[1] दृष्ट्वा व्यचिन्तयत्[2]।। 18।।
अस्यां पुर्यां उभौ वा किं एको वा राक्षसाधिपः।
जीवितं तस्य तपसा गतिं वा पुनरागतम्।। 19।।
सञ्जीवकरणी चाथ · बन्धनकरणी तया।
[3]_ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ ।।
ध्रुवं तिष्ठति तद्धस्ते अन्यथा किमु जीवनम्।
इति सञ्चिन्त्य हनुमान् पुनर्युद्धं समागतः[4]।। 20।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे षोडशोऽध्यायः

---

1. च 2083
2. दृष्टाप्यचिन्तयत्
3. विशल्यकरणी चैव सौवर्णकरणी तथा। Additional line in 2083
4. पुनर्युद्धाय निर्गतः

अथ सप्तदशोऽध्यायः

अगस्त्यः

अथ मैरावणः क्रोधात् मायाबलविशारदः।
गदां गुर्वीं समादाय देवैरपि दुरासदाम्।।1।।
वानराय विसृज्याथ ननादोच्चैः घनो यथा।
तामागतां गदां गृह्य करेणैकेन मारुतिः।।2।।
तद्रथे विससर्जाशु तां गदां रत्नभूषिताम्।
तामापतन्तीं वेगेन वीक्ष्यराक्षसपुङ्गवः।।3।।
लाघवत् पुप्लुवे तत्र दूरतो [1]वेगवान् क्षणात्।
रथं साश्वं सारथिं च सर्वप्रहरणानि च।।4।।
सा गदा चूर्णयामास अयसी वज्रसन्निभा।
रावणात्[2] उत्पतं तं च पाणिभ्यां जगृहे कपिः।।5।।
पादेनाक्रम्य तत्कर्णे[3] वामेन निजघान ह।
दक्षिणो दक्षिणेनैव मुष्टिना च पदेन[4] च।।6।।
शिरः उत्कृत्य कर्णात्तु पद्मनालादिवाम्वुजम्।
उत्सृज्य कृतकृत्योऽसौ हतोऽयमिति निर्गतः।।7।।

---

1. प्राण रक्षणात्
2. लाघवात् 2083
3. तं 2083
4. नखेन 2083

इति बुद्धिं समास्थाय[1] गते सम्पदं तदा।
पुनः प्राणसमायुक्तो राक्षसो बलदर्पितः।। 8।।
मा गच्छ तिष्ठ तिष्ठेति घोषयन्तु पुनः पुनः।
रथमन्यं समास्थाय ह्यदृश्यश्चाभवत्[2] तदा।। 9।।
अन्तर्धानगतो भूत्वा बाणवर्षं ववर्ष ह।
अदृश्यरूपं दुर्धर्षं अचिन्त्यबलपौरुषम्।। 10।।
दृष्ट्वा कोपसमायुक्तो चिन्तयामास मारुतिः।
मन्त्राकर्षणिकां विद्यां परमन्त्रविभेदिनीम्।। 11।।
प्रायुङ्क्तं दर्भमादाय ह्यभिमन्त्र्य समन्ततः।
स दर्भो ज्वलनो भूत्वा सरथं राक्षसं तदा।। 12।।
भस्मीकृत्य गतो घोरः कुशाग्निः भूतले भृशम्।
अथ रक्षः कामरूपी सिंहरूपं समाश्रितः।। 13।।
व्यादितास्यं सुघोरन्तं [3]दृष्ट्वावघृष्य वानरः।
द्विधा तु पातयामास गुदान्तं शरभो यथा।। 14।।
सिंहरूपे गते घोरे गजरूपी बभूव ह।
स कुर्वन् बृंहितं घोरं शुण्डाग्रं चालयन् मुहुः।। 15।।
दन्ताभ्यां निजघानोरः[4] प्रदेशे मारुतेः पुनः।
ततो हनुमान् तेजस्वी गजमावेष्य वालतः।। 16।।
स्तम्भेन घट्टयामास चूर्णितो नागराडऽभूत्।
तद्रूपमपि सन्त्यज्य भुजङ्गाकृतिकोऽभवत्।। 17।।
हनुमन्तं च सम्प्रेक्ष्य ददंश[5] कपिकुञ्जरम्।
अथ तं हन्तुकामोऽसौ गारुडं मन्त्रमुच्चरन्।। 18।।

---

1. गतः सम्पत् पदं तदा
2. व्याकृश्यश्चा-
3. मोष्टावाकृष्य 2083
4. नोरु 2083
5. देदर्श 2083

मन्त्रजापेन गरुडः पक्षिवातसमन्वितः।
आगत्य तूर्णमाकृष्य भुजङ्गं बुभुजे तदा।।19।।
भुजङ्गरूपं संत्यज्य महिषोऽभूत् स वेगतः।
तदा महिषमुद्वीक्ष्य स्थूणेन प्रजघान सः।।20।।
उत्सृज्य रूपं तं रक्षो व्याघ्ररूपं समाश्रितः।
एकेन पाणिना पादौ[1] पश्चिमे सन्निहत्य च।।21।।
भ्रामयित्वा भुजबलात् पातयामास भूतले।
तद्रूपमपि सन्त्यज्य राक्षसरूपमाश्रितः।।22।।
रथस्थः शुशुंभे रक्षः पर्वते सिंहराडिव।
तं वीक्ष्य शीघ्रमुत्पत्य पादेन मर्दयत् [2]रथम्।।23।।
हत्वा च सारथिं शीघ्रं [3]तलेनाश्वान् जघान च।
तस्योदरं निकृष्याथ शिरः पादौ [4]प्रवेश्य च।।24।।
तस्योदरे महावीरः पिण्डीकृत्य च राक्षसम्।
समुद्रे प्रक्षिपत् सोऽपि समुत्थाय समागतः।।25।।
मुष्टिना घातयामास हनुमन्तं अहोरसि।
हनुमानपि तद्धस्तात् खड्गमाच्छिद्य तेन वै।।26।।
तिलशस्तिलशश्चैव चिच्छेदावयवं प्रति।
तथापि शीघ्रमुत्थाय वृक्षमुत्पाट्य वानरम्।।27।।
प्रजघान शिरोदेशे राक्षसोत्कण्ठविक्रमः।
तादृशं बलिनं गृह्य खण्डयित्वा महासिना।।28।।
[5]खण्डानि प्रेषयित्वा तु लोलयित्वा जले मुहुः।
सागरे संप्रविश्याथ हृष्टोऽभूत् कपिरन्तरे।।29।।

---

1. पृच्छमन्येन गृह्य च 2083
2. दृढम्
3. ततो
4. प्रदृश्य
5. खण्डं निष्पेषयित्वा तु

क्षणात् पुनः समुत्थाय मुष्ठिना घातयत् कपिः[1]।
एवं हनुमता राम शतवारं पुनः पुनः।।30।।
सर्वाश्चर्यकरं घोरं राक्षसस्य वधं कृतम्।
पुनः पुनः स जीवन्तं वीक्ष्य मारुतिपुङ्गवः।।31।।
केनोपायेन हन्तुं वै शक्यो राक्षसपुङ्गवः।
इत्थं विचिन्त्य मनसा राममन्त्रं षडक्षरम्।।32।।
जपन्नेव स्थितः तूष्णीं हनुमान् अञ्जनासुतः।
अथ राक्षसराजस्तु रथमारुह्य सत्वरम्।।33।।
बाणान्[2] ववर्षाथ रथात् घोरं वानरपुङ्गवे।
आग्नेयं वारुणं चैव वायव्यमदनं तदा।।34।।
कंकालं च करालं च विकरालं च नैजतम्।
याज्यं रौद्रं च पैनाकं त्वाष्ट्रं दारुणमेव च।।35।।
शोषणं मोहनं चैव गान्धर्व[3] गारुडं तथा।
[4]बहून्येवं विधानीत्थं प्रायुङ्क्तास्त्राणि राक्षसः।।36।।
दृष्ट्वा पराक्रमं तस्य त्वस्त्राणि विविधान्यपि।
बलं त्वत् दृष्टपूर्वं च तस्य वानरपुङ्गवः।।37।।
विस्मितो निश्चितः तूष्णीं अतिष्ठत महामतिः।
अत्रान्तरे समागत्य दुर्दण्डी वाक्यमब्रवीत्।।38।।
एतादृशेन युद्धेन राक्षशं त्वं न जेत्ष्यसि।
कोटिवारं हि हन्याच्चेत् न मृयेत स राक्षसः।।39।।
तस्योपायं शृणु वधे सावधानेन चेतसा।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे सप्तदशोऽध्यायः ।

---

1. कपिम्
2. बाणं ववर्षाथ 2083
3. आसुरं 2083
4. ब्राह्ममेवं वधात् सं वै 2083

अथ अष्टादशोऽध्यायः

अगस्त्यः

अस्याः पुर्याः पूर्वभागे त्रिंशत् योजनदूरतः।
चतुःश्रृङ्गोऽथ नाम्ना तु पर्वतः परमाद्भुतः।। 1।।
चतुर्योजन विस्तारः चतुरश्रः प्रकाशते।
पर्वतस्य च मध्ये तु गुहाः तिष्टन्ति सप्त च।। 2।।
एकद्वारेण गन्तव्यं सप्तनामपि मारुते।
गुहा षट्कमतिक्रम्य सप्तमाया गुहोदरे।। 3।।
गण्डशैलो महानेकः तत्र तिष्ठत्यसंशयः।
तद्गण्डशैलभागे तु कूला सप्त चरन्ति वै।। 4।।
तत् बिलेषु वसन्त्यस्य प्राणाः श्रृङ्गायिताः किल।
सप्त चैव हि शीर्षण्याः सप्तश्रृङ्गाः भवन्ति वैः।
मैरावणस्य ये प्राणाः वायुरूपाः शरीरके।। 5।।
ते एव भृङ्गरूपेण गण्डशैलशरीरके।
वक्त्रं ते वरदानेन ब्रह्मणः परमेष्ठिनः।। 6।।
राक्षसेषु[1] हते चापि श्रृङ्गेभ्यः[2] प्राणसम्भवः।
संसृतेष्वपि भृङ्गेषु[3] राक्षसप्राणसम्भवः।। 7।।

---

1. राक्षसे तु हतश्चापि 2083
2. भृङ्गेभ्यः 2083
3. श्रृङ्गेषु 2083

एकावशिष्टे श्रृङ्गेऽपि राक्षसे जीवति ध्रुवम्।
तस्मादेकेन कालेन भृङ्गैः सह समापनम्।। 8।।
कुर्यात् यदि स रक्षोऽथ मृयते न हि संशयः।
अन्यथा ह्ययुतं वर्षं युध्यन् स्याद्यदि मारुते।। 9।।
न मृयेत हि पापात्मा पद्मजस्य वरात् कपे।
हनुमन् यदि ते शक्तिः क्षिप्रं कुरु वधं महत्।। 10।।
एवं ब्रुवन्तीं दुर्दण्डीं प्रशंस्य च महाकपिः।
महान्तं राक्षसं वीक्ष्य मनो दधे वधेऽद्य[1] हि।। 11।।
रथं सारथिना सार्धं साश्वचक्रं सहध्वजम्।
हत्वा वालेन बध्वा तं ययौ शैलतटं प्रति।। 12।।
गुहाष्टकं पातयित्वा सप्तमाया गुहोदरे।
गण्डशैलस्य भागे तु प्रावेशयत राक्षसम्।। 13।।
गण्डशैले शरीरं च शरीरे गण्डशैलकम्।
पुनः पुनः मर्दयित्वा बहुयत्नेन वीर्यवान्।। 14।।
द्वितीयं राक्षसस्येव शरीरं तुल्यसारवत्।
पेषयामास बलवान् सप्तभृङ्गैः समं दृढम्।। 15।।
एककालेन सम्पिष्टो हरिवीरेण राक्षसः।
अतिघोरं महानादं मुञ्चन्नेवं ममार हि।। 16।।
यथा हिरण्यकशिपुः नृसिंहेन हतः पुरा।
तथा मैरावणः क्षुद्रः संहतो वायुसूनुना।। 17।।
दिशां निर्मलत्वं भुवो ह्युन्नतत्वं
द्विजानात्महत्वं जगत्सर्वमाप।
दशास्यक्षयं विचिन्त्यादिदेवो
मुदा योगभावं भजे पेटिकायाम्।। 18।।

---

1. वधेऽस्य

मैरावणमनावृत्तं मृतं दृष्ट्वा च मारुतिः।
दुर्दण्डीं प्राह हृष्टात्मा पुत्रमानीयतामिति।। 19।।
दुर्दण्डी सत्वरं गत्वा कारागृहगुहोदरम्।
निगलं मोचयित्वा तु पुत्रमादाय वेगतः।। 20।।
दर्शयित्वाथ वीरस्य पादमूलं निनाय सा।
बद्धाञ्जलिपुटा तस्थौ आञ्जनेयस्य चान्तिके।। 21।।
नीलमेघो मुदायुक्तः स्नात्वा शुक्लाम्बरावृतः।
नत्वा स्तुत्वा हनुमन्तं बद्धाञ्जलिपुटस्तदा।। 22।।
श्रीरामचन्द्रांघ्रिपङ्केरुहासक्तभृङ्गायितजगत्प्राण-
पुत्रधरापुत्रिकाशोक गाढान्धकाराब्जबन्धो।
सुरारातिवंशाटवी भीमदावाग्निरूपं दिनेशात्मजामात्य
मुख्यं दशग्रीवरक्षोगणोद्धेददंभोलिहस्तम्।। 23।।
सुराध्यक्षगन्धर्वसिद्धोरगाधीशविद्याधरस्तोत्रपात्र चतुर्वेद
वेदांगशास्त्रप्रवीण, महायोगसिद्ध ह्यनादि ब्रह्मचारिन्।
मैरावणक्रूरदन्तीन्द्रपञ्चाननाभं
नमस्ते हनुमान् नमस्ते नमस्ते।। 24।।
नीलमेघं स्तुवं तं तु इत्यालभ्य च पाणिना।
वाच तं प्रीणयित्वा च पाणिना तं ममार्जयत्।। 25।।
अत्रान्तरे च मातङ्गी श्रुत्वा भर्तृवधं महत्।
अन्तःपुरात् विनिर्गत्य यत्र भर्ता मृतो बली।। 26।।
ततो गत्वा विनिष्पिष्टं पतिमालिङ्ग्य विस्वरम्।
भृशं अश्रुणीं मुञ्चन्ती विललाप रुरोद च।। 27।।
मातङ्गीं रुदतीं वीक्ष्य हनुमान् मरुतात्मजः।
मा रोधीः शूरभार्ये त्वं प्राक्तनं कर्म चेदृशम्।। 28।।

खननं कुरु भर्तारं राक्षसं शूरमानिनम्।
खननात् परलोकश्च राक्षसानां भवेत् ध्रुवम्।। 29।।
इत्येवमुक्त्वा मातङ्गी तथा चैवाकरोत् तदा।
यथा शास्त्रं तथा कृत्वा स्नात्वा मारुतिमाश्रिता।। 30।।
हनुमानथ मातङ्गीं उवाच हितमुत्तरम्।
त्वत्पुत्रीं नीलकेशीं तां नीलमेघाय चार्पय।। 31।।
नीलमेघो हि राज्यार्हः जामाता तव निश्चयम्।
इत्युक्त्वा तां समापृच्छ्य नीलमेघमुवाच ह।। 32।।
नीलमेघ महाबाहो सख्यं कुरु विभीषणे।
रामभक्तिं पुरस्कृत्य राज्यं त्वं परिपालय।। 33।।
वत्सरादेकवारं हि बलिमादाय रत्नकम्।
[1]आयाहि अयोध्यां रामस्य पादयोरर्पणं कुरु।। 34।।
इत्युक्त्वा मन्त्रिवर्गांस्तान् उवाच वदतां वरः।
नीलमेघं च संस्थाप्य राज्ये कृत विवाहकम्।। 35।।
तदाज्ञां च शिरःकृत्वा यूयं वसथ राक्षसाः।
इत्यादिश्य हनुमान् सः भद्रकालीं[2] समासदत्।। 36।।
भद्रकालीं प्रणम्याथ स्तुत्वा तां विविधागमैः।
देहि मे रामपेटीं तां सर्वाभीष्टप्रदे शुभे।। 37।।
इति संप्रार्थिता देवी रामपेटीं ददौ तदा।
तथैव निद्रितौ देवौ[3] हनुमान् वीक्ष्य पेटिकाम्।। 38।।

---

1. 1/2 Sl. 34 & all of sl. 35 omitted in 2083
2. कालिगोष्ठं 2083
3. एतौ 2083

स्वसुतं नीलमेघस्य सेनापत्ये न्ययोजयत्[1]।
इत्येवं हनुमान् वीरः कारयित्वा महाबलः।
दुर्दण्डीं च समापृच्छ्य गन्तुं समुपचक्रमे।।39।।

नृपसुत गतपेटीं सम्भ्रमात् तामवाप्य
जलजकपटमार्गात् निर्गमं सञ्चकार।
अतिभुजबलयोगात् आशरीरान्[2] नाशयित्वा
सकलविबुधबृन्दैः स्तूयमानो हरीशः।।40।।

इति श्री जैमिनिभारते-मारुतिमैरावणचरित्रे अष्टादशोऽध्यायः

---

1. नियोजयत्
2. राक्षसान् नाशयित्वा 2083

अथ एकोनविंशोऽध्यायः

अगस्त्यः

नीलमेघेन हनुमान् कारयामास संस्कृतम्।
सद्यः सर्वं समाप्याथ रक्षो जात्यानुरूपकम्।।1।।
अथ शुद्धं नीलमेघं उवाच कपिकुञ्जरः।
पुत्राश्चालंकृतामेनां नीलकेशीं ममान्तिके।।2।।
कृते विवाहे विधिवत् कृतवान् अभिषेचनम्।
रसातलात् अथागत्य हनुमान् मारुतात्मजः।।3।।
लक्ष्मणं त्वां समादाय पेटिकायं च निद्रितौ।
पूर्वमार्गानुसारेण चतुर्दश्यरुणोदये।।4।।
सूर्योदयात् पूर्वमेव अमावास्या दिने तदा।
वानराणां हि वीराणां मध्ये संस्थाप्य मारुतिः।।5।।
सुग्रीवं जाम्बवन्तं च धूम्रकेसरिणं तथा।
[1]विभीषणं नमस्कृत्य यथावृत्तान्तमब्रवीत्।।6।।
सुग्रीवो विपुलग्रीवो हनुमन्तं समासिषत्।
मुदा सर्वे समालिङ्ग्य आश्चर्येण समन्विताः।।7।।
अथ सूर्योदये जाते पेटिका मायिकां गता।
मायामन्त्राणि सर्वाणि यथास्थानं च भेजिरे।।8।।

---

1. 4½ lines omitted in 2083 वृत्तन्तमब्रवीत् (6)+० सुप्त्वो (9)

सुप्त्वोत्याय स रामस्तु यथाकालं यथाविधि।
स्नानादीनि च सर्वाणि कृत्वा सौमित्रिणा सह।। 9।।
अभेद्यकवचं बिभ्रत् आयुधानि च सर्वशः।
युद्धाय युक्तो[1] मेधावी स्थितः सौमित्रिणा सह।। 10।।
रावणो रात्रिवृत्तान्तं श्रुत्वा चारमुखात् तदा।
मैरावणवधं सर्वं नीलमेघाभिषेचनम्।। 11।।
हनुमता कृतं श्रुत्वा चुकोप भृशमातुरः।
रथारूढो दशग्रीवः निर्ययौ कोपपूरितः।। 12।।
त्वया सह चिरं युध्वा ह्यमायां रावणो भृशम्।
निर्दग्धो रामबाणेन भूम्यां च निपपात ह।। 13।।
विभीषणं च लङ्कायां अभिषिच्य च राघवः।
सीतां विशोधयित्वा च ब्रह्मादिभिरभिष्टुतः।। 14।।
पुष्पकञ्चवमारुह्य अयोध्यां प्राविशत् पुनः।
अभिषिच्य त्व[2]मात्मानं भ्रातृभिः सह राघव।। 15।।
प्रजाः पालयसे राम चातुर्वण्यविभूषिताः।
इदानीं च कृतार्थो स्मः वयं त्वद्दर्शनात् प्रभो।। 16।।
एतत्ते सर्वमाख्यातं हनुमत् चरितं महत्।
अज्ञातं तु त्वया पूर्वं रात्रिकाले कृतं प्रभो।। 17।।
अगस्त्येनेवमुक्तस्तु रामो दशरथात्मजः।
हनुमन्तं कटाक्षेण पिबन् वचनमब्रवीत्।। 18।।
हनुमन्नञ्जनासूनो प्राणदोऽसि मम ध्रुवम्।
इत्युक्त्वा स हनुमन्तं पाणिभ्यां पस्पृशे मुहुः।। 19।।
उन्मुच्य कर्णात् सौवर्णीं मालां दिव्यां महारथः।
आसज्य हनुमत् कर्णे सस्वजे च मुहुर्मुहुः।। 20।।

---

1. युद्धायत सुमेधावी 2083
2. स्वं 2083

श्रीसूतः

[1]अगस्त्योदितं श्रुत्वा हनुमच्चरितं तदा।
सर्वे हर्षसमायुक्ताः पौरजानपदाजनाः।। 21।।
सर्वे समुदिता ह्यासन् [2]सर्षिसंघाः सचारणाः।
राममामन्त्र्य ते सर्वे स्वस्वमाश्रममाययुः।। 22।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे एकोनविंशोऽध्यायः

---

1. इत्यग 2083
2. ऋषि 2083

अथ विंशोऽध्यायः

सभायां हनुमद्वीर्यं श्रुत्वा सर्वे च वानराः।
सुग्रीवो जाम्बवांश्चैव नलः कुमुदः एव च।।1।।
अङ्गदश्च महावीर्यो राक्षसश्च विभीषणः।
श्रुत्वा सर्वे च वृत्तान्तं आञ्जनेयस्य धीमतः।।2।।
हनुमत् सदृशो लोके न भूतो न भविष्यति।
इति सर्वे प्रशंसन्ति हनुमन्तं महाबलम्।।3।।
अथ रामो महाबाहुः सर्वान् वानरपुङ्गवान्।
विभीषणं च धर्मात्मा राक्षसैः परिवारितम्।।4।।
सर्वान् आहूय सत्कृत्य सर्वरत्नाम्बरादिभिः।
अभ्यनुज्ञाप्य राज्याय सुग्रीवं च विभीषणम्।।5।।
दत्वा विभीषणेरङ्गं सुग्रीवाय षडक्षरम्।
अथ ताभ्यामनुज्ञाप्य मारुतिं स्थाप्य चान्तिके।।6।।
मुमुदे च महाबाहुः रामो धर्मभृतां वरः।
राज्यं च पालयामास बहुवर्षसहस्त्रकम्।।7।।
इत्यगस्त्योदितं पूर्वं राघवाय महात्मने।
युष्मभ्यं[1] च मया प्रोक्ता कथा मैरावणस्य च।।8।।
अनुक्तमृषिणा पूर्वं वाल्मीकेन महात्मना।
रहस्यं च प्रकाशं च सद्वृत्तं यस्तु पठ्यते।।9।।

---

1. युष्माकम् 2083

हनुमता कृतं कार्यं रहस्यमपि भाषितम्।
उक्तं जैमिनिना ज्ञात्वा मैरावणवधं तदा।। 10।।

औषधानयने कृत्यं इति वाल्मीकि निश्चयः।
कृतमन्येन यत्कार्यं तदर्थं वा न चिन्तये।। 11।।

अभूतपूर्वं यत्कार्यं सर्वत्र परिगीयते।
इति निश्चित्य वाल्मीकिः नोक्तवान् ब्राह्मणोत्तमः।। 12।।

हनुमच्चरितं यावत् तावत् रामायणं विदुः।
तदार्षेयमिदं काव्यं सर्वमङ्गलदायकम्।। 13।।

सर्वसम्पत्करं पुण्यं आधिव्याधिविदारणम्।
यः पठेत् शृणुयात् वापि सर्वपापैः प्रमुच्यते।। 14।।

हनुमच्चरितं श्रोता रामचरित्रपाठकः।
यस्मिन् ग्रामे वसन्त्यत्र संग्रामे[1] विजयी भवेत्।। 15।।

नास्ति रामायणं यत्र[2] भारतं वा पवित्रकम्।
सत्कथावर्जितं ग्रामं दृष्ट्वा चान्द्रायणं चरेत्।। 16।।

सर्वेषामेव जन्तूनां राम एव हि तारकः।
तस्य श्रीरामदासस्य चरितं पापनाशनम्।। 17।।

यस्तु द्वादशनामानि वायुपुत्रस्य संस्मरेत्[3]।
स तु सर्वत्र विजयी चेष्टासिद्धिमवाप्नुयात्।। 18।।

हनुमानञ्जनासूनुः वायुपुत्रो महाबलः।
रामेष्टः फल्गुनसखः पिङ्गाक्षोऽमितविक्रमः।। 19।।

उदधिक्रमणश्चैव सीताशोकविनाशनः।
लक्ष्मणः प्राणदाता च दशग्रीवस्य दर्पहा।। 20।।

---

1. संग्रामो वर्धते भृशम् 2083
2. तत्र 2083
3. न्च स्मरेत् 2083

द्वादशैतानि नामानि कपीन्द्रस्य महात्मनः।
स्वापकाले प्रबोधे च यात्राकाले च यः पठेत्।
तस्य मृत्युभयं नास्ति सर्वत्र विजयी भवेत्।।21।।

बुद्धिर्बलं यशो धैर्यं निर्भयत्वमरोगता।
[1]अजाड्यं वाक्पटुत्वं च हनुमत् स्मरणात् भवेत्।।22।।

य इदं पुण्यमाख्यानं पुरा जैमिनिना कृतम्।
यः पठेत् शृणुयाद्वापि सर्वत्र विजयी भवेत्।।23।।

इति श्रीजैमिनिभारते मारुतिमैरावणचरित्रे विंशोऽध्यायः

मैरावणचरित्रं सम्पूर्णम्।।

हरिः ओम्।।

शुभमस्तु। हरिः ओम्।

यत्पादपङ्कजरजः श्रुतिभिः विमृग्यं
यन्नाभिपङ्कजभवः कमलासनं च।
यन्नाम संररसिको भगवान् पुरारिः
तं रामचन्द्रमनिशं हृदि भावयामि।।

श्री रामचन्द्रपरब्रह्मणे नमः

---

1. सुदाड्यं 2083

Concluding verses in Mss. 2083

अञ्जनावरपुत्राय सर्वलोकैकनाथाय भविष्यत् ब्रह्मणे नमः।
पद्मरागमणिकुण्डलप्रभा पाटलीकृतकपोलमण्डलम्।
दिव्यहेमकदलीवनान्तरे चिन्तयामि पवननन्दनम्।।
श्री रामो चरणोरुहद्वयधरं कौपीनमौञ्जीधरं
वालं श्रोणिलसत् दुकूलवसनं यज्ञोपवीताञ्जनम्।
हस्ताभ्यामवलम्ब्य चाञ्जलिपुटं हारावलीकुण्डलं
पश्चात् लंघिताङ्ग जघनं तं वायुसूनुं भजे।।
यो वारान्निधिमल्पपल्वलमिवोल्लङ्घ्य प्रतापान्वितो
वैदेही घनशोकतापहरणो वैकुण्ठभानुप्रियः
अक्षादूर्जित राक्षसेश्वर महान संहृत्य दारुरणे
सोऽयं वानरपुङ्गवोऽवतु सदा ह्यस्मान् समीरात्मजः।

इति श्रीजैमिनिभारते मारुते मैरावणचरित्रे विंशोऽध्यायः।।

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतिःस्वभावात्।
करोमि यद्यत् सकलं परस्मै
नारायणायेति समर्पयामि।।

।। हरिः ओम्। शुभमस्तु।।

THE DEEDS OF MAIRĀVANA[1]

Chapter - 1[2]

Rishis :

"O *Sūta,*[3] maha-wise *Sūta,* learned
in all shastras,
tell us the deeds of Hanumān. We are,
indeed, curious to hear."//1//

Shri Sūta :

"There was an excellent city known throughout
the three worlds named
Ayodhyā; vast, located on the banks
of the river Sarayu. //2//

"Extending over thirty-two *yojanas*[4]
in length, splendid
all around, with seven walls having
thirty-six gates, //3//

---

1. Two complete manuscripts have been found, nos. D 2084 and D 2083. The text of 2084, which is more legible, has been translated and significant variations have been noted in footnotes. In case of confusion about the reading, the alternative in 2083 has been accepted.
2. D-2083 begins with an invocation:-
   The deva full of wisdom and bliss, of form like pellucid crystal, receptacle of all knowledge, Hayagrīva, we worship.-1
   Wherever Raghunātha is paeaned, there head bowed, palms folded in añjali, eyes filled with tears, that Māruti, destroyer of Rakshasas, we namaskar.-2
   Rama, Rama's younger brother, Sita, Bharata, Bharata's younger brother, Sugrīva and the son of Vāyu we pranam again and again.-3
3. Bard
4. A *yojana* is eight to nine miles.

"Adorned with arched doorways with golden
panels, houses
without holes, splendidly multi-coloured, //4//

"Thousands of rows (of dwellings) of Brahmins,
Kshatriyas, shops,
and thousands of rows of courtesans' lanes
decked with all gems. //5//

"Stables for elephants, horses, cattle
and buffaloes
spread over the city. Filled with tens of
thousands of palaces,
like Indra's Amarāvatī.[1] //6//

"In that city lived Maharaja Rama,
son of Daśaratha,
along with brothers, worshipped by all devas. //7//

"Lakṣmaṇa was the army-commander;
further, Bharata was
the crown-prince, Śatrughna the administrator
of the royal government. //8//

"Vasiṣṭha, Vāmadeva, Jābāli,
Kāśyapa, Mārkaṇḍya,
Maudgalya, Atri, also Katyāyana, //9//

"These mahatmas were all priests of Rama.
Surrounded by
all these helpers, the Raghu-dynast, //10//

"Was enthroned in that kingdom with his wife
Sita, along
with Vibhīṣaṇa, Sugrīva and others indeed. //11//

"Being of mind to see Shri Rama,
conqueror of Rāvaṇa

---

1. Abode of the immortals

in battle, came mahatmas, sages and
Veda-expounders: //12//

"Nārada, pot-born-Agastya,[1] Kauśika[2]
and indeed Bhṛgu.
These and other mahatmas, craving
darshan of Rama, //13//

"Arriving at the door, wishing to enter,
stated, 'We have come!'
Rama, hearing the report, escorted
those sages in. //14//

"Having offered respectfully water
for the feet, *arghya*[3] and
other articles of welcome, he seated
them on separate seats.
Of sacred fire, gentle inmates in ashrams,
animals and birds too, //15//

"About ascesis, sacrifices and
other work he
enquired after, the well-being of them
all. Then, all the sages,
supremely delighted, said, //16//

'Indeed, with you awake there is well-being
everywhere in our
work. You are Brahman, the Supreme Abode,
Hari, Nārāyaṇa, Lord, //17//

'You incarnate a thousand times in sport,
as *matsya*-Fish,
kūrma-Tortoise, *varāha*-Boar, *narasiṁha*-
Man-lion and *vāmana*-Dwarf. //18//

---

1. On seeing the apsara Urvaśī, the devas Mitra and Varuṇa ejaculated into a pot, whence Agastya was born. He is also called Maitrāvaruṇa, son of the two devas.
2. Viśvāmitra
3. Ceremonial offering of rice, *dūrvā* grass, flowers and water to guests

'Becoming (Paraśu) Rama[1] you gifted
the earth to mahatma
Kaśyapa. Having become Rama now
indeed in the lineage
of Raghu, you have descended on earth
to destroy rakshasas. //19//

'Mārīca, Subāhu and the rakshasi
named Tāṭakā[2]
you taught a lesson. Previously, you
freed Ahalyā too. //20//

'Having broken the bow of Hara,[3] you
obtained sweet-smiling
Sita. For obeying the father's words,
you went to Daṇḍaka forest. //21//

'Swiftly killing the rakshasa,[4] also
golden Mārīca,[5]
separated from Sita, obtaining
the intimacy of
Sugrīva and the monkeys, //22//

'Having constructed a bridge over the sea
and, with the help
of Vibhīṣaṇa, having slain Rāvaṇa
along with his
hosts, which was extolled by the devas, //23//

'Now we see you enthroned, O *Puruṣottama,*
best of men!
All the devas were powerless before
this Rāvaṇa, who
madethe world scream, //24//

---

1. Paraśurāma massacred Kshatriyas in twenty-one battles
2. The first rakshasi slain by Rama to protect Viśvāmitra's sacrifice.
3. Shiva
4. *Virādham* D-2083
5. Disguised as a deer of golden hue

'Meghanāda[1] of maha-maya,
the maha-mighty
Kumbhakarṇa.[2] There is no one equal
to you among
the devas, what to speak of humans!'//25//

"Thus the sages paeaned mahatma Rama
And, showering
blessings, sat comfortably on their seats. //26//

"Rama, too, having heard the speech of those
ascetics there in the
auspicious assembly-hall, standing with
folded palms respectfully
and looking at those high-minded ones, said, //27/
/

Thus ends the first chapter of the Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. A name of Indrajit, son of Rāvaṇa, who defeated Indra
2. Rāvaṇa's gargantuan younger brother, waking once in 6 months, when he would be invincible.

Chapter - 2

Shri Rama :

'Listen, O sages, all experts in the
Vedas and Vedanta,
the one because of whom I could defeat
foes led by Rāvaṇa in battle, //1//

'And obtain Sita and uphold my father's
word, is Hanumān,
the son of the Wind, adroit in my work. //2//

'None exists equal to the son of the Wind
in valour, in
intelligence and in determination.
With such a wise
person present, indeed what is difficult
for me to obtain? //3//

'The deeds of the son of the Wind, the
Four-Faced One[16] cannot
describe, who burnt the city of Laṅkā,
smashed the Brahma-missile, //4//

'Who slew one-third of the rakshasas of
dreadful deeds, and
brought the medicinal mountain in
merely three hours! //5//

'Such and other maha-deeds he performed,
difficult for others

---

1. Brahmā, the Creator

to do.'" Having heard Rama's words, a maha
ascetic among rishis, //6//

"Agastya, approached Rama and spoke these
choice words: 'O maha-
blessed, Ramacandra, what has been said
about Māruti,[1] //7//

'That has been spoken by you; but unknown
to others is
the secret of a nocturnal action
(which) even you
do not know, O Lord! //8//

'By the vision of my knowledge, I know
the deeds Hanumān did.
Listen attentively, O Raja, to
the maha-strange tale! //9//

'Maha-mighty Prahasta,[2] Kumbhakarṇa,
Atikāya,[3]
Meghanāda, Vajradaṁṣṭra[4]
and others,
drunk and arrogant with power, //10//

'Having killed all these mainstays of the army
on the fourteenth day,
as is remembered, only Daśānana[5]
remaining in
the maha-city of Laṅkā, //11//

'"I, having slain Rāvaṇa will leave,
at ease," having

---

1. Hanumān, son of Marut the Wind
2. Rāvaṇa's maternal uncle
3. Rāvaṇa's son
4. Rāvaṇa's general
5. Rāvaṇa with ten heads

determined thus firmly in his mind
in the evening, //12//

'On killing Rāvaṇa easily, thus
having set his mind then,
with his brother Lakṣmaṇa, he rested
at ease in one place. //13//

'Amidst crores of young bears and monkeys,
the bulls among
men slept comfortably on beds covered
with *kuśa*-grass. //14//

'Maha-powerful Rāvaṇa too,
tormented by
Rama's arrows, breathing heavily,
ashamed, head bowed, //15//

'Hearing the wailing of rakshasis from
every home indeed,
entering the inner apartments,
going to his wife then, //16//

'He lamented, very distressed with the
sorrow of losing
brothers and sons, "Alas, the impact
of the mahatmas
Rama and Lakṣmaṇa, //17//

"And the indestructible monkeys,"and
he lamented
having remembered, "I will kill you," spoken
by wise Rama, //18//

"After this, what shall I do? Who will be
my protector today?
Invincible in battle by valour
in the three worlds, //19//

"I have been vanquished by Rāghava,[1]
a human, on foot!
Nowhere does my saviour exist
openly hostile to Rama! //20//

"I see everything pervaded by
Rama! Where, indeed,
shall I go?" 'The rakshasa, thus distressed
with worry, recalling
the arrows of Rama, //21//

'Then remembered the ruler of Pātāla-[2]
Laṅkā, linked by
affection, a dreadful rakshasa,
called Mairāvaṇa.[3]' //22//

Thus ends the second chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. Rama, descendent of Raghu
2. Underground, the netherworld
3. *Mai* in Tamil means "collyrium; black", indicating his nature, or a version of *mahī* (earth), as he lives underground.

Chapter - 3

Agastya :

'Being remembered by Rāvaṇa,
the one called Mairāvaṇa
also came in an instant to ten-faced
Rāvaṇa then. //1//

"As soon as you remembered me for your
work, I have come
to you." Having spoken thus, he came
near him. //2//

'Having seen him, he rose precipitately
and placed him on a seat.
With divine ornaments, clothes and divine
perfume and unguents //3//

'The powerful Daśagrīva,[1] pleased, honoured
him, "You are welcome,
O maha-armed one! Sit here comfortably,
my friend! //4//

"There is none in the world your equal
in prowess of maya-
potency and you have been granted a
boon by Brahmā,
rare in all the worlds. //5//

"In danger, a friend have I now obtained
here indeed, O my friend!"
'Thus addressed by Rāvaṇa, very depressed,
in a miserable voice, //6//

---

1. Ten-Necked One

'Mairāvaṇa then asked himabout the
well-being of
his forces and treasury. "Amidst sons,
wife, courtiers
and allies, O foe-conqueror, //7//

"For what reason do you speak of 'A friend,
in danger here,'
O friend? Indra and the other rulers
of the quarters
are subject to your command, //8//

"By devas, *dānavas*,[1] *gāndharvas*,[2]
with *yakṣas*,[3] reptiles and
rakshasas unslayable, now why are
you depressed, my friend? //9//

"Why have you remembered me? Of what are
you afraid now?
Indrajit, Kumbhakarṇa, or Devāntaka,[4]
Narāntaka,[5]//10//

"Atikāya and Prahasta are not
seen in your presence.
Tell me today, O maha-armed, the reason
for your fear!" //11//

'Thus addressed, Daśagrīva replied to
(Mai) Rāvaṇa,
"Listen, O best of rakshasas, adept
in maya-potency! //12//

"By Daśaratha's command, Rama with
Sita and Lakṣmaṇa
entered Daṇḍaka to fulfil their father's vow. //13//

---

1. Demons, born of Diti and the sage Kaśyapa
2. Celestial musicians and warriors
3. Ogres
4. Rakshasa general, "deva-destroyer"
5. Rakshasa general, "man-destroyer"

"Having gone to the ashram in Pañcavaṭī,
he roamed with his
younger brother. My younger sister
Śūrpaṇakhī,[1]
having seen the very lovely Rama, //14//

"Desired him out of fickleness and
especially her
feminine nature. Having seen her lusting,
Rama, conqueror of
enemy cities, //15//

"Overcome with rage, severed her nose and
smiled. My brother
named Khara, having seen her thus disfigured, //16//

"Went with his army to vanquish Rama
and his brother.
Khara, Triśiras, maha-mighty Dūṣaṇa, //17//

"And their retinue were indeed slain for
the sake of their sister.
Having heard that from Akampana[2] and
seeing Śūrpaṇakhā then, //18//

"In retaliation indeed I, along
with Mārīca, entered
Rama's ashram guarded by Rāghava's arms, //19//

"By maya deceiving them both, having
seized Sita swiftly,
I entered Laṅkā with her, heart and mind
full of happiness. //20//

"That Rama, having slain the illusionist
Mārīca, following
the daughter of the earth[3] along with his
brother Lakṣmaṇa met Sugrīva. //21//

---

1. Nails like winnowing baskets
2. Rāvaṇa's maternal uncle
3. Sita

"Having slain Vāli in battle and crowning
Sugrīva, he built
a bridge with the help of all the monkeys. //22//

"Then having besieged Laṅkā, Rama killed
all the foremost
rakshasas and only I am left in
this Laṅkā, my
sons and others being slain. //23//

"Staying in Laṅkā is not advisable
for me, so I am going
to your place. Friendless, I am not also
enthusiastic
about living a moment longer, O friend! //24//

"Unable to defeat one such as Rama,
a human, an ascetic
and on foot, how can there be well-being
for me, tell, O rakshasa! //25//

"Obtaining your support like this is grief-
relieving. At this time
you are my ally. Please help, O *sakhā*[1]! //26//

"Hold my hands today! If you can seize those two,
Rama and Lakṣmaṇa,
then everything can surely be accomplished." //27//

'Having spoken thus to (Mai) Rāvaṇa,
Rāvaṇa then stopped.
Mairāvaṇa too, having heard that, spoke
a little about policy.'//28//

Thus ends the third chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata.

---

1. Intimate friend

Chapter - 4

Agastya:

'Having heard those words of Rāvaṇa
Mairāvaṇa said,
"The Creator's boon do you not know,
O best of rakshasas, stating//1//

"Unslayability by all devas
except humans,
that you obtained? It seems to me, destiny
is supreme and
individual prowess is useless. //2//

"You, being unaware of Rama's prowess,
unbearable by all
the worlds, having offended him, why are
you ashamed, O Rāvaṇa? //3//

"Adopting human form in play
to accomplish the work
of devas, to make rakshasas scarce, Rama
took birth in Raghu's line. //4//

"Seeing that deed devas and asuras
are incapable of,
you are stunned today. To worry about
past deeds is futile now. //5//

"You should not repent over the past. At
this time listen, Rāvaṇa!
Today, the destroyer of rakshasas,
Rāghava, with his brother,
snatcher of your sister's nose, shall I seize
by my maya today. //6//

"Out of affection for you shall I dare
this life-ending deed,
by the web of maya having stupefied
today all apes//7//

"And seize Rama and Lakṣmaṇa indeed,
undoubtedly. Asked by
you, O Maharaja, I shall do the
utmost in my power." //8//

'Having heard his words, Rāvaṇa's heart was
then contented.
Splendid ornaments and priceless garments //9//

'He gave and embracing and bidding him
farewell, that wicked one
felt at ease. Mairāvaṇa also then,
having arrived
in his inaccessible dwelling, //10//

'Lying down there at home, the rakshasa
rested a little.
To his intoxicating wife, Mātaṅgī,
born of Mataṅga, //11//

'Endowed with all loveliness, that rakshasa
spoke thus, "Listen, O gentle,
large-eyed lady, to what I have decided
in my heart to do: //12//

"Lord of Ayodhyā, heroic Rama, son
of Daśaratha, by
order of the father, went to the forest
accompanied
by wife and brother. //13//

"Rāvaṇa's sister, lusting for him, was
disfigured. Because of
her, the terrifying inhabitants
of Daṇḍaka forest, //14//

"Khara with Triśiras,[1] were felled by Rama.
Having deceived
those two,[2] Pulastya's descendant[3] swiftly
seizing Sita, //15//

"And settling her in a garden, then felt
very happy. Having
followed Sita's trail, Rama becoming
sure she was in Laṅkā, //16//

"Having made a bridge across the maha-sea
by the monkeys
of dreadful appearance, defeating
Prahasta, Kumbhakarṇa,
Indrajit and all, in battle, //17//

"Having slain in fourteen days, wishes to
kill Rāvaṇa.
My *sakhā* Rāvaṇa, therefore, having
remembered me, begged, //18//

"'To help in distress is the duty of
those possessing
strength.' He prayed to me thus with mouth parched. //19//

"I have pledged, O devi, I will seize him
undoubtedly!
With Lakṣmaṇa will I seize him, this indeed
is my heart's resolve. //20//

"In the inner apartments you remain
without fear, comfortably,
O night-faring lady and I shall go
to destroy Rama!
I will be victorious, undoubtedly." //21//

---

1. Rakshasa generals
2. Rama and Lakṣmaṇa
3. Rāvaṇa is descended from Pulastya, one of the original Seven Seers

'Thus addressed, Mātaṅgī sighed and said this,
"Whoever could
have envisioned such peril for all rakshasas? //22//

"In the context of your debt, now Rama
has come into view.
Obtaining a place in Pātāla, with
you without fear, //23//

"Shall I live forever. Having thought thus,
I settled here.
Acts executed by fate cannot be
overcome by others. //24//

"Your act of hostility against the
beloved of
Vaikuṇṭha[1] is unsuitable. If you
seize the unseizable
two, Rama and Lakṣmaṇa, //25//

"You, Sir, and that friend will be seized by the
noose of death."'

Thus ends the fourth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. Vishnu, whose avatar is Rama.

Chapter - 5

Agastya :

'Having heard his wife's words, the angry
(Mai) Rāvaṇa
said, scolding Mātaṅgī,[1] "Foolish one, why do
you speak in vain? //1//

"My maya is maha-potent, unparalleled
even by the devas.
I have felled the thunder-wielder[2] and
indeed Yama and Varuna. //2//

"I have extinguished *Pāvaka*;[3] I have
dried up the sea.
The human Rama with his brother, I
will bring to my abode. //3//

"By these words of yours today I am surely
shamed! To protect
one seeking refuge and to accomplish
a friend's work indeed today, //4//

"Even by giving up my life, will I
bring Rama-Lakṣmaṇa."
Having said this, he left the bed and went
out of the house, //5//

"And summoning Ghaṭaka (said), "Bringing
my principal

---

1. The text has *sītā* which is an obvious copyist's error.
2. Indra
3. Agni

ministers, come quickly. The work is maha-
important indeed." //6//

'Thus instructed, rakshasa Ghaṭaka
(said) to Sūcīmukha[1]
and all others, "The Raja summons you.
Go there without delay!"//7//

'Thus addressed, the principal ministers
came to see the Raja.
Sūcīmukha and all the others bowed
to the lord then and said, //8//

"What is the task? Where should we go? Do
command us, Sir!"
Hearing these words of the ministers, he said, //9//

"Listen, you rakshasas! Rama, son of
Daśaratha,
entered Daṇḍaka with his brother
Lakṣmaṇa. //10//

"That Rama killed the armies of my close
friend Rāvaṇa.
In that sorrow, Rāvaṇa remembered
me and sought my help. //11//

"Therefore, Rama has to be seized with
Lakṣmaṇa indeed.
Taking leave of your wives, relatives and
friends, you should come with me." //12//

'Thus addressed by him, the rakshasas,
endued with strength,
dispersed. Wicked Mairāvaṇa, too, his
house of maya then //13//

---

1. needle-mouthed

'Entering, having taken the bejewelled
box[1] of maya
and taking stupefying powders and,
similarly,
a drill to bore holes, //14//

'Other magical missiles, all invisible
to people indeed,
and having taken this collection of arms,
exited with the ministers. //15//

'As all of them set out, evil omens
appeared ahead.
Flaming meteorites fell from the sky,
many jackals howled loudly. //16//

'In spite of these, the wicked person set
forth to accomplish his end.'

Thus ends the fifth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. , *vedikā* = altar, but later it is obviously a box. Therefore, the D-2083 reading *petikā* has been preferred.

Chapter - 6

Agastya :

'On the fourteenth night, comfortably
amidst the apes,
after you had gone to sleep with brother
Lakṣmaṇa, //1//

'Having heard the account of Rāvaṇa
and Mairāvaṇa,
his four ministers, approaching Vibhīṣaṇa //2//

'With folded hands, narrated the entire
account there.
Vibhīṣaṇa too, having heard that, fearing
maya indeed, //3//

'The foe-slayer informed Sugrīva and
the other monkeys,
"O Raja of a crore of monkeys, and
Hanumān, Añjanā's son, //4//

"From Mairāvaṇa a great fear has taken
birth in me surely
today. For the sake of letting Rama
and Lakṣmaṇa
sleep, we must keep awake, unwearied! //5//

"Listen to my words, O Sugrīva and
Hanumān, son
of Añjanā! His main army destroyed,
with all sons,
brothers, friends and relatives, //6//

"Rāvaṇa, surely, is the only one
left for Rama's
terrific arrows. There was a close friend
of Rāvaṇa
called Mairāvaṇa, //7//

"Unconquerable by devas and asuras,
expert in all maya.
Having recalled his feats, I am afraid,
O monkey-bulls! //8//

"Surely he, having seized both Rama and
Lakṣmaṇa, will
in a hole in the fortress of Pātāla-
Laṅkā, keep them
bound definitely. //9//

"When he comes, no one knows at all. He will
cause sorrow in
the minds of monkeys, undoubtedly, //10//

"Paralysing the advance of all
the armies, likewise
paralysing the weapons. He knows
all the knowledge
of magic, is expert in the principles. //11//

"But, we must decide on our future course
of action, undaunted."
'Having heard these words of Vibhīṣaṇa,
Sugrīva and Māruti //12//

'Discussed various means but could arrive
at nothing appropriate.
Thereby, the lord of apes was distressed with
anxiety then, //13//

'Discussing with Vibhīṣaṇa, then said
to Hanumān,
"Hanumān, there is none like you, especially
in a time of danger. //14//

"You are the giver of life to Lakṣmaṇa,
the destroyer
of Sita's sorrow. Entering water,
you made a bridge
and performed other deeds indeed. //15//

"Now you are the right person to protect
Rama and Lakṣmaṇa
indeed. At such a time as this, do what
you can, O wise one!" //16//

'Thus addressed then-Hanumān, the maha-
minded, replied,
"That action which causes fear should be cast
afar, O lord! //17//

"I will protect the two devas and the
maha-army
of apes. Assuming the *viśvarūpa*,[1]
I shall protect all around. //18//

"Behold, O Indra with other devas,
my world-renowned
deed, a splendid wall built with my tail, //19//

"Extending from the lunar sphere to the
nether world! Binding by
my tail, I will make a rampart, inaccessible
at all points, //20//

"Which the devas cannot enter anywhere,
what of rakshasas!"
'Saying thus, he extended his tail in rings, //21//

'Enclosing in the middle an area
of a hundred *yojanas*,
starting in the nether world, going up
to the lunar sphere then. //22//

---

1. cosmic form

'Making one door then, he sat there himself
indeed. Then Hanumān
said to Vibhīṣaṇa and Sugrīva, //23//

"Look at my impenetrable tail-barrier
carefully! Sugrīva.
in the first (watch) of three hours and Nīla
indeed in the second, //24//

"In the third, the son of Vāli[1] and in
the fourth, strong Jāmbavān.
Vibhīṣaṇa, soul of dharma, from outside
the fortress, will guard it."//25//

'Directing thus, Hanumān was intent
in protecting Rama.
They all engaged themselves in their respective
duties as appointed
by Hanumān. //26//

'Thus the night was made secure by Hanumān
and the monkeys.
The devas, amazed at having seen
Hanumān's deed, //27//

'Released a shower of flowers, pleasing
the divine sages.'

Thus ends the sixth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. Aṅgada

Chapter - 7

Agastya

'Wicked Mairāvaṇa too, seeing the
ill omens then, (said),
"To me, an expert in the power of maya,
these evil omens, //1//

"What can they do, O rakshasas?" And,
saying this, (Mai) Rāvaṇa,
disregarding the omens fearlessly,
O best of Rajas, //2//

'Then exited that valorous one, O Rama,
with his principal
ministers. Arriving at some distance
from the fort then
and indeed settling there, the maha-strong one //3//

'Summoning Ghaṭaka said, "Listen!
Having assumed
monkey-garb, you, having gone near the
monkey-assembly, //4//

"Where Sugrīva dwells, where Hanumān stays,
also where stays
dharma-knowing Vibhiṣaṇa, with ministers, //5//

"Also where the two, Rama and Lakṣmaṇa,
are settled, where
each and every foremost maha-strong
monkey is, //6//

"Their plans of action, roaming all over,
having observed,
return swiftly at once indeed,
O nightfarer!" //7//

'Thus addressed, Ghaṭaka, having swiftly
gone near the wall,
having perceived no gap existing for
entering anywhere, //8//

'(Thought), "Whoever has made this? One cannot
even think of creating
a rampart with a tail, neither in the past,
nor in the future." //9//

'"It is my opinion that from the sky
I will gain access."
Having become upward-moving, resorting
to the sphere of clouds, //10//

'Having observed the tail-barrier there,
moved further up.
Reaching the sphere of winds, having perceived
(it there) he thought,
"What is this?" //11//

'Having beheld the maha-strange rampart
in the sphere of
Surya too, he thought, "The beginning and
end not perceivable,
whatever is this? //12//

'"I am unable to enter into
the very difficult
to access barricade." Thinking thus,
he withdrew and began
journeying to the depths of Pātāla. //13//

'Having seen it was inaccessible
there too, he desisted
and returned to earth. Spreading his arms, having
gripped the tail-circle by a hole, //14//

'Ghaṭaka tried to lift it, impelled
by his entire life-force.
His hands became fatigued. He fell and
became unconscious. //15//

'But, slowly, having regained consciousness
and his pride gone
indeed, not achieving that wicked (Mai)
Rāvaṇa's intention, //16//

'The rakshasa, filled with fear, said to him
in a voice choked
with emotion, "Listen, O tiger among
rakshasas, adept in
the power of maya, //17//

'"I went there but I was unable to
enter. Hanumān has
built a maha-high barrier with his tail. //18//

'"It soars to the spheres above and goes down
to the nether region.
Without any gap, hard, closed, nothing such
was therein the past, nor
will there be in the future. //19//

'"Even for the gods it is impossible
to penetrate
it or lift it. How will I be able
to go where it
is impossible even mentally? //20//

'"I have come again on foot, having seen
the impenetrable

barrier." 'Thus addressed by Ghaṭaka,
grinding his teeth, //21//

'Striding about in violent fury,
eyebrows knitted
then, the rakshasa went forth and said to
Ghaṭaka, "Fool, go back!" //22//

'Having said that, the best of rakshasas
seeing Sūcīmukha
and others said, "Indeed, go! Accomplish
extraction from the tail, //23//

"And indeed having seized Rama and
Lakṣmaṇa, return!"
'Having been told thus, Sūcīmukha to
the circular wall of tail //24//

'Having gone and seen it, circled around
the formidable wall.
Discerning no gap throughout, he was unable
to proceed upwards. //25//

'He, wishing to go to Rāghava by
the underground
path, taking up the drilling staff, he dug
an opening in the ground. //26//

'Up to ten *yojanas* the valiant
one dug with the
staff. Having seen the tail-barrier there
too, he, intoxicated
with the arrogance of power, //27//

'Observing a small hole, wished to enter
it, face-first. Making his
mouth needle-sharp, he pushed it into the
hole with great effort. //28//

'Then Hanumān tightened his tail for making
it (the rampart) solid.
His cruel face crushed, the maha-mighty,
with a groan, //29//

'Violently extricated his nose, that
got torn off. That
broken nose of his spilled blood and water. //30//

'Shamed and disfigured, he went to Mairāvaṇa.
Having seen Sūcīmukha
nose-less also, Mairāvaṇa (said), //31//

"Why is your nose severed, Sūcīmukha?
Tell me!" 'Sūcīmukha,
overwhelmed with shame, spoke these words, //32//

"The information in Ghaṭaka's words
is not untrue
I tell you. Hanumān strengthened that
rampart with his tail. //33//

"It is unprecedented anywhere.
I tried many
expedients. See my nostrils split! By
stroke of fate have I returned!"//34//

'Thus having heard his deeds in entirety,
he then said again,
"Since you could not contrive an expedient
and have returned
in this state, I will go myself where Rama
and Lakṣmaṇa are."'//35//

Thus ends the seventh chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Chapter - 8

'Having said that, that expert in maya
power, coming swiftly,
having become a maya-Vibhīṣaṇa
embellished with all limbs, //1//

'Having seen Hanumān and that rampart,
was perplexed
in mind. He beheld Hanumān singing
a paean to Rama. //2//

'(He said,) "O Hanumān, son of Añjanā,
going around the wall
I was roaming like Śakra.[1] Afraid for
Rama, I came swiftly. //3//

'"While roaming outside, my mind was distressed
(thinking), what acts
of sabotage the night-farers might
perpetrate. //4//

'"I wish to behold the mahatma
Rāghavas, O monkey!
Be watchful, confident! Moreover,
do not sleep here! //5//

'"The rakshasa assassins deceive in
many ways, and having
recalled the mayas of the rakshasas
I am stupefied
again and again. //6//

---

1. Mighty Indra

'"Also, having seen the guards at that place
attending on those two
devas, awakening them for the sake
of protecting them, I
shall come again, O monkey!" //7//

'Thus addressed, Hanumān said to that
Vibhīṣaṇa
in appearance, tone of voice, proof and
gestures as well, //8//

'By rakshasan maya, there believing
him to be Vibhīṣaṇa,
"O maha-wise Vibhīṣaṇa, having
seen Rama with Lakṣmaṇa, //9//

'"Return quickly now. Blessings upon you!
You are a bhakta of
Rama." Having said this, lifting his tail
slightly, he granted a path then. //10//

'There he stayed, confident, awake, the might
of his lineage.
Mairāvaṇa too, obtaining a door,
entered swiftly. //11//

'Having chanted deceitfully, presently,
variously, the wicked
one cast his web of maya, uttering
mantras of sleep, //12//

'Hypnotised everyone with deep sleep
at once. Having
seen all the four skilful apes near Rama, //13//

'The maha-strong Sugrīva, Aṅgada,
Nīla and Jāmbavān,
disappeared from their line of sight by
entrancing their eyes, //14//

'And by mantra entrancing the mind,
confounded their
minds and overcast their eyelids. He went
near Rama then. //15//

'By maya, all of them asleep, did not
protest the slightest.
Having seen the two in the grasp of sleep,
he approached to seize them. //16//

'Created by asuric knowledge,
embellished with
artificial gems, made light, that box
he put down on
the ground carefully. //17//

'Using the mantra for drawing loads,
the maha-mighty
ones he laid down in the box indeed having
bound them. Then the rakshasa, //18//

'Tucking it under the armpit, went quick-
footed and arriving
at the doorway addressed Māruti://19//

"O son of *Vāyu*,[1] maha-intelligent!
I have seen both
Rama and Lakṣmaṇa rendered senseless
by sleep, guarded
by mighty monkeys. //20//

"By seeing them my mind has become glad.
Outside the barrier,
O maha-armed, I shall roam as before." //21//

'Thus addressed, Hanumān provided him
the door again indeed.

---

1. The Wind god

Rearranging the door then, Māruti
remained there. //22//

'And, taking the two, that maha-illusionist,
maha-strong rakshasa
entered Pātāla-Laṅkā with his ministers. //23//

'By a path through a lotus-stalk, he went
to the abode
of Bhadrakālī.[1] Flinging the box before
the devi, the rakshasa said, //24//

--

"O Devi, granter of all good fortune!
For a morning
sacrifice to you, I have brought the two
Rāghavas, O Devi,
wholly for sacrificing to you. //25//

"Fulfil all my wishes today indeed,
O Caṇḍikā[2]!"
'Announcing this to the devi, he spoke
again to the door-keepers, //26//

"Guard the outer gate, specially the
lake's entrance.
Fully armed, stay at the opening of
the lotus-stalk too." //27//

'Instructing the servants thus, he entered
the inner palace
happily. This news became known to all
residents of Pātāla. //28//

'Thus, maha-mighty Rama and Lakṣmaṇa
being taken,
the devas and rishis were overcome
by very great fear. //29//

---

1. The gracious form of the devi Kālī
2. The passionate one, a name of devi Kālī

'Brahmā and Rudra[1] too then were dejected,
but again they,
reflecting over the future course of
action, then became happy. //30//

Thus ends the eighth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

1. Shiva

Chapter - 9

Agastya :

'In this dreadful time, the intelligent
Vibhīṣaṇa,
having seen evil omens at night on
the western wall then, //1//

'Thinking it would be difficult to see
the two Raghu
heroes there, he thought, mentally sad,
"What should I do?" //2//

'Speedily he approached Hanumān
to see those two.
Limbs trembling, Vibhīṣaṇa said these words
to Māruti, //3//

"O Hanumān, son of Añjanā, adept
in the master's work!
I see something contrary regarding
Rama even with you present. //4//

"Having seen Rama, I shall return. Give
way quickly, O monkey!"
Thus addressed, Hanumān said, apprehensive
at heart, //5//

"O maha-wise Vibhīṣaṇa! How, Sir,
have you come back?
For seeing Rama indeed had you obtained
the way from me and, //6//

"Having indeed seen Rama, you exited
again, O foe-conqueror!
Believing you to be indeed a bhakta
of Rama, I had
provided you a door, O lord! //7//

"Having seen you arrived now, I am afraid,
O best of rakshasas!"
'Addressed thus by Hanumān, full of pain
and sorrow, //8//

'(He) spoke to Māruti there with a parched
mouth, "Hanumāṇ,
you have been deceived by the rakshasa
of many mayas. //9//

"Assuming my appearance and speaking
to you with an oblique
tongue, he entered within and definitely
having stolen Rama, left. //10//

"We shall see where the two mahatmas are
sleeping together.
Discard, O maha-blessed one, the tail-
barrier! Discard it! //11//

"You should make no delay! Time is verily
hard to overcome."
Thus addressed by Vibhīṣaṇa, Hanumān,
son of Marut, //12//

'Deliberated in his own intelligence
also and discarded
the tail-barrier. Vibhīṣaṇa and
Hanumān having seen
their resting place, //13//

'Fainted and fell. Gradually gaining
consciousness, with
tear-filled eyes they wept again and again, //14//

"*Ha* Rama! *Ha* maha-armed one! Where have
you gone with Lakṣmaṇa?"
'While Hanumān and Vibhīṣaṇa cried thus, //15//

'Sugrīva, coming out of stupor, thought,
"What is this? Where
has Rama gone, O monkey? Where indeed
has Lakṣmaṇa gone too? //16//

"Why are you weeping so very much,
causing fear to all?"
'Hanumān, bull among apes, said to
Sugrīva thus://17//

"Mighty Mairāvaṇa, also wicked,
Rāvaṇa's close
friend, came as Vibhīṣaṇa and left
seizing Rama. //18//

"By which path he fled, we do not know,
O best of Rajas!"
'Told thus, huge-necked Sugrīva was very
miserable. //19//

"*Ha,* O slayer of Tāḍakā! Ha,eager
slayer of Virādha,[1]
slayer of Mārīca the deer, destroyer
of Khara-Dūṣaṇa!" //20//

'Thus were deeply distressed all the heroic
bulls among apes.
Filled with pain and sorrow, they reflected,
"What is to be done?" //21//

'For one or two quarters of the day,
the monkeys reflected
in their hearts. Hanumān, filled with rage, said to
the monkeys, //22//

---

1. A rakshasa who abducts Sita and is buried alive by the two brothers as he cannot be killed with weapons, cf. *Rāmāyaṇa, Araṇyakāṇasargas* 2-4.

"Behold, O best of apes, my prowess and
valour! I will pierce
the cosmic egg, including the nether region
and the great ocean, //23//

"The sky will I fell along with all the hosts
of devas! I will destroy
all the asuras for the sake of Rama
indeed, O monkeys! //24//

"And the destruction of all the worlds will
I do for the sake of
Rama! When shall I break Mairāvaṇa
on my thighs, O monkeys? //25//

"Finding the way to that place, I will kill
him undoubtedly and
indeed I will bring Rama and Lakṣmaṇa,
O monkeys!" //26//

'As he addressed the monkeys thus vehemently,
filled with fury,
Vibhīṣaṇa, highly intelligent,
spoke as suited to that time, //27//

'"I know the way, Hanumān. I will show
it quickly. Come
quickly, Hanumān!" Having said this, he
said to others, //28//

'"Listen, all monkeys! Verily, to fetch
Rama, today we shall
disappear from here. Be without fear!"
Having said this,
he went with the monkey on the path
to Rama.'//29//

Thus ends the ninth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Chapter - 10

Agastya :

'Vibhīṣaṇa and Hanumān departed
for the sons of Raghu.
In time, walking on the path, they reached the
eastern part of Laṅkā. //1//

'Having gone up to thirty *yojanas,*
a maha-forest was
afar, filled with bears, lions, tigers and
other animals and birds, //2//

'*Nārikela,*[1] *panasa,*[2] *āmra,*[3]
pāmala,[4] *tinduka,*[5]
kapittha,[6] *jambū,*[7] *nipa,*[8] *jambīra,*[9]
also *nimbaka.*[10]//3//

'Filled with different trees it was like
Nandana.[11]
Entering the forest, they saw a lake
of two *yojanas,* //4//

---

1. Coconut palm
2. Jack-fruit
3. Mango
4. *Bignonia suaveolens,* the tree bearing trumpet-flowers
5. *Diospyros malabarica,* black-and-white ebony (gaub) tree with yellow fruit
6. Wood-apple
7. Rose-apple
8. Kadamba or kadam, Nauclea Cadamba
9. Lemon
10. Lime
11. The celestial garden of the devas

'Adorned with red and white lilies, crimson
and blue lotuses,
thousand-petalled lotuses and hundred-
petalled water-lilies, //5//

'All filled with cackling, teeming with
intoxicated bees,
the lake appeared like a sea adorned with
leaves all around. //6//

'Having seen, "Joyously created," thus
said the learned man to
the ape. Having held Māruti by his
right hand, the rakshasa-bull (said), //7//

"Hanumān, see the varied large flowers
too growing in
the middle of the lake and buds blooming, //8//

"From the four-cornered petals they appear
to be of the lotus
family. Seen among them, behold, a
hexagonal area! //9//

"Within that area too is a lotus
with hundred sides
indeed, lovely, blooming. See, its stalk is
above water! //10//

"In the centre of its pericarp is
a fine path indeed.
You, assuming a minute form, enter
the lotus-stem. //11//

"I have experienced only this much
previously, dear friend.
I have practised austerities for a thousand
and ninety-five years, //12//

"At this pleasant bank I performed ascesis
then. Invincible
Mairāvaṇa, having gone to Laṅkā,
returned. //13//

"The movements of that rakshasa, going
and coming again, I
saw, through that lotus-stem only and by
no other way." //14//

'And having shown that path by making a sign
with the forefinger,
(he said) "You bring Rama quickly. I shall
go to the soldiers. //15//

'"You are our life. Without you we are
verily dead."
Vibhīṣaṇa, having said this, returned
to the soldiers. //16//

'Hanumān, maha shape-shifter at will,
reflected and taking
the form of a minute ape indeed, went
to the lotus-pericarp, //17//

'Climbing up, as he was about to enter
the hole, from the
lake suddenly arose also its guard,
Matsyarāṭ[1]//18//

'Saying,"Do not go! Where are you going?"
again and again.
Before he reached, the elephant among
monkeys entered. //19//

'Having seen him inside, the Raja of
fishes became
angry. Matsyarāṭ, full of anger,
reflected, //20//

---

1. the ruler of fishes

'"I was born of Timiṅgilā by the son
of Añjanā
in the past and obtained boons by ascesis,
received long life. //21//

'"Maha-might and prowess indeed I obtained
in the past. From
Pitāmaha[1] did I receive kingship
over all fishes. //22//

'"And I am Mairāvaṇa's close friend and
guard of the lake.
With me well-armed as the protector, who
can enter here, //23//

'"In the fortress of the lotus-stem hole,
even if a deva
or an asura?" Reflecting thus in
his heart, he came
to the bull among monkeys. //24//

'Seeing him half-way through, the mighty one
with manifold
speed, the maha-heroic, uprooting
a sal-tree angrily, //25//

'Throwing it forcefully, entered and blocked
the path. The maha-ape
entering again, he contended with
by adopting
a different tactic. //26//

'Grasping the Raja of fishes in human
form by the neck
with his tail, he flung him into the sea
like a wind-blown
piece of cloud. //27//

---

1. Brahmā, grandfather or progenitor of all creatures

'Felled, the valorous one rising again,
came swiftly and
with his fist struck Añjanā's son on the head. //28//

'And striking him with his fist on the chest,
the monkey then felled him
in water. Swiftly rising again and
having seized Māruti firmly, //29//

'Flung him into the lake. Rising slowly,
full of anger,
Hanumān also reflęcted. Having
seized the adroit one, //30//

'Having spun him in the sky, flung him far
away. Despite that,
he came swiftly and struck Hanumān. //31//

'With both hands and feet, he hit Māruti.
The son of *Vāyu*
acted swiftly, determined to kill him. //32//

'With both fists, feet and teeth, nails, terrific
blows of the elbows,
he struck him again and again. //33//

'That mighty Raja of fishes too,
becoming dark
with anger, with palms of hands, ends of feet,
fists, knees, strongly, //34//

'The immensely strong one hit Hanumān
vehemently
on all limbs. The two fought like Vṛtra[1]
and Vāsava.[2] //35//

---

1. An asura, the most famous opponent of Indra.
2. Indra, chief of the Vasu deities

'Like intoxicated elephants and
lions, enraged
like maha-bulls, father and son, both fought
equally too. //36//

'Thus with each other they fought equally
exceedingly hard.
Hanumān, dejected, said to the
Raja of fishes, //37//

'"In battle, a hero like me is hardly
ever seen in Swarga
or in the nether region, or also
among devas and asuras, //38//

'"And also among rakshasas everywhere
for long, none like
you who are like me. I am pleased with your
strength, immeasurable prowess. //39//

'"The story of your birth I ask today
out of curiosity.
Who are you, endued with heroism? Whose
son are you? Tell me! //40//

'"And who is your mother, O hero? Whose
minister are you?
Tell me that!" That mighty Raja of fishes
said to Hanumān, //41//

'"Why question at the time of battle,
laying aside
the dharma of the valiant? Description
of family
and lineage why do you wish to hear? //42//

'"Our own dharma is prowess in battle indeed,
it is said in
our family. Having seen a deserter

in battle, we
undertake the *cāndrāyaṇa* vow.[1]"//43//

'Addressed thus, Hanumān said, "Listen,
O beloved of fishes!
Battle is enjoined having kept in mind
similarity of
family-prowess. //44//

'"Therefore, I wish to know your lineage first,
O wise one!" 'Thus
addressed by Hanumān, the Raja of
fishes said this://45//

'"Listen, O tiger among apes, to my
birth and prowess!
My mother is indeed Timiṅgilā
and my father
Hanumān the monkey. //46//

'"And I am Mairāvaṇa's close friend and
I am under
his command. To prevent you from entering
indeed, am I
guarding by my prowess."//47//

'Thus addressed, Hanumān became alarmed
indeed about his
continence. To the Raja of fishes
he spoke these words,
internally distressed: //48//

'"Hanumān is celibate— this is
celebrated in the
three worlds. With a celibate, how can union
with a woman occur?" //49//

---

1. A vow in which food is reduced every day by a mouthful for the dark fortnight of the moon

'As he said this, he spoke to him again
at length: "Listen,
O foremost of monkeys! Hanumān in
the southern sea //50//

'"Followed Sita's path to Laṅkā as stated
by Sampāti
in the past. Taking Rama's ring, he leaped
across the salty sea. //51//

'"In the middle of that sea, he perspired
profusely and
gathering the sweat-grime, he, having made
it into a ball, //52//

'"Threw it into the sea while going at
terrific speed.
Timiṅgilā, who indeed was there, swallowed
that mighty ball. //53//

'"And indeed swallowing that sweat, she conceived
and bore me. From
Timiṅgilā am I born. That Hanumān
is my father. //54//

'"She said I was the Wind's grandson. Telling
me, my mother
died. From then on, there have I been living
for many years. //55//

'"Rakshasas and asuras began eating
the water-dwellers.
In such a situation, I myself
then went to *Viriñci*.[1] //56//

'"Having bathed, having recited his name
silently as prescribed,

---

1. Brahmā.

having stayed in my place on earth, I worshipped
the self-manifested
śālagrāma[1] with various materials. //57//

'"While the mahatma Creator was indeed
performing worship of
the deva, then some aquatic dolphin
swallowed it. //58//

'"The Creator's heart was greatly anguished
at the destruction of
the *śālagrāma*. There the composed atman's
consciousness was
filled with astonishment. //59//

'"I, having killed the dolphin having grasped
the hole in its snout,
having taken the deva, gave it to Brahmā,
worshipping him then. //60//

'"The Four-faced One said to me, as I gave
him the *śālagrāma*,
being pleased at heart, 'I grant you will not
be slain by anyone, //61//

'Will take shape as wished, and greatness and
a permanent place indeed.
From now on, be the Raja of fishes!
Be happy!'//62//

'"Thus ordered by *Dhātā*,[2] I live happily.
Such indeed is
my story. What would you, Sir, say now?" //63//

'Thus addressed, Hanumān replied to
his son, "I am

---

1. A sacred stone containing the fossil ammonite representing Vishnu found in the river Gaṇḍakī near the village *śāla*.
2. The Ordainer

son of the Wind, O learned one, and indeed
Añjanā's son. //64//

'"I am Rāmacandra's messenger.
To see Mairāvaṇa
have I come indeed. Dear child, you are my son,
O foe-vanquisher! //65//

'"Seeing you today, I shall surely defeat
Mairāvaṇa. Rama
and Lakṣmaṇa, those kshatriyas, desire
to slay the Ten-faced One. //66//

'"Having stolen them as they slept, the worst
of rakshasas
left. I came here to kill him and gained a son." //67//

'Thus spoken to by Hanumān, his father,
the beloved
of the fishes, suspicious, asked again,
"Display your true form!" //68//

'As he said this, he displayed his cosmic
form. Having seen
that form, very fierce, astonishing,
facing all sides, //69//

'Having bowed, eyes filled with joyful tears,
embracing him, said,
"Indeed I have fought you unknowingly.
Pray forgive me! //70//

'"Acting improperly, I have blocked my
path to Swarga.
Pray forgive me, O son of the Wind!
Taking you, I shall go
near to Mairāvaṇa 's city." //71//

'Thus addressed by his son, he assumed a
minute form. Placing
the father on his shoulder and proceeding,
he said, //72//

'"O maha-wise father, hear my words for
your good. Pātāla-Laṅkā
encompasses an area ten *yojanas* long, //73//

'"With golden walls embellished with jewelled
columns. None is
able to go there, nor is there a way
to the nether region. //74//

'"There exists only one road up to one
yojana. Thereafter
there are roads extending five *yojanas*. //75//

'"And thousand *yojanas* is called *Pātālatala*,
underneath the nether
region. See, see, O maha-armed one! That
city is visible in front. //76//

'"With high speed indeed have I brought you, my
father!" Thus, having
shown Mairāvaṇa's city, putting him down, //77//

'And about the entrance to the lake given
by Brahmā, inaccessible
to gods and asuras, informing him,
he said again,
"I am leaving at my pleasure, //78//

'"Father!" With much respect said he this today,
indeed. "I am
unable to rebel against my master.
O father, go!" //79//

'Having said these words, he went to his own
place. Listening
to his son's words, his heart rejoiced. //80//

'"Go, son! I am going now. Live long for
a hundred years."
Having said this, Hanumān went swiftly
to that maha city. //81//

'Outside the city, seeing a lovely
lake, the monkey was pleased.
In different worlds, lakes are different,
he thought knowledgeably.'//82//

Thus ends the tenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Chapter - 11

Agastya :

'Then Hanumān, considering how to
know about Shri Rama
and Lakṣmaṇa, reaching near the lake, "Who
is talking of Rāghavas?" //1//

'Considering thus, Māruti reflected.
At this time then
the rakshasa, close friend of Daśānana, //2//

'In the morning to sacrifice the
Rāghavas indeed to
Durgā, thought of performing puja with
consecration
and all other rites. //3//

'At night, coming to Durdaṇḍī, his younger
sister, her feet
shackled, chained round the waist, that rakshasa
spoke thus://4//

'"Hear my words, Durdaṇḍī, with an attentive
mind! Daśaratha's sons
have I seized and will sacrifice them. //5//

'"Therefore, go you, Durdaṇḍī! Collecting
water quickly,
you come back swiftly, or else I will kill
you today indeed!" //6//

'Thus instructed by Brahmadaṇḍa's son,
rakshasi Durdaṇḍī (said),
"With these chains how will I be able to
go, O rakshasa? //7//

'"Remove, O brother, these chains you made!"
Thus spoken to,
angrily he struck her with a staff. //8//

'Durdaṇḍī, bewildered with suffering,
with an anguished
heart, picking up a golden pot embellished
with various gems, she, //9//

'To the shore of the lake outside the city
in chains thenwent
slowly, doing dhyana wholly on Rama. //10//

'"What should I do? Where should I go? How should
I move about
for the sake of Rama? My brother has
seized Rama. Time
is verily insurmountable. //11//

'"Mighty Sugrīva and indeed virtuous
Hanumān, insightful
Vibhīṣaṇa and others highly valorous, //12//

'"Even such people were unable to
protect Rama.
Brought under Mairāvaṇa's control, who
can blame Rama?"//13//

'Thus overcome with disturbed thoughts, face
smeared with flowing
tears, she came slowly too to the lake, distressed. //14//

'Hanumān too, heroically splendid,
seeing the grieving

rakshasi, in shackles and gazing with
tearful eyes, (thought)//15//

‘“Surely, I would be able to know the
whereabouts of
Rama from her definitely.” Deciding
thus in his mind,
the sagacious one said to her, //16//

‘“Where do you live on the (river) bank,
O gentle one?
For the sake of what-do you suffer greatly?
Tell me the reason
for being thus in chains. //17//

‘“Whose daughter, whose wife, whose servant you are,
tell comfortably.
I am able to remove your sorrow,
O lovely one!”//18//

‘Addressed thus by the monkey, Durdaṇḍi
said again, “Who
are you, O small-bodied one? How can you
remove sorrow?”//19//

‘Thus addressed, Hanumān said again to
the rakshasi,
“I am a slave of the king of Kosala[71]
and a servant
of Sugrīva. //20//

‘“I am called Hanumān and am said
to be the son of
Añjanā.” Durdaṇḍī said, “Hear, O tiger
among apes, these
words spoken by me. //21//

---

1. The kingdom whose capital is Ayodhyā, i.e. Rama

'"Brahmadaṇḍa's son is Mairāvaṇa,
thus it is said.
I am indeed the daughter of heroic
Brahmadaṇḍa, O Māruti! //22//

'"Ugradaṇḍa's wife am I. My son is
Nīlameghaka.
Sonless for long years, I got a son
providentially. //23//

'"Mairāvaṇa, my brother, reaching
Meru[72] in the west,
performed maha-dreadful ascesis
without breathing. //24//

'"Four-faced Brahmā then came and said to
Mairāvaṇa,
'Bless you! Accept a fine boon. What is your
desire, O night-farer?' //25//

'"Thus addressed, the rakshasa did namaskara
with palms joined (and said),
'Grant me a place, O lord of devas,
unattainable by
devas and *dānavas*. //26//

'(I should be) incomparable, unslayable
by devas, asuras
and also humans. Grant me this, O Deva,
lord of devas,
if you are pleased with me, Sir.' //27//

'"The Ordainer too, thus addressed, granted
the boon to (Mahi)
Rāvaṇa,'You shall be unconquerable
by devas, asuras
and also humans. //28//

---

1. ´ A mountain north of the Himalayas where the gods dwell.

'Underground, a delightful city
with seven ramparts
containing golden walls, gates, palace and
courtyards //29//

'(With) one white door way I got constructed
and at that door
for identifying enemies, I
have made a water-body.' //30//

'"And thus having created a city,
Brahmā again said to
him, 'At the door are twelve very long
and very broad //31//

'Iron slabs suspended like a balance
swinging from a rope.
At the entrance of the pond, O rakshasa,
make all move! //32//

'For foes at the door, itwill collapse, but
will bear non-foes.
No other way exists but through the stem
(of the lotus)
to reach your city safely.' //33//

'"Thus having granted the boon, the Ordainer
vanished from there indeed.
Having gained the boon from the Ordainer
thus, as he was
reclining comfortably, //34//

'"A bodiless voice spoke these words then to
Mairāvaṇa:
'Your sister's son is fit to be the king.
He will marry your daughter, //35//

'And obtain your entire kingdom indeed,
O vanquisher of foes!'

Having heard these words of the Devi, he
wished to slay my son. //36//

'"At this time my husband and I indeed,
again and again,
falling at his feet appealed fervently
for our son's sake. //37//

'"At that time then, letting go of my young
son, he bound my
husband along with me in chains, //38//

'"Having bound us three very firmly in chains,
day-after-day
the wicked one tortured and employed
me in a slave's work. //39//

'"My husband died, overwhelmed by the
suffering of being
chained. I am a slave, dejected and left
alive, O wise one! //40//

'"This night, having stolen the princes, that
rakshasa keeping them
in Bhadrakālī's temple for sacrificing,
has deputed me. //41//

'"From your darshan having obtained delight,
I shall tell all.
Whether you will be able to succeed
or not, I do
not know, O maha-monkey! //42//

'"Or how you will retrieve the devas
entering by
the defensive gate, Hanumān, if you
display your divine form,
O monkey!" //43//

'Thus addressed, that Hanumān, was very
pleased mentally.
"This woman, lovely in all limbs, is a
bhakta of Rama." //44//

'And thinking thus, (he) said to her, "Fear not,
you lovely-faced
one! In Laṅkā I will establish your
son, O beautiful one! //45//

'"You behold my true form, like Vishnu of
triple prowess!"[73]
Having said this, the magnanimous one
displayed his true form. //46//

'Having seen that supremely radiant
form suddenly, she was
terrified. "Even a hundred Mairāvaṇas
you will kill undoubtedly!"//47//

'Thus addressed, the monkey swiftly suppressed
his form. Much implored
by her, entered the pot then, //48//

'The maha-mighty monkey in a light
and very minute form.
Durdaṇḍī, fetching a pot of water
from the lake, //49//

'She came, in chains, near the entrance of
the lake with the monkey.
(She thought) "I shall lose my life undoubtedly."//50//

Thus ends the eleventh chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. *Trivikrama* refers to the three steps taken by Vishnu in his incarnation as a dwarf, covering the three worlds, heaven, earth, the nether region.

Chapter - 12

Agastya :

'Taking the pot, Durdaṇḍī in chains with
Hanumān then
having gone to the entrance of the pond,
climbed speedily. //1//

'As soon as she set her foot, (the device)
at the pond collapsed,
as it would from bearing a foe by
Brahmā's boon, //2//

'When the device broke, the doorkeepers,
seeing her, came,
fierce and strong, wielding bows, //3//

'And said, supremely angry, "What is this?"
Saying, "Till now
the pond was safe for us to fetch water. //4//

"As an enemy do we regard you,
as the pond has been
breached by you." The night-farers shouted
violently. //5//

'The door-keepers full of energy,
sought to bind her
with staffs and swords and some with ropes of
hemp and bark. //6//

'When the pond-device broke, that night-faring
female fell down
and the water-pot fell and broke too then. //7//

'Thereafter, Māruti the foremost, too,
was immediately
flung from the pot. Landing on the ground, the maha-
minded one crushed
the soldiers like grass.[74]//8//

'Leaping down on the door to the pond,
uprooting a very
strong, black, iron pillar with his hands swiftly,
roaring like Death
at the time of dissolution, //9//

'The chief rakshasa warriors stationed
at the door, the foremost
among monkeys put to flight. The rakshasas,
maha-bodied, wielding
pikes and hammers, surrounded the maha-
bodied maha-monkey
from all sides. //10//

'Many types of weapons and arrows they rained
upon him from all sides.
With the pillar he felled all the rakshasas
on the ground. //11//

'The defenders of the pond, wearing
bark, wielding bows
died there, falling on the earth with
severed heads. //12//

'Having felled that rampart, then he went to
another rampart. At
that place, having destroyed several
with the pillar in battle, //13//

'Coming forth from that barrier too,
assailed the third,
and, exiting the rampart, Hanumān
crushed that place. //14//

---

1. The variant reading of D-2083 is adopted: *tṛṇaṁ yathā*

'Thus Hanumān shattered the seven walls
by his prowess.
Then Durdaṇḍī said to the one determined
in desiring battle, //15//

'"Listen, O tiger among apes, to these
words spoken by me!
After having seen the Rāghavas first,
engage in battle."//16//

'Durdaṇḍī said again to him, "Remove
the chains from my
feet." Thus addressed, Hanumān thought again
and again there. //17//

'By the *Vajralepa*[75] spell he removed
the shackles then.
Durdaṇḍī said again, "Come with me,
O blessed one."//18//

'And thus addressed, with her he went down to
the temple of Kālī.
Hanumān, endued with speed, the intent
door-keepers, //19//

'At the entrance arrogant with intoxication
of strength, crushed with
the pillar, having kicked open the door
with very great power. //20//

'And at midnight having killed the rakshasas
and made them into lumps,
entering within he was pleased to have
darshan of Bhadrakālī, //21//

'Supreme Ruler, a form of Shiva,
adorned with all
ornaments. "O Shiva-in-form, Maha-

1. Hard mortar

maya, show me Rama,
O Shivā-the-gracious-one, //22//

"O Dakṣā-the-dextrous, granter of all
pleasures, giver
of all welfare!" With such auspicious words
Māruti prayed. //23//

'Then, pleased, the Devi, the atman of all
devas, joyously
the Devi, lovely in all limbs, said to
Hanumān, //24//

"I know you to be a bhakta of Rama,
so I shall show
you. The box deposited by Mairāvaṇa
is with me. //25//

"I, having known that he will sacrifice
them in the morning
undoubtedly, I made the bodies of
the heroic Raghus vanish. //26//

"No one indeed is able to see them,
not even can you.
Seeing them by my grace and having slain
the rakshasa-bull, //27//

"Obtaining victory, Hanumān, come
again to me.
Taking the chest go quickly, O bull-ape!"//28//

'She showed the two brothers, Rama-Lakṣmaṇa.
Having seen them,
Hanumān, his body horripilating
with joy, was happy. //29//

'Bowing to devi Bhadrakālī, he
returned to battle

and leaped up on the golden wall of
the royal city, //30//

'Beheld the royal city embellished
with a hundred
bejewelled pillars.The maha-mighty
valorous one
emitted a loud leonine roar. //31//

'Having heard the roar of the sea of
dissolution,
thundered by the son of the Wind, the
rakshasa-bull
was enveloped in maha-anger. '//32//

Thus ends the twelfth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Chatper - 13

Agastya :

Mairāvaṇa too, highly enraged,
rushing out from the house,
(said) "Who is it?" thundering strongly like the
sea at moon-tide. //1//

'Thereafter, the maha-heroic guards,
surviving the
slain, blood flowing from their bodies, said to
Mairāvaṇa then, //2//

''"Namaskara to the lord of rakshasas
and the son of
Brahmadaṇḍa! Some maha-mighty ape
arriving through
the lotus-stem, //3//

''"Having struck down the door of the device
and slaying all
there, reaching the room of Kālī and taking
the Rama-box, he//4//

''"Assailing the fortifications and
swiftly piercing
the walls, the barriers of iron, black
iron, lead, copper, tin, //5//

''"Breaking into pieces bronze and silver
walls, the golden wall
also, has arrived at the royal city. //6//

'"Indeed at every door lakhs and lakhs
of rakshasas
are stationed indeed. All those heroes were
slain by the ape,
death-incarnate." //7// .

'Having heard the words of the messengers,
tormented by
the vice of anger, attaining the audience
hall, invincible
like the king of ghosts,[1] //8//

'Mighty Mairāvaṇa then said this to
the rakshasas,
"Quickly bring the ministers! The task is
indeed maha-urgent." //9//

'Thus addressed, the rakshasa messengers
coming swiftly,
said to all the chief ministers, "The king
wishes to see you."//10//

'Thus addressed, the principal ministers
coming out of
the houses quickly, went, impelled by time,
equipped with four-fold forces.[2] //11//

'Thunder-roaring Megharāva, huge-lipped
Mahoṣṭha, needle-faced
Sūcīmukha, bitch-faced Śunīmukha,
pot-nosed Ghaṭanāsī,
red-eyed Raktanetra, two-headed,
elephant-eared
Sūrpakarṇa, //12//

'Terrible death-piercer Kālabhedī,
Bhekanādī, sounding

1. Yama
2. Elephants, chariots, cavalry, infantry

like a frog, goat-faced Ajamukha,
Karihasta,
with elephant-trunk-like hands, elephant-
headed Gajaśira,
Kālajihvā, with death-like tongue, highly
drunk Madotkama, //13//

'Bowl-eyed Kuṇḍanetra, whose face exuded
the fire of lightning's wrath
and wolf-waisted Vṛkodara – these and
other ministers sat
near the king. //14//

'Coming near the Raja they offered prayers
to(Mai) Rāvaṇa,
"O Raja, rakshasa-tiger, what should
we do for you?" //15//

'"Is it Indra, or Tripurāri,[1] or
Vishnu that approaches you?
Tell us, without fear of your foe. We shall
destroy him without delay." //16//

'He, the maha-strong, having heard their speech,
said to them, "The two
Rāghavas, eradicators of
Daśakarna's[2] family, I //17//

'"Seized indeed and decided to sacrifice
(them) in the morning.
Thereafter arrived an ape who is
invincible too. //18//

'"The wicked one penetrated the pond,
the walls and others.

---

1. Shiva, destroyer of the triple cities of asuras
2. Rāvaṇa, though he should be having twenty, not ten ears! It may be a scribal error for *Daśakaṇṭha*, Ten-Throated.

For that reason am I sending you.
Having gone there,
you seize him." //19//

'Thus honouring them, the rakshasa sent
off all of them.
Those chief ministers, all rakshasas,
unfair fighters, //20//

'Mustering their respective forces, teeming
with elephants,
horses, chariots, missiles, swords, fearful
iron clubs, cannons, axes, //21//

'They went with eighteen special weapons.
All the six generals
went to blockade the monkey. //22//

'Megharāva drew near with a crore of
rakshasa soldiers.
Sūcīmukha drew near; Śunīmukha came, //23//

'The two together there with another
crore too. Karihasta,
Raktanetra and the rakshasa
Ghamanāsī, //24//

'Assembling four, five and six crores drew
together. Then
beholding Hanumān the six vile rakshasas//25//

'All became powerless merely on sighting
the monkey. Retaining
fortitude with difficulty, the rakshasas
struck the ape angrily//26//

'With missiles, javelins, tube-shot darts, axes,
hammers and clubs
also the rakshasas surrounding him. //27//

'Eyes shut, Hanumān stood like the king of
elephants, while
rakshasas, vain of their strength, showered
dreadful weapons. //28//

'(He thought), "I do not know for what reason
Rāghava got enchanted,
calm as the sea, serene as fire. //29//

'"Even giving up life shall I act for
the sake of Rama."
Having done namaskara to Rama
and having seen
them, the beloved of the monkeys, //30//

'Raising his tail and having encircled
their shoulders, revolved
fifty lakh rakshasas in the sky for long. //31//

'From that revolving, the maha-bodied
rakshasas expired.
He felled them on stones, shattering their bodies. //32//

'Seeing those terrible rakshasas making
a circle, the monkey
noticing near the pond a great (pillar)
made of iron //33//

'By Brahmā previously for testing
devas and asuras,
five measures in height and ten thousand
measures in width.[1] //34//

'Having seized that pillar, the monkey
whirled it swiftly,
emitted a maha leonine roar

---

1. *ghamikā* is a measure of time, but in this context seems to mean as translated.

like the wielder
of the staff of death (Yama), //35//

'In one move indeed he slew ten lakh
people; in the
second move, twenty-four lakhs. //36//

'Jumping speedily on the arrays of
elephants, horses and
chariots, by blows of the pillar,
Māruti despatched them all. //37//

'Beginning to kill the six generals,
Māruti of terrific
prowess, Megharāva, Karibhuja,
Śvāmukha, Ghaṭanāsika, //38//

'Sūcīmukha, Raktanetra and indeed
their maha-army
with the pillar then Hanumān felled on
the ground. //39//

'Fallen, they rose again and the six came
towards him. Having seen
them risen up together again, vain
of their strength, with soldiers, //40//

'In an instant having seized their feet with
his hands angrily,
the monkey, maha-valorous, at once
dashed them upon
the ground breaking all limbs. Then they lost their lives.' //41//

Thus ends the thirteenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Chapter -14

Agastya :

'Having heard that the six armies had been
slain, furious
Mairāvaṇa then despatched sixteen
other generals. //1//

'Elephant-eared Sūrpakarṇa, two-headed
Dviśīrṣa, terrible
Bhayaṁkara, death-piercing Kālabhedī,
goat-faced Ajamukha,
Bhekanādī, croaking frog-like, snake-faced
Sarpāsya, Carambola-
nosed Nirjarāhaka, //2//

'Renowned Prakāsya, crooked-nosed Vakranāsa,
button-lipped Gaṇḍoṣṭha,
lion-bannered Siṁhaketana,
tiger-fanged
Śārduladaṅṣṭra, victorious
Vijaya, rude
Uddaṇḍa and camel-faced Uṣṭhamukha,[1] then. //3//

'These sixteen commanders, wishing for
Mairāvaṇa's welfare,
sounding war-drums, set forth impelled by time. //4//

'Riding chariots, the maha-bodied
ones, glowing like blue clouds,
beheld Hanumān, terrible in form,
stationed in the palace. //5//

---

1. This is a copyist's error for *uṣṭramukha*, see sloka 15

'Alarmed having seen Māruti, sure that
this must be death itself,
(they) deployed themselves separately
with their respective weapons then. //6//

'Seeing Hanumān there, Sarpāsya, like
blazing agni,
released maha-poisonous serpents by
sharp arrows. //7//

'Having seen that, springing up swiftly, with
his left hand Māruti,
having gripped him by the hair, threw and crushed
the rakshasa. //8//

'Spewing blood from his nose, the rakshasa
died. Having seen
Sarpāsya dead, Śūrpakarṇa came. //9//

'Pummelling Śūrpakarṇa's head with his
fist then, (he) split his
head. The asura, killed, fell down on earth. //10//

'Having seized Dviśīrṣa by the feet swiftly,
the monkey struck,
shattered and killed the rakshasa. //11//

'The rakshasas Bhayaṁkara, Kālabhedī,
Bhekanāda,
Prakāsya, Vaktranetra[82] and maha-
mighty Ajamukha, //12//

'Having seized together with his hands by
their hair, having
whirled them fast for long, threw the rakshasas
into the waters. //13//

---

1. An error for Vakranāsa, see sloka 3.

'All gave up their lives from the speed of that
lengthy whirling.
Nirjarāntaka,[83] Sārduladaṇḍa
and Gaṇḍoṣṭha, the ape //14//

'Slew, rending their chests with sharp, pointed nails
and celebrated.
Simhaketu, Vijaya, Uṣṭramukha again, //15//

'And Uddaṇḍa he encircled all their
shoulders with his tail,
having whirled them long swiftly, hurled the strong
ones into the sky— //16//

'Having killed them— the bodies of the wicked
rakshasas up
to the lunar sphere and flung down on
the ground again. //18//

'Pulverised, the rakshasas were dead then.
Those sixteen principal
ministers lay dead, their lives gone. //19//

'The son of Añjanā, having killed and
destroyed the sixteen
maha-mighty ones, then picking up the
pillar, whirling
it again and again, //20//

'Having killed the mounts of the rakshasa
generals, again went
to the palace, holding the pillar in
his hand.' //21//

Thus ends the fourteenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. See Nirjarāhaka in sloka 2 and Śārduladaṁṣṭra in sloka 3

Chapter - 15

Agastya :

'Having heard that the sixteen generals
had been killed with
their armies and mounts, Mairāvaṇa, very
angry, said these words, //1//

'"Having harnessed the chariot, bring it
quickly, O charioteer!"
Thus addressed, the charioteer then
equipped the chariot
and presented it. //2//

'With the survivors of the killing he
himself went out
seated on the seat of the chariot.
The chariot had
four charioteers and a hundred horses, //3//

'Equipped with chariot-protectors and
adorned with a hundred bells,
along with a lion-banner, diamond-spire
and golden horns. //4//

'The chariot was ornamented with
artificial gems
maya-created and bore all weapons,
appearing like
a thousand suns and radiant like fire, //5//

'A high chariot with four sal posts and
sixteen wheels. Sitting on
that divine chariot like a lion-king
on a mountain, //6//

'His form like the cloud of death, surrounded
by rakhsasas,
Taking a huge war-drum, a splendid crown
on his head, //7//

'On the chariot he shone like the
invincible king of
ghosts[1] riding a buffalo. A maha-
wind blew,
the left eye quivered, //8//

'Speech had no voice, blood-drops fell from the sky,
meteors and
flightsof *kabaḍa*[2] birds fell in front of him. //9//

'Ignoring such maha-evil omens,
that (Mai) Rāvaṇa
went to the maha-valiant, maha-
bodied Hanumān then. //10//

'Hanumān also, the furious,
chariot-riding,
profusely ornamented, all-weapons-
wielding, valiant,
expert in all types of maya //11//

'Mairāvaṇa having seen there with his
eyes (mused), 'I have seen him.'
Seeing him thus, rejoicing he vented
a leonine roar. //12//

'With a razor-sharp sword, a very great
iron club, a spear,
an axe, arrows, various weapons too, //13//

'Mairāvaṇa, violently angry,
struck Māruti.

---

1. Yama
2. Unknown variety of bird

Despite that, seeing his whole body unharmed
indeed, he thought, //14//

'"The Ordainer has surely made the ape
from diamond-essence."
All on a sudden, that maha-monkey
leaping from the palace
dropped in front of the chariot. //15//

'With the adamantine pillar, he struck
suddenly. By that blow,
he shattered the chariot with horses. //16//

'The rakshasa, leaping swiftly from the
chariot with
the charioteer, gazed with exceeding
astonishment,
standing on the ground again. //17//

'Seeing the rakshasa, while floating around
overhead like a bird,
Māruti felled his diadem[1] with his left hand. //18//

'Emitting a lion-roar loudly like
Śaṅkara[2] at
dissolution, Māruti encircling
Mairāvaṇa's ears with
his tail, having whirled him in the sky, hurled
him on the city-gate.'. //19//

Thus ends the fifteenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. Adopting the D-2083 reading of *kirīṭa*.
2. Shiva

Chapter - 16

Agastya :

'Despite fainting, arising, with horse,
charioteer, banner
and chariot equipped with all weapons,
he returned to the ape. //1//

'Seeing Māruti he said, "If you be
a hero, come to me.
In an instant shall I slay you. Be still,
O maha-monkey!" //2//

'Seeing such roaring, Māruti was full
of amazement.
He then said to the illusionist
Mairāvaṇa,
seated on the chariot, //3//

"Having stolen the princes, you remain
alive!" Having said that
at once lifting a sala tree with a
thousand branches //4//

'With his hand, he flung, releasing it on
his chest. That tree
discharged by the son of the Wind, the rakshasa,
proud of his strength, //5//

'Severed with a stream of arrows, splendid
like the half-moon.
Then Māruti, picking up another
large stone shaped like
a cheek-bone[1] with his hands, //6//

---

1. Adopting *gaṇḍaśaila* of D-2083 as *gaṇaśaila* is an obvious error.

'Threw at the chariot with the power
of lightning. The
rakshasa split it with an iron club indeed. //7//

'Very furious, Hanumān uprooting
the rakshasa's
great forest, rained a shower of trees swiftly. //8//

'In a moment, a shower of ten crore
trees rained upon
him. By that shower of trees, (Mai) Rāvaṇa,
very stupefied, //9//

'Weapons shattered, chariot broken,
horses broken,
charioteer broken, became speechless,
did not move at all,
even for a moment. //10//

'Mairāvaṇa, wicked indeed, climbing
on another
chariot, rained a great shower of arrows
on Hanumān, //11//

'With arrows with stone-heads, diamond-toothed,
razor-edged, half-moon blades,
varied iron arrows and spears, tormenting
the monkey. //12//

'The rakshasa roared like the dreadful rain-clouds.
The son of Kesari,
the mighty monkey, was angry with him. //13//

'With his right hand swiftly snatching the sword
from the rakshasa,
he, killing his horses having severed the
web of weapons, //14//

'Removed (Mai) Rāvaṇa's head, out of anger,
with the sword instantly

and shattered the chariot and turned
the charioteer into a lump. //15//

'Having smitten Mairāvaṇa dead, the
monkey became.
content. As the best of monkeys stood thus,
his life returned.[1]//16//

'And he arose as if from sleep, fully
arrayed in arms
then, riding in another chariot
equipped with all weapons, //17//

'(Saying), "Hey! Hey! You malignant monkey!
Where are you going so
fast?" Having heard Mairāvaṇa's words and
having seen him, he thought, //18//

'"In his palace are there two, or is there
but one rakshasa king?
Alive by his ascesis, he has returned. //19//

'"Or some life-giving and life-binding
medicine indeed
viśalyakaraṇī[2] and *sauvarṇakaraṇī*[3]
surely is in his hands.
Otherwise how can he live?" Reflecting
thus, Hanumān
again returned to the battle. //20//

Thus ends the sixteenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

---

1. The variant reading *vare* is adopted instead of *kare*.
2. Wonder-working healing herb
3. Containing gold. Additional line found in D-2083

Chapter - 17

Agastya :

'Then Mairāvaṇa, master of maya-
power, in anger
seizing a huge mace, dangerous even
for devas to approach, //1//

'Hurled it at the monkey, roaring loudly
like the clouds.
Grasping the hurtling mace with one hand,
Māruti //2//

'Released swiftly on his chariot
that mace embellished
with gems. Seeing it falling fast, the bull
among rakshasas, //3//

'Leaped lightly away, far from there swiftly
instantly. The chariot
with its horses, charioteer and all weapons, //4//

'That adamantine-like iron mace shattered.
Leaping up to
(Mai) Rāvaṇa, the monkey gripped him with
his hand. //5//

'Assailing him with his feet, struck him on
the left ear and with his
right on the right ear, with his fists and feet, //6//

'Tearing off his head by the ear, like
a lotus from the stem,
flung it away. Thinking, "The task is done.
I have killed him," he exited. //7//

'Thus making up his mind, he had gone
seven steps. Then again
endued with life, the rakshasa, vain of
his strength, //8//

'Proclaiming aloud, "Do not go! Stay! Stay!"
again and again,
climbing on another chariot, became
invisible then. //9//

'Having become invisible, he rained
a shower of arrows,
invisible in form, difficult to see,
unthinkable
in strength and prowess. //10//

'Having seen, filled with rage, Māruti thought
of the spell of
attracting mantras that destroys mantras
of others. //11//

'Taking and throwing sacred grass, he cast
the mantra all around.
That sacred grass burned with the rakshasa
and his chariot then. //12//

'Having burnt to ashes, the dreadful grass-fire
went underground swiftly.
Then the rakshasa, taking form at will,
assumed lion-form. //13//

'Seeing the terrible gaping maw, the
monkey seized and
smashed him, splitting into two from the anus
as the *śarabha*[1] (does a lion). //14//

---

1. An eight-legged fabulous animal stronger than a lion or an elephant. The *narasiṁha* avatar, who was destroying the worlds, was ripped apart by Shiva in the form of *śarabha* cf. *Shiva Purana, śatarudrasaṁhitā*. The *Atharva Veda* has a *Śarabha Upanishad*.

'The fearful lion-form gone, he assumed
elephant-form. Trumpeting
loudly and brandishing the terrible
trunk again and again, //15//

'With his tusks he struck Māruti again
on the chest. Then
powerful Hanumān, seizing the
elephant by the tail, //16//

'Smote him with the pillar. The king of
elephants was
pulverized. Discarding that form too, he
became snake-formed. //17//

'And, observing Hanumān, he bit the
elephant among apes.
Then, desiring to kill him, he uttered
the Gārūḍa[1] mantra. //18//

'By muttering that mantra, the bird Garūḍa,
accompanied
by strong wind, coming swiftly, seizing the
snake, ate it then. //19//

'Discarding snake-form, he swiftly became
a buffalo.
Then, seeing the buffalo, he struck it
with the pillar. //20//

'Abandoning that form the rakshasa
assumed tiger-form.
With one hand seizing its hind legs, //21//

'Having whirled him with the strength of his arms,
(he) smashed him down
on earth. Casting off that form too, he assumed
rakshasa-form. //22//

---

1. Pertaining to Garūḍa, king of eagles, the mortal foe of snakes.

'Gloriously he sat on the chariot
like a lion-king on
a mountain. Seeing him, rising swiftly,
with his feet he
crushed the chariot. //23//

'Having slain the charioteer quickly,
he killed the horses with
his palms. Then pulling out his stomach and
shoving his head and legs //24//

'Into his belly, the maha-hero made
a lump of the rakshasa
and threw him in the sea. Thence, too, he rose
up and returned, //25//

'And with his fist then struck Hanumān on
the chest. Hanumān too,
snatching the sword from his hand, indeed //26//

'Sliced each of his limbs into sesame-
like pieces. Despite that,
rising swiftly, uprooting a tree, the monkey //27//

'Was struck on the head bythe rakshasa,
inspired with valour.
Seizing so strong a man, having sliced him
into pieces
with the maha-sword, //28//

'Having flung and rolled about those pieces
in water repeatedly,
immersing them in the sea, the monkey's
heart was pleased. //29//

'Again raising him up in the next moment,
the monkey struck
him with his fist. Thus, O Rama, Hanumān,
a hundred times,
again and again, //30//

'Brought about the death of the dreadful
rakshasa, amazing
in all ways. Seeing him coming to life
again and again,
Māruti, the bull, //31//

"By what means indeed may I be able
to kill this bull among
rakshasas?" reflected thus in his mind,
the six-lettered Rama-mantra, //32//

'Murmuring, Hanumān, son of Añjanā,
stood silently.
Then the Raja of rakshasas, climbing
on a chariot swiftly, //33//

'Rained terrible arrows from the chariot
on the ape-bull
then: *āgneya*-fire, *vāruṇa*-water and
indeed *vāyavya*-wind,
madana-intoxicating, //34//

'*Kaṅkāla*-skeletal and *karāla*-terrible
and *vikarāla*-deadly
and *naijata* his own, *yājya*-sacrificial,
raudra-savage
and *paināka*-three-pronged and indeed dreadful
tvāṣṭra-solar, //35//

'*Śoṣaṇa*-parching and indeed *mohana*-
stupefying
of the *gandharvas* and of *Garūḍa*-eagle—
many such types of
missiles the rakshasa used. //36//

'Having seen his prowess and the variety
of weapons too,
and having seen his strength earlier,
the bull among apes, //37//

'Verily surprised, the maha-minded
one remained silent.
In the meantime, Durdaṇḍī arrived and
spoke these words://38//

'"In this type of battle you cannot conquer
the rakshasa.
Though killed a crore of times, that rakshasa
will not die. //39//

'"Listen to the means for killing him
carefully and attentively."'

Thus ends the seventeenth chapter of Māruti-Mairāvaṇacaritra
of Shri Jaiminibhārata

Chapter - 18

Agastya said :

'"On the east of this city, thirty
yojanas afar, is
a supremely wonderful mountain named
Catuḥśṛṅga, four-peaked. //1//

'It spreads over four *yojanas*, appears
quadrangular,
and in the middle of the mountain are
located seven caves. //2//

'Only through a single door can one go
to the seven,
O Māruti! After crossing six caves,
in the belly of the seventh, //3//

'Is located a cheek-bone-shaped maha-
stone, undoubtedly.
Beside the cheek-stone, seven ponds exist. //4//

'In that cave his life-breaths lie within
a horned (bee).
On its seven heads indeed there are
verily seven horns.
The pranas of Mairāvaṇa's body
in the form of wind, //5//

'They, indeed in the form a bee, are by
the cheek-bone-rock.
Those heads are a boon granted by Brahmā,
the Supreme Lord. //6//

'Even though killed, the rakshasa's prana is
produced from the horns.
The production of the rakshasa's prana
is connected to the bee. //7//

'Even if one horn remains, the rakshasa
assuredly lives.
Therefore, destroying (these) at the same time
with the bee, //8//

'If that can be done, that rakshasa will
die undoubtedly indeed.
Otherwise, even if you fight for ten
thousand years, O Māruti, //9//

'Indeed the sinner will not die by the
boon of the Lotus-Born,[1]
O ape! Hanumān, if you have
the strength, quickly
perform the maha-killing!"//10//

'The maha-ape praised Durdaṇḍī who spoke thus.
Seeing the maha-rakshasa,
in his mind was born (the resolve), "I will
kill him today indeed." //11//

'The chariot, along with the charioteer,
horse, wheels and banner
having slain, having bound him with his tail,
he went to the foothill. //12//

'Having overcome six caves, into
the belly of
the seventh, he placed the rakshasa beside
the cheek-bone-rock. //13//

'The body on the cheek-bone-rock and the
cheek-bone-rock on

---

1. Brahmā

the body, having pounded again and
again with great
zeal, the strong and valiant one, //14//

'Secondly, the rakshasa's body of
great hardness, equal
indeed in essence, the mighty one crushed
with the seven
(horned) bee savagely. //15//

'Crushed at the same time by the heroic
monkey, the rakshasa
emitting an exceedingly dreadful
maha-roar indeed, died. //16//

'Just as Hiraṇyakaśipu was slain
by Nṛsiṁha,[1]
in the past, so too was Mairāvaṇa
crushed into a tiny
lump by the son of the Wind. //17//

'The directions (obtained) pellucidity,
the earth majesty,
the Brahmins greatness, the whole universe
serenity. Thinking
about the destruction of the Ten-faced One,
the Original Deva[2]
happy in yogic state, worshipped the chest
(with Rama-Lakṣmaṇa). //18//

'Seeing Mairāvaṇa not returned and
dead, Māruti,
delighted, said to Durdaṇḍī, "Bring your son!" //19//

'Durdaṇḍī, having swiftly gone to the
belly of the prison,
and having removed the foot-chains, took her
son speedily. //20//

---

1. Vishnu's avatar as man-lion
2. Brahmā

'Then having shown him, placed at the feet of
the hero and with palms
joined, she stood near the son of Añjanā. //21//

'Nīlamegha, full of delight, having
bathed, clad in white
garments, bowed to Hanumān and paeaned him
with joined palms then. //22//

'"Like a bee attracted to and sipping
Shri Ramacandra's feet,
the son of (the Wind) the prana of the universe,
dispeller of the deep
darkness of grief of earth's daughter[1] friend
of the water-born,[2]
a terrible forest-fire in the forest
of the race of the foes
of the gods, minister of the son of
the lord of the day Surya,[3]
chief remover of the rakshasa hosts
of Daśagrīva,
wielder of the mace, //23//

'"The object of adoration of the chief gods,
gandharvas, siddhas,
serpent-kings, *vidyādharas*,[4] adept in
the four Vedas, their limbs
and the shastras,[5] perfected in maha-yoga,
without beginning,
celibate, Indra of cruel-fanged Mairāvaṇa,
who is like the Five-faced,[6]
namaste, Hanumān, namaste, namaste!" //24//

---

1. Sita
2. Nārāyaṇa
3. Sugrīva
4. Demi-gods
5. Tulsidas in *Vinaypatrikā* calls Hanumān *vedavedāntavid*, knower of the Vedas and Vedanta
6. Shiva

'Paeaned thus by Nīlamegha, taking
him by the hand,
he spoke, having pleased him and caressed
him with his hands. //25//

'And, in the meantime, Mātaṅgī, having
heard of the maha-
slaying of her husband, coming out of
the inner palace,
to where her strong husband had fallen, //26//

'She, having gone, embraced her crushed husband,
discordantly
shedding copious tears, wailed and wept. //27//

'Seeing Mātaṅgī weeping, Hanumān,
son of Marut,
(said), "Do not cry, O hero's wife! Your past
karma was such. //28//

'"Bury your husband the rakshasa,
honoured by the heroic.
Burial definitely ensures
rakshasas the next world."//29//

'Having been instructed thus, Mātaṅgī
then acted accordingly,
having done according to the shastras
having bathed,
sheltered by Māruti. //30//

'Hanumān then said to Mātaṅgī, "For
future welfare,
give your daughter Nīlakeśī to
Nīlamegha. //31//

'"Indeed, Nīlamegha, deserving the
kingdom, should surely be
your son-in-law." Having said this to her,

taking her leave, he
said to Nīlamegha, //32//

'"O maha-armed Nīlamegha! Make
friends with Vibhīṣaṇa.
Keeping bhakti to Rama before you,
foster the kingdom. //33//

'"Once a year indeed, taking some jewels
as offering,
come to Ayodhyā and offer them at
Rama's feet."//34//

'Having said that, he said to the group of
ministers these
excellent words: "Installing Nīlamegha
in the kingdom
after marriage, //35//

'"Having taken his commands on your heads,
settle down, O rakshasas!"
Commanding thus, Hanumān went to that
Bhadrakālī. //36//

'He then offered pranam to Bhadrakālī,
having paeaned her
with various scriptures. "Give me the Rama-
chest, O auspicious one,
granter of all desires!" //37//

'Thus prayed to, the Devi gave the Rama-
chest then. Seeing
the two devas asleep likewise within
the chest, Hanumān//38//

'Appointed his own son[1] to the generalship
of Nīlamegha's forces.

---

1. Matsyaraja

Having done this, Hanumān, maha-mighty
hero, taking
leave of Durdaṇḍī, commenced the journey. //39//

'Taking the chest containing the princes
with reverence,
exited making way through the secret
passage of the lotus,
by exceeding strength of arms having
destroyed the rakshasas,[1]
paeaned by all the clusters of very
wise men, the lord of apes.' //40//

Thus ends the eighteenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

1. The D 2083 reading is chosen as *āśarīrān*, bodiless, makes no sense.

Chapter - 19

Agastya :

'Hanumān got Nīlamegha to perform
the purificatory
acts then, completing all the acts, promptly,
according to the customs
of the rakshasa-race. //1//

'Then to purified Nīlamegha
said the elephant-
among-monkeys, "Son, accept this adorned
Nīlakeśī in my presence." //2//

'Performing the marriage as prescribed, he
performed the coronation.
Then, emerging from the underworld,
Hanumān, son of Marut, //3//

'Taking Lakṣmaṇa and you, asleep in
the chest, following the
earlier path, at the sunrise of the
fourteenth day, //4//

'Before sunrise indeed on the new moon
day then placing
in the midst of the heroes among apes,
Māruti, //5//

'To Sugrīva, Jāmbavant, Dhūmrakesari
and Vibhīṣaṇa
doing namaskar, related the account
as it had occurred. //6//

'Massive-necked Sugrīva blessed Hanumān,
all, delighted,
embraced, filled with wonder. //7//

'Then, when the sun arose, the maya-chest
was gone. All the mantras
of maya returned to their proper places. //8//

'Waking from sleep, Rama then, at the proper
time, according
to procedure, having completed bathing
and all (ablutions),
along with the son of Sumitrā,[1]//9//

'Bearing impenetrable armour and
all weapons,
the intelligent one stood engaged for battle
along with Sumitrā's son. //10//

'Rāvaṇa, having heard the account of
the night from the
spy then, all about the slaying of
Mairāvaṇa,
the coronation of Nīlamegha, //11//

'Having heard the doings of Hanumān,
became angry
and extremely distressed. Daśagrīva
set out riding
a chariot, filled with anger. //12//

'Having battled intensely with you for
long without deceit,
Rāvaṇa, consumed by Rama-shafts fell
on the ground. //13//

'And enthroning Vibhīṣaṇa at Laṅkā,
Rāghava, having

1. Lakṣmaṇa

purified Sita and extolled by
Brahmā and others, //14//

'Riding the swift *Puṣpaka*,[1] entered
Ayodhyā again.
Installing yourself, with your brothers,
O Rāghava, //15//

'You are fostering the subjects embellished
with the four classes now,
and we are surely gratified by
seeing you, O Lord! //16//

'This is all that is narrated to you,
the maha-story of
Hanumān, but unknown to you earlier,
that occurred at night, O lord!'//17//

"Thus addressed by Agastya, Rama, son
of Daśaratha,
drinking in Hanumān with a glance, said, //18//

'Hanumān, son of Añjanā, surely you
are the giver
of my life!' Saying this he touched Hanumān
with his hands repeatedly. //19//

"Taking off from his ears a divine
golden string, the
maha-chariot-warrior put it
on Hanumān's
ears and embraced him again and again."//20//

Shri Sūta :

"Having heard the deeds of Hanumān
narrated by Agastya
then, all the citizens and people of

---

1. The aerial vehicle of Kubera which his step-brother Rāvaṇa seized.

the kingdom were
filled with happiness. //21//

"All, including the group of rishis with
the bards, rose and taking
leave of Rama, they all went totheir
respective ashrams."//20//

Thus ends the nineteenth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Chapter - 20

"In the assembly, having heard of
Hanumān's prowess,
all the monkeys, Sugrīva, Jāmbavān
and Nala, Kumuda
and indeed//1//

"Aṅgada, the maha-hero and the
rakshasa Vibhīṣaṇa,
All these people having heard the narrative
of the intelligent
son of Añjanā, (said), //2//

'One like Hanumān has never been nor
will be!' All praised
the maha-strong Hanumān thus. //3//

"Then maha-armed Rama, all the bulls among
monkeys and Vibhīṣaṇa,
the soul of dharma, surrounded by rakshasas, //4//

"Having invited all, honoured them with
all gems, garments
and others, gave permission to Sugrīva
and Vibhīṣaṇa to
return to their kingdoms. //5//

"Having given the *aṅga* mantra to
Vibhīṣaṇa
and the six syllable (mantra)[107] to
Sugrīva,then
he permitted them to leave. Placing
Māruti near him, //6//

---

1. *Rāṁ Rāmāya namaḥ*, found in the *Rāmarahasya Upanishad* c.17thcentury CE in which Hanumān instructs Sanaka and other sages on how to worship Rama.

"Maha-armed Rama, best of dharma-
upholders, was happy
and fostered the kingdom for many
thousands of years. //7//

"This Agastya told mahatma Rāghava
in the past and
I have told you, the tale of Mairāvaṇa, //8//

"Not told previously by mahatma
rishi Vālmīki,
The mystery and the revelation
and the sacred
account which is read, recited or taught, //9//

"The deed done by Hanumān, the mystery
spoken also, uttered
by Jaimini, knowing of the slaying
of Mairāvaṇa then, //10//

"The fetching of medicine is a worthy
deed, deciding
thus, Valmīki did not think of other
deeds done, or of
their significance. //11//

"'That unprecedented deed sung everywhere,'
deciding thus
Valmīki, the best of Brahmins, did not
narrate (this deed). //12//

"As long as the story of Hanumān
exists, so long
will Ramayana be known. This is a
poem of rishis,
granter of all welfare, //13//

"Giver of all riches, holy, destroyer
of all diseases.

Whoever recites, studies or hears this
is freed from all sins. //14//

"Listeners to Hanumān's deeds and
readers of Rama's story,
whichever village they settle in, are
victorious in battle there. //15//

"Where no Ramayana exists or the
holy Mahabharata,
having seen such a village devoid of
holy tales, one should
undertake the *cāndrāyaṇa*[1] vow. //16//

"Of all living beings indeed Rama
is verily the saviour.
The tale of that Shri Rama's slave destroys sins. //17//

"Whoever recollects fully the twelve
names of the son
of the Wind, he is victorious
everywhere
and obtains success in all efforts. //18//

"Hanumān, son of Añjanā, son of
the Wind, the maha-mighty,
Rama-worshipper, friend of Phalguna[2]
tawny-eyed, of
boundless valour, //19//

"Sea-crosser and indeed destroyer of
Sita's grief, giver of
life to Lakṣmaṇa and destroyer of
Daśagrīva's conceit. //20//

---

1. A fast in which food is diminished daily by a mouthful during the dark fortnight of the moon.
2. Arjuna

"These are the twelve names of the mahatma
Indra of apes.
At the time of sleep, while waking and at
the time of journey,
whoever recites or reads these, for him
no fear of death exists,
he is victorious everywhere. //21//

"Strength of intelligence, fame, patience,
fearlessness, freedom from
diseases, quick-wittedness and eloquence
are acquired by
remembering Hanumān. //22//

"This holy narrative created by
Jaimini in the past
whoever reads, recites or hears too, becomes
victorious everywhere."//23//

Thus ends the twentieth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

Mairāvaṇacaritra completed

Hari Om

Śubhamastu-May all be well! Hari Om!

Dust from whose lotus feet the Vedas seek,
and from whose navel-lotus
the Lotus-seated[110] *was born, whose name is*
adored by Bhagwan Purāri,[111]
on that Ramacandra
I meditate
in my heart incessantly.

Namaskara to Shri Ramacandra, the Supreme Brahman.

1: *Brahmā*
2. *Purāri* = Vishnu, but here must refer to Indra (*Puraṁdara*) as Vishnu cannot be adoring his own avatar.

Concluding verse in MS 2083

Namaskara to the excellent son
of Añjanā,
the one lord of all the worlds, the future
Brahmā.

Radiant as earrings of ruby gems,
pale-red-cheeked,
within a forest of divine golden
bananas, I think on
the son of the Wind.

The upholder of Shri Rama's lotus-feet,
wearer of grass loin-cloth,
tail frolicking out of hips, wearing fine
linen cloth of *dukūla*[1]
sacred thread and kohl, garlands and rings hanging
from folded hands,
your rear loins whereby you crossed (the sea),
I worship that son of the Wind,

Who, full of power, leaped across the sea,
as he would a small pond,
remover of Vaidehī's deep distress
and grief, beloved of
the sun of Vaikuṇṭha, endowed with the power
of knowledge, who
destroyed the maha-lord of rakshasas
in fierce battle,
he is this bull among apes. Be ever
pleased with us,
O son of the Wind!

Thus ends the twentieth chapter of Māruti-Mairāvaṇacaritra of Shri Jaiminibhārata

1. Type of plant, possibly jute; or fine silk cloth

By my body, speech, mind, sensory organs,
intelligence, atman
and habitual nature, whatever
I do, all that
I surrender to Nārāyaṇa.

|| Hari Om! ||
|| *Śubhamastu*-May all be well! ||

प्रकाशिका - २९
खण्ड -१

जैमिनीयमहाभारतस्यान्तर्गतं
मैरावणचरितम्
एवं
सहस्रमुखरावणचरितम्

(आंगलानुवादसहितम्)

सम्पादक एवं अनुवादक
प्रदीप भट्टाचार्य
शेखर कुमार सेन

राष्ट्रीय पाण्डुलिपि मिशन
॥ विज्ञानभूपास्य ॥
National Mission for Manuscripts

Prakashika - 29

Vol. - II

The Jaiminīya Mahābhārata Mairāvaṇacaritam & Sahasramukharāvaṇacaritam

A Critical Edition

With English Translation

Editors and Translators

Pradip Bhattacharya

Shekhar Kumar Sen

राष्ट्रीय पाण्डुलिपि मिशन
॥ विज्ञानमूलास्तु ॥
National Mission for Manuscripts

The Jaiminīya Mahābhārata
Mairāvanacaritam
&
Sahasramukharāvaṇacaritam

A Critical Edition

With English Translation from the Grantha Script

Volume - II

By

Pradip Bhattacharya

&

Shekhar Kumar Sen

NATIONAL MISSION FOR MANUSCRIPTS

and

NEW BHARATIYA BOOK CORPORATION

New Delhi

Published by
National Mission for Manuscripts
No. 11, Mansingh Road
New Delhi-110 001
Ph. 2338 3894' Fax : 2307 3387
E-mail : director.namami@nic.in
www.namami.org

Co-Published by
New Bharatiya Book Corporation
208, 2nd floor
4735/22, Prakashdeep Building,
Ansari Road, Daryaganj,
New Delhi-110002
Ph. 23280214, 23280209
E-mail : deepak.nbbc@yahoo.in

First Published in India in 2017

© National Mission for Manuscripts

ISBN : 978-93-80829-02-9
978-93-80829-48-7

Price : Rs. 1000 (Set)



Sita kills Thousand-headed Ravana

RECORD NO. 673

ACC NO. 50-260 DEC NO. 2098

AUTHOR

TITLE सहस्रमुखरामणचरितम्
SAHASRAMUKHARĀVAṆACARITRAM.

~~WITH OR~~ WITHOUT COMMENTARY

SUBJECT पुराण PURĀṆA

LANGUAGE संस्कृत SANSKRIT

SCRIPT ग्रन्थ GRANTHA

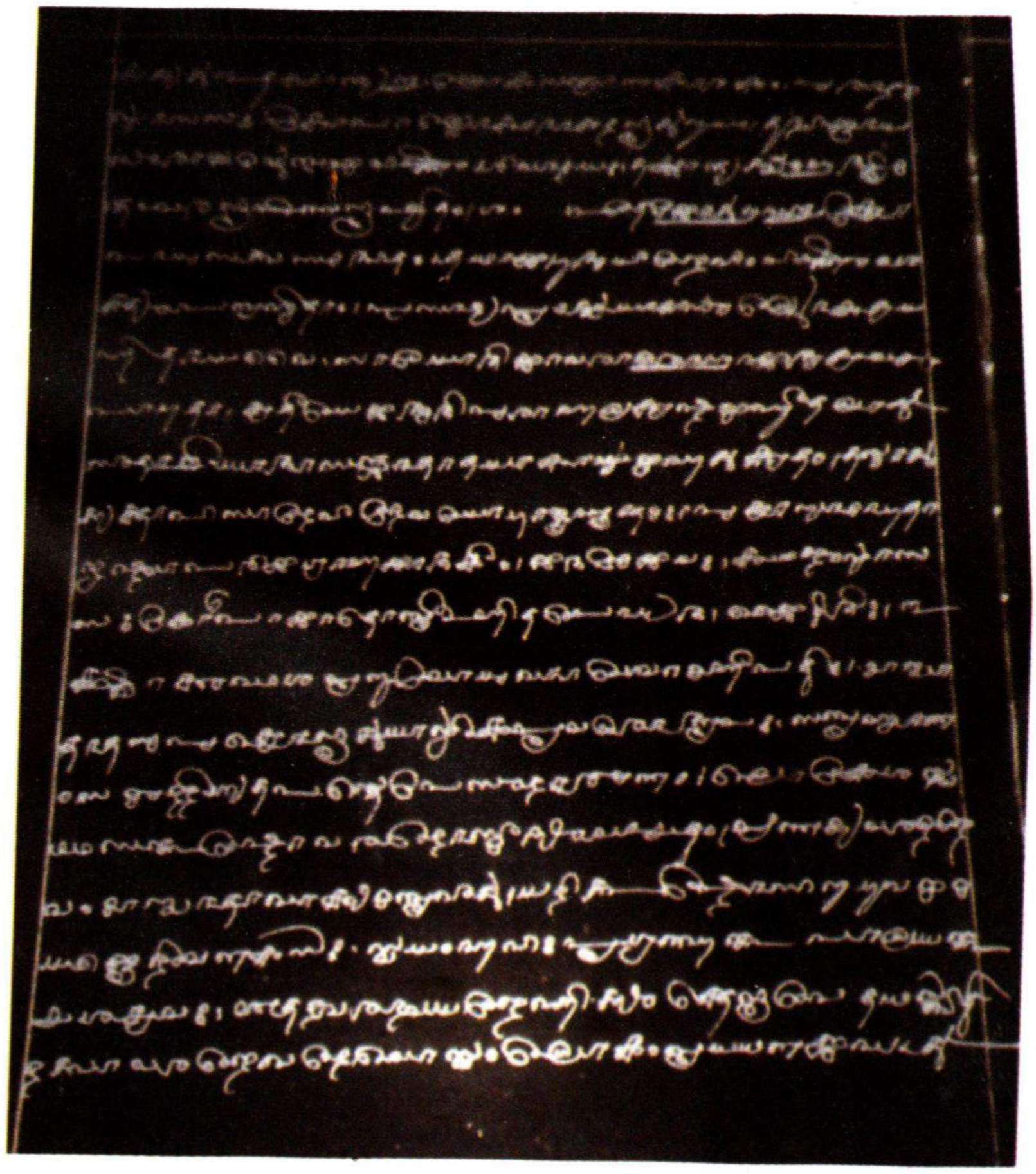
MATERIAL पत्र PAPER

NO. OF FOLIO 101 PAGES 201
1a to 101a

COMPLETE/~~INCOMPLETE~~ पूर्ण

REMARKS Contains Adhyāyas 1 to 5

LOCATION G.O.M.L. MADRAS



।। श्रीः ।।

।। सहस्त्रमुखरावणचरितम् ।।

(जैमिनिभारतम्)

अथ प्रथमोऽध्यायः[1]

जनमेजयः

जनापवादमसहन् रामस्तत्याज जानकीम् ।
सम्पूर्णगर्भां सर्वज्ञः साप्याश्रममगात् मुनेः ।। 1 ।।

तत्र सा सुषुवे पुत्रौ यमजौ वीर्यशालिनौ।
वाल्मीकिशिष्यौ सर्वज्ञौ सर्वास्त्रकुशलौ क्षितौ ।। 2 ।।

नाम्ना कुशलवौ रक्तौ ववृधाते तपस्विनौ ।
हयमेधस्य तुरगं बध्वा रामस्य तौ तदा ।। 3 ।।

शत्रुघ्नं भरतं चैव लक्ष्मणं सबलं तथा ।
रक्षोवानरमध्यस्थं रामं च समरे शरैः ।। 4 ।।

पातयित्वा हनुमन्तं बध्वा तौ तस्थतुः सुखम् ।
वाल्मीकिः तपसा ज्ञात्वा मूर्च्छितं सबलानुजम् ।। 5 ।।

मन्त्रपूतैः स सलिलैः सिच्य स्वस्थं चकार ह ।
ततो राम सह भ्रात्रा प्रणम्य सहसा मुनिम् ।। 6 ।।

तव शिष्यौ कुमारौ तौ कस्य माता तयोर्वद ।
इति पृष्टः स वाल्मीकिः वाक्यं राममुवाच ह ।। 7 ।।

---

1. Chapter heading missing

तव राम कुमारौ तौ सीता माता तयोरिह ।
अपापा शीलसम्पन्ना ममाश्रममुपाश्रिता।। 8।।
तां च शुद्धां सतीं ज्ञात्वा सीतां त्वं परिपालय ।
इति वाक्यं मुनेः श्रुत्वा प्राप्य सीतां सुतौ तदा।। 9।।
किमर्थं मुमुदे राम पूर्वं त्यक्त्वा पुनश्च ताम् ।
इति पृष्ट मुनिश्रेष्ठ जैमिनिः जनमेजयम्।। 10।।
उवाच सुमहाप्राज्ञ पूर्ववृत्तं अनुत्तमम् ।
दैवयोगेन संवृत्तं अद्भुतं रोमहर्षणम्।। 11।।

जैमिनिः

श्रृणु राजन् प्रवक्ष्यामि सीतायाः चरितं महत् ।
अत्यद्भुतं अचिन्त्यं च लोकसन्त्राणकारकम्।। 12।।
पुरा दुर्वाससः कोपात् लोकानां उदभूत् भयम् ।
तद्विज्ञाय सुरास्सर्वे ब्रह्मविष्णुशिवादयः।। 13।।
तच्छान्त्यर्थं हनुमन्तं वरभूषणभूषितम् ।
शंस तेजोद्भवं चक्रो वायुसत्वसमन्वितम्।। 14।।
तथा जगन्मयीं देवीं विष्णुं शक्त्युपबृंहिताम् ।
प्रसाद्य प्रार्थयामासुः लोकत्रय हिताय वै।। 15।।
सायोनिजावरारोहा जन्मत्रयमुपागता ।
तृतीये जन्मनि पुरा हलकृष्टं महीतलात्।। 16।।
सीताभिधाना सञ्जाता तया कार्यं महत् कृतम् ।
तस्मात् त्यक्तापि सा देवी देवयोगात् रघूत्तमः।। 17।।
पुत्राभ्यां आगतां दृष्ट्वा परिजग्राह जानकीम् ।

जनमेजयः

कथं दुर्वाससः कोपो जातो ब्रूहि तपोधनः।। 18।।

जैमिनिः

इक्ष्वाकुवंश प्रभवो युवनाश्वो महीपतिः ।
मान्धाता तस्य पुत्रोऽभूत् धार्मिकप्रवरो नृपः।। 19।।
स ब्रह्माणं समुद्दिश्य तपस्तेपे सुदारुणम् ।
लोकेशस्त्वथ सन्तुष्टो वरदोऽस्मीति उवाच तम्।। 20।।
प्रणम्य वरदं देवं मान्धातावाक्यमब्रवीत् ।
यदि तुष्टोऽसि भगवन् मम यज्ञे दिवौकसः।। 21।।
स्वयं हविः प्रगृह्णन्तु पालयन्तु च शत्रवः ।
एतत् वरद्वयं देहीत्युक्ते भूपे तथास्त्विति।। 22।।
दत्वा वरं देवदेवाः स्वं लोकं प्रययौ जवात् ।
सप्तद्वीपान् ततो राजा वशे कृत्वा पराक्रमात्।। 23।।
क्रतुना हयमेधेन यष्टुं समुपचक्रमे ।
ततो ब्रह्ममुखाः देवाः भागार्थं स्वयमागताः।। 24।।
तस्मिन् क्रतुपरो विप्राः ऋत्विजो ऋषयोऽखिलाः ।
क्षत्रियो वैश्यशूद्राश्च आप्ता मत्ता च हर्षिरे।। 25।।
सुवर्णमणिवस्त्रान्यैः अन्नपानैः सुकल्पितैः ।
हविर्भिश्च सुराः सर्वे मत्ता ब्रह्मपुरोगमाः।। 26।।
एवं प्रवर्तिते यज्ञे दुर्वासा मुनिपुङ्गवः ।
आजगाम महायोगी यज्ञवाटमनुत्तमम्।। 27।।
तन्नाश्चन्निमदोन्मत्ता ऋत्विजो ऋषयः सुराः ।
हर्षोन्मत्तः स राजा च यदा नापूजयन् मुनिम्।। 28।।
तदा स मृत्युर्भगवान् दुर्वासावाक्यमब्रवीत् ।
हे नृपाधम गर्वेण मामवज्ञातवानसि।। 29।।
तस्मात् ससैन्यो दुर्बुद्धे भस्मीभूतो भविष्यसि ।
इति शप्त्वा नृपं देवान्निर्भर्त्स्य सहसा रुषा।। 30।।

शशाप मर्त्यधर्माणो भविष्यत्यथ रणे चिरात् ।
इत्युक्त्वा सहसा क्रुद्धः तपोनिधिः अकल्मषः।। 31 ।।
निर्जगाम वनं घोरं तपस्तप्तुं महामुनिः ।
ब्रह्मविष्णुहरेन्द्रादि देवनाशाय दीक्षितः।। 32 ।।
अन्तं निगृह्य निश्वासं निराहापुर्ययं तपः ।
दशवर्षसहस्त्राणि दुर्वासा मुनिपुङ्गवः।। 33 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये प्रथमोऽध्यायः

अथ द्वितीयोऽध्यायः

जनमेजय :

ऋषिशापेन धर्मज्ञो मान्धाता बलिनां वरः ।
कदा ससैन्यो नष्टोऽसौ तन्मे ब्रुहि तपोधन।। 1।।

जैमिनि :

समाप्त यज्ञो मान्धाता राज्यं धर्मेण पालयत् ।
कदाचित् नारदोऽभ्यागात् अयोध्यां लोकपूजितः।। 2।।
श्रुत्वा तमागतं राजा पाद्यार्घ्यासनवन्दनैः ।
पूजयित्वा विधानेन कौशलपुन्नपूर्वकम्।। 3।।
धन्यं मेने स्वमात्मानं मुनिसन्दर्शनात् नृपः ।
उपविष्टे समुद्दिष्टे नारदे परमासने।। 4।।
सुखोपविष्टः पप्रच्छ मान्धाता देवपूजितम् ।
देवर्षे भूतले कश्चित् मत्तोऽधिकबलोऽस्ति किम्।। 5।।
मया निरवशेषेण जितं राजर्षिमण्डलम् ।
यदि कश्चित् त्वया दृष्टः साम्प्रतं वक्तुमर्हसि।। 6।।
तच्छ्रुत्वा वचनं तस्य मान्धातुः मुनिसत्तमः ।
मन्दस्मितमुखो वाक्यं व्याजहार महामुनिः।। 7।।

नारद :

न सन्देहः त्वया सर्वं विजितं क्षत्रमण्डलम् ।

भूतले कश्चिदुद्देशं न जानासि नृपोत्तम।। 8।।
अतः सर्वा मही राजन्नतिष्ठति वशे तव ।
एतत् श्रुत्वा मुनेर्वाक्यं मान्धाता विस्मितोऽब्रवीत्।। 9।।

मान्धाताः

उर्वीतलं जितं मन्ये सर्वं मुनिवरोत्तम ।
अजितं किञ्चिदुद्देशं अस्ति चेत् वद नारद।। 10।।
तच्छ्रुत्वा वचनं तस्य नारदो वाक्यमब्रवीत् ।

नारद :

शृणु राजन् प्रवक्ष्यामि यमुनातटसंस्थितम्।। 11।।
नाम्ना मधुवनं नाम मृगपक्षिगणैर्युतम् ।
तस्मिन् वसति दुष्टात्मा लवणो नाम दानवः।। 12।।
मयोः[1] पुत्रो महावीर्यो देवदानवदर्पहा ।
तस्मिन् त्वया हते सर्वं जितमित्यवधार्यताम्।। 13।।
इत्युक्तो नारदोऽभ्यागात् देवलोकं सुरार्चितः ।
गते तु नारदे राजा मान्धाता बलदर्पितः।। 14।।
चारैः विदित्वा तद्देशं लवणं च महाबलम् ।
सहस्राक्षौहिणी संख्यं बलभीमपराक्रमम्।। 15।।
उद्द्योतया[2] तला राजन् मान्धाता रिपुमर्दनः ।
सहस्रसूर्यप्रतिमं कवचं वज्रभूषितम्।। 16।।
धृत्वा चापं समादाय ययौ युद्धाय सत्वरः ।
निर्यान्तं अभिसंप्रेक्ष्य राजानं सैनिकाः तदा।। 17।।

---

1. Scribal error for मधोः
2. Should read उद्यतया

रथान् आरुरुहः केचित् गजान् केचित् क्षणान् हयान्।
पादाताः कृतसन्नाहाः निर्ययुः नगरात् बहिः।। 18।।
निर्गच्छतस्तु नृपतेः पुरतोऽवादयन् जनाः ।
भेरीशंखमृदङ्गादीन् काहलं अम्बुजः धरान्।। 19।।
गजभाङ्कारशब्देन हयानां ह्रेषितेन च ।
रथचक्रनिनादेन सिंहनादैः पदातिनाम्।। 20।।
पपाल[1] रोदसी सिन्धुः चुक्षुभे भूः विशीर्यते ।
चेलुश्चभूधरा पेतुः विहङ्ग गगनात् भुवि।। 21।।
एवं सन्नाह संरम्भे बलाका समुपस्थिते ।
मान्धाता चतुरङ्गेण बलेन सहसा ययौ।। 22।।
सा सेना वसुधां सर्वां संच्छाद्य सहसा ययौ ।
सेनोऽर्थरजसा व्योम मेघैः आच्छादितं यथा।। 23।।
सेनाकवे बभौ राजा दीप्यमानः स्वतेजसा ।
देवसेनामभिः पूर्वं कार्तिकेय इवापरः।। 24।।
यमुनां प्राप्य मान्धाता निवेश्यात्र चमूं तदा ।
समर्थं दूतमाहूय वाक्यमेतदुवाच ह।। 25।।
लवणस्यान्तिकं गत्वा ब्रूहि मद्वाक्यमर्थवत् ।
अयोध्याधिपतिः वीरो मान्धाता पृथिवीपतिः।। 26।।
यमुनातीरमासाद्य सेनाभिः बहुभिः वृतः ।
युद्धार्थी संस्थितो राजा यद्यस्ति तव पौरुषम्।। 27।।
शीघ्रं प्रयच्छ युद्धं त्वं जितोऽस्मीति च वादय ।
इत्युक्तवति दूते तु जहासा लवणो मुहुः।। 28।।
ततो दूतमुवाचेदं प्रहस्य लवणासुरः ।

---

1. Should read चचाल

लवणः

त्वं दूत गत्वा त्वरितं ब्रूहि राज्ञे वचो मम।।29।।
अहमप्यागमिष्यामि श्व प्रभाते बलैः वृतम् ।
त्वं च शीघ्रं समागच्छ क्षत्रियश्चेन्नराधम।।30।।
दर्पं ते नाशयिष्यामि प्रेशयिष्ये यमान्तिकम् ।
भीतश्चेत् त्वं पलायस्व शूरश्चेत् दैवसङ्गरम्।।31।।
इत्युक्त्वा लवणो दूतं प्रेषयामास तं तदा ।
लवणस्य वचः श्रुत्वा पुरं गत्वा नृपान्तिकम्।।32।।
लवणस्य वचः सर्वं श्रावयामास तत्त्वतः ।
दूतवाक्यं तदा श्रुत्वा मान्धाता कोपमूर्च्छितः।।33।।
प्रययौ सेनया सार्धं विधिना वञ्चितो नृपः ।
न वेद शूलमाहात्म्यं वरदानं च शूलिनः।।34।।
त्वरया प्रययौ राजा ज्वलनं शलभो यथा ।
तत् सन्नाह ध्वनिं श्रुत्वा शूलमादाय पाणिना।।35।।
सेनाध्वनिं समुद्दिश्य शूलं चिक्षेप दानवः ।
तत् कराग्रविनिर्मुक्तं ज्वालामालासमावृतम्।।36।।
कालदण्डनिभं भीमं शत्रूणां प्राणनाशनम् ।
वनगुल्मलतावृक्ष भस्मीकृत्वा महाप्रभम्।।37।।
सेनामध्ये पपाताशु कालान्ताग्नि समद्युति ।
सहस्त्राक्षौहिणी सेनां तं च पार्थिवसत्तमम्।।38।।
भस्मीकृत्वा क्षणार्धेन पुनः लवणमापतत् ।
लोकपालाः स सशूरो मान्धाता पृथिवीपतिः।।39।।
महर्षेह आत्मनस्तस्य शापाद्देव यो न वञ्चितः ।
ससैन्यो नाशं अगमत् कालो हि दुरतिक्रमः।।40।।

जनमेजयस्तु तच्छ्रुत्वा राजा विस्मयमानसः ।
जैमिनिं सर्वधर्मज्ञं पुनः पप्रच्छ सादरम्।।41।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये द्वितीयोऽध्यायः

अथ तृतीयोऽध्यायः

जनमेजय :

तपः उग्रं समास्थाय दुर्वासा मुनिपुङ्गवः।
केन रूपेण लोकानां सुराणां विदधे भयम्।। 1।।
इति पृष्टो नृपतिना जैमिनिः मुनिसत्तमः ।
जनमेजयमालोक्य वक्तुं समुपचक्रमे।। 2।।

जैमिनि :

शृणु राजन् प्रवक्ष्यामि कथामद्भुतवैभवम् ।
दुर्वासमुनिशार्दुलः यदा नियममास्थितः।। 3।।
तपस्तप्तुं समारेभे रोषामर्षसमन्वितः ।
ततो भीताः सुराः सर्वे तपो विघ्नं प्रचक्रिरे।। 4।।
उत्पात वातवर्षाद्यैः अश्रुवर्षैः समन्ततः ।
तानचिन्त्य स धर्मात्मा प्रचक्रे दुश्चरं तपः।। 5।।
एतस्मिन् अन्तरे राजन् हिरण्यकशिपोः सुतः ।
संह्लादो नाम दैत्येन्द्रो चिन्तया परमयान्वितः।। 6।।
पितुर्वरमनुध्यात्वा मन्त्रयामास दानवैः ।
कथं देवा विजेतव्या हन्तव्यो माधवः कथम्।। 7।।
कथं लोकाः मद्वशगा कथं कार्यश्च सिध्यति ।
अस्मिन् काले च कर्तव्यं वदध्वं दानवोत्तमाः।। 8।।

जैमिनिः

संह्लादस्य वचः श्रुत्वा दानवाः वाक्यमब्रुवन्।

दानवा :

असुराणां नैऋत्यानां इन्द्रादिभ्यः कदाचन।। 9।।
भयं न विप्रुते किञ्चित् हरविष्णुः सदा भयम् ।
तयोर्नाशे सति वयं विचरिष्येम निर्भयाः।। 10।।
इदानीं देवतानां च त्रिमूर्तीनां महद्भयम् ।
समुपस्थितमित्यद्य श्रुतं दुर्वाससो मुनेः।। 11।।
इत्युक्त्वा ते तद्वचनं श्रुत्वा संह्लादो हृष्टमानसः ।
स्वकन्यां अनवद्याङ्गीं समुपस्थितयौवनाम्।। 12।।
राजा कान्तिमतीं पूर्णां चन्द्रबिम्बसमाननाम् ।
करे गृहीत्वा दुर्वासा यस्मिन् देशेतपस्यति।। 13।।
तत्र गत्वा मुनिं दृष्ट्वा तपसादित्यवर्चसम् ।
संह्लादो विनयाविष्टो ननाम शिरसा मुनिम्।। 14।।
सा च नत्वा स्थिता पार्श्वे लज्जानम्रमुखी तदा ।
मुनिः स तां च संवीक्ष्य वाक्यमेतदुवाच ह।। 15।।
कस्त्वं कन्या च पद्माक्षी तव का वद तत्वतः ।
तच्छ्रुत्वा वचनं तस्य संह्लादो वाक्यमब्रवीत्।। 16।।

संह्लाद :

हिरण्यकशिपोः पुत्राः श्रुत्वा नो लोकविश्रुताः ।
तेषु ज्येष्ठोऽहमभवं संह्लादो नाम नामतः।। 17।।
त्वामहं शरणं प्राप्तः कन्या मम सुता सती ।
अनन्यपूर्वा अभवत् तव शुश्रूषणं प्रति।। 18।।

समागता महाभाग प्रतिगृह्णीष्व मत्सुताम् ।
दुर्वासा तद्वचः श्रुत्वा मुहूर्तं ध्यानमास्थितः।। 19।।
अस्यामेव बहून् पुत्रान् जनयिष्ये सुरद्विषः ।
ब्रह्मविष्णुहरेन्द्रादि देवानामन्तकारिणाः।। 20।।
इति निश्चित्य मनसा संह्लादं वाक्यमब्रवीत् ।
मनोगतं ते विदितं तथास्तु दितिनन्दन।। 21।।
तव कन्या विशालाक्षी जनयिष्यत्वरिन्दमान् ।
पुत्रान् असंख्येयबलान् बहुमायाविशारदान्।। 22।।
ब्रह्मविष्णुशिवेन्द्रादि देवप्राणहरान् युधि ।
पितृवध पूतिकृति त्वं च प्राप्स्यसि कन्यया।। 23।।
इत्युक्त्वा तं पुनः कन्यां प्रत्युवाच तपोनिधिः ।
संह्लादतनयां वीक्ष्य तदा कान्तिमतीं मुनिः।। 24।।
तपस्यतो मे नियमात् शुश्रूषां कुरु भक्तितः ।
नियमान्ते बहून् पुत्रान् श्रेष्ठान् त्रैलोक्यनायकान्।। 25।।
दास्यामि तपसो योगात् तव सुभ्रू न संशयः ।
दुर्वाससो वचः श्रुत्वा संह्लादः प्रीतमानसः।। 26।।
तनयामाह सन्तुष्टः शुश्रूषां कुरु वै मुनेः ।
इत्यादिश्य सुतां दैत्यः स्वगृहं प्रययौ तदा।। 27।।
ततः कान्तिमती तत्र शुश्रूषामकरोत् मुनेः ।
कन्दमूलफलाहारा काषायवसनावृता।। 28।।
यदा समाप्यते घोरं तपस्तावत् समाहिता ।
दशवर्षसहस्राणि तप उग्रं समास्थितः।। 29।।
व्रतं समाप्य दुर्वासाः कन्यां वीक्ष्य वचोऽब्रवीत् ।
परितुष्टोऽस्मि भद्रं ते तव शुश्रूषयाधुना।। 30।।
पुत्रान् त्रैलोक्यविख्यातान् जनयिष्यसि शोभने ।
त्रैलोक्यैश्वर्यभोक्तृत्वं भविष्यसि न संशयः।। 31।।

इति दत्वा वरं तस्यै दुर्वासा मुनिपुङ्गवः ।
ऋतुस्नातां कान्तिमतीं आहूयसहसान्तिकम्।। 32 ।।
मुहूर्ते दारुणे प्राप्ते सर्वलोकभयङ्करे ।
स्पृष्ट्वा करेण कुक्षौ तां इत्युवाच महामुनिः।। 33 ।।
भविष्यन्ति महावीर्याः पञ्चपुत्राः सुदारुणाः।
पूरयिष्यन्ति ते पुत्राः पितुस्तव मनोरथम्।। 34 ।।
ममापि पूरयिष्यन्ति मनोरथमरिन्दमाः ।
इत्युक्तवन्तं शिरसा प्रणम्य मुमुदे वधूः।। 35 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये तृतीयोऽध्यायः

अथ चतुर्थोऽध्यायः

जैमिनि :

ततः सा गर्भमाधत्ते वरात् दुर्वाससः तदा ।
संह्लादः तनयां वीक्ष्य मुदा परमयान्वितः।। 1।।
ररक्षयित्वा स्वगृहे काञ्चित् कालं जनाधिपः ।
ततः सा सुषुवे पुत्रान् पञ्चपञ्चाग्निवर्चसः।। 2।।
विरूपान् भीषणाकारान् सन्ध्याकाले समागते ।
तेषां ज्येष्ठः सुदुर्मेधा जातमात्रे सुदारुणे।। 3।।
रुरोद विस्वरं घोरं चालयन् जगतां त्रयम् ।
तेन नादेन गिरयः व्यशीर्यन्त सहस्त्रधा।। 4।।
चचाल ब्रह्मसदनं चकम्पे रजताचलम् ।
वैकुण्ठमुद्विग्नमभूत् अण्डभित्तिः चचाल[1] च।। 5।।
इन्द्रादि लोकपालाश्च उच्च्यात् पतिता अभवन् ।
ऋषयो बभ्रमुः मर्त्याः तदा नाशं प्रपेदिरे।। 6।।
दानवाः स्तब्धहृदयाः किमेतदिति चाब्रुवन् ।
संह्लादः सदनं प्राप्य जातं वीक्ष्य कुमारकम्।। 7।।
सहस्त्रवदनं घोरं कोटिसूर्यसमप्रभम् ।
सन्त्रासनात् दिक्षु सर्वासु प्राद्रुवन्त भयान्विताः।। 8।।
तस्मादनन्तरं पुत्रं अन्यं सा सुषुवे पुनः ।
शतशीर्षं तीक्ष्णदंष्ट्रं प्रलयाम्बोदनिस्वनम्।। 9।।

---

1. Not understood

शतद्वयं भुजं भीमं तावन्नेत्रसमन्वितम् ।
पुनश्च सुषुवे पुत्रं शतोदरसमन्वितम्।। 10 ।।
भीमकायं घोरवक्त्रं प्रलयार्णवनिस्वनम् ।
चतुर्थं सुषुवे पश्चात् शतजिह्वं महोदरम्।। 11 ।।
विद्युत् शतविमानाभिः जिह्वाभिरतिभीषणम् ।
पुनश्च पञ्चमं पुत्रं शतनेत्रं बलाधिकम्।। 12 ।।
एवं पञ्चसुताः राजन् जज्ञिरे लोकशत्रवः ।
तदा लोकक्षयकराः महोत्पाताः प्रजज्ञिरे।। 13 ।।
तानुत्पातान् समालोक्य दुर्वासा मुनिपुङ्गवः ।
मम पुत्राः समभवन् इति निश्चित्य वै मुनिः।। 14 ।।
आजगाम मुहूर्तेन पुत्रदर्शनलालसः ।
तमागतं मुनिं वीक्ष्य संह्लादो विनयान्वितः।। 15 ।।
पूजयामास विधिना पाद्यार्घ्यासनवन्दनैः ।
पूजां प्रगृह्य विधिवत् जातानुद्वीक्ष्य चात्मजान्।। 16 ।।
किञ्चित् त्रस्तः परिक्रम्य पुनरागम्य वीक्ष्य तान् ।
मुमुदे मुनिशार्दूलैः जातकर्मादिकाः क्रियाः।। 17 ।।
चकार नामकरणं ज्येष्ठानुज क्रमतस्तदा ।
सहस्रवदनो यस्मात् वदमानश्च भैरवम्।। 18 ।।
तस्मात् ज्येष्ठं सुतं प्राहुः सहस्रमुखरावणः ।
द्वितीयस्याकरोत् नाम शतग्रीव इति द्विजः।। 19 ।।
अनन्तरं तृतीयस्य शतकुक्षिरिति स्फुटम् ।
शतजिह्वः चतुर्थश्च शतान्नेत्रान्वयोगतः।। 20 ।।
चकार नामकरणं पुत्राणां क्रमतो मुनिः ।
तपश्चकार स मुनिः तेषां बलविवृद्धये।। 21 ।।
ततो ववृधिरे पुत्राः व्याधयोपेक्षिता इव ।
पञ्चाशत् योजनोच्छ्रायः सहस्रमुखरावणः।। 22 ।।

परिमाण शरीरस्य सञ्जातो दशयोजनम् ।
किञ्चित् न्यूनप्रमाणास्ते चत्वारोऽस्यानुजाः स्मृताः।। 23 ।।
चत्वारो भ्रातरस्तस्य ज्येष्ठस्य वशवर्तिनः ।
संह्लादप्रमुखो वासं कुर्वन्ति दनुजैः सह।। 24 ।।
तेषां निवसमानानां षट्त्रिंशत् वत्सरागताः ।
संह्लादस्त्वथ दौहित्रान् आहूयेदं वचोऽब्रवीत्।। 25 ।।
शृणुध्वं दारकाः यूयं पूर्ववृत्तं समाहिताः ।
पुरा ब्रह्मासृजत् लोकान् सदेवासुरमानुषान्।। 26 ।।
आदौ मरीचिदक्षौ च मनसाकल्पयत् विभुः ।
तावुद्दिश्य अब्रवीत् ब्रह्मा मनसा आत्मजावुभौ।। 27 ।।
पूर्वं दक्षं समालोक्य त्वं लोकमखिलं सृज ।
पश्चात् मरीचिं संप्राह तत्त्वलोकं पितामहः।। 28 ।।
ततः उत्पादयामास मरीचिः कश्यपं सुतम् ।
षष्टिः दुहितरो दक्षः जनयामास संवृतः।। 29 ।।
तासु त्रयोदश सुताः कश्यपाय ददौ मुनिः ।
अदितिः प्रथमा भार्या द्वितीयादिति संज्ञिता।। 30 ।।
अदित्यां अमरा जाता दित्यां दैत्याः प्रजज्ञिरे ।
स्वर्गं ददौ देवतानां असुराणां महीं ददौ।। 31 ।।
इन्द्रोऽधिपः सुरौघाणां हिरण्याक्षोप्यभूत् पतिः ।
असुराणां महातेजा भूलोकं शास्ति यत्नतः।। 32 ।।
सुरसां भूतकृत् विष्णुः वराहं रूपमास्थितः ।
हिरण्याक्षं रणे हत्वा ददौ विकृत्य भूतलम्।। 33 ।।
ततो हिरण्यकशिपुः पिता मम महाबलः ।
इन्द्रादिलोकपालान् तान् पुनर्जित्वा रणाजिरे।। 34 ।।
त्रैलोक्यं स्ववशे कृत्वा प्रशशास महाबलः ।
ऋक्षीणां देवतानां च हितार्थं मधुसूदनः।। 35 ।।

नारसिंहं वपुः कृत्वा हिरण्यकशिपुं पुरा ।
बध्वा चाङ्के निधयाशु भित्वा तस्योदरं क्षणात्।। 36।।
पीत्वा रक्तं पुनः लोकान् इन्द्राय प्रददौ पुनः ।
पितुर्वधमनुस्मृत्य निद्राहारविवर्जितः।। 37।।
चिन्तयानो दिवारात्रं शार्ङ्गिणो वधकाङ्क्षया ।
स्थितोऽस्मि विष्णोः सततं रन्ध्रान्वेषणतत्परः।। 38।।
एतस्मिन्नन्तरे दैवात् दुर्वासा मुनिपुङ्गवः ।
सर्वलोकविनाशाय तपश्चक्रे सुदारुणम्।। 39।।
इदं विदित्वा तुष्टोऽहं गत्वा दुर्वाससोऽन्तिकम् ।
दत्वा कान्तिमतीं पुत्रीं पुत्रजन्मचिकीर्षया।। 40।।
कृतकृत्योऽन्तिके तस्य स्थितोऽस्मि विनयान्वितः।
इमेङ्गितं मुनिः ज्ञात्वा प्रादात् पुत्रान् महावलान्।। 41।।
पञ्च लोकत्रयपतीन् कालकालान् महाहवे ।
तेषां त्वं प्रथमः पुत्रः चत्वारोऽन्ये तवानुजाः।। 42।।
पितुर्मनोरथं पुत्र ! पूरयस्व समाहितः ।
पूरयाशु प्रतिज्ञा मे बन्धूंश्च परिपालय।। 43।।
तस्मात् त्वं भ्रातृसहितः पितरं परितोषय ।
इति मातामहेनोक्तं वचः श्रुत्वा विचार्य च।। 44।।
भ्रातृभिः सहितो वेगात् सहस्रमुखरावणः ।
दुर्वासाश्रममासाद्य भ्रातृभिः सहितोऽनघः।
प्रणम्य पितरं भक्त्या तपस्तेपे सुदारुणम्।। 45।।

इति श्री जैमिनीमहाभारते आश्रमवासपर्वणि सीताविजये चतुर्थोऽध्यायः

अथ पञ्चमोऽध्यायः

जैमिनि :

हिमवन्तमुपागम्य सहस्त्रवदनस्तदा ।
निमज्य बिन्दुसरसि वर्षायुतमरिन्दमः ।। 1 ।।
तपस्तप्त्वा समाप्येवं व्रतं परमदुश्चरम् ।
पुनः संकल्प्य शैलेऽस्मिन् ऊर्ध्वबाहुः निराश्रयः ।। 2 ।।
श्वासं निरुध्य यत्नेन निराहारो दृढव्रतः ।
अंकुशाग्रेण वसुधां पीडयन् स्थाणुवत् स्थितः ।। 3 ।।
अनन्यसुलभं तेपे वर्षाणां अयुतं तपः ।
शतवक्त्रोऽपि राजेन्द्र वर्षाणामयुतद्वयम् ।। 4 ।।
अधः शिराः निराहारो घोरं तपमुपासत।
शतोदरस्तु पञ्चाग्निं मध्यमासाद्य कानने ।। 5 ।।
घोरं चक्रे तपो राजन् तदा वर्षायुतद्वयम् ।
शतजिह्वस्तु घोरात्मा जितकेशा जितेन्द्रियः ।। 6 ।।
तावत् कालं तपस्तेपे सुराभावाय शत्रुहा ।
शतनेत्रोऽपि दुर्मेधा त्रैलोक्यैश्वर्यवीर्यवान् ।
एवं संवत्सरं तीव्रं जलाहारो जपत्तपः ।। 7 ।।
तथा मुनिवरश्चापि तेषां त्रैलोक्यसिद्धये ।
देवतानां विनाशाय चकार व्रतमुत्तमम् ।। 8 ।।
तेषां च तपसो चर्यात् समुद्राक्कथिताऽभवन् ।
निर्जलाः सरितश्चासन् निष्प्रभोऽभूत् दिवाकरः ।। 9 ।।

लोकोऽन्धतमसो व्याप्तो देवानां भयमाविशत् ।
ऋषयश्च समुद्विग्नाः मर्त्याः नाशं गतास्तदा।। 10।।
महर्षिसहितः शक्रः सिद्धसाध्यसमावृताः ।
ब्रह्माणं शरणं प्राप्य वाक्यमेतदुवाच ह।। 11।।
भगवन् देवदेवेश लोकानां सुमहत् भयम् ।
जायते तत्र को हेतुः न जाने सुरसत्तम।। 12।।
इन्द्रेणोदीरितं वाक्यं श्रुत्वा लोकपितामहः ।
तज्जिज्ञासुः ज्ञानदृष्ट्या वीक्षाञ्चक्रे जगद्गुरुः।। 13।।
एतस्मिन्नन्तरे विष्णुः आरुह्य विनतासुतम् ।
समाजगाम वेगेन पितामहसभां तदा।। 14।।
शङ्करोऽपि वृषारूढः तत्रैवागात् गणैः सह ।
ब्रह्मणा पूजितौ देवैर्वन्दितौ हरिशङ्करौ।। 15।।
निषीदत् पश्यतौ देवाः आसने परमार्चिते ।
ब्रह्मा विदित्वा तत्कार्यं इन्द्रादीन् अभ्यभाषत।। 16।।
शृणुध्वमिह सुराः 'सर्वे येनेदं भयमुद्यतम्।
सर्वलोकविनाशाय दुर्वासा मुनिपुङ्गवः।। 17।।
पुत्रानुत्पादयामासः ते चक्रुः भीषणं तपः ।
अस्माकमपि नाशाय स्वयं चक्रे मुनिस्तपः।। 18।।
एवमुक्त्वा सुरान् ब्रह्म विष्णुमाह वचोक्तवत् ।
शङ्करं च समाभाष्य त्रिदशानां च श्रुण्वतः।। 19।।
रक्षितव्यं जगत् देवैः देवाः मन्त्राश्रयाः तदा ।
तन्मन्त्रं विप्रसाज्जातं भयं सर्वविनाशनम्।। 20।।
अस्माभिरपि सर्वज्ञैः हविर्भागमदान्वितैः।
न पूजितो विप्रवर्यो दुर्वासामुनिपुङ्गवः।। 21।।

लोकानामीश्वरो यस्तु मदान्धो दुष्क्रियां चरेत् ।
स वै विनाशमाप्नोति नात्र कार्या विचारणा।। 22।।
अमर्त्यानां त्रिमूर्तीनां अयुक्तं मरणं हरे ।
किं कर्तव्यमिह अस्माभिः अत्र मन्त्रो विधीयताम्।। 23।।
चतुर्मुखवचः श्रुत्वा शंकरो विष्णुमब्रवीत् ।
अत्र प्रतिक्रिया नास्ति दुर्वासो हि तपोऽधिकः।। 24।।
विप्रो मदंशजातोऽपि ब्राह्मणो त्रिदशात् गुरु ।
चिकित्सा मन्त्र निपुणात् ----------[1]।।25।।
अश्वत्थामेन ब्राह्मणस्य न नश्यति कदाचन ।
अहंकारेण चास्माभिः कृतं कर्म जुगुप्सितम्।। 26।।
तस्मादिदं भयं जातं तच्छृणुध्वं सुरोत्तमाः ।
अनसूया पुरा साध्वी पातिवृत्येन रक्षिता।। 27।।
वयं त्रिमूर्तयोः गर्वात् तस्याश्रमसमीपगा ।
दिव्यरूपं समाश्रित्य पातिवृत्यविघातकम्।। 28।।
तस्याः सकाशमगमः सा वीक्ष्यास्मान् पतिव्रता ।
चिन्तयामास सहसा केत्विमेऽभ्यागता इति।। 29।।
पातिवृत्येन तत् ज्ञातं अस्माभिः यच्चिकीर्षितम् ।
अजानन्तीव साक्षीणीमास्ते वीक्ष्य मुहुः मुहुः।।30।।
यदा वयं समीपेऽस्याः रूपवन्तो गताः सदा ।
अनसूया स्मितं कृत्वा संप्रोक्ष्याम्बोभिः आस्थिता।।31।।
तद्वारिबिन्दुस्पर्शेन शिशुभावं गता वयम् ।
तस्याः समीपे शिशुवत् जपो भूत्वा वसामहे।। 32।।
स्तन्यं ददौ सा सहसा तत्पानात् अभवन् स्मृतिः ।
लज्जया नम्रवदना स्थिता स्मो विस्मिता वयम।।।33।।

---

1. The rest of the sloka is missing.

सा अस्मान् तदा समालोक्य मम पुत्रा भविष्यथ।
इत्युक्त्वा सा पुनर्वाक्यं व्याजहार पतिव्रता।। 34।।
पतिव्रतावमानेन भवतां सुरपुङ्गवाः ।
भविष्यति भयं घोरं दिक्पालानां सुदारुणम्।। 35।
तदपि स्त्रीप्रभावेन अचिरात् नाशमेष्यति ।
इति तस्याः वचः श्रुत्वा पुत्राः जाताः तदा वयम्।। 36।।
ब्रह्माभवत् भरद्वाजो दत्तात्रेयोऽभवत् हरिः।
अहं तस्याः समभवं दुर्वासाख्य सुतस्तदा।। 37।।
एवं वृत्तं विदित्वा च महद्भयमुपस्थितम् ।
भयस्य शमनं चापि पूर्वमेवानसूयया।। 38।।
इतः परं कार्यसिद्धिं यथा प्राप्स्यामहे वयम् ।
तथा च यत्नं क्रियतां इति शंभुः तदा अब्रवीत्।। 39।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये पञ्चमोऽध्यायः

अथ षष्ठोऽध्यायः

जैमिनि :

इति शंभोः वचः श्रुत्वा तदा विष्णु सुरेश्वरः ।
ब्रह्मादि सर्वदेवानां अर्थी साधकमब्रवीत्।। 1।।

सुराः शृणुध्वं कर्तव्यं अस्मिन् काले पतत्यघः ।
भवितव्यं भवत्येव तस्य नास्ति प्रतिक्रिया।। 2।।

पुत्राणां तपसा तुष्टा दुर्वासा मुनिपुङ्गवः ।
वरं दातुं समुद्युक्तः किञ्चित् तत्रास्ति साधकम्।। 3।।

महर्षयः समागम्य शीघ्रं दुर्वासोऽन्तिकम् ।
सम्पूज्य विधिवत् विप्रं विनयावनताः सदा।। 4।।

वरप्रदानसमये यथा स्त्रीमूलतः सुखम् ।
भवेत् तथा विधातव्यं तदास्माकं हितं भवेत्।। 5।।

विष्णुवाक्यं समाकर्ण्य मुनयः प्रीतमानसः ।
दुर्वाससोऽन्तिकं जग्मुः लोकप्रियचिकीर्षया।। 6।।

वसिष्ठो वामदेवोऽत्रि कण्वः कात्यायनो ध्रुवः ।
पुलस्त्यः पुलहाश्चैव कश्यपो गौतमः सवः ।। 7।।

हविर्धामः त्रिपुवणो माण्डव्यो मौनभार्गवः ।
पराशरः कहोलश्च स्वस्त्यात्रेयोऽथमौद्गलः।। 8।।

च्यवनो ऋष्यश्रृङ्गश्य याज्ञवल्क्यमुखापरे ।
समेत्य ददृशुः सर्वे दीप्तं दुर्वाससं मुनिम्।। 9।।

समीपमुपजग्मुः ते तान् दृष्ट्वा मुनिरागतान् ।
प्रत्युद्गम्य प्रमुदित विधिवत् पूजयन् मुनीन्।। 10।।

पाद्यार्घ्यासनसंप्रश्नः मधुपर्कपुरस्सरम् ।
मुमुदे तैः समागम्य दुर्वासा मुनिपुङ्गवः।। 11।।
आसनेषु उपविष्टेषु महर्षिषु तदा मुनिः ।
किमर्थमिह संप्राप्ता भवन्तो लोकपूजिताः।। 12।।
इति तस्य वचः श्रुत्वा दुर्वाससं मुदा अब्रवीत् ।

ऋषयः

भगवन् तव पुत्राणां तपसा सचराचरम्।। 13।।
लोकमुद्विग्नमभवत् तदर्थं वयमागताः ।
तेषामभीष्टं यत् ब्रह्मन् तद्वरं दातुमर्हसि।। 14।।
तच्छ्रुत्वा वचनं तेषां पुत्रान् वीक्ष्याब्रवीदिदम् ।
प्रीतोऽस्मि तपसानेन ददामि प्रार्थितं वरम्।। 15।।
तच्छ्रुत्वा स पितुर्वाक्यं सहस्त्रमुखरावणः ।
स्मृत्वा संह्लादवचनं प्रत्युवाच तदा मुनिम्।। 16।।

सहस्त्रमुख :

ब्रह्मविष्णुशिवेन्द्राणां अन्येषां असुरद्विषाम् ।
अहं मृत्यु प्रदाता स्यां वृद्धिं प्राप्सामि सर्वदा।। 17।।
यक्षराक्षसगन्धर्वपिशाचपदघोरधैः ।
किन्नरैरसुरैरन्यै अवध्यो भविता सदा।। 18।।
ब्राह्मं पाशुपतं चैन्द्रं अस्त्रं ब्रह्मशिरस्तथा ।
नारायणास्त्रं दुर्धर्षं विष्णुचक्रं च भानुमत्।। 19।।
इन्द्रवज्रं षण्मुखस्य शक्तिदण्डं यमस्य च ।
वारुणस्य तथा पाशः कुबेरस्य गदाद्भुता।। 20।।
यच्चान्यदः त्रिशस्त्राणि विश्वकर्मकृतानि च ।
तेऽस्मो वै च समानःस्यात् पीडाकर्म कदाचन।। 21।।

अमराश्चाव्ययश्चैव भविष्यामि मुनीश्वर ।
वराण्येतानि मे देहि यद्यस्ति तपः सत्फलम्।। 22।।
तद्वाक्यं ऋषयः श्रुत्वा दुर्वाससमथाब्रुवन् ।
मर्यादामनतिक्रम्य समस्तभुवनस्य च।। 23।।
वरं देहि आत्मजायाद्य शममासाद्य शाश्वतम् ।
को वा अमरो भवेल्लोके सर्वे कालवशानुगाः।। 24।।
यस्मात् धर्महितार्थाय गोब्राह्मणहिताय च ।
निश्चित्य मनसा ब्रह्मन् वरदो भव साम्प्रतम्।। 25।।
इति तेषां वचः श्रुत्वा मनसा ध्यानमास्थितः ।
ज्ञानदृष्ट्या समालोक्य भविष्यश्च सुखं मुनिः।। 26।।
आहूयात्मसमीपान्तं सहस्त्रमुखरावणम् ।
अमरत्वं विना वत्स वरं सर्वं ददामि ते।। 27।।
स पितुर्वचनं श्रुत्वा कस्मात् मेऽभूत् महद्भयम् ।
या भूमौ जायते नारी जन्मत्रयमयोनिजम्।। 28।।
तस्याभयं विजानीहि नान्यत्र भयमस्ति ते।
तत्पितुर्वचनं श्रुत्वा सहस्त्रमुखरावण।। 29।।
तदालक्ष्यं चकाराशु मोहात् कालवशानुगः ।
तस्मै दत्वा वरं पूर्वं ज्येष्ठाय मुनिपुङ्गवः।। 30।।
शतग्रीवाय सुप्रीतो वरान् दातुमुपेयिवान् ।
पितरं वीक्ष्य स प्राह ऋषि तुष्टोऽसि मे यदि।। 31।।
अवश्यतां च समरे शत्रुभिः विजयं तथा।
अशिक्षितं च ब्रह्मास्त्रं इदं दातुं त्वमर्हसि।। 32।।
अस्त्राणि प्रतिभासान्तु सर्वाण्यसुरपुङ्गवः ।
यत्वयोक्तं तदप्यस्तु नात्र कार्या विचारणा।। 33।।

एवं तस्मै वरं दत्वा पुनः तेषां वरं ददौ ।
सुरैरवध्यता असंख्यै सर्वास्त्राणां समागमम्।। 34 ।।
एवं वरं स्वपुत्राणां दुर्वासादात् सुदुर्लभम्।
ततः संभूय ते सर्वे नमस्कृत्वा तपोनिधिम्।
संह्लादस्यान्तिकं गत्वा तदाचख्युः वरागमम् ।। 35 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये षष्ठोऽध्यायः

अथ सप्तमोऽध्यायः

जैमिनि :

संह्लादः तान् समालोक्य मुमुदे सुरपुङ्गवः[1]।
हरिणा यो पुरा संख्ये निर्जिता दानवोत्तमाः।। 1।।

एतत् वृत्तान्तमाकर्ण्य सर्व संभूय सत्वरम्।
संह्लाद सदनं गत्वा मन्त्रयाञ्चक्रिरे तदा।। 2।।

ब्रह्मविष्णुहरान् हत्वा संस्थाप्य स्ववशे जगत्।
विहरिष्यामहे सर्वे निर्भया वीतशत्रवः।। 3।।

ब्रह्मविष्णुहरेष्वेषु तिष्ठत्येकोऽपि चेत्तदा।
अस्माकं जीवितं नास्ति अतः त्रैलोक्यसम्पदः।। 4।।

अण्डमध्यस्थितलोकानां ऐश्वर्यं सुलभं न हि।
दैवादुपागतं वः तं नोपेक्षां कर्तुमर्हथ।। 5।।

विलंबे सति तैर्ज्ञातं यदि विघ्नो भविष्यति ।
अविलंबेन कर्तव्यो यत्नो लोकजयाय च।। 6।।

एतत् श्रुत्वा दैत्यवचो विमृश्य च पुनः पुनः ।
संह्लादो दानवैः सार्धं सहस्त्रमुखरावणम्।। 7।।

समुपेत्य अब्रवीत् श्रेष्ठो दानवानां हितावहम् ।
वत्स दौहित्र दितिज राजानं त्वां महाबलम्।। 8।।

प्रार्थयन्तो हरेः भीताः तान् पालय महाबलान् ।
महोत्साहान् महासत्वान् मायाशतविशारदान्।। 9।।

---

1. *sura* must be a scribal error for *asura*

हिरण्यात् विगता वत्स मेरुमन्दरसन्निभाम् ।
तां गृहाण हिरण्यस्य धनुर्भीमं महास्वनम्।। 10 ।।
ब्रह्मविष्णुसुरेन्द्राणां निधने यत् मनोरथम् ।
सुदुष्प्रापमिमं कार्यं मम पूरय साम्प्रतम्।। 11 ।।
संह्लादस्य वचः श्रुत्वा सहस्रमुखरावणः।
संह्लादसहितान् सर्वान् असुरानब्रवीत् तदा।। 12 ।।

सहस्रमुखः

तत् तथास्तु करिष्यामि भवद्भिः यदुदाहृतम् ।
ब्रह्मादि सर्वदिविजान् हनिष्यामि न संशयः।। 13 ।।
ते तु तद्वचनं श्रुत्वा संह्लादा दितिनन्दनाः ।
सर्वाः सुराणामधिपं[1] तदा अभिषिषिचुः मुदा।। 14 ।।
तस्मिन् तदा अभिषिक्ते तु पातालतलवासिनः ।
दानवाः सहिताः सर्वे चतुरंगबलैर्वृताः।। 15 ।।
उद्योगं कारयामासुः त्रैलोक्यविजयाविहम् ।
ततः सन्नाह भेरीश्च वादयामासुरञ्जसा।। 16 ।।
क्ष्वेलितोत्पृष्टसन्नादा चक्रिरे दानवोत्तमाः ।
तेन नादेन महता त्रैलोक्यं सचराचरम्।। 17 ।।
भयं प्रापेदे सुमहत् उत्पाताश्च अभवन् तदा ।
सन्नद्धान् असुरान् वीक्ष्य सहस्रमुखरावणः।। 18 ।।
बभाषे सत्वसम्पन्नाः सृष्टिकार्यविचक्षणः ।
सेनापतिं प्रकल्प्यादौ योद्धव्यं विजयैषिणा।। 19 ।।
अतः सेनापतिः को वा अवध्यं दानवोत्तमाः ।
संह्लादः तद्वचः श्रुत्वा सर्वानाहूय दानवान्।। 20 ।।

---

1. *sura* is a scribal error for *asura*

मन्त्रयामास सहसा सेनापति चिकीर्षया ।
विप्रचित्तिः निकुम्भश्च ह्लादोऽनुह्लाद एव च।। 21।।
महामूर्धा शंकुकर्णो दिरोमा च समुन्नतः ।
सैंहिकेयः त्रिमूर्धा च मयो मायाविशारदः।। 22।।
एते चान्ये च बहवः सभायां संगतास्तदा ।
सम्मन्त्र्य सेनाधिपतिं विप्रचित्तिं प्रचक्रिरे।। 23।।
विप्रचित्तिस्तु संहृष्टो मैनाकाचलसन्निभः ।
सहस्रसूर्यसंकाशं कवचं वज्रभूषितम्।। 24।।
आबध्य सर्वशस्त्रास्त्रसहं कनकनिर्मितम्।
किरीटं नवरत्नाढ्यं बिभ्रन् केयूरभूषितः।। 25।।
अञ्जनाद्रिरिवाभाति नानारत्नविभूषितः।
सहस्रमुखसंयुक्तं कनककांचन सन्निभम्।। 26।।
ज्वलत् गृध्रध्वजोपेतं किंकिणीशतशोभितम् ।
शूलपट्टिसशक्त्यष्टि परिघप्रासससंयुतम्।। 27।।
रथमारुह्य सहसा स ययौ सैनिकाग्रतः ।
ततस्तु दानवाः राजन् विप्रचित्तिं तमन्वयुः।। 28।।
रथैश्च केचित् तुरगैः गजैरन्यै मदोत्कटाः ।
नानायुधधराः क्रूराः गर्जतो भैरवा नृपान्[1]।। 29।।
अनुजैरप्यनुगतः सहस्रमुखरावणः।
पदातिः गतवान् वेगात् मन्दराचलसन्निभः।। 30।।
न विद्यते वाहनोऽन्यः तदेतत् वहनः क्षमः ।
अयुताक्षौहिणी मध्ये विरराज महाबलः।। 31।।

---

1. Scribal error frequently occurrs for खान्. In all later occurrences, the correction has been made in the text.

गुल्मवृक्षलतामध्ये महामेरुरिवोन्नतः ।
यदा सः चतुरङ्गेण बलेन प्रययौ तदा ।। 32 ।।
घोररूपाः महोत्पाताः सर्वलोकविनाशकाः ।
संबभूवुः अद्भुतं वीक्ष्य समुद्विग्नाः अभवन् सुराः ।। 33 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये सप्तमोऽध्यायः

अथ अष्टमोऽध्यायः

जनमेजय :

सुरैः सम्प्रेषिताः पूर्वं जग्मुः दुर्वाससोऽन्तिकम् ।
असुरास्तु वरं लब्ध्वा पातालं संप्रपेदिरे।। 1।।
किमकुर्वन् ऋषिगणाः तं मे शंसितुमर्हसि ।

जैामिनि :

दुर्वाससोऽन्तिकात् जग्मुः तापसाः ब्रह्मणः सभाम्।। 2।।
तत्र गत्वा ब्रह्मविष्णुशिवेन्द्रादीन् वचोऽब्रवीत् ।
भवद्भिः प्रेषिताः सर्वे वयं दुर्वाससोऽन्तिकम्।। 3।।
प्राप्य सम्पूजितस्तेन रन्ध्रान्वेषणतत्पराः ।
वरं वपुस्तदा दैत्याः दुष्प्रापं प्रेत्य दानवाः।। 4।।
सर्वलोकाधिपत्यं च सुराणां मरणं युधि ।
सर्वास्त्राः वश्यतां चापि शापेभ्यो निर्भयं तथा।। 5।।
अमरत्वं च ते तत्र प्रार्थयन्तो महासुराः ।
अमरत्वं विना तेषां दुर्वासा मुनिपुङ्गवः।। 6।।
यद्ददौ च वरं तेषां विप्रमूचुः तदा असुराः।
कदा अस्माकं भयं तीव्रं आगमिष्यति तद्वद।। 7।।
तेषां तद्वचनं श्रुत्वा दुर्वासा ध्यानमास्थितः ।
यदा नारी समुद्भूता जन्मत्रयमयोनिजा।। 8।।
तस्याः भयं विजानीध्वं नान्यत्र भयमस्ति वः।
इति तेभ्यो वरं दत्वा दुर्वासा तपसे ययौ।। 9।।
तस्य तद्वचनं श्रुत्वा वयमभ्यागता इह ।
इतः परं किं कर्तव्यं मन्त्रयध्वं सुरेश्वराः।। 10।।

ऋषीणां वचनं श्रुत्वा मन्त्राः कर्तुमुपाक्रमन् ।
तदोत्पाताः समभवन् तान्वीक्ष्याह पितामहः।। 11।।
लोकपालान् सहास्माभिः विनियुंक्त्वं कृतत्वरः ।
सहस्राक्षौहिणीयुक्तं सहस्रमुखरावणः।। 12।।
समागच्छति वेगेन वरदानेन गर्वितः ।
अतोऽदृश्याः वयं सर्वे विहाय स्वनिवेशनम्।। 13।।
अस्तं गिरिं गमिष्यामो ह्यत्र न स्थातुमर्हथ ।
इत्युक्त्वा सहसा ब्रह्म हरीशाभ्यां सुरैः सह।। 14।।
पार्श्वस्थितं समागम्य वायुं तत्राब्रवीत् विधिः ।
त्वं गच्छ वायो सहसा त्वागमिष्यन्ति दानवाः।। 15।।
किं करिष्यन्ति तत्सर्वं विदित्वान्तर्हितोऽधुना ।
शीघ्रमागच्छ वेगेन देवानां प्रियकाम्यया।। 16।।
ब्रह्मणो वचनं श्रुत्वा वायुः शीघ्रं तदा ययौ ।
एतस्मिन्नन्तरे दैत्याः समेयुः विजयैषिणः।। 17।।
ब्रह्मलोकं समासाद्य शून्यं दृष्ट्वा दितेः सुताः ।
तत्स्थानस्थितानि रत्नानि भूषणानि बहूनि च।। 18।।
सिंहासनं लोकभर्तुः कोटिसूर्यसमप्रभम् ।
संगृह्य सहसा तस्मात् वैकुण्ठं समुपागमन्।। 19।।
तान् दृष्ट्वा पार्षदाः वेगात् अदृश्यात् दूरतो गताः ।
प्रविश्य तत्र दितिजाः विष्णोः धनुरनुत्तमम्।। 20।।
शार्ङ्गं च वस्त्ररत्नानि वसुनि विविधानि च ।
आश्रित्य जग्मुः कैलासं तान् वीक्ष्य शिवपार्षदाः।। 21।।
अदृश्याः दूरतो जग्मुः नन्दीश्वरमुखास्तदा ।
ते प्रविश्याथ कैलासे पिनाकं शिवकार्मुकम्।। 22।।

नानाभरणवस्त्रादि वस्तुन्याश्रित्य दुर्धियः ।
इन्द्रस्य सदनं गत्वा प्राकारमवमृद्य च।। 23।।
ऐरावतोच्चैश्रवसौ सुधर्मा भूषणानि च ।
अनवद्यानि च रत्नानि विविधान्यायुधानि च।। 24।।
आहृत्य प्रययौ वेगात् पुरीषं यमनिन्दिता ।
याम्यां सभां कालदण्डं महिषं यमवाहनम्।। 25।।
अन्यान्याहृत्य वस्तुनि अम्बरे सदनं ययुः ।
सभां कुबरस्थनिधीन् महापद्ममुखानपि।। 26।।
आयुधानि च सर्वाणि वस्त्राण्याभरणानि च ।
बलादाहृत्य सहसा वरुणस्य पुरीं ययौः।। 27।।
सभां चक्रं च तुरगान् पाशमुखायुधानि च ।
बलात् गृहीत्वा दनुजाः क्षीराब्धितटमन्वयुः।। 28।।
पथि पूजन्तं प्रवरं शिल्पिनामो कवि श्रुतम् ।
विश्वकर्माणमसुरा गृहीत्वा त्वरया तदा।। 29।।
दर्शयामासुरपरे सहस्त्रवदनाय ते ।

सहस्त्रवदनः

विश्वकर्मन् मयेन त्वं सहितः कुरु मे पुरीम्।। 30।।
गृहं शुभां विमानानि वाहनान्यायुधानि च ।
अतुलाअत्यमलाअनश्या कृत्वा दत्वा सुखं व्रज।। 31।।
तच्छ्रुत्वा वचनं तस्य मयेन सहितस्तदा ।
विश्वकर्मा पुरीं रम्यां तीरे क्षीरपयोनिधेः।। 32।।
लक्षयोजनविस्तारात् ततो द्विगुणमायताम् ।
पञ्चाशत् योजनोत्सेध प्राकारवरमण्डिताम्।। 33।।
चतुर्गोपुरसंयुक्तां चतुर्द्वारमहापथाम् ।
क्षिद्रट्टारशतोपेतां प्रासादार्बुदशोभिताम्।। 34।।

चतुर्दिक्षु चतुर्लक्षं महावीथि विराजिताम् ।
महाराजपथोपेतां अनन्ताक्षुद्रसीदिकाम्।। 35 ।।
पञ्चयोजनसहस्त्रां विस्तारां भूपमन्दिराम् ।
अगाधपरिखोपेतां असाध्याममरैरपि।। 36 ।।
शतघ्नीयन्त्रबहुलां सर्वायुधसमन्विताम् ।
चतुर्दिक्षु सुधर्मादि सभामास्थाप्य यत्नतः।। 37 ।।
मध्ये सभां सुविमलां अद्भुतां लक्षणान्विताम् ।
उद्यानशतसम्पन्नां पताकाध्वजमालिनीम्।। 38 ।।
देवलोकाधिकगुणां विपणावणसंकुलाम् ।
मेरुमन्दरसंकाशां महागजकुलाकुलाम्।। 39 ।।
मनोजवजवैः दिव्यैः तुरङ्गैषैः अधिष्ठिताम्।
हंससारससम्पन्न पद्मिनीभिरलंकृताम्।। 40 ।।
त्रिमूर्तिसदनश्रेष्ठां सद्योद्यतभानुभास्वराम् ।
विशालां तां पुरीं सृष्ट्वा तथान्यांश्च चकार सः।। 41 ।।
तेषां गात्रानुरूपाणि शयनान्यासनानि च ।
वाहनानि किरीटानि कुण्डलान्यङ्गदानि च।। 42 ।।
भूषणानि विचित्राणि कवचान्यायुधानि च ।
सृष्ट्वाथ दर्शयामास सहस्त्रवदनाशयः।। 43 ।।
पुरीं वीक्ष्य सभाञ्चैव सहस्त्रमुखरावणः।
वाहनायुधभूषादीन् संतोष सह सोदरैः।। 44 ।।
विसृज्य विश्वकर्माणं दानवैः परिवारितः ।
पुरीमावासयामास पुरन्दरपुरोऽधिकाम्।। 45 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये अष्टमोऽध्यायः

अथ नवमोऽध्यायः

जैमिनि :

ततो दारक्रियां कर्तुं सहस्त्रमुखरावणः।
यदा इयेष स तदा विप्रचित्तिः महात्मनः।। 1।।
स्वसुतां इन्दुवदनां रूपयौवनशालिनीम् ।
सहस्त्रवदनायाशु भार्यार्थे प्रददौ मुदा।। 2।।
नाम्ना केतुमतीं भार्यां सहस्त्रमुखरावणः।
संप्राप्य मुमुदे कामो रतिं प्राप्य यथा पुना।। 3।।
विरोचनस्य तनया रूपयौवनशालिनः ।
चत्वारो भ्रातरस्तस्य भार्यार्थे जगृहुः तदा।। 4।।
ते च भार्या-अभिमुमुदे ह्यप्सरोभिः इवामराः ।
पुत्रान् नियुतसंख्यकान् सहस्त्रमुखरावणः।
भार्यायां जनयामास बलवीर्यसमन्वितान्। 5।।
सर्वे नियुतनागानां बलं प्राप्ताः पृथक् पृथक् ।
संख्यानुगुणतो नाम चक्रे तेषां पिता तदा ।
शतग्रीवस्य सञ्ज्ञाता सहस्त्रतनयाः क्षितौ[1]।। 7।।
शतोदरस्य तावन्तो विख्याताबलपौरुषाः ।
जज्ञिरे तनयास्तत्र शतजिह्वस्य चाभवन्।। 8।।
सहस्त्रसंख्याः तावन्तः शताक्षस्य अभवन् सुताः ।
ते सदाराः सुमनसो रेमिरे बलदर्पिताः।। 9।।

---

1. Sloka 6 is missing

तस्यां पुर्यां विशालायां सहस्त्रमुखरावणः।
भूपासने दैत्यगणाः ब्रह्माणं प्राणिनो यथा।। 10।।
द्विसप्तभुवनैश्वर्यं सहस्त्रमुखरावणः।
संप्राप्य मुमुदे वीरो दानवान् संप्रहर्षयन्।। 11।।
पुरप्राकारस्य बहिः अष्टदिक्षु पुराष्टकम् ।
कारयित्वा सुविपुलं पुरन्दरपुरोपमम्।। 12।।
दानवानां निवासार्थं सहस्त्रमुखरावणः।
तत्र ते निवसन् सर्वे विप्रचित्ति पुरोगमाः।। 13।।
सर्वान् भोगान् सुविपुलान् निःषेदुः देवदुर्लभान् ।
ततो दैत्याः महावीर्याः कर्मभूमिं उपेत्य तु।। 14।।
यज्ञविघ्नं प्रचक्रुः ते ऋषीणां कदनं महत् ।
ततः सर्वे ऋषिगणाः प्राप्य दुर्वाससोऽन्तिकम्।। 15।।
तस्मै निवेदयामासुः दैत्यानां दुरतिक्रमम् ।
तच्छ्रुत्वा वचनं तेषां मुनीनां भावितात्मनाम्।। 16।।
ध्यात्वा मुहूर्त्तं दुर्वासा सा विशाला महत्पुरीम् ।
आगतन्तं मुनीं श्रुत्वा सहस्त्रमुखरावणः।। 17।।
भ्रातृभिः सहितः तत्र सर्वैः दैत्यगणैः वृतः ।
प्रत्युद्गम्याथ पितरं ववन्दे विनयान्वितः।। 18।।
तेनाभिनन्दितः पश्चात् आशीर्वादपुरस्सरम् ।
पुरस्कृत्याथ पितरं स्वपुरं प्रविवेश ह।। 19।।
ततो गत्वा सभां दिव्यां पाद्यार्घ्यासनवन्दितैः ।
सम्पूज्य विधिना विप्रं पार्श्वे नम्रमुखस्थितः।। 20।।
स्थित्वासने मुनिवरः पुत्रं वीक्ष्य वचोऽब्रवीत् ।
वत्स त्वं मम कोपन त्रिमूर्त्यहितकारिणा।। 21।।
जातः त्वं त्रिदशा अवध्य तस्मात् त्वं हि बलाधिकः।
सर्वे देवाः त्वत् वशगाः द्विसप्तभुवनां च तत्।। 22।।

त्वदधीनं अभूदद्य हितं वक्ष्ये वचः शृणु ।
समाश्वन्ति च युद्धाय त्वां देवाः स्वेश्वरा यदा।। 23।।
तदा तेषां भवत् शंका नात्र कार्या विचारणा ।
त्वं पुरे वस भद्रं ते भोगान् भुङ्क्ष्व सबान्धवाः।। 24।।
स्वेषु स्थानेषु देवाश्च विचरन्तु यथासुखम्।
तपश्चरन्तु ऋषयः क्रतून् कुर्वन्तु याजकाः।। 25।।
तेषां विघ्नं मा कुरुष्व भुङ्क्ष्व भोगाननुत्तमान् ।
ब्रह्मलोकात् सुदुष्प्रापं प्राप्तं सिंहासनं महत्।। 26।।
वस्त्राभरणरत्नादि भोग्यजातान्यनेकशः।
प्राप्तानि दुरवापानि तथा वैकुण्ठमन्दिरात्।। 27।।
शार्ङ्गं वसुनि दिव्यानि वस्त्राण्याभरणानि च ।
प्राप्तानि शर्वनिलयात् पिनाकं च वसुनि च।। 28।।
कुबेरस्य सभाचैव पद्माद्याः नीतयः तथा।
सुप्रतीको गजवक्त्रो वारुणं चात्रमुत्तमम्।। 29।।
तत्र जातानि वित्तानि देवानामायुधान्यपि।
उच्चैःश्रवाः नागराजः सुधर्मा च धनानि च।। 30।।
एतानि देवभोग्यानि प्राप्तानि विविधानि च।
तानि भुङ्क्ष्व अनुजैः सार्धं न गन्तव्यमितोऽन्यथा।। 31।।
इत्युक्तवति विप्रेन्द्रे दुर्वासासीत् तपोनिधौ।
तथास्त्विति प्रतिज्ञाय सहस्त्रमुखरावणः।। 32।।
द्विसप्तभुवनैश्वर्यं बुभुजे तत्र संस्थिता ।
दुर्वासा मुनिशार्दूलो हिमवन्तमुपागमत्।। 33।।
ततः सम्मन्त्र्य दनुजैः सहस्त्रमुखरावणः।
न चकार तपोविघ्नं यज्ञानां च महीपते।। 34।।
तद्वीपमात्रे वसतिं चकार दितिजैः सह।
तदा प्रभृति देवाश्च ब्रह्मविष्णुमहेश्वराः।। 35।।

स्वानि स्थानानि संप्राप्य स्थिता हि अस्वस्थमानसाः।
तदा गते कृतयुगे प्राप्ता त्रेतायुगेऽभवत्।। 36।।
सुराणां भयमत्यन्तं रावणात् ------- कण्डात्।
तच्छान्त्यर्थं सुराः जग्मुः चतुर्वक्त्रसभां क्षणात्।। 37।।
तत्र ब्रह्महृषीकेशो शिवश्चसहिताः त्रयः ।
सम्मन्त्र्य सह सन्ध्यायां अचिन्त्याद्भुतवैभवाम्।। 38।।
चिन्तयामासुरबलाः पुरतः समदृश्यत ।
तां देवीं भगवान् विध्वा स्तुतवाद्भुतवादिरा।। 39।।
देवि त्वां जगतां नाथां सृष्टिस्थित्यन्तकारिणीम् ।
सात्विका सा जगदिदं जायते सचराचरम्।। 40।।
त्वदद्य वृद्धिमाप्नोति संकोचादवते त्वयि।
सृष्टिकाले च भूतानि जायते ह पृथक् पृथक्।। 41।।
त्वदिच्छया तु संश्लेषः विश्वं जातं चराचरम्।
पाञ्चभूतिकमित्येव ख्यातं तच्च पुनः पृथक्।। 42।।
पृथिव्यादीनि दृश्यानि पञ्चभूतात्मकान्यपि ।
सत्वंरजस्तमा देवि जातीनि त्वत्त एव हि।। 43।।
एकादशेन्द्रियाण्याहुः वीक्षायानि मनीषिणः ।
कामक्रोधादयश्चापि सम्भूताः त्वत्त एव च।। 44।।
एतैः समस्तैः व्यस्तैर्वा लोकान् सृजसि भामिनि ।
त्वं मायया सृतः ज्ञानाः जीवाः यान्ति पृथक् गतिम्।। 45।
त्वं मायया सृतं विश्वं त्वयि सर्वं प्रतिष्ठितम् ।
त्वदधीनस्य विश्वस्य भयमद्य समागतम्।। 46।।
त्वदाज्ञा लंघनकरं तत् व्यपोहितुमर्हसि ।
सर्वे च मुनयो देवाः वयं त्वां शरणागताः ।
इत्युक्त्वा विष्णुरव्यग्रः तूष्णीं मौनमुपागमत्।। 47।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये नवमोऽध्यायः

अथ दशमोऽध्यायः

जैमिनि :

तद्विष्णुवचनं श्रुत्वा योगमाया वचोऽब्रवीत् ।
ब्रह्मादयाः सुराः सर्वे श्रृणुध्वं सावधानतः।। 1 ।।
अनसूयावमानेन यज्जातं सुमहद्भयम् ।
ब्राह्मणस्य अपचारेण सम्भूतं यच्च दुःसहम्।। 2 ।।
तच्च सर्वमहं जाने दुर्निवार्यं सुरासुरैः।
दुर्वाससः तपोयोगात् सञ्जातं भवतां रिपुम्।। 3 ।।
सहस्त्रवदनं जाने विश्वैश्वर्यापहारिणम्।
इतः परं यत्कर्तव्यं तं च ज्ञातं सुराधिपाः।। 4 ।।
इदानीमपिदेवानां पुनः जातं दशाननात् ।
तद्भयं चापि जानामि तत्र मे श्रृणुतादरात्।। 5 ।।
वचः सुरहितार्थाय सर्वलोकसुखाय च।
न याचितं मनुष्येभ्यो ह्यभयं देवसत्तम।। 6 ।।
तद्वधार्थं हरिः भूमौ मनुष्यत्वमुपेष्यति।
देवा वा नरजन्मानो भविष्यन्ति महीतले।। 7 ।।
तत्राहं सुरताभार्यं करिष्ये नात्र संशयः।
मर्त्यरूपधरा नारी जन्मत्रयमयोनिजा।। 8 ।।
विष्णुपत्नी तदा भूत्वा पूर्वं हत्वा दशाननम् ।
पश्चात् हनिष्ये सफलं सहस्त्रमुखरावणम्।। 9 ।।
सहस्त्रवदनस्याजौ भवन्तो दैवतैः सह।
भूलोकस्थैः क्षत्रियैश्च वानरैश्चापि राक्षसैः।। 10 ।।

आरूध्वं मम साहाय्यं तस्मिन् युद्धे सुदारुणे ।
भवतां प्राणसन्देहो भविष्यति न संशयः।। 11।।
तस्मिन् युद्धे मृतान् सर्वान् पुनः संजीवयाम्यहम् ।
सहस्रवदनं हत्वा प्राप्स्ये हत्वा[1] आत्मनःपदम्।। 12।
इत्युक्त्वान्तर्दधे देवी योगमाया बलाधिका ।
ततो ब्रह्मा अब्रवीत् वाक्यं शंभुं वीक्ष्य महामनाः।। 13।।
मायया: साहाय्यकरणे ह्यस्मत् कृत्यं विचिन्त्यताम्।
ततो विधिवचः श्रुत्वा विष्णुराह त्रिलोचनम्।। 14।।
अमोघैः अस्त्रशस्त्रान्यैः अशक्यं कामरूपिणम्।
चापैः अस्पृश्यमतुलं सहस्रवदनाधिकम्।। 15।।
सृष्टिजालैः असंहार्यं वानरं कार्यसाधकम् ।
त्वमुत्पादय गौरीश स पुत्रो नः परागतिः।। 16।।
तच्छ्रुत्वा शंकरोप्याह तथास्त्विति यदा हरिः।
वायुमाहूय चैकान्ते वाक्यमेतदुवाच ह।। 17।।
मातरिश्वन् महावीर्य देवानां त्वं बलाधिकः ।
तव सर्वबलोपेतं मद्वीर्येण च संभृतम्।। 18।।
उत्पादयातुलबलं पुत्रं वानररूपिणम् ।
तथास्त्विति तदा वायुः वीर्यमादा यशाम्भवम्।। 19।।
स्वसर्वबलसम्मिश्रं फलवत् सन्नियोज्य च ।
अञ्जनायाः तपस्यन्त्या पुत्रार्थे मरुतस्वयम्।। 20।।
अस्यै निक्षिप्य सहसा तत्रैवान्तर्दधे क्षणात् ।
सापि मत्वा फलं वेगात् भक्षयामास वानरी।। 21।।
तत्क्षणात् जनयामास पुत्रं वानररूपिणम्।
आञ्जनेयोऽभवत् नाम्ना सोऽपि अतुल्यपराक्रमः।। 22।।

---

1. Repetition of the word indicates a scribal error.

एवं कृत्वा जगामाशु कैलासं पार्वतीपतिः ।
एतस्मिन् देवकाले तु देवाः सेन्द्रपुरोगमाः।। 23।।
पितामहं नमश्चक्रे दशग्रीवेण पीडिताः ।
तत् ज्ञात्वा भगवान् ब्रह्मा सम्मन्त्र्य हरिणा तदा।। 24।।
देवान् नियोजयामास वानराग्र्याः भविष्यथ ।
इत्युक्त्वा विबुधान् ब्रह्म विष्णुमाह वचोऽर्थवत्।। 25।।
मानुषं रूपमास्थाय हत्वा शत्रुं दशाननम् ।
देव्याः सह समागम्य सहस्त्रमुखरावणम्।। 26।।
हत्वा युधि महाबाहो स्वस्थानं गच्छ माधव ।
इत्युक्तः सोऽपि विधिना स्वलोकमगमत् हरिः।। 27।।
चतुर्मुखाभ्यनुज्ञाताः देवाः जग्मुः यथागतम् ।
सोमश्रवा बुधो विप्रो वेदानुच्चार्य सन्ततम्।। 28।।
तपस्तेपे महाप्राज्ञो वर्णसंघर्षणात्तदा ।
तस्यास्यात् उदभूत् कन्या रूपेणाप्रतिमा भुवि।। 29।।
तां वीक्ष्य सहसा विप्रो विस्मयाविष्टमानसः ।
वेदानां वर्णसंघर्षात् ममास्यात् उदभूदियम्।। 30।।
तस्मात् वेदवतीत्वेन नाम अस्याः विश्रुतं भवेत् ।
एतां ददामि हरये लोकनाथाय विष्णवे।। 31।।
इति निश्चित्य मनसा तपस्तेपे सुदारुणम् ।
वेदवत्याख्यया माया प्रथमं स्यात् अयोनिजा।। 32।।
शम्बरो नाम दैतेयो भार्यार्थे तामयाचत ।
तच्छ्रुत्वा विप्रवर्योऽसौ वाचमूचे महातपाः।। 33।।
तुभ्यं न दास्ये दैत्येन्द्र विष्णोः भार्येतिनिश्चिता ।
तस्य तद्वचनं श्रुत्वा वेदवत्याब्रवीत् तदा।। 34।।

पितुः प्रतिज्ञा सिध्यर्थं तपः कृत्वा सुदुश्चरम् ।
विष्णोः भार्या भविष्यामि गच्छान्यत्र सुराधम[1] ।। 35 ।।

तद्वाक्यं शंबरः श्रुत्वा भीतः तस्मात् ययौ जवात् ।
तस्मिन् काले दशग्रीवो निर्जित्य धनदं युधि।। 36 ।।

गच्छन् पथि तपस्यन्तीं दृष्ट्वा वेदवतीं सतीम् ।
कामयानोऽथ दुष्टात्मा केशपक्षे परामृशत्।। 37 ।।

भूमा वा अयोनिजा भूत्वा विष्णुं पतिमुपेत्य च ।
संवत्सरं तव गृहे वसं कृत्वा सुदुर्मते।। 38 ।।

सपुत्रबान्धवं हत्वा त्वां राक्षसकुलाधम ।
पतिं पुनः समेत्याशु स्वस्थचित्तः स्थिताम्यहम्।। 39 ।।

इत्युक्त्वाग्निं प्रविश्याशु त्यक्त्वा सा स्वकलेवरम्।
समुद्रजलसम्भूते पद्मे श्रीरिव रूपिणि।। 40 ।।

अयोनिजं वपुः धृत्वा द्वितीयं सा बभौ तदा ।
दशग्रीवस्तु तरसा लोकान् जित्वा महाबलः।। 41 ।।

लङ्कां गच्छन् जलनिधौ पद्मस्थां वीक्ष्य सुन्दरीम् ।
गृहीत्वा सह पद्मेन तामनिन्दितविग्रहाम्।। 42 ।।

कामयामासुः दुर्बुद्धिः कामेनाग्निप्रपीडीतः ।
पौलस्त्यं अथ कामार्थं वागुवाचाशरीरिणी।। 43 ।।

तां न स्पृश दशग्रीवः तव मृत्युरियं भवेत् ।
श्रुत्वा तद्वचनं भूयः समुद्रे प्राक्षिपत् ध्रुवम्।। 44 ।।

ततो लंकां पुरीं प्रायात् रावणो राक्षसाधिपः।। 45 ।।

सिन्धुकल्लोलनीता सा वालुकाश्चासादितास्थिता ।
तत्तीरे जनको राजा कर्तुकामः क्रतुं तदा।। 46 ।।

---

1. Scribal error for asura

हलेन कर्षयन् च सुधां कृष्टभूतलसम्भवाम् ।
कन्यामुद्वीक्ष्य सहसा विस्मितोऽभूत् जनाधिपः।। 47 ।।
तमन्तरिक्षे वागाह सुतेयं ते भविष्यति ।
ततः तद्वाक्यमाकर्ण्य तामादाय मुदान्वितः।। 48 ।।
सीतेति नाम चक्रेऽस्याः मिथिलाधिपतिः तदा ।
तृतीयं जन्म संप्राप्य ववृधे साप्ययोनिजा।। 49 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये दशमोऽध्यायः

अथ एकादशोऽध्यायः

जैमिनि :

दशग्रीववधार्थाय मानुषत्वमुपागतः ।
विष्णुः दशरथात् जातो रामो नाम महाबलः।। 1 ।।

मिथिलां प्राप्य रामस्तु सानुजः कौशिकानुगः ।
भङ्क्त्वा तत्र धनुः दिव्यं उपयेमे स जानकीम्।। 2 ।।

रामस्तु भार्गवं जित्वा तदा अयोध्यां प्रविश्य च ।
देवानां हितकामार्थं दण्डकारण्यमन्वगात्।। 3 ।।

तत्र रामेण रहितां लक्ष्मणेन च धीमता ।
हृत्वा सीतां पुरीं गत्वा मुदं प्राप्य स रावणः।। 4 ।।

रामः सुग्रीवमभ्यागात् सीतान्वेषणतत्परः ।
ततः सुग्रीववाक्येन हत्वा वालिनमाहवे।। 5 ।।

वानराणामधिपतिं चक्रे तं प्रथितं यदा ।
तदा हनुमता ज्ञात्वा निलयं तस्य राक्षसः।। 6 ।।

ससेनाब्धिं समुत्थीर्य रावणं सन्ददर्श ह ।
स ज्ञातिबान्धवं हत्वा विभीषणमुदारधीः।। 7 ।।

लङ्कायामभिषिच्याशु सीतां प्राप्य सुहृत्वृतः ।
अयोध्यां स्वां पुरीं प्राप्य रामो दशरथात्मजः।। 8 ।।

शशास पृथिवीं सर्वां स्वर्गं देवपतिः यथा ।
ब्रह्मा विचिन्त्य तत्काले भाविकार्य हितेच्छया।। 9 ।।

घृताचिं अप्सरो मुख्यां आहूयेदं वचोऽब्रवीत् ।
घृताच्या सह रंभोरु कन्यारत्ने भविष्यथ।। 10 ।।

सहस्त्रवदनस्याशु देवर्षिगणतुष्टये ।
सापि तद्वचनं श्रुत्वा घृताच्या सह तत्क्षणात्।। 11।।
तत्पत्न्यां उदभूत् कन्या तया सह सुमध्यमा ।
सञ्जातं कन्यका युग्मं स्वपत्न्यां प्रसवं तदा।। 12।।
मुदा परमया युक्तः समालोक्यातिसुन्दरम्।
सहस्त्रवदनः तुष्टिं परां लेभे महाबलः।। 13।।
ववृधाः ते तु कन्ये रतिर्लक्ष्मी समाकृतिः।
पतिः संयोग सुलभं वयो दृष्ट्वा तयोः पिता।। 14।।
एतौ च सदृशौ लोके पुरुषौ रूपशालिनौ।
का वा तिष्ठत इत्येव चिन्तयामास सन्ततिम्।। 15।।
तस्मिन् काले महावीर्याः दानवाः बलदर्पिताः।
रावणेन समाहूताः ये मूलबलसंज्ञकाः।। 16।।
लङ्कायां रावणेनाजौ ते हताः दानवर्षभाः ।
हतावशिष्टाः तत्काले विशालां प्राप्य तां पुरीम्।। 17।।
आचख्युः बन्धुनिधनं श्रुत्वा तेषां वचस्तदा ।
तत्सुताश्च स्त्रियश्चैव रुरुदुः भृशदुःखिताः।। 18।।
तन्नादः समुभूत्तत्र कम्पयन् रोदसी मुहुः ।
विलापध्वनिमाकर्ण्य सहस्त्रमुखरावणः।। 19।।
किमेतदिति पप्रच्छ समीपपरिवर्त्तिनः ।
ते तमूचुः भयोद्विग्नाः विनयावनता भृशम्।। 20।।
लङ्कायां संस्थितः कश्चित् रावणः (भ)पक्तिकन्धरः।
स्त्रीहेतोः तस्य रामस्य महद्वैरमजायत।। 21।।
सहायार्थं रावणेन दितिः पुत्राः निमन्त्रिताः।
ते मनुष्येण रामेण क्षत्रियेण निपातिताः।। 22।।

रावणोऽपि हतस्तेन समरेऽद्भुतकर्मणा ।
बन्धुक्षयमिह श्रुत्वा दानवाः रुरुदुः प्रभो।। 23 ।।
श्रुयतेऽद्य महानादः तेषां प्ररुदतामिह ।
तच्छ्रुत्वा वचनं कोपात् सहस्रमुखरावणः।। 24 ।।
अब्रवीत् तान् समालोक्य दानवान् कम्पयन् दिशः।
अस्ति किं भूतले कश्चित् सर्वशस्त्रास्त्रकोविदः।। 25 ।।
क्षत्रियो युद्धकुशलो न मे श्रोत्रपथं गतः ।
तं बध्वा सानुजं शीघ्रं आनयध्वमिहासुराः।। 26 ।।
ते तद्वचः समाकर्ण्य दानवाः लोकभीषणाः ।
निर्ययुः सायुधा घोराः तदा अयोध्यापुरीं प्रति।। 27 ।।
तदा भरतशत्रुघ्नौ मृगयासक्तमानसौ ।
वने मृगाणां हत्वा च निद्रया वशमीयतुः।। 28 ।।
निद्राभिभूतौ तौ दृष्ट्वा मत्वा राघवलक्ष्मणौ।
निरायुधौ गृहीत्वा तौ बध्वा जग्मुः यथागतम्।। 29 ।।
विशालां प्राप्य ते शक्त्या सहस्रवदनान्तिकम्।
नीत्वा निवेदयामासुः सहस्रवदनाय तौ।। 30 ।।
दृष्ट्वा भरतशत्रुघ्नौ सर्वलक्षणसंयुतौ।
कोटिकन्दर्पसदृशौ दृप्तशार्दूलविक्रमौ।। 31 ।।
विस्मयाविष्टहृदयौ बन्धनात् तौ अमोचयत्।
सौधाग्रे संस्थिते तस्य कन्यके कांचपरिवारौ।। 32 ।।
सरयोपवने भूत्वा क्षुत्पिपासश्रमान्वितौ।
दृष्ट्वा भरतशत्रुघ्नं पञ्चबाणशरार्दिते।। 33 ।।
पितरस्ते समागम्य वाक्यमूचतुरादरात्।
इमौ तौ नरशार्दूलौ भर्त्तारौ वरयामहे।। 34 ।।

नोचेत् अवाक्षिणात्तात जीवितं च त्यजावहे ।
तयोः वचनमाकर्ण्य सहस्त्रमुखरावणः।। 35 ।।

ध्यात्वा भरतशत्रुघ्नौ तदा वाक्यमुवाच ह ।
कौ युवां कस्य वा पुत्रौ वदथ सत्यमानसा।। 36 ।।

तावूचतुः असंभ्रान्तौ सहस्त्रवदनं तदा ।
अयोध्याधिपतिः श्रीमान् राजा दशरथोऽनघः।। 37 ।।

चत्वारस्त्वभवन् पुत्राः तेषां ज्येष्ठः गुणाधिकः ।
राम इत्याभिविख्यातः शस्त्रास्त्रकुशली बली।। 38 ।।

तस्याहं अनुजो नाम्ना भरतः कैकयीसुतः।
मदनन्तरजो नाम्ना लक्ष्मणो लक्ष्मीवर्धनः।। 39 ।।

तस्यायं अनुजो वीरः शत्रुघ्नः शत्रुतापनः।
किमावामिह चानीतौ वद दैत्यवराधुना।। 40 ।।

तद्वचश्च समाकर्ण्य तौ वीक्ष्य प्रियदर्शनौ।
सुते चालोक्य निध्याय सहस्त्रमुखरावणः।। 41 ।।

अन्यथा चिन्तितं कार्यं अन्यथा समुपस्थितम्।
तत्तिष्ठतु सुतेऽस्येते मत्तो जाते सुमध्यमे।। 42 ।।

श्रीरिति प्रतिमे भार्या विद्महे तनुमध्यमे।
युवाभ्यां ते प्रदास्यामि विवाहं कर्तुमर्हथ।। 43 ।।

तस्मिन् अवधे वायुः अभ्येत्य विधिचोदितः।
युवयोः प्राणरक्षार्थं कर्तव्यं तस्य तद्वचः।। 44 ।।

तच्छ्रुत्वा असुरं वीक्ष्य बाढमित्यब्रवीत् तदा।
विवाहं कारयामास दैत्येन्द्रो विधिवत्तदा।। 45 ।।

ताभ्यां भरतशत्रुघ्नौ भार्याभ्यां सहितौ मुदा।
ऊशतुः सुचिरं कालं दानवैरभिपूजितम्।। 46 ।।

अपिस्वेच्छाविहारोऽत्र नारदो ब्रह्मनन्दनः ।
गगने च त्वरायान्तं वायुं वीक्ष्याब्रवीदिदम्।। 47 ।।

वायोऽद्य कुत्र गन्तासि त्वरया तद्वदाधुना ।
देवर्षे शृणु वक्ष्यामि सहस्त्रमुखरावणः ।। 48 ।।

दशग्रीववधामर्षी दानवानिदमब्रवीत् ।
अयोध्यां त्वरया यूयं बध्वा गत्वा च राघवौ ।। 49 ।।

आगच्छत गृहीत्वाद्य सानुजं क्षत्रियर्षभम् ।
अथ दैत्याः आययुः शीघ्रं अयोध्यां बलदर्पिताः ।। 50 ।।

मृगया आयास संसुप्तं भरतं सानुजं पथिः ।
दृष्ट्वा बध्वा गृहीत्वा ते प्रयाताः च यथासुखम् ।। 51 ।।

तत् ज्ञात्वाहं गमिष्यामि त्वरया ब्रह्मणः सभाम् ।
वायोः वचः तदा श्रुत्वा नारदो विस्मयान्वितः ।। 52 ।।

अयोध्यां अगमत् शीघ्रं रामदर्शनलालसः ।
रामोऽपि भ्रातरौ श्रुत्वा हृतौ दैत्यैः महाबलैः ।। 53 ।।

चिन्तया परयाविष्टो दुःखितो ध्यानमास्थितः ।
तदा तमागतं दृष्ट्वा नारदं देवपूजितम् ।। 54 ।।

प्रत्युद्गम्य नमस्कृत्य पूजयित्वा यथाविधिः ।
विनयावनतः तस्थौ निवेद्यासनमुत्तमम् ।। 55 ।।

गृहीतार्घ्यस्तु स मुनिः उपविष्टो वरासने ।
चिन्तापरवशं रामं समुद्वीक्ष्येदमब्रवीत् ।। 56 ।।

राम राम महाबाहो जाने त्वं शोककारणम् ।
सहस्त्रवदनाज्ञप्तः दानवैः भ्रातरौ तव ।। 57 ।।

नीतौ विशालां नगरीं तत् ज्ञात्वा अहमिहागतः ।
चिन्ता त्वया न कर्त्तव्या ब्रह्माणं पूजयाधुना ।। 58 ।।

ततो रामो महाबाहुः ध्यात्वा सिद्धेन चेतसा ।
स्त्रष्टारं सर्वलोकानां पूजयामास वेधसम् ।। 59 ।।

ज्ञात्वा च तद्वृत्तं ब्रह्मा देवर्षिगण संवृतः ।
अयोध्यां आजगमाशु रघुपुंगवपालिताम्।।60।।
तमागतं विधिं दृष्ट्वा राघवः सह लक्ष्मणः।
प्रणम्य शिरसा देवं पाद्यार्घ्यासनवन्दनैः।।61।।
सुखोपविष्टं ब्रह्माणं पूजयामास शास्त्रतः ।
ब्रह्मणा समनुज्ञातः सोप्युपाविशदासने।।62।।
भ्रातृविश्लेषदीनं तं ब्रह्मा राममथाब्रवीत्।
शृणु राघव लोकानां व्यमहत् भयमागतम्।।63।।
तन्नाशकाल संप्राप्तः तस्मात्ते भ्रातरौ हतौ ।
चिन्ता मा कुरु राजेन्द्र भ्रातरौ सुखिनौ स्थितौ।।64।।
एवं वदन्तं ब्रह्माणं रामो वाक्यमथाब्रवीत्।
भगवन् सर्वलोकानां कस्मात् जातं महद्भयम्।।65।।
तद्वदस्व चतुर्वक्त्र भयस्यान्तः कथं भवेत्।
इति पृष्टो विधिः तेन राममाह वचोऽर्थवत् ।।66।।
दुर्वासा मुनिशार्दूलः लोकनाशाय दीक्षितः।
तपसा स सृजे दैत्यान् अवध्या दैत्य[1]दानवैः।।67।।
तेषां ज्येष्ठो दुराधर्षोसहस्त्रमुखरावणः।
अप्रमेयः बलो घोरो मायाशतविशेषवित्।।68 ।।
चत्वारो भ्रातरः तस्य तेऽपि तत्तुल्यविक्रमाः।
ब्रह्मविष्णुशिवेन्द्राणां शत्रवो रणकर्कशाः।।69।।
जित्वा पूर्वं सत्यलोकं वैकुण्ठं तदनन्तरम् ।
कैलासं च सुरेन्द्राणां लोकान् कृत्वा वशे बलात्।। 70।।
द्विसप्तभुवनैश्वर्यं प्राप्य क्षीरोदधेः तटे।
लक्षयोजनविस्तारं द्विगुणायामसंयुताम्।। 71 ।।

---

1. To make sense, It should read देव instead of दैत्य।

विशालां नाम नगरीं कारयित्वा सुदुर्मतिः।
तत्र स्थितो दानवेन्द्रो भाति कल्पान्तसूर्यवत्।।72।।
हतौ तेन महावीर्यौ भ्रातरौ ते निरायुधौ।
तयोः प्राणपरित्राणं उपायोऽत्र कृतं मया।।73।।
तत्र गत्वा त्वया वीर वानरैः सह राक्षसैः।
सर्वैः क्षत्रियवीरैश्च चतुरङ्गबलावृतैः।।74।।
दुरात्मा असौ निहन्तव्यो देवर्षिगणदर्पहा।
वयं च ते करिष्यामः साहाय्यं युधि राघव।।75।।
इत्युक्तवन्तं ब्रह्माणं राघवो वाक्यमब्रवीत्।
लवणाम्बुनिधौ ब्रह्मन् शतयोजनमायतम्।।76।।
सेतुं बध्त्वा प्रयत्नेन रावणो निहतो मया।
लवणार्णवमारभ्य दध्यन्ताः पञ्चसागराः।।77।।
तानुल्लंघ्य निहन्तव्यः सहस्रमुखरावणः।
क्षत्रियाश्च कथं शक्ताः तत्र गन्तुं बलैः सह।।78।।
वानराः राक्षसैः सार्धं गन्तुं वा प्रभविष्णवः।
शस्त्रास्त्रैः अपि अवध्यन्तं हन्तुं शक्तः कथन्वहम्।।79।।
एतेषां साधनं ब्रह्मन् वक्तुमर्हसि साम्प्रतम्।
तच्छ्रुत्वा विधिरप्याह राघवं प्रेक्ष्य सादरम्।।80।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकादशोऽध्यायः

अथ द्वादशोऽध्यायः

जैमिनि :

श्रृणु राघव वक्ष्यामि साधनं कल्पितं मया ।
पञ्चानां सागराणां च गम्भीराणां विलंघने।। 1।।
पुष्पकेण विमानेन त्वं याहि ससुहृद्गणः ।
चतुरंगबलोपेतान् क्षत्रियान् वायुनन्दनः।। 2।।
प्रापयिष्यति सिन्धूनां परंपारं विहायसा ।
इत्युक्त्वा वायुतनयं चिन्तयामास वै विधिः।। 3।।
तत् ज्ञात्वा हनुमान् वेगात् अयोध्यां प्राप्य तत्क्षणात् ।
ब्रह्माणं राघवं चैव प्रणम्य विनयान्वितः।। 4।।
बद्धाञ्जलिपुटः पार्श्वः तस्थौ बुद्धिमतां वरः ।
तमुद्वीक्ष्य अब्रवीत् ब्रह्मा सर्वलोकपितामहः।। 5।।
हनुमन् वायुतनयः शिवशक्तिउपबृंहितः ।
त्वमेकः सर्वलोकेषु बलेनाभ्यधिकः सुधीः।। 6।।
सर्वमायाबलो वेगः कामरूपधरो इह ।
समस्त शस्त्रास्त्रगणैः अवध्यः देवदानवैः।। 7।।
त्वया वानरशार्दूल रक्षितव्याः अखिलाः सुराः ।
अद्य देवर्षिमर्त्यानां महद्भयमुपागतम्।। 8।।
तन्नाशयितुमुत्पन्नः तान् त्राहि त्वं महाभयात् ।
इति संस्तूयमानस्तु ब्रह्मणा वानरोत्तमः।। 9।।
नमस्कृत्वाथ रामाय वेधसे च महात्मने ।
प्रत्युवाच तदा पार्श्वः चतुर्वदत्रमुदारधीः।। 10।।

दशग्रीववधो ब्रह्मन् देवर्षीणां मया कृतम् ।
साहाय्यं सर्वलोकानां हिताय अमरवल्लभ।। 11 ।।
किं कर्तव्यं मया अत्राद्य त्वं तद्वक्तुमिहार्हसि ।
मद्बलानुगुणं कर्म करिष्ये नात्र संशयः।। 12 ।।
एवं वदन्तं लोकेशो हनुमन्तमथाब्रवीत् ।
क्षीरोदधितटे रम्ये नानापद्मोपशोभिते।। 13 ।।
विशाला नाम नगरी निर्मिता विश्वकर्मणा ।
तस्यां वसति दुष्टात्मा देवर्षीणां भयावहः।। 14 ।।
अवध्यः सर्वलोकानां पुत्रैः भ्रातृभिरावृतः ।
द्विसप्तभुवनाधीशः सहस्रमुखरावणः।। 15 ।।
दशग्रीववधामर्षी राघवस्यानुजौ हरात् ।
मृगया आयास संसक्तौ महावीर्यौ निरायुधौ।। 16 ।।
बध्वा भरतशत्रुघ्नौ स्वपुरं समुपानयत् ।
तद्वधे यतमानस्य ,, राघवस्यामितौजसः।। 17 ।।
सहायार्थं उपानीतान् चतुरंगबलान्वितान् ।
क्षत्रियान् सुमहान् वीर्यान् नानाजनपदेश्वरान्।। 18 ।।
क्षीरोदधितटं शीघ्रं प्रापयाशु महाकपे ।
सुग्रीवप्रमुखैः वीरैः वानरैः भीमविक्रमैः।। 19 ।।
विभीषणमुखैः यक्षैः राक्षसैश्च सलक्ष्मणः ।
रामः पुष्पकमारुह्य यातुं दुग्धाम्बुधेः तटम्।। 20 ।।
अहमिन्द्रादिभिः देवैः आगतोऽस्मि कपीश्वरः ।
शिवः पारिषदैः सार्धं आगच्छति सवाहनः।। 21 ।।
विष्णुः पारिषदैः सार्धं आयाति च जनार्दनः ।
सर्वैः तत्र गतैः किं तैः फलमस्ति महामते।। 22 ।।

तस्मिन् युद्धे वयं सर्वे हनुमन् त्वामुपाश्रिताः ।
तेन युद्धं करिष्यामि सहस्त्रवदनेन हि।। 23 ।।
ब्रह्मविष्णुहरेन्द्राद्याः मुनयश्च तपोऽधिकाः ।
गन्धर्वयक्षप्रवराः सकिन्नरमहोरगाः।। 24 ।।
स्वबलस्य चतुर्थांशैः पाश्वं तु त्वां कपीश्वरः ।
त्वत् पराक्रमकालोऽद्य मारुतेः समुपस्थितः।। 25 ।।
इतीरितं वचः श्रुत्वा ब्रह्मणा पवनात्मजः।
महासत्वबलोपेतं महोत्साहान्वितोऽभवत्।। 26 ।।
ततो रामं समुद्वीक्ष्य ब्रह्मा वचनमब्रवीत् ।
शृणु राघव मद्वाक्यं राज्ञां आनयने जवात्।। 27 ।।
दूतान् प्रेषय धर्मज्ञ युद्धाय त्वरं मा चिरम् ।
स ब्रह्मणो वचः श्रुत्वा समाहूयाथ मन्त्रिणः।। 28 ।।
तान् प्रेक्ष्याशु सभामध्ये वाक्यमेतदुवाच ह ।
प्राच्योदीच्या दाक्षिणात्या प्रतीच्या ये महीक्षिताः।। 29 ।।
तानानयध्वं सहसा महत्कार्यमुपस्थितम् ।
तद्वाक्यं मन्त्रिणः श्रुत्वा तथा चक्रुः त्वरान्विताः।। 30 ।।
राघवेणाभ्यनुज्ञातः स्वलोकमगमत् विधिः ।
ततो रामाभ्यनुज्ञातो हनुमान् वानरोत्तमः।। 31 ।।
किष्किन्धां प्राप्य सुग्रीवं एतद्वाक्यमुवाच ह ।
ये रावणवधे पूर्वं आगताः वानरोत्तमाः।। 32 ।।
तानानयाद्य सुग्रीव महत्कार्यमुपस्थितम् ।
विभीषणाय त्वरितं दूतान् प्रेषय शीघ्रगान्।। 33 ।।
श्रुत्वा तस्य वचो वीरः सुग्रीवो वानरेश्वरः ।
प्रेषयित्वा स सुग्रीवो वानरानयने तदा।। 34 ।।
विभीषणान्तिकं वेगात् प्रेषयामास वानरान् ।
विभीषणोऽपि तच्छ्रुत्वा पौलस्त्यान् नैर्ऋतान् क्षणात्।। 35 ।।

आहूयतैः परिवृतः किष्किन्धां अगमत् तदा ।
सुग्रीवाज्ञां पुरस्कृत्य सप्तद्वीपनिवासिनः।।36।।
वानराः सुमहावीर्याः किष्किन्धां प्रविषंस्तदा ।
विभीषणेन सम्मन्त्र्य सुग्रीवो वानरर्षभः।।37।।
रक्षो वानरविशघा तैरावृतः सविभीषणः ।
गत्वा अयोध्यां महावीर्यो रामपार्श्वमुपागमत्।।38।।
राघवोऽपि महातेजाः सुग्रीवमभिपूज्य च ।
नानादेशाधिपैः शूरैः क्षत्रियैश्च समन्वितैः।।39।।
सर्वान् आभाष्य नृपतीन् सुग्रीवमिदमब्रवीत् ।
शृणु सुग्रीव सुमहत् सम्प्राप्तं व्यसनं मम।।40।।
क्षीरोदधि तटे दुर्गे विशालाख्या महापुरी ।
तस्यां वसति दुष्टात्मा सहस्रमुखरावणः।।41।।
दशग्रीववधामर्षी स तु क्रूरपराक्रमः ।
मृगया आयास संसुप्तं भरतं सानुजं बलात्।।42।।
बध्वा स्वपुरमानीय्य धैर्यादतिमहीयते ।
संहार्य समरे घोरं सहस्रमुखरावणः।।43।।
वीरौ भरतशत्रुघ्नौ आनेतव्यौ मम प्रियौ ।
सहाय्येनाद्य भवता भवितव्यं महात्मना।।44।।
इदं कार्यं महाप्राज्ञाः भवन्तो युधिदुर्जयाः ।
पुष्पकेण विमानेन राक्षसैः वानरैः वृतः।।45।।
क्षीरोदधितटं शीघ्रं यास्याम्यहमतन्द्रितः ।
क्षत्रियान् सबलवान् सर्वान् हनुमान् प्रापयिष्यति।।46।।
ब्रह्मविष्णुशिवेन्द्राद्याः सबलाः कार्यसाधकाः ।
समागमिष्यन्ति पुरः सहायार्थमतन्द्रिताः।।47।।

इति रामेरितं वाक्यं श्रुत्वा वानरपुंगवः ।
सुग्रीवः प्रत्युवाचेदं विनयावनतः तदा।।48।।
बलाधिको महावीर्यो वाली विपुलविक्रमः ।
विराधश्च कबन्धश्च रावणो भीमविक्रमः।।49।।
कुम्भकर्णो मदोन्मत्तः देवदानवदर्पहा ।
ये चान्ये राक्षसा भीमाः वरदानेन गर्विताः।।50।।
देवगन्धर्वयक्षाद्यैः अवध्या लोककण्टकाः।
ते सर्वे निहता राम त्वया समरमूर्धनि।।51।।
त्वं चामोघबलो वीरः सर्वशस्त्रास्त्रकोविदः ।
समरे त्रिषुलोकेषु त्वत्समोऽन्यो न विद्यते।।52।।
त्वयाज्ञप्ता महाबाहो सहस्त्रमुखरावणम् ।
सज्ञातिबान्धवं संघे हनिष्यामो वयं क्षणात्।।53।।
इतीरितं वानरपुंगवेन वचस्तदाकर्ण्य रघुप्रवीरः ।
हतं तदामन्यत लोकशत्रवं सहस्त्रवक्त्रं त्रिदशैरवध्यम्।। 54।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये द्वादशोऽध्यायः

अथ त्रयोदशोऽध्यायः

जैमिनि :

हनुमन्तमथालोक्य राघवो वाक्यमब्रवीत् ।
सभामध्ये महावीर्यं सर्वेषां उपश्रुण्वताम्।। 1।।

हनुमान् वायुतनयं महाबलपराक्रमम् ।
लोके बलवतां श्रेष्ठो देवानामपि मरुतः।। 2।।

तस्य त्वं औरसः पुत्रः शिववीर्योपबृंहिणः ।
सर्वदेवचतुर्थांशः बलयुक्तोऽरिमर्दनः।। 3।।

गरुडो न समो वेगे शस्त्रास्त्राभेद्यविग्रहः ।
कामरूपधरो वीरः कोपोकालान्तकोपमः।। 4।।

त्वां विना हनुमान् कार्यसाधकोऽन्यो न विद्यते ।
त्वत्पराक्रमकालोऽयं आगतो मरुतात्मजः।। 5।।

इत्युक्तवन्तं हनुमान् राघवं वाक्यमब्रवीत् ।
मां नियोजय राजेन्द्र त्वदाज्ञां शिरसा वहन्।। 6।।

करिष्ये नात्र सन्देहो न असाध्यं विद्यते मम ।
इत्युक्तवन्तं रामस्तं परिष्वज्य अञ्जनासुतम्।। 7।।

हतं मेने दुरात्मानं सहस्त्रमुखरावणम् ।
एतस्मिन्नन्तरे तत्र ब्रह्मणा प्रेषितो मुनिः।। 8।।

रामं द्रष्टुमयोध्यायां आजगाम स नारदः ।
देवर्षिमागतं दृष्ट्वा सहसोत्थाय राघवः।। 9।।

सम्पूज्य विधिवत् तस्मै प्रददाच्च वरासनम् ।
उपविष्यासने तस्मिन् राघवं मुनिरब्रवीत्।। 10।।

ब्रह्मणा प्रेषितो राम त्वदन्तिकमुपागतः ।
तत्सन्देशं श्रृणु विभो कौसल्यानन्दवर्धनः।। 11।।
त्वत् संरभं विधिः ज्ञात्वा देवानाहूय सत्वरम् ।
सेनाविभागं कृतवान् श्रृणु तन्मनुजाधिपः।। 12।।
देवाराजोऽमरैः सार्धं शुभेन परिरक्षितः ।
पूर्वप्राकारबिलयां निरुद्धन्तु मया सह।। 13।।
दक्षिणं विष्णुसहितो धर्मराजो निरुध्यतु ।
उत्तरद्वारमासाद्य शिवेन सह वित्तपः।। 14।।
सेनानिवेशं सहसा करोतु सह सेनया ।
वरुणः पश्चिमद्वारं राघवेणसमन्वितः।। 15।।
निरुद्धतु महावीर्यो राक्षसैः वानरैः वृतः ।
एवमादिश्य लोकेशो हंसमारुह्य सत्वरः।। 16।।
ब्रह्मदण्डं समादाय प्रसन्नः प्रययौ जवात् ।
एवं संभाषमाणस्य नारदस्य वचस्तदा।। 17।।
श्रुत्वा रामो महाबाहुः प्रयाणाय मतिं दधौ ।
एतस्मिन् अवसरे प्राप्ते क्षत्रियाः लोकविश्रताः।। 18।।
अङ्गवङ्गाः कलिङ्गाश्च सौराष्ट्राः चेदयस्तदा ।
विदेहाः बाहुकाश्चैव कौरवामात्स्यभूमिपाः।। 19।।
मालवा माद्रिका पुण्याः(हूणाः) कङ्कणाः वरदं कणाः।
पुलिन्दाश्च निषादाश्च काम्बोजारट्ट(क्त) सैन्धवाः।। 20।।
वैदर्भ्यापूर्वमात्स्याश्च कन्दलाकुकुरान्धकाः ।
काश्मीरा दरदाम्बष्ठाः कङ्कणामेखलाः खसाः।। 21।।
आन्ध्राः चोलासिंहलाश्च पाण्ड्याः पुण्ड्राश्च केरलाः।
पप्लवापुष्कराम्लेच्छाः मल्लभोजाजरातकाः[1]।। 22।।

---

1. Could be जरठ violent

एते चान्ये च बहवः नानादेशनिवासिनः।
क्षत्रियाः शत्रुदमनाः सर्वशस्त्रास्त्रकोविदः।। 23।।

चतुरंगबलैः सार्धं नानादेशादुपागताः।
अक्षौहिणी भूर्विततते पञ्चकोटिभिरावृताः।। 24।।

रामकार्ये पराक्रान्ताः क्षात्रधर्मरताः सदा।
उपासन्ते तदा रामं ब्रह्माणं अमरा इव।। 25।।

तान् क्षत्रियान् समालोक्य राघवो वाक्यमब्रवीत्।
भवन्तः श्रुतधर्माणो लोके विख्यातपौरुषाः।। 26।।

शस्त्रास्त्रबलसम्पन्नाः महासत्वसमन्विताः।
भवतां तु सहायेन जेतव्यो दानवाधमः।। 27।।

अयं वायुसुतो वीरो लोकेऽद्भुतपराक्रमः।
चतुरंगबलैः सार्धं ततो पञ्चसागरान्।। 28।।

तीर्णान् करिष्यति जवात् भवद्भिः सहितोप्यहम्।
पुष्पकेण विमानेन राक्षसैः वानरैः सह।। 29।।

क्षीराम्बुधि तटं शीघ्रं गमिष्यामि अचिरादितः।
ततो रामोदितं वाक्यं आकर्ण्य प्लवगेश्वरः।। 30।।

अङ्गदप्रमुखान् सर्वान् प्रयाणाय वृतः त्वरे।
अङ्गदोऽपि महासत्वो नखदंष्ट्रायुधो बलम्।। 31।।

त्रिभागवानरबलैः आवृतो रामसन्निधिम्।
संप्राप्य हर्षयन् सेनां सिन्धुमिन्दुरिवबभौ।। 32।।

गजो[1] गवाक्षो गवयः शरभो गन्धमादनः।
केसरी ऋषभो मैन्दो द्विविदो पनसो नलः।। 33।।

ताराः सुषेण सम्पाति वेगदर्शी महाबलः।
तथा शतबली धूम्रो जाम्बवान् ----------[2] ।।34।।

---

1. There is no ape known by this name. It is possibly an error for गयो।
2. Hereafter 8 folios are missing from the original Mss. Part of Section 17 follows.

अथ सप्तदशोऽध्यायः

सज्यान् चापान् समादाय बलमध्ये विनिर्ययुः ।
ततः समभवत् युद्धं देवदानवसेनयोः।।1।।

द्विधा स्थितां दैत्यसेनां इन्द्रो वीक्ष्य सुराधिपः ।
द्विधा विभज्य तां सेनां देवाः दैत्यैरयोधयत्।।2।।

विद्युत्केशश्चमूं शक्रः ताडयामास सायकैः ।
कपालाक्षि चमूं स्कन्दो ममर्दास्त्रबलैः वृतः।।3।।

विद्युत्केशाज्ञया दैत्याः देवसेनामताडयत् ।
इन्द्राज्ञया सुराः सर्वे दैतेयान् समयोधयत्।।4।।

रथिनो रथिभिः सार्धं गजस्था गजयोधिभिः ।
सादिनः तुरगारूढैः पादाताश्च पदातिभिः।।5।।

समेत्य जघ्नुरन्योऽन्यं आयुधैः स्वकरस्थितैः ।
वत्सदन्तैः अर्धचन्द्रैः नाराचैः कङ्कपत्रिभिः।।6।।

वराहकर्णैः तीक्ष्णाग्रैः न्यहनत् दानवासुरान् ।
सुराश्चापि विमानस्थाः अधस्थाश्च रणे रिपून्।।7।

नाराचैः अर्धनाराचैः तीक्ष्णाग्रैश्च विकर्णिभिः।
जघ्नुः मर्म सुमर्मज्ञाः शतशोऽथ सहस्त्रशः।।8।।

स्यन्दनस्था गजारोहा तुरगश्चाश्वसादिनः ।
परिघैः तैलधौतैश्च जघ्नुः अन्योऽन्यमाहवे।।9।।

शूलैः कुन्तैः कठोरैश्च पाशैः खड्गैश्च तोमरैः।
पादाता जघ्नुरन्योऽन्यं गर्जन्तो भीमविक्रमः।।10।।

एवं युद्धे वर्त्तमाने सेनयोरुभयोरपि ।
पताकान्यपतत् भूमौ चक्राणि विमलानि च।। 11।।

धनुषी हारकेयूराः किरीटिनि बहूनि च ।
चक्राणि युगबद्धानि तुरगाश्च पतन् भुवि।। 12 ।।
तथा सारथिनः पेतुः शतशोऽत्र तदा रणे ।
गजारूढैः हता नागाः भग्नदन्ताः तथा अपरे।। 13 ।।
कृत्तशुण्डाः कृत्तपादाः भिन्नकुम्भस्थलाः तदा ।
निपेतुः तत्र सारोहाः वज्रभिन्न अचला इव।। 14 ।।
सादिभिः निहता भूमौ सादिनः तुरगैः सह ।
तुरङ्गाः कृत्तशिरसः कृत्तपूर्वपदद्वयाः।। 15 ।।
विसादिनः पलायन्ति नानादिक्षु शरार्दिताः ।
पादाता न्यपतत् भूमौ शूलशक्त्यादि विक्षिताः।। 16 ।।
केचित् विभिन्नशिरसः केचित् पार्श्वेषु दारिताः ।
केचित् छिन्नाक्षिचरणाः निसृताः चागता असवः।। 17 ।।
साङ्गदाः पतितास्तत्र बाहवश्चन्दनोक्षिताः ।
पक्वतालफलानीव शिरांसि पतितानि च।। 18 ।।
एवं युद्धे वर्तमाने पांसवोऽभ्युत्थिताभवन् ।
तैरन्धकारः सुमहान् बभूवातिभयङ्करः।। 19 ।।
स्वापरान् नैव जानन्ति जघ्नुः स्वानेव तत्र वै ।
एवं प्रवर्तते युद्धे निर्मर्यादो तदाभवन्।। 20 ।।
रूपेणौघामहानद्यः गिरीणां भयदायकाः ।
गजौघ कायतूलाढ्या रथबृन्दमहीरुहाः।। 21 ।
तुरङ्गाङ्ग महाद्विपान्बन्धविग्राह संकुलाः।
चक्रावर्त्ताः खड्गशक्तिगदापाटीर संयुताः।। 22 ।।
मेदमज्जास्थिपङ्कश्च श्वसृगालमृगावृताः।
गृध्रकाकबलश्येनः हंससार समण्डिताः।। 23 ।।
तासु मत्तानि घोराणि अजांसि विलयं ययौ ।
रजोऽन्धकारे तु गते सुपर्वाणश्च दानवाः।। 24 ।।

स्वान् परान् समरे ज्ञात्वा युयुधुः देवदानवाः ।
दैत्य सेनाधिपो मत्तः स्थूलकेशः सहायवान्।।25।।

असुरैः संवृतो वीरो देवान् बाणैः परानभूत् ।
मत्तोरगतो धीरोः निर्जगाम तुरङ्गवान्।।26।।

स्थूलकेशो महामायो मायया योधयत् सुरान् ।
मत्तेन दारिता देवाः स्थूलकेशेन चाहताः।।27।।

विभिन्नरथपत्यश्वगजाः विच्छिन्नकार्मुकाः ।
विशीर्णकवचाः कुन्ताः देवास्ते विमुखाः अभवन्।।28।।

तान् जनान् निर्जरान् दृष्ट्वा जयन्तो वसुभिः सह ।
मत्तञ्च स्थूलकेशं च समेयाय महाबलः।।29।।

मत्तं जयन्तो दिव्यास्त्रैः मर्दयामास सत्वरः ।
तथा अष्टवसवो युद्धे स्थूलकेशं व्यदारयन्।।30।।

अमोघैः विशिखैः तीक्ष्णैः शत्रुप्राणहरैः मुहुः ।
स्थूलकेशो वसून् बाणैः मर्मस्व विजघान ह।।31।।

तैः विध्या अवयवो युद्धे रुधिरौघ परिप्लुताः ।
निजघ्नुः तुरगां तस्य कार्मुकं कवचं शरैः।।32।।

सारथेश्च शिरः कायात् अपनिन्युः वसुन्धराम् ।
परप्राणहरैः बाणैः स्थूलकेशं व्यदारयन्।।33।।

स्थूलकेशः तदा युद्धे हताश्वो हतसारथिः ।
गदया निजघानाशु सुरसेनां रुषान्वितः।।34।।

तेनाहता सुरगणाः विमुखाः प्राद्रुता अभवन् ।
विमुखान् तान् समालोक्य जयन्तः शक्रनन्दनः।।35।।

अमोघं धनुषि श्रेष्ठं शरं बन्धाय सत्वरम् ।
मुमोच सोऽपि विशिखः शिरोज्वलितमण्डलः।।36।।

चकर्त्त स्थूलकेशस्य पपात च ममार च ।
स्थूलकेशं हतं दृष्ट्वा मत्तः कोपसमन्वितः।।37।।

जयन्तं समरे तीक्ष्णैः मर्मस्व विजघान ह ।
ह्रस्वकेशः तदा दीर्घकेशश्च भ्रातरं हतम्।।38।।
दृष्ट्वा क्रोधाभिसन्तप्तः जयन्तमभिजघ्नतुः ।
बाणैः ऋक्षान् जयन्तस्तु बाणैरभिजघान ह।।39।।
चिक्षेप शूल मत्तस्तु ह्रस्वकेशपरश्शतम् ।
दीर्घकेशो गदां गुर्वीं जयन्ताय समाक्षिपत्।।40।।
जयन्तोप्यर्धचन्द्रेण द्विधा शूलं समाच्छिनत् ।
बाणैः परश्वधं घोरः चूर्णयामास लाघवात्।।41।।
नाराचेन गदां गुर्वीं पातयामास भूतले ।
विदधान् स्वायुधान् दृष्ट्वा दानवाः क्रोधमूर्च्छिताः।।42।।
गदापरिघशक्त्यष्टिशूलपाणिं निजघ्निरे ।
वायव्यमस्त्रेण तद्वर्षं जघान शक्रनन्दनः।।43।।
ततो मायां सृजन्तस्ते जयन्तं मर्मभेदिभिः ।
तान् निर्बिभेद बाणौघैः परकायविभेदनैः।।44।।
अर्यमा सविता चैव जयन्तं वीक्ष्य पीडितम्।
दानवौ जघ्नतुः घोरौ विशिखैः कङ्कपत्रिभिः।।45।।
मृयमाणं ह्रस्वकेशो दीर्घकेशस्तु संयुगे।
सवितारं समेत्याशु जघ्नतुः बलदर्पितौ।
अर्यमापि क्षुरप्रेण ह्रस्वकेशस्य कार्मुकम्।।46।।
द्विधा छित्वा अर्धचन्द्रेण शिरः कायात् अपाहरत्।
सविता दीर्घकेशस्य निहत्य तुरगान् शरैः।
सारथिं पातयामास नाराचेन रसातले।।47।।
स हताश्वो रथे तिष्ठन् ववर्ष सुबहून् शरान् ।
शीघ्रास्त्रेण विशिखान् सुश्रुत्य सशरं धनुः।।48।।
दीर्घकेशस्य चिच्छेद नाराचैः त्रिभिरञ्जसा ।
विधनुः दीर्घकेशस्तु शक्तिं चिक्षेप भास्वरा ।

द्वाभ्यां शराभ्यां तां शक्तिं सविता विनिहत्य च ।। 49 ।।
नाराचेन सुतीक्ष्णेन हृदये निर्बिभेद ह ।
सः भिन्नहृदयो युद्धे मुखाच्छोणितमुद्वहन् ।। 50 ।।
दीर्घकेशो रथोपस्थात् गतासुः अपतत् क्षितौ ।
तत् सुकेशसुतान् क्रुरान् त्रीन् हतान् वीक्ष्य दानवाः ।। 51 ।।
हन्यमाना सुरगणैः विमुखाः प्राद्रुवन् भयात् ।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये सप्तदशोऽध्यायः

अथ अष्टादशोऽध्यायः

जैमिनि :

तान् भग्नान् वीक्ष्य सेनानि मत्तो भीमपराक्रमः ।
विद्युत्केशसुतान् युद्धे त्रीन् हतान् रणदुर्जयान्।। 1।।
रोषेण महताविष्टो धनुः गृह्य महाबलः ।
जयन्तं युधि विव्याध शस्त्रास्त्रेण महाबलः।। 2।।
तत् बाणवर्षं सहसा जयन्तोऽस्त्रेण जघ्निवान् ।
अस्त्रं विनाशितं दृष्ट्वा मत्तो मायाबलान्वितः।। 3।।
कुठारशक्तिमुसलभिन्दिपालपरश्वधान् ।
ववर्ष देवसैन्येषु जयन्तोपरि संयुते।। 4।।
देवास्तु विद्धा बहुशो वमन्तो रुधिरं मुखात्।
भग्नोत्साहा परावृत्ताः विकृत्तकवचायुधाः।। 5।।
जयन्तो मत्तमुत्सृज्य विद्युत्केशमुपाद्रवत्।
पितृशोकेन महता विद्युत्केशो रुषान्वितः।। 6।।
जयन्तं युयुधे हृष्टो मायायुद्धविशारदः।
सविता चार्यमा चैव घ्नन्तं देवगणान् तदा।। 7।।
युयुधा मत्तं आजग्मुः दिव्यास्त्रबलसंयुतौ ।
एवं प्रवृत्ते युद्धे तु कपालाक्षोऽतिकोपनः।। 8।।
स्कन्दसेनापतिः युद्धे युयुधे भीमविक्रमः।
विकटस्तस्य सेनानि दानवान् समचोदयन्।। 9।।
तेनाज्ञप्ताः तदा दैत्याः स्कन्दसेनान् निजघ्निरे ।
ततः समभवत् युद्धं देवदानवसेनयोः।। 10।।

वीरबाहु प्रभृतयः कुमारगणनायकाः।
दानवाः जघ्नुरत्यन्तं शूलशक्त्यष्टिपट्टिशैः।। 11।।
दानवाश्च महाक्रुराः भिन्दिपालपरश्वधैः।
न्यहनत् युधि संक्रुद्धाः स्कन्दपार्षदान् रणे।। 12।।
ववर्ष स्कन्दसेनाश्च वारिदोऽम्बुनिधौ यथा।
तस्य बाणाभिसन्तप्ता स्कन्दपार्षदास्तदा।। 13।।
विमुखाः ण्दुवन् भीताः वमन्तो रुधिरं बहु ।
मत्तोऽपि विनदन् बाणैः दारयामास पार्षदान्।। 14।।
दैत्यैः विदारितान् बाणैः विमुखान् वीक्ष्य पार्षदान्।
वीरबाहुः मुखा वीराः सान्त्वयित्वावरूधिनीम्।। 15।।
शकटाक्षं च मत्तं च नाराचैः अभिविव्युधुः ।
स्कन्दपार्षदाः घोराः सिंहव्याघ्रवृकाननाः।। 16।।
गोमायुकाकाकगृध्राः व्याघ्रौष्ट्रवदनास्तदा।
नादश्चात् शूलशक्त्यष्टिपाशकुन्तपरश्वधैः।। 17।।
भिन्दन्तेऽपक्षयन्तश्च गर्जन्तो युधि विव्युधुः।
दानवाश्चापि रथिनो नाराचैः कङ्कपत्रिभिः।। 18।।
स्कन्दपार्षदान् जघ्नु घोरान् नानायुधायुतान्।
गजारोहापि समरे शूलैः कुन्तैः परश्वधैः।। 19।।
निजघ्नुः पार्षदान् युद्धे ममर्दुः सादिनः तदा ।
पादाताः पार्षदान् क्रूरान् प्रासखड्गपरश्वधान्।। 20।।
चिच्छेदुः बिभुदुः जघ्नुः मुष्टिभिश्च तलैरपि।
दैत्यपार्षदयोरेवं युद्धमासीत् सुदारुणाम्।। 21।।
वीरबाहुस्तु मत्तस्य धनुः छित्वास्य सारथेः।
शिरः चिच्छेद भल्लेन तुरगानप्यपातयत्।। 22।।

मत्तोऽपि विरथः शक्तिं ज्वलन्तीं प्राणहारिणीम् ।
वमन्तीं पावकज्वालां प्राहिणोत् शिरसाहवे।। 23।।
तामापतन्तीं वेगेन रौद्रास्त्रेण अकरोत् द्विधा ।
शक्तिं निपतितं दृष्ट्वा गदया तं जघान ह।। 24।।
गदया ताडिताः सोऽपि मुखाच्छोणितमुद्वमन्।
मूर्च्छितोऽभूत् तदा दैत्याः सिंहनादान् प्रचक्रिरे।। 25।।
मूर्च्छितं वीरबाहुं तं समालोक्य षडाननः।
स्वशक्त्या निजघानाशु तथा मत्तो भृशं हतः।। 26।।
विभिन्नहृदयः प्राणान् विजहौ स रणाजिरे।
मत्तं विनिहतं दृष्ट्वा शकटाक्षो महासुरः।। 27।।
स्कन्दं जघान विशिखैः मर्मज्ञो मर्मभेदिभिः।
वीरबाहुः समाधाय धनुर्गृह्य महाबलः।। 28।।
नाराचेन सुतीक्ष्णेन विव्याधोरसि वीर्यवान्।
बाणेन पीडितो दैत्यः शकटाक्षो महाबलः।। 29।।
विव्याध सायकैः तीक्ष्णैः वीरबाहुं महाबलः।
पीडितं तं समालोक्य गुहोऽपि विशिखैः त्रिभिः।। 30।।
शकटाक्षं जघानाशु मर्मज्ञो हृदि वीर्यवान्।
उभाभ्यां सहितो दैत्यो विमुखोऽभवदञ्जसा।। 31।।
भ्रातरं पीडितं दृष्ट्वा आयस्तेम सादरं युधि।
यूपाक्षः शोणिताक्षश्च मकराक्षो महाबलः।। 32।।
वीरबाहुः समासाद्य बिभिदुः बहुभिः शरैः।
शकटाक्षः समासाद्य क्रुद्धो विव्याध सायकैः।। 33।।
चतुर्भिः पीडितं दृष्ट्वा वीरबाहुं महाबलम्।
सर्वे वीराः समासाद्य चतुरो दैत्यपुङ्गवान्।। 34।।

निजघान सायकैः तीक्ष्णैः सर्वे मर्मसु सत्वराः।
ते दैत्यातिबला जघ्नुः वीरबाहुर्मुखान् तदा।।35।।
शकटाक्षो वीरबाहो छित्वाथ च खला रथैः।
शरवत्तीक्ष्णबाणेन पातयामास भूतले।।36।।
मकराक्षोऽथ तुरगान् चतुर्भिः न्यहनत् शरैः ।
नाराचेन सुतीक्ष्णेन शोणिताक्षो महाबलः।।37।।
वक्षसि अभिजघानाशु वीरबाहुं नदन् मुहुः ।
तैश्चतुर्भिश्च निहतः मूर्च्छितो न्यपतत् क्षितौ।।38।।
मूर्च्छितं वीरबाहुं तं विलोक्य प्रमथास्तदा ।
विमुखाः प्राद्रुवन् भूता वीरैः सह महाबलैः।।39।।
विमुखान् प्रमथान् दैत्याः समभिद्रूत्य निजघ्निरे ।
तैः हताश्छिन्नकशेरुपाणिपादतलास्तदा।।40।।
आशोधनं परित्यज्य प्रपलायन् च सत्वराः ।
तान् प्राद्रुतान् समालोक्य वीरबाहुं च मूर्च्छितम्।। 41।।
सुब्रह्मण्यो रुषाविष्टः दानवान् निशितैः शरैः।
जघान वरवीरघ्नो दर्शयित्वाथ लाघवम्।।42।।
दानवान् निहतान् बाणैः छिन्नबाहु शिरोऽधराः।
सादिनः तुरगैः पेतुः गजारोहा गजैः सह।।43।।
रथिनोऽपि ससूताशु ध्वजाः पेतुरनेकगाः।
वीरबाहुः समाश्वास्य रथमन्यं समास्थितः।।44।।
सुदृढं चापमादाय कोपेन प्रज्वलन्निव।
शीघ्रास्त्रेण तदा दैत्यान् पातयामास संयुगे।।45।।
विमुखं ये गताः पूर्वं प्रमथास्तेऽपि दानवान् ।
निजघ्नुः युधि सन्नद्धा शूलशक्त्यष्टितोमरैः।।46।।
एवं विनिहता दैत्याः घनवातहता इव।

पलायन्तो दिशो भीता रुधिरौघपरिप्लुताः।।47।।
तान् प्राद्रुतान् तदा आलोक्य मकराक्षादि दानवाः।
वीरबाहुनियुक्तास्तान् प्रमथान् जघ्नुराहवे।।48।।
तैः हता प्रमथा भूयः पलायन पराभवन्।
प्रमथान् विमुखीकृत्य वीरबाहुः महाबलः।।49।।
युवाक्षो मकराक्षश्च जघ्नतुः बहुभिः शरैः।
घोराक्षः शकटाक्षश्च कुमारं जघ्नतुः तदा।।50।।
कुमारोऽपि महातेजाः जाम्बुनदविभूषितैः ।
शरैः अनेकसहस्त्रैः निजघानासुरैः भृशम्।।51।।
तौ तान् मायया वीरौ विनिहत्य महाबलौ।
युयुधा ते कुमारेण मायायुद्धेन दानवौ।।52।।
तां माययास्त्रवीर्येण विनिहत्य तदा रणे।
सुब्रह्मण्योऽपि रौद्रास्त्रं सन्धाय चानुशिक्षणात्।।53।।
यो राक्षसस्य शिरः कायात् पातयामास भूतले ।
भ्रातरं निहतं दृष्ट्वा शकटाक्षो महाबलः।।54 ।।
शक्तिं चिक्षेप सहसा कुमारायातिदारुणम्।
तां शक्तिं बाणवर्षेण पातयित्वा महीतले।।55।।
सौर्यास्त्रेणास्य मर्मज्ञो वक्षसि अभिजघान ह ।
सभिन्नहृदयो वेगात् गतासुः अपतत् क्षितौ।।56।।
तौ हतौ प्रेक्ष्य संग्रामे भ्रातरौ रणकर्कशौ ।
युवाक्षो मकराक्षश्च वीरबाहुमुखास्तदा।।57।।
विमुखीकृत्य बाणौघैः सुब्रह्मण्यं निजघ्नतुः।
ताभ्यां अभिहतो युद्धे कुमारो भीमविक्रमः।।58।।
ऐन्द्रास्त्रेण युवाक्षं च मकराक्षं च संयुगे ।
आग्नेयास्त्रेण तौ दैत्यौ परलोकमनीनयत् ।।59।।

भ्रातरौ निहतौ दृष्ट्वा कपालाक्षोऽतिदुःखितः ।
अल्पावशिष्टैरसुरैः विमुखः स्वपुरं ययौः।। 60।।
विद्युत्केशोऽपि निहतान् पुत्रान् वीक्ष्य रणाजिरे ।
हतशिष्टबलैः युक्तो महोदयपुरं ययौ।। 61।।
तौ दृष्ट्वा विमुखौ देवाः समभिद्रुत्य पृष्ठतः ।
नदन्तो जघ्नुरत्यर्थं नानाशस्त्रैः महाबलाः।। 62।।
विद्युत्केशोऽपि सहसा कपालाक्षेण संगतः ।
महोदयं सुप्रभाञ्च परित्यज्यातिदुःखितः।। 63।।
विशालां प्राविशत् भीतः सहस्त्रमुखपालिताम् ।
ब्रह्मणा चोदिता देवाः नाशयित्वा पुरद्वयम् ।
प्राक्द्वारं तु विशालायां ह्यनिरुद्धन् महाबलाः।। 64।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये अष्टादशोऽध्यायः

अथ एकोनविंशोऽध्यायः

जैमिनि :

दक्षिणस्यां दिशि ततो वैजयन्तीं महापुरीम् ।
धर्मराजो मृत्युकालः चित्रगुप्तादिभिर्वृतः।। 1।।
समेत्य युयुधे दैत्यैः तदा विष्णुः समादिशत् ।
विष्वक्सेनादिकान् स्वीयान् युध्वध्वं इति सत्वरम्।। 2।।
विष्णुना चोदिताः तेस्तु रुरुधुः कनकाभिधाम् ।
यदा पुरद्वयं युद्धं तत्रस्थाः वीक्ष्य दानवाः।। 3।।
कालकालं च कुम्भाण्डं एतत् वृत्तं न्यवेदयन् ।
कालकालस्तु तच्छ्रुत्वा पुत्राभ्यां सहितो बली।। 4।।
सेनापतिं समाहूय वीरसेनो वचोऽब्रवीत् ।
सहस्त्राक्षौहिणी सेना सन्नाहं कुरु सत्वरम्।। 5।।
सुबाहुवीरबाहुभ्यां सुताभ्यां संवृतो ह्यहम्।
सेनामध्ये रथारूढो योद्धुं यास्यामि दैवतैः।। 6।।
कालकालवचः श्रुत्वा वीरसेनः चमूपतिः।
सेनां संयोजयित्वा अग्रे प्रययौ रथसंस्थितः।। 7।।
एतत् श्रुत्वा तु कुम्भाण्डः सचिवान् इदमब्रवीत् ।
यूयं महत्याधायिन्या सेना वा चतुरंगया।। 8।।
सेनापतिं वज्रनाभं पुरस्कृत्य त्वरान्वितः।
युद्धध्वं दैवतैः सार्धं इति तानभ्यचोदयत्।। 9।।
ततः ते मन्त्रिणः सर्वे प्रलंबाद्या महाबलाः।
सेनाग्रे प्रययौ वेगात् सहस्त्राक्षौहिणी युतः।। 10।।

लम्बोदर प्रलंबश्च करालो व्यधृताष्टकाः।
सचिवाः देवदर्पघ्नाः कनकापुरवासिनः।। 11।।
सन्नद्धान् असुरान् दृष्ट्वा यमः कालपुरोऽगमात् ।
प्रेषयामास सन्नद्धा युध्यध्वं इति पार्षदान्।। 12।।
धर्मराजाज्ञया चित्रगुप्तकालपुरोगमाः ।
प्रमथैः सहिता दैत्यान् जघ्नन् नानाविधायुधैः।। 13।।
कालकालाज्ञया दैत्याः जघ्नुः यमभटान् रणे ।
ततो युद्धमभूत् तेषां देवानां दानवैः सह।। 14।।
कालकाल चमूं भर्ता वीरसेनो महाबलः।
विष्वक्सेन बलाः घोराः युयुधे बलमध्यगः।। 15।।
विष्वक्सेनोऽपि सहसा बलाध्यक्षान् अचोदयत् ।
वामाक्षो विश्वरूपश्च बहुरूपो रविप्रभः।। 16।।
चतुर्भुजाः ते चत्वारः शंखचक्रगदां धरः।
सेनानियोजयामासुः विष्वक्सेननियोजिताः।। 17।।
ततो युद्धमभूत् घोरं देवदानवसेनयोः।
पद्माक्षप्रमुखा बाणैः स्वर्णपुंखैः शिलाशितैः।। 18।।
रथमातंग तुरगभरान् हन्युः सहस्त्रशः।
वीरसेनोऽपि विमुखान् स्वभटान् वीक्ष्य दानवः।। 19।।
मायया युयुधे शैलवृक्षशक्तिगतोऽर्थया।
तया भग्नप्रहरणान् कृत्तदेहान् विचेतनान्।। 20।।
विमुखान् वीक्ष्य सहसा पद्माक्षप्रमुखाः तदा।
नाराचैः अर्धनाराचैः वत्सदन्तैः शिलाशितैः।। 21।।
दानवान् अनयन् क्रुद्धाः परलोकं रणाजिरे।
हतावशिष्टा दैतेया वातनुन्नायना इव।। 22।।
वाहनान्यायुधान्याशु परित्यज्य ययुः दिशः ।
स्वबलं विमुखं दृष्ट्वा वीरसेनो महाबलः।। 23।।

सुबाहुवीरबाहुभ्यां सहितो युयुधे तदा।
पद्माक्षो विश्वरूपश्च बहुरूपश्च ते त्रयः।।24।।

त्रिभिः तदा युयुधिरे दानवैः बलदर्पितैः।
ततः समभवत् युद्धं घोररूपं भयावहम्।।25।।

पद्माक्षः परमायत्तः परमर्मविदारणैः।
मार्गणैः वीरसेनस्य साश्वसूतध्वजं रथम्।।26।।

तिलशः पातयित्वाथ धनुश्च विनिकृत्य च।
अर्धचन्द्रैः त्रिभिः घोरैः शिरोबाहू न्यकृन्तत।।27।।

वीरसेनं हतं दृष्ट्वा सुबाहुस्तदनन्तरम्।
युयुधे विश्वरूपं तं मायया दानवात्मजः।।28।।

विश्वरूपोऽपि तां मायां निहत्य परमास्त्रवित्।
हृदि विव्याध नाराचैः स पपात हतो भुवि।।29।।

भ्रातरं निहतं दृष्ट्वा वीरबाहूरमर्षिणः।
बहुरूपं परित्यज्य विश्वरूपमयोधयत्।।30।।

विश्वरूपोऽपि दिव्यास्त्रैः वीरबाहुमपातयत्।
कालकालस्तु सेनानीं सुतौ च निहतास्तदा।। 31।।

दृष्ट्वा क्रुद्धो महामायः पद्माक्षः प्रमुखान् रणे।
मायया अभ्यहनत् क्रुद्धो जलाग्नि धूमरूपया।।32।।

तया विनिहता युद्धे विमुखा भग्नसाधनाः।
तान् वीक्ष्य विष्वक्सेनोऽपि सन्धायास्त्रं सुदुस्सहम्।।33।।

नारायणं मुमुचाजौ दुर्निवार्यं सुरासुरैः।
हतमायाः तदा तेन निहता अशेष सैनिकः।।34।।

दग्धगात्रो रणात् भीतः कुम्भाण्डबलमाविशत्।
विमुखं तं कालकालं कुम्भाण्डो वीक्ष्य दानवः।।35।।

वैवस्वतबलं घोरं रुरोध सह सैनिकः ।
सेनापतिं वज्रनाभं कुम्भाण्डः इदमब्रवीत्।।36।।
लम्बोदरादीन् सचिवान् सेनाभूः समचोदय।
तच्छ्रुत्वा वज्रनाभस्तु सचिवै सह सैनिकः।।37।।
वैवस्वतबलं बाणैः अर्दयामास सत्वरम्।
वैवस्वतोऽपि सहसा चित्रगुप्तमुवाच ह।।38।।
करालं कुटिलं चण्डं निघृणं वह्वयलोचनम् ।
एतान् क्षयादिसहिता प्रेरयन्तु परान् प्रति।।39।।
धर्मराजाज्ञया तत्र चित्रगुप्तो महामनाः।
व्याधिभिः सहितान् सर्वान् करालादि नियुध्य च।।40।।
चित्रगुप्तः स्वयं युद्धं चकार दनुजैः सह।
ततः कुम्भाण्डसचिवाः शूलशक्तिगदाधराः।।41।।
यमसेनामुपेत्याशु निजघ्नुः बलदर्पिताः ।
व्याधिभिः सहितास्तत्र करालाद्याः महाबलाः।।42।।
कृकचैः मुसलैः दण्डैः शूलैः पाशैश्च शक्तिभिः ।
समाजघ्नुः दैत्यसंघान् व्याधयोऽपि महाबलाः।।43।।
तैः हन्यमाना दैतेयाः रथाश्वागजपत्तयः।
निकृत्तदेहाः समरे तापज्वरनिपीडिताः।।44।।
ग्रहण्यपस्मारयुताः चर्दिश्वासादिपीड़ीताः।
वैवस्वतपुरं याताः केचित् भग्नादि गोगताः।।45।।
केचित् भूमौ निपतिताः केचित् मोहमुपागताः ।
विनष्टं तां चमूं दृष्ट्वा मन्त्रीपुत्रान् निपातितान्।।46।।
हतावशिष्टैः सहितो मायायुद्धविशारदः।
वज्रनाभो बलाध्यक्षो महासत्वोऽतिरोषणः।।47।।

वाताशनिशिलावर्षैः निजघानाशु किङ्करान् ।
तैर्भिन्नः किङ्कराः सर्वे व्याधिभिः सहिताः तदा।।48।।
कृत्याकृत्य विमूढाश्च दिशो जग्मुः पलायिताः ।
विमुखास्तान् समालोक्य चित्रगुप्तोऽतिरोषणः।।49।।
याम्यास्त्रं सन्धयेऽत्युग्रं दानवान्तकरं दृढम्।
अस्त्रेण तेन दग्धांगः सेना निपतिते क्षितौ।।50।।
कालकालश्च कुम्भाण्डं त्यक्त्वा भीत्या पुरद्वयम् ।
विशालां जग्मतुः त्रस्तौ हतशिष्टैश्च दानवैः।।51।।
कनकां वैजयन्तीं च स्ववशं चक्रिरे सुराः।
विष्णुश्च धर्मराजश्च स्वगणैः संवृतौ तदा।।52।।
दक्षिणस्यां दिशि पुरा विनिर्जित्य स्वसैनिकैः ।
विशालां दक्षिणद्वारं दानवैरभिरक्षितम् ।
विमर्दयितुमुद्युक्तौ ययुतुः यमकेशवौ।।53।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकोनविंशोऽध्यायः

अथ विंशोऽध्यायः

जैमिनिः

ह्लादिनीनगराध्यक्षो सहस्राक्षौहिणीपतिः ।
त्रिमूर्धा चारवाक्येन विदित्वा वरुणागमम्।। 1।।
वानरैः सहितं रामं सविभीषणलक्ष्मणम् ।
सेनापतिं समाहूय वाक्यमेतदुवाच ह।। 2।।
महिलानगरेशाय व्याघ्रदंष्ट्राय सत्वरम् ।
दूतान् प्रमथ सेनायाः कारयस्व समुद्यमम्।। 3।।
इत्युक्त्वा वचनं श्रुत्वा विद्युद्दंष्ट्रो तथा अकरोत् ।
व्याघ्रदंष्ट्रोऽपि तद्वाक्यं आकर्ण्य सह सेनया।। 4।।
प्रययौ समरं कर्तुं तटिद्रोमाणमादिशत्।
सहस्राक्षौहिणीयुक्तः तटिद्रोमा महाबलः।। 5।।
सायुधो रथमास्थाय त्रिमूर्धा यत्र संस्थितः ।
तत्र गत्वाथ सहसा युयुधे वारुणैः बलैः।। 6।।
विद्युद्दंष्ट्रोऽपि युयुधे राक्षसैश्चापि वानरैः।
वरुणस्यात्मजं शूराः रथानारुह्य सायुधाः।। 7।।
दैत्यसेनां शितैः बाणैः निजघ्नुरतिभीषणाम्।
दैत्या अपि महामाया नानाशस्त्रास्त्रयोधिनः।। 8।।
रथिनो रथिकान् एत्य तदा युयुधिरे रणे।
मातङ्गाश्चापि मातङ्गान् अश्वस्थान् अश्वसादिनः।। 9।।
पदातयस्तु सहसा पदातिं अभिजघ्निरे।
गजाः पर्वतसंकाशाः अङ्कुशांङ्कुशचोदिताः।। 10।।

रथवाजिपदातांस्तु समाजघ्नुः सहस्त्रशः।
रथिगास्तुरगान् नागान् पदातीन् समचोदयन्।। 11।।
पदाता अपि मातङ्गान् रथान् युयुधिरे रणे।
एवं प्रवृत्ते संग्रामे त्रिमूर्धा वारुणान् शरैः।। 12।।
निजघान महामायो युधि गर्जन् मुहुर्मुहुः।
शरशक्त्यष्टिपाषाणवृक्षवर्षैः सुदारुणैः।। 13।।
वारुणाश्चान्तरिक्षस्था पाशाङ्कुशगदाधराः।
त्रिमूर्ध्नः पश्यतस्तस्य दैत्यान् भीमपराक्रमान्।। 14।।
निन्युः यमक्षयं तत्र शतशोऽथ सहस्त्रशः।
प्रभग्नः स्वबलं वीक्ष्य वातनुन्नघनं यथा।। 15।।
त्रिमूर्धा क्रोधताम्राक्षो विद्युदेन्द्रे[29] महाबलः।
स्वसेनापतिमालोक्य वाक्यमेतदुवाच ह।। 16।।
वारुणैः निहता दैत्याः दावदग्धाः इव द्रुमाः ।
वाताहता यथा तूला दिशः केचित् प्रपेदिरे।। 17।।
प्राहरंबु त्वरायुक्तो वारुणान् अतिदारुणान्।
मुक्तः तदा युद्धशरान् प्राणहरान् च बहून्।। 18।।
उद्दिश्य वारुणान् संख्ये मुमोचाशु निसन्निभान्।
दिशः सर्वाः समासाद्य पततो भीमविक्रमः।। 19।।
वारुणास्त्रेण सहसा निहत्यवरुणात्मजाः।
विद्युद्दंष्ट्रस्य पुरतो दैत्यान् जघ्नुः परायुधैः।। 20।।
ते हन्यमाना दैतेयाः पलायत क्रतत्वराः।
वाहनानि परित्यज्य गता दिक्षु विदिक्षु च।। 21।।
विद्युद्दंष्ट्रः ततः क्रुद्धो रुरोध वरुणात्मजान्।
तेऽपि तं बहवः शूराः पाशैरस्त्रैः परश्वधैः।। 22।।

---

1. Scribal error for विद्युद्दंष्ट्रे

शतघ्नी बहुलैः कुन्तैः शिलाभिः पादपैः दृढम् ।
जघ्नुः पुनः शरव्रातैः शतघ्नीभिः परश्वधैः।। 23 ।।
ते हन्यमानाः समरे क्षीणास्त्रो नष्टवाहनः।
विशीर्णमूर्धा न्यपतत् गतासुः पृथिवीतलै।। 24 ।।
सेनापतिं हतं दृष्ट्वा त्रिमूर्धा क्षीणसैनिकाः ।
व्याघ्रदंष्ट्रचमूं गत्वा समाश्वास्य महाबलः।। 25 ।।
पुनर्योद्धुं रथारूढः स्थितो मेरुरिवाचलः।
वरुणस्यात्मजाः वीराः विजित्य रिपुमोजसा।। 26 ।।
ह्लादिनी नगरं गत्वा बभञ्जुः तोरणं पुनः।
प्राकारान् अवभिद्याशु गृहान् सञ्चूर्णसत्वरम्।। 27 ।।
स्थला प्रायं प्रकुर्वाणाः त्रिमूर्धानः पुरं ययुः।
हतावशिष्टैरसुरैः सहितो वरुणात्मजान्।। 28 ।।
अभिसंगम्य युयुधे त्रिमूर्धा मायया पुनः।
महिलाधिपतिं क्रूरो व्याघ्रदंष्ट्रो महाबलः।। 29 ।।
स्वसेनापतिमालोक्य वाक्यमेतदुवाच ह।
त्रिमूर्धाः सहितो वीरः वारुणान् समरे जहि।। 30 ।।
व्याघ्रदंष्ट्रस्य तद्वाक्यं [श्रुत्वा] तटिद्रोमा महाबलः।
वारुणैः युयुधे धीमान् त्रिमूर्धाः सहितः तदा।। 31 ।।
व्याघ्रदंष्ट्रोऽपि संक्रुद्धो वानराः यत्र संस्थिताः।
तं देशमभिगम्याशु स्वसैन्यमिदमब्रवीत्।। 32 ।।
श्रुत्वा वानरगोपुच्छत् ऋक्षसंघान् समागतान्।
इत्युक्त्वा व्याघ्रदंष्ट्रोऽथ रथमारुह्य सत्वरः।। 33 ।।
धनुर्गृहीत्वा बाणौघान् वानरेषु विसर्जयन्।
वानरास्तु शिलावर्षैः असुरान् जघ्नुराहवे।। 34 ।।
रथिका बाणवर्षेण छादयान् चक्रिरे हरीन्।
शूलशक्त्यष्टिपरशुकुन्तपट्टिसधारिणः ।। 35 ।।

पादाताः विभिदुः दैत्याः ऋक्षगोपुच्छवानरान् ।
सादिनः परिघैः जघ्नुः गजारूढा परश्वधैः।।36।।
एवं निहन्यमानाः ते छिन्नहस्तोरुमस्तकाः ।
गलितान्त्रा स्रुवन् रक्ताः कूजन्तः पृथिवीं गताः।।37।।
दैत्यैः निहन्यमानाः तान् समालोक्य महाबलः ।
यूथपाः क्रोधताम्राक्षाः सालतालशिलायुधाः।।38।।
सन्नद्धा रुरुधुः दैत्यान् दैत्या अपि मदोद्धताः ।
ततो गयो गवाक्षश्च गवयो गन्धमादनः।।39।।
सुषेणः शरगुल्मश्च वेगदर्शी सुपाटलः ।
मैन्दश्च द्विविदस्तारो वीरः शतबली कपिः।।40।।
जाम्बवान् पर्वसो(परशो) धूम्रो युवराजो गतस्तदा।
सुग्रीवेण कपीन्द्रेण प्रेषिताः बलशालिनः ।।41।।
दानवान् समरे जघ्नुः तटिद्रोमाभिरक्षितान् ।
तटिद्रोमा रथारूढः चापं संयम्य सायकान्।।42।।
हरिं जघान तरसा स्वसेना सहितो बली ।
व्याघ्रदंष्ट्राः त्रिमूर्धानं समालोक्येदमब्रवीत्।।43।।
वारुणान् अस्त्रकुशलान् मायायुद्धविशारदान् ।
अहमेनान् युधिष्यामि तान् युध्यस्व मया सह।।44।।
इत्युक्त्वा तस्य वचनं श्रुत्वा युधि महाबलः।
त्रिमूर्धा व्याघ्रदंष्ट्रेण सहितः क्षीणसैनिकः।।45।।
वरुणस्यात्मजान् भूयो निजघान शरव्रजैः।
ते व्याघ्रदंष्ट्रसहितं त्रिमूर्धानुगतत्वराः।।46।।
युयुधुः वारुणः शूराः पित्रा समभिचोदिताः ।
तानागतान् समालोक्य व्याघ्रदंष्ट्रः स्वसैनिकान्।।47।।
युध्यध्वमिति चाभाष्य स्वयं च युयुधे रुषा ।
तटिद्रोमः बलं घोरं नानाशस्त्रास्त्रभास्वरम्।। 48।।

सुषेण प्रमुखाः वीराः सालतालशिलायुधाः।
दैत्यान् जघ्नुः युधि बलात् नखदंष्ट्रायुधास्तदा।।49।।
सा लतालशिलावर्षैः गिरिकूटैश्च ताडिताः।
दानवाः विलयं जघ्नुः वह्निदग्धं वनं यथा।।50।।
तटिद्रोमा तथा दृष्ट्वा हतान् दैत्यगणान् बहून् ।
वानरान् विशिखैः घौरैः तदा निन्ये यमक्षयम्।।51।।
तटिद्रोमशरैः नष्टान् यूथिवान् वीक्ष्य सत्वरम् ।
वालिपुत्रो बलश्लाघी गृहीत्वा महतीं शिलाम्।।52।।
पातयामास वेगेन तटिद्रोमारथोपरि ।
तामापतन्तीं वेगेन महतीं तां शिलां शरैः।।53।।
चूर्णयित्वा गदं बाणैः ललाटेऽभिजघान ह।
ललाटे स्वेश्चतैः बाणैः पादपैरिव पर्वतः।।54।।
वीर राजाङ्गदः श्रीमान् सुस्राव रुधिरं बहु ।
ततः चुक्रोध बलवान् अङ्गदः कनकाङ्गदः।।55।।
सालमुत्पाट्य वेगेन हयान्निन्ये यमक्षयम् ।
कार्मुकं तत्करात् गृह्य जानौ क्षिप्त्वा बभञ्ज ह।।56।।
तस्य मूर्ध्नि महाबाहुः तलेनाभिजघान ह ।
विशीर्णमूर्ध्ना न्यपतत् धरण्यां त्यक्तजीवितः।।57।।
तन्निहत्य अङ्गदो दैत्यान् हतशिष्टान् महाबलान् ।
सालेनाभिजघानाशु गजवाजिरथास्तदा।।58।।
ते हन्यमाना दैतेयाः गताः दिक्षु विदिक्षु च ।
विद्राव्य दानवान् सर्वान् वानरैः अभिसंवृतः।।59।।
त्रिमूर्ध्नं पश्यतः तस्य विजघान दितेः सुतान् ।
निहत्य तं च बाणौघैः सप्रमर्मस्व ताडयन्।।60।।
सैन्यं विनाशितं दृष्ट्वा व्याघ्रदंष्ट्रो महाबलः।
त्रिमूर्ध्नं सह वेगेन विशालामगमत् पुरीम्।। 61।।

वारुणाः वानराश्चापि निर्जित्य तरसा रिपून् ।
महिलानगरं वेगात् सप्राकारं सतोरणम्।।62।।
विध्वंसयित्वा बलिनो गर्जन्तः सायुधाः तदा ।
पश्चिमद्वारमासाद्य विशालायां महाबलः ।
वारुणाः वानराः चक्रुः स्कन्धावार निवेशनम्।।63।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये विंशोऽध्यायः

अथ एकविंशोऽध्यायः

जैमिनि :

कुबेरो यक्षराजस्तु लक्षगन्धर्वकिन्नरैः।
सहितो मणिभद्रेण रूपाख्यं नगरं ययौ।। 1।।

तथैव नन्दि भगवान् प्रमथैः अतिभीषणैः।
स्तुतो मणिमतिं नाम नगरीं प्रययौ तदा।। 2।।

रूप्यधिपो निकुम्भस्तु यक्षगन्धर्वकिन्नरान्।
युद्धोद्यतान् समालोक्य स्वसेनाधिपमब्रवीत्।। 3।।

सेनापते त्वं सहसा याहि युद्धाय सत्वरः।
सहस्त्राक्षौहिणीयुक्तो रथं मे क्षिप्रमानय।। 4।।

इत्याज्ञप्तो निकुम्भेन धर्महन्ता चमूपतिः।
चतुरंगबलैः सार्धं युद्धाय प्रययौ तदा।। 5।।

निर्यान्तं स्वबलं दृष्ट्वा निकुम्भो भीमविक्रमः।
रथमारुह्य सहसा गृहीत्वा धनुरुत्तमम्।। 6।।

यक्षसेनामुखं गत्वा युध्यध्वमिति चोदयत्।
मणिमत्यधिपो वीरो स्वसेनापतिसंयुतः।। 7।।

निकुम्भान्तिकमभ्येत्य वाक्यमेतदुवाच ह।
भो निकुम्भ महाबाहो यक्षमाहेश्वरं बलम्।। 8।।

युध्यावः सहितावाप्यं अन्यथा विजयो न हि।
इति तेनोदितं वाक्यं निकुम्भो भीमविक्रमः।। 9।।

श्रुत्वा तथा करोत्येन सहितो योद्धुमागतः।
तथैव मणिभद्रोऽपि नन्दीश्वरगणैः वृतः।। 10।।

युयुधे दानवाः क्रूरैः मायायुद्धविशारदैः ।
मणिभद्र नियोगेन गन्धर्वाः कामरूपिणः।। 11 ।।

सपक्षांस्तुरगां व्योम्नि शुकवच्चरतस्तदा ।
समारुह्य महामायो योद्धुकामाः धृतायुधाः।। 12 ।।

निजघ्नुः दानवगणान् नन्दीश्वरगणैः सह ।
गणाः नानाविधाकाराः शूलमुद्गरपाणयः।। 13 ।।

पिशाचवदनाः केचित् केचित् खरमुखास्तदा ।
उष्ट्रास्यकालवदनाः सिंहव्याघ्राक्षिगोमुखाः।। 14 ।।

बहुवक्त्राः महादंष्ट्राः बहुपादकरोदराः।
एककर्णाक्षिचरणाः द्वात्रिपञ्चशिरोज्वलाः।। 15 ।।

शूलपाशांकुशगदाकुन्तक्रकचधारिणः ।
दानवान् युधि संजघ्नुः मुञ्चन्तो भैरवान् रवान्।। 16 ।।

दानवाश्च दुराधर्षाः क्रुराः नानाविधायुधाः।
महाहनुनिकुम्भाभ्यां नियुक्ताः युधि दुर्जयाः।। 17 ।।

यक्षां माहेश्वरामपि प्रहरन्तो वरायुधैः।
तीक्ष्णैः युयुधिरे भीमा महामाया महाबलाः।। 18 ।।

रथास्तु रथगारूढाः गजारोहाः पदातयः।
शक्तितोमरनाराचाः अश्वदन्ताश्च साधकैः।। 19 ।।

माहेश्वरान् समाजघ्नुः गन्धर्वानपि संगरे।
दैत्यैः निहन्यमानास्ते शूलशक्त्यष्टितोमरैः।। 20 ।।

चतुरंगबलं वेगात् गणान् निन्युः यमक्षयम्।
तैः दैत्यान् हन्यमानास्ते कोपप्रस्फुरिताधराः।। 21 ।।

गणान् यक्षान् मर्दयन्तो नदन्तो भैरवान् रवान् ।
एवं प्रवृत्ते संग्रामे मणिभद्रो महाबलः।। 22 ।।

बाणैः चिच्छेद सहसा रथिहस्तितुरंगगान् ।
पादातांश्च महाकायान् आयुधानि तदा रणे।। 23 ।।

नन्दीश्वरप्रणिहितो महाकालो गणाधिपः ।
शक्त्यष्टिपरिघैः घोरैः दैत्यान् निन्ये यमक्षयम्।। 24 ।।
एवं ते निहता दैत्याः विमुखाः भग्नसाधनाः ।
रणभूमिं परित्यज्य पलायन पराभवन्।। 25 ।।
स्वसैन्यं विद्रुतं दृष्ट्वा निकुम्भो दानवोत्तमाः ।
धर्महन्तारमालोक्य स्वसेनाधिपमब्रवीत्।। 26 ।।
गणान् प्रहरत युयं महाहनुसमन्वितः ।
इति तेन समादिष्टो धर्महन्ता महाबलः।। 27 ।।
ववर्ष बाणान् मायावि परमर्मविदारणान् ।
महाहनुः यक्षसेनां निजघान शरोर्मिभिः।। 28 ।।
ताभ्यां गणा हता यक्षा भग्नवाहनसाधनाः ।
छिन्नहस्तोरुपादाश्च हता भूमितलं गताः।। 29 ।।
तान् वीक्ष्य विमुखान् युद्धे महाकालरथे स्थितः ।
सन्धाय धनुषि श्रेष्ठं रौद्रमस्त्रं मुमोच ह।। 30 ।।
तेन परमास्त्रेण धर्महन्ता हतो रणे ।
गतप्राणं तदालोक्य सेनानीं प्राद्रुवन् भयात्।। 31 ।।
मणिभद्रेण दिव्येन गान्धर्वेणाप्यमर्षणम् ।
निन्ये यमक्षयं युद्धे दानवाः प्राद्रुवन् भयात्।। 32 ।।
ततः क्रुद्धे निकुम्भस्तु महाकालं शरावृतैः।
बाणैः अताडयत् तीक्ष्णैः परमर्मविदारणैः।। 33 ।।
महाहनुः मणिभद्रं मार्गणैः मर्मभेदिभिः ।
ताडयामास समरे मायायुद्धविशारदः।। 34 ।।
मणिभद्रोऽपि दैत्येन्द्रं विध्वा पञ्चभिरायसैः ।
हयान् धनुः सारथिं च विनिहत्य महाबलः।। 35 ।।
क्षुरप्रेण सुतीक्ष्णेन वक्षसि अभिजघान ह ।
महाहनुः ततः क्रुद्धो गदामादाय सत्वरम्।। 36 ।।

मणिभद्रस्य तुरगान् सारथिञ्चाप्ययोधयत् ।
विरथो मणिभद्रस्तु शक्तिं चिक्षेप तं प्रति।। 37 ।।
ज्वलन्तीं आगतं शक्तिं जघान गदया तदा ।
गदया ताडितः शक्तिः विशीर्णा सापतत् क्षितौ ।। 38 ।।
शक्तिं निपतितां दृष्ट्वा (वीक्ष्य) मणिभद्रो गदाधरः ।
युयुधे क्रोधताम्राक्षो गदायुद्धविशारदः ।। 39 ।।
महाहनु मणिभद्रं गदया प्राहरत् तदा ।
गदाप्रहाराभिहतो मूर्च्छितो न्यपतत् भुवि।। 40 ।।
लब्धसंज्ञो मणिभद्रो गदया मूर्ध्नितादयत् ।
महाहनु भग्नमूर्धा गतासुः न्यपतत् क्षितौ।। 41 ।।
निपातितं तमालोक्य निकुम्भो भीमविक्रमः ।
महाकालं शरव्रातैः विनिर्भिद्य पुनस्तदा।। 42 ।।
असुरास्त्रं महाघोरं मुमोच परमास्त्रवित् ।
तस्मात् विनिर्गताः बाणाः शूलशक्तिपरश्वधाः।। 43 ।।
शतघ्नोमुसलाप्रासाः गिरिशृङ्गाश्च पादपाः ।
तैः हता प्रमथा भग्ना भेदात् ताः विप्रदद्रुवुः।। 44 ।।
महाकालो महातेजा भग्नान् वीक्ष्य गणान् तदा ।
महेश्वरास्त्रं अत्युग्रं उत्ससर्जारिनाशनम्।। 45 ।।
निकुम्भः सरथः तेन दण्डकायोऽपतत् क्षितौ ।
हतावशिष्टः ते (नाह) दैत्याः विशालां प्राविशत् तदा।। 46 ।।
नष्टान् दैत्यान् समालोक्य धनेशेन हरस्तदा ।
अनुरुद्ध विशालायाः द्वारमुत्तरमञ्जसा।। 47 ।।
ब्रह्मविष्णुमहादेवाः लोकपालैः समन्विताः ।
राक्षसैः वानरैश्चैव राघवेन महात्मना।। 48 ।।

शाखापुराणि निर्जित्य विनिहत्य च दानवान् ।
विशालायाः चतुर्दिक्षु स्कन्धावारनिवेशनम् ।
चक्रलोकेश्वरो ब्रह्मविष्णुरुद्रपुरोगमाः ।। 49 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकविंशोऽध्यायः

अथ द्वाविंशोऽध्यायः

जैमिनि :

यदन्वरुन्ध त्रिदशा विशालां तां महापुरीम् ।
शाखानगर वस्तव्या दानवाः घोरदर्शनाः।। 1।।

हतावशिष्टो विमुखा दुःखार्ता भयपीडिताः ।
आर्त्तनादेन भिन्दन्तः आद्यां दिशो विदिशुस्तदा।। 2।।

विशालानगरीं त्यक्तावाहनारुधिरोक्षिताः।
तान् समीक्ष्यासुरगणाः विशालनगरे स्थिताः।। 3।।

इदं किमेतत् वक्तव्यं शीघ्रं संत्यज्य विभ्रमम् ।
इत्युक्त वचनं तेषां श्रुत्वा पुरनिवासिनाम्।। 4।।

ऊचुः वधार्त्ता हे दैत्याः ब्रह्मविष्णुशिवादयः ।
सलोकपालाः सनराः सराक्षसवनौकसः।। 5।।

महाबलपरिवारान् शाखानगरवासिनः ।
निहत्य समरे दैत्यान् सिंहनादान् विनद्य च।। 6।।

विशालां अन्वरुद्धंस्ते चतुर्दिक्षु बलैः सह ।
तेषां तद्वचनं श्रुत्वा विस्मयाविष्टचेतसः।। 7।।

अरक्षस्ताः समारुह्य प्राकारान् अवलोकयन् ।
संवर्त्तः वीर्यधा लोकान् छादयन्ति समन्ततः।। 8।।

तथा विशालानगरीं आवृत्य परितः स्थिताम् ।
देवसेनामथालोक्य विस्मयाविष्टचेतसः।। 9।।

प्राकारात् अवरुह्याशु प्रविश्य नगरीं तदा ।
सेनापतिं त्रिप्रचित्तिं दैत्यवाक्यमथब्रुवन्।। 10।।

अकारणात् देवसेना पुरीमावृत्य तिष्ठति ।
तैरुक्तं वचनं श्रुत्वा विप्रचित्तिः चमूपतिः।। 11 ।।

प्रविवेश सभां दिव्यां त्रिणीकृतपुरन्दरैः ।
दानवैः संवृता भीमैः अतुल्यबलविक्रमैः।। 12 ।।

शूलशक्त्यष्टिपरिघगदामुसलपाणिभिः ।
समृद्धां पन्नगैः घोरैः पुरीं भोगवतीमिव।। 13 ।।

तां प्रविश्य ददर्शात्रसंस्थितं परमासने ।
पञ्चाशत् योजनायामे द्वाविंशत् योजनोच्छ्रिते।। 14 ।।

ज्वलत् पावकसंकाशैः खचितैः रत्नसञ्चितैः ।
वरास्तरणसञ्चितैः चतुरश्रे मनोहरे।। 15 ।।

निषण्णमुदयाद्रिस्थं भानुबिम्बमुवोदितम् ।
वीजितं वानरानिभिः हंसशुभ्रैः च चामरैः।। 16 ।।

पूर्णचन्द्रप्रकाशेन चक्रेणाभिविराजितम् ।
मणिकाञ्चन बिभ्राज सहस्रमुकुटोज्वलम्।। 17 ।।

नानारत्नप्रभाभास्व मणिकुण्डलभूषितम् ।
कराल सितदंष्ट्रांच सहस्रवदनान्वितम्।। 18 ।।

सहस्राङ्ग विलसत् काञ्चनाचलसन्निभम् ।
महामायं महासत्वं महाबलपराक्रमम्।। 19 ।।

भुवनानां अधिपतिं सहस्रमुखरावणम् ।
विप्रचित्तिः महाबुध्या प्रणम्य विनयान्वितः।। 20 ।।

वक्तुं समुपचक्राम देवसेनागमं तदा ।
ब्रह्मविष्णुशिवलोकसृष्टिस्थित्यन्तकारिणः।। 21 ।।

अष्टदिक्पालकैः देवैः वानरैश्चापि राक्षसैः ।
सलक्ष्मणं रामभद्रं नृपसेनासमन्वितम्।। 22 ।।

पुरस्कृत्य पुरीं श्रेष्ठां विशालां अतुलप्रभाम् ।
अन्वरुन्धन् चतुर्दिक्षु जित्वा शाखां पुराष्टकम्।। 23 ।।

कारणं च न पश्यामि लोकत्रयसमागमे ।
सेनापतेः वचः श्रुत्वा सहस्रमुखरावणः।। 24।।

जहासोच्चैः देवदैत्यं (मुख्य)त्रैलोक्यं कम्पयन्निव।
सभास्थिता दैत्यवृन्दाः तेन नादेन मूर्च्छिताः।। 25।।

मुहूर्तात् स्वस्थहृदयाः स्वे स्वे पीठे स्थिता अभवन्।
ततः सहस्रवदनो विप्रचित्तिं अभाषत्।। 26।।

चिरकाल अभिलषितं देवाः अद्य समागताः ।
जयार्थं उद्यतं पूर्वं आश्रुत्वां त्रिदशेश्वराः।। 27।।

स्वस्थानानि परित्यज्य यत्र कुत्र पलायिताः ।
तेऽत्र सर्वे सुराधीशाः दैवयोगात् समागताः।। 28।।

तान् वधिष्यामि समरे कालपक्त्वात् गतायुषः ।
इति तेनोदितं वाक्यं विप्रचित्तिं निशम्य तत्।। 29।।

बभाषे तं समालोक्य सहस्रमुखरावणम् ।
उत्पाता बहवो घोराः सर्वलोकविनाशनाः।। 30।।

पुनः पुनः समालोक्य विचार्य च पुनः पुनः ।
स्ववृध्यै कुरुते कार्यं स राजा सुखमेधते।। 31।।

एकेन विष्णुनाक्रम्य त्रैलोक्यं सचराचरम् ।
बलीन् निगृह्य समरे त्रैलोक्यं वज्रिणेऽर्चितम्।। 32।।

एकेन च नृसिंहेण हिरण्यकशिपुः पुरा ।
निहतो दानवः श्रेष्ठः सर्वोऽवध्यो महाबलः।। 33।।

येन केन प्रयत्नेन दैत्यानां क्षयकृत् हरिः ।
अद्य विष्णुं पुरस्कृत्य ब्रह्माद्या निखिलाः सुराः।। 34।।

मनुष्याराक्षसा यक्षा गन्धर्वा ऋक्षवानराः ।
समेत्याद्य विशालां तां अनुरुन्धन् किल अधुना ।। 35 ।।
अत्र मन्त्रो विधातव्यः सुहृद्भिः सह मन्त्रिभिः ।
इत्युक्तं तद्वचः श्रुत्वा ध्यात्वा क्षणमरिन्दमः ।। 36 ।।
विप्रचित्तिमुवाचेदं सहस्रमुखरावणः ।
पुरमात्रेणास्ति मे पीडा लोकत्रयनिवासिना ।। 37 ।।
शस्त्रास्त्रवृक्षपाषाणैः भयं नास्ति कदाचन ।
महात्मना तपोयोगात् सृष्टे दुर्वाससाप्यहम् ।। 38 ।।
ब्रह्मविष्णुशिवादीनां मृत्युः तस्मात् न मेऽस्ति भीः ।
इत्युक्त्वा विप्रचित्तिं तं सोदरान् इदमब्रवीत् ।। 39 ।।
द्वारेषु पुर्याश्च त्रिषु रक्षा कार्या विशेषतः ।
प्राकारेषु च सर्वत्र नानाशस्त्रास्त्रपाणयः ।। 40 ।।
प्रेषितव्या मध्यमे तु गुल्मे दैत्या मदान्विताः ।
स्थापनीया चारवर्गा नियोज्याः सत्यवादिनः ।। 41 ।।
एवं रक्षां प्रकल्प्याथ सहस्रमुखरावणः ।
सेनानीं विप्रचित्तिं च समालोक्येदमब्रवीत् ।। 42 ।।
सन्नाहं त्वरया कृत्वा द्वारि तिष्ठ महामते ।
एवं रक्षां विधायात्र कृतकृत्याभवत् तदा ।। 43 ।।
तद्वाक्यं भ्रातरः श्रुत्वा द्वाररक्षासि ते निरे ।
नियुताक्षौहिणीयुक्तो शतग्रीवो वरायुधः ।। 44 ।।
पूर्वद्वारं समासाद्य रक्षाञ्चक्रे विधानवित् ।
दक्षिणद्वाररक्षां तु शतजिह्वो महाबलः ।। 45 ।।
चकार तत्र मायावी नियुताक्षौहिणी युतः ।
शतोदरस्तु बलवान् तावत् संख्ये बलैः युतः ।। 46 ।।

ररक्ष पश्चिमद्वारं तदा भीमपराक्रमः ।
उत्तरं नगरद्वारं शताक्षो युधि दुर्जयः ।। 47 ।।
प्रयुताक्षौहिणी युक्तो जुगोप दनुजोत्तमः ।
सेनाधिपो विप्रचित्तिः मध्यं अङ्गुल्मं आस्थितः ।। 48 ।।[1]
अर्बुदाक्षौहिणी नाथो पालयामास सर्वतः ।
एवं रक्षां विशालायाः चतुर्दानवसत्तमः ।। 50 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये द्वाविंशोऽध्यायः

अथ त्रयोविंशोऽध्यायः

जैमिनि :

ततो वायुं समाहूय ब्रह्मा वाक्यमुवाच ह ।
मायया त्वं गच्छ सहसा विशालां दैत्यपालिताम्।। 1।।

मद्वाक्यं श्रावयित्वोच्चैः सहस्रमुखरावणे ।
प्रत्यागच्छ मुहूर्तेन ततः कृत्यं भविष्यति।। 2।।

इत्युक्तवन्तं धातारं वायुः पुनरथाब्रवीत् ।
अस्मिन् कार्ये मम सुतं हनुमन्तं नियोजय।। 3।।

तच्छ्रुत्वा वचनं ब्रह्मा तमाहूयेदमब्रवीत् ।
हनुमन् त्वरया गत्वा सहस्रवदनान्तिकम्।। 4।।

एवं ब्रूहि भयं त्यक्त्वा श्रुत्वा तां दनुजन्मनाम् ।
दुरात्मन् त्वं बलात् भीत्यै शत्रुघ्नभरतावुभौ।। 5।।

आनीतवान् स्वनगरं प्रदर्शय बलं तव ।
यदि चेदिच्छसि प्राणान् रक्षितुं दनुजाधम।। 6।।

राघवस्यान्तिकं गत्वा नमस्कृत्वाद्य पादयोः ।
तत्र भ्रातरौ तेन सार्धं योजयित्वा सुखी भव।। 7।।

नो चेत् त्वं सबल क्षिप्रं नाशमेश्यत्यसंशयम् ।
इत्युक्त्वा तन्मतं ज्ञात्वा नमस्कृत्यास्य पादयोः।। 8।।

शीघ्रमागच्छ भद्रं ते वानरस्त्वं महाबल ।
हनुमान् सत्वसम्पन्नः प्रणम्य चतुराननम्।। 9।।

पञ्चाशत् योजनोच्छ्राय देहो गन्तुं प्रचक्रमे ।
विशालाः सालमुल्लंघ्य व्योम्नि गच्छन्तमञ्जसा।। 10।।

महाकायं महासत्वं आताम्रवदनोज्वलम्
दंष्ट्राकरालचक्राक्षं शङ्कुकर्णं महाबलम्।। 11।।
वानरं प्रेक्ष्य सालस्थाः विस्मयाविष्टचेतसाः ।
भयेन किञ्चित् चकिताः सायुधा दानवस्थिताः।। 12।।
हनुमानपि तेजस्वी विशालां वीक्ष्य विस्मितः ।
सहस्त्रवदनस्याशु सभां गत्वा महाबलः।। 13।।
भ्रातृमध्ये स्थितं भीमं सहस्त्रमुखरावणम् ।
दिक्पालानां मध्यगतं ब्रह्माणमिव वीक्ष्य सः।। 14।।
चिन्तयामास सुचिरं दानवांश्च महाबलान् ।
तांश्च सर्वान् तृणीकृत्य हनुमान् मरुतात्मजः।। 15।।
पुरतः तस्य सहसा सन्निपत्योरुविक्रमः ।
पुरतस्तस्य सुमहत् रत्नसिंहासने स्थितम्।। 16।।
दानवानां मध्यगतं तदध्वास्ते महाकपिः ।
सहस्त्रास्यो दानवाश्च मेरुमन्दरसन्निभम्।। 17।।
दंष्ट्राकरालवदनं तटित् सदृशलोचनम् ।
त्रिविक्रम कृतोत्साहं नारायणमिवस्थितम्।। 18।।
तं दृष्ट्वा वानरं दैत्या विस्मयाविष्टचेतसः ।
तूष्णीं स्थिता तदा तत्र सहस्त्रास्योऽपि विस्मितः।। 19।।
विप्रचित्तिमुवाचेदं कोऽयमित्येष पृच्छ्यताम् ।
विप्रचित्तिः तमभ्येत्य पृष्टुं समुपचक्रमे।। 20।।
कस्त्वं कपे किमर्थं त्वं आगतो गतसाध्वसम् ।
किं कार्यमत्र भवतः केन वा प्रेषितो भवान्।। 21।।
तथ्यं वदसि चेत् जीवन् सुखी गच्छ प्लवङ्गम ।
यद्यन्यथा वदसि चेत् मृतकल्पो भविष्यति।। 22।।

श्रुत्वा तत् भाषितं तस्य जहासोच्चैः महाबलः ।
करं करेण चास्फोट्य कम्पयन्निव तां सभाम्।। 23 ।।
तस्य नादेन महता करतालस्वनेन च ।
मूर्च्छिताः दानवश्रेष्ठाः चचाल च सभां तदा।। 24 ।।
अपासर्पत् विप्रचित्तिः तेन नादेन विह्वलः ।
ततो हनुमान् प्रोवाच सहस्रमुखरावणम्।। 25 ।।
रे! रे ! सहस्रवदन राघवस्य महात्मनः ।
दासोऽहं वायुतनयः हनुमानिति मां विदुः।। 26 ।।
किञ्चित् कार्यं समुद्दिश्य त्वदन्तिकमुपागतः ।
तच्छृणुष्व अप्रमत्तः त्वं च जीवितुमिच्छसि।। 27 ।।
यद्बलं त्वमुपाश्रित्य सरयूतटकानने ।
मृगयाआयाससंसुप्तौ शत्रुघ्नभरतावुभौ।। 28 ।।
भृत्यैः आनीतवान् मूढः तद्दर्शय बलं तव ।
राक्षसैः वानरैः देवैः सहितोऽहं इहागतः।। 29 ।।
त्वां हन्तुं समरे बहुपुत्रमित्रसमन्वितम् ।
युध्यस्व यदि शूरोऽसि त्वां नयिष्ये यमान्तिकम्।। 30 ।।
भीतस्त्वं यदि दुर्बुद्धे शरणं मां व्रजाधुना ।
मुक्त्वा भरतशत्रुघ्नौ मत्समीपमिहानय।। 31 ।।
अन्यथा नास्ति ते मूढ जीवितं भुवनत्रये ।
इत्येतदुक्तं रामेण श्रावितं तु मया त्वयि।। 32 ।।
मद्वाक्यं शृणु दैत्येन्द्र यदि श्रेयोऽभिवाञ्छसि ।
दिव्यास्त्रकुशलो रामो रणेऽद्भुतपराक्रमः।। 33 ।।
हत्वा त्रिभुवनं भूयः सृजति प्राशयतीश्वरः ।
न ते क्षमं तेन वैरं कर्तुं दानवसत्तम।। 34 ।।

ब्रह्मविष्णुशिवाद्यैर्वा विद्वेषः ते न रोचये ।
तस्मात् मद्वचनं श्रुत्वा सन्धिं कुरु महामते।।35।।
एवं कृतं चेत् सहसा तव श्रेयोऽस्ति शाश्वतम् ।
नो चेत् सभ्रातृपुत्राभ्यां नाशो भवति ते ध्रुवम्।।36।।
हनुमद्वचनं श्रुत्वा सहस्रमुखरावणः।
चतुर्दिक्षु समालोक्य कोपात् प्रस्फुरिताधरः।।37।।
विप्रचित्तिं विलोक्याथ वाक्यमेतदुवाच ह ।
विप्रचित्ते दुरात्मायं वानरोऽवध्यतामिह।।38।।
राजदूतवधो लोके राजधर्मे निषिध्यते ।
मुण्डनं वा अङ्कुशाघातो विरूपकरणं तथा।।39।।
इत्यादि दूतचिह्नानि कर्तव्यानि मनीषिभिः ।
अस्मिन् शाखामृगे मूढे यथारुचि विधीयताम्।।40।।
तयोः तद्वचनं श्रुत्वा हनुमान् मरुतात्मजः ।
रे ! रे ! सहस्रवदन मुमूर्षो मूढचेतन।।41।।
उक्तं हितं निगृह्णासि कालपाशावपाशितः ।
दुर्बुद्धिं त्वां वधिष्यामि मुष्टिपातात् यमक्षयम्।।42।।
नीतौ निषिध्य ते युद्धं कृत्यं दूतस्य नित्यशः ।
तस्मात् पश्यन्नहं मूर्ख स्थितोऽस्मि परुषं सहन्।।43।।
मदाज्ञास्यसि मद्वीर्यं युधि दैत्यकुलाधम ।
हनुमद्वचनं श्रुत्वा शताक्षो ज्येष्ठमब्रवीत्।।44।।
हन्तव्यो ह्येष दुष्टात्मा राजन् शाखामृगाधमः ।
भ्रातृवाक्यं ततः श्रुत्वा सहस्रमुखरावणः।।45।।
आत्मतुल्यबलान् दैत्यान् व्यादिदेशास्य निग्रहे ।
ते दैत्याः भीमवदनाः भीमाक्षाः भीमनिस्वनाः।।46।।

गर्जन्तः शूलशक्त्यष्टिगदामुसलधारिणः ।
आपतन्तिस्म वेगेन शलभा इव पावकम्।। 47 ।।
तान् प्रेक्ष्य हनुमान् तत्र वाक्यमेतदुवाच ह ।
भो ! भो ! दैत्याः पलायध्वं यदि जीवितुमिच्छथ।। 48 ।।
शतसहस्रसंघानां युष्माकं मूढचेतसाम् ।
एकक्षणे संयमनीं प्रासुमिच्छा भवेद्यदि।। 49 ।।
आगच्छध्वं कालपक्वान् नयाम्यद्य यमक्षयम् ।
श्रुण्वन्तां तद्वचो घोरं दानवाः भीमविक्रमाः।। 50 ।।
तं हन्तुं चिक्षिपुः घोराः शस्त्राणि विविधानि च ।
तानि शस्त्राणि पुच्छेन व्यवधूयत् तदा कपि।। 51 ।।
लांगुलाग्रेण तान् हन्यान् बध्वा भूमौ अताडयत् ।
तत् प्रहारेण ते सर्वे चूर्णप्रायाः तदा अभवन्।। 52 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये त्रयोविंशोऽध्यायः

अथ चतुर्विंशोऽध्यायः

जैमिनि :

तत् कर्म वानरेन्द्रस्य समुद्वीक्ष्यात्र विस्मिताः ।
सहस्त्रास्यः पुनः कोपात् विप्रचित्तिमथाब्रुवन्।। 1।।

लौहश्रृंखलया बध्वा पावके प्रक्षिपाधुना ।
सहस्त्रास्यवचः श्रुत्वा दानवान् इदमब्रवीत्।। 2।।

पुरतः केचिदागम्य युद्धं कर्तुमिहार्हसि ।
व्याघ्रचित्तं कुरुध्वं त्वं पृष्ठतोऽभ्येत्य केचन।। 3।।

लौहश्रृंखलया बध्वा तद्वेषा सज्ज वानरम्।
पश्चात् संच्छाद्य काष्ठैः तं सृजध्वं पावकं ततः।। 4।।

विप्रचित्तिः वचः श्रुत्वा दानवाः केचिदागताः।
अकुर्वन् युद्धसन्नाहं परितोऽस्य हनुमतः।। 5।।

केचित् पश्चात् समागम्य युद्धमारेभिरे तदा ।
तेषां युद्धं विदित्वा तु तूष्णीमास्ते महायशाः।। 6।।

स्वबलज्ञापनार्थाय दिशः सर्वाः विलोकयत् ।
बबन्धुः श्रृंखलाभिश्च पाशैः तन्तुमयैः दृढम्।। 7।।

करौ पृष्ठे समावेश्य बद्धुं चक्रुश्च पादयोः।
संन्नाद्य काष्ठैः तत्राग्निं चिक्षिपुः दितिजाः तदा।। 8।।

ततो वायुसुतो धीमान् कृत्वा लांगूलमायतम् ।
तान् आवेष्ट्य अग्निनिकटं चकर्ष दनुजान् बली।। 9।।

ते कृष्यमाणा पुच्छेन पेतुः वह्नौ समन्ततः।
तद्रक्तैः सिच्यमानोऽग्निः ययौ नाशं च दानवाः।। 10।।

ते च निर्बुदसंख्यकाः वह्निदग्धा गतासवः ।
बभूवुः वायुपुत्रस्तु जिजृम्भे प्रहसं तदा।। 11 ।।
जृम्भमाणो हनुमति पाशाश्च त्रुटिता अभवन् ।
विमुक्तो बन्धनात् भाति मदमत्त इव द्विपः।। 12 ।।
तं दनुजश्रेष्ठो विस्मितो वाक्यमब्रवीत्।
न दृष्टं न श्रुतं लोके महदद्भुतमत्र हि।। 13 ।।
पश्यामोऽद्य महत् सत्वं वानराकृतिशोभितम्।
सहस्त्रास्यवच· श्रुत्वा विप्रचित्तिरभाषत।। 14 ।।
वानरो भीषणाकारो निस्सहायो निरायुधः।
सभामध्ये स्थितः तूष्णीं लांगूलाग्रेण दानवान्।। 15 ।।
अप्रमेयबलान् भीमान् निजघान तवाग्रतः।
येन केनापि उपायेन हन्तव्योऽयं न संशयः।। 16 ।।
सहस्त्रास्य तु तत् श्रुत्वा हनुमन्तमुद्वेक्ष्य च।
कोपाविष्टः रक्तनयनो विप्रचित्तिमथाब्रवीत्।। 17 ।।
सहस्त्राक्षौहिणीसेनां वधायास्य दुरात्मनः।
नियोजयाद्य सहसा विप्रचित्ते महाबल।। 18 ।।
विप्रचित्तिः तदाकर्ण्य दानवान् समचोदयत्।
रथानारुह्य रथिनो धनुर्बाणासिधारिणः।। 19 ।।
मत्तद्विपान् समारुह्य शक्तिबाणगदाधराः।
सादिनः प्रासपरशुभल्लशूललसत्करा:।। 20 ।।
पादाताः शक्तिपरशुभल्लदण्डगदाधराः।
परिवव्रुः हनुमन्तं परितो भीमविक्रमाः।। 21 ।।
तान् प्राप्तान् कपीन्द्रस्तु जगर्ज लोकसंभ्रमात्।
वर्धयामास लांगूलं तेनावेश्य चमूं तदा।। 22 ।।

संमर्द्द जातबाधार्ताः रथाश्वपदकुञ्जरैः ।
अन्योऽन्य पेषणोत्क्रान्ताः जीविताः पृतना हताः ।। 23 ।।

विना युद्धं तदा नष्टां सहस्राक्षौहिणी क्षणात् ।
सहस्रास्यः समालोक्य सम्पूज्य मनसा कपिम् ।। 24 ।।

पुनः क्रुद्धो दैत्यनाथो हनुमन्तमथाब्रवीत् ।
रे ! रे ! वानर दुर्वृत्ता मायामन्त्रवरौषधैः ।। 25 ।।

इदानीं वञ्चयित्वा मां गन्तुमिच्छसि दुर्मते।
मुहूर्तमत्र तिष्ठ त्वं गमिष्यसि यमक्षयम् ।। 26 ।।

तच्छ्रुत्वा वचनं तस्य सहस्रास्यस्य दुर्मतेः ।
उवाच भीमवदनाः सहस्रमुखरावणम् ।। 27 ।।

दैत्या अपसद अरे ! मूढ माया मयि न विद्यते।
न च मन्त्रार्जित बलं नौषधीजनितं बलम् ।। 28 ।।

श्रीरामचन्द्रकरुणावीक्षणामृतसेचनम् ।
अच्छेद्यमजरं दिव्यं ममास्ति सहजं बलम् ।। 29 ।।

दुर्वाससो वराल्लब्धं क्षयमूलं बलं तव ।
हत्वा त्वां समरे रामौ भ्रातरौ मोक्षयिष्यति ।। 30 ।।

मम पुच्छैकदेशस्य न पर्याप्तोऽसि दुर्मते ।
पुत्रभ्रातृचमूवृन्दसहितो दनुजाधम ।। 31 ।।

त्वां पुत्रबलं सामात्यं हत्वा समरमूर्धनि ।
मोचयित्वा राजपुत्रौ गन्तुं शक्तिः ममास्ति वै ।। 32 ।।

दूतकृत्ये नियुक्तोऽहं तस्मात् जीव विदुर्मते ।
दैत्यमुख्यानि पाशैश्च त्वया समभिचोदितैः ।। 33 ।।

अक्षौहिणी सहस्राणि मम पीडानि जायते।
सिंहासने तव पुरः समासीनस्य दुर्मते ।। 34 ।।

निरायुधस्य चैकस्य त्वया किं जनितं भयम्।
ऋक्षवानरगोपुच्छैः मत्तोऽपि बलवत्तरैः।।35।।
निहन्यमानः स्वबलः क्षिप्रं नाशमिहेष्यसि।
इत्युक्तवन्त पुरुष कालकालाख्य दानवः।।36।।
कोटिभारायसकृतां शत्रुसंघातभीषणाम्।
गदां गुर्वीं समादाय पुरतः तस्य संस्थितः।।37।।
तां भुजाभ्यां भ्रामयित्वा नष्टोऽसीत्युत्ससर्ज ह।
सन्निषां गतां घोरां गदां वामेन बाहुना।।38।।
गृहीत्वा क।लकालं तं जघान सहसाऽपतत्।
तं निहत्य महाबाहुः सहस्त्रास्यं वचोऽब्रवीत्।।39।।
निरायुधस्य मे वीर्यं दृष्टवानसि दुर्मते।
द्रष्टुमर्हसि मूढात्मन् साधीशस्य बलं मम।।40।।
इत्युदीरितमाकर्ण्य सहस्त्रमुखरावणः।
कोपाविष्टोऽब्रवीत् दैत्यान् घ्नतैनं वानराधमम्।।41।।
तै प्रसह्य बलं घोराः शाखानगरनायकाः।
कुम्भाण्डमुख्या दैत्येन्द्राः हतशिष्टबलैः सह।।42।।
सन्नद्धाः परिवव्रुः तं नानाशस्त्रास्त्रपाणयः।
तानागतान् समालोक्य मायाशतविशारदान्।।43 ।।
सिंहासनं परित्यज्य गदामादाय वीर्यवान्।
गोवृन्दमध्ये तु यथा व्याघ्रः चरति वीतभीः।।44।।
तथा सेनासमीपे तु ननाद पवनात्मजः।
तं समन्तात् समावृत्य प्रासकुन्तपरश्वधैः।। 45।।
बाणैः परिघशक्त्यष्टिमुसलैः दानवास्तदा।
हन्तुमारेभिरे भीमा सहस्त्रास्यस्य सन्निधौ।।46।।
समीपस्थातु तान् विक्ष्य गदया अभिजघान ह ।
एक प्रहाराभिहता रथकुञ्जरसादिनः।।47।।

पत्तयश्च हताः पेतुः शतशोऽथसहस्त्रशः ।
तस्य नादेन महता पेतुः भूमौ गतासवः।।48।।
कक्षेरु पादपा तेन रथेभ तुरगादयः।
अम्बरे बभ्रमुः नीताः पक्षिसंघा इव पक्षिणः।।49।।
गतप्राणाः धरण्यां ते निपेतुः संघशो भुवि।
मण्डलानि विचित्राणि गतप्रत्यागतानि च।।50।।
गमनानि विचित्राणि दर्शयन् वायुनन्दनः।
गदया निजघानाशु प्रलयान्तकसन्निभः।।51।।
भीमा द्वादशसहस्त्रसंघाताक्षौहिणी गणान्।
निन्ये यमक्षयं तत्र महाबलपराक्रमः।।52।।
तान् हत्वा दानवान् युद्धे नामविश्राव्य चासृजत् ।
गदाहस्तो वायुसूनुः सौधमारुह्य वीर्यवान्।।53।।
विश्वकर्मकृतां दिव्यां तथा मयकृतां सभाम्।
पादपातेन सञ्चूर्ण्य विश्वकर्मकृतानपि।
गदया चूर्णयामास स्वबलं तस्य दर्शयन्।।54।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये चतुर्विंशोऽध्यायः

अथ पञ्चविंशोऽध्यायः

जैमिनि :

हनुमानपि तेजस्वी गदाहस्तो महाबलः।
प्राकारं लंघयित्वाशु यत्र ब्रह्मा सुरैः सह।। 1।।
पूर्वद्वारे समासीनः तत्र गत्वा महाकपिः।
ब्रह्माणं संप्रणम्याथ वाक्यमेतदुवाच ह।। 2।।
सहस्त्रवदनाभ्याशं गत्वाहं वीतसाध्वसः।
त्वया यदुक्तं भगवन् तत्सर्वं श्रावितं मया।। 3।।
यत् वृत्तं तत्र भगवन् गदामालोक्य सांप्रतम् ।
वेत्तुमर्हसि तद्वृत्तं इति ताभ्यां अदर्शयत्।। 4।।
श्रुत्वा तद्वचनं ब्रह्मा गदां वीक्ष्य सविस्मितः ।
इन्द्रादयः सुराः सर्वे तां गदां वीक्ष्य विस्मिताः।। 5।।
ब्रह्मा सुरेशं प्रोवाच गदां पश्य महोन्नताम्।
कोटिभारायः सदृशां पञ्चाशत् योजनोच्छ्रिताम्।। 6।।
सहस्त्रशंकुनत्वाग्रां मेरुमन्दरसन्निभाम्।
रथेभाश्वपदात्योघौः वसुभिः पर्वतोपमैः।। 7।।
शङ्क सुसन्धिषु संसक्ते गलत् रक्तसीरान्वितैः[1]।
पीनाग्रां शिल्पिभिः श्रेष्ठैः कृत चित्रमिवस्थिताम्।। 8।।
हनुमतासहायेन कृतं कार्यं सुदुष्करम्।
इति प्रशंस्य लोकेशः कपिश्रेष्ठमथाब्रवीत्।। 9।।

---

1. The meaning is not clear.

गच्छ राघव सान्निध्यं वृत्तं कथय विस्तारात्।
सन्दर्शय गदां तस्मै युद्धोद्योगं निवेदय।। 10।।
इति तेन समादिष्टो हनुमान् मरुतात्मजः ।
राघवान्तिकमागम्य प्रणम्याथ वचोऽब्रवीत्।। 11।
ब्रह्मणा प्रेषितो राम सहस्त्रवदनान्तिकम्।
गत्वा सभायां आसीनः सहस्त्रवदनान्तिके।। 12।।
यदुक्तं ब्रह्मणा तेन तत्सर्वं श्रावितं मया।
तच्छ्रुत्वा क्रोधताम्राक्षो सहस्त्रमुखरावणः।। 13।।
दैत्यानां प्रयुतं घोरं मद्वधे समचोदयत्।
लांगूलाग्रेण तान् दैत्यान् हत्वा तूष्णीं स्थितोस्म्यहम्।। 14।।
तदाज्ञया पुनः दैत्याः शृंखलापाशाश्चपाणयः ।
मां बध्वा शुष्ककाष्ठैश्च तृणैराच्छाद्य सत्वरम्।। 15।।
वह्निं प्रचक्षिपुः तत्र मिलित्वा संघशोऽसुराः।
आकृष्य लांगूलाग्रेण तानग्नौ प्रक्षिपाम्यहम्।। 16।।
अक्षौहिणीं सहस्त्रास्यो मद्वधार्थमचोदयत्।
तां विनष्टां समालोक्य क्रूरः कश्चन दानवः।। 17।।
मयि घोरां गदामेनां प्राहिणोत् तां समागताम्।
गृहीत्वा स सभामध्ये तया चूर्णीकृतोऽभवत् ।। 18।।
ततो द्वादशसहस्त्राण्यक्षौहिण्याः समागताः।
हत्वा ताः समरे वेगात् ते तया गदया क्षणात्।। 19।।
ब्रह्मणोऽन्तिकमागम्य वृत्तान्तं विनिवेद्य च।
भूयः प्रत्यागतोस्म्यत्र किं कर्तव्यं इतः परम्।। 20।।
हनुमद्वचनं श्रुत्वा गदां चालोक्य राघवः।
प्रशशंस हनुमन्तं तुष्टुवुस्तेऽपि वानराः।। 21।।
ततः सहस्त्रवदनः कपिनैकेन लीलया।
कृतं कर्म समालोक्य किञ्चिदागत साध्वसः।। 22।।

सभायां दानवान् वीक्ष्य वचनं चैतदब्रवीत्।
इहाधुना किं कर्तव्यं अस्माभिः दानवोत्तमाः।। 23।।
वदध्वं सम्यगालोच्य देशकालानुरोधतः।
दानवास्तु समाकर्ण्य सहस्रास्यस्य तद्वचः।। 24।।
वक्तुमारेभिरे तत्र स्वं स्वं मतमतन्द्रिताः।
विप्रचित्तिरथोवाच दानवानां हितं वचः।। 25।।
एकेन वानरेन्द्रेण कृतं कर्म सुदुष्करम्।
निहता दानवास्तेन मायायुद्धविशारदाः।। 26।।
भवन्तं तृणवत् कृत्वा चूर्णयित्वा सभां ततः।
श्रावयित्वा रामवाक्यं अनायासेन निर्यतः।। 27।।
श्रुत्वा हनुमतो वाक्यं सृष्टिस्थित्यन्तकारिणः।
आगमिष्यन्ति युद्धाय वानरैः सह राक्षसैः।। 28।।
तैः कर्तुं समरं राजन् न युक्तमिति मे मतिः।
सामदानादिभिः साध्ये कृते युद्धेन किं बलम्।। 29।।
तस्मात् भरतशत्रुघ्नौ सदारौ राघवान्तिकम्।
संप्रेषितव्याविति मे रोचते नान्यथा सुखम्।। 30।।
विप्रचित्तेः वचः श्रुत्वा शतवक्त्रोऽब्रवीदिदम्।
भीतोऽद्य विप्रचित्तिस्तु कपिमायां विलोक्य सः।। 31।।
अहमेको गमिष्यामि युद्धाय दनुजाधिप।
हत्वा लोकेश्वरान् संघे कृपणं तं च वानरम्।। 32।।
पुनरागम्य राजेन्द्र दास्यामि विजयं तव।
ततः शताक्षो बलवान् क्रुद्धो वाक्यमथाब्रवीत्।। 33 ।।
पूर्वद्वारस्थितान् देवान् ब्रह्मणा सह संयुगे।
अहमेको वधिष्यामि शतवक्त्रो ममाग्रजः।। 34।।
दक्षिणद्वारमासाद्य स्थितान् विष्णुमुखान् सुरान् ।
वधिष्यति न सन्देहः शतजिह्वो ममानुजः।। 35।।

जलेशरामसहितान् युद्धे वानरराक्षसान् ।
हनिष्यति शरैः तीक्ष्णैः नात्र कार्या विचारणा।।36।।
शतोदरोऽपि बलवान् उत्तरद्वारसंस्थितान्।
कुबेरशंकरमुखान् नयिष्यति यमक्षयम्।।37।।
शताक्षस्य वचः श्रुत्वा संह्लादो दानवोत्तमः।
मातामहो हितकरः सहस्रास्यमथाब्रवीत्।।38।।
सहस्रास्य निबोधेदं दानवानां सुखोदयम् ।
निरायुधेन कपिना मिषतां नु पुरोऽधुना।।39।।
असंख्याः दानवाः युक्त्या हताः चूर्णीकृतं सह ।
तृणीकृतः त्वं दैत्येन्द्रं महाबलपराक्रमः।।40।।
सर्वे देवाः समागम्य लोकानुग्रहकारिणः।
नरवानररक्षोभिः समेताश्चात्रदर्शिनः।।41।।
आरूढं नगरीं दुर्गां अस्माकं वीतसाध्वसः।
अत्र बुद्धिमता राज्ञा किं कर्तव्यं महामते।।42।।
पूर्ववृत्तं च सञ्चिन्त्य सन्धिरेवात्र रोचते ।
तच्छ्रुत्वा क्रोधताम्राक्षो सहस्रमुखरावणः।।43।।
विप्रचित्तिमुवाचेदं मेघगम्भीरया गिरा ।
सर्वे देवाः त्रयोलोकाः मां हन्तुमिह संगताः।।44।।
तान् सर्वान् अद्य समरे लीलया लीलयाशयम् ।
पुर्यमात्रेण न मे मृत्युः भविष्यति कदाचन।।45।।
इत्युदीरितमाकर्ण्य चत्वारो भ्रातरः तदा।
अब्रुवन् पूर्वजं वीक्ष्य सहस्रमुखरावणम्।।46।।
चतुर्दिक्षु वयं राजन् चतुरंगबलैः युतः।
निष्क्रम्य नगराः कीर्ण अवध्यकवचायुधाः।।47।।
नरवानररक्षोभिः सहितान् त्रिदशेश्वरान् ।
हनिष्यामो न सन्देहः त्वं तिष्ठात्र असुरोत्तम।।48।।

भ्रातॄणां वचनं श्रुत्वा सहस्रमुखरावणः।
प्राकारेषु पुरद्वारे निर्गमेषु महासुरान्।।49।।
निक्षिप्य सायुधान् घोरान् रक्षां कृत्वा पुरस्य च ।
युद्धे मतिं स्थिरां कृत्वा कृतकृत्योऽभवत् तदा।।50।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये पञ्चविंशोऽध्यायः

अथ षड्विंशोऽध्यायः

जैमिनि :

हनुमतो वचः श्रुत्वा ब्रह्मा लोकपितामहः।
वायुमाहूय सहसा वाक्यमेतदुवाच ह।। 1 ।।
वायो त्वं त्वरया गच्छ मद्वाक्यं ब्रूहि सर्वतः।
आपूर्यतां च परिखा तृणपाषाणपादपैः।। 2 ।।
आरुह्यन्तां साट्टहासाः प्राकाराः शस्त्रपाणयः ।
हन्यन्तां दानवाः युद्धे भग्नतां तोरणान्यपि।। 3 ।।
एवमाज्ञाप्य लोकेशः शक्रं स्वयमथाब्रवीत् ।
घोषयामास सर्वत्र वायुः ब्रह्मवचः तदा।। 4 ।।
ते श्रुत्वा वायुवचनं चतुर्दिक्षु समाहिताः।
परिखां पूरयन्ति स्म वृक्षपाषाणपांसुभिः।। 5 ।।
ततो लोकगुरुः ब्रह्मा देवतैः सहितास्तदा।
स्कन्दं शिरसि विन्यस्य तुण्डे शक्रं नियोजयत्।। 6 ।।
चक्षुस्थाने चन्द्रसूर्यौ कर्णे वैश्वानरं तथा।
वक्षयोः सप्तमरुतः कुक्षौ वसुगणं तथा।। 7 ।।
विश्वदेवैश्च साध्यैश्च ब्रह्मा पुच्छे स्थितोऽभवत्।
क्रौञ्चवत् सुरसेनां तां विभज्य विधिरञ्जसा।। 8 ।।
पूर्वद्वारं समासाद्य वीरबाहुमुखान् गणान्।
प्राकाराग्रं समारुह्य युध्यध्वं इति चाब्रवीत्।। 9 ।।
ततो देवगणान् प्रेक्ष्य ब्रह्मा वचनमब्रवीत्।
यूयं देवगणाः पूर्वद्वारं दानवरक्षितम्।। 10 ।।

विनिर्भिद्य असुराः संघे युध्यध्वमपराजिताः ।
देवस्कन्दगणाश्चैव यथाज्ञप्तं प्रचक्रिरे।। 11।।
तथैव पद्मनाभोऽपि धर्मराज समन्वितः ।
सेनामुखे मृत्युकालौ ययतुः भीमविक्रमौ।। 12।।
शूलशक्तिगदाहस्तैः भटैः क्रूरैः समन्वितौ।
विष्वक्सेनो विमानस्थो विष्णुः पारिषदान्वितः।। 13।।
सन्नद्धः प्रययौ चापहस्तो विख्यात बलविक्रमाः ।
महिषस्थो धर्मराजो चित्रगुप्तादिभिः वृतः।। 14।।
ययौ विष्णु महातेजाः समारुह्याण्डजेश्वरम्।
दक्षिणद्वारमासाद्य सन्नद्धोऽभवदच्युतः।। 15।।
ततो रामो धनुष्पाणिः लक्ष्मणेन समन्वितः।
सीतया च समारूढो विमानं पुष्पकाभिधम्।। 16।।
सुग्रीवादि कपिश्रेष्ठैः वरुणेन च संयुतः।
पश्चिमद्वारमासाद्य युद्धाय प्रस्थितोऽभवत्।। 17।।
तत् ज्ञात्वा भगवान् शम्भुः मणिभद्रं महाबलम्।।
नियुज्यः पृतनाग्रे तु यक्षाग्रं धर्मपालितम्।। 18।।
नन्दीश्वरं च सेनाग्रे भीमैः भूतगणैः वृतम्।
प्रस्थाप्य वृषभारूढो विघ्नेश्वरसमन्वितः।। 19।।
उत्तरं द्वारमासाद्य योद्धुं व्यवसितोऽभवत्।
एवं चतुर्दिक्षु सुरा विशालायाः समागताः।। 20।।
आपूरयन्तः परिखान् काष्ठपाषाणपांसुभिः।
भूमेः समतलं कृत्वा प्राकारारोहणोद्यताः।। 21।।
वादयन्ति तथा शंखभेरी पणवतो मुखान्।
सिंहनादाश्चतुर्दिक्षु चतुर्बिन्दन्निवाम्बरम्।। 22।।

तेन नादेन महता साट्टप्राकारतोरणा ।
विशालानगरी रम्या चचालाथ रथास्सह।। 23 ।।
उत्पाताश्च तदा घोराः प्रादुरासन् भयावहा।
विशीर्यन्ताखिलाः शैलाः क्षुभिताः सप्तसागराः।। 24 ।।
उल्काश्च गगनात् पेतुः अग्निस्तोमश्च संयुताः।
वान्ति स्म पौरुषा वाचा रजोन्तरितइन्दुमुखाः।। 25 ।।
आदित्यो निष्प्रभश्चासीत् तिमिरौघप्रदं जगत्।
त्रक्षाणि गगनात् पेतुः ववृषुः रुधिरं घनाः।। 26 ।।
अपर्वणि दिवानाथो राहुग्रस्तोऽभवत् तदा।
काकाश्येनाः तथा गृध्राः घोराः तत्र वाशिरे।। 27 ।।
वमन्तः पावका वक्त्रात् भीषन्ती स्म शिवं शिवाः।
एवमादि महोत्पातान् लोकक्षयकरान् बहून्।। 28 ।।
समालोक्य तदा ब्रह्मा सुरराजं वचोऽब्रवीत्।
पश्येन्द्रसंवर्तकान् च दैवि तान् रोमहर्षणान्।। 29 ।।
त्रैलोक्यनाशजनका भाविकर्मप्रदर्शकान्।
स ब्रह्मवचनं श्रुत्वा देवराजो महाबलः।। 30 ।।
स्कन्देन सहितं सैन्यं न्ययोजयत् उदारधीः ।
देवान् स्कन्दगणान् घोरान् प्राकाराहो गणं प्रति।। 31 ।।
चोदिता देवराजेन स्कन्देन च महाबलः।
शूलशक्तिगदाकुन्ततोमराङ्कुशपाणयः ।। 32 ।।
सिंहव्याघ्रवराहाक्षि तरक्षुः बगलोमुखाः।
गजोष्ट्र गजमार्जाराः श्वानाखनकुचानना:।। 33 ।।
काकशकुनश्येनबकवक्त्रा सुदारुणाः।
ते गणा देवसहिता सालमाप्लुत्य सत्वराः।। 34 ।।

प्राकारस्थान् दैत्यवृन्दान् केचित् जघ्नुः वरायुधैः ।
ददंशुः दशनैः तीक्ष्णैः नखैः केचित् विदारयन्।। 35 ।।
केशानाकृष्य केचित्तु पातयेयुः क्षमातले ।
असुराश्च मदोन्मत्ताः खड्गशूलपरश्वधैः।। 36 ।।
कुन्तैः प्रासशतघ्नीभिः छिद्दिदुः कूटमुद्गरैः।
विमानस्थान् सुरगणान् तथा स्कन्दगणानपि।। 37 ।।
एवं दक्षिणदिग्भागे विष्वक्सेनागमैः सह।
वैवस्वतगणा घोराः पिशाचवदनाः तदा ।। 38 ।।
प्रासादस्थान् दैत्यगणान् समाजघ्नुः वरायुधैः।
दानवाश्च महामाया यमविष्णुगणान् युधि।। 39 ।।
जघ्निरे कुन्तशक्त्यष्टिप्रासखड्गपरश्वधैः।
तथैव पश्चिमद्वारवानरावरुणैः सह।। 40 ।।
वृक्षपाषाणनखरं दन्तमुष्टिशरोर्मिभिः ।
प्राकारस्थान् दैत्यगणान् पातयामासुराहवे।। 41 ।।
द्वारमुत्तरमासाद्य नन्दीश्वरगणान् जवात् ।
गन्धर्वयक्षसहिताः प्राकारोपरि संस्थितान्।। 42 ।।
दानवान् विविधैः शस्त्रैः पातयेयुः महीतले ।
तेऽपि नानाविधैः शस्त्रैः यक्षरुद्रगणान् रुषा।। 43 ।।
निर्भिद्य पातयामासुः क्षितौ मायाविशारदाः ।
एवं युद्धमभूत् तत्र देवदैतेयसेनयोः।। 44 ।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये षड्विंशोऽध्यायः

अथ सप्तविंशोऽध्यायः

जैमिनि :

प्राकारस्थाः महादैत्याः पूर्वद्वारे महाबलाः ।
शूलैः कुठारैः कुन्तैश्च खड्गैः प्रासैः परश्वधैः।। 1।।
परिघैः भिन्दिपालैश्च गदामुसलमुद्गरैः ।
वत्सदन्तैः अर्धचन्द्रैः नाराचैः मर्मभेदिभिः।। 2।।
निजघ्नुः निर्जरान् स्कन्दगणान् भीमपराक्रमान् ।
तैराहता स्कन्दगणाः निर्जराश्च महाबलाः।। 3।।
निकृत्तबाहूरुमुखाः कीर्णजिह्वाक्षितारकाः ।
छिन्नपादकराः पेतुः प्राकारात् धरणीतलम्।। 4।।
अमृष्यमाणास्तत् कर्म स्कन्ददेवगणास्तदा ।
प्राकारस्थान् दैत्यवीरान् जघ्नुः नानाविधायुधैः।। 5।।
तैः हन्यमाना दैतेयाः शीर्णमस्तकलोचनाः ।
विभिन्ननासाभ्रूचरणाः स्रुवद्रक्तकलेबराः।। 6।।
निपेतुः परिखप्रान्तभूतले पर्वतोपमाः ।
दैत्यान् केचिन्निपात्य इमां सौधान् भूमौ निपातयन्।। 7।।
शिरोगृहाणि चाप्यन्ये बभञ्जुः दैत्य[1]सत्तमाः ।
दक्षिणस्यां दिशि तथा वैवस्वतभटाः मुहुः।। 8।।
विष्वक्सेनगणैः सार्धं प्राकारस्थान् दितेः सुतान्।
आप्लुत्याप्लुत्य वेगेन क्षितौ शस्त्रैः अपातयन्।। 9।।

---

1. To make sense this has to be *devasattama.*

तेऽपि देवगणान् क्रु ः कुन्तशूलपरश्वधैः।
पातयामासुः अत्युग्रैः बाणैः देहविदारणैः।। 10
यमदूताः घोररूपाः सौधप्रासादसंहतिः ।
चूर्णयित्वा गृहस्तोमान् अदहत् गगनाश्रिताः।। 1 ।।
तथैव पश्चिमे देशे वानराः वरुणात्मजाः।
राक्षसाः सहिताः भीमाः प्राकारस्थान् महासुरान्।। 12।।
दन्तैः नखैः शिलावृक्षैः तलैराहत्य भीषणाः ।
चिक्षिपुः दमनं क्रोधात् निन्दन्तो भीमविक्रमाः।। 13।।
उत्तरस्यां दिशि तदा नन्दिना प्रेषिताः गणाः।
यक्षैश्च सहिता वेगात् गगनस्था वरायुधैः।। 14।।
दनुजान् संक्रमगतान् हन्युः नानाविधायुधैः।
वह्निं निक्षिप्य सौधेषु गृहपक्षिषु सत्वराः।। 15।।
एवं चतुर्दिक्षु तदा समरे सम्प्रवर्त्तिते।
देवैः विनिहता दैत्याः शीर्णमस्तकलोचनाः।। 16।।
विशीर्णदशनाच्छिन्नहस्तपादोरुकुक्षयः ।
धरण्यां निपतन्ति स्म रक्तसिक्तकलेबराः।। 17।।
नगर्यां दह्यमानायां पेतुः प्रासाद परित्यज[1]।
वज्रवैदूर्यमुक्ताभिः निर्मितानि गृहाण्यपि।। 18।।
ध्वजतोरणयुक्तानि चन्द्रशालाशतानि च।
वह्निना दह्यमानेषु विशालापुरवासिनः।। 19।।
धूमाकुलीतनैत्रास्ते रुद्धा स्वासचलन्मुखाः।
मीलिताक्षाः पतन्त्यग्नौ नन्दन्तो भैरवान् रवान्।। 20।।
शिरोगृहेभ्यः सौधेभ्यः निपतन्ति असुरांगनाः।
दह्यमानशिरोग्रीवाः ज्वालाव्याप्तकलेबराः।। 21।।

---

1. It should read परित्यज:

पतिपुत्रपितृभ्रातॄन् आह्वयन्तोप्यथाकुलाः ।
स्त्रीणामाक्रन्दितरवैः दैत्यसंघातनिस्वनैः।। 22।।

सिंहनादरवैश्चापि दह्यमान सुरस्वनैः ।
विशाला नगरी तत्र सप्राकारा सतोरणा।। 23।।

वह्निज्वाला घृतभुजा रुदतीरभवत् तदा ।
विप्रचित्तिः तदालोक्य क्रोधसंरक्तलोचनः।। 24।।

सहस्रास्यान्तिकं गत्वा वाक्यमेतदुवाच ह ।
असुरेन्द्र सुराः सर्वे प्राकारोपरि दानवैः।। 25।।

युद्धं कुर्वन्ति वह्निं च क्षिपन्ति गृहवत्यपि ।
एतत् श्रुत्वा सहस्रास्यः क्रोधेन प्रज्वलन्निव।। 26।।

विप्रचित्तिं प्रत्युवाच प्रलयाम्बुदनिस्वनः ।
प्राकारेषु असुरान् घोरान् नियोजय महाबलान्।। 27।।

चतुर्दिक्षि च दैतेयान् युद्धध्वमिति चोदय।
ततः तद्वचनं श्रुत्वा विप्रचित्तिः महाबलः।। 28।।

चतुर्दिक्षुरसुरान् घोरान् युद्धाय समचोदयत्।
तेनाज्ञप्ता मन्त्रिमुखाः महामाया महाबलाः।। 29।।

नियुताक्षौहिणी युक्तो चत्वारो निर्ययुः तदा।
सरथं कामगं दिव्यं सर्वायुधसमन्वितम्।। 30।।

ज्वलदंष्ट्रा समारुह्य धनुर्जाल निदर्शनम्।
गृहीत्वा कवची वेगी पूर्वद्वारात् विनिर्ययौ।। 31।।

दक्षिणां नगरद्वारां महादंष्ट्रोऽतिभीषणः ।
नियुताक्षौहिणीयुक्तो रथमारुह्य निर्ययौ।। 32।।

वज्रदंष्ट्रो रथारूढो शतमायो बृहत्तनुः ।
पश्चिमद्वारमासाद्य निर्जगाम धनुर्धरः।। 33।।

युद्धाय सत्वरो गर्जन् नियुताक्षौहिणीपतिः ।
तथैव शतदंष्ट्रोऽपि रथस्थो भीमनिस्वनः।। 34 ।।
उत्तरात् नगरद्वारात् योद्धुमभ्यागमत् बली ।
नियुताक्षौहिणी सेना पुरतोऽस्य विनिर्गता।। 35 ।।
एवं चतुर्षु दिक्षु आशु भेरी पटहनिस्वनैः ।
भिन्दन्त इव चाकाशं नादयन्तो दिशो दश।। 36 ।।
नानाशस्त्रैः शरैः घोरैः प्राकारोर्ध्वं गतान् सुरान् ।
जघ्नुः सर्वत्र दैतेयाः नीलजीमूतसन्निभाः।। 37 ।।
तैह्यन्यमाना विबुधाः प्राकारात् भूतलं गताः ।
चतुर्षु दिक्षु संनद्धा विमानरथसंस्थिताः।। 38 ।।
योद्धुकामाः स्थिताः तत्र विविधायुधपाणयः ।
तथा विधिः ययुः भीमाः दानवाः पर्वतोपमा।। 39 ।।
युद्धोद्यतेषु दैत्येषु महोत्पाताभयावहाः ।
प्रादुर्बभूवुः गगनात् पेतुरुल्काः सहस्त्रशः।। 40 ।।
पाताश्च परुषा वान्ति चचाल च वसुन्धराः ।
ज्वालां वमन्तो यज्ञेभ्यः शिवाः घोरं ववाशिरे।। 41 ।।
एवं विधा महोत्पाताः बभूवुः भयशंसिनः ।
तानचिन्त्याः सुराः[1] घोरान् उत्पातान् रोमहर्षणान् ।
युद्धाय निर्ययुः नादैः वेगात् भिन्ननभस्थलम्।। 42 ।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये सप्तविंशोऽध्यायः

---

1. Should read असुराः

अथ अष्टविंशोऽध्यायः

जैमिनि :

ज्वलदंष्ट्रो महामायो रथं परमभास्वरम् ।
आरुह्य कवची धन्वी नादैः भिन्दन्निवाम्बरम्।। 1 ।।

पूर्वद्वारात् विनिष्क्रम्य भ्रातरं चण्डकोपनम् ।
नियोजयत् तदा योद्धुं दैत्यैः बहुभिरावृताः।। 2 ।।

नियुक्ताः पूर्वजेनाथ रथस्थः चण्डकोपनः ।
शरान् सन्धाय धनुषि चिक्षेप सुरसंगतौ।। 3 ।।

तत्पुरोगामितो दैत्याः रथिनो भीमविक्रमाः।
घोरैः प्राणहरैः बाणैः चिच्छेद सुरवाहिनीम्।। 4 ।।

गजारूढाश्च दैत्येन्द्राः धनुर्मुक्तैः शतैः शरैः।
जघ्नुः देवगणान् आशु सादिनो युयुधुः तदा।। 5 ।।

पादाताश्चापि शक्त्यष्टिकुन्ततोमरकर्षणैः।
बिभीदुः निर्जरान् संख्ये विनदन्तो महारथान्।। 6 ।।

रथनेमिस्वनैः वाजिखुरसंघट्टनारवैः।
योधनाः सिंहनादैश्च सुरसैन्यविभूषणैः।। 7 ।।

पूरयन्तो दिशः सर्वाः चालयन्तो वसुन्धराम्।
दैतेयाः युधि संनद्धाः निजघ्नुः विविधायुधैः।। 8 ।।

तान् वीक्ष्य मानवान् शक्रस्कन्देन सहितस्तदा ।
निर्जरान सायुधान् सर्वान् युध्यध्वमिति चोदयत्।। 9 ।।

चोदिता देवराजेन स्कन्देन च महाबलाः।
आदित्यावसवोरुद्रा मरुतोऽथाश्विनावपि।। 10 ।।

विश्वदेवाः स्कन्दगणाः सायुधा भूमविक्रमाः ।
रथान् गजान् तुरङ्गांश्च पादातान् विविधायुधैः।। 11 ।।
अर्दयन्तो भूगर्जन्तः युधिदैत्यगणान् तदा।
दैत्याः रथगताः तत्र रथिकान् पातयन् शरैः।। 12 ।।
गजारोहोऽगजारोहः सादिनः सादिभूः तदा।
पादाताः युधि विक्रान्ता पादातैः प्रवरायुधैः।। 13 ।।
अयुध्यन्त चतुर्दिक्षु परस्पर जयैषिणः।
नाराचैः अर्धनाराचैः तीक्ष्णाग्रैः मर्मभेदिभिः।। 14 ।।
निर्भिन्दं चक्राक्षांश्च सारथीन् तुरगान् ध्वजान्।
गजारोहास्तु मातङ्गान् गजारोहान् निजघ्निरे।। 15 ।।
सादिनः तुरगान् प्रासैः सारोहान् अभ्यपातयत् ।
पादाताश्च पदातींस्तान् निजघ्नुः तत्र संघशः।। 16 ।।
परस्परायुध हता रथेभाश्वपदातयः।
अपतन् युद्धमेदिन्यां रुधिरौघपरिप्लुताः।। 17 ।।
एवं प्रवृत्ते संग्रामे कल्पान्तक्षयसन्निभे ।
निर्मर्यादमभूत् युद्धं रथेभाश्वपदातिनाम्।। 18 ।।
तस्मिन्नायोधने घोरे निपतन्ति शराहताः ।
रथिकाः तुरगाः नागा पादाताभूमविक्रमाः।। 19 ।।
चक्राक्षसारथियुगध्वजः शक्त्यष्टिपट्टिशाः ।
रुधिरौ सवहानद्यः प्रवहन्ति तदा युधि।। 20 ।।
रथं मातलिना नीतमारुह्य विबुधेश्वरः ।
माहेन्द्रमस्त्रं सन्धाय मुमोच दनुजान् प्रति।। 21 ।।
तदा बाणगणाः घोरा गगनस्था ज्वलन्मुखाः ।
संच्छाद्य रोदसी घोराः परमर्मावेदारणाः।। 22 ।।

दैत्यसेनासु पतिताः कल्पान्तानिलसन्निभाः ।
रथेभवाजिपादातान् अदहन् तिग्म तेजसः।। 23 ।।
तैर्हन्यमानाः दैतेयाः नदन्तो भैरवान् रवान्।
गदाशक्त्यष्टिपरशुकुन्तप्रासपरश्वधैः ।। 24 ।।
विमानाश्वगजारोहान् आप्लुत्याप्लुत्य जघ्निरे ।
रथस्थ षण्मुखश्चापि शरैः सन्नतपर्वभिः।। 25 ।।
जघान दितिजान् सर्वान् सवाजिरथकुञ्जरान् ।
सुब्रह्मण्यगणा घोराः नानायुधलसत्कराः।। 26 ।।
शृगालश्वानमार्जारसिंहव्याघ्रवराहाननाः ।
ददंशुः दशनैः दैत्यान् चिच्छिदुश्च वरायुधैः।। 27 ।।
एवं प्रवृत्ते संग्रामे दैत्यनिर्जरसेनयोः ।
तदा विबुधसेना सा विमुखाऽभूत् वरैः हता।। 28 ।।
दृष्ट्वा परान्मुखीं सेनां देवराज शतक्रतुः ।
वज्रास्त्रेण जघानाशु दानवान् भीमविक्रमान्।। 29 ।।
सुब्रह्मण्योऽपि संक्रुद्धो रौद्रास्त्रेण महाबलाः।
अदहत् दानवचमूनू, रथेभाश्वसमाकुलाम्।। 30 ।।
अस्त्राभ्यां निहता दैत्याः सरथाश्वगजास्तदा ।
पतिताः समरे घोरा वज्राहत इवाचलाः।। 31 ।।
केचित् समरमुत्सृज्य पलायत पराभवन् ।
विद्रुता दानवान् दृष्ट्वा व्याघ्रदंष्ट्रो महाबलः।। 32 ।।
चण्डकोपनमालोक्य भ्रातरं वाक्यमब्रवीत् ।
चण्डकोपन शीघ्रं त्वं समाश्वास्य स्ववाहिनीम्।। 33 ।।
सेन्द्रान् देवगणान् सर्वान् भस्मिदीप्तैः शरोर्मिभूः ।
अहमापातयिष्यामि सगणं स्कन्दमाहवे।। 34 ।।
इति भ्रातरमादिश्य व्याघ्रदंष्ट्रो महाबलः ।
दानवैः संवृतो वीरो धनुः जलदनिस्वनम्।। 35 ।।

सज्यं कृत्वा स्कन्दगणान् प्रहर्तुमुपचक्रमे ।
स्वसेनां सान्त्वयित्वाशु रथस्थः चण्डकोपनः ।
सेन्द्रान् देवगणान् बाणैः अन्वरूढः चमूमुखे ।। 36 ।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये अष्टाविंशोऽध्यायः

अथ एकोनत्रिंशोऽध्यायः

जैमिनि

व्याघ्रदंष्ट्रो महामायो बाणं सन्धाय कार्मुके ।
तामसं नाम दुर्धर्षं मुमोचास्त्र महाबलः।। 1।।
तमसा संवृतमभूत् पेतुश्चाशनयोः मुहुः ।
पर्वता वृक्षसंघाश्च पतन्ति शतशो युधि।। 2।।
शतघ्नीकुन्तपरशुशूलमुद्गरवर्मितयः ।
निपतन्ति तदा स्कन्दगणे शतसहस्त्रशः।। 3।।
तैर्हता रुधिरातङ्गः छिन्नबाहु शिरोधराः ।
स्कन्दसेनागणाः सर्वे विमुखाः प्राद्रुवन् भयात् ।। 4।।
तान् वीक्ष्य स्वगणान् वीरान् सुरसेनाग्रणीः गुहः ।
अस्त्रं पाशुपतं दिव्यं मुमोच परवीरहा।। 5।।
तस्मात् बाणगणाः घोराः नानारूपाः विनिर्गताः ।
निहत्य तामसास्त्रं च दानवान् जघ्नुराहवे।। 6।।
तैर्हताः दानवाः घोराः रिक्तदेहा महीतले।
निपतन्ति स्त्रवत् रक्ता दावदग्धाद्रुमा इव।। 7।।
परित्यक्तायुधा केचित् हतवाहाः तथा परे।
शरणं व्याघ्रदंष्ट्रं तं भेजिरे दानवर्षभाः।। 8।।
तामसं निहतं दृष्ट्वा हताश्चासुरपुंगवान्।
व्याघ्रदंष्ट्रो महामायो दशाभिः मर्मभेदिभिः।। 9।।
स्कन्दं विव्याध नाराचैः अक्षमात्रैः अजिह्मगैः ।
स्कन्दोऽपि दशभूबाणैः तान् चिच्छेद महाबलाः।। 10।।

निकृत्तान् सायकान् दृष्ट्वा व्याघ्रदंष्ट्रो महाबलः ।
मायया बोधयामास[1] शतमायो महाबलः।। 11।।
वृक्षसंघान् ववर्षाशु तथा गिरिचयानपि।
पाषाणाशनिशक्त्यष्टिशतघ्नीकुन्तपट्टिशान् ।। 12।।
नानास्त्रैः विनिहत्याशु जघानोरसि मार्गणैः।
पुनः सन्धाय नाराचान् मुमोच हरनन्दनः।। 13।।
तैः कृत्तचापतुरगध्वजसारथिवाहनः।
गदामादाय मेदिन्यां तस्थौ च गिरिवाचलः।। 14।।
तमुद्वीक्ष्य गदाहस्तं बाणैः विव्याध मर्मणि।
तमचिन्त्य रथं साश्वं जघान गदया रुषा।। 15।।
पुनराप्लुत्य गदया वक्षसि अभिजघान ह।
गदा प्रहाराभिहतो मूर्च्छां प्राप षडाननः।। 16।।
लब्धसंज्ञः पुनः स्कन्दः शक्तिं जग्राह सत्वरः ।
तामस सज्ज सज्वालां व्याघ्रदंष्ट्रस्य वक्षसि।। 17।।
तामागतां समालोक्य गदां चिक्षेप दानवः।
आपतन्तीं गदां शक्तिः भस्मयित्वा त्रिभूषणाः।। 18।।
अस्य वक्षो विनिर्भित्य पुनः स्कन्दं जगाम ह।
शक्त्यानिर्गृण्ण[2] हृदयो गतासुरपतत् क्षितौ।। 19।।
व्याघ्रदंष्ट्रं हतं दृष्ट्वा दानवाः विमुखाभवन्।
ततो देवा सगन्धर्वाः तुष्टुवुः ब्रह्मणा सह।। 20।।
भ्रातरं निहतं दृष्ट्वा दैत्यान् आश्वास सत्वरः।
जघान देवसेनाष्ट्रं संग्रामे चण्डकोपनः।। 21।।
घोरास्त्रं उत्ससर्जाजौ मायायोधि महाबलः ।
तस्मात् अस्त्रात् विनिष्पेतुः शाकिनी डाकिनी गणाः।। 22।।

---

1. It could be *pothayamasa* from *puth* = kill, crush, destroy
2. Scribal error for निर्भिन्न

कुष्माण्डाश्च समेताशुः सज्वालदशनाननाः ।
देवान् विमानाग्रगतान् भक्षयामासुः अञ्जसा।। 23 ।।
तैः भक्षिता देवगणा देवेन्द्रं शरणं ययुः ।
तान् भग्नान् निर्जरान् दृष्ट्वा देवराजो महाबलः।। 24 ।।
वज्रास्त्रमुत्ससर्जाशु शत्रुसंघातभूषणम्।
तेनास्त्रेण विनिर्दग्धं घोरास्त्रं वीक्ष्य दानवः।। 25 ।।
मायया देवराजं तं युयुधे चण्डकोपनः।
शिलापर्वतवर्षेण वृक्षवर्षेण वज्रिणम्।। 26 ।।
जघान परमा युक्तो मोहयन् निर्जराव्रजान् ।
देवराजोऽपि तां मायां वायव्यैः निजघान ह।। 27 ।।
ततोऽग्निं असृजृत् दैत्यः संवर्तानलसन्निभम् ।
इन्द्रोऽपि वारुणास्त्रेण शमयामास पावकम्।। 28 ।।
तां मायां निहतां दृष्ट्वा संग्रामे चण्डकोपनः।
जघान बाणवर्षेण देवराजं दितेः सुतः।। 29 ।।
तत् बाणवर्षं बाणौघैः निहत्य वलसूदनः ।
धनुः चिच्छेद दैत्यस्य सारथेश्च शिराहरत्।। 30 ।।
सञ्च्छिन्न धन्वा विरथो हताश्वो हतसारथिः ।
शक्तिं चिक्षेप शक्रोऽपि तान् चिच्छेद त्रिभिः शरैः।। 31 ।।
गदां गृहीत्वा स तथा रथे प्रस्कन्द्य दानवाः ।
जघान देवराजं तं वक्षो देशे रुषान्वितः।। 32 ।।
गदया अभ्यहतस्यास्य वक्त्रात् रक्तो बभूव ह ।
मूर्च्छां प्राप्य अमरपति क्षणात् संज्ञां अवाप सः।। 33 ।।
लब्धसंज्ञस्तु देवेशो गृहीत्वा वज्रमुत्तमम् ।
प्रहार मूर्ध्नि दैत्येन्द्रं समरे चण्डकोपनम्।। 34 ।।

स वज्रनिष्पिष्टशिरः गतासुः अपतत् क्षितौ।
देवाश्च दृष्ट्वा निहतं भूषणं चण्डकोपनम्।। 35 ।।
तुष्टुवुः यक्षगन्धर्वाः सर्षिसंघाः सचारणाः।
दानवाश्चापि निहतं दृष्ट्वा तं चण्डकोपनम्।। 36 ।।
निरायुधाः हतबलाः निहतायुधवाहनाः।
स्रुवत् रक्ता शीर्णकचा[1] विशालां प्राविशन् भयान्।। 37 ।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकोनत्रिंशोऽध्यायः

---

1. Possibly a scribal error for *kavaca* = armour

अथ त्रिंशोऽध्यायः

जैमिनि :

दक्षिणस्यां दिशि तदा यद्वृत्तं समरं महत् ।
तच्छृणु त्वं महाराज सावधानमना शृणु।। 1।।
नियुताक्षौहिणीयुक्तो महादंष्ट्रो महाबलः।
रथमारुह्य विनदन् चापहस्तो सामर्षणः।। 2।।
दक्षिणां नगरद्वारात् निर्ययौ कालचोदितः।
तं प्रयान्तं महादंष्ट्रं रथेभाश्वपदातयः।। 3।।
निन्यधुः सायुधा भूमाः प्रलयांबुदनिस्वनाः।
सुतौ तस्य महावीर्यौ मायाशतविशारदौ।। 4।।
सुनाभविकटाभिख्यौ ययुतुः बलदर्पितौ।
नियुताक्षौहिणी सेनामध्ये रथवरे स्थितः।। 5।।
महादंष्ट्रः करे धृत्वा धनुर्जलदनिस्वनम्।
कवचं सूर्यसंकाशं धृत्वा भूमपराक्रमः।। 6।।
युध्यध्वमिति तानाह दानवान त्रिभूषणान्।
तदा ते दितिजाः क्रूरोः महादंष्ट्र प्रचोदिताः।। 7।।
सन्नद्धा युयुधुः धामैः विष्णुपार्षदैरपि।
सुनाभो विकटश्चैव रक्षितौ स्वचमूं तदा।। 8।।
वैवस्वतभटैः सार्धं सुनाभोऽद्भुतविक्रमः।
युयुधे विकटश्चापि विष्णुपारुषदैः सह।। 9।।
रथिका रथिकान् जघ्नुः सादिनः सादिनो युधि।
पादाताश्चापि पादातान् जघ्नुः अन्योऽन्यमाहवे।। 10।।

एवं युद्धे वर्तमाने यमः कालं वचोऽब्रवीत् ।
शीघ्रं व्याधिशरोगादीन् दूतान् प्राणापहारिणः।। 11।।
तेनाज्ञप्तोऽथ कालस्तु यक्ष्माणं समचोदयत् ।
रोगराजस्तदा यक्ष्म स्वभटैः कामलादिभूः।। 12।।
सम्प्रतो दानवैः सार्धं योद्धुकामोऽतिदुस्सहः ।
अतिदेशाखिलान् रोगान् युध्यध्वमिति भीषणान् ।। 13।।
ते चोद्यमाना प्रभुणा दानवा जघ्नुराहवे।
दानवाश्चापि रोगार्त्ता यमदूतैश्च ताडिताः।। 14।।
गृहिण्याः पीडिताः कश्चित् केचित् श्वासाभिः पीडिताः।
ज्वरातुरास्तथा केचित् मूर्च्छया पतिताः परे।। 15।।
रुधिराणि वमन्तेऽन्ये शोभया दुर्बलाः परे ।
अशीति[1] वाजिभेदैश्च स्तब्धा दण्डा इव स्थिताः।। 16।।
हिक्कधाभिहताः केचित् सन्निपातज्वरातुराः ।
अर्शो गुल्मातुराः केचित् अश्वस्मार[2] प्रपीडिताः।। 17।।
रथैः केचित् निपतिताः गजेभ्यः पतितास्तथा।
तुरगेभ्यस्तु पादाता लुठन्ति वसुधातले।। 18।।
गजाश्च तुरगास्तत्र पतिता रोगपीडिताः।
विश्वक्सेन नियोगेन कुमुदाभ्यां महागणाः।। 19।।
अमोघैः आयुधैः दैत्यान् हन्तुं समुपचक्रिरे।
पार्षदैः व्याधिभिः कर्तः दानवाः क्षीणजीविताः।। 20।।
पतन्ति सतनुत्राणाः सायुधाश्च सवाहनाः।
एवं निपतितान् भग्नान् विलोक्य विकटः तदा ।। 21।।
सुनाभं भ्रातरं दैत्यं इदं वचनमब्रवीत्।
सुनाभ पश्य दैतेयान् भग्नान् दानवसत्तमान्।। 22।।

---

1. Scribal error for *āśīta* = satiation.
2. Scribal error for *aśmasāra*

प्रहाराशु परान् भूमान् घोरैः नानाविधैः शरैः।
इत्युदीरितमाकर्ण्य सुनाभो भीमविक्रमः।। 23 ।।
कुमुदादीन् पार्षदांश्च तथा पाशरपावकैः।
विकटोऽपि महामायो व्याधिवृन्दान् शरोर्मिभिः।। 24।।
निजघान शिलावृक्षपाषाणगणवृष्टिभिः ।
हताः तेन तदा युद्धे कुमुदाद्यास्तु पार्षदाः।। 25 ।।
सुनाभं बाणशक्त्यष्टिगदाकुन्तलकैः तदा ।
विव्यधः पथितोऽभ्येत्य साट्टहास महाबलाः।। 26।।
सुनाभोऽपि शरैः तीक्ष्णैः चूर्णयित्वा वरायुधान् ।
कुमुदादीन् जघानाशु गिरिपाषाणपादपैः।। 27।।
एवं युद्धे प्रवृत्ते तु विकटो दानवोत्तमाः ।
मायया व्याधिनिचयान् समुत्साद्याशु संगरे।। 28।।
चित्रगुप्तः शरैः तीक्ष्णैः विघात रिपुदारणैः ।
चित्रगुप्तोऽपि विमुखान् व्याधिवृन्दान् विलोक्य सः।। 29।।
सान्त्वयित्वा रोगगणान् विकटस्य महद्धनुः ।
द्विधा चिच्छेद समरे सारथेश्च शिरोऽहरत्।। 30।।
निहत्य तुरगान् बाणैः तस्य मर्मस्वताडयत् ।
विकटोऽपि महातेजाः हताश्वो हतसारथिः।। 31।।
गदान् गृहीत्वा वेगेन भ्रामयित्वा मुहुर्मुहुः ।
चित्रगुप्तस्य गदया ताडयामास वक्षसि।। 32।।
ताड्यमानो च गदया मुखात् शोणितं उद्वमन् ।
अर्धचन्द्रेण सहसा द्विधा छित्वा स तां गदाम्।। 33।।
सन्धाय चापे नाराचं तेनाशु निजघान तम् ।
निर्भिन्नहृदयो भूमौ गतासु विकटोऽपतत्।। 34।।

निहतं भ्रातरं दृष्ट्वा सुनाभः क्रोधमूर्च्छितः ।
विष्णुपारुषदा कर्मक्षं अमुदं[1] साधकोत्तमैः ।। 35 ।।
निहत्य मर्मसु तदा धनुः चिच्छेद सत्वरः।
कुमुदोऽन्यं धनुर्गृह्य सन्धाय निशितं शरम्।। 36 ।।
धनुः चिच्छेद सहसा सारथेश्च शिरोऽहरत्।
तुरगान् सायकैः तीक्ष्णान् युद्धभूमौ न्यपातयत् ।। 37 ।।
सुनाभो दानवः श्रेष्ठो हताश्वो हतसारथिः।
गदां गृहीत्वा सहसा रथे प्रस्कन्ध दानवः।। 38 ।।
कुमुदस्य जघानाशु वक्षसि अमितविक्रमः।
गदया ताडितो मूर्च्छां प्रपेदे कुमुदः तदा ।। 39 ।।
लब्धसंज्ञः क्षणादेव कुमुदो धनुषी क्षुराम्।
सन्धाय तेन छित्वाशु गदां तां सहकण्ठकाम् ।। 40 ।।
नाराचेन सुनाभस्य वक्षसि अभिजघान ह।
भिन्नवर्मा स्रुवत् रक्तो विभिन्नहृदयोऽपतत्।। 41 ।।
विगतासुं सुनाभं तं विलोक्य दितिनन्दनाः।
विमुखाः प्राद्रुवन्ति स्म त्यक्त वाहनसाधनाः।। 42 ।।
विमुखान् दानवान् दृष्ट्वा सुनाभविकटौ हतौ।
निरीक्ष्य तुष्टुवुः तत्र देवगन्धर्वकिन्नराः।। 43 ।।
कुमुदः चित्रगुप्तश्च मुदं प्रापतुरुत्तमा।
महादंष्ट्रो महामायो विमुखान् प्रेक्ष्य दानवान्।। 44 ।।
सुतौ च निहतौ दृष्ट्वा कोपविस्फुरितेक्षणः।
सान्त्वयित्वा दैत्यसेनां धनुरादाय भास्वरम्।। 45 ।।
चित्रगुप्तं समेत्याशु युयुधे दानवोत्तमः।
पुनः निवृत्तान् दैत्येन्द्रान् महादंष्ट्रं च दानवम् ।। 46 ।।

---

1. Scribal error for कुमूदं

विलोक्य चित्रगुप्तस्तु कुमुदं प्राह सत्वरम्।
सन्नद्धान् दानवानाशु प्रेषयाद्य यमक्षयम्।।47।।
महादंष्ट्रमहं युद्धे नयामि यममन्दिरम्।
इत्युदीरितमाकर्ण्य चित्रगुप्तवचस्तदा।।48।।
कुमुदो युद्धसन्नद्धो रुरोध युधि दानवान्।
चित्रगुप्तस्तु सहसा महादंष्ट्रमयोधयत्।।49।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये त्रिंशोऽध्यायः

अथ एकत्रिंशोऽध्यायः

जैमिनि :

कुमुदस्तु महाबाहुः विमानं परमास्थितः।
धनुर्गृहीत्वा सुदृढं सज्यं कृत्वा महाबलः।। 1।।
ववर्ष शरजालेन वृष्टिमानिव तोयदः।
शरवर्षेण महता हताशु गजपत्तयः।। 2।।
दानवाश्चापि संक्रुद्धाः कुमुदोपरि सर्वतः ।
शतघ्नीतोमरप्रासशक्तिशूलपरश्वधान् ।।3।।
ववर्षु रथिकं तत्र गिरिमूर्ध्नि घना इव।
चिच्छेदायुधजालानि बाणैः छित्वा महाबलः।। 4।।
शिरांसि पातयामास गजवाजिपदातिनाम् ।
कुमुदेन सिदा दैत्याः विमुखाः प्राद्रुवन् भयात्।। 5।।
तां भग्नां वाहिनीं दृष्ट्वा महादंष्ट्रो सामर्षणः।
समाश्वास्य तदा दैत्यान् कुमुदं निशितैः शरैः।। 6।।
निहत्य चित्रगुप्तं च हृदि विव्याध सायकैः ।
तैः हतः चित्रगुप्तोऽपि सुस्राव रुधिरं बहु।। 7।।
कुमुदः चित्रगुप्तं तं वेदनार्तं विलोक्य च ।
महादंष्ट्रस्य सशरं चापं छित्वाथ सत्वरः।। 8।।
सारथेश्च शिरकाया क्षुरेण विनिपात्य च ।
तुरगाननयत् तीक्ष्णैः सायकैः यममन्दिरम्।। 9।।
महादंष्ट्रोऽपि संक्रुद्धः कुमुदोपरि दुस्सहाम् ।
शक्तिं चिक्षेप मर्मघ्नीं ज्वालामालावृतां तदा।। 10।।

तामापतन्तीं कुमुदो द्विधा चिच्छेद पत्रिणा।
शक्तिं विनिहतां दृष्ट्वा महादंष्ट्रो सामर्षणः।। 11।।
रथादाप्लुत्य गदया कुमुदं निजघान ह।
गदाप्रहाराभिहतो मूर्च्छां प्राप गणाग्रणिः।। 12।।
चित्रगुप्तः तदा श्वस्थः कुमुदं प्रेक्ष्य मूर्च्छितः।
धनुर्गृहीत्वा सुदृढं सज्यं कृत्वा महाबलः।। 13।।
महादंष्ट्र गदां गुर्वीं बाणजालेन सोऽच्छिनत्।
रथमन्यं समारुह्य महादंष्ट्रो महामनाः।। 14।।
चित्रगुप्तोपरि शरान् ववर्षासुरसत्तमः।
चित्रगुप्तोऽपि दिव्यास्त्रैः बाणवर्षं निहत्य च।। 15।।
महादंष्ट्रस्य चिच्छेद धनुर्जलदनिस्वनम्।
भग्नं धनुं परित्यज्य महादंष्ट्रो महाबलः।। 16।।
शक्तिं गृहीत्वा कोपेन चित्रगुप्तमुवाच ह।
चित्रगुप्त महाबाहो स्थातुं शक्नोतु मत्पुरः।। 17।।
तिष्ठेदानीं न मे जीवन् त्वयास्यसि महामते।
इत्युक्त्वा तां महाघोरां शक्तिं चिक्षेप सत्वरः।। 18।।
तां शक्तिं आगतां दृष्ट्वा बाणसंघान् मुमोच ह ।
सा शक्ति भस्मसात् कृत्वा बाणसंघान् तदा रणे।। 19।।
विशालो चित्रगुप्तस्य पपातोरसि संयुगे।
शक्त्या निर्भिन्नहृदयो मूर्च्छां प्राप सुरोत्तमः।। 20।।
मूर्च्छितं चित्रगुप्तं तं विलोक्य यमकिंकराः।
विमुखा प्राद्रुवन् तत्र विष्णुपारुषदैः सह।। 21।।
स्वसैन्यं विदृतं दृष्ट्वा धर्मराजेन चोदितः ।
कालः स्वरथमास्थाय सान्त्वयित्वा स्वसैनिकान्।। 22।।

महादंष्ट्रं शराघातैः निजघान अतिदुस्सहैः ।
महादंष्ट्रोऽपि तेजस्वी धनुः गृह्यापरं दृढम्।। 23 ।।
सन्धाय शरजालानि मुमोचासुरसत्तमः ।
तानि प्राप्याम्बरं तत्र निहत्य अन्योऽन्यमञ्जसा।। 24 ।।
पेतुः भूमौ निकृत्तांगाः पतंगा इव संयुगे।
एतस्मिन्नन्तरे देवः चित्रगुप्तो महाबलः।। 25 ।।
लब्धसंज्ञः तदा क्रुद्धः कुमुदेन च संयुतः।
दानवान् निःघानाशु महादंष्ट्रः पुरस्सरान्।। 26 ।।
महादंष्ट्रो महामायो विलोक्य निहतान् शिरात्।
मायया योधयमास कालेन रणमूर्धनि।। 27 ।।
कालोऽपि मायां दिव्यास्त्रैः निहन्ति परमास्त्रवित् ।
महादंष्ट्रस्य तुरगान् बाणैः नीत्वा यमक्षयम्।। 28 ।।
सारथेश्च शिरः कायात् पातयामास भूतले।
यच्च चिच्छेद भल्लेन कवचं विनिपात्य च।। 29 ।।
वक्षस्य भूः जघानाशु नाराचेन सुपत्रिणा।
विरथो विधनुष्कश्च वमन् वक्त्रेण शोणितम्।। 30 ।।
महादंष्ट्रोस्तु कृच्छ्रेण संज्ञां लब्ध्वा महाबलः।
कालदण्डनिभां गुर्वीं गदामादाय सत्वरम्।। 31 ।।
कालस्य चूर्णयामास रथं समरमूर्धनि।
कालोऽपि क्रोधताम्राक्षः सर्वप्राणापमर्दिनीम्।। 32 ।।
गदां गृहीत्वा युयुधे महादंष्ट्रेण वीर्यवान्।
भ्रामयित्वा महादंष्ट्रा स्वगदां शत्रुनाशिनीम्।। 33 ।।
कालमुद्दिश्य चिक्षेप विनद्य च मुहुर्मुहुः।
तामापतन्तीं संप्रेक्ष्य गदां कालोप्यमर्षणः।। 34 ।।

गदया चूर्णयित्वाशु परिभ्राम्य पुनर्गदाम् ।
महादंष्ट्रस्य शिरसि जघान गदया तदा ।। 35 ।।
गदाप्रहाराभिहतो गतासुः पपात क्षितौ ।
महादंष्ट्रं हतं दृष्ट्वा देवाः सर्षिगणाः तदा ।। 36 ।।
तुष्टुवुः कालमसकृत् धर्मराजेन संयुताः ।
कुमुदः चित्रगुप्तश्च दृष्ट्वा शत्रुनिपातितम् ।। 37 ।।
किङ्करैः व्याधिभिः सार्धं जघ्नुतुः दानवान् युधि ।
गजाः विनष्टा पतिता तुरगाश्च सहस्त्रशः ।। 38 ।।
रथाः संचूर्णिताः पेतु पादातानि हताः तदा ।
चण्डपादाहता भूमौ कदल्या इव भूतले ।। 39 ।।
एवं हता दैत्यसेना हतनाथा निराश्रयाः ।
अल्पावशिष्टा दुःखार्ता विशालां प्राविशन् पुरीम् ।। 40 ।।
रिपुर्विनिर्जित्य तदा युद्धकालपुरोगमाः ।
प्रहर्षमतुलं तत्र भेजिरे संस्तुताः सुरैः ।। 41 ।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकत्रिंशोऽध्यायः

अथ द्वात्रिंशोऽध्यायः ।

जैमिनि :

पश्चिमां नगरद्वारात् निर्ययौ दानवोत्तमः ।
वक्रदंष्ट्रो महासत्वो नियुताक्शौहिणी युतः।। 1 ।।
चत्वारः तस्य पुरतः सेनाध्यक्षाः विनिर्ययुः ।
विद्युत्केशो महाकेशः स्थूलनासो महाहनुः।। 2 ।।
एते रथस्था चत्वारो धनुर्बाणाासिधारिणः ।
तस्य दानवसैन्यस्य सन्नाहः समजायत।। 3 ।।
रथानारुह्य रथिकाः कुञ्जरानपरे तथा ।
सादिनो वाजिपृष्ठस्थाः पादाताश्च धृतायुधाः।। 4 ।।
सिंहनादान् प्रकुर्वन्तो चालयन्तो वसुन्धराम् ।
शंखभेरीनिनादेन निर्भन्दन्ते नभस्थलम्।। 5 ।।
निर्ययुः नगरात क्रूराः दैत्याः भूमपराक्रमाः ।
तान् निर्गतान् दैत्यगणान् रामो वीक्ष्याब्रवीत् हरीन्।। 6 ।।
वानरेन्द्रो महाभागाः क्षत्रियैः सह संगताः।
युध्यध्वं यूयमधुना विक्रान्ताः सविभूषणाः।। 7 ।।
राघवेरितमाकर्ण्य सुग्रीवाद्याः प्लवंगमाः।
विभीषणेन सहिताः सालतालशिलायुधाः।। 8 ।।
योद्धुं व्यवसितास्तत्र यूथपाः भूमविक्रमाः।
तथैव क्षत्रियाः वीराः भारतं वर्षमाश्रुताः।। 9 ।।
अंगवंगकलिंगांध्रकाशीकाम्बोजमद्रकाः ।
दरदाः पुण्ड्रकाः म्लेच्छाः पाञ्चालाः सकिरातकाः।। 10 ।।

अन्ये भूपा ख्यातवीर्याः चतुरंगबलान्विताः।
निर्ययुः दानवैः योद्धुं रथास्थाः चापबाणयः।। 11।।
वरुणस्यात्मजा वीराः पित्रा समभिचोदिताः।
कामगानि विमानानि समारुह्य धृतायुधाः।। 12।।
पुष्करं पुरतः कृत्वा दानवान् योद्धुमाययुः।
वज्रदंष्ट्रोऽपि सन्नद्धान् परान् वीक्ष्य मदोत्कटः।। 13।।
स्वामात्यः चोदयामास विद्युत्केशपुरोगमान्।
तेना सञ्चोद्यमानास्ते दानवाः युद्धकाङ्क्षिणः।। 14।।
रथस्था सायुधा घोरा चतुरंगबलान्विताः।
नदन्तो विविधान् नादान् कल्पान्तजलदा यथा।। 15।।
विद्युत्केशः तदा रौद्रो वानरान् स्वबलैः वृतः।
निजघान शरव्रातैः परमर्म्मविदारणैः।। 16।।
वानराश्च महावीराः सालतालशिलायुधाः।
दानवान् समरे जघ्नुः विनर्दन्तो महारवान्।। 17।।
एवं प्रवृत्ते संग्रामे दीर्घकेशोऽसुरोत्तमः।
विभीषणं समासाद्य युयुधे दानवैः वृतः।। 18।।
विभीषणोऽपि धर्मात्मा राक्षसैः बहुभिर्वृतः।
रथमारुह्य सुदृढं दीर्घकेशमयोधयत्।। 19।।
स्थूलकेशोऽपि दैत्येन्द्रो दानवैः संवृतः तथा ।
क्षत्रियान् योधयामास ते तान् युयुधिरे तदा।। 20।।
महाहनुश्च दैत्येन्द्रः पुष्करं समयोधयत्।
पुष्करेण समादिष्टा वारुणा भूमविक्रमाः।। 21।।
रथेभ हयपादातान् दानवान् विविधायुधैः ।
निजघ्नुः गगनस्था ते पाशकुन्तपरश्वधैः।। 22।।
दानवाः हन्यमानास्ते विमुखाः प्राद्रुवन् भयात् ।
तान् भग्नान् दानवान् वीक्ष्य महाहनुरमर्षणः।। 23।।

वारुणान् निजघानाशु मायोद्भूतैः वरायुधैः ।
तैर्हता वारुणाक्रान्ता पाषाणाशनिपर्वतैः।। 24।।

भग्नायुधाः भग्नवाहाः पलायन पराभवन् ।
विमुखान् पुष्करो वीक्ष्य कोपसंरक्तलोचनः।। 25।।

महाहनुः मर्मदेशे विनिर्भिद्य शरोत्तमैः ।
धनुश्छित्वार्धचन्द्रेण शरेणोरस्य ताडयत्।। 26।।

महाहनुमुखात् रक्तं वमन् क्रुद्धो सामर्षणः ।
गदां गृहीत्वा गदया ताडयामास सत्वरम्।। 27।।

गदाप्रहाराभिहतः पुष्करः पुष्करेक्षणः ।
शक्तिं गृहीत्वा सुदृढं चिक्षेपोऽस्योरसि क्षणात्।। 28।।

स शक्त्याभिहतो भूमौ पपात च ममार च ।
महाहनुं हतं दृष्ट्वा पुष्करेण महात्मना।। 29।।

हतावशिष्टो दैतेयाः पलायन् च पराभवन् ।
भग्ना स्ववाहिनीं दृष्ट्वा सुग्रीवो वानराधिपः[1] ।। 30।।

विद्रुता वाहिनीं दृष्ट्वा निहतं च महाहनुम् ।
वक्रदंष्ट्रो ज्वलन् क्रोधात् पुष्कराभिमुखे ययौ।। 31।।

सुकेशोप्यथ मायावी वानरान् शरबृष्टिभिः ।
पीडयामास समरे दानवैः सहितो बली।। 32।।

पीड्यमानाः तदा युद्धे वानरान् विमुखा अभवन् ।
भग्ना स्ववाहिनीं दृष्ट्वा सुग्रीवो वानराधिपः।। 33।।

धृतवान् व्यादिदेशाशु महाबलपराक्रमान् ।
आदिष्टा वानरेन्द्रेण सालतालशिलायुधाः।। 34।।

दानवान् जघ्निरे कोपात् रथेभाश्वपदानुगान् ।
वानरैः निहता पेतुः दानवाः भूमविक्रमाः।। 35।।

---

1. This line is wrongly placed here. It is repeated correctly in sloka 33.

पतितान् दानवान् दृष्ट्वा सुकेशो वानरर्षभान् ।
निजघान शरैः तीक्ष्णैः परमर्मविदारणैः।। 36 ।।

तैः हता कपिवीरास्ते सुकेशं योद्धुमागताः ।
गयो गवाक्षो गवयः शरभो गन्धमादनः।। 37 ।।

सुषेणो वेगदर्शी च मैन्दो द्विविद एव च ।
एते चान्ये च बहवो वानरेन्द्रो महाबलाः।। 38 ।।

गिरिशृंगशिलावृक्षपर्वतान् तस्य मूर्धनि।
ववर्षुः कपिवीरास्ते शतशोऽथ सहस्त्रशः।। 39 ।।

सुकेशोऽपि शरव्रातैः विनिस्कन्द्य[1] महाबलः ।
वानरान् मर्मदेशेषु निजघान शरोत्तमैः।। 40 ।।

ते निकृत्ता यूथपाला विमुखाः प्राद्रुवन् भयात् ।
विद्रुतान् वानरान् दृष्ट्वा सुग्रीवो वानरेश्वरः।। 41 ।।

शैलमुत्पाट्य वेगेन तस्य मूर्धन्न्यपातयत् ।
शैलप्रहाराभिहतो गतासुः अपतत् क्षितौ।। 42 ।।

सुकेशं निहतं दृष्ट्वा दीर्घकेशो महाबलः ।
राक्षसान् निजघानाशु विभीषणपदानुगान्।। 43 ।।

तान् पीडितान् समालोक्य राक्षसेन्द्रो विभीषणः।
ववर्ष शरजालानि दानवेषु महाबलाः।। 44 ।।

तैः विनष्टान् समालोक्य दानवान् रणमूर्च्छितान् ।
दीर्घकेशोऽपि सहसा विभीषणमताडयत्।। 45 ।।

सः ताड्यमानो बाणौघैः दीर्घकेशकरस्थितम्।
धनुः छित्वा शरेणाशु बाणैः मर्मस्व ताडयत्।। 46 ।।

सविजो[2] बहुधा बाणैः गदामादाय दानवः ।
विभीषणस्य तुरगान् सारथिं रथमेव च।। 47 ।।

---

1. Scribal error for विनिहत्य
2. Scribal error for सुविद्धो

चूर्णयामास गदया विरथो रावणानुजः ।
गदां गृहीत्वा गदया मूर्ध्नि तस्याप्यताडयत्।। 48 ।।
विशीर्णमूर्धा न्यपतत् गतासुः भूतले तदा।
त्रीन् हतान् सचिवान् वीक्ष्य वज्रदंष्ट्रो महाबलः।। 49 ।।
स्थूलकेशमिदं प्राह मत्पुरः स्थीयतां क्षणम्।
एतान् निहन्मि समरे सन्नद्धयः तिष्ठ साम्प्रतम्।। 50 ।।
इत्युदीरितमाकर्ण्य वज्रदंष्ट्रस्य सत्वरम्।
सेना सन्नद्धय मेधावी स्थूलकेशो रुषान्वितः।
तत्पुरस्थमभवच्च योद्धुकामो विभीषणः।। 51 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये द्वात्रिंशोऽध्यायः

अथ त्रयस्त्रिंशोऽध्यायः

जैमिनि :

वज्रदंष्ट्रवचः श्रुत्वा स्थूलकेशो रुषान्वितः ।
चतुरंगबलैः युक्तः क्षत्रियैः योद्धुमाहवे।। 1 ।।
यदा जगाम वेगेन तदा क्षत्रियपुंगवाः ।
जघ्नुः युधि सुविक्रान्ता जम्बुद्वीपनिवासिना।। 2 ।।
दानवाश्चापि नर्दन्तः शूलशक्त्यष्टिकर्पणैः ।
रथेभ अश्वान् समारुह्य पादातैश्च समन्विताः।। 3 ।।
दानवान् शरजालेन शूलशक्त्यष्टितोमरैः ।
क्षत्रियाः निर्दयामासुः नदन्तो भैरवान् रवान्।। 4 ।।
एवं युद्धे वर्तमाने सेनयोरुभयोरपि ।
अंगवंगकलंङ्गेशाः पुण्ड्रकाम्बोजमद्रकाः।। 5 ।।
दिव्यैरस्त्रैः दैत्यगणान् निहन्युः अमितोजसः।
अस्त्रजालैरभिहताः पेतुः भूमौ सुरद्विषः।। 6 ।।
तान् वीक्ष्य निहतान् दैत्यान् स्थूलकेशो धनुर्धरः ।
मायया योधयामास क्षत्रियैः परवीरहा।। 7 ।।
क्षत्रियाश्चापि समरे शिलावृक्षशराहताः।
न शेकुः समरे स्थातुं विमुखाः प्राद्रुवन् भयात्।। 8 ।।
विद्रुतान् क्षत्रियान् दृष्ट्वा वालीपुत्रो महाबलः।
गिरिश्रृंगं समुत्पाट्य स्थूलकेशं समभ्ययात्।। 9 ।।
नीलो मैन्दः सुषेणश्च द्विविदः प्लवगोत्तमः।
अंगदं द्विविदोऽभ्येत्य ररक्षुः पादपायुधाः।। 10 ।।
अंगदोऽपि महाबाहुः स्थूलकेश रथोपरि ।
पातयामास शिखरं तरुसंघसमावृतम्।। 11 ।।

तत् शृंग बाणजालेन चूर्णयित्वा शरोत्तमैः।
वानरान् अर्दयामास नीलांगदमुखान् तदा।। 12।।
ते द्रुता बाणजालेन क्रुद्धा वानरपुंगवाः ।
समीपमुपसृत्याशु वालिपुत्रः प्रतापवान्।। 13।।
सालेन तुरगानस्य निहत्वा अतुलविक्रमः ।
सारथिं पातयामास स्थूलकेशस्य पश्यतः।। 14।।
नीलोऽपि सहसाप्लुत्य गृहीत्वा तत् करात् धनुः ।
द्विधा बभञ्ज तरसा क्षणात् भूमपराक्रमः।। 15।।
मैन्दश्च द्विविदश्चोभौ चूर्णयामासतुः रथम्।
स्थूलकेशोऽपि विरथाः हताश्वो हतसारथिः।। 16।।
गदां चिक्षेप भूमिस्था नीलाय अद्भुतकर्मणे ।
नीलोप्याप्लुत्य जग्राह तां गदां रणमूर्धनि।। 17।।
भ्रामयित्वा गदां गुर्वीं प्राहरत् तस्य मूर्धनि ।
गदा प्रहाराभिहतः चूर्णमूर्धा अपतत् क्षितौ।। 18।।
स्थूलकेशं हतं दृष्ट्वा वक्रदंष्ट्रो सामर्षणः।
अंगदप्रमुखान् वीरान् बिभेद समरे शरैः।। 19।।
ते दुता बाणजालेन वानराः भूमविक्रमाः।
चिक्षिपुः गिरिशृंगाणि पादपांश्च महाशिलाः।। 20।।
वक्रदंष्ट्रोऽथ बाणौघैः छित्वा वृक्षाश्च संहतिः ।
अंगदं दशभिः बाणैः नीलं पञ्चभिराशुगैः।। 21।।
मैन्दश्च द्विविदं तत्र त्रिभिः त्रिभिः अताडयत् ।
तैर्विद्धा बाणजालेन भिन्नदेहा महाबलाः।। 22।।
वृक्षान् उत्पाट्य तत्सैन्यं पातयामासुराहवे ।
वानरैः निहता दैत्याः निपेतुः धरणीतले।। 23।।
स्वबलं निहतं दृष्ट्वा वक्रदंष्ट्रो महाबलः ।
नाराचेन सुतीक्ष्णेन हृद्यविध्यत् तदांगदम्।। 24।।

स ताडितो गतो भूमौ मूर्च्छितो न्यपतत् क्षणात् ।
लब्धसंज्ञो वालिसूनुः वेदनार्तो बभूव ह।। 25।।
तं वीक्ष्य स्वस्थहृदय सुग्रीवो वानरेश्वरः ।
समुत्पाट्य गिरिं दोर्भ्यां वक्रदंष्ट्ररथोपरि।। 26।।
पातयामास सहसा क्रोधाविष्टो हरीश्वरः ।
तं गिरिं बाणवर्षेण पातयित्वा महीतले।। 27।।
ववर्षु शरजालानि सुग्रीवोपरि दानवः।
पातितं पर्वतं दृष्ट्वा सुग्रीव क्रोधमूर्च्छितः।। 28।।
ववर्ष द्रुमवर्षाणि वक्रदंष्ट्र रथोपरि ।
तानि चिच्छेद बाणौघैः दानवो भूमविक्रमः।। 29।।
एतस्मिन् अन्तरे वीरो वालिसूनुः महाबलः ।
आत्मानं भूप्रहरणं मत्वा पर्वतसन्निभः।। 30।।
कोपाविष्टकमाप्लुत्य पपातास्य रथोपरि ।
वक्रदंष्ट्रोऽस्य पतनात् दूरतः चूर्णितोऽपतत्।। 31।।
तं हतं दानवान् दृष्ट्वा अथ शिष्टा भयान्विताः ।
विशालां प्रेक्ष्य सहसा प्राद्रुवन् वीतमत्सराः।। 32।।
द्रुवतः तान् दैत्यवृन्दान् पृष्ठतोऽभ्येत्य वानराः ।
वृक्षैः स्थलैः पादघातैः निहन्युः भीमविक्रमाः।। 33।।
केचित् कपिवरा नागैः नागान् जघ्नुः हयैः हयान् ।
दानवैः दानवान् जघ्नुः स्यन्दनैश्चरथान् परे।। 34।।
एवं हता वानरेन्द्रैः दैत्यसेना महीं गतः ।
स्वल्पावशिष्टाः विविशुः विशालां दानवास्तदा ।
अंगदोऽपि रिपुं हत्वा विबभौ[1] रणमूर्धनि।। 35।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये त्रयस्त्रिंशोऽध्यायः

---

1. Scribal error for विभवौ

अथ चतुस्त्रिंशोऽध्यायः

जैमिनि :

शतदंष्ट्रो महामायो नियुताक्षौहिणीपतिः ।
पुत्रेण कुम्भहनुना सहितो दानवोत्तमः।। 1 ।।
उत्तरनगरद्वारात् निर्गत्य रथमास्थितः ।
युद्धाय निर्ययौ दर्पां मायावी शरचापधृक्।। 2 ।।
तं निर्गतमभिप्रेक्ष्य मणिभद्रो महाबलः ।
गन्धर्वैः यक्षसंघैश्च संवृतो भीमविक्रमः।। 3 ।।
प्रययौ दानवो योद्धुं कुबेरेण प्रचोदितः ।
तमायान्तं समालोक्य दानवाः भीमविक्रमाः।। 4 ।।
रथानन्ये समारुह्य केचित् वारणमास्थिताः ।
केचित् तुरगपृष्ठस्थाः पादाताश्चापि दानवाः।। 5 ।।
सायुधाः सतनुत्राणाः कवचोष्णीशधारिणः ।
गन्धर्वा जघ्नु ऋष्टिभिः शूलैः कुन्तैः परश्वधैः।। 6 ।।
गन्धर्वयक्षसंघाश्च शक्तिखड्गगदाङ्कुशैः ।
दानवान् पीडयामासुः मर्मभेदिभिराशुगैः।। 7 ।।
एवं युद्धे संप्रवृत्ते योधवाजिगजक्षये ।
मणिभद्रो महातेजा सन्धाय धनुषी क्षूरान्।। 8 ।।
ममर्द दानवान् युद्धे गजवाजिरथस्थितान् ।
गन्धर्वेशः चित्रसेनः कार्मुकैः मर्मभेदिभिः।। 9 ।।
गजारूढान् रथस्थांश्च सादिनश्च पदानुगान् ।
दानवान् पातयामास रणभूमौ सहस्त्रशः।। 10 ।।

निकृत्त बाणजालेन दानवाः बलदर्पिताः।
यक्षान् गन्धर्वमुख्यांश्च शूलपट्टिशसायकैः।। 11।।
समरे पातयामासुः शतशोऽथ सहस्त्रशः ।
तदा कुम्भहनुः क्रुद्धो यक्षान् विव्याध सायकैः।। 12।।
तुरगान् दन्तिनो बाणैः विमानस्थान् पदानुगान् ।
ममर्द समरोन्मत्तः नदन् जलधरो यथा।। 13।।
गन्धर्वाः यक्षसंघाश्च पीडिताः शरवृष्टिभिः ।
रणभूमिं परित्यज्य पलायन पराभवन्।। 14।।
विद्रुतां वाहिनीं दृष्ट्वा मणिभद्रो महाबलः ।
चित्रसेनेन सहितो मर्मभेदिभिराशुगैः।। 15।।
दानवान् न्यहनत् क्रुद्धाः चतुरंगबलान्वितान् ।
चित्रसेनोऽपि गन्धर्वं अस्त्रं मायाबलान्वितम्।। 16।।
दैत्यसेनाविनाशाय विसृजत् रणमूर्धनि ।
तस्मादस्त्रात् विनिष्पेतुः पर्वताः शतशस्तदा।। 17।।
पादपा भूधराकाराः पाषाणगजसन्निभाः ।
तथा ह्यशनयश्चोल्काः शूलमुद्गरपट्टिशः।। 18।।
तैर्हता दानवाः घोराः रथवाजिगजैः सह ।
रणभूमौ निपतिता वातभग्ना इव द्रुमाः।। 19।।
हतावशिष्टाः विमुखाः पलायन्त दिशो दश ।
दैत्यान् कुम्भहनुं दृष्ट्वा निहतान् विमुखानपि।। 20।।
क्रुद्धः तदा चित्रसेनः हृदि विध्याशु सायकम् ।
तुरगान् निहनत् तस्य चतुर्भश्चतुरक्षणात्।। 21।।
अर्धचन्द्रेणाथ पुनः धनुः चिच्छेद सत्वरम् ।
विरथो विधनुष्कश्च हृदिविद्धः शितैः शरैः।। 22।।

अमायात् रणमुत्सृज्य चित्रसेनो महाबलः ।
विमुखन्तं समालोक्य मणिभद्रो महाबलः।। 23 ।।

शरैः कुम्भहनोः चापं तुरगान् सारथिं क्षणात् ।
निहत्य मर्मदेशेषु विरराद शितैः शरैः।। 24 ।।

तदा कुम्भहनुः युद्धे हताश्वो हतसारथिः ।
गदां चिक्षेप तरसा मणिभद्राय भीषणः।। 25 ।।

तां गदां पञ्चभिः बाणैः प्रकुर्यामास यक्षराट् ।
स्वगदा चूर्णिता दृष्ट्वा क्रुद्धः कुम्भहनुस्तदा।। 26 ।।

शक्तिं चिक्षेप तरसा ज्वलन्तीं शकु[1] नाशिनीम् ।
तामापतन्तीं संप्रेक्ष्य मणिभद्रः प्रतापवान्।। 27 ।।

द्विधा छित्वा अर्धचन्द्रेण शरमन्तकसन्निभम् ।
सन्धाय हृदि विव्याध स तेनाभिहतस्तदा।। 28 ।।

विभिन्नहृदयो भूमौ पपात हतजीवितः ।
तान् हतान् दानवान् दृष्ट्वा हतशिष्टाः भयान्विताः।। 29 ।।

शतदंष्ट्रान्तिकं प्रापुः हतवाहनसाधनः ।
शतदंष्ट्रोऽपि मायावी हतं पुत्रं समीक्ष्य वै।। 30 ।।

दानवान् निहतांश्चापि समालोक्यातिभीषणः ।
मणिभद्रं यक्षपतिं समरे पुत्रघातिनम्।। 31 ।।

कोपसंरक्तनयनो दानवो भीमविक्रमः ।
बाणैः अभ्यहनत् घोरैः परमर्मविदारणैः।। 32 ।।

मणिभद्रोऽपि तेजस्वी शतदंष्ट्रं शितैः शरैः ।
निर्बिभेद तथा दैत्यसैनिका समरेरिह।। 33 ।।

शतदंष्ट्रोऽपि मायावी मणिभद्रकरस्थितम् ।
धनुःच्छित्वास्य तुरगान् यमलोकमनीनयत्।। 34 ।।

---

1. Scribal error for शत्रु

मणिभद्रोऽपि विरथो गदां शत्रुभयावहम् ।
चिक्षेप तामापतन्तीं गदां घोरामयस्मयीम्।। 35 ।।
अर्धचन्द्रशरैः तीक्ष्णैः पातयित्वा महीतले ।
नाराचेन सुतीक्ष्णेन परप्राणापहारिणा।। 36 ।।
समरे मणिभद्रस्य वक्षस्यभिजघान ह ।
स शराभिहतो यक्षो मणिभद्रो महारथः।। 37 ।।
मूर्च्छां प्राप तदा युद्धे शतदंष्ट्रेणताडितः ।
मूर्च्छितं मणिभद्रं तं महातेजस्विसंज्ञका ।
दानवान् समरे बाणैः जघान समरेरिह।। 38 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये चतुस्त्रिंशोऽध्यायः

अथ पञ्चत्रिंशोऽध्यायः

जैमिनि :

शतदंष्ट्रो महामायो महाकालं समीक्ष्य वै ।
दानवान् चोदयामास चतुरंगबलैर्युतान्।। 1।।
युध्यध्वमिति तेनोक्ता रथिनः सादिनः तदा ।
गजारूढाश्च पादाताः बाणखड्गपरश्वधैः।। 2।।
प्रमथान् समरे जघ्नुः आप्लुत्याप्लुत्यभीषणः ।
प्रमथाश्च नदन्तोऽत्र गजसिंहखराननाः।। 3।।
शार्दूलवृकगोमायुमुखाः चण्डपराक्रमाः ।
विमानरथहस्त्यश्च समारूढा वरायुधाः।। 4।।
पादाताश्च अपरे भूमाः चापशूलासिबाणयः ।
दानवान् युयुधुः तूर्णं संग्रामोऽत्र महानभूत्।। 5।।
रथारूढास्तु रथिनो ह्यश्वारूढास्तु सादिनः ।
गजारूढा गजारूढान् पादाताश्च पदानुगान्।। 6।।
समेत्य समरेऽन्योऽन्यं समाजघ्नुः वरायुधैः ।
एवं सतुमुले युद्धे वर्तमाने भयानके।। 7।।
शतदंष्ट्रोऽपि मायावी चापे सन्धाय सायकान् ।
प्रमथान् अर्दयामास सायुधान् सपरिच्छदान्।। 8।।
कुण्डोदरोऽपिपिण्डाद्या गणानां प्रवीणा युधि ।
शतदंष्ट्र शरान् घोरान् शतशः चिच्छिदः तदा।। 9।।
सफलान् सायकान् दृष्ट्वा कोपात् प्रस्फुरिताधरः।
शतदंष्ट्रो धनुश्रेष्ठं सन्धाय शरमञ्जसा।। 10।।

तामसास्त्र समुत्सृज्य गणान् हन्तुं प्रचक्रमे ।
सर्वा दिशः तदस्त्रेण तिमिरौघसमावृता।। 11।।
आच्छाद्य गगनं तत्र ध्वान्तः समभवत् तदा ।
तस्मिन् तमसि संलीनो दानवो भीमविक्रमः।। 12।।
पर्वतान् पादपान् चोल्काः शतघ्नी बहु तोमरान् ।
ववर्ष शतशो दैत्याः मायायोधी महाबलः।। 13।।
दैत्यास्त्रा निहता वीराः प्रमथा जातसाध्वसः ।
स्वान् परान् नैव जानन्तो वेदनार्ताभवन् तदा।। 14।।
तां मायां भीषणं दृष्ट्वा महाकालो गणाधिपः ।
मायाहरं महाघोरं संज्ञास्त्रं समविभ्रमत्।। 15।।
महाकालास्त्र[1] निहताः सा मायापि ननाश ह ।
मायां विनिहतां दृष्ट्वा शतदंष्ट्रो मदोत्कटः।। 16।।
घोरास्त्रमसृजत् तत्र तस्मात् शतसहस्त्रषु ।
विनिश्चेरुः घोररूपाः काककंकमुखाः शराः।। 17।।
गृध्रोलूकामुखाश्चान्ये व्याघ्रसिंहवृकाननाः ।
गगने सञ्चरन्तः ते ज्वाला दंष्ट्रा भयावहः।। 18।।
प्रमथान् भक्षयामासुः गन्धर्वान् यक्षपुंगवान्।
ते हन्यमाना विमुखा घोरास्त्रेण गणास्तदा।। 19।।
द्रुवतः तान् गणान् दृष्ट्वा महाकालो रुषान्वितः।
प्रादुः चक्रे रौद्रमस्त्रं सर्वमायाविदारणम्।। 20।।
तस्मात् तदा विनिश्चेरुः वह्निज्वाला सहस्त्रशः।
सूर्येन्दुसदृशाश्चान्ये नक्षत्रग्रहरूपिणः।। 21।।
धूमकेतुमुखाश्चापि उल्कारूपा भयावहाः ।
प्रच्छाद्य गगनं सर्वे दिशो व्याप्य निरन्तरम्।। 22।।

---

1. A mistake for शतदंष्ट्र

घोरास्त्रजातान् अदहत् भस्मचक्रः तदा रणे ।
तां मायां निहतां दृष्ट्वा महाकालस्य वक्षसि।।23।।
नाराचेन सुतीक्ष्णेन निर्बिभेदासुराधमः ।
शराहतो महाकालो मुखात् रक्तं वमन् मुहुः।।24।।
वेदनार्तो रणं त्यक्त्वा नन्दीश्वरमुपागमात् ।
नन्दीश्वरो महातेजाः शंकरस्य अपरातनुः।।25।।
महाकालं च विमुखं दृष्ट्वा प्राद्रुवतो गणान् ।
सान्त्वयित्वा महातेजा धनुरादाय सत्वरः।।26।।
माहेश्वरास्त्रमसृजत् सर्वदानवनाशनम् ।
तस्मात् अस्त्रात् विनिश्चेरुः वह्नयोऽचलसन्निभाः।।27।।
अदहन् दानवान् घोरान् रथेभाश्वपदानुगान् ।
शतदंष्ट्रस्य च रथं साश्वसूतं रथं क्षणात्।।28।।
भस्मचक्रः तदा दैत्यो गदामादाय सत्वरम् ।
भूमौ तिष्ठन् गदां गुर्वीं भ्रामयित्वा महाबलः।।29।।
नन्दीश्वराय चिक्षेप शतदंष्ट्रो सामर्षणः ।
तां ज्वलन्तीं गदां गुर्वीं गगनस्थः विलोक्य सः ।
नाराचैः बहुभिः तीक्ष्णैः चूर्णयित्वा तु तां गदाम्।।30।।
शतदंष्ट्राय (शूलं)[1] चिक्षेप नन्दी संग्राममूर्धनि ।
नन्दीश्वरकरात् मुक्तं तत् शूलं अस्त्रभास्वरम्।।31।।
शतदंष्ट्रंसमासाद्य वक्षो निर्भिद्य तत् क्षणात् ।
नन्दीश्वर करं शूलं पुनः प्राप रणाजिरे।।32।।
शूलनिर्भिन्नहृदयो गतासुः अपतत् क्षितौ ।
शतदंष्ट्रं हतं दृष्ट्वा नन्दिना यक्षपुंगवाः।।33।।

---

1. शूलं is missing in the mss but is essential here for the sense.

प्रमथा सिद्धसाध्याश्च तुष्टुवुः नन्दिकेश्वरः ।
हतावशिष्टा दैतेया नष्टवाहनसाधनाः ।। 34 ।।
शरात् निर्भिन्न सर्वांगाः विशालां अगमत् भयात् ।
तान् आगतान् रणे भग्नान् हतनाथान् महाबलान् ।। 35 ।।
मुक्तकेशान् चतुर्दिग्भ्यः पुरमध्यं उपागतान् ।
निश्चेष्टान् शरभिन्नाङ्गान् भयकम्पितमस्तकान् ।। 36 ।।
सेनाधिपो विप्रचित्तिः इदं वचनमब्रवीत् ।
अत्र स्त्रीत्वाद्य सम्प्राप्ता विशालान् दावनालयाः ।। 37 ।।
ज्वालादंष्ट्रमहादंष्ट्रवक्रदंष्ट्रादि दानवाः ।
शतदंष्ट्रेण सहिताः क्व गता भीमविक्रमाः ।। 38 ।।
वदध्वं निर्भया यूयं धैर्यवान् विप्रचित्तये ।
ज्वालादंष्ट्रादयो दैत्याः चतुर्दिक्षु बलैर्युताः ।। 39 ।।
कृत्वासु तुमुलं युद्धं चतुरङ्गबलैः सह ।
निहता निर्जरा युद्धे बभूवुः ते गतासवः ।। 40 ।।
अवशिष्टा वयं तत्र गतवाहनसाधनाः ।
विद्रुवन्तः पुरीं प्राप्ताः त्वदन्तिकं उपागताः ।। 41 ।।
इत्युदीरितं आकर्ण्य दानवानां वचः तदा ।
विप्रचित्तिः क्षणं ध्यात्वा विनिष्वस्य पुनः पुनः ।। 42 ।।
प्रविष्य च सभां आशु सहस्रवदनान्तिकम् ।
निवेदयामास तदा दानवानां रणे क्षयम् ।। 43 ।।
तत् श्रुत्वा वृत्तमखिलं सहस्रमुखरावणः ।
कोपरक्तेक्षणो ध्यात्वा विप्रचित्तिं उवाच ह ।। 44 ।।
विप्रचित्तेः सुराः सर्वे कालोपहतचेतनाः ।
विप्रियं मम कृत्वाद्य क्व गमिष्यन्ति दुर्धियः ।। 45 ।।

तान् निहत्य सुरान् सर्वान् पुनरेषां महीं पुरीम् ।
सहस्राक्षौहिणीयुक्तं त्वं रक्ष नगरीम् मम।। 46 ।।
सुतैः चतुर्भिः सहितः तिष्ठ अत्रैव चमूपते ।
इत्युक्त्वा विप्रचित्तिं तं सहस्रमुखरावणः ।
भ्रातृभिः सहितो वीरो योद्धुं व्यवसितो अभवत्।। 47 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये पञ्चत्रिंशोऽध्यायः

अथ षट्त्रिंशोऽध्यायः

जैमिनि :

सोदरान् तान् समाहूय सहस्त्रमुखरावणः ।
उवाच आशु सभामध्ये तत् काल सदृशं वचः।। 1।।
कल्प्यतां मे रथं शीघ्रं सर्वायुधसमन्वितम् ।
भवन्तोऽपि रथारूढाः गच्छध्वं योद्धुं आहवे।। 2।।
पञ्चार्बुदामितासेनाः सन्नाहं कुरुतानघाः ।
भ्रातरः ते समाकर्ण्य सहस्त्रास्य च तद्वचः।। 3।।
तथा कर्तुं व्यवसिताः सभां त्यक्त्वा बहिर्गताः ।
सम्मन्त्र्य सचिवैः सार्धं भ्रातृगौरवयन्त्रिताः।। 4।।
सेनायाः च समुद्योगं कर्तुं व्यवसिताभवन् ।
पञ्चार्बुदचमूनाथान् समाहूय त्वरान्विताः।। 5।।
स्वस्व सेना समुद्योगं कुरुताद्येति उदीरितान् ।
युद्धोद्यतं सहस्त्रास्यस्य चत्वारो भ्रातरस्तदा।। 6।।
समालोक्य त्वरायुक्त कवचोष्णीशधारिणः।
धनुर्हस्ता रथारूढा महाबलपराक्रमाः।। 7।।
सैन्यान् उद्योजयामास सहसा भातृशासनात् ।
तेषां आज्ञावहा दैत्याः सन्नाहार्थं महाबलाः।। 8।।
भेरी च शतशो जग्मुः शंकान् प्रज्ञापयन्ति[1] च ।
सिंहनादान् तदा चक्रुः सेनसन्नाहकारणात्।। 9।।

---

1. प्रद्या is not understood.

सन्नाह भेरीनिनादं श्रुत्वा दानवसत्तमाः ।
रथान् विरुरुम केचित् केचित्तु मदवारिणान्।। 10 ।।
मनोजवांश्च तुरगान् समारुह्य ययुः तदा ।
पादातयः पाशशूलशक्तितोमरपाणयः।। 11 ।।
सहसा निर्ययुः घोराः कवचोष्णीशधारिणः ।
भेरीशंखनिनादेन सिंहनादस्वनेन च।। 12 ।।
रथनेमि स्वरश्चापि स्फुटतीव नभस्थलम् ।
चतुरंगबलैः सार्धं सन्नद्धान् वीक्ष्य दानवान्।। 13 ।।
सहस्त्रास्यो महासत्वो मुक्तामणिविराजितम् ।
अभेद्यं अस्त्रशस्त्राद्यैः कोटिसूर्यसमप्रभम्।। 14 ।।
दुर्वाससा पुरा सृष्टं तपसा भावितात्मना ।
अभेद्य कवचं दिव्यं सहस्त्रांशुरिव आबभौ।। 15 ।।
किरीटकुण्डलैः दिव्यैः नानामणिगणोज्वलैः ।
अंगदैः भीषणैः दिव्यैः विभवौ समलंकृतः।। 16 ।।
रक्तचन्दनलिप्तांगाः पीताम्बरधरस्तदा ।
तटित् चापगणोद्भासि संवर्ताभ्र इवाधिकम्।। 17 ।।
मायेन माया विहितं नानारत्नैः विराजितम् ।
पञ्चाशत् योजनोच्छ्रायां विंशत् योजनविस्तरम्।। 18 ।।
पिशाचैः घोरवदनैः कामुकैः पर्वतोपमैः ।
सहस्त्रसंख्यैरजरैः मायामयसमुद्भवैः।। 19 ।।
ऊह्यमानं पताकाभिः शोभितं काञ्चनप्रभम् ।
रत्नप्रभाभासमानं सर्वध्वजविराजितम्।। 20 ।।
शक्तिशूलगदाखड्गतूणीरगणसंयुतम् ।
समारुरोह स्वरथं सहस्त्रमुखरावणः।। 21 ।।
तं रथस्थं समालोक्य भ्रातरस्तस्य दुर्जयाः ।
चत्वारो रथमास्थाय प्रययौ युद्धदुर्मदाः।। 22 ।।

शतग्रीवः शताक्षाश्च शतजिह्वः शतोदरः ।
एते त्रिदशदर्पघ्ना ज्येष्ठभ्रातृमतानुगाः।। 23 ।।
मायाविनोऽस्त्रकुशलाः दुर्जया रणमूर्धनि ।
सेनाध्यक्षान् समाहूय गच्छध्वमिति चोदयन्।। 24 ।।
करवीरसुरारात्रिः त्रिमूर्धाः च गजाननः ।
धर्मघ्नः चेति पञ्चेते पञ्चार्बुद चमूधिपाः।। 25 ।।
तेषां आज्ञावहा सेना गच्छध्वमिति चोदयन् ।
चोदितास्ते दैत्यसेना रथेभाश्च गतास्तदा।। 26 ।।
पादातायाश्च विक्रान्ता धृतनानाविधायुधाः ।
पश्चिमां नगरद्वाराः सहस्त्रास्य प्रचोदिताः।। 27 ।।
निर्ययुः दानवाः घोराः शतग्रीववशानुगाः ।
प्रयातां दानवान् दृष्ट्वा सहस्त्रमुखरावणः।। 28 ।।
शतग्रीवं समाहूय वाक्यमेतदुवाच ह ।
शतग्रीवाद्य सेनायाः प्रमुखे गच्छ सायुधाः।। 29 ।।
सुरारात्रिः तव पुरोऽस्ति अर्बुदाक्षौहिणीपतिः।
प्रयाते वाहिनीं रक्षन् मायायुद्धविशारदः।। 30 ।।
अहं तु करवीरेण बलाध्यक्षेण संयुतः।
अर्बुदाक्षौहिणीयुक्तः पृष्ठतः ते प्रयाम्यहम्।। 31 ।।
शताक्षो दक्षिणं पक्षं त्रिमूर्धा सहितो बली।
अर्बुदाक्षौहिणीं रक्ष गच्छत्वद्य महाबलः।। 32 ।।
शतजिह्वोऽपि तेजस्वी वीमपक्षं समाश्रितः।
अर्बुदाक्षौहिणी नेत्रा गजवक्त्रेण पालितः।। 33 ।।
योद्धुं गच्छतु मायावी मम पश्चात् शतोदरः।
धर्मघ्न सहितो वीरः तावत्या सेनयानुगः।। 34 ।।
सर्वतः पालयन् सेनां अमूयात्तु महाबलः।
एवं युद्धबलं सर्वं सहस्त्रमुखरावणरः।। 35 ।।

प्रययौ निर्जरैः योद्धुं सर्वलोकभयङ्करः ।
तदा लोकक्षयकराः प्रादुरासन् भयावहा।। 36 ।।
उत्पाता शतशा घोरा देवपक्षक्षयावहाः ।
चचाल वसुधा कृत्स्ना व्यशीर्यत कुलाचलाः।। 37 ।।
क्षुब्धाः समार्णवाश्चासन् ज्वाला धूमाकुलोर्मयः।
तिमिरौघावृतं सर्वं जगत् पांसभिरावृतम्।। 38 ।।
चण्डवातः समभवत् चालयन् कुल भूधरान् ।
ववर्षुः रुधिरुर्मेघा पेतुरुल्का सहस्त्रशः।। 39 ।।
कबन्धा परिपेतु स्म शतशो भानुमण्डलात् ।
सर्वभूतानि पित्रेसुः संवर्तागम शंकया।। 40 ।।
गोमाययो भवन्त्युग्रा ज्वालामालावृताननाः ।
नवग्रहा विमार्गस्थाः शशंसन्तारुणं भयम्।। 41 ।।
अपर्वणी तदा राहुः अग्रहीत् भानुमण्डलम् ।
एवमादि महोत्पातान् लोकक्षयकरान् बहून्।। 42 ।।
समालोक्य तदा ब्रह्मा वायुं प्रोवाच सत्वरम् ।
गत्वा वायो महासत्व हरविष्णु अन्तिकं क्षणात्।। 43 ।।
ब्रूहि वृत्तं पुरा वृत्तं शापं दुर्वाससोऽधुना।
अस्माभिः अनुभोक्तव्यं तस्य कालोऽयमागतः।। 44 ।।
तस्मात् सर्वे वयं वृत्ता सम्मन्त्र्यकत्र संस्थिताः ।
योद्धव्यं तेन दुष्टेन सहस्त्रास्येन मायिना।। 45 ।।
इति मद्वचनं ब्रुहि हरये विष्णवे तथा ।
तयोः सन्देशामाकर्ण्य पुनर्गन्तुमिहार्हसि।। 46 ।।
ब्रह्मणो वचनं श्रुत्वा मातरिश्वा महाबलः ।
विष्णवे शंकरायाशु निवेद्य पुनरागमत्।। 47 ।।
आगतं पवनं दृष्ट्वा ब्रह्मलोकपितामहः ।
स्वमतानुमतं कार्यं वायुनोदीरितं विधः।। 48 ।।

निशमेन्द्रकुमाराभ्यां सहितः पश्चिमां दिशम् ।
प्राप देवगणैः सार्धं रामपार्श्वाभिरक्षितः।। 49।।
तदागमनमप्याशु श्रुत्वा विष्णुः महामनाः ।
यमेन सहितः प्रायात् पश्चिमां अञ्जसा दिशम्।। 50।।
तथा हरः कुबेरेण संगतः पश्चिमां दिशम् ।
प्राप्य सर्वे मिलित्वाशु सम्मन्त्र्य त्रिदशेश्वराः।। 51।।
श्येनवत् विभजन् सेनां वस्वादित्यमरुद्गणैः ।
इन्द्रः शिरोऽभवत्तस्य तुण्डमासीत् षडाननः।। 52।।
स्वगणैः संवृतो देवसेनापतिः अरिन्दमः ।
ग्रीवायां राघव श्रीमान् वरुणेन समन्वितः।। 53।।
राक्षसैः वानरैः सार्धं ससुग्रीवविभीषणैः ।
लक्ष्मणेन सह भ्रात्रा स्थितशक्रमपालयन्।। 54।।
कुक्षौ ब्रह्मा स्थितो देवा विश्वेदेवादिभिः वृतः ।
पुच्छमासन् महीपालाः क्षत्रिया भीमविक्रमाः।। 55।।
दक्षिणं पक्षमाश्रित्य विष्णुः वैवस्वतान्वितः ।
विष्वक्सेनादिभिः सार्धं मृत्युकालादिभिः वृतः।। 56।।
पालयन् देवसेनां ,तां गरुड़स्थो व्यराजत ।
वृषारूढो महादेवः कुबेर सहितोऽनघः।। 57।।
वामं पक्षमुपाश्रित्य नन्दिविघ्नेश्वरादिभिः ।
रक्षन् विबुधसेनान्तं अतिष्ठत् विबुधस्ततः।। 58।।
एवं सेनां विभज्याशु युद्धोद्युक्ताः सुराभवन् ।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये षट्त्रिंशोऽध्यायः

एवं प्रवृत्ते संग्रामे सेनयोरुभयोरपि ।
भेरीश्च शतशोऽभ्यघ्नन् शंखान् दध्मुः सहस्त्रशः ।। 24 ।।
सिंहनादन् विनेदुश्च जगर्ज भैरवान् रवान्।
भेरी शंखनिनादेन सिंहनादस्वनेन च ।। 25 ।।
रथचक्रहयेन्मानां निस्वनेनाकुलं जगत् ।
सेनयोरुभयो नादो जलध्योः क्षुब्धयोरिव ।। 26 ।।
एवं सन्नकंपयोऽस्त्र सेनयोः देवदैत्ययोः ।
संपातः सुमहानासीत् प्रलयोदन्वतोरिव ।। 27 ।।
शतग्रीवस्य सेनानिः सुरारात्रिः महाबलः ।
वानरान् सायकैः तीक्ष्णैः जघान परवीरहा ।। 28 ।।
वानराश्चापि गर्जन्तो नखदंष्ट्रद्रुमायुधाः ।
दैतेयान् पातयामासुः सुरारात्रिपुरस्सरान् ।। 29 ।।
सुनारि[1] प्रहिता दैत्यः शूलशक्तिपरश्वधैः ।
भिन्दिपालैः शरैः तीक्ष्णैः निजघ्नुर्वानरान् युधि ।। 30 ।।
वानरैः आहता दैत्याः रथेभाश्वपदातयः ।
गिरिभिः चूर्णिता पेतुः पादपैः शीर्णमस्तकाः ।। 31 ।।
नखसंकृत्तनयनाः दन्तसन्दष्टनासिकाः ।
रुधिरोद्गारिणो घोराः पेतुः शतसहस्त्रशः ।। 32 ।।
वानरैः अर्दितान् दृष्ट्वा केचित् दैत्याः महाबलाः ।
रथेभाश्वगजारूढाः शरशूलपरश्वधैः ।। 33 ।।
नाराचैरर्धनाराचैः वानरान् जघ्नुराहवे ।
तैराहता वानरेन्द्राः कृत्रवक्त्राक्षिनासिकाः ।। 34 ।।
छिन्नपुच्छभुजा पेतुः वज्रकृत्ता इव द्रुमः ।
एवं सुतुमुले युद्धे वर्तमाने भयानके ।। 35 ।।

---

1. It could be an error for वानरै।

महीरजो भूर्गगने व्याप्ते सूर्ये तिरोहिते ।
अन्धकारो महानासीत् स्वान् परान् नैव जज्ञिरे।। 36 ।।
स्वपुत्रभ्रातृमित्रांश्च जघ्निरेऽत्र रणेऽजिरे ।
निहतानां शरीरेभ्य बहु सुस्राव शोणितम्।। 37 ।।
कन्दरे प्रावृषि सञ्जातो महाप्रस्त्रवणो यथा ।
रक्तप्रवाहेण मही संपङ्कभूत् सुदारुणा।। 38 ।।
रजोऽन्धकारे नष्टे तु स्वान् परान् च विजज्ञिरे ।
तस्मिन् युद्धे महारौद्रे रथेभाश्वपदातयः।। 39 ।।
पतिता बहुशो भूमौ वानराश्च निपातिताः ।
वानरैः मथितां दृष्ट्वा सुरारात्रिः महाबलः।। 40 ।।
ववर्ष शरवर्षाणि तोयानीव वलाहकाः ।
तत् बाणवर्षैः निहता वानरा विगतासवः।। 41 ।।
केचित् निपतिताः केचित् सुग्रीवं शरणं गताः ।
तान् दृष्ट्वा वानरान् वीरः सुग्रीवो भीमविक्रमः।। 42 ।।
सालमुत्पाट्य तरसा जघान युधि दानवान्।
तेनाहता दैत्यगणाः पातान् नागधना इव।। 43 ।।
विमुखाः प्राद्रुवन् भूता प्राद्रुवन् सर्वदिक्षु च ।
दानवान् प्रादृतान् दृष्ट्वा सुरारात्रिरमर्षणः।। 44 ।।
सुग्रीवे शरवर्षाणि ववर्ष दनुजोत्तमः ।
सुग्रीवोऽपि सुरारात्रिं योद्धुमभ्यागतस्तदा।। 45 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये सप्तत्रिंशोऽध्यायः

अथ अष्टत्रिंशोऽध्यायः

जैमिनि :

तामागतं वानरेन्द्रं महेन्द्रसमविक्रमम्।
दशभिः मार्गणैः मूर्ध्नि सुरारात्रिः जघान ह।।1।।
स विद्धो मूर्ध्नि विशिखैः सुस्राव रुधरं बहु ।
ततोऽद्रिशिखरं तस्य रथस्योपर्युपातयत्।।2।।
तमद्रिशिखरं दैत्यः शरैः चिच्छेद सत्वरम् ।
विशीर्णं तं समालोक्य सुग्रीवो वानरेश्वरः।।3।।
सालमेकं समुत्पाट्य मन्दाराचलसन्निभम् ।
तेनाश्वाः चतुरस्तस्य सारथिं चाप्यपातयत्।।4।।
विरथस्तु सुरारात्रिः शक्तिं चिक्षेप वानरे ।
तां शक्तिं आगतां दृष्ट्वा वेगात् गृहीत्वाप्लुत्य वानरः।।5।।
सुरारात्रिं समुद्दिश्य चिक्षेप प्रणदन्मुहुः।
गदां गृहीत्वा सहसा सुरारतिः महाबलः।।6।।
शक्तिं निहत्य गदया सुग्रीवं चाप्यताडयत् ।
स ताड्यमानो गदया चचाल अचलसन्निभः।।7।।
प्रतिलभ्य क्षणात् संज्ञां कपीशो रोषभीषणः।
ताडेन वक्षसि अहनत् सुरारात्रिं हरीश्वरः।।8।।
स ताड्यमानो दैत्येन्द्रो जानुभ्यामपतत् क्षितौ ।
लब्धसंज्ञः क्षणात् दैत्यः स्थूणेनाभ्यहनत् कपिम्।।9।।
लाघवात् तत् प्रहारं तु मोचयित्वा कपीश्वरः ।
कराभ्यां तं समाबध्य पातयित्वा महीतले।।10।।

निष्पिपेश पुनः पद्भ्यां आहत्य कपिपुंगवः ।
मुष्टिना अभ्यहनत् मूर्ध्नि पादात् वक्षसि अताडयत्।। 11।।
समुन्मथित सर्वांगो गतासुः प्रापतत् क्षितौ।
तं हत्वा वानरश्रेष्ठः सुरारात्रिं महाबलम्।। 12।।
बलं निहत्य संग्रामे रराज मघवानिव ।
वानराश्च सुराश्चैव सुग्रीवं तुष्टुवुः तदा।। 13।।
सुरारात्रिं हतं दृष्ट्वा शतास्यो भीमविक्रमः ।
सहस्त्रास्योऽनुजो भीमः सुग्रीवं नतपर्वणि।। 14।।
शरेणोरसि विव्याध शत्रुप्राणापहारिणा ।
स ताड्यमानः सुग्रीवो भिन्नवक्षो व्यथातुरः।। 15।।
कूजन् भूमौ पपाताशु छिन्नपक्ष इवाण्डजः ।
तं वीक्ष्य पतितं वीराः वानराः क्रोधमूर्च्छिताः।। 16।।
द्रुमाद्रिहस्ता संग्रामे शतास्याद्भुत दुद्रुवुः ।
अंगदो जाम्बवान् नीलः शरभो गन्धमादनः।। 17।।
मैन्दश्च द्विविदः तारः सुहोत्रो विनतो नलः ।
चिक्षुपुः ते समासाद्य द्रुमाद्रिशिखरणि च।। 18।।
शतग्रीवस्य सहसा रथोपरि महाबलाः ।
तान् अस्त्रैश्च विनिर्भिद्य बाणैकेन चागतम्।। 19।।
वक्षस्यभिजघानाशु जाम्बवन्तं त्रिभिः शरैः ।
नीलं पञ्चपुराहत्य त्रिभिः अन्या जघान ह।। 20।।
तेऽर्दमाना कपिश्रेष्ठो निपतन्ति धरातले ।
तान् वीरान् पतितं दृष्ट्वा विमुखान् वानरावपि।। 21।।
गदां पर्वतकूटाभां भ्रामयित्वा अञ्जनासुतः ।
एकैकेन प्रहारेण शतं सप्ततिमेव च।। 22।।
षष्ठिं पञ्चाशतत्रिंशत् रथेभाश्वपदातिनाम् ।
जघान प्रलये लोकान् दण्डधारी अन्तको यथा।। 23।।

हनुमता हता दैत्याः पलायन कृतत्वराः ।
स्वबन्धुन् संपरित्यज्य प्राद्रुवन्त दिशो दश।। 24।।
तान् भग्नान् दानवान् दृष्ट्वा शतग्रीवोऽत्यमर्षणः ।
सन्धाय चापे तरसा मृत्युदण्डोपमान् शरान्।। 25।।
ववर्ष मूर्ध्नि नाराचान् हनुमति महाबले ।
हनुमानपि तैर्विद्धो रुधिराः दूतनुः बभौ।। 26।।
फुल्लाशोक इवात्यर्धं तदा भीमपराक्रमः ।
ततः कोपात् वायुसूनुः गदया भीमरूपया।। 27।।
तद्रथान् चूर्णयामास सोप्यादाय महागदाम् ।
द्वात्रिंशत् योजनोत्सेधा तया तं मूर्ध्नि अताडयत्।। 28।।
तत्प्रहारं वायुसूनुः अचिन्त्य परवीरहा ।
शतग्रीवं तु गदया ललाटे स हनत् तदा।। 29।।
स ताड्यमानो दैत्येन्द्रः चचाल सुमहाबलः ।
लब्धसंज्ञः शतग्रीवो भ्रामयित्वा महागदाम्।। 30।।
वक्षसि अभिजघानाशु वायुपुत्रं महाबलम् ।
तं प्रहारं अचिन्त्याशु वायुपुत्रो महाबलः।। 31।।
गदया हि अहनत् तस्य शतग्रीवस्य मूर्धनि ।
गदया अभिहतो भीमः शतग्रीवो महाबलः।। 32।।
मूर्च्छितो न्यपतत् भूमौ छिन्नमूल इव द्रुमः।
कर्णनासाक्षिविपरात् तस्य सुश्राव शोणितम्।। 33।।
क्षणात् ससंज्ञो दैत्येन्द्रो भ्रामयित्वा महागदाम्।
चिक्षेप कपिमुद्दिश्यं कोपसंरक्तलोचनः।। 34।।
आपतन्तीं गदां घोरां गदया स हनत् बली ।
दैत्यात् सृष्टा गदा भीमा द्विधा भग्नापतत् क्षितौ।। 35।।
वायुपुत्रगदाशस्त्रसन्धीलग्नाः सुरद्विषाम् ।
रथेभाश्वपदात्योघा सप्राणाश्च गतासवः।। 36।।

निपतन्ति चमूमध्ये दैत्यानां युद्धतां तदा ।
तैः उन्मथित सर्वांग दैतेया निपतन्ति हि।। 37 ।।

स्वगदा पतितान् दृष्ट्वा शतग्रीवोऽत्यमर्षणः ।
हनुमन्तं स्वबाहुभ्यां बध्वा पर्वतसन्निभम्।। 38 ।।

मूर्ध्नि चारोप्य सहसा हन्तुं समुपचक्रमे ।
तं मुर्ध्नि वायुतनया स्वमुष्ट्या अभ्यहनत् बली।। 39 ।।

तस्य मुष्टिप्रहारार्तः शतग्रीवोऽञ्जनासुतम् ।
प्राक्षिपन् धरणीपृष्ठे वेदनाकुलचेतनः।। 40 ।।

तं वायुसूनुः सहसा कोपादभ्येत्य दानवम् ।
स्वभुजाभ्यां दृढं बध्वा भ्रामयित्वाचलोपमम्।। 41 ।।

सहस्त्रास्य रथाभ्याशे व्याक्षिपत् वायुनन्दनः।
तेनाक्षिप्तो हनुमता शतग्रीवोऽसुरोत्तमः।। 42 ।।

रथोपरि पपाताशु सहस्त्रास्यस्य संगरे ।
तं पतन्तं समालोक्य स्वरथेऽस्य अपरिक्षणात्।। 43 ।।

भूमावाप्लुत्य सहसा विस्मितः सन् व्यलोकयत् ।
कामगः सरथो दिव्यो भग्नाक्षयुगकूबरः।। 44 ।।

व्यशीर्यत् तत्तदा मध्ये युध्यता दनुजन्मनाम् ।
तत्पराक्रममालोक्य वायुपुत्रस्य धीमतः।। 45 ।।

चतुर्मुखमुखादेवा रामचन्द्रश्च तुष्टुवुः ।
विकीर्णं स्वरथं दृष्ट्वा सहस्त्रास्योऽत्यमर्षणः।। 46 ।।

रथमन्यं समास्थाय कामगं मन्दारोपमम् ।
इयेष वायुतनयं प्रहत्य रोषभीषणः।। 47 ।।

ज्येष्ठज्ञया शतग्रीवः सोप्यन्यं रथमास्थितः ।
हनुमता तदा योद्धुं सत्वरोऽभ्यां जगाम ह।। 48 ।।

एवं पश्चिमदिग्भागे संग्रामे समुपस्थिते ।
दक्षिणस्यां दिशि तदा शतनेत्रो महाबलः।। 49 ।।

त्रिमूर्धा सहितो वीरो यमविष्णुभटान् युधि।
निजघान शरव्रातैः परमर्मविदारणैः ।
तेऽपि दैत्यगणान् युद्धे बाणैः आजघ्नुरञ्जसा।। 50।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये अष्टत्रिंशोऽध्यायः

अथ एकोनचत्वारिंशोऽध्यायः

जैमिनि :

दानवान् युधि विक्रान्तान् शताक्षस्य पुरस्सरान् ।
विलोक्य चित्रगुप्तोऽपि विष्वक्सेनसमन्वितः ।। 1 ।।
पार्षदान् किंकरांश्चैव युध्यध्वमिति चोदयत् ।
चित्रगुप्तवचः श्रुत्वा मृत्युकालपुरस्सराः ।। 2 ।।
किंकराः शूलशक्त्यष्टिदण्डपाशधरास्तदा ।
दानवान् दारुणाकारान् स्व स्व प्रहरणैः युधि ।। 3 ।।
चिच्छिदुः बिभिदुः हन्युः नदन्तो भैरवान् रवान् ।
दानवाश्च महावीर्याः नानाशस्त्रैः बलाधिकाः ।। 4 ।।
किंकरान् पार्षदान् घोरान् कालमृत्युपुरस्सरान् ।
नाराचैः अर्धनाराचैः शूलशक्तिपरश्वधैः ।। 5 ।।
रथिकाः सादिनः चैव गजारोहाः पदातयः ।
शतशः पातयामासुः किंकराः पार्षदास्तदा ।। 6 ।।
नानाप्रहरणैः घोरैः दानवानप्यपातयत् ।
एवं युद्धे प्रवृत्ते तु विष्वक्सेनाज्ञया तदा ।। 7 ।।
कुमुदाद्याः गणाः भीमाः दानवान् युद्धदुर्मदान् ।
कंकपत्रैः शिलाधौतैः विजघ्नुः विशिखोत्तमैः ।। 8 ।।
त्रिमूर्धा निहतान् दैत्यान् समालोक्य रुषान्वितः ।
सन्धाय धनुषि क्षिप्रं मुमोच विशिखान् बहून् ।। 9 ।।
तैरद्यमाना समरे कुमुदादि महागणाः ।
कुन्तकर्पणशक्त्यष्टिशतघ्नीशूलपट्टिशैः ।। 10 ।।

त्रिमूर्धः पुरतो यातान् दानवान् युधि पातयत् ।
कुमुदाद्यैः हता दैत्या विमुखा प्राद्रुवन् भयात्।। 11 ।।

प्राद्रुतान् दानवान् दृष्ट्वा शताक्षो भीमविक्रमः ।
त्रिमूर्धानमथोवाच कोपात् प्रस्फुरिताधरः।। 12 ।।

विष्णुपार्षदा घोरा दानवान् युधि जघ्निरे ।
तान्निहत्य असुरान् पाहि प्राद्रुतान् स्वजनान् इह।। 13 ।।

शताक्षस्य वचः श्रुत्वा त्रिमूर्धा रणमूर्धनि ।
विष्णुपार्षदान् बाणैः निजघान शिलाशितैः।। 14 । ।

स्वजनान् अर्दितान् बाणैः कुमुदो भीमविक्रमः ।
रौद्रमस्त्रं विसर्जाशु परप्राणहरं महत्।। 15 ।।

त्रिमूर्धा परमास्त्रेण ब्राह्मणान् पातयत् क्षणात् ।
रौद्रमस्त्रं हतं दृष्ट्वा कुमुदः क्रोधमूर्च्छितः।। 16 ।।

अर्धचन्द्रेण तच्चापं द्विधा छित्वा हयान् शरैः।
यमाय प्रेषयामास सारथेश्च शिरोऽच्छिनत्।। 17 ।।

सञ्छिन्नधन्वा विरथो हताश्वो हतसारथिः।
शक्तिं त्रिमूर्धा चिक्षेप तं द्विधा पातयत् क्षणात्।। 18 ।।

शक्तिं विनिहतां दृष्ट्वा त्रिमूर्धा क्रोधमूर्च्छितः।
गदां गृहीत्वा सहसा रथात् आप्लुत्य सत्वरम्।। 19 ।।

कुमुदस्य हयान् हत्वा सारथिं विनिपात्य च।
गदया कुमुदवक्षसि आजघान महाबलम्।। 20 ।।

हताश्वसारथिः भिन्नवक्षा शोणितमुद्वमन्।
वेदनार्तस्तु कुमुदो विमुखोऽभूत् तदा रणात्।। 21 ।।

कुमुदं विमुखं दृष्ट्वा कुमुदाक्षो महाबलः।
दैतेयान् पातयामास शरैरग्निशिखोपमैः।। 22 ।।

तत् बाणैः निहता दैत्याः निपतन्ति महीतले ।
रथमन्यं समारुह्य त्रिमूर्धा दानवोत्तमः।। 23 ।।

रुरोध शरसंघातैः कुमदाक्षं महाबलम् ।
एवं युद्धे वर्तमाने चित्रगुप्तोऽतिभीषणः।। 24 ।।
यक्ष्मादीन् त्वरयामास युध्यध्वमिति भीषणान् ।
यक्ष्माद्याः सकला रोगाः दानवान् जघ्निरे तदा।। 25 ।।
दानवाश्च महावीर्याः गदाशक्त्यष्टितोमरैः।
नानाविधाकृतिधरान् यक्ष्मादीन् अतिभीषणान्।। 26 ।।
जघ्नुरायोधने वेगात् तेऽपि रोगगणः तदा।
यक्ष्माणां पुरतः कृत्वा रक्ताक्षाः क्रोधमूर्च्छितः।। 27 ।।
रथेभाश्वपदातीन् तान् दानवान् विविधायुधैः।
चिच्छेदुः बिभिदुः क्रुद्धा वमन्तोऽग्निमुखान् गणान्।। 28 ।।
रोगैः संपीड्यमानास्ते दानवाः नष्टविक्रमाः ।
तापज्वारार्ता रथिका विस्मृता योधनक्रियाः।। 29 ।।
केचित् वमन्तो रुधिरं प्रलपन्ति सुदारुणम्।
श्वासेन पीडिताः केचित् केचित् कासार्दताः परे।। 30 ।।
शिरो रोगहता दैत्याः छिद्यति सारपीडिताः।
अश्रुणि बहुमूत्राद्यैः नष्टसंज्ञा परे हताः।। 31 ।।
महोदरार्ताः सृस्तांगा पातस्तब्धाः तथा परे।
कूजन्ति केचित् ध्यायन्ति लुठन्ति प्रलपन्ति च।। 32 ।।
एवं रोगगणा दैत्याः निहता नष्टतेजसः।
कुमुदाक्षश्च कुमुदः चित्रगुप्तश्च वीर्यवान्।। 33 ।।
दिव्यैरस्त्रैः दैत्यगणान् पीडयामासुः अञ्जसा।
विनष्टान् दानवान् वीक्ष्य रोगैः शस्त्रैः तदा रणे।। 34 ।।
त्रिमूर्धा क्रोधताम्राक्षो मायायोधी महाबलः।
शूलशक्त्यष्टिपरशुशिलवर्षैः सुरान् रणे।। 35 ।।

जघान वरदर्पघ्नो दैत्यसेनापतिः तदा।
तं शाक्ष्य यक्ष्मा संबद्धः प्रहरन्तं सुरान् रणे।। 36।।
रोगान् आज्ञापयामास हनध्वं इति दानवैः।
तेनाज्ञप्ता रोगगणाः त्रिमूर्धानमयोधयत्।। 37।।
सोऽपि रोगगणान् बाणैः धृताप्य समरेरिह ।
यक्ष्माणमपि बाणौघैः पीडयामास संगरे।। 38।।
यक्ष्मापि पीडितो बाणैः कोपसंरक्तलोचनः ।
शरैः अशनिसंकाशैः विव्याधोरसि दानवम्।। 39।।
शराहतः त्रिमूर्धापि यक्ष्मणा भृशपीडितः।
ज्वरच्छिद्यति सारार्तः शोभारुचि[1] निपीडितः।। 40।।
नष्टसंज्ञोऽपतन् भूमौ प्राक्रोशत् भृशदारुणम् ।
शताक्षोऽपि महामायो विनष्टान् वीक्ष्य दानवान्।। 41।।
सेनापतिं त्रिमूर्धानं नष्टसंज्ञं तदा रणे ।
हतशिष्टान् समाश्वास्य घोरमस्त्रमथासृजत्।। 42।।
तस्मात् बाणा विनिष्पेतुः शूलाः कुन्ताः परश्वधाः।
उल्काशतघ्नः शतशो वृक्षपाषाणपर्वतयः।। 43।।
वह्निजालाशनिगणा वातश्चण्डाभयंकराः ।
तैराहता रोगगणाः यक्ष्मणा सहिताः तदा।। 44।।
विमुखा प्राद्रुवन् भूताः सन्त्यज्य समरं तदा ।
रोगान् परान्मुखान् दृष्ट्वा चित्रगुप्तोऽत्यमर्षणः।। 45।।
अस्त्रं माहेश्वरं घोरं शताक्षस्य रथोपरि ।
मुमोच वरवीरघ्नः सर्वशत्रुविनाशनम्।। 46।।
तं दृष्ट्वास्त्रं समायान्तं कल्पान्तज्वलनोपमम् ।
त्यक्त्वा रथं जवात् भीतः सहस्त्रास्यान्तिकं ययौ।। 47।।

---

1. Unknown disease

शताक्षं विमुखान् दृष्ट्वा देवाः तुष्टाभवन् तदा ।
शतजिह्वोऽपि उत्तरस्यां गजाननसमन्वितः।।48।।
अर्बुदाक्षौहिणीयुक्तो नन्दीश्वरचमुण्डवत्।
मणिभद्रादि यक्षाश्च योद्धुकामोऽभ्ययात् तदा।।49।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकोनचत्वारिंशोऽध्यायः

अथ चत्वारिंशोऽध्यायः

जैमिनि :

शतजिह्वा तथायान्तं दृष्ट्वा नन्दीश्वरो जवात् ।
कुण्डोदरमहाकालमुखान् वीक्ष्य अब्रवीत् तदा।। 1।।
शतजिह्वो महामायो दानवैः बहुभिः वृतः ।
योद्धुमायाति दुष्टात्मा दानवान् तत्पुरस्सरान्।। 2।।
मणिभद्रेण सहिताः शस्त्रैः योद्धुमिहार्हथा ।
तच्छ्रुत्वा नन्दिवचनं महाकालो गणाधिपः।। 3।।
गणान् नियोजयामास युध्यध्वमिति दानवैः ।
तदाज्ञया गणाः घोराः शूलशक्तिगदाधराः।। 4।।
निजघ्नुः दानवान् युद्धे शतजिह्व पुरस्सरान् ।
गजाननोऽपि दैत्येन्द्रः चतुरंगबलैः युतः।। 5।।
निजघान शरैः घोरैः परमर्मविदारणैः ।
गणान् महाकालमुखान् समरे भीमविक्रमान्।। 6।।
गणान् क्रुद्धाः तदा दिव्यैः अस्त्रैः जघ्नुः सुरद्विषः ।
महाकालोऽपि संक्रुद्धः शरैः सन्नतपर्वभिः।। 7।।
रथेभाश्वपदात्योगान् पातयामास सत्वरम् ।
तेनाहतान् समालोक्य गजवक्त्रोऽत्यमर्षणः।। 8।।
नाराचैरर्धनाराचैः प्रमथान् विनिपात्य च ।
महाकालस्य सशरं चापं छित्त्वा त्रिभिः शरैः।। 9।।
सारथिं विनिहत्याशु वाहनान् निन्ये यमक्षयम् ।
नाराचेन सुतीक्ष्णेन महाकालं जघान ह।। 10।।

गजास्येन हनः संख्ये महाकालो गणैः सह ।
अपायात् तद्रणं त्यक्त्वा नन्दीश्वरबलान्तिकम्।। 11।।
तं दृष्ट्वा विमुखं क्रुद्धो नन्दीशो रथमास्थितः ।
स्वगणान् प्रेषयामास युध्यध्वमिति दानवान्।। 12।।
तेनाज्ञप्ताः भूतगणाः कुष्माण्डाब्रह्मराक्षसाः ।
शाकिनी डाकिनी वर्गा वेताल विकृताननाः।। 13।।
अपस्मारगणाः घोराः प्रेतवृन्दा महाग्राहाः ।
दंष्ट्रा करालवदना निश्वासजनिताग्नयः।। 14।।
पाशकुन्तगदाखड्गशक्तिशूललसत्कराः ।
दानवान् समरे जघ्नुः स्वायुधैः मर्मभेदिभिः।। 15।।
तैराहता दैत्यगणा रथेभाश्वपदातयः ।
नाराचैरर्धनाराचैः वत्सदन्तैः शिलाशितैः।। 16।।
जघ्नुः भूतगणान् घोरान् महासत्वपराक्रमान् ।
शराहता भूतगणाः गगनं समुपाश्रिताः।। 17।।
अदृश्या प्राविशासं खे दैत्यदेहेषु दुःसहाः ।
भूताविष्टाः तदा दैत्याः विस्मृता स्वप्रयोजनाः।। 18।।
स्वानेव स्वायुधैः जघ्नुः नदन्तो भैरवान् रवान्।
स्वजनैः निहतान् दृष्ट्वा दानवान् रणमूर्धनि।। 19।।
उच्चाटनार्थं भूतानां शुक्रस्येष्टं गजाननः ।
भार्गवास्त्रं महाघोरं उत्ससर्ज बले स्वके।। 20।।
ततोऽहितं गणान् दैत्यान् त्यक्त्वा दूरात् प्रदुद्रुवुः।
विमुखान् स्वगणान् दृष्ट्वा नष्टभीमपराक्रमः।। 21।।
रौद्रास्त्रेण निहत्याजौ भार्गवास्त्रं सुदुस्सहम् ।
अपस्मारगृहं घोरं प्रेषयामास दानवे।। 22।।

समग्रजं दिग्वदनं समाक्रम्य रणाजिरे ।
निश्चेष्टमकरोत् तत्र ततो नन्दि महाबलः।। 23 ।।
माहेश्वरास्त्रेण रणे निहत्याशु गजाननम्।
वायव्यास्त्रेण दनुजान् निजघानारिसूदनः।। 24 ।।
निहन्तं तं दितिसुतं विमुखांश्चापि दानवान्।
शतजिह्वः समालोक्य नन्दिना योद्धुमभ्यगात्।। 25 ।।
तमागतं समालोक्य नन्दिभूतगणैः वृतम्।
शतजिह्वं शरशतैः ललाटे निजघान ह।। 26 ।।
शराहतो दैत्यपतिः बाणैः नन्दिमताडयत्।
स ताड्यमानो दैत्येन सन्धाय धनुषी क्षुरम्।। 27 ।।
धनुः चिच्छेद दैत्यस्य नन्दि भीमपराक्रमः।
रथमश्वान् सारथिं च निहत्य दनुजं ह्रदि।। 28 ।।
नाराचेन सुतीक्ष्णेन निजघान महाबलः।
नन्दिना पीडितो युद्धे शतजिह्वो विमूढधीः।। 29 ।।
भ्रातरं शरणं मत्वा सहस्त्रास्यं समभ्ययात्।
हतशेषोः तदा दैत्याः वातपत्न्या[1] घना इव।। 30 ।।
प्रपेदिरे दिशो भूता त्यक्तवाहनसाधनाः।
भ्रातृंश्च विमुखान् दृष्ट्वा निहतान् दानवान् अपि।। 31 ।।
कोपात् जज्वाल सहसा सहस्त्रमुखरावणः।
जगत् संहारसमये कल्पान्तज्वलनो यथा।। 32 ।।
अथ भ्रातॄन् समालोक्य वाक्यमेतदुवाच ह ।
अहं सुरविनाशाय यास्यामि रथमास्थितः।। 33 ।।
यूयं रथान् समारुह्य मतशे यातुमर्हथ।
इति भ्रातॄन् समादिश्य सहस्त्रमुखरावणः।। 34 ।।

---

1. Doubtful reading

दुर्वाससा पुरा सृष्टं तपसा कामगं दृढम् ।
शस्त्रास्त्राणां अभेद्यन्तं अजरं रथमुत्तमम्।। 35 ।।

समारुह्य धनुष्पाणिः सहस्रमुखरावणः ।
युद्धाय प्रययौ तूर्णं कोपसंरक्तलोचनः।। 36 ।।

तमन्वयुः भ्रातरः ते चत्वारोऽमितविक्रमाः ।
धर्मघ्नो रथमास्थाय सेनापतिः अरिन्दमः।। 37 ।।

पञ्चार्बुदाक्षौहिणीनां अधिपोऽग्रे ययौ तदा ।
एवं युद्धाय निर्याते सहस्रमुखरावणे।। 38 ।।

उत्पाताः प्रादुरभवन् लोकसंहारकारकाः ।
चचाल वसुधा कृत्स्ना व्यशीर्यन्त कुलाचलाः।। 39 ।।

रक्तधारा प्रवर्षन्तो जीमूतागर्भदारूणाः ।
उल्काश्च शतशः पेतुः अशनिगणसंयुताः।। 40 ।।

अपर्वणी तदा राहु ग्रसते शशिभास्करौ ।
दिशश्च तमसाच्छन्ना अक्षुस्था[1]श्चांबुधयोऽभवत्।। 41 ।।

एतान् औत्पातिकान् वीक्ष्य ब्रह्मा लोकपितामहः ।
शापं दुर्वाससोत्सृष्टं संस्मृत्याह सदागतिम्।। 42 ।।

वायोस्त्वं सहसा गत्वा ब्रूहि तौ विष्णुशंकरौ।
सर्वे वयमिहैकत्र समेत्येन्द्रादिभिः युताः।। 43 ।।

स्थित्वा योद्धव्यमधुना ऋषिशापापनुत्तये ।
श्रुत्वा ब्रह्मवचनं गत्वा विष्णुं च शंकरम्।। 44 ।।

प्रोवाच वायुः तत् श्रुत्वा जग्मतुः हरिशंकरौ ।
यत्र ब्रह्मा सुरैः साकं आस्ते तत्र तदा क्षणात्।। 45 ।।

ततः सहस्रवदनः भ्रातृभिः सहितो रुषा।
पञ्चार्बुदाक्षौहिणीशं धर्मघ्नं दानवोत्तमम्।। 46 ।।

---

1. Unknown. May be विक्षुब्ध

सर्वान् सुरान् बाणगणैः संहाराशु महामते ।
अहमप्यरिसंघातान् वधिष्ये यमसदनम्।।47।।
इत्युक्त्वा रथमास्थाय गृहीत्वा सुदृढं धनुः ।
योद्धुं तदा ययुः वीरः सहस्रमुखरावणः।।48।।
तं समायान्तमसुरं समालोक्य चतुर्मुखः ।
युध्यध्वं असुरैः सार्धं इति देवानचोदयत्।।49।।
ततो देवगणान् सर्वान् धर्मघ्नो दानवैः सह ।
युयुधे वरदर्पघ्नो विमुञ्चन् विशिखान् बहून्।।50।।
रथेभाश्वपदात्योघाः दानवाः शक्तितोमरैः ।
शतघ्नीर्भुवि[1] कुन्त्यष्टिप्रासखड्गपरश्वधैः।।51।।
देवान् जघ्नुः तदा क्रुधाः धर्मघ्नेन प्रचोदिताः ।
देवाः अपि महादीर्याः देवराजप्रचोदिताः।।52।।
वसवो मरुतः साध्याः रुद्रादित्याः तथाश्विनौ ।
मर्मबन्धु सुरान्[2] स्वै. स्वैः आयुधैः मर्मभेदिभिः।।53।।
एवं युद्धे प्रवृत्ते तु सहस्रास्य सानुजान् रथान् ।
समारुह्य धनुषूग्रान् शरान् सन्धाय सत्वराः।।54।।
रथेभाश्वपदात्योघान् जघ्नुः देवगणान् तदा ।
इन्द्रो यमश्च वरुणः कुबेरश्च महाबलः ।
चत्वारश्चतुरो दैत्यभ्रातॄन् युयुधिरेऽनघाः।।55।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये चत्वारिंशोऽध्यायः

---

1. Doubtful reading.
2. Should read असुरान्।

अथ एकचत्वारिंशोऽध्यायः

जैमिनि :

शतग्रीवो महामायो गृहीत्वा सुदृढं धनुः ।
ऐरावतगतं शक्रं निजघान त्रिभिः शरैः।। 1।।

देवराजस्तु तान् छित्वा चतुर्भिः दानवोत्तमम् ।
जघान परवीरघ्नः कंकपत्रैः शिलाशितैः।। 2।।

तान् शरान् तिलशः छित्वा शतग्रीवोऽत्यमर्षणः ।
ववर्ष शरजालानि शक्रोपरि महाबलः।। 3।।

शक्रोऽपि कोपताम्राक्षः तावद्भिः सायकैः शितैः ।
तान् शरान् पातयित्वाशु प्रववर्ष शरान् पुनः।। 4।।

एवं प्रवृत्ते युद्धं शतग्रीवासुरप्रभो।
एतस्मिन्नन्तरे तत्र धर्मघ्नः परवीरहा।। 5।।

देवसेनां शरैः तीक्ष्णैः निजघान रणाजिरे ।
तं वीक्ष्य देवान् निघ्नन्तं देवसेनाधिपो बली।। 6।।

कुमारो विशिखैः तीक्ष्णैः ताडयामास संगरे ।
शताक्षोऽपि तदा क्रूरो धर्मराजमयोधयत्।। 7।।

तथैव शतजिह्वस्तु वरुणं बहुभिः शरैः ।
ताडयामास संग्रामे वरुणोऽपि महाबलः।। 8।।

जघान विशिखैः तीक्ष्णैः शतजिह्वा बलाधिकम् ।
शतोदरस्तु मायावी धनेशं समयोधयत्।। 9।।

दानवान् च बलोन्मत्ता रथेभाश्वपदानुगाः ।
शरशक्त्यष्टिपरशुशूलकुन्तपरश्वधैः ।। 10।।

वसून् रुद्रान् तथादित्यान् यक्षान् गन्धर्वनैऋतान् ।
त्र्यम्बकभटान् याम्यान् च किंकरान् वानर्षभान्।। 11 ।।

नानादेशाधिपान् शूरान् क्षत्रियान् बलसंयुतान् ।
जघ्नुरायोधने घोरे नर्दन्तो भैरवान् रवान्।। 12 ।।

दानवानपि ते सर्वे वसुरुद्रगणादयः ।
चिच्छिदुः बिभिदुः हन्युः शरशक्त्यष्टितोमरैः।। 13 ।।

रामचन्द्रोऽपि तेजस्वी धनुरादाय सत्वरम् ।
दिव्यास्त्राणि मुमोचाशु रथेभाश्वपदातिषु।। 14 ।।

तथैव लक्ष्मणो वीरो दानवेषु महाबलः ।
ससर्ज विशिखान् घोरान् परमर्मविदारणान्।। 15 ।।

विभीषणोऽपि धर्मात्मा नैऋतैः सहितो बली ।
गदाः शूलासिपरिघैः निजघानासुरान् रणे।। 16 ।।

तथैव अंगकलिंगाश्च मात्स्यपाञ्चालको बलाः ।
सौवीर काशीदरदाःपाण्ड्यचोलपटच्चराः।। 17 ।।

मद्रगान्धारकाम्बोजाः किरातयवनाः तथा ।
एते चान्ये च बहवो क्षत्रियाः भीमविक्रमाः।। 18 ।।

गजाश्वेभपदात्योघाः समेताः शस्त्रपाणयः ।
दानवान् शक्तिपरशुकुन्तबाणासितोमरैः।। 19 ।।

चिच्छिदुः बिभिदुः हन्युः नदन्तो भैरवान् रवान्।
एवं प्रवृत्ते दैत्यानां देवानां संकुले रणे।। 20 ।।

रजोऽन्धकारः सुमहान् अभवत् दारुणः तदा ।
तस्मिन् तमसि संजाते स्वान् परान्नवजघ्निरे।। 21 ।।

हन्ति पुत्रान् पिताभ्रातॄन् भृत्यान् संबन्धिबान्धवान्।
रथैभपादातामयिताः गजैः चूर्णिकृता रथाः।। 22 ।।

हा हेति ध्वनयन् शूराः सञ्जाता सर्वदिक्षु च ।
रुधिरौघाः महानद्यः सञ्जाता मांसकर्दमाः।। 23 ।।

रुधिरौघावृता भूमिः नारीवासीत् रजस्वला ।
ननाश पांशुपटलः प्रकाशाश्च अभवद्दिशः।। 24।।
स्वजनान् वीक्ष्य निहतान् शोकाविष्टाः तदाभवन् ।
तदा देवाश्च दैत्याश्च रजोध्वान्ते विनाशिते।। 25।।
रथिका रथिकैस्तत्र पादाताश्च पदात्रिभिः ।
सादिनः सादिभिश्चैव गजारोहा गजैः भृशम्।। 26।।
समायता युयुधिरे चाण्वयन्तः परस्परम् ।
शरशक्त्यष्टिपरशुकुन्तप्रासपरश्वधैः ।। 27।।
निघ्नन्तोऽन्योऽन्यमसुरादेवाश्चैव तदा रणे ।
ततः परमभूत् युद्धं निर्मर्यादं सुदारुणम्।। 28।।
पादा च रथिकान् जघ्नुः गजारोहास्तु सादिनः।
रथिकाः सादिनः तत्र गजारोहास्तु सादिनः[1] ।। 29।।
तस्मिन् युधि महारौद्रे रथिकाः प्रापतन् युधि।
ध्वजाश्च वाजिनश्चक्रः युगाः रथरक्षितौ।। 30।।
नागाः निपतिताः कृत्तशुण्डादण्डाः तथापरे ।
भग्नदन्ताः छिन्नकुम्भाः कृत्तपादारणाजिरे।। 31।।
तुरगाः सादिनः चैव विच्छिन्नपदमस्तकाः ।
पादाताः पादहस्तोरुविहीना युधि शेरते।। 32।।
तस्मिन् आयोधने घोरे यमराष्ट्रविवर्धने ।
पिशाचरक्षोगन्धर्वयक्षवानरपार्थिवाः ।। 33।।
विष्णुरुद्रगणाः घोराः वैवस्वतभटास्तथा ।
दानवान् जघ्नुरनघा गर्जन्तो भैरवान् रवान्।। 34।।
इन्द्रादि लोकपालाश्च सुकुमार महाबलाः।
दिव्यास्त्रैः असुरान् जघ्नुः आदित्यवसुसंयुताः।। 35।।

---

1. This is a repetition from the earlier line.

तेन हन्ता दानवा घोराः विमुखाः प्राद्रुवन् भयात्।
तान् वीक्ष्य विमुखा दैत्यान् शतग्रीवो महाबलः।। 36 ।।
रुद्रादित्यमुखान् देवान् चतुरंगबलान्वितान् ।
शूलशक्त्यष्टिपरशुकुन्तपट्टिससायकैः ।। 37 ।।
निजघान महामायो दानवो भीमविक्रमः ।
तेनाहता दैत्यगणाः[1] हतवाहनसाधनः।। 38 ।।
रुधिरोद्गारि व्रणादिन विमुखा वेदनातुराः ।
चेतुः पेतुश्च विमुहुः बभ्रुमुश्च रणाजिरे।। 39 ।।
तान् वीक्ष्य स्वजनान् इन्द्रः शतग्रीवपुरस्सरान् ।
निमुखी कृत्य सहसा माहेन्द्रोऽस्त्रेण देवराट्।। 40 ।।
रौद्रास्त्रमसृजत् घोरं शतग्रीवरथोपरि ।
शतग्रीवोऽपि सौर्येण जघानास्त्रं शचीपतेः।। 41 ।।
तदस्त्रं निहतं दृष्ट्वा देवराजो महाबलः ।
वारुणास्त्रं मुमोचाशु तद्वीक्ष्य शतकुञ्जरः।। 42 ।।
वायव्येन निहत्यास्त्रं वारुणं रूपदारुणम् ।
असुरास्त्रं महद् घोरं मुमोचेन्द्ररथं प्रति।। 43 ।।
तस्मात् अस्त्रात् विनिष्पेतुः शूलशक्तिपरश्वधाः ।
खड्गाः कुन्ताः मुसुण्ड्यश्च गदाश्चाशनयं तथा।। 44 ।।
उल्कावृक्षाश्च गिरयः पाषाणापांसवः तदा।
तैराहतो देवराजो निश्चेष्टः समपद्यत।। 45 ।।
तथागतं शचीकान्तं समालोक्य षडाननः ।
वज्रास्त्रेण असुरं हत्वा पावकास्त्रमथासृजत्।। 46 ।।
तन्निहत्याशु याम्येन शतग्रीवो महाबलः ।
तामसास्त्रं महाघोरं उत्ससर्ज विभीषणम्।। 47 ।।

---

1. An error for देवगणाः

तदा अन्धकारः सञ्जज्ञे देवसेनाशु सर्वतः ।
तस्मिन् तमसि घोरे तु शतघ्न्यः शतशोऽपतत्।। 48।।
गिरयोशनयश्चैव वृक्षाः पाषाणराशयः ।
तैर्हता देवसंघाश्च सुब्रह्मण्यगणा रणात्।। 49।।
विमुखा दिक्षु सर्वासु बभ्रमुः विबुधैः सह ।
स्कन्दोऽपि रोषताम्राक्षो ब्राह्मणास्त्रेण वीर्यवान्।। 50।।
तामसं विनिहत्याशु शक्तिं चिक्षेप दानवे ।
तामप्रतिहतां वीक्ष्य तदाभ्याशमुपागताम्।। 51।।
स्वकरेण गृहीत्वात्र शतग्रीवोऽत्यमर्षणः ।
स्कन्दाय प्राहिणोत् घोरं वरवृन्दप्रमाथिनीम्।। 52।।
स्वशक्त्या अभिहतः स्कन्दः तदा मोहमुपागमत् ।
स्कन्दं तथागतं दृष्ट्वा राघवो भीमविक्रमः।। 53।।
दारुणं नाम दुर्धर्षं अस्त्रं तस्मै ससर्ज ह ।
तेनास्त्रेण हतो दैत्यः शतग्रीवो महाबलः।। 54।।
उद्वमन् शोणितं वक्त्रात् विधून्वञ्च करौ क्षणात् ।
लब्धसंज्ञो महासत्वो शक्तिं चिक्षेप राघवे ।। 55।।
तां शक्तिं च द्विधा छित्वा राघवोऽद्भुतविक्रमः ।
सारथिं तुरगांश्चैव शमेः निन्ये यमक्षयम्।। 56।।
विरथं विधनुष्कञ्च शतग्रीवं तदा रणे ।
समीक्ष्य शतदृक् चैव शतजिह्वं च वीर्यवान्।। 57।।
राघवं युयुधुः योद्धुं क्रुद्धौ भीमपराक्रमौ ।
अन्यं रथं समास्थाय शतग्रीवोऽपि दानवः।। 58।।
ववर्षुः शरवर्षाणि राघवे भीमविक्रमः ।
शताक्षो दशभिः बाणैः शतजिह्वस्तु सप्तभिः।। 59।।
मर्मघ्नैः परवीरघ्ना राघवं जघ्नतुः तदा ।
तेषां शरव्रजां छित्वा तान् विव्याध रघूत्तमः।। 60।।

लक्ष्मणो धनुरादाय शरैः मर्मविदारणैः ।
शतग्रीवं जघानाशु मारुतिः शतलोचनम्।। 61 ।।
समुपेत्य महाबाहुः इदं वचनमब्रवीत् ।
शताक्षो दुर्मते क्षिप्रं त्वां हन्तुं समुपस्थितम्।। 62 ।।
मां योधय दुराचार तिष्ठ धैर्यमुपाश्रितः ।
तच्छ्रुत्वा हनुमद्वाक्यं शताक्षो भीमविक्रमः।। 63 ।।
हनुमन्तं जघानाशु कालाग्नि सदृशैः शरैः ।
हनुमानपि तेजस्वी निकृत्त सायकैः तदा।। 64 ।।
सुस्राव रुधिरं भूरि फुल्लाशोक इवाबभौ ।
ततः क्रुद्धो कपिवरो गदामादाय दानवः।। 65 ।।
हनुमन्तं जघानाशु गदया भीमरूपया ।
तया हतो वानरेन्द्रः तं जघान महाबलः।। 66 ।।
गदया भीमया मूर्ध्नि नम्नकल्पान्तमेघवत् ।
हनुमता हतो दैत्यः कोपसंरक्तलोचनः।। 67 ।।
भ्रामयित्वा गदां गुर्वीं चिक्षेप प्लवगोत्तमे ।
आपतन्तीं गदां वीक्ष्य जग्राहाप्लुत्य मारुतिः।। 68 ।।
तथैवाभ्यहनद्दैत्यं वक्षोदेशे महाकपिः ।
जानुभ्यामपतत्भूमौ वज्राहत इवाचलः।। 69 ।।
क्षणादुत्थाय दैत्योऽपि भीतो भ्रातरमभ्ययात् ।
शताक्षं विमुखं वीक्ष्य शतग्रीवोऽत्यमर्षणः।। 70 ।।
लक्ष्मणं निजघानाशु शरैर्मर्मविदारणैः।
लक्ष्मणोऽपि ततः क्रुद्धो तापनास्त्रेण दानवम्।। 71 ।।
जघान वक्षसि व्यूढे सर्वशत्रुभयङ्करः।
अस्त्रनिर्दग्धवक्षोऽसौ विमुखः प्राद्रुवन्भयात्।। 72 ।।

रामचन्द्रो शतग्रीवं ब्रह्मास्त्रेण जघान ह ।
तेन दग्धरथो बाणैराहतः प्राद्रुवद्भयात्।। 73 ।।

भ्रातॄन् पराङ्मुखान् दृष्ट्वा सहस्रमुखरावणः ।
कोपसंयुक्तनयनो बाणोघैरहनत् सुरान्।। 74 ।।

तरस्तस्य चत्वारो लब्धसंज्ञो रथे स्थिताः ।
सुरान् जघ्नुः तदा कोपात् सहस्रास्योऽनुसंयुतः।। 75 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकचत्वारिंशोऽध्यायः

अथ द्विचत्वारिंशोऽध्यायः

जैमिनि :

सुदृढं चापमादाय सहस्त्रमुखरावणः।
अक्षप्रमाणान् नाराचान् भारलोहविनिर्मितान्।। 1।।
संधाय धनुषी श्रेष्ठे ससर्ज सुरसैनिके ।
तैराहताः सुरगणाः निपेतुर्विगतासवः।। 2।।
भ्रातरस्तस्य चत्वारः सुरान् जघ्नुस्तदा रणे ।
रथेभाश्वपदात्योघाः तैर्हता पेतुराहवे।। 3।।
धर्मघ्नः सहिता दैत्याः रथेभाश्वपदातयः।
सुब्रह्मण्यगणान् विष्णुपार्षदान् यमकिङ्करान्।। 4।।
तथा रुद्रगणान्घोरान् वानरान् राक्षसान् नृपान् ।
विशिखैः पातयामासुः शूलशक्तिपरश्वधैः।। 5।।
दैत्यैर्विनिहता देवाः सैनिकापि विशेरते ।
रथैर्विशीर्णैः पतितैर्गजैरश्वैः पदातिभिः।। 6।।
आस्तीर्णा वसुधा तत्र जातभीरुभयङ्करा।
इन्द्रादीन् लोकपालांस्तान् सहस्त्रमुखरावणः।। 7।।
नाराचैरर्धनाराचैः वत्सदन्तैः शिलाशितैः।
भारलोहकृतैर्घोरैः कोपेनाताडयद्भृशम्।। 8।।
लोकपाला तु विमुखान् समालोक्य तदा रणे ।
ब्रह्मा विष्णुश्च रुद्रश्च स्वैः स्वैः परिवृता बलैः।। 9।।
सहस्त्रमुखमभ्येत्य योद्धुं व्यवसिताभवन्।
इन्द्राद्या लोकपालास्तु प्राप्तवाहनसाधनाः।। 10।।

कुमारं पुरतः कृत्वा पुनरुत्थाय तस्थिरे ।
तान्वीक्ष्य भ्रातरः तस्य चत्वारोऽमितविक्रमाः।। 11।।
शतग्रीवः शताक्षश्च शतजिह्व शतोदराः।
लोकपालान् समारुह्य बाणैर्मर्मविदारणैः।। 12।।
राक्षसैर्वानरैः शूरैः क्षत्रियैर्भीमविक्रमैः।
सहितो राघवः श्रीमान् दैत्यसेनां समागमत्।। 13।।
जघान शरवर्षेण कालाग्निसमवर्चसा।
एवं युद्धे प्रवृत्ते तु सुराणां राक्षसैः सह।। 14।।
तस्मिन्नायोधने क्रूरे सहस्त्रमुखरावणः।
हिरण्याक्षगदां गुर्वीं गृहीत्वा भीमविक्रमः।। 15।।
सुरान् जघान गदया भ्रातृभिः परिवारितः।
शतग्रीवमुखास्तस्य भ्रातरो रणकर्कशाः।। 16।।
वसून् रुद्रान् तथाऽऽदित्यान् गन्धर्वान् यक्षराक्षसान्।
शिवविष्णुगणान् भीमान् वैवस्वतगणानपि।। 17।।
निजघ्नुः शूलशक्त्यष्टिशरवर्षैः सुदुःसहैः।
तस्मिन्नायोधने घोरे सहस्त्रमुखरावणः।। 18।।
गदापाणिर्गवां मध्ये चत्वारो भ्रातृभिः सह।
एकैकेन प्रहारेण सहस्त्राख्यो जघान ह।। 19।।
अयुतं नियुतं सर्वं अर्बुदं न्यर्बुदं तदा।
सुराणां भीमवेगानां नानाशस्त्रास्त्रयोधिनाम्।। 20।।
द्विगुणं कुम्भकर्णस्य देहं तस्य विलोक्य ते।
पलायिताः तदा केचित् केचित् भूमौ निपातिताः।। 21।।
भयात् निमील्य नयने मृता इव महीं गताः।
तान् विद्रुतान् सुरान् भूयं शतग्रीवादयोऽसुराः।। 22।।
स्वैः स्वैः प्रहरणैस्तीक्ष्णैः शत्रुसङ्घातभीषणैः ।
दानवैर्निहता देवाः चतुरङ्गबलान्विताः।। 23।।

तान् वीक्ष्य देवराजोऽपि यमपाशिसमन्वितः ।
सहस्रास्यानुजान् सर्वान् जघानास्त्रैः सुदारुणैः।। 24।।
तान् विलोक्यागतान् देवान् सहस्रमुखरावणः।
इन्द्रं जघान गदया गजराजोपरिस्थितम्।। 25।।
तेन प्रहारेण तदा बोधयामास सत्वरम्।
शीर्णकुम्भो गजेन्द्रोऽसौ पपात समरे क्षणात्।। 26।।
गतासुमिव देवेन्द्रं पतितं वीक्ष्य धर्मराट्।
याम्यास्त्रेण जघानात्र सहस्रमुखरावणः।। 27।।
तदस्त्रं गदया हत्वा यमं वक्षसि अताडयत्।
गदाप्रहाराभिहतो यमो भूमौ पपात ह।। 28।।
गतासुवत् निपतितं यमं वीक्ष्य जलाधिपः ।
कुबेर सहितोऽभ्येत्य स्वपाशैरतिदारुणैः।। 29।।
बद्धुमिच्छत् ससर्जासौ सहस्रास्यं महाबलम् ।
तान् पाशान् तिलशः छित्वा गदया मूर्ध्नि ताडयत्।। 30।।
सहस्रास्यं प्रहारार्थी निपपात जलेश्वरः ।
पतितं वरुणं दृष्ट्वा पुत्रास्तस्य महाबलः।। 31।।
शूलशक्त्यष्टिपरशुखड्गकुन्तपरश्वधैः ।
जघ्नुः तं सर्वगात्रेषु पाशैः चक्रैश्च दारुणैः।। 32।।
तान् वीक्ष्य युधि सन्नद्धान् वारुणान् भीमविक्रमान्।
शतग्रीवादयः तस्य सोदरा रणकर्कशाः।। 33।।
अक्षमात्रैः शरैः तीक्ष्णैः निन्युः तान् यमसादनम् ।
वारुणं निहतं दृष्ट्वा पतितं च जलेश्वरम्।। 34।।
कुबेरो यक्षगन्धर्वमणिभद्रसमन्वितः ।
सहस्रास्यं समभ्येत्य सन्धायास्त्रं सुदारुणम्।। 35।।

गन्धर्वं उत्ससर्जासौ सर्वशत्रुभयङ्करः ।
तेनास्त्रेणाहता दैत्याः विमुखा प्राद्रुवन् भयात्।। 36 ।।
तान् वीक्ष्य विमुखान् दैत्यान् सहस्त्रमुखरावणः ।
गन्धर्वांश्च निहत्याशु गदया भीमरूपया।। 37 ।।
तथैव यक्षराजं तं गदयाभिजघान ह ।
गदाप्रहाराभिहतो यक्षेशो नरवाहनः।। 38 ।।
भिन्नपक्षाः पपाताशु क्षीणपुण्यः अधक्षितौ ।
लोकपालान् निहत्यासौ सर्वामरतां तदा।। 39 ।।
वसून् रुद्रान् तथादित्यान् अश्विनौ मरुतस्तथा ।
पातयामास समरे सहस्त्रमुखरावणः।। 40 ।।
सर्वप्रजाक्षये कालदण्डधारी यथान्तकः ।
दण्डहस्तं समायान्तं सहस्त्रमुखरावणम्।। 41 ।।
वानरराक्षसाश्चैव समालोक्य भयान्विताः ।
द्विगुणः कुम्भकर्णस्य शीरीरात् अधिकाकृतिः।। 42 ।।
मुहुः मुहुः निरीक्षन्तो रामं शरणमाययुः ।
तान् भयात् द्रुवतो दृष्ट्वा रामो वानरराक्षसान्।। 43 ।।
सान्त्वयित्वा तथा सीतां इदं वचनमब्रवीत्।
विमानस्था वरारोहे अंसिद्धैः चारणैः सह।। 44 ।।
गगनस्था महद् युद्धं विलोकय वरानने।
इत्युक्त्वा राघव श्रीमान् विमानात् अवरुह्य वै।। 45 ।।
क्षत्रियैः प्रेषितं दीप्तं रथसर्वायुधान्वितम्।
सदश्वाधिष्ठितं दिव्यं आप्त सूतोपवाहितम्।। 46 ।।
तमारुह्य रथं भ्रात्रा लक्ष्मणेन समन्वितः।
जघान नाराचगणैः सहस्त्रास्य पुरस्सरान्।। 47 ।।
रामबाणहता दैत्याः प्राद्रुवन्त दिशो दश।
तान् विद्रुतान् समालोक्य शतग्रीवोऽत्यमर्षणः।। 48 ।।

रामं योद्धुं तदाभ्यायात् सहितो भ्रातृभिः त्रिभिः ।
चतुरस्तान् समालोक्य दानवान् भीमविक्रमान्।। 49 ।।
शताक्षं वायुतनयः शतजिह्वं विभीषणः ।
शतोदरं तु सौमित्रिः शतग्रीवं तु राघवः।। 50 ।।
चत्वारस्तान् समासाद्य चत्वारो युयुधुः तदा ।
शतग्रीवोऽत्र बलवान् रामं बाणशरैः युधि।। 51 ।।
जघान परुषा यत्ता राघवोऽपि महाबल ।
तान् बाणान् शतशः छित्वा सप्तभिः सायकैः शितैः।। 52 ।।
शतग्रीवं बिभेदाशु तैर्विद्धो दानवोत्तमः ।
राघवः वक्षसि व्यूढैः जघान दशभिः शरैः।। 53 ।।
तेन विद्धो रघुश्रेष्ठो माहेन्द्रास्त्रमथासृजन् ।
तदस्त्रं पावकास्त्रेण जघान शतकन्धरः।। 54 ।।
एवं प्रवृत्ते संग्रामे लक्ष्मणो भीमविक्रमः ।
शतोदरं बाणशतैः आजघान स्तनान्तरे।। 55 ।।
शरेण ताडितः सोऽपि लक्ष्मणं बहुभिः शरैः ।
प्रच्छाद्य पत्त्रिणैकेन ललाटे विरराद ह।। 56 ।।
सोऽतिविद्धो बलवता लक्ष्मणः क्रोधमूर्च्छितः ।
शताक्षोवत्सदन्तेन वायुपुत्रमताडयत्।। 57 ।।
तं प्रहारं अचिन्त्याशु हनुमान् भीमरूपवान् ।
गदया शत्रुभिः हन्यः शताक्षस्य रथं रणे।। 58 ।।
सोपस्करं चूर्णयित्वा तं च वक्षस्यताडयत् ।
शताक्षो विरथस्तूर्णं गदामादाय सत्वरः।। 59 ।।
जघान वक्षसि क्रुद्धो वायुपुत्रमताडयत् ।
विभीषणो रथस्थस्तुः शतजिह्वं त्रिभिः शरैः।। 60 ।।

ललाटेऽभ्यहनत् क्रुद्धोः शतजिह्वोऽपि दानवाः ।
राक्षसेन्द्रं शरव्रातैः आजघान रणाजिरे।।61।।

तदा तु पार्थिवा वीराः नानादेश्याः महाबलाः ।
रथेभाश्वपदात्योघान् दानवान् जघ्नुराहवे।।62।।

दानवाश्च महासत्वाः शूलशक्त्यष्टिसायकैः ।
पार्थिवांश्च बलात् हन्युः वैवस्वतनिकेतनम्।।63।।

राघवस्तु शतग्रीवं बाणैः प्रच्छाद्य सत्वरम् ।
चतुर्भिः तुरगान् हत्वा निहत्यरथसारथिम्।।64।।

धनुः द्विधा खण्डयित्वा पार्ष्णिग्राहाभिवाद्य च ।
रौद्रास्त्रेण जघानाशु शतकन्धरमाहवे।।65।।

विरथा दानवश्रेष्ठो मुखात् शोणितं उद्वमन् ।
सहस्त्रास्यान्तिकं प्रायात् विमुखो वेदनातुरः।।66।।

वायव्यमस्त्रं सन्धाय लक्ष्मणो भीमविक्रमः ।
शतोदरविनाशाय मुमोच परवीरहा।।67।।

तेनास्त्रेण हतो दैत्याः हतवाहनसाधनः ।
सहस्त्रास्यचमूं वेगात् प्रविवेश भयातुरः।।68।।

वायुसूनुः तदा क्रुद्धः शताक्षं दानवोत्तमम् ।
गदयाभ्यहनत् मूर्ध्नि कालदण्डं समानय।। 69।।

गदाप्रहाराभिहतो मूर्च्छितोऽभूत् शतेक्षणः ।
लब्धसंज्ञः क्षणात् क्रुद्धः शताक्षो भीमविक्रमः।। 70।।

पुनर्जघान गदया वायुसूनुस्तनान्तरे ।
तत् प्रहारमचिन्त्याशु मारुतिः परवीरहा।।71।।

भ्रामयित्वा गदां भूयो शताक्षं मूर्ध्नि ताडयत् ।
सोऽपि ज्वलत सर्वांगो मुखात् शोणितं उद्वमन्।। 72।।

विमुखः प्राद्रुवन् भीतः विनदन् वेदनातुरः ।
शतजिह्वं दानवेन्द्रं राक्षसेन्द्रो विभीषणः।। 73 ।।

शत्रुं प्रमथनैः घोरैः निहत्य बहुभिः शरैः ।
ब्रह्मास्त्रं मन्त्रितैः बाणैः जघान रणमूर्धनि।। 74 ।।

तैः बाणैः दारितो दैत्यो रथात् प्रस्कन्द्य सत्वरम् ।
रणभूमिं विहायाशु पलायनपरोऽभवत्।। 75 ।।

भ्रातॄन् भग्नान् समालोक्य सहस्रमुखरावणः।
विमुखान् सान्त्वयित्वाशु योद्धुं व्यवसितोऽभवत्।। 76 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये द्विचत्वारिंशोऽध्यायः

अथ त्रिचत्वारिंशोऽध्यायः

जैमिनि

दानवान् निहतान् वीक्ष्य सोदरान् विमुखानपि ।
क्रोधसंरक्तनयनः सहस्त्रमुखरावणः।। 1 ।।

सेनानीं धर्महन्तारं समाहूयेदमब्रवीत् ।
सेनापते मम रथं समानय महामते।। 2 ।।

धनुः प्रवरमप्याशु सर्वशत्रुनिबर्हणम् ।
तच्छ्रुत्वा वचनं तस्य धर्महन्ता महाबलः।। 3 ।।

सम्यं कृत्वा रथं दिव्यं सहस्त्रास्यस्य दानवः।
दर्शयामास सहसा सहस्त्रास्याय संयुगे।। 4 ।।

पञ्चाशत् योजनायाम विस्तारं पर्वतोपमम् ।
शतयोजनमुत्सेधं काञ्चनस्तम्भशोभितम्।। 5 ।।

मर्यैन मायाविहितं पताकाभिरलंकृतम् ।
मनोजवं कामगमं सर्वायुधसमन्वितम्।। 6 ।।

षट्सहस्त्रैः भूतगणैः ऊह्यमान ध्वजोज्वलम् ।
तमारुह्य महासत्वः सहस्त्रमुखरावणः।। 7 ।।

हिरण्यकशिपोः चापं पञ्चाशत् योजनोच्छ्रितम् ।
योजनाय़ाममनाढ्यैः लोहभार विनिर्मितैः।। 8 ।।

सुवर्णपट्टरुचिरैः कंकपत्रविराजितैः ।
शरैः सम्पूर्णमिषुधी द्वयमादाय दानवः।। 9 ।।

रणमध्यं विगाह्याशु ममर्द सुरसैनिकान् ।
तमन्वयुः भ्रातरस्ते शतग्रीवमुखास्तदा।। 10 ।।

धर्मघ्नः पुरतो धन्वी चतुरंगबलैः युतः ।
देववृन्दान् जघानाशु सिंहः क्षुद्रमृगानिव।। 11।।
यमेन्द्रपाशिवित्तेशस्कन्दमुख्यान् निपातितान् ।
समालोक्य सुराः सर्वे ब्रह्मविष्णुमहेश्वरान्।। 12।।
समासाद्य असुरान् घोरान् युयुधुः भीमविक्रमाः ।
चित्रगुप्तमुखा याम्याः विष्वक्सेनेन संयुताः।। 13।।
तथा जयन्तप्रमुखाः देववृन्दा महाबलाः ।
मणिभद्रमुखाश्चापि यक्षगन्धर्वसत्तमाः।। 14।।
समेत्य समरे दैत्यान् शूलशक्तिशिलीमुखैः ।
ममर्दुः विशिखैः घोराः वारुणश्च महाबलाः।। 15।।
वानराराक्षसाश्चैव क्षत्रिया लोकभूषिताः ।
दानवान् हन्युरायुक्ताः तदा समरमूर्धनि।। 16।।
एवं प्रवृत्ते संग्रामे सहस्त्रमुखरावणः ।
स्वसैन्यं पीडितं दृष्ट्वा भ्रातृभिः सहितः तदा।। 17।।
शरैः जघान संक्रुद्धः परसैन्यं महाबलः ।
बाणैनैकेन सहसा देवानां सप्तपञ्च च।। 18।।
विंश त्रिंश तथा चाष्टौ बिभेद समरे इह ।
तस्य बाणगणैरासौ छिन्नहस्तोरुमस्तकाः।। 19।।
आदित्या वसवो रुद्रा गन्धर्वा राक्षसैः सह ।
निपतन्ति हता भूमौ दावदग्ध इव द्रुमाः।। 20।।
वानरा राक्षसाश्चैव प्रमथा विष्णुपार्षदाः ।
याम्या क्षत्रियमुख्याश्च पतन्ति बहुशो रणे।। 21।।
एवं विमृष्यमाणे तु सुरसैन्यैः निरीक्ष्य तत् ।
ब्रह्मा विष्णुश्च रुद्रश्च स्वबलैः संवृताः तदा।। 22।।

सहस्त्रास्यं युयुधिरे धृतचापाः सुरोत्तमाः ।
नन्दिविघ्नेश्वरश्चैव महाकालादयोगणाः।। 23।।
दानवान् समरे हन्युः शूलशक्त्यष्टितोमरैः ।
दानवाश्च बलोन्मत्ताः सर्वान् रिपुगणान् जवात्।। 24।।
शक्तिशूलगदाक्रान्त शरवर्षैः निजघ्निरे ।
उभयोः सेनयोरेवं संक्षोभे जनिते तदा।। 25।।
सुग्रीववालीतनयप्रमुखाः वानरर्षभाः ।
धर्मघ्नवाहिनीं भीमां नखमुष्टिशिलाद्रुमैः।। 26।।
सहसा पातयामासुः ऋक्षगोपुच्छसंयुताः ।
हनुमानपि तेजस्वी शतग्रीवाग्रसंस्थितान्।। 27।।
रथेभाश्वपदात्योघान् गदया पातयत् तदा ।
विभीषणोऽपि धर्मात्मा राक्षसैः क्षत्रियैः युतः।। 28।।
दानवान् अर्दयामास शताक्षसपुरस्सरान् ।
विघ्नेश्वरश्च नन्दिच मणिभद्रश्च वीर्यवान्।। 29।।
यक्षगन्धर्वसहिता शतजिह्वपुरस्सरान् ।
समरे पातयामासुः प्रमथैः सहिताः तदा।। 30।।
रामचन्द्रोऽतितेजस्वी लक्ष्मणेन समन्वितः ।
शतोदरस्यानुचरान् शरैः निन्ये यमक्षयम्।। 31।।
दानवाश्च महावीर्यः शूलशक्त्यष्टितोमरैः ।
निजघ्नुः देवगन्धर्वाः यक्षराक्षसदानवान्[1]।। 32।।
याम्यान् रुद्रगणान् घोरान् पातयामासुरञ्जसा ।
तस्मिन् आयोधने घोरे निपेतुः देवदानवाः।। 33।।
रुधिरौघाः महानद्यः सञ्जाता मांसकर्दमाः ।
स्वजनान् निहतान् वीक्ष्य सहस्त्रमुखरावणः।। 34।।

---

1. A scribal error. Why should दानवा kill दानवा?

सन्धाय बाणं सहसा ववर्षुः रिपुसंहतौ ।
एकैकेन शरेणासौ प्रादादेव गणाः तदा ।। 35 ।।
मालेव ग्रथिताः तत्र निश्चेष्टाः संगताभवन् ।
एवं वानरवृन्देषु याम्येषु क्षत्रियेषु च ।। 36 ।।
वारुणेषु च यक्षेषु गन्धर्वेषु तदा रणे ।
प्रमथेषु च शैवेषु पात्यमानेषु सर्वशः ।। 37 ।।
हताशिष्टा सुधायोधाः[1] सहस्रमुखरावणः ।
समुद्वीक्ष्य रणं त्यक्त्वा प्राद्रुवन्ति दिशो दश ।। 38 ।।
तान् विद्रुतान् समालोक्य रामो राजीवलोचनः ।
लक्ष्मणेन सह भ्रात्रा वायुपुत्रेण संयुतः ।। 39 ।।
ब्रह्मास्त्रं अभिसंमन्त्र्य दानवेषु महाबलः ।
शरान् मुमोच शतश स्वर्णपुंखान् शिलाशितान् ।। 40 ।।
तैः शरैः आहता दैत्या निपेतुः धरणीतले ।
विघ्नेश्वरो रथस्थास्तु सन्धाय धनुषी क्षुरम् ।। 41 ।।
दिव्यं पाशुपतं घोरं अभिमन्त्र्य ससर्ज ह ।
तस्मात् शराः महाघोराः शतशोऽथ सहस्त्रशः ।। 42 ।।
निर्गता दानवान् जघ्नुः रथैः च तुरगैः सह ।
तैः हता दानवा युद्धे निपेतुः विगतासवः ।। 43 ।।
विनष्टान् दानवान् दृष्ट्वा सहस्त्रमुखरावणः ।
रामचन्द्रशरान् घोरान् चूर्णयित्वा स्वसायकैः ।। 44 ।।
ब्रह्मास्त्रेण तदा ब्रह्मं विनिहत्य महाबलः ।
तं च पाशुपतं दिव्यं तेनैव विनिपात्य च ।। 45 ।।
रामचन्द्रं त्रिभिः बाणैः लक्ष्मणं पञ्चभिः शरैः ।
सप्तभिः वायुतनयं अष्टभिः पार्वतीसुतम् ।। 46 ।।

---

1. Unknown word. Possibly meaning Celestial warriors deriving from "Sudha".

विभीषणं एत्य आहाशु सहस्रमुखरावणः ।
मृत्युदण्डोपमैः तीक्ष्णैः विधिं वक्षस्यताडयत्।। 47।।
विष्णुं च दशभिः बाणैः हरन्नवभिराशुगैः ।
विनिर्हत्य तदा दैत्यो ननाद समरे मुहुः।। 48।।
तेन नादेन विकृष्तां अभवत्तच्चराचरम् ।
तदा ब्रह्मा महातेजाः सर्वान् वीक्ष्य शराहतान्।। 49।।
इतिकर्तव्यतां ज्ञानं देवां तत्र विलोक्य वै ।
धनुः गृहीत्वा सुदृढं कालदण्डनिभान् शरान्।। 50।।
सन्धाय बाणसंघाता मुमोच विबुधन्विषि ।
विष्णुश्चाशु शरव्रातान् ववर्ष दनुजाधिपे।। 51।।
शंकरोऽपि महाघोरान् बाणान् असृजदाहवे ।
शरवर्षान् शतैर्मुक्तान् विनिपात्याशुगैः शितैः।। 52।।
ब्रह्माणं शंकरं विष्णुं पुनः विव्याध सायकैः ।
दैत्यबाणहता युद्धे ब्रह्मविष्णुमहेश्वराः।। 53।।
स्रुवत् रुधिर धारार्द्रगात्रा क्रुद्धा महाबलाः ।
विनिहत्य शरैः घोरैः सहस्रमुखरावणम्।। 54।।
आग्नेयं व्यसृजत् ब्रह्मा वायव्यं मधुसूदनः ।
ऐन्द्रं त्रिलोचनोत्युग्रं असृजत् तत्र सत्वरम्।। 55।।
अस्त्रत्रयं स्वबाणौघैः सहस्रमुखरावणः ।
तिलशः चूर्णयित्वाशु विष्णुः विव्याध पञ्चभिः।। 56।।
ब्रह्माणं सप्तभिः विध्वा शर्वं त्रिभिरथाच्छिनत् ।
तस्य बाणगणान् केतुः दिव्यैः अस्त्रैः निहत्य च।। 57।।
शूलं चिक्षेप गौरीशो ब्रह्मदण्डं तथा विधिः ।
चक्रं व्यसृजत् अब्जाक्ष ज्वालामालादिभूषणम्।। 58।।

तानि वीक्ष्य सहस्त्रास्यो दैत्यक्षोभकराणि च ।
सव्येन पाणिना शूलं चक्रं दक्षिणबाहुना।।59।।
गृहीत्वा विष्णवे शूलं चिक्षेप विनदन् मुहुः ।
चक्रं मुमोच रुद्राय ताभ्यां तौ निहतौ युधि।।60।।
विसंज्ञौ क्षणमात्रं तु लब्धसंज्ञौ वृषाकपि ।
ववर्षतुः बाणगणान् परमर्मविदारणान्।।61।।
तान् अचिन्त्य सहस्त्रास्यो भीमकायो महाबलः ।
हुंकारेण ब्रह्मदण्डं पातयामास भूतले ।।62।।
ब्रह्माविष्णुश्च गौरीशो मेघान् वीक्ष्य शरव्रजान् ।
विमुखान् स्वायुधांश्चासौ दैत्यमर्मविदारणान्।।63।।
लोकाध्यक्षाः तदा क्रुद्धा ब्रह्मविष्णुमहेश्वराः।
दिव्यान्यस्त्राणि देवेशो व्यसृजत् रणमूर्धनि।।64।।
नारायणास्त्रं लक्ष्मीशः शिव पाशुपतां तथा।
ब्रह्मास्त्रं प्राक्षिपत् ब्रह्म दैत्यनाशाय सत्वरम् ।।65।।
अस्त्राणि तानि घोराणि लोकक्षोभकराणि वै।
समीप वरिवर्तीनि सहस्त्रमुखरावणः।।66।।
समालोक्य दुराधर्षो ब्रह्मास्त्रमतिभीषणम् ।
भक्षयित्वा कराभ्यान्ते शैवनारायणे जवात्।।67।।
गृहीत्वाशु विनिक्षिप्य विवेश दनुजाधिपः।
तस्य तत्कर्म संप्रेक्ष्य सिद्धामुनिगणाः तदा।।68।।
विस्मिता ब्रह्मपिण्डशाः खिन्नचिन्ताः तदाभवन् ।
शिवस्तु क्रोधताम्राक्षो ब्रह्माणमिदमब्रवीत्।।69।।
अस्त्रेण ब्रह्मशिरसा निहन्येनं दुरासदम्।
शिववाक्यं तदा आकर्ण्य तदा विष्णुरभाषत।।70।।
अमोघं अस्त्रं तद्दिव्यं वरात् दुर्वाससोऽधुना ।
निहन्यात् यदि लोकान् त्रीन् हनिष्यति न संशयः।। 71।।

अस्माभिः अनुभोक्तव्यः शापो दुर्वाससोऽधुना ।
तस्मात् अस्मात् निहत्यासौ जयं लब्ध्वाद्य गच्छतु।। 72।।
इत्युक्तं विष्णुवचनं श्रुत्वा ब्रह्माशिवस्तदा।
सन्धाय बाणान् सहसा युयुधाते महाबलः।। 73।।
तदा दैत्यपतिः क्रुद्धः संवर्तास्त्र दुरासदम्।
दुर्वासस पुरा श्रृष्ट्वा तपसो उग्रेण भास्वरम्।। 74।।
तस्मै दैत्याधिपतये सर्वशत्रुविनाशनम् ।
अमोघपरमास्त्रं तत् प्रयोक्तुमुपचक्रमे।। 75।।
ततोत्पाताः समभवन् सर्वलोकभयावहाः ।
चण्डवातावपुर्घोरं तिमिरौघावृतं जगत्।। 76।।
क्षुब्धाः समुद्राः चत्वारो विशीर्णाः पर्वताभवन् ।
चचाल वसुधा कृत्स्ना निष्प्रभोऽभूत् दिवाकरः।। 77।।
दृश्यादृश्यानि भूतानि प्राक्रोशन् भैरवान् रवान।
सर्वलोकक्षयकरे ह्युत्पाते समुपस्थिते।। 78।।
सहस्रास्यः तदा संख्ये जप्त्वा मन्त्रमनुत्तमम् ।
ससर्ज बाणान् बहुशः कंकपत्रविभूषितान्।। 79।।
ते बाणाः पावकज्वाला वमन्तो घोरदर्शनाः ।
निजघ्नुः सुरसंघातान् वानरान् राक्षसान् नरान्।। 80।।
तैः हता निर्जरा पेतुः दावदग्धा द्रुमा इव ।
तदा सहस्रवदनो ब्रह्माणं दशभिः शरैः।। 81।।
जघान परवीरघ्नः तैः हतः चतुराननः ।
सवाहनः पपातोर्व्यां तदा पङ्कजलोचनम्।। 82।।
विंशद्भिः गरुडं चापि सप्तभिः निजघान ह ।
तैः निकृत्तोऽपतत् भूमौ पक्षीन्द्रसहितो हरिः।। 83।।

चतुर्दशभिरत्युग्रैः सवाहनं उमापतिम् ।
पातयामास समरे विघ्नेशं सप्तभिः शरैः।। 84।।
विनिपात्य गणान् सर्वान् विष्वक्सेनमपातयत् ।
विष्णुपार्षदान् सौम्यान् निपात्य धरणीतले।। 85।।
मणिभद्रादि यक्षांश्च सगन्धर्वान् अपातयत् ।
सलक्ष्मणं रामचन्द्रं त्रिभिस्त्रिभिरजिम्भगैः।। 86।।
विनिपात्य रणे वीरान् क्षत्रियानप्यपातयत् ।
वानराः राक्षसाः घोराः ससुग्रीवविभीषणः।। 87।।
शरैः हता गतप्राणाः भेजिरे वसुधातलम् ।
याम्यैश्च किंकरैः कालरोगमृत्युमुखैः सह।। 88।।
चित्रगुप्तः शरैः विद्धः पपात रणमूर्धनि ।
दुर्वाससो वरोद्रेकात् संवर्तास्त्रेण संयुगे।। 89।।
यमार्थेन निहत्यारीन् सहस्त्रमुखरावणः।
जयं लब्ध्वा सुदुष्प्रापं भ्रातृभिः सहितः तदा।। 90।।
विशालां अगमत् भीमो ह्यर्बुदाक्षौहिणीः युतः ।
सूर्ये चास्तगते सूतमागधैः संस्तुतो बली।। 91।।
संह्लादः प्राप विजय सहस्त्रमुखरावणः ।
तं समेत्य महाबाहुः समालिङ्ग्येदमब्रवीत्।। 92।।
मनोरथो मम विभो परिपूर्णः त्वया कृतः ।
दुर्वाससः तपोत्पत्यैः महान् यत्नो कृतो मया।। 93।।
मम श्रमस्तु सफलः चिरञ्जीव महामते ।
ब्रह्माण्डमिदमव्यग्रः पालयन् त्वं सुखी भव।। 94।।
तस्य तद्वचनं श्रुत्वा दानवैश्चाभिपूजितः ।
मुमोद भ्रातृभिः सार्धं सहस्त्रमुखरावणः।। 95।।

इति जैमिनीय महाभारते आश्रमवासपर्वणि सीताविजये चत्वारिंशोऽध्यायः

अथ चतुःचत्वारिंशोऽध्यायः

जैमिनि :

ब्रह्मेशविष्णुप्रमुखान् सेन्द्रांश्च समरुद्गणान् ।
सलक्ष्मणं राघवं च वानरान् सविभीषणान्।। 1 ।।

क्षत्रियान् लोकविख्यातान् युधि वीक्ष्य निपातितान्।
सनकाद्याश्च मुनयो विषण्णाः शोकलालसाः।। 2 ।।

पुष्पकस्थां तदा सीतां पतिशोकातुरां तदा।
समालोक्य समीपस्थां स्तोतुं समुपचक्रमुः।। 3 ।।

देवि शोकं समुत्सृज्य ब्रह्मादीन् त्रिदशेश्वरान् ।
सजीवयाधुना भूमौ पतितान् भुवनेश्वरान्।। 4 ।।

दुर्वाससः शापभयात् पुरा त्वां प्राप्य तुष्टुवुः ।
तेषां दत्वा अभयं देवि तदर्थं वसुधासुता।। 5 ।।

रामस्य महिषी भूत्वा दशानन भयावह(भयातुरान्)।
देवान् स्वस्थान् समावेश्य तूष्णीं किमिह तिष्ठसि।। 6 ।।

ब्रह्मविष्णुमहेशेभ्यः पुरा दत्वा परं वरम् ।
अजानन्तीव सीतेति किमद्य समुपेक्षसे।। 7 ।।

ब्रह्मणो वासुदेवस्य सखी प्रकृतिसंज्ञिता ।
तद्विकासात् महत्तत्त्वं जायते भुवनेश्वरि।। 8 ।।

महतोऽभूत् अहंकारः सात्विकादिगुणास्ततः।
तामसा जज्ञिरे देवि तन्मात्राणि ततोऽभवन्।। 9 ।।

भूतानि तद्विकाराणि तेभ्योऽभूत् जगदव्ययौ ।
पञ्चभूतात्मकमिदं ब्रह्मादिस्थावरात्मकम्।। 10 ।।

तत्सृष्टिपालनलया प्रभवो देवसत्तमाः ।
त्रिगुणेभ्योऽभवत् देवि ब्रह्मविष्णुमहेश्वराः।। 11।।
तस्मात् जगन्मये देवि विनोदयसि केशवम् ।
कल्पान्ते समनुप्राप्ते करोषि स्ववशं जगत्।। 12।।
त्वन्मर्यादा प्रतिभटं कृतं दुर्वाससाधुना ।
कल्पान्ते पदकालेऽद्य संक्षयो जगतोऽभवत्।। 13।।
ब्रह्मादीन् सकलान् देवान् सजीवान् कुरु संवृते ।
त्वं स्वाहा त्वं स्वधा देवि त्वं श्रीपुष्टि सरस्वती।। 14।।
रुद्राणी त्वं विशालाक्षी तुष्टिर्मेधा धृतिः क्षमा ।
चन्द्रसूर्याग्नि ऋक्षेषु ज्योतिर्भूता तमोपहा।। 15।।
ब्रह्मादिस्थावरान्तेषु ह्यहंकारस्वरूपिणी ।
यत्तत् दृश्यं त्रिलोकेषु तत्सर्वं तद्विलासजम्।। 16।।
अहंकारग्रहग्रस्थाः कामाद्यरिवशानुगाः ।
विषयाकं महापंकमग्नाः तामसवृत्तयः।। 17।।
ब्रह्मादिस्थावरान्ताश्च कर्मपाशावपाशिताः ।
परिभ्रममन्ते सततम जनाः संसारसागरे।। 18।।
त्वत् वैभवं अजानन्तो विषयाधीनचेतसः ।
पतन्त्यधोमुखा दीनाः त्वत् विलासैकहेतवः।। 19।।
अतः सहस्त्रवदनं त्वन्मर्यादाविनाशकम् ।
संहृत्य समरे देवि लोकान् सञ्जीवयाधुना।। 20।।
जगत्कर्त्रि नमस्तुभ्यं जगद्धात्रि नमो नमः ।
नमः प्रपञ्चरूपायै मायानाम्न्यै नमो नमः।। 21।।
अविज्ञातस्वरूपिण्ये नमस्ते जनकात्मजे ।
इति स्तुत्वा मुनिगणाः प्रणेमुः विनयान्विताः।। 22।।
तान् समालोक्य वै देवी स्मितपूर्वमभाषत ।

सत्यं भवद्भिः संप्रोक्तं तत्करिष्यामि च साम्प्रतम्।। 23।।
इत्युक्त्वा तान् विशालाक्षी दध्यौ स्वं रूपमद्भुतम्।
एतस्मिन् अन्तरे धीमान् वायुपुत्रो महाबलः।। 24।।
संज्ञां प्राप्य मुहूर्तेन हतान् वीक्ष्य सुदुर्मनाः ।
पुष्पकस्थां तदा सीतां आलोक्याद्भुतदर्शनाम्।। 25।।
विस्मित प्रमुखे तिष्ठन् प्रणानाम महाबलः ।
तत् भूपदर्शनात् भीतो निश्चेष्टा विस्मितोऽभवत्।। 26।।
(तमालोक्य) तदालोक्य तदा सीता सान्त्वयन् वाक्यमब्रवीत्।
हनुमन् मत्प्रसादेन पञ्चवक्त्रो भविष्यसि।। 27।।
शत्रूणां दुःसहबलो भविष्यसि रणाजिरे ।
तत्क्षणात् आञ्जनेयस्य पञ्चास्यानि अभवत् तदा।। 28।।
सिंहाश्वगरुढक्रोडवक्त्राण्यासन् नृपोत्तम ।
दंष्ट्राकरालानिजगत्रासससञ्जननानि वै।। 29।।
स्व आननेन समं पञ्चवक्त्राण्यासन् महाकपेः ।
सीता कपिवरं प्राह मुनीनां सन्निधौ तदा।। 30।।
आञ्जनेय महाप्राज्ञ विशालां गच्छ सत्वरम् ।
सहस्त्रास्यान्तिकं गत्वा तं ब्रूहि वचनं मम।। 31।।
दुर्बुद्धे यदि शूरोऽसि याहि योद्धुं मया सह ।
शिरांसि तव तीक्ष्णाग्रैः पातयिष्यामि सायकैः।। 32।।
इत्युक्त्वा वायुतनयं सनकादीन् उवाच ह ।
पुमान् वधिष्ये सप्राणान् ब्रह्मादीन् सुरसत्तमान्।। 33।।
तैः समेता निरीक्षध्वं सहस्त्रास्यस्य तद्वधम् ।
इत्युक्त्वा जानकी देवी वृध्यातुं उपचक्रमे।। 34।।
ध्यानमात्रेण सा सीता दिव्यतेजोज्वलाभवत् ।
तेजसोऽस्याः समुत्पेतुः ज्वालामाला सहस्त्रशः।। 35।।

ताभ्यश्च लिङ्गा निश्चेरुः सूर्यबिम्बनिभास्तदा ।
तत्तेजसा भास्करस्य बिम्बो निष्प्रभतां गतः।। 36।।
वह्वयक्षिचन्द्रतेजांसि नष्टप्राया बभूविरे ।
दशदिक्षु प्रसर्वन्तः स्फुलिंगा युद्धभूगताः।। 37।।
निहतानां दानवानां कायात् दुग्धं प्रचक्रमुः ।
देवादीन् पतितान् युद्धे स्वीयान् समवलोक्य च।। 38।।
कटाक्षप्रान्त निष्यन्ति सूधा सन्दोह शीकरैः ।
संसिच्य देवी सहसा सप्राणानकरोत् सुरान्।। 39।।
स्वेच्छा विहार संजातः जगत् कारण चातुरीम् ।
दर्शयन्तीव सा देवी संघशः पतितां तदा।। 40।।
दानवान् अदहत् देवान् स्वाध्यान् सञ्जीवति क्षणात्।
अद्भुतं तत् समालोक्य संघशः पतितेष्वपि।। 41।।
जीवत् सुदेववृन्देषु विनष्टेषु असुरेष्वपि ।
सनकाद्या योगिवृन्दाः तुष्टुवुः मैथिलीं तदा।। 42।।
ब्रह्मा शिवश्च विष्णुश्च मैथिलीं वीक्ष्य विस्मिताः ।
अन्योन्यं ऊचुः देवेशाः संभ्रमाकुलचेतसः।। 43।।
दुर्निरीक्ष्यामि ह्यस्मात्तत् लोकः किन्नु सहिष्यति ।
एतस्मिन्नन्तरे वीरो पञ्चास्यो वायुनन्दनः।। 44।।
मेरुमंन्दारसंकाशः सीतया प्रेषितस्तदा ।
विशालं अगमः सृष्टः पितृतुल्य जवान्वितः।। 45।।
प्राकारं लंघयित्वाशु सहस्त्रास्यान्तिकं ययौ ।
दानवानां मध्यगतं मरुतामिव वासवम्।। 46।।
सहस्त्रास्यं समालोक्य वाक्यमेतदुवाच ह ।
सहस्त्रास्य दुराचार दुर्बुद्धे दानावाधम।। 47।।
देवं जित्वा रणे मूढ स्थितोऽस्मीति इह मन्यसे ।
सप्राणान् विबुधान् कृत्वा त्वां हन्तुं रणमूर्धनि।। 48।।

जानकी संस्थिता देवी तया संप्रेशितोऽधुना ।
दूतः त्वदन्तिकं प्राप्तः तयोक्तं वचनं श्रृणु।। 49।।
यदि शूरोऽसि युध्यस्व सहस्त्रवदनाधुना ।
शरांसि ते शरैः छित्वा पातयिष्यामि भूतले।। 50।।
इत्युदीरितमाकर्ण्य परुषं दानवोत्तमः ।
सोदरान् मन्त्रिणान् दैत्यान् इदमाह रुषान्वितः।। 51।।
मायिनं पञ्चवदनं कपिं घ्नत वनालयम् ।
इत्युदीरितमाकर्ण्य दानवाः शस्त्रपाणयः।। 52।।
हन्तुमभ्यागता रौद्राः शतग्रीवमुखास्तदा ।
तानाहतान् समालोक्य मारुति भीमविक्रमः।। 53।।
विवृत्स पञ्चवक्त्राणि ननाद कपिसत्तमः ।
तं नाद श्रवणात् स्तब्धनेत्राः चेष्टाः विवर्जिताः।। 54।।
प्रतिमा इव चित्रस्था गतासव इवाभवन् ।
सहागतौ समालोक्य शत्रुघ्नभरतावुभौ।। 55।।
स्कन्धे निवेश्य सहसा सीतान्तिकमुपाययौ ।
तौ प्रेक्ष्य जानकी हृष्टा मारुतिं वाक्यमब्रवीत्।। 56।।
एतौ राघवसान्निध्यं नय वानरसत्तम ।
तयाज्ञप्तस्तु तौ वीरौ हनुमान् राघवान्तिकम्।। 57।।
निनाय रामः तौ दृष्ट्वा समालिंग्य मुदं ययौ ।
हनुमन्तं समालोक्य पञ्चा सर्वं भीषणाकृतिम्।। 58।।
विबुधा वानरा यक्षा राक्षसाः क्षत्रियर्षभाः ।
विस्मयाविष्टहृदया विलोक्यं तं परस्परम्।। 59।।
सीतायाः तेजसा सर्वं निश्चेष्टं तच्चराचरम्।
अभवत् तत्र समरे ब्रह्मविष्णुशिवान् विना।। ६०।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये चतुःचत्वारिंशोऽध्यायः

अथ पञ्चचत्वारिंशोऽध्यायः

जैमिनि :

पञ्चास्यस्य वचः श्रुत्वा सहस्रमुखरावणः ।
समरे निहतान् शत्रून् सजीवान् पुनरुत्थितान्।। 1 ।।
चकार काचित् वनिता जानकी चाभिविश्रतः ।
चारवाक्यैः विदित्वाशु विप्रचित्तिमथाब्रवीत्।। 2 ।।
विप्रचित्ते महाबाहो श्रृणु मद्वाक्यमञ्जसा ।
मत्पुत्रिकामनः कान्तौ शत्रुघ्नभरतावुभौ।। 3 ।।
मायया मोहयन् अस्मान् गृहीत्वा वानरो ययौ ।
दानवाः विनिहताः मुख्याः पुनः भस्मीकृताः क्षितौ।। 4 ।।
शत्रुघ्नेयमथा पूर्वं समग्रबलवाहनाः ।
तस्मात् निर्याय समरे पूर्वं सीतां निपात्य वै।। 5 ।।
हत्वा पश्चात् पञ्चवक्त्रं हन्य सर्वान् रिपून् ततः
नो चेत् पुनस्तान् जीवयति हन्मि सीतामतोऽधुना।। 6 ।।
सेनां सन्नाहमाज्ञाप्य सज्जां कुरु रुथं मम।।
इत्युदीरितमाकर्ण्य विप्रचित्तिः महाबलः।। 7 ।।
सन्नाहं कारयामास चतुरंगबलस्य वै ।
सज्जां कृत्वा रथं दिव्यं दर्शयामास सत्वरः।। 8 ।।
ततो रथं समारुह्य सहस्रमुखरावणः ।
युद्धाय प्रययौ वीर धनुरादाय सत्वरम्।। 9 ।।
तमन्वयुः भ्रातरोऽस्य चत्वारोऽमितविक्रमाः ।
पुरतः तस्य सहसा विप्रचित्तिः महाबलः।। 10 ।।

चतुर्भिः तनयैः सार्धं प्रययौ युद्धदुर्मदः ।
धर्महन्ताथ सेनानिरर्बुदाक्षौहिणीयुतः।। 11 ।।
सेनायाः पुरतो धीमान् प्रययौ रथमास्थितः ।
सहस्त्रास्यस्य तनयाः शतमायाविशारदाः।। 12 ।।
रथानारुह्य सहसा सेनामध्ये ययुस्तदा ।
सोदराणां तथा पुत्रा मायाशतविशारदाः।। 13 ।।
प्रत्येक शतसंख्यकाः सहस्त्रास्यस्य पृष्ठतः ।
रक्षन्तो वाहिनीं भीमां जग्नुः सर्वे युतायुधाः।। 14 ।।
तेषां मध्ये ययौ वीरः सहस्त्रमुखरावणः ।
तं यान्तं जानकी दृष्ट्वा हनुमन्तं अथाब्रवीत्।। 15 ।।
हनुमान् दानवान् घोरान् प्रहाराशु महाबल ।
सहस्त्रास्यं अहं हन्तुं ससोदरमिहाधुना।। 16 ।।
इत्युदीर्य तदा सीता गृहीत्वा धनुरुत्तमम् ।
सृष्ट्वा मायां बलात् भीमं तूणीरौ च स्वमाययौ।। 17 ।।
परिकल्प्य महत् चापं सज्यां कृत्वा गुणध्वनीम् ।
चकार सहसा सीता तेन शब्देन दानवाः।। 18 ।।
निश्चेष्टाश्चाभवन् तत्र भयपक्व सचेतसः ।
हनुमानपि तान् वीक्ष्य दानवान् अतिशालिनान्।। 19 ।।
सिंहनादं चकाराशु भवत्सास्यानि तानि वै ।
तेन नादेन संक्रुद्धा दानवाः भीमविक्रमाः।। 20 ।।
वाहनेऽभ्यापतन् भूमौ केचित् तस्थाभवन् तदा ।
अश्वागजाः सकृन्मूत्रं उत्सर्ज भयाकुलाः।। 21 ।।
तच्छ्रुत्वा निनादं घोरं सहस्त्रमुखरावणः ।
विप्रचित्तिमुखा दैत्यान् युध्यध्वमिति चाब्रवीत्।। 22 ।।
ते तस्य वचनं श्रुत्वा दानवाः घोरविक्रमाः ।
निजघ्नुः वायुतनयं शूलशक्तिपरश्वधैः।। 23 ।।

रथिकाः बाणजालेन परमर्मविदारणाः ।
ताडयामासुरसकृत् सादिनः परिघैः तदा।। 24।।
तैः हन्यमाना हनुमान् न चचाल महाबलः ।
यथा प्रवृषितो योधैः अभिवृष्टो हिमाचलः।। 25।।
तदानीं हन्तुमारेभे दानवान् मरुतात्मजः ।
भूतले पातयामास गृहीत्वा मदवारणान्।। 26।।
तदा हयान् गृहीत्वाशु पादातावभ्यताडयत् ।
पादातैः तुरगान् हत्वा तुरगैश्चमहारथान्।। 27।।
एवं निहत्यमानास्ते दानवाः घोरविक्रमाः ।
परिवार्य चतुर्दिक्षु शूलैः खड्गैः परश्वधैः।। 28।।
तोमरैश्च शतघ्नीभिः प्रासैः कुन्तैः शिलीमुखैः ।
जघ्नुस्ते वायुतनयं तान् वीक्ष्य दनुजान् कपिः।। 29।।
पुरस्थितान् दैत्यगणान् पद्भ्यां दोभ्यां महाबलः ।
निहत्य तरसा दैत्यान् पार्श्वयोः संस्थितानपि।। 30।।
भक्षयामास वदने पञ्चभिः भीमविक्रमः ।
ते भक्ष्यमाणाः समरे रथेभाश्वपदातयः।। 31।।
दन्तसन्धीषु दंष्ट्राग्रे लम्बमाना गतासवः ।
पतिता भूतले दैत्याः स्रस्तान्त्रभुजमस्तकाः।। 32।।
पृष्ठभागस्थितान् घोरान् तीव्रतेन आयतेन वै ।
पुच्छाग्रेण जघानाशु रथेभाश्वपदानुगान्।। 33 ।।
ते हन्यमाना पुच्छेन प्रापतन् वसुधातले ।
एवं निपत्यमानेषु दैतेयेषु हनुमता।। 34।।
धर्महन्ता ततः कोपात् आयसैः मर्मभेदिभिः ।
शरैः निहत्य तरसा ननाद दनुजोत्तमः।। 35।।
हनुमानपि सेनानीं गृहीत्वा सरथं तदा ।
चिक्षेप गगने वेगात् कन्दुकं बालको यथा।। 36।।

योजनानां त्रिसहस्रं क्षिप्तो वायुपथे क्षणात् ।
लग्नो भ्रमन् विशीर्णाङ्गः तत्रैव विलयं गतः।। 37।।
पुण्यक्षयात् ये पतन्ति खादन्तः तान् क्षयार्दितः ।
गगने संस्थिता घोरा कुष्माण्डाः ब्रह्मराक्षसाः।। 38।।
शाकिनी डाकिनी भूतसंघातः देवयोनयः ।
हनुमन् पुच्छविक्षिप्तान् गृहीत्वा दानवव्रजान्।। 39।।
खादन्तः त्रिप्तिमतुलां भेजिरे गगनाश्रिताः ।
हनुमानपि तेजस्वी पश्चात् भागमुपागतान्।। 40।।
गजेभाश्वपदात्योघान् पुच्छात् आबध्य वीर्यवान् ।
समुच्चिक्षेप गगने भूतानामशनाय वै।। 41।।
पार्श्वतः पुरतः संस्थान् चखाद दितिजान्मुखैः ।
तदिदं कोटिषु तदा पञ्चवक्त्रेषु दानवान्।। 42।।
लम्बमानान् समालोक्य विशेदुः देवतागणाः ।
पराक्रमं समालोक्य वायुपुत्रस्य संगरे।। 43।।
ब्रह्मविष्णुश्च रुद्रश्च विस्मिताः तुष्टुवुः तदा ।
हनुमता हता दैत्याः प्राद्रुवन्त दिशो दश।। 44।।
तान् वीक्ष्य विद्रुतान् वीर्यान् सहस्रमुखरावणः ।
पुत्रान् नियुतसंख्यकान् विप्रचित्तिं च दानवम् ।। 45।।
नियोजयामास जवात् वायुपुत्रं जिघांसया ।
सा अर्बुदाक्षौहिणी सेना मध्यमास्थायव्याघृथाः[1] ।। 46।।
नियुतेभबलाघोराः परिबभ्रुः महाबलः ।
तैरावृतां हनुमन्तं दृष्ट्वा जनकनन्दिनी।। 47।।
स्वमायाकल्पितं घोरं गृहीत्वा धनुरुत्तमम् ।
दर्भस्तम्भान् स्वर्णमयान् तीक्ष्णाग्रान् मायया असृजत्।। 48।।

1. Doubtful reading.

तेषामेकं गृहीत्वाशु सन्धाय संसृजे तदा ।
तस्मात् विनिर्गताः घोराः ज्वालामालाकुलानलाः ।। 49 ।।
दैत्यसंघान् समासाद्य दग्धं समुपचक्रमुः ।
तैः दग्धाः दानवाः घोराः रथेभाश्वपदातयः ।। 50 ।।
भस्मीभूता नाशमीयुः सपरिच्छदवाहनाः ।
विनष्टान् स्वान् समालोक्य सहस्रमुखरावणः ।। 51 ।।
शतग्रीवं समालोक्य वाक्यमेतदुवाच ह ।
शतग्रीव वायुमेनां[1] एनांमद्बलौघविनाशिनीम् ।। 52 ।।
शरैः विनिभिद्य रणे पातयाश्व महाबल ।
भ्रातुः वचः समाकर्ण्य शतग्रीवो महाबलः ।। 53 ।।
चतुरंगबलैः युक्तः सीताभ्याशं समागतः ।
धनुः गृहीत्वा सुदृढं कालदण्डनिभान् शरान् ।। 54 ।।
मुमोच सीताभिमुखं ते शराः कङ्कपत्रिणः ।
गगनस्थलमावृत्य पेतुः शतसहस्त्रशः ।। 55 ।।
तान् एकदर्भस्तम्भेन पातयित्वाथ मैथिली ।
पुनरेकं समादाय दर्भस्तम्भं ज्वलन्मुखम् ।। 56 ।।
उत्ससर्ज तदा वेगात् शतग्रीवरथं प्रति ।
तेनाक्षिप्तः शतग्रीवः सरथो दशयोजनम् ।। 57 ।।
भस्मीभूतोऽभवत् तत्र सपरिच्छदवाहनः ।
भ्रातरं भस्मसाद्भूतं सहस्त्रास्यो विलोक्य वै ।
तदा दुर्वाससात् प्रोक्तं सस्मार स्त्रीकृतं भयम् ।। 58 ।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये पञ्चचत्वारिंशोऽध्यायः

---

1. Scribal error for वायुसूनां

अथ षट्चत्वारिंशोऽध्यायः

जैमिनि :

भ्रातरं निहतं दृष्ट्वा सहस्त्रमुखरावणः ।
शतजिह्वं शताक्षं च विलोक्येदं वचोऽब्रवीत्।। 1।।
भवन्तौ तां स्त्रियं हत्वा निवर्तिष्यथ संयुगात् ।
अहं तु मायिनं घोरं पञ्चास्यं वानरं यमम्।। 2।।
शतोदरेण सहितो हनिष्यामि अचिरादिह ।
इत्युक्त्वा वायुतनयं बाणैः विव्याध सत्वरः।। 3।।
बाणैः विद्धः कपिवरः पञ्चास्यानि व्यदारयन् ।
ननाद युधि दुर्धर्षः तेन नादेन दानवाः।। 4।।
स्तब्धाः संग्रामशिरसि निश्चेष्टाश्चाभवन् भयात् ।
निश्चेष्टांस्तान् समालोक्य सहस्त्रास्यस्य सुताः कपिम्।। 5।।
बाणैः विदारयामासुः सर्वमर्मसु भीषणाः।
तानागतान् समालोक्य रणमध्यं विगाह्य च।। 6।।
तलेन कांश्च पुच्छेन कांश्च पादेन वीर्यवान् ।
जघान परवीरघ्नः कल्पान्तान्तकसन्निभः।। 7।।
तेनाहताः दानवेन्द्राः सहस्त्रास्यस्य नन्दनः ।
सञ्चूर्णितरथाः केचित् केचित् पिष्टा महीतले।। 8।।
केचित् विशीर्णशिरसः पेतुः समरमूर्धनि ।
हतशिष्टाः दैत्यपुत्राः चतुरंगबलान्विताः।। 9।।
विप्रचित्तिं पुरस्कृत्य निजघ्नुः समरे कपिम् ।
वत्सदन्तैश्च नाराचैः शूलैः कुन्तैः परश्वधैः।। 10।।

कुठारैः मुद्गरैः पाशैः निजघ्नुः बिभिदुश्च तम् ।
तैर्विसृष्टाश्च शस्त्रौघा पतिताः वायुनन्दने।। 11।।
विशीर्णाग्रा भग्नधाराः पतन्ति धरणीतले ।
तैराहतो वायुपुत्रः तान् हन्तुमुपचक्रमे।। 12।।
गजैः गजांश्च तुरगान् तुरगै स्यन्दनान् रथैः ।
दानवान् दानवैः संख्यैः निहत्य स महाकपिः।। 13।।
सहस्रास्यसुतान् घोरान् मुष्टिनाभिजघान ह ।
विनष्टान् आत्मजान् दृष्ट्वा भग्नान् शस्त्रान् अपेक्ष्य च ।। 14।।
कोपेन प्रज्वलन् घोरः सहस्रमुखरावणः।
ऐन्द्रं वारुणमाग्नेयं वायव्यं रौद्रमेव च।। 15।।
पञ्चास्त्राणि विसृज्यास्मिन् ननाद दनुजाधिपः ।
तानि चास्त्राणि हनुमान् पञ्चवक्त्रैः बभक्ष ह।। 16।।
तं दृष्ट्वा वानरं घोरं मायया रोधयत् तदा ।
गिरिवृक्षशिलावर्षैः जघान पवनात्मजम्।। 17।।
ते समासाद्य तं युद्धे विशीर्णा न्यपतत् क्षितौ ।
मायान्तु विफलां दृष्ट्वा सहस्रमुखरावणः।। 18।।
रथात् प्रस्कन्द्य सहसा गदया बोधयत् कपिम् ।
गदाप्रहाराभिहतो हनुमान् प्रचचाल ह।। 19।।
क्षणात् स्वास्थ्यं समालम्ब्य सहस्रमुखरावणम् ।
जघान मुष्टिना वज्रकल्पेन दनुजाधिपम्।। 20।।
मुष्टिप्रहाराभिहतो दानवो रुधिरं वमन् ।
रथमारुह्य तरसा तं शरैः अभ्यताडयत्।। 21।।
ततः शतोदरश्चापि परिघेण महाकपिम् ।
वक्षसि अभिजघानाशु तेन विद्धो महाकपिः।। 22।।

रक्तं वमन् तदा कोपात् रथं पादेन ताडयत् ।
स पादताडनात् दैत्यस्य रथः पञ्चयोजनम्।। 23।।
गत्वा धरण्यां व्यलुढत् स चूर्णितरथस्तदा ।
पुनः संज्ञां समासाद्य वेगादभ्येत्य मारुतिम्।। 24।।
मुष्टिनाभिजघानाशु व्यूढे वक्षसि दानवाः ।
मुष्टिप्रहाराभिहतो हनुमान् मरुतात्मजः।। 25।।
तलेन अभ्यहनत् तं तु मूर्च्छितः सोऽपतत् क्षितौः।
मूर्च्छितं भ्रातरं वीक्ष्य सहस्रमुखरावणः।। 26।।
ववर्ष शरवर्षाणि मुर्ध्नि तस्य महाकपेः ।
शतोदरो लब्धसंज्ञः सहस्रास्यान्तिकं ययौ।। 27।।
तेनाहतस्तु हनुमान् सहस्रास्यसुतं रणे ।
पातयामास सहसा तलपाताभिघाततः।। 28।।
विप्रचित्तिसुताः घोराः हनुमन्तं शरोर्मिभिः ।
मुखे वक्षसि पृष्ठे च ताडयामासुरञ्जसाः।। 29।।
पादप्रहारेण स तान् पातयामास भूतले।
विनष्टान् तनयान् वीक्ष्य विप्रचित्तिः महाबलः।। 30।।
चतुरंगबलैः सार्धं हनुमन्तमयोधयत्।
शताक्षः शतजिह्वश्च सीतामभ्येत्य सायकैः।। 31।।
जघ्नतुः शत्रुदमनैः ताभ्यां मुक्तान् शितान् शरान् ।
एकेन दर्भस्तम्भेन चूर्णयामास जानकी।। 32।।
तान् शरान् वितथान् वीक्ष्य शताक्षो भीमविक्रमः।
मायातस्थाय सहसा ववर्ष बलसंहतीन्।। 33।।
तानि पात्याशु वैदेही शताक्षं विरथं तथा।
एकेन दर्भस्तम्भेन पातयामास संयुगे।। 34।।
सरथं स्तब्धमालोक्य शताक्षं भ्रातरं तदा ।
शतजिह्वस्तु मायावी चतुरंगबलैर्युतः।। 35।।

सन्धाय धनुषीश्रेष्ठे ववर्ष निशितान् शरान् ।
रथेभाश्वपदात्योघाः शूलशक्त्यष्टितोमरान्।। 36 ।।
शतघ्नीभिन्दिपालांश्च कुन्तान् प्रासान् परश्वधान् ।
नाराचान् अर्धचन्द्रांश्च वत्सदन्तान् शिलीमुखान्।। 37 ।।
विसृजं तत् पुष्पकं तत् छादयामासुरञ्जसा ।
तैः विसृष्टं च अस्त्रगणान् समन्तात् परिवेष्टितान्।। 38 ।।
एकेन दर्भस्तम्भेन भस्मीकृत्वाथ जानकी ।
एकेन दर्भस्तम्भेन शतजिह्वपुरस्सरान्।। 39 ।।
दानवान् पातयामास मन्दाराचलसन्निभान् ।
विनष्टं स्वबलं दृष्ट्वा शतजिह्वो महाबलः।। 40 ।।
शक्तिं चिक्षेप सीतायै तान् च सीता न्यपातयत् ।
भ्रामयित्वा गदां गुर्वीं शत्रुसंघाविमर्दिनीम्।। 41 ।।
पुष्पकं तत् समुद्दिश्य चिक्षेप दनुजाधिपः ।
अप्राप्तामेव तां सीतां पातयामास भूतले।। 42 ।।
शतजिह्वो महामाया यः कोपात् प्रस्फुरीतया ।
मुष्टि संवृत्य सहसा सीताभ्याशं उपागमत्।। 43 ।।
तमभ्याशागतं दृष्ट्वा शतजिह्वं महाबलम् ।
दर्भस्तम्भं धनुष्येकं सन्धाय अरिविनाशनम्।। 44 ।।
चिक्षेप दानवेन्द्राय सोऽपतत् तस्य वक्षसि ।
स भिन्नवक्ष दैत्येन्द्रो गतासुरपतत् क्षितौ।। 45 ।।
भ्रातरं निहतं दृष्ट्वा सहस्त्रमुखरावणः ।
शतोदरेण सहितः कोपसंरक्तलोचनः।। 46 ।।
सीताभ्याशमुपागम्य योद्धुं व्यवसितोऽभवत्।
शतोदरस्तु मायावी भ्रातरं वाक्यमब्रवीत्।। 47 ।।
अहमेनां वधिष्यामि मायायोगमुपाश्रिताम् ।
इत्युक्त्वा शतकुक्षिस्तु रथमास्थाय सत्वरः।। 48 ।।

ववर्ष शरवर्षाणि वर्षाणि इव बलाहकः ।
तत् बाणवर्षं वैदेही दर्भस्तम्भेन नाशयत्।।49।।
शरवर्षं हतं दृष्ट्वा शक्तिं चिक्षेप दानवः ।
आपतन्तीं ज्वलन्तीं तां दर्भस्तम्भेन सा छिनत्।।50।।
गदामादाय कोपेन रथात् प्रस्कन्द्य दानवः ।
पुष्पकाभ्याशमागत्य तां प्रहर्तुं इयेष सः।।51।।
शतोदरस्तु तं दृष्ट्वा समीपवरिवर्तिनीम् ।
जघान दर्भस्तम्भेन सोऽपतत् धरणीतले।।52।।
शतोदरं हतं वीक्ष्य सहस्रमुखरावणः ।
सीतां हन्तुं व्यवश्याशु स धनुस्त्वरितं ययौ।।53।।

इति जैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये षट्चत्वारिंशोऽध्यायः

अथ सप्तचत्वारिंशोऽध्यायः

जैमिनि :

हनुमानपि तेजस्वी सहस्त्रास्यात्मजान् रणे ।
निहत्य तस्य भ्रातृणां तन्वा भीमविक्रमात् (मः)।। 1 ।।

हन्तुमारभते तत्र ते तु दानवसत्तमाः ।
विप्रचित्तिं पुरस्कृत्य मायाशतविशारदाः।। 2 ।।

विप्रचित्तिसूताः घोराः चत्वारो रथमास्थिताः ।
हनुमन्तं बाणवर्षैः अभूतो जघ्नुरञ्जसा।। 3 ।।

शतग्रीवस्य तनुजाः शतसंख्यसुदारुणाः ।
मायया योधयामासुः नदन्तो भैरवान् रवान्।। 4 ।।

हनुमानपि दैत्येन्द्रान् हन्तुं समुपचक्रमे ।
त्रीन् सोदरान् च पतितान् सुतान् भीमपराक्रमान्।। 5 ।।

हतान् आयोधने वीक्ष्य सहस्त्रमुखरावणः ।
दैत्यसंख्यैश्च सहितो रथं कामगमास्थितः।। 6 ।।

सीताभ्याशुमुपेत्याशु ववर्ष सुबहून् शरान् ।
दानवेन्द्रो महाघोरा मायया तत्पुरस्सराः।। 7 ।।

शूलशक्त्यष्टिपरशुगदाकुन्तपरश्वधैः ।
गिरिशृंगशिलावृक्षवर्षैः आच्छाद्य पुष्पकम्।। 8 ।।

नर्दन्तो विविशान् नादान् जानक्या युयुधुः तदा ।
सीता च दर्भस्तम्भेन तान् छित्वा दानवान् रणे।। 9 ।।

पुरस्तात् आगतं सैन्यं निन्ये वैवस्वतक्षयम्।
तया हता दैत्यसेना विमुखाः प्राद्रुवन् भयात्।। 10 ।।

विमुखान् तान् समालोक्य सहस्रमुखरावणः ।
सान्त्वयित्वा शरान् घोरान् मुमोच दनुजाधिपः।। 11।।

तान् प्राप्तान् शरान् घोरान् दर्भस्तम्भेन जानकी ।
एकेन दर्भस्तम्भेन पातयामास भूतले।। 12।।

विफलान् सायकान् दृष्ट्वा सहस्रमुखरावणः।
तामसीं नाम तां मायां ससर्ज दनुजाधिपः।। 13।।

तया अन्धकारः संजह्रुः सर्वदिक्षु प्रलोभनः ।
तस्मात् तदा अपतन् बाणाः शूलशक्तिपरश्वधाः।। 14।।

गिरिश्रृंगाश्च पाषाणाः वृक्षाः पर्वतसन्निभाः।
तैरावृतं विमानं तत् पुष्पकं पुष्पभूषितम्।। 15।।

अन्धकारावृतमभूत् न प्रज्ञायत किञ्चन।
विमानं तां च सीतां च न ददर्श सुरोत्तमाः।। 16।।

तां वीक्ष्य जानकी क्रुद्धा दर्भस्तम्भमथासृजत् ।
तस्मात् मेघा विनिश्चेरुः प्रावृषन्तोऽम्बु संहतीः।। 17।।

तथाचाशनयो घोराः निपेतुः बहवः तदा।
ताभिः विनष्टा समरे वह्नयोऽत्यन्त दुस्सहा।। 18।।

स्वमायां निहतां दृष्ट्वा सहस्रमुखरावणः।
ववर्ष शरवर्षाणि वर्षाणीवबलाहकाः।। 19।।

शमयामास तद्वर्षं शीत्कारेणाथ जानकी ।
सहस्रास्यः तदा युद्धे सन्धाय धनुषी क्षुरम्।। 20।।

ललाटे ताडयामास जानकीं दानवोत्तमः।
सा ताड्यमाना बाणेन स्रुवत् रक्ता रुषान्विता।
दर्भस्तम्भं मुमोचाशु सहस्रास्यस्य वक्षसि।। 21।।

स ताड्यमानो दैत्येन्द्रः निरुद्धां प्राप संगरे।
अभेद्य कवचं मत्वा सहस्रास्यस्य[1] वै।। 22।।

दर्भस्तम्भैः जघानाशु परप्राणहरैः तदा ।
स भिन्नवक्त्रो दैत्येन्द्रो रुधिरौघपरिप्लुतः ।।23।।
मूर्च्छां प्राप क्षणात् लब्धः संज्ञो दानवसत्तमः ।
शक्तिं चिक्षेप जानक्यै तां हत्वा जनकात्मजा।।24।।
मायां प्रासृजत् अत्युग्रां सर्वलोकभयावहाम् ।
शूलशक्तिगदाहस्ता नानावक्त्रा सुदारुणाः।।25।।
शाकिनीडाकिनीभूतवेतालब्रह्मराक्षसाः ।
परिवृत्य सहस्त्रास्यं ताडयमासुराहवे।।26।।
तैः ताड्यमा।नो दैतेयः स्तब्धचित्तो बभूव ह ।
क्षणात् धैर्यं समालम्ब्य सहस्त्रमुखरावणः।।27।।
गदया पोथयामास तां मायां अतिभीषणाम् ।
स्वमायां निहतं दृष्ट्वा सीता दर्भां मुमोच ह।।28।।
ते भूत्वा प्राणसंगाता सहस्त्रास्यापतन् क्षणात् ।
तैः बाणैः दारितांगोऽसौ सुस्त्राव रुधिरं बहु।।29।।
भिन्नगात्रः सहस्त्रास्यो रुषां जज्वाल दानवः।
ततः सीतां समालोक्य सहस्त्रमुखरावणः।।30।।
दुर्वाससो मुनीन्द्रस्य तपः सर्वस्वसंग्रहम्।
संवर्तास्त्रं दुराधर्षं सर्वशत्रुविनाशनम्।।31।।
सन्धाय धनुषी श्रेष्ठे सिंहवत् व्यसनन् मुहुः ।
हतासि सीतेऽत्युच्चार्य ससर्ज दनुजाधिपः।।32।।
ज्वालामालाकुलं भीमं अस्त्रं वीक्ष्य सुरेश्वराः।
मुनिवृन्दाः तथा सिद्धाः विषादमगमन् परम्।।33।।
स्वस्ति गोब्राह्मणेभ्यस्तु धर्मः तिष्ठतु शाश्वतः ।
इत्यूचुश्च महात्मानः साध्यलोकहितैषिणः।।34।।

---

1. Should read सहस्त्रास्यस्य आस्य।

तदस्त्रं वीक्ष्य वैदेही ज्ञात्वा दुर्वाससः तपः ।
समीप संगतं वेगात् विपृत्यास्यं जगन्मया।।35।।
भक्षयामास वैदेही सुराणां पश्यतां पुरः।
सीतायाः तेजसा सद्यो जीर्णमासीन् सुदुःसहम्।।36।।
हतमस्त्रं समालोक्य देवगन्धर्वयोगिनः।
विस्मयं परमं जग्मुः तुष्टुवुः जनकात्मजाम्।।37।।
अलं देवि विनोदेन जह्येनं सुरविद्विषम्।
इत्युदीरिमाकर्ण्य मुनीनां भावितात्मनाम्।।38।।
इयेष समरे हन्तुं सहस्त्रमुखरावणम्।
ततः साऽयोनिजा सीता दर्भस्तम्भं ज्वलन्मुखम्।।39।।
सन्धाय धनुषीश्रेष्ठे लोकानां हितकाम्यया।
कल्पान्ताग्नि नियुज्यानि संवर्तानिल बोधितम् ।।40।।
उत्ससर्ज तं उद्वीक्ष्य वाक्यं चैतदुवाच ह।
दैत्यापसद दुर्बुद्धे हतोऽसि सुरकण्टक।।41।।
ज्वलन्तं तं समालोक्य दर्भस्तम्भं सुरेश्वराः।
कल्पान्तशंकया भीताः सागराः चुक्षुभुः तदा।।42।।
पर्वताश्च व्यशीर्यन्त पृथिवी समकम्पता।
कल्पान्तशंकया भानुः स्वस्थानात् समकम्पत।।43।।
कल्पान्ताग्नि समे दर्भस्तम्भे ज्वलति दानवः।
आग्नेयं वारुणं याम्यं रौद्रं माहेन्द्रमुज्वलम्।।44।।
ब्राह्मं पाशुपतं घोरं उत्ससर्जासुरोत्तमः।
तत्सर्वं नाशयित्वाशु समीपमगमत् तदा।।45।।
तमन्तिकस्थं गदया जघान दनुजाधिप ।
स गदां भस्मसात् कृत्वा समीपमगमत् पुनः।।46।।

खड्गेन तं प्रचिच्छेद दग्ध्वा तमतिभीषणः ।
अन्तिकस्थं सहस्त्रास्यो मुष्टिनाभिजघान ह।।47।।
मुष्टिप्रहाराभिहतो दर्भस्तम्भ ज्वलोमुखः ।
द्रविणाभः प्रज्वलयन् व्यशीर्यत सहस्त्रधा।।48।।
तथागतं समालोक्य सहस्त्रमुखरावणः ।
सहस्त्रास्यैः तदा वेगात् भक्षयामास दानवः।।49।।
तस्योदरं तदा सर्वे प्रावृश्य मिलिताक्षणाः ।
मांसास्थिमज्जारक्तानि दग्धुं समुपचक्रमे।।50।।
कोटरान्तर्गतो वह्निः यथा दहति पादपम्।
तस्य ज्वाला विनिश्चेरुः नासाक्षिश्रोतृरन्ध्रतः।।51।।
दहन्तो रोमकूपेभ्यः ताभिः दग्धोऽभवत् रथः ।
दग्धो रथस्थः सहसा सहस्त्रमुखरावणः।।52।।
हनुमता हतबलो विप्रचित्तिः हतात्मजः ।
हतं सहस्त्रवदनं भयविक्लवचेतनः।।53।।
अल्पावशिष्टैः असुरैः पातालं प्रविवेश ह ।
संह्लादो दुःखसन्तप्तो स्वसुता सहितः तदा ।
रसातलं समासाद्य स्तब्धचित्तो बभूव ह।।54।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये सप्तचत्वारिंशोऽध्यायः

अथ अष्टचत्वारिंशोऽध्यायः

जैमिनि :

सहस्त्रास्यं हतं दृष्ट्वा ब्रह्मविष्णुमहेश्वराः ।
सीतां समीपमभ्येत्य तुष्टुवुः मुनिभिः सह।। 1।।
स्तुतिप्रसन्नां तां ज्ञात्वा ब्रह्मा स्तोतुं प्रचक्रमे ।
त्वं देवि सर्वलोकानां ईश्वरी भूतधारिणी।। 2।।
ब्रह्मणो वासुदेवस्य सखी दुर्ज्ञेय वैभवा ।
योगमायाभिधानासि सर्वविश्वम्भरार्हसि।। 3।।
माया त्वं वैष्णवी दुर्गा लक्ष्मी गौरी सरस्वती ।
स्वाहा स्वधा धृतिर्मेधा ह्री श्रीः पुष्णी[1] तितिक्षमा।। 4।।
वाराही त्वं भद्रकाली स्वसात् कृत जगत् त्रया ।
तस्मात् पराभिधाराधि[2] परमात्मा प्रचोदिता।। 5।।
शुद्धं क्षेत्रज्ञं अनघं अहंकारजहीकृतम् ।
कर्मपाशावृतं कृत्वा नानादेहेष्वसत् सुखे।। 6।।
नियोज्य कामादिवशात् बहुजन्मनिकेतनम् ।
विरचय्य रमाधीशं विनोदयसि सन्ततम्।। 7।।
त्वत् वैभवं न जानन्ति योगिनो वीतकल्मशाः ।
मुनिशापभयात् अस्मान् विमुक्तान् कृतवत्सखि।। 8।।
सर्वेषामपि भूतानां परा त्वमसि जानकि ।
त्वत्तः परो वासुदेवोऽन्वितः परमिहोच्यते।। 9।।

---

1. Scribal error for पुष्टि
2. It should read पराभिधारयति।

त्वद्वैभवं स वेत्त्येको नान्यो जानाति कश्चन।
नमस्ते विश्वजननि विश्वरूपे नमोऽस्तु ते।। 10।।
विश्वधात्रि नमस्तुभ्यं भूयो भूयो नमोऽस्तु ते ।
इति स्तुत्वा ततो ब्रह्मा प्रार्थयामास जानकीम्।। 11।।
अत्युद्भुतमिदं देवि तव तेजः सुदुस्सहम् ।
वीक्षितुं न सहन्तेऽद्य लोकाः सह्युः अमानवाः।। 12।।
संहाराशु महाभागे तेजस्तेजसि जानकि।
मया कृतं स्तवमिदं ये श्रण्वन्ति पठन्ति च।। 13।।
तेषां पापाः प्रणश्यन्ति आयुः श्रीश्चाभिवर्धते ।
विज्ञात्मा यतते तेन यान्ति विष्णोः परं पदम्।। 14।।
श्रुत्वा विधिवचो देवी सन्तुष्टा जनकात्मजा ।
संहृत्यात्मनि तत्तेजाः पूर्वदेहमुपाश्रिताः।। 15।।
मनुष्यविग्रहधरा लज्जानतमुखांबुजा ।
प्रणम्य लोककर्तारं पुष्पके संस्थिताभवत्।। 16।।
ब्रह्मा ततो वायुसुतं समाहूयेदमब्रवीत् ।
पञ्चवक्त्रधरं रूपं उपसंहर वानर।। 17।।
पूर्ववत् वानरमुखः तिष्ठन् मरुतनन्दनः ।
त्वां पञ्चवक्त्रं यो मर्त्याः पूजयन्ति समाहिताः।। 18।।
द्वादशापूर्णमां जप्त्वा ध्यात्वा नियतमानसाः ।
तेषां भवन्तु सततं आयुरारोग्यसंपदः।। 19।।
कुष्माण्डभूतवेतालपिशाचादि कृत्यादयः ।
प्रणश्यन्तु कपिश्रेष्ठ त्वन्मन्त्रोच्चारणात् क्षणात्।। 20।।
ब्रह्मणो वचनं श्रुत्वा हनुमान् मरुतात्मजः ।
संक्षिप्य विकृतं रूपं एकवक्त्रधरः कपिः ।
विधिं च जानकीं नत्वा सन्तुष्टः समभूत्तदा।। 21।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये अष्टचत्वारिंशोऽध्यायः

अथ एकोनपंचाशोऽध्यायः

जैमिनि :

लोकपालादयो देवाः वानराः राक्षसाः तदा।
गन्धर्वयक्षप्रवरा क्षत्रिया लोकविश्रुताः।। 1।।

बभुवुः स्वस्थहृदया वायुपुत्रं निरीक्ष्य च ।
पप्रच्छ वायुतनयं केन मूढा वयं स्थिताः।। 2।।

इदानीं स्वस्थहृदया केन वा कारणेन वै ।
दानवैः सहितो वीरैः सहस्त्रास्यत्वमागतः।। 3।।

इति पृष्टः सुरैः सर्वैः हनुमान् तान् वचोऽब्रवीत् ।
युद्धे पितामहान् मुख्यान् अस्मिन् हत्वा शितैः शरैः।। 4।।

स्वपुरं प्रययौ हृष्टः सहस्त्रमुखरावणः ।
सीतापि निहतानस्मान् सप्राणान् स्वजनान् तदा।। 5।।

कृत्वा रणे समाहूय सहस्त्रमुखरावणम् ।
ससैन्यं भ्रातृसंहितं हत्वा निर्जरवैरिणम्।। 6।।

स्वतेजसा कोटिसूर्या समानेन रराज सा ।
जानक्याः तेजसा लोकाः स्तब्धा ज्ञानविवर्जिताः।। 7।।

इन्द्रादि लोकपालाश्च काष्ठभूता स्थिताऽभवन् ।
ब्रह्मा तथागतान् सर्वान् समालोक्याथ जानकीम्।। 8।।

तुष्टाव तेन स्तोत्रेण जानकी प्रीतमानसा ।
अन्तर्धाय अद्भुतं तेजः पूर्ववन्मानुषी स्थिता।। 9।।

तस्मात् समागतप्रज्ञा बिभ्राजत सुरोत्तमाः ।
तद्वचो मारुते श्रुत्वा विस्मयाविष्टचेतसः।। 10।।

ववर्ष पुष्पवर्षाणि दुन्दुभि जघ्नुरञ्जसा ।
जानकीं तुष्टुवु सर्वे देवगन्धर्ववानराः।। 11।।
सीतापि तद्विजानेन रामान्तिकमुपागमत् ।
रामोऽपि भ्रातृभिः सार्धं पुष्पकं पुष्पभूषितम्।। 12।।
आरुह्य संपरिष्वज्य जानकीं मुमुदे तदा ।
ब्रह्मा तु राममासाद्य वाक्यमेतदुवाच ह।। 13।।
मया सार्धं विशालां त्वं प्रविश्य रघुनन्दन ।
अभिषिच्य नगर्याभौ शत्रुघ्नभरतात्मजौ।। 14।।
स्वानि स्थानानि दिव्यानि गमिष्यामो महामते ।
तच्छ्रुत्वा ब्रह्मणो वाक्यं ब्रह्मणा सह राघवः।। 15।।
विशालां प्राप्य धर्मात्मा दानवैः परिवर्जितम् ।
विलोकयामास तदा ब्रह्मणा सह राघवः।। 16।।
तां वीक्ष्य नगरीं सर्वे हरयो राक्षसाः तथा ।
क्षत्रियाश्च महात्मानः शिवविष्णुश्च देवताः।। 17।।
सभां प्रविविशुः सर्वे विस्मयाविष्टमानसाः ।
द्विधा कृत्वा विशालां तां शत्रुघ्नभरतात्मजौ।। 18।।
चित्रध्वजं चित्ररथं नाम्ना विख्यातपौरुषौ ।
अभिषिच्य सुराः सर्वे क्षीराब्धितटवासिनः।। 19।।
वानराः तान् तदा ब्रह्मा तयो भृत्यानकल्पयत् ।
तत्रत्याः यक्षसिद्धाश्च ताभ्यां तत्र स्थिताभवन्।। 20।।
एवं नियुज्य भगवान् ब्रह्मा लोकपितामहः ।
हनुमन्तमुवाचेदं सर्वसंघावतां परम् ।। 21।।
हनुमान् क्षत्रियान् सर्वान् चतुरंगबलान्वितान् ।
भारतं वर्षमधुना प्रापयाशु महामते।। 22।।

हनुमानपि तेजस्वी ब्रह्मणा चोदितः तदा ।
पञ्चाब्धीन् सहसोल्लंघ्य क्षीराब्धितटमास्थितः[1]।। 23।।
पुच्छं प्रसारयामास क्षीराम्बुधितटे तदा ।
तत्पुच्छा वीक्ष्य राजानः चतुरंगबलान्विताः।। 24।।
समारुरुहुः अव्यग्राः सवाहनपरिच्छदाः ।
पुच्छाग्रस्थान् तदा ज्ञात्वा वायुसूनोः महाबलः।। 25।।
समाकृष्य तदा सर्वान् लवणाब्धितटं क्षणात् ।
प्रापयामास ते सर्वे तटमूलं समाययुः।। 26।।
रामोऽपि सुमहातेजाः सहितो भ्रातृभिः त्रिभिः ।
सीतया च विमानं तत् समारुह्य महाबलः।। 27।।
वानरान् सत्वसम्पन्नान् ससुग्रीवं विभीषणान् ।
तान् विमाने समारोप्य लवणाब्धितटं ययौ।। 28।।
ब्रह्मा शिवश्च विष्णुश्च लोकपालैः समन्विताः ।
विमानस्था महात्मानो लवणाब्धे तटं ययुः।। 29।।
ते सर्वे रामचन्द्रेण सहिता प्राविशन् पुरीम् ।
अयोध्यां देवगन्धर्वैः मुनिभिः सिद्धचारणैः।।
संस्कृता स्तुतिभिः दिव्यैः तदा सन्तुष्टमानसैः।। 30।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये एकोनपंचाशोऽध्यायः

---

1. The first line should come after the second line of this sloka.

अथ पञ्चाशोऽध्यायः

जैमिनि :

अयोध्यां प्राप्य रामस्तु भ्रातृभिः सीतया सह ।
विमानात् अवरुह्याशु ब्रह्मविष्णुमहेश्वरान्।। 1।।
प्रणम्य सन्तुष्टमनाः स्तब्धौ सविनयस्तदा ।
ब्रह्मविष्णुशिवश्चैव इन्द्राश्चाद्य दिगीश्वराः।। 2।।
रामं च जानकीं वीरं हनुमन्तं च वानरम्।
स्तुत्वा दिव्यैः स्तवैः तत्र रामचन्द्रमथाब्रुवन्।। 3।।
गमिष्यामो वयं सर्वे स्वानि स्थानानि राघव।
त्वया च सीतया तेन वायुपुत्रेण धीमता।। 4।।
महत् कार्यं कृतं सर्वं लोकानां च सुखावहम् ।
दशवर्षसहस्त्राणि दशवर्षशतानि च।। 5।।
मेदिनीं पालयन् वीर चक्रुः क्रतुशतानपि।
स्थापयित्वा राजवंशान् स्वलोकं गच्छ शाश्वतम्।। 6।।
इत्युक्त्वा राघवं सर्वे गन्तुं समुपचक्रमुः।
राघवेणाभ्यनुज्ञातो ब्रह्मा लोकपितामहः।। 7।।
सत्यलोकं ययौ विष्णुः वैकुण्ठमगमत् तदा ।
कैलासं शंकरः प्रायात् इन्द्राद्याश्च सुरोत्तमाः।। 8।।
स्वस्थानानि समाजग्मुः कथयन्तो मिथः पथि ।
चित्रं सहस्त्रास्य वधः सीतायाः वैभवं तथा।। 9।।
पराक्रमं वायुसूनोः विस्मयाविष्टमानसाः।
गतेषु देववृन्देषु सभायां रघुनन्दनः।। 10।।

सिंहासनसमासीनः ससुग्रीवमुखान् हरीन्।
विभीषणं राक्षेसेन्द्रं समालोक्येदमब्रवीत्।। 11।।
अनुज्ञाता मया यूयं गच्छन्तु स्वगृहं मुदा।
राघवस्य वचः श्रुत्वा सुग्रीवो वानरैः वृतः।। 12।।
प्रणम्य रामं सन्तुष्टः किष्किन्धां अगमत् तदा ।
विभीषणो राक्षसेन्द्रो नमस्कृत्वा रघूद्वहम्।। 13।।
लंकां सागरमध्यस्थां प्रविवेश सुहृद्वृतः।
ततो राम प्रसन्नात्मा नानाजनपदेश्वरान्।। 14।।
सम्पूज्य क्षत्रियान् वीरान् भूषणैः वस्त्रभोजनैः।
जवात् आज्ञापयामास स्वस्थानावाप्तये तदा।। 15।।
राघवेणाभ्यनुज्ञाता नानाजनपदेश्वराः ।
कथयन्तो मिथः सर्वे सीतामाहात्म्यमुत्तमम्।। 16।।
रजकं निन्दयान्तश्च प्रशंसन्तश्च राघवम्।
भेजिरे स्वानि राष्ट्राणि संस्तुवन्तो जनकसुताम्।। 17।।
राघवोऽपि महातेजा भ्रातृभिः सीतया सह ।
नत्वा वसिष्ठं धर्मात्मा ब्राह्मणान् ऋत्विजांस्तदा।। 18।।
मातुरन्तिकमागम्य कौसल्यां अभिवाद्य च।
सुमित्रां कैकयीं एत्य ताभिः परिवृतस्तदा।। 19।।
सहस्रास्यवधं घोरं जानक्याश्चापि वैभवम् ।
मातृभ्यो श्रावयामास श्रुत्वा तां मातरस्तदा।। 20।।
सीतां परिष्वज्य मुहुः पूजयामासुरञ्जसा ।
असुरेन्द्रभयात् मुक्तौ शत्रुघ्नभरतावपि।। 21।।
मातरः सम्परिष्वज्य ननन्दुः हृष्टमानसः ।
रामेण चाभ्यनुज्ञाता भ्रातरौ विनयान्विताः।। 22।।

स्वानि वेश्यानि सञ्जग्मुः तदा रामश्च वीर्यवान् ।
लोकापवादरहितां परिष्वज्य च जानकीम्।। 23।।
सुताभ्यां सहितः प्रीतिं पुरां बुध्वात्यदुर्लभाम् ।
सीताविजयमाख्यानं पुण्यपापप्रणाशनम्।। 24।।
यः पठेत् श्रृणुयात् यस्तु सर्वपापैः प्रमुच्यते ।
इष्टदं पुष्टिदं नृणां आयुरारोग्यदं सदा।। 25।।
वन्ध्यापि तनयान् लेभे पुमान् विज्ञानवान् भवेत् ।
धर्मार्थकामान् भुक्त्वेह सीतायानुग्रहात् ततः।। 26।।
परं पदं समुपेत्य विष्णुना सह मोदते ।
इत्युदीरितमाकर्ण्य जनमेजय भूमिपः।। 27।।
प्रीतयाविष्ट हृदयः पुनरेवमभाषत ।
अत्यद्भुतमिदं ब्रह्मन् सीतायाश्चरितं महत्।। 28।।
श्रृण्वन्तो नास्ति मे तृप्तिः मुनीन्द्रकरुणानिधे ।
पुरं त्यक्त्वा महाप्राज्ञो गन्धर्वा सहितोऽनघः।। 29।।
किं कृत्वा स्वर्गमगमत् तन्मे श्रोतुमिह प्रभो ।
तस्य तद्वचनं श्रुत्वा जैमिनिः मुनिसत्तमः।। 30।।
जगाद महदाख्यानं सर्वपुण्यकथाश्रयम् ।

जैमिनिः

सीताविजयमारभ्य धृतराष्ट्स्य भूपतेः।। 31।।
परलोकाप्तपर्यन्तं यद्वृत्तं नृपसत्तम ।
ख्यातं आश्रमवासाख्यपर्व तत् कथयामि ते।। 32।।

इति श्रीजैमिनीयमहाभारते आश्रमवासपर्वणि सीताविजये पञ्चाशोऽध्यायः

।। हरिः ओं शुभमस्तुः ।।

।। श्रीकृष्णार्पणमस्तु।।

The Deeds of the Ten-Thousand Headed Rāvaṇa

Chapter - 1[1]

Janamejaya :

"Unable to bear the public calumny,
omniscient Rama
abandoned Jānakī,[2] pregnant full-term.
She then came to
the ashram of the sage. //1//

"There she gave birth to twin heroic sons,
pupils of Valmīki.
They learnt all, were skilled in all weapons
on earth. //2//

"Named Kuśa-Lava, well-loved they grew up
as ascetics.
They, having bound the horse of Rama's
horse-sacrifice then, //3//

"Śatrughna and indeed Bharata,
likewise Lakṣmaṇa
with their armies and Rama amidst apes
and rakshasas,
with arrows in battle, //4//

"Having felled and having bound Hanumān,
they rested happily.
Valmīki, having known through ascesis,
the unconscious
brothers with their forces //5//

---

1. Chapter heading missing
2. Sītā, daughter of Janaka, king of Videha, whose capital is Mithilā. She is also named *Maithilī, Vaidehī.*

"He made healthy by sprinkling water
charged with mantras.
Thereafter, Rama with his brothers
pranam-ed the sage
instantly (and asked), //6//

"'These two youths, your disciples, tell who is
their mother?' Thus asked,
Valmīki spoke these sentences to Rama: //7//

"'Yours, Rama, are these youths; their mother
Sita is here,
sinless, full of virtue, sheltered
in my ashram. //8//

"'And you, having known Sita to be pure
and chaste, protect
and foster her.' Having heard these words of
the sage and obtaining
Sita and the sons then, //9//

"Why was Rama delighted having
abandoned her
earlier again?" Thus asked, the best of sages
Jaimini to Janamejaya //10//

Told the very great, profound, unsurpassed
past happening
that destiny wrought, wondrous,
horripilating.[1] //11//

Jaimini :

"Listen O Raja! I shall narrate
the noble story
of Sita, exceedingly wondrous and
inconceivable, that
provides succour to people. //12//

1. This signals a different narrator who is narrating the Janamejaya-Jaimini dialogue, possibly a wandering rhapsode, a *sūta*.

"In the past, from Durvāsā's[1] wrath fear arose
in the worlds.
Learning of that, all the gods, Brahmā, Vishnu,
Shiva and others, //13//

"For removing that, Hanumān adorned
with lovely ornaments
they invoked, energy-born, endued with
Vāyu's[2] essence. //14//

"Also, Devi Jaganmayī,[3] who
entwines Vishnu,
they propitiated imploring for
the welfare of
the three worlds indeed. //15//

"She, not womb-born, lovely lady, appeared
in three births,[4]
in the past third birth ploughed up from
beneath the earth, //16//

"Was born with the name Sita[5] and she did
noble deeds.
Therefore, despite having abandoned
that devi by
stroke of fate, the best of Raghus[6] //17//

"Having seen her arrived with sons, accepted
Jānakī."
Janamejaya: "Why in Durvāsā,
anger was born
tell, O treasury of ascesis!" //18//

---

1. A violently irascible rishi, son of Atri and Anasūyā
2. The god of wind.
3. Pervading-the-cosmos
4. As Vedavatī molested by Rāvaṇa, as the babe on a lotus and as Sita. There is also Maya-Sita, who is reborn as Draupadī.
5. Furrow
6. Rama, descendant of Raghu

Jaimini :

"In the Ikṣvāku dynasty was born
Yuvanāśva,
lord of the earth. Māndhātā his son was
the best of dharmic kings. //19//

"He practised terrible ascesis
addressing Brahmā.
The Lord of the world, gratified then,
said to him,
'The boon-granter am I!' //20//

"Pranaming the boon-granting deva,
Māndhātā said,
'If you are pleased, O Bhagwan, in my
sacrifices the gods //21//

'Will in person accept the oblation
and protect (me) from foes.
Grant me these two boons!' Thus addressed by
the king, (he said), 'So be it!' //22//

"Having given the boons, the Deva of
devas swiftly returned
to his world. Then the Raja, having
subdued the seven
islands by his prowess, //23//

"Made preparations for performing
the *aśvamedha*.[1]
Then the devas led by Brahmā themselves
came for their share
of the sacrifice. //24//

"Those engaged in this sacrifice, all
learned Brahmins,

---

1. The horse-sacrifice.

priests and rishis, Kshatriyas, Vaishyas and
Shudras, rejoiced,
satiated and intoxicated with //25//

"Gold, jewels, clothes and others, food and drink,
well-planned. All the gods,
led by Brahmā, were intoxicated
with the oblations. //26//

"Thus, as the sacrifice was in progress,
Durvāsā, bull among
sages, maha-yogi, arrived at
the unsurpassed
place of the sacrifice. //27//

"Well-fed, inebriated with liquor,
the *ṛtvijs*,[1] rishis, gods
and that Raja, drunk with joy, when they did
not offer puja to the sage, //28//

"Then that Durvāsā, bhagwan of death, spoke
these sentences:
'O vilest of kings! Out of arrogance
you are ignoring me. //29//

"'Therefore, ill-willed one, you will be burnt
to ashes with
your army!' Having cursed the king thus, he
angrily rebuked
the devas vehemently, //30//

"And cursed, 'On earth the dharmas will be
embattled for long!'
Having said this, vehemently angry,
the stainless store of ascesis, //31//

"The maha-sage went away to an awful
forest to practise

---

1. Priests for the sacrifice.

severe ascesis, consecrated to
destroy Brahmā, Vishnu,
Hara,[1] Indra and other devas. //32//

"Holding the breath within, fasting, performed
ascesis for
ten thousand years, Durvāsā, bull among sages." //33//

Thus ends the first chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

1. Shiva

Chapter - 2

Janamejaya :

"How, by the rishi's curse, Māndhātā
knower of dharma,
best among the mighty, was destroyed
with his forces,
tell me that, O rich in ascesis!" //1//

Jaimini :

"The sacrifice ended. Māndhātā ruled
the kingdom according
to dharma. One day, world-worshipped Nārada
came to Ayodhyā. //2//

"Having heard of his arrival, the Raja
reverently
offered him water for the feet, welcome
offerings and a seat.
Having offered him pūja as prescribed
with superb skill, //3//

"Considering himself blessed from having
darshan of the sage, the king
seated Nārada on a designated
excellent seat. //4//

"Seated comfortably, to the one
venerated by the
devas Māndhātā asked, 'O *Devarṣi*,[1]
Is there anyone
stronger than me on earth? //5//

1. Rishi of the devas

"'Without exception have I conquered the
circle of royal rishis.
If there be anyone seen by you, you
should tell me now.' //6//

"Having heard those words of Māndhātā,
the best of sages,
with a gently smiling face, the maha-
sage said these words: //7//

Nārada :

"'There is no doubt that you have conquered the
Kshatriya-circle.
Some directions on earth you do not know,
O best of kings! //8//

"'Therefore, all the earth, O Raja, is not
under your command!'
Having heard these words of the sage, Māndhātā,
surprised, asked, //9//

Māndhātā :

"'I believed I had conquered all the earth,
O best of excellent
sages! Which direction remains unconquered?
Tell me that, O Nārada!' //10//

"Having heard his words, Nārada spoke these
words, 'Listen, O Raja,
I am telling you! Situated on
Yamunā's banks //11//

"'Is a place named Madhuvana[1]
full of hosts of
animals and birds. There lives a wicked
dānava[2] named Lavaṇa, //12//

---

1. The forest of Madhu. There is a pun: Madhu's forest and the forest of honey.
2. Demon, progeny of Danu and rishi Kaśyapa

'Maya's[1] son, maha-heroic, destroyer
of the vanity of
devas and *dānavas*. Having slain him,
you can be surely be
considered all-victorious.' //13//

"Saying this, Nārada left for the world
of devas, worshipped by
gods. After Nārada's departure, Raja
Māndhātā, vain of might, //14//

"Having known from spies the address of
maha-mighty Lavaṇa,
a thousand *akṣauhiṇī*[2] strong force,
of terrible prowess //15//

"Eager to accomplish,[3] O Raja, Māndhātā,
destroyer of enemies,
in adamantine-embellished armour
like a thousand suns //16//

"Being clad, taking up a bow, swiftly
set out for battle.
Seeing the Raja exiting, the soldiers then //17//

"Riding chariots, some elephants, some
horses instantly, some
on foot, armed for war, went out of the city. //18//

"As the king went out, people played in front
war-drums, conches,
drums and others and large drums, like Indra's
thunderbolt on earth, //19//

---

1. This ought to read Madhu who was the father of Lavaṇa and not Maya who was the architect of the Asuras and a master of maya.
2. Army corps, each with 21870 elephants, 21870 chariots, 65610 cavalry and 109350 infantry.
3. Translating *udyatayā* as more appropriate than *uddyotayā*.

"By the sound of trumpeting elephants,
neighing horses,
crash of chariot-wheels and the leonine
roar of foot-soldiers, //20//

"Heaven and earth moved, the sea was in
turmoil, earth crumbled
mountains shook and birds fell from the sky
to the ground. //21//

"Thus with this zealous army, equipped for
battle present
at the outset, Māndhātā with the four-fold[1]
force set out at once. //22//

"That army covering all the earth set
out immediately.
The dust rising from the army covered
the sky as if by clouds. //23//

"In the army the Raja was resplendent
with his own energy
like Kārttikeya in the army of
devas in the past. //24//

"Reaching the Yamunā, Māndhātā then
camped his army there.
Summoning a capable messenger
he said these words: //25//

'Having gone near Lavaṇa tell him my
words fittingly,
that the king of Ayodhyā, valiant
Māndhātā, earth-lord, //26//

'Has reached Yamunā's banks, surrounded by
many soldiers.
The Raja stands, desiring battle, if
you are man enough. //27//

---

1. Elephants, cavalry, chariots, infantry.

'Go you quickly into battle and win!
Say that.' "But as
the messenger repeated the message,
Lavaṇa laughed often. //28//

"Thereupon, the asura Lavaṇa,
laughing, said to
the envoy, 'You, emissary, having
gone speedily
tell the king my words! //29//

'I also will come tomorrow at dawn
surrounded by forces.
You too arrive quickly, if you be a
Kshatriya, vile human! //30//

'Destroying your pride, I will despatch you
to Yama.[20] If
you are scared, run; give battle if you are
indeed a hero!' //31//

"Having said that, Lavaṇa despatched the
messenger then.
Having heard the words of Lavaṇa, he,
going before the king, //32//

"Narrated truly all that Lavaṇa said.
Then having heard
the emissary's words, Māndhātā, faint
with fury, //33//

"That king went with his army, a king
forsaken by destiny,
not knowing the special virtue of the spear
given as boon
by *Śūlin*,[2] the pike-wielder. //34//

---

1. God of departed souls
2. Shiva

"Swiftly sped the Raja, burning moth-like.
Having heard the
clamour of the harnesses, taking up
the pike in his hand, //35//

"Aiming at the sound of the army, the
dānava flung the pike
which, released from his hand, surrounded
with a garland of flames, //36//

"Like the terrible rod of death,
destroyer of foes' lives,
burning to ashes creepers, bushes and
trees, maha-radiant, //37//

"Fell quickly in the middle of the army,
dazzling like the fire of
dissolution. The thousand *akṣauhiṇī*
army and the pious king, //38//

"Having burnt to ashes, it descended
in half-an-instant to
Lavaṇa again. O people-protector,
with his heroes
that Māndhātā, lord of earth, //39//

"Did not escape the curse laid upon him
by the maha-rishi
here, and came to perish with his army.
Time is insurmountable." //40//

Having heard that, Raja Janamejaya
too, amazed in mind, asked
Jaimini, learned in all dharmas, again
reverentially.[1] //41//

Thus ends the second chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Here, once again, the outermost frame is visible, with the anonymous narrator recounting the dialogue.

Chapter - 3

Janamejaya :

"Engaged in severe ascesis, Durvāsā,
the ascetic-bull,
in what manner did he cause fear among
the people and the gods?" //1//

Thus asked by the king, Jaimini, best of
sages, looking
at Janamejaya, began to speak.[1] //2//

Jaimini :

"Listen, Raja, I will narrate the story,
wondrous and rich.
When Durvāsā, ascetic-tiger, rule-bound, //3//

"Began practising ascesis, filled with
anger and vengeance, then
all the gods, afraid, created obstacles
in his ascesis: //4//

"Disturbances by rain, high wind and others,
raining tears all around.
Disregarding them, that *dharmātmā*[2]
performed ascesis
very difficult to practise. //5//

"In the meantime, O Raja, the son of
Hiraṇyakaśipu[3]
named Saṃhlāda, Indra of demons,
immersed in profound thought, //6//

---

1. This is, again, the bard speaking.
2. Soul of dharma, virtuous person
3. Asura emperor killed by Vishnu in his Man-Lion avatar

"Having thought of his beloved father,
consulted with the *dānavas,*
'How can the devas be conquered? How can
Mādhava[1] be killed? //7//

"'How will the worlds come under my command?
How will our task succeed?
At this time what is our duty, tell that,
O best of demons!' //8//

Jaimini :

"Hearing Saṃhlāda's words, the *dānavas*
said, 'For the asuras
and the children of *Nirṛti,*[2] Indra and others, //9//

"'Bear not the slightest fear. Hara
and Vishnu are always
fearsome. For their destruction, we shall
discuss fearlessly. //10//

"'At present, for the devas and the
Trinity[3] a maha-fear
has appeared today, it is heard, from the
sage Durvāsā.' //11//

"They having said thus, having heard their words
Saṃhlāda was pleased.
His own daughter, all limbs flawless, budding
into youth, //12//

"Kāntimatī, full like the moon's disc, the
Raja having taken
by the hand, to the land where Durvāsā
was doing ascesis, //13//

---

1. Vishnu
2. Wife of Adharma whose three sons Bhaya (Fear), Mahābhaya (Great Fear) and Antaka (Death) were the Nairṛta rakshasas.
3. Brahmā, Vishnu and Śiva.

"There having gone, having beheld the sage
in ascesis brilliant
as the sun, Saṃhlāda humbly bowed his
head to the ascetic. //14//

"She, too, bowed and stood at the side, head lowered
bashfully then.
The sage, looking at her attentively,
spoke these words: //15//

"'Who are you? And is this lotus-eyed-one
your daughter? Tell
me truthfully!' Having heard his words,
Saṃhlāda said these words: //16//

"'You surely have heard of Hiraṇyakaśipu's
sons, celebrated in
the worlds. Of them I am the eldest, known
by the name Saṃhlāda. //17//

"'I have taken refuge with you. This is
my daughter, pure,
unbetrothed. For serving you //18//

"'Has she come, O maha-blessed one!
Accept my daughter!'
Durvāsā, having heard his words, remained
in dhyana for a moment. //19//

"'From her indeed many sons will be born,
inimical to the
gods, destroyers of Brahmā, Vishnu,
Hara, Indra
and other devas,' (he perceived). //20//

"Determining this in his mind, he spoke
to Saṃhlāda,
'I know your desire. So be it, O son
of Diti![1] //21//

---

1. Daughter of Dakṣa, overlord of creatures, wife of rishi Kaśyapa, mother of *daitya*-demons. Saṃhlāda is Diti's grandson.

"'Your large-eyed daughter will give birth to foe-
crushing sons of
boundless strength, experts in varied mayas, //22//

"'Snatchers of the lives of Brahmā, Vishnu,
Shiva, Indra and other
devas in battle. And purification
from the foulness of your
father's death you will obtain by your daughter.' //23//

"Having said this, the treasury of
ascesis again said
to the maiden, gazing then at Saṃhlāda's
daughter Kāntimatī, //24//

"'While I engage in ascesis, restrained,
you serve me with
bhakti. At the end of the restraint, many
excellent sons,
leaders of the three worlds //25//

"'Shall I give you, being yoked to ascesis,
undoubtedly,
O lovely-browed one!' Having heard the words
of Durvāsā,
Saṃhlāda was pleased in mind. //26//

"He said to his daughter, satisfied,
'Serve the sage well indeed!'
Directing the daughter thus, the *daitya*
returned to his home then. //27//

"Then Kāntimatī looked after the ascetic
there, eating bulbous roots,
roots and fruits, wearing ochre cloth. //28//

"Till the severe ascesis was completed
she remained engrossed.
For ten thousand years the fierce ascesis
continued. //29//

"Completing the austerity Durvāsā
looked at the girl and said,
'*Bhadraṁ te*! Bless you! I am content with
your service now. //30//

"'You will give birth to sons, famous throughout
the three worlds, lovely one!
You will be the enjoyer of the wealth
of the three worlds doubtless!' //31//

"Having given her this boon thus Durvāsā,
bull among ascetics,
summoned Kāntimatī, bathed after menses,
near him forthwith, //32//

"In a fearful moment, terrifying
for all the worlds,
touched her belly and the maha-ascetic
said to her: //33//

'"Five sons, maha-valiant and terrible,
will be born. Your sons will
fulfil the desire of your father. //34//

"'Those foe-crushers will fulfil my mind's
desire too.' As he spoke thus,
his wife pranam-ed him bowing her head
and was delighted. //35//

Thus ends the third chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 4

Jaimini :

"Thereafter she conceived by the boon of
Durvāsā then.
Saṃhlāda was filled with supreme delight
seeing his daughter. //1//

"The lord of people having kept her in his
home for some time,
then she delivered five sons resplendent
as the five holy fires,[1] //2//

"Ugly, monstrous, born as dusk settled.
Of them the eldest,
very evil-minded, very dreadful,
as soon as he was born, //3//

"Cried aloud in a highly discordant
terrible voice that shook
the three worlds. That sound split mountain peaks
into a thousand pieces, //4//

"Brahmā's abode shook, the silver mountain
quaked, Vaikuṇṭha[2]
became anxious, the seat of *Aṇḍa*[3] shook. //5//

---

1. The five sacred fires are the domestic fire, the fire in the belly, lightning, the Sun, the guest. It also refers to an austerity in which fires are lit on four sides and the ascetic sits bare-headed under the Sun.
2. The abode of Vishnu.
3. Śiva

"Indra and other *lokapālas*[1] fell
down from above,
rishis wandered about on earth then as if
destruction were nigh. //6//

"The *dānavas*' hearts were numbed. Asking,
"What is this?"
they came to Saṃhlāda's abode and seeing
the new-born //7//

"Thousand-faced, dreadful, resplendent like
ten million suns,
out of terror they fled in all directions
full of fear. //8//

"Thereafter she again gave birth to
the next son with
a hundred heads, sharp fangs, a voice like
the sea's roar at dissolution, //9//

"With two hundred awesome arms and the same
number of eyes.
Again she delivered a son with a
hundred bellies, //10//

"Dreadful-bodied, frightful-faced, a voice like
the sea's roar at
dissolution. Thereafter she delivered
a fourth son
hundred tongued, maha-bellied, //11//

"Terrible lightning flashing from his tongues
as from a hundred
airships. Again a fifth son, hundred-eyed
and great strength. //12//

---

1. Protectors of the worlds: Indra the East, Yama the South, Kubera the North, Varuna the West, Agni the South-east, Nirrti the South-west; Vayu the North-west and Śiva the North-east. They are also called the eight *dikpālas*, guardians of the directions.

"Thus five sons, O Raja, were born, enemies
of the people.
Then maha-upsets, people-destroying,
began to appear. //13//

"Seeing those disturbances Durvāsā,
bull among ascetics
concluded, 'My sons have been born.' The sage //14//

"Arrived in an instant, eager to see
his sons. Seeing
the sage arrive, Saṃhlāda humbly //15//

"Duly offered him puja as prescribed
with feet-washing,
arghya,[1] seat and reverence. Accepting
the puja duly,
seeing his new-born sons, //16//

"Somewhat alarmed, he paced about, turning
back to look at them.
The bull among sages was delighted and
performed the birth sacraments. //17//

"He named them in sequence from the eldest
to the youngest then.
Because of the thousand faces from which
he made terrible sound, //18//

"Therefore the eldest son he called *Sahasramukha-Rāvaṇa*.[2] The second
was named *Śatagrīva*,[3] by the learned Brahmin. //19//

"Thereafter the third (name) was expressed as
Śatakukṣi.[4]

---

1. Ceremonial offerings to welcome guests
2. Thousand-mouthed-Roarer
3. Hundred-necked,
4. Hundred-bellied.

Śatajihva[1] was the fourth and *Śatanetra*[2]
the next one. //20//

"The sage gave names to his sons thus in sequence.
That ascetic then engaged
in ascesis for the development
of their strength. //21//

"So the sons grew as if disregarded
by diseases.
To a height of fifty *yojanas*[3] grew
Sahasramukharāvaṇa, //22//

"And the size of his body grew to ten
yojanas. Of somewhat
lesser size were his younger brothers,
so it is said. //23//

"His four younger brothers were obedient
to the eldest.
Saṃhlāda, the chief, lived there with the sons
of Danu. //24//

"Residing there with them, thirty-six years
elapsed. Saṃhlāda
summoned his grandsons then and spoke these words: //25//

"'Listen grandsons, all of you, to past history
attentively. In the past,
Brahmā created the worlds with Devas,
Asuras and humans. //26//

"'In the beginning, the Lord created
Marīci and Dakṣa
mentally. Addressing his two mind-born
sons, Brahmā said, //27//

---

1. Hundred-tongued,
2. Hundred-eyed,
3. A yojana equals about eight miles.

"'First looking at Dakṣa, "You create
the entire world."
Later to Marīci the *Pitāmaha*[1]
spoke of the principles
of the worlds. //28//

"'So Marīci produced a son Kaśyapa.
Dakṣa generated
sixty well-guarded daughters. //29//

"'Of them, thirteen daughters the sage gave to
Kaśyapa. Aditi
was his first wife; the second was named Diti. //30//

"'From Aditi the Immortals were born;
the *Daityas* were
born of Diti. Swarga was given to
the Devas and
the Asuras were given the earth. //31//

"'Indra was the king of the gods.
Hiraṇyākṣa,
ruler of asuras, maha-energetic,
ruled the earth with care. //32//

"'The creator of the gods Vishnu,
taking the form
of *varāha*,[2] having slain Hiraṇyākṣa
rending him asunder
in battle, gave the earth (to the gods). //33//

"'Thereafter my father Hiraṇyakaśipu,
maha-mighty,
having again defeated Indra and
other *lokapālas* in battle, //34//

---

1. Brahmā, Grandfather, progenitor of all creatures
2. Boar

"'The maha-mighty brought the three worlds under
his control and ruled.
For the welfare of rishis and devas,
Madhusūdana,[1] //35//

"'Having taken the form of Narasiṃha,[2]
in the past slew
Hiraṇyakaśipu, taking him in his lap,
rent his belly
open in an instant, //36//

"'Having drunk his blood, handed over
the worlds to Indra
again. Remembering my father's killing,
without sleep and food, //37//

"'Thinking day and night, desiring to kill
the Śārṅga[3] bow-wielder,
I remain ever engaged in finding
a gap in Vishnu's defence. //38//

"'In the meantime, providentially
Durvāsā, bull among
sages, was practising very intense
ascesis for
the destruction of all the worlds. //39//

"'Having learnt that, I, pleased, having gone to
Durvāsā, gave
my daughter Kāntimatī desiring
sons to be born from her. //40//

"'Contented, I stood near him humbly.
The ascetic, having
known this purpose, granted sons maha-strong, //41//

---

1. Vishnu the slayer of asura Madhu
2. Vishnu's avatar as a man with the head and claws of a lion
3. Vishnu's bow made of horn

"'Five masters of the three worlds, death-like in
maha-battle. Of them
you are the first son; the other four are
your younger brothers. //42//

"'O son, fulfil your father's desire with
dedication,
fulfil quickly my vow; protect and nourish
the relatives! //43//

"'Hence, with your brothers, make your father happy.'
Having heard the words
thus spoken by the maternal grandfather
and considering them, //44//

"'With the brothers, Sahasramukharāvaṇa
rushed to faultless
Durvāsā's ashram with his brothers. He
pranam-ed his father with
bhakti and engaged in extremely
intense ascesis." //45//

Thus ends the fourth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 5

Jaimini :

"Having approached Himavanta,[1] Sahasra-
vadana,[2] then immersed
in the Bindusaras lake for ten thousand
years. The Foe-crusher, //1//

"Having practised severe ascesis,
completing a vow
supremely difficult, again firmly
resolved, hands upraised,
shelterless in those mountains, //2//

"Controlling breath carefully, without food,
firm in his vow,
with the point of a goad piercing the earth,
standing like a pillar, //3//

"Practised a unique ascesis for
ten thousand years.
Śatavaktra[3] too, O Indra of Rajas,
for twenty thousand years, //4//

"Head hanging downwards, without food performed
terrible ascesis.
Śatodara[4] then, sitting amidst five
holy fires in a grove, //5//

---

1. **Snow-covered** Himalayas
2. **Thousand-faced**, the same as Sahasramukha
3. **Hundred-mouthed**, the same as Śatagrīva
4. **Hundred-bellied**, the same as Śatakukṣi

"Practised aweful ascesis then, O Raja,
for twenty-thousand years.
Śatajihva too, of dreadful atman,
shaven-headėd, self-controlled, //6//

"For the same period the foe-slayer
performed ascesis
to make the gods scarce. Satanetra
also, wicked willed,
endowed with the wealth of the three worlds,
heroic, thus for years
practised severe ascesis, performing *japa*,[1]
living on water alone. //7//

"The best of sages too, for their success
in winning the three worlds,
and for the destruction of devas, practised
an excellent vow. //8//

"And by their practise of ascesis,
the seas boiled,
rivers became water-less, *Divākara*[2]
became lustreless, //9//

"Blinding darkness pervaded the worlds,
the devas were afraid,
the rishis were full of worry and mortals
perished then. //10//

"With the maha-rishis, Śakra,[3] accompanied
by Siddhas and
Sādhyas,[4] taking shelter with Brahmā said, //11//

"'O Bhagwan, Lord of deva of devas,
a very great danger

---

1. Murmuring mantras
2. Surya
3. Mighty, a name of Indra
4. Perfected spirits

to the worlds has occurred there. For what reason
we know not, O best of gods!' //12//

"Having heard Indra's words the *Pitāmaha*
of the worlds,
the guru of the universe, enquired
with the eyes of knowledge. //13//

"In the meantime, Vishnu, riding on the son
of Vinatā,[1] arrived
swiftly in the grandfather's assembly then. //14//

"Śaṃkara[2] too astride the bull came
there with his hosts.
Offered puja by Brahmā, extolled by
devas, Hari[3] and Śaṃkara //15//

"Sat on supremely venerated seats,
watched by devas.
Brahmā, having known the task, addressed Indra
and the others: //16//

"'Listen, all gods, why this danger has
arisen here.
To destroy all the worlds Durvāsā, bull
among ascetics, //17//

"'Produced sons. They performed awful ascesis.
To destroy us also
the sage himself performed ascesis.' //18//

"Having thus addressed the gods, Brahmā said
to Vishnu and
addressing Śaṃkara, with the three-and-thirty
gods listening, //19//

---

1. The son of Vinatā by Kaśyapa is the king of birds, Garuḍa
2. Śiva, the auspicious
3. Vishnu

"'O Devas, the universe has to be
protected by devas
by resorting to consultation then.
That consultation will
destroy all fear created by the Brahmin. //20//

"'By us too, the omniscients, filled with
vanity for our share
in oblations, puja was not offered
to the best of Brahmins
Durvāsā, bull among ascetics. //21//

"'If the lords of the worlds, blinded by
vanity, do evil deeds,
they obtain destruction indeed. There is
no point in discussion. //22//

"'The immortals, the Trinity, are not
yoked to death,
O Hara! What is our duty here,
please advise us!' //23//

"Having heard the words of the Four-faced One,[1]
Śaṃkara said
to Vishnu, 'Here no remedy exists.
Durvāsā's ascesis
is indeed exceeding. //24//

"'Also, the twice-born is born as a part
of me. The Brahmin is
greater than the thirtythree (gods). The cure
from a mantra-adept ... ... //25//

"'(The deed of) a Brahmin such as Aśvatthāmā[2]
never perishes and
the despicable karma done by us
out of vanity, //26//

---

1. Brahmā
2. An anachronistic reference to Aśvatthāmā's massacre of the sleeping Pāñcālas and Draupadī' sons by pleasing Rudra.

"'From that has this danger come. Hear this,
O best among the gods!
In the past was a chaste woman Anasūyā,
protected by
her devotion to her husband. //27//

"'We, the Trinity, out of vanity,
approached her ashram
assuming divine forms, destroyer of
devotion to husbands. //28//

"'As we went near her, she, the faithful wife,
saw us and thought
thus: 'Who are these visitors?' //29//

"'By virtue of husbandly devotion
she knew what we
desired, yet as if not knowing looked at
us again and again. //30//

"'As we, full of beauty, went near her then,
Anasūyā smiling,
having sprinkled water on us, stood there. //31//

"'By the touch of the drops of that water,
we, becoming infants,
sat beside her like infants muttering
helplessly. //32//

"'At once she gave her breasts to suckle. By
that feeding our
memories returned. Heads hung with shame we
stood there, amazed. //33//

"'She looking at us then said, 'You will be
my sons.' Having
said that, the devoted wife said again, //34//

'By your insulting a devoted wife,
O bulls among gods,
awful danger, very dreadful, will occur
to the *dikpālas*.[1]//35//

'Also, that by the prowess of a woman
will soon be destroyed.'
'Having heard her words, we were born as her
sons then. //36//

"'Brahmā became Bharadvāja, Hari
became Dattātreya,
and I was born as her son then named Durvāsā. //37//

"'Thus having known this history and that
a maha-danger
having appeared and also the remedy
for that danger
from Anasūyā beforehand, //38//

"'So that hereafter we achieve success
make such efforts,'
said Śambhu[2] then." //39//

Thus ends the fifth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Protectors of the eight directions, cf. fn. p. 415
2. Shiva the benevolent

Chapter - 6

Jaimini :

"Having heard Śambhu's words then Vishnu,
Īśvara[61] of the gods,
spoke of a way to accomplish the purpose
of Brahmā and all the devas: //1//

"'O gods, listen to the duty at this
time when sin descends!
What is to happen, will occur. For that
there is no remedy. //2//

"'Pleased with the ascesis of his sons,
Durvāsā, bull
among sages, is preparing to grant
them boons. In that
there exists a slight way out. //3//

"'The maha-rishis, going quickly to
Durvāsā, duly
offering puja to the twice-born, always
bowing low humbly, //4//

"'At the time of boon-granting, it is to be
founded comfortably
on a woman. Arrange so that it happens.
In that our welfare lies.' //5//

"Hearing Vishnu's words, the sages, minds pleased,
went near Durvāsā
desiring the welfare of the worlds. //6//

1. Supreme Lord

"Vasiṣṭha, Vāmadeva, Atri, Kaṇva,
Kātyāyana, Dhruva,
Pulastya, Pulaha and Kaśyapa,
Gautama, Sava,[1] //7//

"Havirdhāma, Tripuvaṇa, Māṇḍavya,
Maunabhārgava,
Parāśara, Kahola, Svasti, Ātreya
and Maudgala, //8//

"Cyavana, Ṛṣyaśṛṅga, Yājñavalkya
and others, all
together beheld the resplendent sage
Durvāsā. //9//

"They went near him. Seeing the sages arrive,
(he) rising delighted,
offering puja as prescribed to the sages, //10//

"With water for feet-washing, *arghya,*
offering seats,
along with *madhuparka,*[2] enquiring
(after welfare) Durvāsā,
the ascetic-bull, was glad at their arrival. //11//

"To the maha-rishis seated on their
seats the sage then
(asked), 'For what purpose have you, worshipped by
people, come here?' //12//

"Having heard his words, they gladly said to
Durvāsā, 'O Bhagwan!
By the ascesis of your sons, with the
mobile and immobile, //13//

"'The worlds have become anxious. For that cause
have we come.

---

1. The only Sava known is one of the ten sons of Priyavrata, son of Vaivasvat Manu.
2. Honey-and-curd mixture offered in ceremonial welcome.

O Brahmin, you ought to grant them the boon
they crave!' //14//

"Having heard their words, he, looking at his
sons, said, 'I am
pleased with their ascesis. I shall grant the
boon prayed for.' //15//

"Having heard the words of his father,
Sahasramukharāvaṇa,
remembering Saṃhlāda's speech, then said
to the ascetic, //16//

Sahasramukha :

'For Brahmā, Vishnu, Shiva, Indra and
others inimical
to the asuras, I should be the granter
of death. I am ever-growing. //17//

'By *yakṣas*,[1] rakshasas, *gandharvas*,[2]
all horrifying
piśacas,[3] *kinnaras*[4] and other
celestials
I should be unslayable always. //18//

'The *Brāhma*,[5] *Pāśupata*,[6] *Aindra*[7] missiles
so also the *Brahmaśiras*,[8]
the invincible *Nārāyaṇa*[9] missile
and Vishnu's sun-like discus, //19//

---

1. Spirits ruled by Kubera, god of wealth
2. Celestial musicians
3. Ghouls
4. Centaurs
5. Pertaining to Brahmā
6. Pertaining Shiva
7. Pertaining to Indra
8. Head of Brahmā, another missile.
9. Pertaining to Vishnu

'Indra's *vajra*,[1] the Six-faced's[2] spear and
Yama's rod, so too
Varuna's noose and the wondrous *gadā*,[3]
of Kubera,[4]//20//

'And the three other weapons[5] made by
Viśvakarmā,[6]
I shall be their equal indeed. Never will
these hurt me. //21//

'I will be immortal, imperishable,
O lord of sages!
Grant me these boons if my ascesis has
borne good fruit!'//22//

"Having heard his words, the rishis said to
Durvāsā, 'Without
exceeding the limits of propriety
of all the universe, //23//

"'Grant boons to your sons today, exercising
permanent restraint.
Whoever can be immortal in the world?
All are subject to death. //24//

"'Therefore, for the welfare of dharma,
and for the welfare of
cows and Brahmins, be sure in your mind,
O Brahmin, and
be the fit boon-giver.' //25//

---

1. Thunderbolt
2. Skanda, son of Pārvatī and general of the deva-army. Called Kārttikeya, being nursed by the six Kṛttikās, Mahāsena as Agni's son, Guha (being reared in secret) as son of Shiva, Kumāra as Gaṅgā's son, Ṣaṇmukha having six faces, Śaravaṇa being born in a reed forest.
3. Mace
4. God of wealth
5. Shiva's trident, Vishnu's discus, Skanda's spear forged out of the portion of Surya's effulgence that he shore off at his daughter Saṁjñā's request. He also made Indra's Vijaya bow and Kubera's aerial chariot Puṣpaka.
6. Celestial artisan and architect

"Having heard their words, settling his mind in
dhyana, perceiving
the future by the vision of higher
knowledge, the sage was pleased. //26//

"Summoning Sahasramukharāvaṇa
near him, (he said),
'Except immortality, I grant you
all the boons.' //27//

"He, having heard his father's words, (asked),
'From what will occur
my maha-danger?' (The answer was),
'The woman born
from earth, in her third birth, not womb-born, //28//

"'From her is your danger, know this. From
nowhere else does danger
exist for you.' Having heard his father's
words, Sahasramukharāvaṇa, //29//

"Out of delusion and subject to
kāḷa[1] (thought he had)
accomplished his goal swiftly. Having first
granted the boon
to the eldest, the bull among ascetics, //30//

"Very pleased, prepared to grant a boon to
Śatagrīva.
He, gazing at his father, said, 'O rishi,
if you are pleased with me, //31//

"'Definitely I should be victorious
over all foes in battle.
Also, the Brahma missile I know not.
That you ought to give me.' //32//

---

1. Time, death

"'May all weapons manifest in your mind,
O bull among asuras!
What you have asked for, that will be yours. Nothing
is there to consider.' //33//

"Thus having granted them boons, he again
gave them a boon
of being unslayable by gods and
a collection
of myriad weapons of all kinds. //34//

"Thus to his sons Durvāsā gave the rarest
of boons. Then all of them
together having namaskar-ed
the treasury
of ascesis, having gone to Saṃhlāda
told him the boons obtained, //35//

Thus ends the sixth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 7

Jaimini :

"Saṃhlāda, bull among asuras,[80] was
delighted to see them.
Defeated in war in the past by Hari,
those excellent *dānavas*, //1//

"Hearing these tidings all together swiftly
having gone to
Saṃhlāda's abode, deliberated then: //2//

"'Having slain Brahmā, Vishnu and Hara,
bringing the universe
under our control, we all, bereft of foes,
will stroll about fearless. //3//

"'Of Brahmā, Vishnu and Hara
if even one remains
alive, then we cannot survive. Hence
the wealth of the three worlds //4//

"'And the riches of the worlds within the
celestial egg will
not be easily attainable. What
has come by stroke
of fate we should not ignore. //5//

"'If there be delay, they will come to know;
obstacles will arise.
So, without delay our duty is to
strive to conquer the worlds.' //6//

---

1. *Sura* in the text is an error for asura.

"Having heard the *daitya*s' words, and
deliberating
again and again, Saṃhlāda with the *dānava*s,
Sahasramukharāvaṇa //7//

"Approaching, spoke to the best what was good
for the *dānava*s:
'Child, grandson, those born of Diti, (to) you
maha-mighty Raja //8//

"'Are praying, fearful of Hari! Protect
those maha-strong,
maha-zealous, maha-valiant, experts
in hundreds of mayas! //9//

"'Coming from Hiraṇya, child, Meru-and-
Mandara-like,
you take up the terrible maha-sounding
Hiraṇya bow! //10//

"Slaying Brahmā, Vishnu and Indra of
the gods, as my heart
desires, accomplish promptly the very
difficult deed.' //11//

"Having heard Saṃhlāda's words, Sahasra-
mukha Rāvaṇa
to all the asuras with Saṃhlāda said then: //12//

Sahasramukha :

'I will do what you have directed.
Brahmā and all other
deities I will slay, there is no doubt.' //13//

"They having heard his words, Saṃhlāda, son
of Diti, consecrated
all leaders of the asuras[1] then happily. //14//

---

1. *Sura* in the text is an error for *asura*.

"They then, consecrated by him, dwellers
of the netherworlds,
all with the *dānava*s, surrounded by
a four-fold force, //15//

"Made preparations for conquering
the three worlds. Thus
prepared, playing on drums and war-drums, //16//

"The best of *dānava*s shook, pulverized
and filled with that
maha-sound the three worlds and all created things. //17//

"Great fear prevailed and calamities
occurred then.
Seeing the asuras so armed, Sahasramukha-
Rāvaṇa, //18//

"Spoke—endued with valour, adroit in creative
work—for appointing
as general, a warrior craving victory, //19//

"'Now who will be the inviolable
general, O best of
*dānava*s?' Saṃhlāda, having heard his
words, summoning
all the *dānava*s, //20//

"Immediately, desiring to
appoint a general,
deliberated with Vipracitti
and Nikumbha,
Hlāda and Anuhlāda too, //21//

"Mahāmūrdhā, Śaṃkukarṇa, Diroma
and Samunnata,
Saiṃhikeya, Trimūrdhā and Maya,
expert in illusion. //22//

"These and many others, assembled in
the court then. He,
as deliberated, made Vipracitti
the general. //23//

"Rejoicing, Vipracitti too, resembling
Maināka mountain,
adorned with *vajra*-marked armour looking
like a thousand suns, //24//

"Equipped with all flinging and hand-held arms,
wearing a golden
diadem with nine gems, adorned with armlets, //25//

"Shone like Añjana mountain decked with
many gems with a
thousand faces appearing golden, //26//

"Furnished with a blazing vulture pennant,
adorned with a hundred
bells, equipped with pikes, double-bladed
battle-axes,
with iron maces, staffs, spears. //27//

"Riding such a chariot at once, he
went to the van of the
army. Then the *dānavas*, O Raja,
followed Vipracitti, //28//

"Some on chariots, some on horses,
others on elephants,
excessively vain, wielding various
weapons, cruel,
roaring formidably, those kings. //29//

"Sahasramukharāvaṇa, followed
by his brothers,
on foot went swiftly, like Mount Mandara. //30//

"No mount existed that was able to
bear him. In the midst of
the ten thousand *akṣauhiṇī*s
the maha-strong shone, //31//

"Standing lofty among shrubs, trees and creepers
like maha-Meru. When
he set out with the four-fold army then. //32//

"Hideous in appearance, maha-
disturbances,
destructive of all worlds occurred. Seeing
this astonishing sight
the gods became extremely anxious." //33//

Thus ends the seventh chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 8

Janamejaya :

"Despatched by the gods earlier, going
to Durvāsā,
with the asuras having won boons
entering *Pātāla*.[1] //1//

"What did the rishis do? You ought to tell
me that." Jaimini said:
"From Durvāsā's presence the ascetics
went to Brahmā's court. //2//

"Having gone there they said to Brahmā, Vishnu,
Shiva, Indra
and others, 'Sent by you all, we went into
the presence of Durvāsā //3//

"'Diligent in seeking out some flaw, we
were greatly honoured by
him. Splendid boons, difficult to obtain,
the sons of Diti and
the ghostly sons of Danu then, //4//

"'Sovereignty over all the worlds and
the death of gods
in battle, control over all weapons
and so also
security from curses too, //5//

"'And immortality, those maha-asuras
prayed for there. Except
for immortality, to them Durvāsā,
bull among ascetics, //6//

---

1. The netherworld

"'Granted the boons. Then the asuras said to
the learned Brahmin,
"Whence our great danger will come, tell that!" //7//

"'Having heard those words of their's, Durvāsā,
abiding in dhyana,
said, "When a woman takes a third birth, not
born from a womb, //8//

'"Understand that is your danger. From nowhere
else does fear exist indeed."
Having given them these boons Durvāsā
went for ascesis. //9//

'Having heard those words of his we have come
here. Hereafter
what should be done, deliberate on that,
O lords of gods.' //10//

"Having heard the words of the rishis, as
they prepared to
deliberate, then evil omens occurred.
Seeing them, *Pitāmaha* said, //11//

"Quickly appointing the *lokapālas,*
along with all
to tasks, 'With thousand *akṣauhiṇīs*
Sahasramukharāvaṇa //12//

"'Is approaching swiftly, proud of his boons.
Hence all of us
should disappear, leaving our abodes. //13//

'"To *Astagiri*[1] we shall go. Here it
is not advisable
to stay.' Having said that, Brahmā at once with
Hari, Īśa[2] and the gods //14//

---

1. The western mountain
2. Shiva

"Going to *Vāyu* standing nearby,
the Ordainer said there
'O *Vāyu*, go you at once! Where the
*dānava*s are going, //15//

"'What they all are doing, having got to
know, while remaining
invisible, now return swiftly,
wishing to do
what is dear to the devas.' //16//

"Having heard Brahmā's words, *Vāyu* went
quickly then. Meanwhile
the *daitya*s seeking victory together, //17//

"Reaching the world of Brahmā, having seen
it to be vacant,
the sons of Diti, gathering the many
gems and ornaments there, //18//

"And the lion-throne of the master of
the worlds, effulgent as
a crore of Suryas, from there swiftly
approached Vaikuṇṭha. //19//

"Having seen them, the (god's) retinue
quickly, invisibly,
went far away. Entering there Diti's sons,
Vishnu's excellent bow, //20//

"*Śārṅga*, and a variety of gems, clothes
and riches, taking these
they went to Kailāsa.[1] Seeing them
Shiva's retinue, //21//

"Nandīśvara[2] and others then,
invisibly fled afar.

---

1. Shiva's abode
2. Nandi the bull, chief of Shiva's hosts

They, entering Kailāsa, *Pināka,*
the bow of Shiva, //22//

"Varied ornaments, clothes, articles and
others, the evil-minded
ones took, and having gone to Indra's abode,
demolishing the walls, //23//

"*Airāvata, Uccaiḥśravas*[1] and the
ornaments of *Sudharmā*[2]
and flawless gems and various weapons, //24//

"Taking (these) went swiftly to the forbidden
city of Yama.
Yama's assembly-hall, *Kāladaṇḍa,*[3]
Yama's buffalo mount, //25//

"Taking all these and other articles
they went to the palace
in the sky. The treasures of Kubera,
of which the foremost
the gem *Mahāpadma,*[4] //26//

"And all the weapons, clothes and ornaments
looting by force,
swiftly went to the palace of Varuna. //27//

"The court, the discus, the horses, the weapons
of which the foremost,
the *pāśa,*[5] having seized forcibly,
Danu's sons[6] went
to the shores of the sea of milk. //28//

---

1. Indra's elephant and horse that emerged when the ocean was churned for the nectar of immortality.
2. The assembly hall of gods.
3. The staff of death
4. Nine gems of Kubera: Mahāpadma, Padma, Śaṃkha, Makara, Kacchapa, Mukunda, Nanda, Nīla and Kharva
5. Noose
6. The *dānavas,* born of rishi Ḳaśyapa and Dakṣa's daughter Danu.

"On the way the eminent, famed, skilled
artisan named
Viśvakarmā, engaged in worship, having
seized, the asuras then //29//

"Presented him later to Sahasravadana.
Sahasravadana:
'O Viśvakarman, you, with Maya,[1] build
me a city, //30//

"'With splendid houses, towers, carriages
and weapons, making it
incomparable, exceedingly clean,
indestructible.
Having handed it over, leave happily.' //31//

"Having heard his speech, with Maya then
Viśvakarmā built
a pleasant city on the shores of the
ocean of milk, //32//

"In width a lakh *yojanas*, double that
in length, a fifty
yojana high excellent wall adorning it, //33//

"With four ornamented towers, four gates,
maha-roads, adorned with
ten million palaces, each with hundred
horned doors.[2] //34//

"On four sides, four lakh maha-markets stood
adorning. The maha
royal road was provided with countless
large seats. //35//

---

1. Architect of demons
2. Doors with horns makes little sense. It might be *khadira* = very hard type of wood

"Five thousand *yojana* long was the king's
palace, furnished
with an unfathomable moat impassable
for enemies, //36//

"Many *śataghnī*s[1] and equipped with
all weaponry.
On four sides, placing Sudharmā and the
other halls with care, //37//

"In the centre an immaculate
assembly hall
endued with wondrous attributes, with
a hundred gardens
filled with flags and garlands of pennants, //38//

"With qualities superior to the world
of devas, abounding
in markets and shops, mixed herds of maha-
elephants like
Meru and Mandara, //39//

"Inhabited by divine horses swift
as thought, adorned
with lotus lakes full of swans and cranes, //40//

"Better than the Trinity's abodes,
radiant as newly
arisen *Bhānu*,[2] having built that
spacious Viśālā
city, so also other things, //41//

"Matching the size of his body, beds and
seats, mounts, diadems,
ear-rings and armlets, //42//

---

1. Hundred-killers, guns, cannon
2. Surya

"Very diverse ornaments, armour and
other weapons,
he, having created, displayed to
Sahasravadana. //43//

"Sahasramukharāvaṇa seeing
the city and the hall,
the mounts, weapons, decorations and
others, was pleased
along with his brothers. //44//

"Letting Viśvakarmā go, surrounded
by *dānava*s,
he began to reside in that city
that surpassed
the city of Puraṃdara.[1] //45//

Thus ends the eighth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

1. Destroyer of forts, Indra

Chapter - 9

Jaimini :

"Thereafter, when Sahasramukharāvaṇa
wished to take a wife,
to him then the mahatma Vipracitti //1//

"His daughter, with moon-like face, endued with
beauty and youth,
to Sahasravadana promptly gave
as wife happily. //2//

"The wife named Ketumatī, Sahasramukha-
Rāvaṇa having
obtained, happily enjoyed love, by
indulging in
intercourse again and again. //3//

"Virocana's daughters, full of beauty
and youth, he took
as wives for his four brothers then. //4//

"They enjoyed with their wives, who were like
apsaras of
the immortals. Sahasramukharāvaṇa
produced ten lakh
sons from his wife endued with strength and valour. //5//

*** *** *** *** *** [1]

"All obtained the strength of ten lakh elephants
individually.

---

1. verse 6 is missing

According to their number and guna
their father named them then.
To Śatagrīva a thousand sons were
born in this world, //7//

"Śatodara's were of the same number,
famous for their
strength and prowess. Śatajihva's sons too
were born there. //8//

"As many as a thousand sons were born to
Śatākṣa too.
They with their wives, well-pleased, enjoyed, proud
of their power. //9//

"In his city Viśālā, Sahasramukha-
Rāvaṇa sat
on the king's seat with the *daitya*s like
Brahmā with creatures. //10//

"Sahasramukharāvaṇa, double
the riches of
the seven worlds having obtained, the hero
enjoyed. The *dānavas*
were thrilled with delight. //11//

"Outside the city-walls in eight directions
eight palaces,
got built—very large like the palace of
Puraṃdara— //12//

"Sahasramukharāvaṇa as
residences
for the *dānava*s. There they all lived,
led by Vipracitti. //13//

"All items of enjoyment in huge
quantities he bestowed,
difficult for the devas to obtain.
Then the *daitya*s,
maha-valiant, reaching *karmabhūmi*[1] //14//

1. Earth, the place of action.

"Caused obstacles and maha-havoc in
the rishis' sacrifices.
Therefore, all the rishis approaching
Durvāsā, //15//

"Reported to him the insurmountable
acts of the *daitya*s.
Having heard the words of those devout
ascetics, //16//

"Meditating, instantly Durvāsā
arrived in that
maha-city, Viśālā. Having heard
of the sage's arrival,
Sahasramukharāvaṇa, //17//

"With his brothers there and surrounded by
all the *daitya*s,
rose and going forth to meet him, greeted
his father humbly. //18//

"After having delighted him and being
blessed by him,
placing his father in front he entered
his palace. //19//

"Then, having gone to the divine hall,
greeting him with water
for the feet and *arghya* and seat, offered
puja as prescribed
to the learned Brahmin and stood beside him,
face bent down. //20//

"Being seated, the best of sages looking
at his son spoke thus:
'*Tāta*, Child! From my wrath, inimical
towards the Trinity, //21//

"'Were you born. Unslayable by the gods,
you are indeed stronger.
All the gods are subject to you and twice
the seven worlds //22//

"'Are subordinate to you. Today I
speak for your good; listen!
Whenever the gods, lords of themselves, muster
the courage to fight you, //23//

"'Then for them there shall be danger; no need
for discussion here.
Dwell in your palace. *Bhadraṁ te*![1] Enjoy
the objects of
pleasure with your kith and kin! //24//

"'In their own places, let devas roam about
at ease, rishis
practise ascesis, priests perform sacrifices. //25//

"'For them, do not create obstacles!
Enjoy unsurpassed
objects of enjoyment. From the world of
Brahmā you have obtained
the maha-throne, very hard to attain, //26//

"'Raiment, ornaments, gems and many other
objects of enjoyment.
Also, you have obtained from the Vaikuṇṭha
abode the unobtainable //27//

"'*Śārṅga*, riches, divine clothes and ornaments;
obtained from the abode
of *Śarva*,[2] *Pināka* and riches, //28//

"'Further, from Kubera's court indeed brought
Padma and other gems,
and *Supratīka*, Varuna's excellent elephant, //29//

---

1. Bless you!
2. Shiva

"'The wealth of the devas produced there and
their weapons,
Uccaiḥśravā, the king of elephants,[1]
Sudharmā and riches too. //30//

"'These varied things of enjoyment of the
devas have you obtained.
Enjoy these with your brothers, do not go
elsewhere from here.' //31//

"Thus addressed by Durvāsā, Indra among
Brahmins, treasury of
ascecis, 'So be it,' vowed Sahasra-
mukha-Rāvaṇa. //32//

"Twice the wealth of seven worlds he enjoyed
staying there. Durvāsā,
lion among ascetics, returned to
Himavanta. //33//

"Thereafter, consulting with Danu's sons,[2]
Sahasramukharāvaṇa
did not create obstacles in ascesis
and sacrifices,
O lord of the earth, //34//

"Remaining on that island only with
the sons of Diti.[3]
Since then the devas and Brahmā, Vishnu,
Maheśvara,[4] //35//

"Having arrived in their own places stayed
there, indeed with
uneasy minds. Then *Kṛta*[5] Yuga passed;
Tretā Yuga arrived. //36//

---

1. Airāvata
2. The *dānava*-demons.
3. The *daitya*-demons.
4. Shiva
5. Satya Yuga, the first of the four yugas

"Great fear arose for the gods from Rāvaṇa ... ...
So, for remedy,
the gods proceeded to the court of
the Four-faced One at once. //37//

"There Brahmā, Hṛṣīkeśa[1] with Shiva,
the three consulted
together. Sandhyā, of unimaginable,
wondrous superhuman powers; //38//

"(They) thought of. The woman appeared in front.
To that Devi.
Bhagwan (Vishnu) in worship sang a
wondrous paean: //39//

"'O Devi, the Cosmic Supreme are you,
causing creation,
existence and dissolution! You are
Sāttvikā![2] This mobile
and immobile cosmos takes birth from you. //40//

"'From you it obtains growth; by you does it
contract, and indeed
during creation the elements are
born, each separately. //41//

"'By your wish they commingle, creating
the universe,
mobile and immobile. It is famed as
Pāñcabhautika,
combination of five elements. Again,
they are distinct. //42//

"'The earth and all that is seen are composed
of the five elements.
Sattva, rajas and tamas, O Devi,
are indeed born of you. //43//

---

1. Vishnu, lord of senses
2. Truth and goodness

"'The astonishing eleven senses,[1]
say the wise,
also desire, anger and others are born
from you indeed. //44//

"'Pervading these wholly have you created
the worlds, O splendid one!
By maya you foster knowledge; creatures
go to separate ends. //45//

"'By maya you nourish the universe.
By you moves all.
For the world under you a danger has
appeared. //46//

"'The violater of your order you
ought to destroy.
All, the sages, devas and we have taken
shelter with you.'
Having said this, Vishnu, calm, then fell silent."//47//

Thus ends the ninth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Five senses, five sense-organs and the mind.

Chapter - 10

Jaimini :

"Then having heard Vishnu's words, Yogamāyā
said, 'O Brahmā and other
gods, all of you listen attentively! //1//

"'The very great fear that has arisen
from the very great
insult to Anasūyā, from the Brahmins'
unbearable misdeed, //2//

"'I know all that, difficult to be warded
off by gods and asuras.
Your enemy, born from the ascesis,
of Durvāsā, //3//

"'Sahasravadana, I know, plunderer
of the riches
of the universe. Now what is to be
done, that too is
known to me, O lords of gods! //4//

"'These days also for the devas again,
born from Daśānana,[1]
that fear too I know. Hear me attentively. //5//

"'These words are for the welfare of the gods
and the happiness of
all the worlds. He did not ask for immunity
from humans, O best of gods! //6//

"'For slaying him Hari will assume
humanity

---

1. Ten-headed Rāvaṇa

on earth and the gods too will take human
birth on earth. //7//

"'There I will perform wifely duties
undoubtedly.
A woman taking human form in the
third birth, not womb-born, //8//

"'Having been Vishnu's wife, then first slaying
Daśānana,
later I will succeed in slaying
Sahasramukharāvaṇa. //9//

"'Sahasramukharāvaṇa's troops, you
devas with kshatriyas,
and *vānaras*,[1] also rakshasas living
on earth, //10//

"'Will besiege with my help in that dreadful
war. Danger will
occur to your lives, there is no doubt. //11//

"'In that war all the dead will I revive
again. Having
slain Sahasravadana, you will obtain
your stations.' //12//

"Having said this, the surpassingly
mighty devi
Yogamāyā vanished. Then maha-minded
Brahmā spoke these
words, looking at Sambhu, //13//

"'For helping (Yoga)-Maya think of what
we shall do.' Then having
heard the words of *Vidhi*,[2] Vishnu said to
Trilocana,[3] //14//

---

1. Apes or forest-dwellers
2. Brahmā, the Ordainer, Creator.
3. Three-eyed Shiva

"'With infallible missiles and other
weapons the protean
cannot be overcome. With a bow
cannot be touched
the extremely matchless Sahasravadana. //15//

"'Unslayable in the web of creation,
a task-fulfilling ape
do you create, Gaurīśa.[1] That son is
the path to our salvation.' //16//

"Having heard that Śaṃkara too said,
'So be it.' Then
Hara, summoning *Vāyu* in private,
spoke these words: //17//

"'O maha-valorous Mātariśvan![2]
Among devas
you are exceedingly mighty. Mustering
all your might,
uniting with my semen, //18//

"'Do you produce an incomparably
strong son in ape-form.'
(Saying) 'So be it' then, *Vāyu*, taking
the semen of Śambhu, //19//

"Mixing with it all his strength and making
it like a fruit,
to Añjanā, performing ascesis
for a son, *Marut*[3] himself //20//

"Throwing it, at once vanished from there in
a moment. She,
the ape, too, considering it a fruit,
quickly ate it. //21//

---

1. Shiva, lord of Gaurī (Pārvatī)
2. Wind
3. Wind

"Instantly she gave birth to a son in
monkey-form. Named
Āñjaneya,[1] he too was unequalled
in prowess. //22//

"Having done this, swiftly to Kailāsa
went Pārvatī's husband.[2]
At this time of the devas,[3] the devas
then, with Indra leading, //23//

"Pranam-ed *Pitāmaha*, tormented
by Daśānana.
Having learnt that, Bhagwan Brahmā, consulting
with Hari then, //24//

"Directed the devas, 'Be led by
the *vānara*!'
Having said this to the gods, Brahmā said
to Vishnu purposefully: //25//

"'Assuming human form, having slain the
Ten-headed foe,
accompanying the Devi go to
Sahasramukharāvaṇa. //26//

"'Having slain him in battle, O maha-
armed Mādhava,
go to your abode.' Thus addressed by *Vidhi*,
Hari too went to his world. //27//

"Commanded by the Four-Faced-One the devas
left as they had
come. Somaśravā, a Brahmin, murmuring
the Vedas continuously, //28//

"Performed ascesis, that maha-wise. By
the friction of letters

---

1. Hanumān
2. Shiva
3. *Devakāla*: the northern course of the sun

then, a daughter was born to him of matchless
beauty in the world. //29//

"Seeing her so suddenly, the Brahmin,
wonder-struck, (said),
'By the friction of letters of the Veda,
this daughter is born to me. //30//

"'Therefore, let her be famed by the name,
Vedavatī.
She shall I give to Hari-Vishnu,
Lord of the worlds.' //31//

"Thus deciding in his mind, he performed
very intense ascesis.
Named Vedavatī, this was (Yoga) Māyā's
first birth, not womb-born. //32//

"A *daitya* named Śambara asked for her
as wife. Having heard that
the excellent Brahmin, the maha-ascetic,
said these words to him: //33//

"'To you shall I not give her, O Indra
of *daitya*s!
Decidedly she will be Vishnu's wife!'
Having heard those
words of his, Vedavatī said then: //34//

"'To accomplish father's vow, having practised
very severe ascesis,
I will become Vishnu's wife. Go elsewhere,
O vile asura!'[1] //35//

"Śambara, having heard her words, afraid,
went swiftly thence.
At that time, Daśagrīva,[2] defeating
Dhanada[3] in battle, //36//

---

1. *Sura* in the text is an error for asura.
2. Ten-necked Rāvaṇa
3. Kubera, god of wealth

"On his way having seen the meditating
chaste Vedavatī,
lustfully the wicked soul brutally
clutched her tresses. //37//

"(She said,) 'Having been earth-born, not womb-born,
and obtaining
Vishnu as husband, for one year having
stayed in your home,
O most evil-minded one, //38//

"'With your sons, kith and kin having slain you,
vilest of the rakshasa
race, and soon again finding my husband,
I will live sound
in heart and mind.' //39//

"Having said this, swiftly entering fire,
having abandoned her
body, she was born from sea-water on
a lotus in form like Śrī.[1] //40//

"Bearing a body not womb-born, this was
her second birth then.
Maha-mighty Daśagrīva having
swiftly won the worlds, //41//

"While going to Laṅkā, in the sea on
a lotus, saw the lovely
woman. Having taken her of flawless
form with the lotus, //42//

"Craving her, the wicked-witted one was
tortured by the fire of lust.
Then to Pulastya's son an invisible
voice said, 'For lust //43//

"'Do not touch her, Daśagrīva! She is
your death.' Having

1. Lakshmi, goddess of sovereignty and prosperity.

heard those words repeated constantly, he
threw her into the sea. //44//

"Then to the city of Laṅkā went
Rāvaṇa, ruler
of rakshasas. //45//

"Borne by the waves of the sea, reaching
the sands, she remained there.
On that shore Raja Janaka wishing
to hold a sacrifice then, //46//

"While ploughing the earth for welfare, born from
that ploughed ground
seeing a girl suddenly, the lord of
people was amazed. //47//

"A skyey voice said to him, 'This will be
your daughter.' Hearing these
words, taking her, full of happiness, //48//

"The name Sita the lord of Mithilā
gave her then. Obtaining
the third birth, she, also not womb-born, grew." //49//

Thus ends the tenth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 11

Jaimini :

"For the sake of slaying Daśagrīva,
taking human
form, Vishnu was born of Daśaratha,
named Rama, maha-strong. //1//

"Reaching Mithilā, Rama with his
younger brother[1]
following Kauśika,[2] having broken
there the divine
bow, obtained Jānakī.[3] //2//

"Then Rama having conquered Bhārgava[4]
entered Ayodhyā
and for the welfare of the devas went
to Daṇḍaka forest. //3//

"There, left alone by the intelligent
Rama and Lakṣmaṇa,
having abducted Sita, having gone
to his city,
Rāvaṇa obtained pleasure. //4//

"Rama, intent on seeking out Sita,
came to Sugrīva.
Then, at Sugrīva's word, having killed
Vālin in battle, //5//

---

1. Lakṣmaṇa
2. The sage Viśvāmitra
3. Daughter of Janaka, Sita
4. Paraśurāma of the clan of Bhṛgu

"When he made him ruler of the *vānaras*
and established him,
then having known from Hanumat[1] the
abode of that rakshasa, //6//

"With his army crossing the sea, sighted
Rāvaṇa. Having slain
his kinsmen and friends, the wise Vibhīṣaṇa, //7//

"Installing in Laṅkā quickly, obṭaining
Sita, surrounded by
friends, Rama, son of Daśaratha, reaching
his city, Ayodhyā, //8//

"Ruled the entire earth, like the lord of devas
in Swarga. Brahmā thinking
at that time of the future course of action,
wishing welfare, //9//

"Summoning Ghṛtācī[2] and other chief
apsaras, said
these words, 'With Ghṛtācī, Rambhoru[3]
become gems of daughters //10//

"'Of Sahasramukharāvaṇa quickly
to please the devas
and rishis.' She too, having heard those words,
with Ghṛtācī at once //11//

"Was born to his wife with her, a slender-
waisted daughter. Knowing
of the twin daughters born to his wife then //12//

"Was filled with supreme happiness, minutely
observing their great beauty,
Sahasravadana the maha-strong,
gaining great contentment. //13//

---

1. Hanumān, best of the apes and Rama's greatest devotee
2. Glistening like ghee
3. Of plantain-tree-like rounded, smooth thighs

"The daughters then grew up, appearing like
Rati[1] and Lakshmi.
Having seen that their age was suitable
for uniting
with husbands, their father //14//

"Thought about his children, 'Endowed with
beauty like them
in the world where do men exist here?' //15//

"At that time the maha-valorous
*dānava*s, proud
of their strength, summoned by Rāvaṇa were
assigned to the main force. //16//

"At Laṅkā in Rāvaṇa's army those
dānava-bulls were slain.
Those left alive at that time, arriving
at Viśālā city //17//

"Related the slaying of kinsmen and
friends. Having heard
their words then, their daughters and wives indeed
wept, greatly grieved. //18//

"The sound that rose thence shook earth and sky
again and again.
Hearing the sound of the lamentation,
Sahasramukharāvaṇa //19//

"Questioned those staying near by, 'What is this?'
They said to him,
highly distressed with fear, bowing low
respectfully, //20//

"Dwelling in Laṅkā there is some famous-
necked Rāvaṇa. Because

---

1. Wife of Kama, god of love.

of a woman, maha-enmity arose
between him and Rama. //21//

"'For assistance, by Rāvaṇa the sons
of Diti were invited.
They by the human kshatriya Rama
were slain. //22//

"'Rāvaṇa too was killed by that wondrous
doer of deeds in battle.
Having heard of that dèstruction of friends
and kinsmen here,
the *dānava*s are crying, O lord! //23//

"'What is heard today here is the maha-
sound of their wailing.'
Hearing the words, Sahasramukharāvaṇa
out of anger //24//

"Said, looking closely at those *dānavas*,
shaking the quarters,
'Is there on earth someone, skilled in all
arms and missiles, //25//

"'A Kshatriya expert in war who has
not crossed the path
of my hearing? Having bound him with his
younger brother,
quickly bring him here, O asuras!' //26//

"Hearing his words, the *dānava*s,
terrifying the worlds,
set out with dreadful weapons then for the
city of Ayodhyā. //27//

"Then, Bharata and Śatrughna, minds
engrossed in hunting,
having killed animals in the forest,
were overcome by sleep. //28//

"Having seen those two overcome by sleep,
believing them
to be Rāghava[1] and Lakṣmaṇa,
weaponless, having seized
and bound them, left as they came. //29//

"Reaching Viśālā they brought them by force
to Sahasravadana.
Having brought, presented those two to
Sahasravadana. //30//

"Having seen Bharata and Śatrughna
endued with all
auspicious marks, (handsome) as a crore
of Kandarpas,[2]
arrogant with the courage of lions, //31//

"With heart overcome with wonder, he freed
them from the bonds.
In front of the palace, his daughters,
surrounded by maids, //32//

"In the garden by the lake, were hungry,
thirsty and tired
from exertion. Having seen Bharata
and Śatrughna
they were struck by (love's) five arrows. //33//

"Approaching their father they stated
respectfully,
'These two lion-like humans we choose for
husbands. //34//

"If not, being turned down, father, we will
give up our lives.'
Hearing their words, Sahasramukharāvaṇa //35//

---

1. **Rama**, descendant of Raghu
2. **Kama**, god of love.

"'Having learnt that I am going quickly
to Brahmā's court.'
Having heard *Vāyu*'s words then Nārada,
full of wonder, //52//

"Went to Ayodhyā quickly, ardently
craving to see Rama.
Rama, too, having heard that his brothers
had been abducted by
the maha-strong *daityas*, //53//

"Was sunk in deep thought, distressed, remaining
in dhyana. Then
having seen that Nārada, worshipped by devas,
had arrived, //54//

"Rose and advanced, namaskar-ed and
offering puja as
prescribed, stood bowing low in reverence,
offered an excellent seat. //55//

"Accepting the welcome offerings,
the sage sat on
that excellent seat and, perceiving
Rama was sunk
in worry, spoke these words: //56//

"'O Rama, Rama, long-armed, I know the cause
of your sorrow.
The *dānavas*, at Sahasravadana's
command, your brothers //57//

"'Have taken to Viśālā city. Having
learnt that, I have
come here. You ought not to worry. Pray to
Brahmā at this time.' //58//

"Then long-armed Rama, with mind controlled in
dhyana, offered
puja to *Vedhas*,[1] creator of all worlds. //59//

1. Brahmā

"And having known these tidings, Brahmā,
surrounded by
the divine rishi-host, swiftly came to
Ayodhyā , ruled
by the bull of the Raghus. //60//

"Having seen *Vidhi*'s arrival, Rāghava
with Lakṣmaṇa
pranam-ed the Deva bowing their heads,
offering water for
the feet, ceremonial offerings
and a seat humbly. //61//

"Brahmā sat comfortably, worshipped
according to
the shastras. Permitted by Brahmā, he
too took a seat. //62//

"To Rama, miserable at being
separated
from his brothers, Brahmā then said, 'Listen
Rāghava! Maha
danger for the worlds has occurred. //63//

"'Time for their destruction has come. Therefore
were your brothers
abducted. Do not worry, O Indra
among Rajas!
Your brothers are living comfortably!' //64//

"As Brahmā spoke thus, Rama then said,
'Bhagwan! For all
the worlds, from whom has this maha-danger
arisen? //65//

"'Tell that, O Four-faced-One! How will this fear
be ended?' Thus
asked, *Vidhi* spoke to Rama purposefully: //66//

"'Durvāsā, lion among sages, was
consecrated
for destroying the worlds. By ascesis
he created *daitya*s
unslayable by devas and *dānavas*. //67//

"'Of them the eldest is the irresistible
Sahasramukharāvaṇa,
Immeasurably strong, dreadful, expert
in a hundred mayas. //68//

"'His brothers are four. They also are his
equal in prowess,
foes of Brahmā, Vishnu, Shiva and Indra,
firm in battle. //69//

"'First having conquered Satyaloka,[1]
thereafter Vaikuṇṭha,
Kailāsa and the world of Indra of
the gods having
brought under control by force, //70//

"'Obtaining twice the wealth of seven worlds,
on the shore of the sea
of milk, one lakh *yojanas* in width, twice
that in length, //71//

"'Having built a city named Viśālā,
the very evil-minded
Indra of *dānava*s lives there, resplendent
as Surya at
the end of a *kalpa*.[2] //72//

"'Abducted were your maha-heroic
brothers, unarmed,
by him. To save their lives I have here planned
a strategy. //73//

---

1. The world of truth, abode of Brahmā
2. At the time of dissolution of the world.

"'Having gone there, you, the hero, with
*vānara*s, rakshasas
and all kshatriya heroes, accompanied
by a four-fold army, //74//

"'Must kill this evil atman, destroyer
of the pride of
devas and rishis. We, too, shall help you
in the battle, Rāghava.' //75//

"When he had spoken thus, Rāghava said
these words to Brahmā:
'The salt-water reservoir, O Brahman,
by a hundred *yojana* long //76//

"'Bridge, having bound, striving, Rāvaṇa I
slew. Commencing
with the foaming salt sea, till the sea of
curd, the five seas, //77//

"'Crossing these, Sahasramukharāvaṇa
can be killed. How
will the Kshatriyas be able to go
there with an army? //78//

"'The *vānara*s along with the rakshasas
may be able
to go by virtue of their power. One
unslayable
by arms and missiles, how will I be able
to slay? //79//

"'How to accomplish this, O Brahman, you
should tell me properly!'
Having heard that *Vidhi* too said, looking
at Rāghava intently:" //80//

Thus ends the eleventh chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 12

Jaimini :

"'Listen, Rāghava, I am telling you
the strategy
I have planned. For crossing the five deep seas, //1//

"'By the Puṣpaka *vimāna*[1] you will
go with your well-wishers.
The Kshatriyas with their four-fold army,
the son of *Vāyu* //2//

"'Will take across the seas through the sky.'
Having spoken thus,
Vidhi called to mind the son of *Vāyu.* //3//

"Coming to know that, Hanumān swiftly
reaching Ayodhyā in
an instant, pranam-ed Brahmā and indeed
Rāghava bowing low. //4//

"With palms joined in *añjali,* beside them
stood the best of
the intelligent. Having looked up at
him, Brahmā, grandfather
of all the peoples and worlds, said: //5//

"'Hanumān, *Vāyu*'s son, invigorated
by the power of Shiva,
you are the one in all the worlds supreme
in strength and wise, //6//

---

1. Aircraft, wrested from Kubera by Rāvaṇa, given to Rama after his death.

"With the power of all mayas, swift,
a shape-shifter here,
unslayable by all arms and missiles,
devas and *dānavas.* //7//

"By you, O *vānara*-lion, all gods
must be protected.
Today great danger has arisen for
devas, rishis and mortals. //8//

"You, born to destroy that, save them from that
maha-danger.'
Thus paeaned by Brahmā, the best among
vānaras then, //9//

"Having namaskar-ed Rama and mahatma
Vedhasa, then
the magnanimous one replied to the
Four-faced standing near: //10//

"O Brahman! The killing of Daśagrīva,
by me helped
the devas and rishis for the welfare
of all the worlds,
O beloved of the immortals! //11//

"What my duty is here today, you ought
to tell. According to
my strength shall I do, undoubtedly.' //12//

'Thus as he spoke, the Lord of the worlds said
to Hanumān,
'On the shores of the sea of milk, lovely,
adorned with many lotuses, //13//

"Is a city named Viśālā, built by
Viśvakarmā.
There lives the evil atman, fearsome for
the devas and rishis, //14//

"'Unslayable by all people, surrounded
by sons and brothers, Lord
of twice the seven worlds, Sahasra-
mukharāvaṇa. //15//

"'Angered by the killing of Daśagrīva,
he abducted Rāghava's
younger brothers, fatigued from attachment
to hunting,
maha-valiant, weaponless, //16//

"'Having bound Bharata and Śatrughna,
brought them to his city.
Intending to kill him, Rāghava of
unlimited power //17//

"'For helping, have come, accompanied by
four-fold forces,
kshatriyas of very great valour, lords
of many lands. //18//

"'To the shore of the sea of milk swiftly
bring them, O maha-ape!
Sugrīva leading valiant apes of
terrific prowess, //19//

"'Vibhīṣaṇa, the principal *yakṣas*,
rakshasas and
Lakṣmaṇa with Rama riding on the
Puṣpaka will
go to the shores of the sea of milk. //20//

"'I will come with Indra and other devas,
O Monkey-lord!
Shiva will come with his attendants and
conveyance.[1] //21//

---

1. Shiva rides the bull Nandi
2. Agitator of people

"'Vishnu-Janārdana[2] too will come with
his attendants.
With all of them going there, what will be
the result O maha-wise? //22//

"'In that battle we all, relying on
you, Hanumān, will wage
that war against Sahasravadana indeed. //23//

"'Brahmā, Vishnu, Hara, Indra, sages of
great ascesis,
principal *gandharvas* and *yakṣas* with
kinnaras and maha-snakes, //24//

"'A fourth part of their powers will be with
you, Monkey-lord.
The time for your prowess has arisen
today, O Māruti[1]!' //25//

"Having heard these words of Brahmā, the son
of *Pavana*[2]
obtained noble strength and became endowed
with maha-energy. //26//

"Then looking at Rama; Brahmā spoke these
words, 'Listen, Rāghava,
to my words! To bring the Rajas //27//

"'Despatch envoys swiftly, O dharma-knower,
for battle. Hurry!
Do not delay!' He, having heard Brahmā's
words, summoned the ministers. //28//

"Seeing them soon in the assembly hall,
he spoke these words,
'The rulers of earth in the west, the north,
the south and the east, //29//

---

1. Son of the Wind god
2. The Wind god

"'Bring them at once! A maha-enterprise
is at hand.' The ministers,
having heard his words, did accordingly
full of haste. //30//

"Assented to by Rāghava, *Vidhi*
went to his world.
Then, commanded by Rama, Hanumān,
the best of apes, //31//

"Reaching Kiṣkindhā, said these words to
Sugrīva: 'Those
great apes who had come earlier for the
slaying of Rāvaṇa, //32//

"'Bring them today, O Sugrīva! A maha-
task is at hand.
Send speedy envoys to Vibhīṣaṇa quickly.' //33//

"Having heard his words, heroic Sugrīva,
lord of *vānaras*,
having sent them to bring the *vānaras*
then, Sugrīva //34//

"Despatched the *vānaras* swiftly to
Vibhīṣaṇa.
Vibhīṣaṇa too, having heard that, the
Paulastyas[1] and
the *Nairṛtas*[2] immediately //35//

"Summoning, surrounded (by them) came to
Kiṣkindhā then.
Honouring Sugrīva's order, dwellers
of the seven islands,[3]//36//

---

1. *Pulastya* was one of the Seven Rishis, grandfa ther of rakshasas including Rāvaṇa
2. *Niṛti* was the wife of Adharma, whose sons were the Naiṛta rakshasas named Bhaya (Fear), Mahābhaya (Great Fear) and Antaka (Ender)
3. *Jambū, Plakṣa, Sālmali, Kuśa, Krauñca, Śāka and Puṣkara.*

"The very maha-heroic *vānaras*
entered Kiṣkindhā then.
Consulting Vibhīṣaṇa, Sugrīva,
vānara-bull, //37//

"Surrounded by rakshasas and apes,
people-killers,
along with Vibhīṣaṇa, having gone
to Ayodhyā,
the maha-heroic went to Rama. //38//

"Maha-valiant Rāghava too honoured
Sugrīva greatly and
the kings of various lands accompanied
by heroic Kshatriyas. //39//

"Having greeted all the kings, (he) said this
to Sugrīva, 'Listen,
Sugrīva! A very great calamity
has befallen me. //40//

"'On the shores of the sea of milk, in the
fortress of the maha-city
called Viśālā, there dwells the evil atman
Sahasramukharāvaṇa. //41//

"'Angered by the killing of Daśagrīva,
he, ferociously
powerful, Bharata with his younger
brother, sound asleep,
fatigued from hunting, by force //42//

"'Having bound, brought to his city, rejoices
over his daring.
Slaying in dreadful battle Sahasra-
mukha Rāvaṇa, //43//

"'Valiant Bharata and Śatrughna,
dear to me, must be brought.

With the help of you mahatmas, today
can be done what must be done, //44//

"'This task, (by you) maha-wise, invincible
in battle. By
the *Puṣpaka* aircraft, surrounded by
apes and rakshasas, //45//

"'To the shores of the sea of milk swiftly
will I go, unwearied.
All the Kshatriyas with their forces
Hanumān will bring. //46//

"'Brahmā, Vishnu, Shiva, Indra and others
with their effective troops
will arrive beforehand to help tirelessly.' //47//

"These words of Rama having heard, the bull
among *vānaras*,
Sugrīva replied, bowing low humbly then, //48//

"'Surpassingly strong, maha-heroic
Vāli of great prowess,
and Virādha and Kabandha, Rāvaṇa
of terrific prowess, //49//

"'Kumbhakarṇa, intoxicated with
arrogance, destroyer
of the pride of devas and *dānavas*,
these and other rakshasas,
formidable, vain of their boons, //60//

"'By devas, *gandharvas*, *yakṣas* and others
unslayable, thorns of
the worlds, all these were slain by you Rama
on the battlefront. //61//

"'And you are unfailing in strength, valiant,
skilled in all arms

and missiles. In battle, in the three worlds
none exists your equal. //62//

"'At your command O long-armed, Sahasra-
mukharāvana with
his kinsmen and friends we shall kill in battle
in an instant.' //63//

"Thus addressed by the *vānara*-bull,
hearing his words,
the finest hero of the Raghus then
considered dead
Sahasravaktra, foe of the worlds,
unslayable
by the three-and-thirty."[148] //64//

Thus ends the twelfth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. *Tridaśa* refers to the devas

Chapter - 13

Jaimini :

"Then seeing Hanumān, Rāghava said,
in the midst of
the assembly hall with all maha-heroes
listening, //1//

"'O Hanumān, son of *Vāyu*, of maha-
might and prowess!
In the world, the best among the strong,
even among
the devas, is *Marut.* //2//

"'You are his own son nourished by Shiva's
semen, endowed
with one-fourth of the strength of all the devas,
O destroyer of foes! //3//

"'Garuḍa[1] is not your equal in speed;
impenetrable to
weapons flung or held is your body. You
are a protean hero,
in wrath like all-destroying *Kāla.* //4//

"'Besides you, Hanumān, no other
accomplisher
of tasks exists. The time for your prowess
has come, Marut's son!' //5//

"Told so much, Hanumān spoke these words to
Rāghava: 'Appoint me,

---

1. Vishnu's eagle-mount

O Indra of Rajas! Your orders I
shall bear on my head. //6//

"'There is no doubt here that nothing exists
that is impossible
for me to accomplish.' Thus addressed, Rama,
embracing Añjanā's son,[150] //7//

"Considered the evil atman Sahasra-
mukharāvaṇa
(as good as) dead. In the meantime, sent there
by Brahmā, the sage //8//

"Nārada came to Ayodhyā to see
Rama. Having
seen the divine sage arrive, Rāghava
rose at once, //9//

"Did puja to him as prescribed and gave
him an excellent seat.
Taking that seat, the sage said to Rāghava: //10//

"'Sent by Brahman, Rama, have I come to you.
Listen to his message,
O enhancer of Kausalya's delight! //11//

"Having known of your anger, *Vidhi,*
quickly summoning
the devas, organised what divisions,
listen to that,
O ruler of men! //12//

"The Raja of devas accompanied
by the immortals,
protected by good fortune, will besiege
the opening
in the eastern wall along with me. //13//

---

1. Hanumān

"'The southern, Vishnu with *Dharmarāja*[1]
will besiege.
Reaching the northern gate, Shiva with
Vittapa[2] //14//

"'(And) troops will invest. The armies will be
deployed at once.
Varuna the western gate, along with
Rāghava, //15//

"'The maha-heroic will besiege, surrounded
by rakshasas and apes.
Directing thus, the lord of the worlds quickly
mounting the swan, //16//

"'Taking the *Brahmadaṇḍa*,[3] pleased, left
swiftly.' As Nārada
discoursed thus, then his words //17//

"Having heard, long-armed Rama decided
to set out. In
the meantime the Kshatriyas, famous
in the worlds, //18//

"Aṅga,[4] Vaṅga[5] and Kaliṅga,[6] Saurāṣṭra,[7]
Cedi,[8] then,
Videha[9] and Bāhuka,[9] Kaurava,[10]
Matsya[11] earth-rulers, //19//

---

1. Yama, Raja of Dharma, ruler of the dead
2. Guardian of wealth, Kubera
3. Brahmā's staff
4. Bihar
5. Eastern Bengal
6. Orissa
7. South-western Gujarat
8. Along river Vetravati (Betwa), former Bundelkhand in Madhya Pradesh
9. South-eastern foothills of Nepal
10. Around Delhi
11. Jaipur area of Rajasthan, the capital being modern Bairat.

"Mālava,[1] Mādrika,[2] Puṇya (Hūṇa),
Kaṅkaṇa,
Varada, Kaṇa, and Pulinda[3] and
Niṣāda, Kamboja,[4]
Ratta[5] (Rakta) Saindhava,[6] //20//

"Vaidarbha[7] and eastern Matsya, Kandala,
Kukura-Andhaka,[8]
Kāśmīra, Darada,[9] Ambaṣṭha,[10]
Kaṅkana, Mekhala, Khasa, //21//

"Āndhra, Cola, Siṃhala, Pāṇḍya,[11]
Puṇḍra[12] and Kerala,
Paplava, Puṣkara, Mlecca, Malla,[13]
Bhoja,[14] Jarātaka, //22//

"These and the residents of many
other countries,
Kshatriyas, foe-subduers, adept
in all weapons, //23//

"With four-fold forces arriving from
various countries,
five crore *akshauhiṇī* spread out and
covered the earth, //24//

---

1. Western Madhya Pradesh and south-eastern Rajasthan
2. Madra was Punjab and Haryana of today
3. Possibly all four and Niṣāda are Himalayan tribes
4. North-western Pakistan
5. Northern Karnataka
6. Sindh in Pakistan
7. Eastern Maharashtra, former Berar
8. Both are part of the Yadava clan.
9. Gilgit in North and North-East Kashmir
10. North-west India, near Lahore. Progeny of Brahmin father and Vaishya mother.
11. All in the extreme south of India, along with Cera kingdom.
12. North Bengal
13. Kingdom north of Magadha
14. In Madhya Pradesh

"Eagerly intent upon Rama's work,
ever engaged
in the dharma of Kshatriyas,
paying homage
to Rama then as the immortals do
to Brahmā. //25//

"Looking at those kshatriyas Rāghava said,
'All of you are
learned in dharma and famed in the world
for your prowess, //26//

"'Possessing the power of arms and
missiles, endued
with maha-nobility. With your help
I shall surely
conquer the vile *dānava*! //27//

"'This son of *Vāyu*, valiant, of
marvellous heroism
in the world, with the four-fold forces
the five seas then //28//

"'Will take (you all) across swiftly. With you,
I too, by the *Puṣpaka*
aircraft, with the apes and rakshasas, //29//

"'To the shores of the sea of milk will swiftly
go before long.'
Then, hearing Rama's words, the supreme lord
of monkeys, //30//

"Aṅgada and all principal ones
swiftly prepared
to depart. Aṅgada too, maha-
courageous, strong
with weapons of nails and teeth, //31//

"Surrounded by three divisions of
monkey troops,

coming near Rama, arriving there pleased
the forces as Indu
the moon does the sea. //32//

"Gaya, Gavākṣa, Gavaya, Śarabha,
Gandhamādana,
Kesari, Ṛṣabha, Mainda, Dvivida,
Panasa, Nala, //33//

"Tārā, Suṣeṇa, Saṃpāti, Vegadarśī,
Mahābala,
And Śatabalī, Dhūmra, Jāmbavān ...[1] //34//

1. Hearafter eight folios are missing from the manuscript. The last part of chapter 13, sections 14-16 and the first part of chapter 17 are lost. It appears that the celestial army has besieged the *dānava* strongholds and an intense battle is in progress. Sahasravadana seems to have built eight satellite towns outside the four gates of Viśālā city, two per gate. These are Mahodaya and Suprabhā at the eastern gate, Vaijayantī and Kanaka at the southern, Hlādini and Mahilā at the western and Rūa and Maṇimati at the northern gate. The story resumes in the middle of the battle on the eastern side of Viśālā for the two satellite towns Mahodaya and Suprabhā, ruled by Vidyutkeśa and Kapālākṣa. A different numbering has been given for the slokas in chapter 17 as it is not known how many preceded what is extant.

Chapter - 17

"Taking up strung bows set out in the middle
of the army.
Then began a battle between the armies
of the devas
and the *dānavas*. //i//

"Seeing the *daitya* army divided
in two, Indra,
king of the gods, splitting his army
in two, the devas
fought the *daitya*s. //ii//

"Vidyutkeśa's army Śakra smote with
arrows. Kapalākṣi's
army Skanda, endowed with the strength of
arms, struck violently. //iii//

"At Vidyutkeśa's order, the *daitya*s
smote the devas' army.
At Indra's order all the celestials
fought the *daitya*s. //iv//

"Chariot-warriors with chariot-
warriors, elephant-
mounted with elephant-warriors,
cavalry with horsemen
and infantry with foot-soldiers, //v//

"Colliding, struck one another with the
weapons in their
hands, with *vatsadanta*,[1] *ardhacandra*,[2]
nārāca,[3] *kankapatra*,[4] //vi//

---

1. Arrow with blade like a calf-tooth
2. Crescent-bladed aarrow
3. Iron arrow
4. Heron-feathered arrow

"*Varāhakarṇa*[1] sharp pointed, *dānavas*
slew the gods
The gods, too, from their aircraft and below
(struck) foes in battle. //vii//

"With iron arrows, semi-iron arrows
and sharp *vikarṇi*,[2]
deeply penetrated the vital points
a hundred and
a thousand times. //viii//

"Chariot-riders, elephant-riders
and horse-riding
cavalry, with oil-washed iron maces
struck one another in battle. //ix//

"With *śūla* and hard *kunta, khaṅga*,[3] and
pārśva[4] and *tomara*
the foot-soldiers struck one another, roaring
with terrific prowess. //x//

"As such a battle was in progress
between both armies,
stainless pennants and wheels fell on the ground, //xi//

"Bows, necklaces, armlets and diadems
in large numbers,
wheels and horses tied to chariot-
yokes fell on earth. //xii//

"In that manner charioteers fell in
hundreds here in
that battle. Elephants killed by elephant-
riders, with tusks
broken and others //xiii//

---

1. Boar-ear shaped arrow
2. Arrows without ears
3. Scimitar
4. Curved knife

"With trunks severed, legs severed, split foreheads
then, with their riders
fell there like mountains split by lightning. //xiv//

"Cavalry fell on the ground, slain by
cavalry, with
their horses. Horses' heads were severed
and both forelegs severed. //xv//

"The unhorsed horsemen fled in various
directions, struck
with arrows. The foot-soldiers fell on ground,
struck by *śūlas, śaktis*
and others, //xvi//

"Some, heads severed; some, sides-riven;
some, eyes and feet
severed, life flowing out and gone; //xvii//

"With armlets, arms smeared with sandal-paste
fell there and like
ripe fan-palm fruits heads fell. //xviii//

"As the battle went on thus, a dust-storm
arose. By that
a very great darkness exceedingly
dreadful fell. //xix//

"One's own could not be distinguished from
others and one
slew one's own there indeed. In that battle
then no norms prevailed. //xx//

"A maha-river, huge in form, fearsome
to mountains, streaming with
opulent-bodied elephants, hordes of
chariots, huge trees, //xxi//

"Bodies of horses, maha-elephants,
thronging with basks
of crocodiles, whirlpools consisting of
khaḍga,[1] *śakti*, *gadā*
and *pāmīra*,[2] //xxii//

"Filled with mire of fat, marrow and bones,
surrounded by
dogs, jackals and other animals,
encircled by flocks of
vultures, crows, hawks, swans and cranes. //xxiii//

"In that dreadful madness, the troops marched
into destruction.
Then after the darkness of dust was gone,
the highly extolled[3]
and the *dānava*s, //xxiv//

"Having recognized their own and others'
troops in battle,
the devas and the *dānava*s fought.
The *daitya*-general
Matta,[4] assisted by Sthūlakeśa,[5]

"Surrounded by asuras, that hero
enveloped the enemy
devas in arrows. Bold Matta, possessing
a horse, emerged riding. //xxv//

"Sthūlakeśa of maha-maya by
maya fought the gods.
The devas were riven by Matta and
wounded by Sthūlakeśa. //xxvi//

---

1. Sword
2. Unknown weapon
3. The gods
4. Intoxicated
5. Thick-haired

"Chariots split, horses and elephants
fallen, bows broken,
armour and *kuntas* shattered, the devas
were turned back. //xxvii//

"Noticing those ageless ones, Jayanta,
maha-mighty,
with the Vasus,[1] drew near to Matta and
Sthūlakeśa. //xxviii//

"Jayanta tormented Matta with divine
missiles immediately,
and the eight Vasus pierced Sthūlakeśa
in battle, //xxix//

"With infallible and sharp *viśikhas*,[2]
snatchers of enemy
life, repeatedly. Sthūlakeśa hit
the vital spots
of the Vasus with arrows. //xxx//

"Pierced by them in all limbs in battle,
overflowing
with streaming blood, they destroyed his horses,
bow and armour with arrows, //xxxi//

"And the charioteer's head removed from
the body to the ground,
with arrows, snatchers of enemy life,
piercing Sthūlakeśa. //xxxii//

"Sthūlakeśa then, horses killed, charioteer
killed in battle,
with a *gadā* swiftly struck the army of
the gods full of anger. //xxxiii//

"Wounded by him the celestial forces,
turning away,

---

1. Demi-gods numbering 8.
2. Small shafts or javelins

fled. Seeing them turning away, Jayanta,
son of Śakra, //xxxiv//

"Notching an infallible, excellent
arrow on the bow swiftly,
released it. That *viśikha* too with a
fiery halo, the head//xxxv//

"Of Sthūlakeśa severed and he
fell down and died.
Having seen Sthūlakeśa slain, Matta,
filled with anger, //xxxvi//

"In battle struck Jayanta's vital point
with a sharp (arrow).
Hrasvakeśa and Dīrghakeśa, their
brother slain //xxxvii//

"Having seen, burning with anger struck
Jayanta with
shining arrows. Jayanta too struck with
arrows. //xxxviii//

"Matta flung a *śūla* and Hrasvakeśa[1]
a hundred *paraśu*[2]
and Dīrghakeśa[3] threw a great *gadā*
at Jayanta. //xxxix//

"Jayanta too with a crescent (arrow) cut
the pike in two,
with arrows dextrously pulverized
the dreadful axes, //xl//

"With an iron arrow the great mace felled
to the ground.
Having seen their weapons disposed of,
the *dānavas*
faint with fury, //xli//

---

1. Short-haired
2. Battle-axe
3. Long-haired

"Struck wielding clubs, iron maces, spears,
cudgels, and pikes.
With the *vāyu* missile, that rain Śakra's
son destroyed. //xlii//

"Then they, creating maya, pierced
Jayanta's vital points
with a stream of arrows, piercers of
enemy bodies. //xliii//

"Aryamā and Savitā[1] indeed
seeing Jayanta
injured, struck the terrible *dānavas*
with heron-feathered arrows. //xliv//

"At death's door, Hrasvakeśa and Dīrghakeśa
together, approaching
Savitā struck quickly, proud of their strength.
Aryamā too with a
razor-sharp arrow, cut Hrasvakeśa bow //xlv//

"In two and with a crescent arrow removed
his head from the body.
Savitā, slaying Dīrghakeśa horses
with arrows, felled
the charioteer to the netherworld
with an iron-arrow. //xlvi//

"He, sitting on the horseless chariot,
rained numerous
arrows. With the famed *Śīghrāstra*, the arrows
with the bow//xlvii//

"Of Dīrghakeśa he severed with three
iron arrows.
Bow-less Dīrghakeśa then launched a
radiant javelin.
With two arrows destroying that javelin,
Savitā //xlviii//

---

1. Solar deities

"With a very sharp iron arrow pierced
his heart. He, heart
pierced in battle, vomiting blood from
the mouth, //xlix//

"Dīrghakeśa, life gone, fell from the
chariot-seat
to the ground. Then seeing Sukeśa's three
cruel sons dead, the *dānavas* //l//

"Being struck by the gods, turned awav and
fled out of fear."

Thus ends the seventeenth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 18

Jaimini :

"General Matta of formidable
prowess, seeing
them defeated and the three sons of
Vidyutkeśa
invincible in battle, slain, //1//

"Consumed by maha-rage, the maha-mighty
grasped a bow and
struck Jayanta in battle with hand-held
and thrown weapons. //2//

"That rain of arrows promptly Jayanta
destroyed with missiles.
Having seen the weapons destroyed, Matta,
possessing maya-power, //3//

"*Kumhāra,*[1] *śakti, musala, bhindipāla,*[12]
and *paraśu*
rained down on the army of devas
including Jayanta. //4//

"The devas, pierced manifold, vomiting
blood from their mouths,
retreated disheartened, armour and arms
destroyed. //5//

"Jayanta, abandoning Matta, attacked
Vidyutkeśa.[3]

---

1. Axe
2. Short javelin or arrow shot through a tube.
3. In the previous chapter three sons of Sukeśa were killed. In this chapter three sons of Vidyutkeśa are killed (sloka 1). Now Vidyutkeśa is grieving for his father!

In maha-grief for his father, full of
anger, Vidyutkeśa, //6//

"Expert in maya-battle, battled
Jayanta excitedly.
Savitā and indeed Aryamā—the
deva-host being slain then— //7//

"Equipped with the might of divine missiles,
arrived to fight Matta.
As the battle went on thus, Kapālākṣa,
very wrathful, //8//

"Fought with the general Skanda in battle
with formidable
courage. Vikama, his commander,
impelled the *dānavas.* //9//

"Commanded by him then the *daityas* struck
Skanda's army and thus
a battle ensued between the armies
of devas and *dānavas.* //10//

"Vīrabāhu and other commanders
of Kumāra's[1] hosts
struck the *dānavas* exceedingly with
śūla, śakti,
yaṣṭi[2] and *paṭṭiśa.*[3] //11//

"The maha-cruel *dānavas* too with
bhindipāla
and *paraśu* angrily struck in battle
Skanda's attendants, //12//

"And rained (arrows) on Skanda's army like
clouds raining on the sea.

---

1. Skanda
2. Staff, cudgel
3. Trident

Afflicted by their arrows, Skanda's
attendants then //13//

"Turned away and fled, fearful, vomiting
blood copiously.
Matta too, roaring, with arrows dispersed
the attendants. //14//

"Seeing the attendants, rent by the *daitya*
with arrows, fleeing,
Vīrabāhu and other chief heroes
having consoled the besieged, //15//

"Pierced Śakaṭākṣa[1] and Matta with
nārāca. Skanda's
companions, dreadful, with faces of
lions, tigers, wolves, //16//

"Jackals, crows, vultures, tigers and camels,
screaming struck with
śūla, śakti, yaṣṭi, pāśa, kunta
and *paraśu,* //17//

"Piercing the opponents exceedingly
in battle, roaring.
Dānava chariot-warriors too
with heron-feathered
iron-arrows //18//

"Struck Skanda's companions, dreadful, armed with
various weapons.
The elephant-warriors too in battle
with *śūla, kunta, paraśu,* //19//

"Struck the companions in battle.
The cavalry
then crushed them. Those cruel companions
with *prāsa, khaḍga*
and *paraśvadha*[2] the infantry //20//

---

1. Axle of a cart. A scribal error for *sakaṭākṣa,* one "casting sidelong glances"
2. Hatchet

"Cut, pierced and struck and even with fists
and palms. Between
the *daityas* and the companions a
terrible battle ensued. //21//

"Vīrabāhu then Matta's bow having
severed, cut off
the charioteer's head with a *bhalla*
and slew the horses too. //22//

"Matta also, chariotless, launched a
blazing, deadly *śakti*
vomiting fiery flames at his head. //23//

"Seeing it falling swiftly, he[1] split it
in two with the *Raudra*[2]
missile. Having seen the *śakti* foiled, he[3]
hit him with a *gadā*. //24//

"Struck by the mace, he too vomiting blood
from the mouth, fell
unconscious. Then the *daityas* emitted
lionine roars. //25//

"Noticing Vīrabāhu unconscious,
Śaḍānana[4]
struck Matta with his own *śakti* at once
and wounded him severely. //26//

"Heart cloven, he gave up his life-breath in
the battle-field.
Having seen Matta slain, Śakatākṣa,
the maha-asura, //27//

---

1. Vīrabāhu
2. Pertaining to Rudra-Shiva, fierce.
3. Matta
4. Six-faced Kārttikeya

"Knower of vulnerable points, struck Skanda
with arrows piercing
the vital spots. Vīrabāhu, maha-strong,
concentrating,
seizing a bow, //28//

"The very powerful one with very
sharp *nārācas* pierced
his chest. Struck by the shafts, the maha-strong
daitya, Śakatākṣa, //29//

"Pierced with sharp arrows Vīrabāhu
the maha-strong.
Noticing him in pain, Guha[1] too with
three shafts //30//

"The very powerful one at once hit
Śakatākṣa
on the heart, knowing vulnerable points.
Pitched against two,
the *daitya* soon turned away. //31//

"Having seen the brother hurt, intent on
battle came Yūpākṣa,
Śonitākṣa snd maha-strong Makarākṣa, //32//

"And assailing Vīrabāhu pierced
him with numerous shafts.
Śakatākṣa angrily attacked and
pierced him with arrows. //33//

"Having seen the four tormenting maha-
mighty Vīrabāhu,
all the heroes assailed the four bulls
among *daityas*, //34//

---

1. Kārttikeya

"Striking with sharp shafts all the vulnerable
points swiftly. Those
exceedingly strong *daityas* struck Vīrabāhu
and other chiefs then. //35//

"And Sakatākṣa pierced Vīrabāhu
in battle from
a chariot, with reed-sharp arrows and
felled him to earth. //36//

"Makarākṣa then killed the four horses
with arrows. With
very sharp *nārācas* maha-mighty
Śonitākṣa //37//

"On the chest struck Vīrabāhu, roaring
repeatedly.
He, wounded by the four, unconscious, fell
down on the ground. //38//

"Seeing him unconscious, the *pramathas*[1] then
turned away and
fled with the maha-mighty hero. //39//

"Pursuing the fleeing *pramathas*,
the *daityas* struck
them. They, wounded, backbone, hands and feet
severed by them then, //40//

"Abandoning the battle, fled swiftly.
Observing them
fleeing and Vīrabāhu unconscious, //41//

"Subrahmaṇya,[2] overwhelmed with anger,
with keen shafts struck
the *dānavas*, that slayer of enemy
heroes displaying his skill. //42//

---

1. Tormentors, goblins attending on Shiva
2. Dear to Brahmins, a name of Kārttikeya

"*Dānavas* were killed with arrows, arms, head,
and lips severed.
Horse-riders fell with horses, elephant-
riders with elephants, //43//

"Chariot-warriors too with charioteers
and pennants fell swiftly
in multitudes. Vīrabāhu, recovering
consciousness,
boarding another chariot, //44//

"Seizing a very strong bow, blazing with
fury, with the *Śīghra*
missile then felled the *daityas* in battle. //45//

"Turning away earlier, the *pramathas*
who had gone, they too struck
the *dānavas* in battle, armed with *śūla,*
śakti, yaṣṭi, tomara. //46//

"Thus hurt, the *daityas,* as if injured by
clouds and wind,
fled in all directions, scared, bathed in
streaming blood. //47//

"Seeing them fleeing then, Makarākṣa
and other *dānavas*
struck in battle the *pramathas* deployed
by Vīrabāhu. //48//

"Wounded by them the *pramathas,* defeated,
fled once more. With
the *pramathas* turning away, the maha-
mighty Vīrabāhu //49//

"Struck Yuvākṣa[1] and Makarākṣa with
many arrows.
Ghorākṣa and Śakatākṣa then struck
Kumāra. //60//

---

1. The same as Yūpākṣa of sloka 32

"Kumāra too with maha-powerful,
gold-embellished
many thousands of shafts struck the asura
vehemently. //61//

"Then those two heroes, maha-mighty,
afflicting him
with maya, the *dānavas* fought a battle
of maya with Kumāra. //62//

"Striking down heroically those maya-
missiles in battle then,
Subrahmaṇya too, aiming the *Raudra*
missile as practised; //63//

"Felled the rakshasa's head from his body
to the ground.
Having seen his brother slain, maha-strong
Śakatākṣa //64//

"At once flung a very terrible *śakti*
at Kumāra.
That *śakti* with a rain of arrows having
felled on earth, //65//

"With the *sauryāstra*[1] the knower-of-vital
spots struck him on the chest.
With heart riven, swiftly, lifeless, he fell
on the ground. //66//

"Seeing felled in battle, both brothers, both
tough in battle, Yuvākṣa
and Makarākca then, Vīrabāhu
and other chiefs //67//

"Having pushed back by a stream of arrows,
struck Subrahmaṇya.
Struck by them in battle, the terribly
powerful Kumāra //68//

---

1. Solar missile

"With the *aindrāstra*[1] struck Yuvākṣa and
Makarākṣa together
and with the *āgneyāstra*[2] despatched both
daityas to the next world. //69//

"Having seen the brothers killed, Kapālākṣa,
extremely sad,
with the few asuras left, turning away,
went to his city. //60//

"Vidyutkeśa too seeing the slain sons
on the battle-field,
along with the surviving forces, went
to Mahodaya city. //61//

"Having seen them retreating, the devas
rushed upon them
from the rear, dancing, The maha-strong struck
home with varied weapons. //62//

"Vidyutkeśa too precipitately
with Kapālākṣa
abandoning Mahodaya and
Suprabhā,[3] very grieved, //63//

"Afraid, entered Viśālā, ruled by
Sahasramukha.
Impelled by Brahmā, the devas, having
destroyed the two towns,
the main gate of Viśālā those maha-
mighty besieged." //64//

Thus ends the eighteenth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. The Indra-missile
2. The Agni-missile
3. Mahodaya and Suprabha appear to be the satellite towns or palaces that Sahasramukharāvaṇa built for his principal commanders. The missing chapters must have contained their description.

Chapter - 19

Jaimini :

"In the southern direction then the maha-
city of Vaijayantī
Dharmarāja, Mṛtyu,[1] Kāla, Citragupta[2]
and others besieged. //1//

"Together they fought the *daityas.* Then Vishnu
commanded Viśvaksena[3]
and others of his own, 'Fight quickly, you all!' //2//

"Impelled by Vishnu, they besieged the place
named Kanaka.
When the *dānavas* stationed there saw the
battle of the two towns, //3//

"To Kālakāla and Kumbhāṇḍa they
submitted that account.
Mighty Kālakāla, having heard that
along with his son, //4//

"Summoned the army-commander
Vīrasena and said,
'A thousand *akṣauhiṇī* soldiers ready
for battle quickly. //5//

"'Accompanied by Subāhu, Vīrabāhu
and my son, I riding
a chariot in the army's midst will!
go to fight the devas.' //6//

---

1. Death
2. Yama's record-keeper
3. Whose powers go everywhere, Vishnu's attendant

"Having heard Kālakāla's words, commander
Vīrasena
having deployed the army, went in
front on a chariot. //7//

"And having heard that, Kumbhāṇḍa spoke thus
to the counsellors:
'You all, arranging a maha fourfold army, //8//

"'With commander Vajranābha in front,
full of haste fight
with the devas,' thus impelling them. //9//

"Then all those ministers, Pralamba and
others, maha-mighty,
rushed leading the forces accompanied
by a thousand *akṣauhiṇīs*, //10//

"Lambodara and Pralamba, Karāla,
Vyādhritāṣṭaka,
ministers, destroyers of the devas'
pride, residents
of Kanakapura. //11//

"Having seen the asuras armed for battle,
Yama coming before
Kāla, despatched him, armed, (saying), 'Fight!'
The companions, //12//

"By Dharmarāja's orders, with Citragupta
and Kāla leading, along
with the *pramathas* struck the *daityas* with
many varied weapons. //13//

"Commanded by Kālakāla, the *daityas*
hit Yama's soldiers in
battle. Then a battle ensued between
them, devas with *daityas*. //14//

"Commander of Kālakāla's army,
maha-strong Vīrasena,

fought with Viśvaksena's dreadful force from
the centre of his army. //15//

"Viśvaksena, too, at once impelled his
army commanders,
Vāmākṣa, Viśvarūpa, Bahurūpa
and Raviprabha. //16//

"Four-armed, these four, holding conch, discus and
mace, directed
by Viśvaksena, deployed the soldiers. //17//

"Then a dreadful battle erupted
between the deva and
daitya armies. Padmākṣa[1] and other
chiefs with shafts with
golden fletches and whetted on stone, //18//

"Destroyed a multitude of chariots,
elephants and horses
in thousands. Vīrasena then seeing
his warriors
turning away, the *dānava* //19//

"Fought with maya with the meaningful use
of the power
of trees and rocks. Hit, shattered, bodies cut,
unconscious, //20//

"Seeing them retreating, Padmākṣa and
other chiefs at once then
with *nārāca*, half-*nārāca*, *vatsadanta*
whetted on stone, //21//

"Sent the *dānavas* angrily to the
other world from
the battle-field. The surviving *daityas*,
as though blown by wind, //22//

1. This is Vāmākṣa of sloka 16

"Abandoning their mounts and weapons fled
swiftly in (different)
directions. Having seen his own forces
turning away,
the maha-mighty Vīrasena //23//

"Along with Subāhu and Vīrabāhu
fought then. Padmākṣa,
Viśvarūpa and Bahurūpa, these three, //24//

"Then fought the three *dānavas*, vain of their
strength. Then occurred
a battle, dreadful in appearance, fearful. //25//

"Padmākṣa, exerting supremely,
piercer of foes'
vital spots, with an arrow destroying
Vīrasena's chariot
with charioteer, horses and pennant //26//

"Into sesame-seed like bits, splitting
his bow, with three
awful *ardhacandra* (arrows) severed
his hands and head. //27//

"Having seen Vīrasena slain, Subāhu
thereafter, *dānava's*
son, fought with Viśvarūpa with maya. //28//

"Viśvarūpa too, learned in excellent
missiles, destroying that
maya pierced him through the heart with a
nārāca. He fell dead
on the ground. //29//

"Having seen his brothers slain, Vīrabāhu,
enraged, leaving
Bahurūpa, fought with Viśvarūpa. //30//

"Viśvarūpa felled Vīrabāhu too
with supernatural
missiles. Then the commander and the sons
slain, Kālakāla //31//

"Having seen, angry, practising great maya,
struck Padmākṣa
and other chiefs in battle with maya
that appeared like
smoke from fire and water. //32//

"They, hurt by him in battle, turned away,
equipments shattered.
Seeing them, Viśvaksena too aimed a
very unbearable missile, //33//

"The *Nārāyaṇa*, and released it on
the troops, unstoppable
by gods and asuras. The maya was
then destroyed
by that, killing innumerable soldiers. //34//

"Body burnt, scared of battle, he entered
Kumbhāṇḍa's troops.
Noticing Kālakāla turning away,
dānava Kumbhāṇḍa //35//

"Blocked with his soldiers the terrible army
of Vaivasvata.[1]
Kumbhāṇḍa spoke to the commander
Vajranābha thus: //36//

"Send Lambodara and the other
ministers with troops!'
Having heard that then, Vajranābha with
the ministers and troops //37//

---

1. Yama, god of the dead, son of Vivasvat Surya.

"Tormented with arrows the army of
Vaivasvata quickly.
Vaivasvata too immediately said
to Citragupta, //38//

"'*Karāla*,[1] *Kumila*,[2] *Caṇḍi*,[3] *Nighṛṇa*[4]
and *Vahnyalocana*,[5]
these with *Kṣaya*[6] and others despatch to
the enemy.' //39//

" Ordered by Dharmarāja there, maha-
minded Citragupta,
deploying diseases, *Karāla* and
all the others to fight, //40//

"Citragupta himself fought with the sons
of Danu. Then
Kumbhāṇḍa's ministers, wielding *śūla*,
śakti and *gadā*, //41//

"Coming swiftly to Yama's force struck,
vain of their strength.
Along with the diseases there,
Karāla and
the other maha-mighty ones //42//

"With *krakaca*,[7] *musala*, *daṇḍa*,[8] *śūla*
and *śakti*, pulverized
the assemblage of *daityas*. The maha-
strong diseases too (struck). //43//

" Assailed by these, the *daityas* on chariots,
horses, elephants and

---

1. Dreadful
2. Perverseness
3. Violence
4. Horror
5. Should be *vahnilocana*, fiery-eyed.
6. Decay
7. Saw
8. Staff

foot-soldiers, bodies cut in battle,
tormented by high fever, //44//

"Some, plagued by *grahaṇī*[1] and *apasmāra*[2]
and distressed with *chardi*[3]
and *śvāsa*,[4] sense organs destroyed by
bhagna[5] and other diseases,
went to the city of Vaivasvata.[6] //45//

"Some fell on the ground, some were stricken with
delusion. Having seen
his army destroyed and the sons of
the ministers fallen, //46//

"With the surviving soldiers, the expert
in maya-battle,
Vajranābha, army-commander, maha-
valiant, very angry, //47//

"With storm, lightning and a rain of stones, swiftly
struck the *kiṅkaras*.[7]
Wounded by these, all the *kiṅkaras* along
With the diseases then, //48//

"Bewildered about what was to be done
and what not, fled in all
directions. Observing them turning away,
Citragupta, very angry, //49//

"Trained the massive Yama missile, the very
fierce slayer
of *dānavas*. Bodies burnt by that missile,
soldiers fell on earth. //60//

---

1. Abdominal ailment
2. Epilepsy
3. Vomiting
4. Asthma
5. Fracture or dislocation of joints
6. Died
7. Skanda's attendants, a class of demons

"Kālakāla and Kumbhāṇḍa having
abandoned the two towns
out of fear, went to Viśālā, both scared,
with surviving *dānavas.* //61//

"Kanaka and Vaijayantī the gods
brought under their control.
Vishnu and Dharmarāja, surrounded
by their own hosts then, //62//

"The southern direction having conquered
first with their own soldiers,
to the southern gate of Viśālā, guarded
by the *dānavas,*
ready to destroy it went Yama and Keśava."[1] //63//

Thus ends the nineteenth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Vishnu with lovely long locks

Chapter - 20

Jaimini :

"The chief of Hlādini city, commander
of a thousand
akṣauhiṇī, Trimūrdha, having known
from the words of
spies of the arrival of Varuna, //1//

"With the monkeys, Rama with Vibhīṣaṇa
and Lakṣmaṇa,
summoning the commander of the army
spoke these words: //2//

"'To the lord of Mahilā city,
Vyāghradaṃṣṭra,
quickly send messengers! Stir up the troops,
exerting greatly!' //3//

"Thus addressed, having heard the words,
Vidyutdaṃṣṭra
did accordingly. Vyāghradaṃṣṭra too
hearing these words,
with the army //4//

"Ordered Tamidromā into battle.
With a thousand
akṣauhiṇī, maha-strong Taṭidromā //5//

"Fully armed, seated in a chariot
going where Trimūrdha
was stationed, immediately attacked
Varuna's force. //6//

"Vidyutdaṃṣṭra too fought with the apes and
the rakshasas.
Varuna's heroic sons, riding chariots,
armed with weapons, //7//

"Struck the *daitya* army with very
terrible sharp arrows.
The *daityas* too, adept in maha-maya,
warriors with
a variety of arms and missiles, (fought). //8//

"Chariot-warriors rushed then at
chariot-warriors
in battle and fought. Also elephants-
elephants, cavalry-cavalry, //9//

"And infantry-infantry attacked
at once. Hill-huge
elephants impelled by goad-wielders //10//

"Crushed chariots, horses and foot-soldiers
by the thousand.
The chariot-warriors impelled the horses,
elephants and foot-soldiers. //11//

"The foot-soldiers also fought with elephants
and chariots
in that battle. With the battle proceeding
thus, Varuna's
sons with arrows Trimūrdha //12//

"Struck, that maha-illusionist, roaring
again and again in
battle, raining very terrible shafts,
śakti, yaṣṭi, stones and trees. //13//

"And Varuna's sky-ranging sons, wielding
pāśa, aṅkuśa[1] and

1. goad

gadā, in Trimūrdha's sight, *daityas* of
terrific prowess //14//

"Took to Yama's abode there in hundreds
and thousands. Seeing his
forces scattering like wind-blown clouds, //15//

"Trimūrdha, coppery-eyed with anger,
looking at the maha-strong
commander of his army, Vidyutdaṃṣṭra,[1]
spoke these words: //16//

"'Varuna's sons are destroying *daityas*
like trees consumed
by forest-fire. Some, like cotton blown by
the wind, are fleeing in
all directions. //17//

"'Strike with speed Varuna's very dreadful
sons!' Then released
battle-arrows, life-taking and many, //18//

"He of terrific prowess aiming at
Varuna's sons in battle,
releasing quickly, as if blazing, which
fell pervading all directions. //19//

"Immediately by the *vāruṇāstra*[2]
destroying those,
Varuna's sons struck the *daityas* in front
of Vidyutdaṃṣṭra
with supreme weapons. //20//

"Thus attacked, those *daityas* fled speedily.
Abandoning
their mounts they went in this direction
and that. //21//

---

1. The text has Vidyuddendra, a scribal error.
2. Missile of Varuna, god of the sea

"Vidyutdaṃṣṭra then, furious, blocked
Varuna's sons. They too,
very heroic, struck him too with *pāśa,*
missiles and *paraśvadha,* //22//

"With many *śataghni,*[1] *kunta,* stones and
stout trees, and again struck
with a swarm of arrows, *śataghni*
and *paraśvadha.* //23//

"He, struck by them, weaponless, chariot
destroyed, head
shattered, fell lifeless on the earth. //24//

"Having seen the general slain, soldiers
destroyed, Trimūrdha,
the maha-strong, having gone to the army
of Vyāghradaṃṣṭra, revived, //25//

"To fight again, riding a chariot,
stood immovable like
Mount Meru. The valiant sons of
Varuna, conquering
the foe by their power, //26//

"Having gone to the city of Hlādini,
demolished the portals
again and piercing through the walls swiftly,
crushed the houses quickly //27//

"And almost the land, went into the city
of Trimūrdha.
With the surviving asuras, the sons
of Varuna //28//

"Trimūrdha met and fought again with maya.
The lord of Mahilā
cruel, maha-mighty Vyāghradaṃṣṭra, //29//

---

1. Guns or hundred-killers, or a stone or wood studded with iron spikes.

"Looking at the commander of his
army, spoke these
words: 'Together with Trimūrdha, O hero,
kill Varuna's sons!' //30//

"(Having heard) those words of Vyāghradaṃṣṭra,
maha-mighty
Taṭidromā, accompanied by
Trimūrdha,
the intelligent one fought Varuna's sons then. //31//

"Also, Vyāghradaṃṣṭra, furious, said
to his soldiers
'Go swiftly to the place where the apes are,' //32//

"Having heard of the arrival of hosts
of cow-tailed apes and bears.
Having spoken thus, Vyāghradaṃṣṭra then
boarded a chariot quickly, //33//

"Having picked up a bow, showered a rain
of arrows on the apes.
The monkeys, too, with a rain of stones struck
the asuras in battle. //34//

"The chariot-warriors enveloped
the monkeys in
a shower of arrows. Wielding *śūla,*
śakti, yaṣṭi,
paraśu, kunta and *pattiśa,* //35//

"The infantry of the *daityas* pierced
the bears and cow-tailed apes;
the cavalry struck with *parigha*[1] and
elephant-riders with *paraśvadha.* //36//

"Thus being slain, hands, thighs and heads severed,
entrails spilling,
bleeding, moaning, they fell on the earth. //37//

---

1. Iron mace

"Seeing them killed by the *daityas*, the maha-
mighty chiefs of the troops,
coppery-eyed with anger, with sal and palm-
trees and rocks as weapons, //38//

"Equipped, blocked the *daityas*. The *daityas* too
were drunk with arrogance.
Then Gaya and Gavākṣa, Gavaya,
Gandhamādana, //39//

"Suṣeṇa and Śaragulma, Vegadarśī,
Supāmala,
Mainda and Dvivida, Tāra, the heroic
monkey Śatabalī, //40//

"Jāmbavān, Parvasa (Paraśa), Dhūmra
and the crown prince
went then, sent forth by the mighty Sugrīva,
Indra of the monkeys, //41//

"Attacked in battle the *dānavas*
protected by
Taṭidromā. Taṭidromā riding
a chariot,
grasping a bow and arrows, //42//

"The strong one, along with his soldiers swiftly
struck the monkeys.
Vyāghradaṃṣṭra looking at Trimūrdha said, //43//

"'Varuna's sons are skilled with missiles and
in maya-battle. I
shall fight with them. You fight along with me.' //44//

"Thus addressed, having heard his words in battle
the maha-strong
Trimūrdha, soldier-less, along with
Vyāghradaṃṣṭra, //45//

"Struck Varuna's sons many times with a
swarm of arrows.
They, going quickly to Vyāghradaṃṣṭra
and Trimūrdha //46//

"Fought, those heroic sons of Varuna, both
impelled by their father.
Seeing them arrived Vyāghradaṃṣṭra
to his soldiers, //47//

"Said, 'Fight!' and himself fought angrily.
Taṭidromā's fearsome
forces, resplendent with a variety
of arms and missiles— //48//

"Suṣeṇa and other chief warriors,
with sal, palm trees
and rocks as weapons, struck these *daityas* in
battle forcefully with
weapons of nails and teeth then. //49//

"Beaten by that rain of sal, palm trees, rocks
and mountain peaks,
the *dānavas* were killed, destroyed like
a forest burnt by fire. //50//

"Taṭidromā thus having seen many
daityas dead, took
the monkeys with fearsome arrows then to
Yama's abode. //51//

"By Taṭidromā's arrows seeing his
hosts destroyed, swiftly
Vāli's son[1] of celebrated might, having
seized a great rock, //52//

"Flung it violently upon the
chariot of
Tamidromā. As the great rock fell at
speed, he, with arrows //53//

1. Aṅgada

"Having pulverized that club, struck his
forehead with shafts.
Struck on the forehead with those arrows like
a mountain with trees, //54//

"The heroic and handsome Raja Aṅgada
streamed with profuse
blood. Then, angry, mighty Aṅgada,
wearing golden armlets, //55//

"Uprooting a sal violently, despatched
the horses to
Yama's abode and snatching the bow from
his hand, having
thrown, hit him with the knees. //56//

"On his head the maha-armed one struck him
with his palm. Head
shattered, he fell on earth, lifeless. //57//

"Killing him, Aṅgada struck the maha-strong
remaining *daityas*,
elephants, horses and chariots with
a sal swiftly then. //58//

"Those stricken *daityas* fled this way and that.
All the *dānavas*
were driven away surrounded by the apes. //59//

"With Trimūrdha watching this, the sons of
Diti were struck.
They were slain by a stream of arrows that
hit mortal spots. //60//

"Having seen his soldiers perish, maha-strong
Vyāghradaṃṣṭra
with Trimūrdha speedily came to
Viśālā city. //61//

"The sons of Varuna and also the
apes conquering
the enemy quickly, the city of
Mahilā along with
its walls and gates speedily //62//

"Having destroyed, the mighty ones,
roaring, wielding
weapons then, reaching the western gate of
Viśālā, the maha-
strong sons of Varuna and the monkeys
established camp there." //63//

Thus ends the twentieth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 21

Jaimini :

"Kubera, the Raja of *yakṣas,* with
a lakh of *gandharvas*
and *kinnaras* along with Maṇibhadra
went to the city named Rūpa. //1//

"Likewise, Bhagwan Nandi with the very
dreadful *pramathas,* went
to the city hailed as Maṇimati then. //2//

"The ruler of Rūpa, Nikumbha, then
seeing the *yakṣas,*
gandharvas and *kinnaras,* arrogant
in battle, told his general, //3//

"'O Commander, go immediately for
battle without delay
accompanied by a thousand *akṣauhiṇī*!
Bring my chariot quickly!' //4//

"Thus ordered by Nikumbha, Dharmahantā,
commander of the army,
with a four-fold force went for battle then. //5//

"Having seen his army setting out,
Nikumbha of terrific
prowess at once boarding a chariot,
having seized a superb bow, //6//

"Having proceeded before the *yakṣa*
army, urged them,

'Fight!' The heroic lord of Maṇimati
with his commander //7//

"Coming near Nikumbha spoke these words,
'O maha-armed
Nikumbha, with the troops of *yakṣas* and
of Maheśvara //8//

"'We must fight together. Otherwise there
will be no victory.'
These words spoken by him, Nikumbha of
terrific prowess //9//

"Having heard, did accordingly and came
with him to fight. Likewise,
Maṇibhadra too, accompanied by
the hosts of Nandīśvara, //10//

"Fought with the formidable *dānavas,*
skilled in maya-battle.
The protean *gandharvas* deployed
by Maṇibhadra //11//

"Riding their winged horses roaming the
sky like parrots,
maha-illusionists, eager to fight,
wielding weapons, //12//

"Struck the *dānava gaṇas,*[1] along with
Nandīśvara's *gaṇas.*[2]
Those *gaṇas* of various shapes wielded
śūla and *mudgara.*[3] //13//

"Some were *piśāca*[4]-faced, then some were mule-
faced, some had the deadly
camel-face, some tiger and lion-eyed
and some cow-faced, //14//

---

1. Hosts
2. Hosts of Shiva
3. Hammer
4. Ghoul

"Many-faced, maha-fangs, many hands, feet
and bellies, with
one ear, eye and foot, and two, three or five
shining heads, //15//

"Wielding *śūla, pāśa, aṅkuśa,*
gadā, kunta, krakaca,
smote the *dānavas* in battle emitting
terrible roars. //16//

"The *dānavas* too, irresistible,
bestial, wielding
a variety of weapons, deployed
by Mahāhanu and
Nikumbha, invincible in battle, //17//

"Awful, maha-illusionists, maha-
strong, fought, striking
the *yakṣas* and *Māheśvaras*[1] with sharp
excellent, weapons. //18//

"Chariot-warriors aboard chariots,
elephant-warriors
and infantry with *śakti, tomara,*
nārāca and
aśvadanta[2] weapons, //19//

"Struck the *Māheshvaras* and also the
gandharvas in battle.
While they were being killed by the *daityas*
with *śūla, śakti,*
yaṣṭi and *tomara,* //20//

"The four-fold army swiftly took those *gaṇas*
to the abode
of Yama. The *daityas* as they struck, their
lips quivering in anger, //21//

---

1. Followers of Shiva
2. horse-toothed

"Crushed the *gaṇas* and *yakṣas*, sounding
terrible roars.
With the battle going on thus, maha-
strong Maṇibhadra //22//

"With arrows cut down immediately
the warriors riding
chariots, elephants and horses and
maha-bodied foot-soldiers
and their weapons then in battle. //23//

"Directed by Nandīśvara, Mahākāla,
lord of the *gaṇas*, with
dreadful *śakti*, *yaṣṭi* and *parigha*
brought the *daityas* to
the abode of Yama. //24//

"Thus struck down, the *daityas*, turned away,
weapons shattered,
abandoning the battle-field fled defeated. //25//

"Having seen his army scattered,
Nikumbha, best
of *dānavds*, looking at Dharmahantā,
his army-commander, said, //26//

"'Along with Mahāhanu, all of you
strike the *gaṇas*.'
Thus ordered by him the maha-strong
Dharmahantā //27//

"The illusionist rained arrows, riving
the mortal spots of foes.
Mahāhanu struck the *yakṣa* army
with a wave of arrows. //28//

"By these two, the *gaṇas* wounded and the
yakṣas, mounts and weapons
destroyed, hands, thighs and feet severed, dead,
fell on the ground. //29//

"Seeing them turning away in battle,
Mahākāla, sitting
on a chariot, training on the bow
the excellent
Raudra missile, released it. //30//

"By that divine missile Yamahantā[1]
was slain in battle.
Seeing him lifeless, the soldiers fled
out of fear. //31//

"Maṇibhadra also with the divine
Gāndharva[2] missile
brought the angry ones to the abode of
Yama in battle.
The *dānavas* fled out of fear. //32//

"Then angered Nikumbha smote Mahākāla,
enveloping
him in sharp arrows riving the mortal
spots of foes. //33//

"Mahāhanu, expert in maya-battle,
struck Maṇibhadra with
arrows piercing the vitals in battle. //34//

"Maṇibhadra the maha-strong also
piercing the Indra
of *daityas* with five arrows of iron,
destroying his
horses, bow and charioteer, //35//

"With a very sharp razor missile, struck
him on the chest.
Mahāhanu, angry then, picking up
a *gadā* swiftly, //36//

---

1. Dharmahantā, slayer of Dharma-Yama
2. Pertaining to gandharvas

"Maṇibhadra's horses and charioteer
too destroyed in battle.
Chariot-less, Maṇibhadra then flung
a *śakti* towards him. //37//

"The approaching fiery *śakti* he
struck with his *gadā* then.
Struck by the *gadā*, the *śakti*, shattered,
fell on earth. //38//

"Having seen the *śakti* fallen, Maṇibhadra,
wielding a *gadā*, fought,
eyes coppery-red with anger adept
in fighting with a *gadā*. //39//

"Mahāhanu struck Maṇibhadra with
a *gadā* then.
Wounded by the *gadā*-strike, senseless, he
fell on the ground. //40//

"Gaining consciousness, Maṇibhadra struck
him on the head
with the *gadā*. Mahāhanu, head broken,
lifeless, fell on the ground. //41//

"Seeing him fallen, Nikumbha of
terrific prowess
piercing Mahākāla with a stream
of arrows again then, //42//

"The maha-frightful Asura missile
launched, that adept
in excellent weapons. From that emerged
arrows, *śaktis*, *paraśvadhas*, //43//

"*Śataghni*, *mūsala*, *prāsa*, mountain-
peaks and trees. Struck
by these, *pramathas* were broken. Being
pierced, they fled. //44//

"Maha-heroic Mahākāla seeing
the *gaṇas* broken then
released the foe-slaying, very formidable
Maheśvara missile. //45//

"By that, Nikumbha with his chariot,
body stiff as a pole,
fell on the ground. The surviving *daityas*
entered Viśālā city then. //46//

"Seeing the *daityas* destroyed, Hara
then, by *Dhaneśa*,[1] got
the north gate of Viśālā blocked quickly. //47//

"Brahmā, Vishnu, Mahādeva accompanied
by the *lokapālas*,
rakshasas, apes and mahatma Rāghava, //48//

"Conquering the satellite cities and
slaying the *dānavas*,
established their camp on the four sides of
Viśālā, with
the lords of the worlds, Brahmā, Vishnu and
Rudra[2] leading." //49//

Thus ends the twenty-first chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Lord of wealth, Kubera
2. Shiva

Chapter - 22

Jaimini :

"When the gods besieged that maha-city,
Viśālā, the dwellers
in the satellite towns, *dānavas* of
terrible appearance, //1//

"The survivors of the killing, downcast,
pained by sorrow,
distressed by fear, by their painful outcries
splitting the earth
and all the directions then, //2//

"(Came to) Viśālā city, leaving their
mounts, wet with blood.
Examining them, the asuras living
in Viśālā city (said), //3//

"'What is this? Speak quickly discarding your
confusion!' Having
heard these words of their's, the inhabitants
of the city, //4//

"The wounded ones said, "O *daityas*, Brahmā,
Vishnu, Shiva
and others with the protectors of the
worlds, with humans,
with rakshasas and forest-dwellers,[1] //5//

"'Accompanied by a maha-army,
killing the *daityas*

1. ***Vanaukasa,*** forest-dweller, is what *vānara* actually means, forest-man.

living in the satellite towns in battle,
roaring lion-roars, //6//

"'Have blockaded Viśālā from four sides
with the army.'
Having heard their words, their mind overwhelmed
with amazement, //7//

"Ascending the unguarded walls, looked upon
the densely massed,
courage-destroying, covering the worlds
in all directions, //8//

"And settled surrounding Viśālā city
the army of devas—
seeing that their consciousness was filled with
bewilderment. //9//

"Descending from the walls hastily and
entering the city
then, the *daityas* spoke to Vipracitti,
the army-commander: //10//

"'Without cause the army of devas is
standing, turned
towards the city.' Having heard the words
uttered by them,
Vipracitti, the army-commander, //11//

"Entered the divine assembly-hall
occupied by
formidable *dānavas*, unequalled
in strength and prowess
who made light of Puraṁdara, //12//

"Wielding *śūla, śakti, yaṣṭi, parigha,*
gadā and *mūsala,*
like Bhogavatī city prosperous
with dreadful serpents. //13//

"Entering that he beheld there on an
excellent seat
extending over fifty *yojanas*,
twenty-two *yojanas* high, //14//

"Like a blazing fire, inlaid with a
collection of jewels
and covered with lovely layers of
excellent cloth
spreading to the four corners, //15//

"Seated, like the disc of the rising
Bhānu on the
Udaya mountain, fanned by monkeys with
swan-white yak-tails, //16//

"Lit gloriously by the light of the full-
moon and its halo,
wearing a thousand shining crowns made of
gold and jewels, //17//

"Resplendent with a variety of gems,
adorned with begemmed
ear-rings, endued with a thousand faces with
dreadful, white fangs, //18//

"Thousand limbs shining like *kāñcalāncala*
the golden mountain,
maha-illusionist, maha-noble,
maha-strong-and-heroic, //19//

"Ruler of the worlds, Sahasramukharāvaṇa.
Vipracitti,
maha-intelligent, pranam-ing bowing
low in humility, //20//

"Began speaking of the arrival of
the devas' army then:
'Brahmā, Vishnu and Shiva, Creator,

Preserver and
Destroyer of the universe, //21//

"'With the eight guardians of the directions,
devas, monkeys
rakshasas, with Lakṣmaṇa, Rāmabhadra[1]
with the armies of the kings, //22//

"'Placing in front the best of cities,
incomparably
effulgent Viśālā, have besieged it
on four sides, having
conquered the eight satellite towns, //23//

"'And no reason do I see for this coming
together of the three worlds.'
Having heard the army-commander's words,
Sahasramukharāvaṇa //24//

"Laughed aloud shaking the devas, *daityas*
and the three worlds.
The *daityas* seated in the court fainted
from that sound. //25//

"In a moment, recovering their senses,
they resumed their
individual seats. Then Sahasravadana
said to Vipracitti, //26//

"'As desired for a long time, the devas
have assembled
today. Earlier, hearing that I was
attempting to
conquer them, the rulers of heaven, //27//

"'Abandoning their own abodes, fled here
and there. All those

---

1. Rama the blessed

lords of the gods providentially
have gathered here. //28//

"'I will kill them in battle. Their time is
ripe, span of life ended.'
Having heard these words uttered by him,
Vipracitti then, //29//

"Looking at him, said to Sahasramukha
Rāvaṇa, 'The many
calamities, dreadful, all-worlds-destroying, //30//

"'Seeing again and again, and reflecting
upon these again and
again, the Raja who works for his growth,
becomes happy. //31//

"'A single Vishnu attacking the three
worlds with the mobile and
immobile, confining Bali in battle,
offered the three
worlds to the *vajra*-wielder.[1] //32//

"'And a single Nṛsiṁha[2] in the past
slew Hiraṇyakaśipu,
the best of *dānavas*, unslayable
by all, maha-mighty. //33//

"'By whatever means and any effort,
Hari causes ruin to
daityas. Today, placing Vishnu in front,
Brahmā and all other gods //34//

"With humans, *yakṣas*, rakshasas, *gandharvas*,
ṛkṣas[3] and *vānaras*,
today have verily besieged Viśālā now. //35//

---

1. Indra, thunderbolt-wielder
2. The Man-Lion avatar of Vishnu
3. Bears

"'Consultation is required now with well-
wishers and ministers.'
His words thus spoken having heard and having
reflected for
a moment, the foe-conqueror //36//

"Sahasramukharāvaṇa spoke these
words to Vipracitti:
'Just the residents of the three worlds being
in front pains me. //37//

"'From arms, missiles, trees and rocks fear have I
none ever. Also, by
the ascesis of mahatma Durvāsā
have I been created. //38//

"'From Brahmā, Vishnu, Shiva and others
no death exists for me!'
Having said this, he spoke thus to Vipracitti
and his brothers: //39//

"'Three doors of the city should be guarded
specially. Everywhere
on the walls, wielding a variety of
arms and missiles, //40//

"'Despatch in the midst of the troops *daityas*
intoxicated with
pride. Place spies; appoint truthful ones.' //41//

Determining the defences thus, then
Sahasramukharāvaṇa
looking at General Vipracitti said: //42//

"'Having readied quickly, stay at the door,
O maha-esteemed One!'
Establishing the defences thus, he
became contented then. //43//

"Having heard his words, his brothers went to
guard the gates. With ten lakh
akṣauhiṇī Śatagrīva, wielding
excellent arms, //44//

"Reaching the eastern gate, the learned in
rules organised
the defences and of the southern gate
maha-strong Śatajihva, //45//

"The illusionist arranged there accompanied
by ten lakh *akṣauhiṇī*.
And mighty Śatodara, accompanied
by troops in equal number, //46//

"Guarded the western gate then, terrible
in prowess. To
the northern gate went Śatākṣa, invincible
in battle, //47//

"Best among Danu's sons, with ten million
akṣauhiṇī.
The army-commander Vipracitti,
staying amidst the troops, //48//

... ...

"Master of a billion *akṣauhiṇī*,
protected totally.
Thus the four excellent *dānavas*
protected Viśālā." //50//

Thus ends the twenty-second chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Sloka 49 is missing

Chapter - 23

Jaimini :

"Then summoning *Vāyu*, Brahmā spoke these
words: 'By your maya
go at once to *daitya*-ruled Viśālā! //1//

"'My words communicate loudly to
Sahasramukharāvaṇa
and return instantly! That will be the duty.' //2//

"As the Creator said this, *Vāyu* then
said again, 'In
this task deploy my son, Hanumān.' //3//

"Having heard the words, Brahmā summoning
him said this:
'Hanumān, having gone swiftly near
Sahasravadana, //4//

"'Speak thus having discarded fear, having
heard that son of Danu,
'O evil-minded one! Intimidating
Śatrughna and
Bharata, by force //6//

"'You brought them to your city. Show your strength
(now)! If you wish
to save your life, O vilest of Danu's sons, //6//

"'Having gone to Rāghava, having today
namaskar-ed at his

feet, there with his brothers having united
him, become happy. //7//

"'Otherwise you, with your army, will be
destroyed swiftly,
undoubtedly.' Having said this, having
known his opinion
and namaskar-ing at his feet, //8//

"'Return swiftly. Bless you, maha-strong ape!'
Hanumān, full of
valour, pranam-ing the Four-faced One, //9//

"Enhancing his body by fifty
yojanas, prepared to
leave. Leaping over the walls of Viśālā,
straightaway he
fared through the skies, //10//

"Maha-bodied, maha-valiant, face
copper-bright, with
terrifying fangs, eyes like wheels, pointed
ears, maha-strong. //11//

"Seeing that monkey, those on the walls were
full of wonder
and somewhat startled with fear, those *dānavas*
with weapons. //12//

"Powerful Hanumān, too, was amazed
seeing Viśālā.
Having gone swiftly to the court of
Sahasravadana,
the maha-mighty one //13//

"Beheld, sitting amidst his brothers,
the awesome Sahasramukha-
Rāvaṇa, like Brahmā in the midst of
the *dikpālas*. //14//

"Speculating long on the maha-strong
dānavas, Hanumān,
son of Marut, considering them all
like straw, //15//

"Suddenly leaped down before them on his
powerful thighs.
Before him who sat on an enormous
bejewelled throne //16//

"The maha-ape went amidst those *dānavas*,
and *dānava*
Sahasrāsya[1] like the Meru and
Mandara mountains, //17//

"With mouthful of terrifying fangs, eyes like
flashing lightning,
Sitting like Nārāyaṇa who energised
Trivikrama.[2] //18//

"Having seen that monkey, the *daityas*' minds
overcome with
amazement, remained silent there then.
Sahasrāsya too, surprised, //19//

"Told Vipracitti, 'Ask him who he is!'
Vipracitti,
approaching him, began to ask him, //20//

"'Who are you, O monkey? Why have you come,
bereft of fear?
What work do you have here? And who has sent
you, Sir? //21//

"'If you speak the truth, you will live and leave
happily, O Leaper!
If you speak otherwise, you will be dead.' //22//

---

1. Thousand-mouthed, a synonym for Sahasramukha Ravaṇa
2. Who covered the three worlds in three strides; the Vāmana (dwarf) avatar of Vishnu.

"Having heard his speech, the maha-mighty
laughed aloud and
clapped his hands, quaking that assembly hall. //23//

"By that maha-sound of clapping hands, the best
of *dānavas* fainted
and the assembly shook then. //24//

"Vipracitti stole away, bewildered
by that sound. Then
Hanumān said to Sahasramukharāvaṇa, //25//

"'Hey, hey, Sahasravadana! Mahatma
Rāghava's servant
am I, the son of *Vāyu*. Know me as
Hanumān! //26//

"'Intending some work have I approached you.
Listen to that
without being careless, if you wish to live. //27//

"'The strength you resorted to in the wood
on Sarayū's[1] bank,
where, fatigued from hunting, asleep, both
Satrughna and Bharata //28//

"'You brought by servants, O fool, show me that
might of yours!
With rakshasas, monkeys and devas have
I come here //29//

"'To kill you in battle along with your
numerous sons
and friends. Fight, if you be a brave warrior!
You shall I bring to Yama! //30//

"If you be afraid, O wicked-willed, take
refuge with me now!
Having freed Bharata and Śatrughna,
bring them to me here! //31//

1. The river flowing by Ayodhyā

"'Otherwise there is, O fool, no life for
you in the three worlds.
This that you have heard from me to you is
spoken by Rama. //32//

"'Listen to my words, O Indra of *daityas,*
if you desire
your welfare! Rama is adept in divine
missiles and of
astonishing prowess in battle. //33//

"'Having destroyed the three worlds, he,
Iśvara,[1] re-creates
and devours. You cannot bear enmity
with him, O best of *dānavas*! //34//

"'And the hostility of Brahmā,
Vishnu, Shiva
and others would not please you. That is why
having heard my
words, make peace, O maha-wise one! //35//

"'Thus if you do at once, welfare eternal
will be yours. Otherwise,
with your brothers and sons your destruction
is assured.' //36//

"Having heard the words of Hanumān,
Sahasramukharāvaṇa
glaring at the four directions, lips trembling
with fury, //37//

"Looking at Vipracitti then spoke these
words, 'O Vipracitti!
This wicked atman-ed monkey should not
be killed here. //38//

---

1. Supreme Being

"'In the world, killing an emissary
is forbidden
in the dharma of Rajas. Tonsuring,
or smiting with
goads and disfiguring, //39//

"'And others have been prescribed for messengers
by the learned.
With this foolish tree-animal do as
you wish to dispense.' //40//

"Having heard his words, Hanumān, the son
of *Marut* (said),
'Hey, hey Sahasravadana! Desiring
death, foolish-minded, //41//

"'Beneficial words you reject, snared
in death's noose.
Evil-minded one, you will I kill with
my fist and to Yama's place //42//

"'Take you. Rules prohibit a messenger
from fighting with you
at all times. Seeing that, O fool, I stay here
tolerating your rude vanity! //43//

"'You will know me and my valour in battle,
O vilest of
the *daitya* race!' Having heard Hanumān's
words, Śatākṣa
said to his eldest brother, //44//

"'This evil atman-ed vile tree-animal
must be killed, O Raja!'
Having heard the words of his brother then
Sahasramukharāvaṇa //45//

"Ordered *daityas* as strong as himself to
punish him. Those *daityas*,

with terrible faces, terrible eyes,
and terrible voices, //46//

"Roaring, wielding *śūla, śakti, yaṣṭi,*
gadā, musala, fell
upon him speedily as moths into flame. //47//

"Seeing them Hanumān said these words there,
'Hey, hey, *daityas*!
Run away, if you wish to live! //48//

"'Or, if the throngs of you hundred thousand
bewildered in mind
nourish a wish to reach *Saṃyamana*[1]
in an instant, //49//

"'Come! Your time being ripe, I shall take you
today to Yama's abode.'
Hearing his dreadful words, the *dānavas*
of formidable prowess, //50//

"To kill him flung a variety of dreadful
weapons. Those weapons
with his tail the monkey warded off then. //51//

"With the end of his tail having bound those
killers, he hurled
them on the ground. By that blow they all were
almost pulverized." //52//

Thus end the twenty-third chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Abode of Yama

Chapter - 24

Jaimini :

"Perceiving that deed of the Indra of
monkeys here, amazed,
Sahasrāsya enraged said again to
Vipracitti: //1//

"'Having bound him in iron chains throw him
into fire now!'
Having heard Sahasrāsya words, (he) said
these words to the *dānavas*: //2//

"'Approaching him from the front, some of you
should fight here.
Be tiger-hearted! Some having approached
from behind, //3//

"'Having bound him in iron chains, in that
garb, dress the ape!
Thereafter, covering him with wood, light
a fire then.' //4//

"Having heard Vipracitti's words, some
dānavas came
prepared and gave battle surrounding
Hanumat.[1] //5//

"Some coming from behind began fighting
then and having
known their battle-plan the maha-famous
one kept silent. //6//

---

1. Having jaws, the same as Hanumān

"Intending to display his own strength, he
looked in all directions.
Binding in chains and strong nooses of fibre, //7//

"Placing his hands behind him and binding
his feet, surrounding him
with wood, Diti's sons threw fire there then. //8//

"Then the intelligent son of *Vāyu,*
having extended his
tail, encircled them and the strong one drew
Danu's sons to the fire. //9//

"They, dragged by the tail, fell into the fire
from all around.
Drenching the fire with their blood, the *dānavas*
went to their doom. //10//

"And they numbering a hundred crores, burnt
by fire, died.
The son of *Vāyu* yawned and laughed then. //11//

"With Hanumat's yawning, the bonds split.
Freed from the bonds,
he shone like a rutting elephant. //12//

"That finest son of Danu, amazed, said,
'Never seen, nor
heard in the world a maha-wonder as
here indeed! //13//

"'I have seen today a great being,
splendid in the form of
a monkey.' Having heard Sahasrāsya's
words, Vipracitti spoke: //14//

"'The ape, formidable in form, without
assistance, without arms,
stationed in the court, silently, with his
tail's tip, the *dānavas* //15//

"'Of immeasurable strength, awesome, slew
before you. By any
means he must be killed, there is no doubt.' //16//

"And Sahasrāsya, having heard that,
looking at Hanumān,
overcome with anger, eyes blood-red, said
to Vipracitti then, //17//

"'A thousand *akṣauhiṇī* strong army
for killing this evil
atman deploy today, at once, O maha-
mighty Vipracitti!' //18//

"Vipracitti, hearing that, impelled the
dānavas. The chariot-
warriors boarding chariots, wielding
bows, arrows and swords, //19//

"(Elephant-warriors) riding rutting
elephants, wielding
śakti, arrows and *gadā*; horsemen, their
hands shining with
prāsa, paraśu, bhalla and *śūla*, //20//

"Foot-soldiers wielding *śakti, paraśu,*
bhalla, daṇḍa
and *gadā*, these of terrible prowess
surrounded Hanumān. //21//

"As they arrived, the Indra of monkeys
then roared and, for
bewildering people, extended his
tail, encircling
the forces then, //22//

"By that crushing bond were afflicted
chariots, horses,
foot-soldiers and elephants. Others who

escaped the grinding lived,
almost dead. //23//

"Without battle then a thousand *akṣauhiṇī*
perished in an instant.
Sahasrāsya, beholding this, honouring
the monkey in his mind, //24//

"The lord of *daityas*, angry again, said
to Hanumān,
'Hey, hey, you wicked monkey! By maya,
mantras and choice drugs //25//

"'Having deceived me today, you wish to
get away, O evil-
minded one! Stay but for a moment here
and you will go
to the abode of Yama!' //26//

"Having heard those words of evil-minded
Sahasrāsya,
said the terrifying-faced one to
Sahasramukharāvaṇa: //27//

"'Oh you *daitya*, product of a degraded
union![1] Fool!
Maya does not exist with me and my
strength is not drawn
from mantras, nor generated from drugs. //28//

"'Sprinkled with the *amṛta*[2] of
the compassionate
gaze of Shri Ramacandra, uncleavable,
undecaying,
divine and natural is my strength. //29//

---

1. *apasada*: child of six degraded marriages: Brahmin with three lower classes, Kshatriya with two lower classes and Vaishya with one lower class. Sahasramukharāvaṇa is the offspring of a marriage between a Brahmin and a *daitya's* daughter.
2. Ambrosia, the nectar of immortality

"'Obtained from Durvāsā's boon, your strength is
rotten at the root.
Having slain you in battle, Rama will
free his brothers. //30//

"'Not enough for a single part of my
tail are you, O evil-
minded one, with the multitude of your
sons, brothers and armies
O vile son of Danu! //31//

"'Your sons and forces with your ministers,
having slain in
the battle-front, having freed the princes,
to leave, I indeed
possess the strength. //32//

"'I am appointed to the task of an
ambassador.
That is why you live, O evil-minded one!
The principal
daityas and with nooses ordered by you //33//

"'A thousand *akṣauhiṇīs* to cause me
pain! Before you,
sitting on a lion-seat, O evil-
minded one, //34//

"'One unarmed and alone, why does it create
fear in you?
By bears and cow-tailed monkeys, also
stronger than me, //35//

"'You will have your forces destroyed here
swiftly.' As he
spoke thus, a person, a *dānava* named
Kālakāla, //36//

"Wielding a huge *gadā* with a heavy head
made of iron,

terrifying in battle with foes, stood
there in front of him, //37//

"Whirling it with both arms, saying, 'You are
destroyed,' he
released it. The falling dreadful *gadā* with
his left hand //38//

"Having caught, he struck Kālakāla,
at once felling him.
Killing him, the maha-armed one said to
Sahasrāsya: //39//

"'My valour, weapon-less, have you seen
O wicked-witted one!
You stupid soul should behold my strength,
well-mastered, divine.' //40//

"Hearing his words, Sahasramukharāvaṇa,
filled with rage, said
to the *daityas*, 'Kill this vile monkey!' //41//

"Using violent and terrible force,
the leaders of
the satellite towns, Kumbhāṇḍa and the
leading Indras
of *daityas*, with the surviving army, //42//

"Armed for battle, surrounded him, various
weapons in hand.
Perceiving them approaching, adept in
a hundred mayas, //43//

"Discarding the lion-seat, picking up
a *gadā*, the valiant
one roamed as a tiger roams fearlessly
amidst a herd of cows. //44//

"Then, being near the army, the son of
Pavana roared.
Covering him from all around with *prāsa,*
kunta, paraśvadha, //45//

"Arrows, *parigha, śakti, yaṣṭi* and
musala, the terrible
dānavas then began striking Hanumān
in Sahasrāsya's presence. //46//

"Then, seeing them near, he smote with the *gadā,*
with a single blow
chariot, elephant, and horse-riders //47//

"And foot-soldiers who fell dead in hundreds
and thousands. By
his roar they fell on ground in great numbers,
lifeless. //48//

"By that, from forests fell trees, horses from
chariots,
birds from flocks sent whirling in the sky, //49//

"Fell lifeless on the ground with their flocks.
Variegated
arrays of troops went and returned. //60//

"Beholding the variegated movements,
Vāyu's son struck them down
with the *gadā* swiftly like *Antaka*[1]
at dissolution time. //51//

"Terrible twelve thousand *akṣauhiṇī*
hordes in battle
to Yama's abode there brought the maha-
strong and valiant one. //52//

---

[1] the Destroyer Yama, death

"Having slain those *dānavas* in battle,
he created a name
of great fame. *Gadā* in hand, *Vāyu's*
valorous son
climbed up on the palace. //53//

"The divine hall made by Viśvakarmā
and the assembly hall
built by Maya, pulverising with kicks,
also Viśvakarmā's
creations crushing with the *gadā*, displayed
his strength." //54//

Thus ends the twenty-fourth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 25

Jaimini :

"Valiant and maha-strong Hanumān
then, *gadā* in hand,
having leaped over the wall swiftly, where
Brahmā with the gods //1//

"Was seated at the eastern gate, having
gone there, the maha-ape
pranam-ing Brahmā then uttered these words: //2//

"'Having gone to Sahasravadana,
fearless of him,
what you had said, Bhagwan, all that I proclaimed. //3//

"'What happened there, Bhagwan, looking at this
gadā now, you should
hear an account of that.' Then he displayed it. //4//

"Having heard his words, Brahmā, looked at the
gadā with wonder.
Indra and all the other gods seeing
the *gadā* were amazed. //5//

"Brahmā said to the lord of gods, 'See the
maha-noble *gadā*! Its
top is loaded and it is equal to
fifty *yojanas* in height //6//

"Its head, with a thousand spikes, resembles
Meru and Mandara
mountains. Among multitudes of chariots,

cavalry and infantry,
it is like a mountain on earth. //7//

"'The spikes are linked very well at the joints
and the neck has bloody
furrows. Huge-headed, this stands like the painting
of an excellent artist. //8//

"'With its help Hanumat concluded a
task very difficult
to accomplish.' Praising thus, the Lord of
the worlds said to
the best of the monkeys, //9//

"'Go before Rāghava and give him a
detailed account
showing him this *gadā* and inform him of
the preparations for war.' //10//

"Thus commanded by him, Hanumān, son
of *Marut*, went
to Rāghava, pranam-ed him and said, //11//

"'Sent by Brahmā to Sahasravadana,
O Rama, I
went to Sahasravadana seated
in the assembly hall, //12//

"'And told him all that Brahmā had said.
Having heard that,
Sahasramukharāvaṇa, eyes
coppery-red with rage, //13//

"'Impelled a million fierce *daityas*
for killing me.
With the tip of my tail having slain those
daityas, I sat there quietly. //14//

"'By his orders again, *daityas* with chains
and ropes in their
hands, having bound me, covering me with
dry wood and grass swiftly, //15//

"'Joining together, the asuras threw
fire there. Pulling
them with the end of my tail I threw them
into the fire. //16//

"'Sahasrāsya despatched an *akṣauhiṇī*
for killing me.
Seeing them destroyed, some malignant
dānava //17//

"'Came to strike me with this terrible *gadā*.
Having seized that,
in the middle of the assembly hall
I pulverized him. //18//

"'Then twelve thousand *akṣauhiṇī* arrived.
Having slain them
speedily in battle with this *gadā* in
an instant, //19//

"'I approached Brahmā and reported
the incident.
Again have I returned here. What is to
be done after this?' //20//

"Having heard Hanumat's words and seeing
the *gadā*, Rāghava
praised Hanumān. Pleased were the monkeys too. //21//

"Then Sahasravadana, beholding
the deed done as if in
sport by a single monkey, was somewhat
perturbed. //22//

"Gazing at the *dānavas* in the council-
chamber, he spoke these words:
'Here and now what should be done by us,
O excellent *dānavas*? //23//

"'Say that after prcper deliberation
according to
what the time and the place require.' Then
the *dānavas*
listening to those words of Sahasrāsya, //24//

"Began voicing there their individual
views tirelessly.
Vipracitti then spoke for the welfare
of the *dānavas*: //25//

"'One Indra of monkeys did a very
difficult deed.
Killed by him were *dānavas* expert in
maya-battle. //26//

"'Having treated you like grass, having
pulverized the council-
chamber then and having proclaimed Rama's
message, he exited with ease. //27//

"'Having heard Hanumat's words, the Causers
of creation,
preservation and destruction will be
arriving for battle
along with the monkeys and rakshasas. //28//

"'Fighting with them, O Raja, is not proper
in my opinion.
When conciliation, gifts, etc. can succeed,
what worth lies in battle? //29//

"'Therefore, Bharata-Śatrughna with their
wives being sent away

to Rāghava, that pleases me. Else, there
will be no happiness.' //30//

"Having heard the words of Vipracitti,
Satavaktra said this:
'Afraid today is Vipracitti then,
seeing the ape's maya! //31//

"'Alone will I go to fight, O ruler
of Danu's sons!
Having killed the Lords of the worlds in battle
and making the apes lament, //32//

"'Returning, O Indra among kings, I
shall give you victory!'
Then strong Śatākṣa enraged said these words: //33//

"'The devas camping at the eastern gate
with Brahmā, in battle
I alone will kill them. Śatavaktra,
my elder brother, //34//

"'Reaching the southern gate, camping there Vishnu
and other principal
gods he would slay, undoubtedly. Śatajihva,
my younger brother, //35//

"'The lord of water[1] with Rama, monkeys and
rakshasas will kill in
battle with sharp arrows. There is no point
in further discussion. //36//

"'Also, mighty Śatodara—camped at the northern
gate Kubera,
Śaṃkara and other chiefs—will take
to Yama's abode.' //37//

---

1. Varuna

"Having heard Śatākṣa's words, Saṃhlāda,
the best of *dānavas,*
the well-wishing father of his mother,
said to Sahasrāsya: //38//

"'Sahasrāsya, listen to what brings
happiness for *dānavas*!
An unarmed ape, presently you beheld
helplessly, the city, //39//

"Containing innumerable *dānavas*,
slew them and pulverized
it, reducing you to grass, maha-strong
and valorous *daitya*-Indra! //40//

" 'All the devas who confer benefits
on the worlds, gathered
together with men, apes and rakshasas,
are beheld here, //41//

" 'Mounting a siege on our fort and city,
bereft of fear.
What is the duty of an intelligent
Raja here,
O maha-intelligent one? //42//

"'Reflecting upon past happenings, here
treaty indeed
is agreeable.' Having heard that,
Sahasramukharāvaṇa,
eyes coppery-red with anger, //43//

"Said to Vipracitti in a voice deep
as thunder-clouds,
" 'All the devas and the three worlds to kill
me have gathered here. //44//

" 'All those today in battle, as in sport,
pleasurably shall I

disembowel. Merely by crushing, my
death can never occur!' //45//

"Hearing his speech, the four brothers then said
looking at their
elder, Sahasramukharāvaṇa, //46//

" 'In four directions, we, O Raja,
accompanied
by four-fold forces, will exit the city,
covered in
impenetrable armour and weapons. //47//

"'The men, apes and rakshasas with the lords
of heaven we
shall slay undoubtedly. You stay here,
O best of asuras!' //48//

"The words of his brothers having heard,
Sahasramukharāvaṇa,
at the exits in the walls at the city-
gates, the maha-asuras //49//

"Deploying with terrible weapons,
having protected
the city, having resolved in his mind
to fight, felt contented then." //50//

Thus ends the twenty-fifth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 26

Jaimini :

"Having heard Hanumat's words, Brahmā,
grandfather of
the worlds, summoning *Vāyu* immediately
spoke these words: //1//

"'*Vāyu*, go you swiftly and convey my
commands in all
directions. Fill up the moats with grass, stones
and trees, //2//

"'Climb the walls with loud laughter, weapons in
hand; kill the *dānavas*
in battle; tear down the gates also!' //3//

"Ordering thus, the Lord of the worlds
instructed Śakra himself.
Vāyu announced everywhere Brahmā's
instructions then. //4//

"They, having heard *Vāyu*'s words, gathering
from all four sides, began
filling the moats with trees, stones and earth. //5//

"Then guru of the worlds Brahmā with the
deities, placing
Skanda at the head, deployed *Śakra*
at the beak, //6//

"At the place of eyes *Candra*[1] and Surya
and at the ears

---

1. The moon

Vaiśvānara,[1] at the chest the seven
Maruts and at
the belly the *Vasus,* //7//

"With the *Viśvadevas*[2] and the *Sādhyas*
Brahmā stayed at the tail.
Dividing the celestial army
in the shape of
a *Krauñca,*[3] *Vidhi* happily //8//

"Reaching the eastern gate, climbing up to
the top of the walls, to
Vīrabāhu and other chiefs of hosts
said, 'Fight!' //9//

"Then looking at the deva-hosts Brahmā
spoke these words:
'All of you devas, the eastern gate,
guarded by the *dānavas,* //10//

"'Piercing through, fight with the asuras
and be undefeated
in battle.' The devas and Skanda's hosts
acted as ordered. //11//

"So did *Padmanābha*[4] too, along with
Dharmarāja. *Mṛtyu*
and *Kāla,* of dreadful prowess, went to
the van of the army, //12//

"Possessing ferocious warriors with
śūla, śakti and *gadā*
in hand. Viśvaksena in an aircraft
with Vishnu's retinue, //13//

---

1. Agni
2. A class of demi-gods
3. Curlew
4. The Lotus-navelled, a name of Vishnu from whose navel arose the lotus in which Brahmā appeared.

"Well-armed, proceeded bows in hand, famed for
strength and valour.
Dharmarāja riding a buffalo,
surrounded by
Citragupta and others, //14//

"Proceeded. Maha-valiant Vishnu
mounted upon
the lord of the egg-born,[1] reached the southern
gate, ready for
battle, the Imperishable One. //15//

"Then bow-wielding Rama along with
Lakṣmaṇa
and Sita riding in the aircraft named
Puṣpaka, //16//

"Accompanied by Sugrīva and
other excellent apes
and Varuna reaching the western gate
stood prepared for battle. //17//

"Having learnt that, Bhagwan Śambhu deploying
maha-mighty
Maṇibhadra at the van of the army
before the *yakṣas*
protected by Dharma, //18//

"And deploying Nandīśvara at the
van of the troops
surrounded by terrible ghosts, riding
a bull, accompanied
by *Vighneśvara*,[2] //19//

"Reaching the northern gate, settled down for
battle. Thus from

---

1. Garuḍa
2. Lord of obstacles, Ganeśa

four directions the gods came together
at Viśālā, //20//

"Filling the moats with wood, stones and earth,
having levelled
the ground, ready for climbing the walls, //21//

"And caused sound through conchs, war-drums, cymbals and
leonine roars
in the four quarters as if cleaving
the sky in four. //22//

"By that maha-sound, with lofty towered
walls and gateways,
the lovely city of Viśālā then
quaked with its parts. //23//

"Then terrifying and fearful portents
occurred. All the mountains
split, the seven seas were in turmoil, //24//

"Meteors fell from the sky along with
masses of fire
venting strong roars. The face of *Indu*[1] was
hidden in dust, //25//

"*Āditya*[2] became lustreless, the world was
flooded by darkness,
asterisms fell from the sky, clouds rained blood, //26//

"Untimely was the lord of the day swallowed
by *Rāhu*[3] then,
crows, vultures and fierce jackals shrieked there. //27//

"Vomiting fire from their mouths, the jackals
terrified the benign.

---

1. The moon
2. Surya
3. Eclipsed. Rāhu is the demon's head swallowing the sun and the moon.

These and other maha-portents, causing
multiple destruction
in the world, //28//

"Observing, then Brahmā to the Raja
of the gods spoke these words:
'Behold, Indra, these annihilations,
supernatural, horripilating, //29//

"'Generating destruction of the three
worlds, indicating future
action!' Having heard those words of Brahmā,
the maha-strong Deva-Raja //30//

"'Sagacious, with Skanda deployed the
soldiers, devas
and Skanda's violent *gaṇas* against
the *gaṇas* on the walls. //31//

"Impelled by the Raja of devas and
maha-mighty Skanda,
wielding *śūla, śakti, gadā, kunta,*
tomara and *aṅkuśa,* //32//

"Lion-tiger-and-boar-eyed, faces like
hyena, crane,
elephant, camel, cats, dog-nailed, faces
marked with lines, //33//

""Very terrible faces like crows, vultures,
hawks and storks.
These *gaṇas* with the devas leaping on
the walls swiftly, //34//

"Slew some groups of *daityas* standing on the
walls with chosen
weapons. Some they bit with sharp teeth and some
they tore with nails, //35//

"Pulling by the hair, some they felled on earth.
The asuras too,
intoxicated with passion, with *khaḍga*,
śūla, paraśvadha, //36//

"*Kunta, prāsa, śataghni* and concealed
mudgara cleft
the gods' hosts in aircrafts and the *gaṇas*
of Skanda also. //37//

"Similarly, in the southern quarter,
with the arrival of
Viśvaksena, the Vaivasvata[1] host,
dreadful *piśāca*-faced, then //38//

"Struck the *daitya* host stationed in the palace
with choice weapons.
The maha-illusionist *dānavas*
too, the *gaṇas*
of Yama and Vishnu in battle, //39//

"Struck with *kunta, yaṣṭi, śakti, prāsa,*
khaḍga and *paraśvadha.*
In the same manner, at the western gate,
the apes along with Varuna, //40//

"With trees, rocks, nails, teeth, fists and waves of
arrows felled the
daityas on the wall in battle. //41//

"Reaching the northern gate swiftly, the *gaṇas*
of Nandīśvara,
along with the *gandharvas* and *yakṣas,*
stationed on the walls, //42//

"The *dānavas* felled to the ground with a
variety of weapons.

---

1. Belonging to Yama, son of Vivasvān, the sun

They too, with many types of weapons,
the *yakṣa* and
the *rudra gaṇas* wrathfully //43//

"Pierced, experts in maya, and felled them
to the ground. Thus
a battle took place there between the armies
of devas and daityas." //44//

Thus ends the twenty-sixth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 27

Jaimini :

"Stationed on the walls, the maha-mighty
maha-*daityas*
at the eastern gate with *śūla, kumhāra,*[1]
kunta, khaḍga,
prāsa, paraśvadha, //1//

"*Parigha, bhindipāla, gadā,*
musala, mudgara,
vatsadanta, ardhacandra, nārāca
shafts piercing vital spots, //2//

"Struck the ageless gods and Skanda's *gaṇas*
of formidable prowess.
Injured by them, Skanda's *gaṇas* and the
ageless gods, maha-strong, //3//

"Arms, thighs and faces severed, tongues and
eyeballs scattered,
legs and hands cut off, fell from the walls on
the ground. //4//

"Not tolerating that deed, the hosts of
Skanda and devas then
struck the *daitya* heroes stationed on
the wall with varied weapons. //5//

"Struck by them, the *daityas*, heads and eyes
injured, noses,
eyebrows and feet split, bodies streaming
with blood, //6//

---

1. Axe

"Fell down on the edge of the moat like mountains.
Some felled *daityas*
by felling these buildings to the ground, //7//

"And other principal buildings too did
the excellent devas
shatter. And in the southern direction,
Vaivasvat's soldiers, //8//

"With the hosts of Viśvaksena, the sons
of Diti stationed on
the walls, with weapons felled to the ground,
leaping, springing violently. //9//

"They too, angered, felled the deva hosts with
kunta, śūla,
paraśvadha and very fierce arrows
splitting the body. //10//

"Emissaries of Yama of terrible
form, having pulverized
masses of buildings and palaces, burnt
homes, ranging the skies. //11//

"Likewise, on the western side the monkeys
and Varuna's sons,
along with the terrible rakshasas,
the maha-asuras
stationed on the wall //12//

"Wounded with teeth, nails, stones, trees and slaps.
Of terrific prowess,
by throwing they subdued the *Krodhas*[1]
ridiculing them. //13//

"In the northern direction, the *gaṇas*
despatched by Nandi then

---

1. Progeny of Krodhā, daughter of Dakṣa, and Kaśyapa. These were also known as the Krodhavaśas rakshasas.

with the *yakṣas*, violently from the sky
with choice weapons //14//

"Encountering the sons of Danu, struck
them with many
types of weapons, threw fire on palaces
and household birds quickly. //15//

"The battle raging thus in four sides then,
the *daityas* slain
by the devas, heads and eyes crushed, //16//

"Teeth shattered, hands, feet, thighs and bellies
severed, fell on
the ground, bodies drenched in blood. //17//

"In the burning city, abandoned
palaces fell, houses
built with diamond, lapis-lazuli,
beryl and pearls too, //18//

"And apartments atop houses adorned
with pennants and portals
in hundreds, consumed by fire. The inhabitants
of Viśālā city, //19//

"Eyes distressed by smoke, breathing choked, faces
quivering, eyes
shut, fell into the flames, shrieking horribly. //20//

"From the principal houses and palaces
fell the asura
women, heads and necks burning, bodies
enveloped in flames, //21//

"Anguished, calling out for husbands, sons,
fathers and brothers too
then. With the sound of the women wailing,
the roar of the *daitya*-fight, //22//

"The sound of leonine roars and also
the roar of the gods,
the burning city of Viśālā there,
with its walls and gates //23//

"Wept then, burnt by *Vahni*,[1] ghee-eater.
Vipracitti,
seeing that, eyes blood-shot with anger, //24//

"Having gone to Sahasrāsya spoke these
words: 'O Indra
of asuras, all the gods with the
dānavas on the walls //25//

"'Are fighting and throwing fire on the city
filled with houses too.'
Having heard that, Sahasrāsya, flaming
with anger indeed, //26//

"Responded to Vipracitti, in a
voice like the clouds
at dissolution, 'On the walls deploy
asuras terrible
and maha-strong, //27//

"'And in the four directions impel the
daityas, saying, "Fight!"'
Then having heard his words, Vipracitti
maha-mighty, //28//

"In the four directions impelled the terrible
asuras into battle.
Ordered by him, principal ministers,
maha-illusionists,
maha-mighty, //29//

"Accompanied by ten lakh *akṣauhiṇī*,
the four set out

---

1. Agni

then. With a divine chariot that moved
by will, equipped
with all weapons, //30//

"Riding that, *Jvaladaṃṣṭra*,[1] having grasped
a bow sounding
like the sea, the armoured one swiftly left
from the eastern gate. //31//

"At the southern gate, exceedingly
formidable
Mahādaṃṣṭra[2] boarding a chariot,
accompanied
by ten lakh *akṣauhiṇī*, exited. //32//

"Giant *Vajradaṃṣṭra*[3] of a hundred
mayas, riding
a chariot, wielding a bow, reaching
the western gate, exited. //33//

"Hastily, roaring for battle, lord of
ten lakh *akṣauhiṇī*
Śatadaṃṣṭra,[4] seated in a chariot
making terrible noise, //34//

"The mighty one arrived to fight from
the northern city gate
with an army of ten lakh *akṣauhiṇī*
exiting before him. //35//

"Thus, soon from four directions the sound of
war-drums and kettle-drums
as though piercing the skies, made the ten
directions resound. //36//

---

1. Should be Jvālādaṃṣṭra Blazing fangs
2. Maha-fanged
3. Fangs like adamantine
4. Hundred-fanged

"With varied weapons and dreadful arrows
the gods who had
gone to the top of the walls, were struck
everywhere
by the *daityas* who looked like blue clouds. //37//

"Killed by them, from the walls the gods fell to
the ground. On the four sides
fully armed and they stood in chariots
and in aircrafts, //38//

"Desiring battle there, wielding varied
weapons, formidable
mountain-like *dānavas. Vidhi* went there. //39//

"For the *daityas* standing prepared for war,
very frightening
maha-portents appeared. Meteors fell
from the sky in thousands, //40//

"And falling, emitted piercing sounds
and *vasundharā,*[1]
quaked, the sacrifices vomited flames,
jackals howled horribly. //41//

"Maha-portents of such sort occurred,
terrifying.
Disregarding those horripilating
portents, the awful
asuras rushed out to battle, splitting
the firmament with sound." //42//

Thus ends the twenty-seventh chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Earth

Chapter - 28

Jaimini :

"Maha-illusionist Jvaladaṃṣṭra[1]
riding a superbly
shining chariot, the armoured archer
with his roars as
though splitting the sky, //1//

"Exiting from the eastern gate, deployed
Caṇḍakopana,[2] his
brother, then for battle surrounded by
many *daityas.* //2//

"Appointed by his elder brother,
Caṇḍakopana
riding a chariot, training arrows
on the bow, shot
at the assembly of the celestials. //3//

"Going before him, the chariot-riding
daityas of terrific
prowess with terrible fatal arrows
pierced the godly host. //4//

"Riding elephants, *daitya*-Indras with
hundreds of shafts released
from bows hit the deva-hosts swiftly. Then
horse-riders fought. //5//

"Also, the infantry with *śakti, yaṣṭi,*
kunta and *tomara,*

---

1. Should be Jvālādaṃṣṭra
2. Fiercely furious

injured, piercing and hurting the maha
chariot-hero
ageless celestials in battle. //6//

"By the sound of chariot-wheel-rims, by
the clattering sound of
horse-hooves, by the leonine roars of
warriors and
the (sound of) the ornaments of the army
of the celestials, //7//

"Filling all directions, shaking the earth,
the *daityas* armed
for battle struck with various weapons. //8//

"Seeing them, Śakra along with Skanda then
impelled the men
and all the ageless armed gods, 'Fight!' //9//

"Impelled by the Deva-Raja and maha-
mighty Skanda
the *Ādityas*,[1] *Vasus, Rudras*,[2] *Maruts*[3]
and *Aśvins*[4] too //10//

"The *Viśvadevas*, Skanda's *gaṇas*, armed,
of abundant prowess,
chariots, elephants, horses and foot-
soldiers, with varied arms //11//

"Destroyed, roaring hugely in battle,
the *daitya* hosts then.
Daityas on chariots there poured arrows
on chariot-warriors. //12//

1. Twelve solar deities
2. Eleven gods allied to Rudra-Shiva
3. Forty-nine storm gods
4. Twin divine physicians

"Elephant-warriors with elephant-
warriors, cavalry
with cavalry then, infantry with bold
foot-soldiers, with
excellent weapons in battle //13//

"Battled one another in four directions,
seeking victory.
With sharp-pointed, *nārāca* and half-
nārāca arrows
penetrating vital spots, //14//

"They broke-up chariot-axles, charioteers,
horses and pennants.
Elephant-riders slew elephants and
elephant-riders, //15//

"Horsemen with *prāsa* felled horses and riders,
and foot-soldiers
struck down foot-soldiers in hordes there. //16//

"Wounded by one another's weapons,
chariot-warriors,
cavalry and infantry fell in battle
on earth, bathed in
a bloody flood. //17//

"Thus in the prevailing battle resembling
the destruction
at dissolution, many rules of war
were violated with
chariot-warriors and cavalry
fighting foot-soldiers. //18//

"In that dreadful battle fell, struck by arrows,
chariot-warriors,
horses, elephants and extremely
courageous infantry, //19//

"Chariot-axles, charioteers, yokes, pennants,
śakti, yaṣṭi, paṭṭiśa.
Rivers of blood with debris today flowed
in battle then. //20//

"Riding the chariot brought by Mātali[1]
the lord of the gods
training the *māhendra*[2] missile released
it on the sons of Danu. //21//

"Then terrifying hordes of arrows in
the sky with blazing heads
enveloped earth and sky, dreadful, piercing
the vital spots of foes, //22//

"Falling on the *daitya* army like the
wind of dissolution,
chariots, horses and infantry burned
with fierce fire. //23//

"Wounded by them, the *daityas*, roaring
horribly, with *gadā*,
śakti, yaṣṭi, paraśu,[3] *kunta,*
prāsa and *paraśvadha, //24//*

"Struck the aircraft, horse and elephant riders,
leaping and jumping.
Aboard a chariot, six-headed Skanda
too, with flat-jointed arrows //25//

"Struck all the sons of Diti along with
horses, chariots and
elephants. Subrahmaṇya's terrifying
gaṇas splendid
with various weaponry, //26//

---

1. Indra's charioteer
2. Pertaining to great Indra
3. Battle-axe

"(Resembling) jackals, dogs, cats, lions,
tigers and boars,
bit the *daityas* with their teeth and split them
with excellent weapons. //27//

"With the battle poised thus between the armies
of the *daityas*
and the ageless ones, then the army of
gods began retreating
struck by the better force. //28//

"Having seen the soldiers turning away,
the Deva-Raja
Satakratu,[1] with the *vajra* missile
struck the *dānavas*
of terrific prowess. //29//

"Also, maha-strong Subrahmaṇya,
enraged, with the *Raudra*
missile burnt the *dānava* army
abounding in
chariots and horses. //30//

"Smitten by the missile, the terrible
daityas with chariots,
horses and elephants then fell in battle
like *vajra*-struck mountains. //31//

"Some, having abandoned the battle,
defeated, fled.
Having seen the *dānavas* fleeing, maha-
strong *Vyāghradaṃṣṭra*,[2] //32//

"Looking at Caṇḍakopana, his brother,
spoke these words,
'Caṇḍakopana, swiftly cheering up
our forces, //33//

---

1. Performer of a hundred sacrifices. An appellative of Indra.
2. Jvālādaṃṣṭra has become Vyāghradaṃṣṭra (tiger-fanged) here.

"'With Indra all the deva-*gaṇas* burn
to ashes with a blazing
tide of arrows. I will fell Skanda with
his *gaṇas* in battle.' //34//

"Thus ordering his brother, maha-strong
Vyāghradaṃṣṭra,
the hero, surrounded by *dānavas,*
a cloud-roaring bow //35//

"Having strung, prepared to smite the Skanda-
gaṇas. Reassuring
their armies quickly, aboard a chariot,
Caṇḍakopana attacked
Indra with the deva-*gaṇas* with arrows
at the van of the army." //36//

Thus ends the twenty-eighth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 29

Jaimini :

"Vyāghradaṃṣṭra, the maha-illusionist,[1]
training an arrow on
the bow, the maha-mighty released a
awful missile named *Tāmasa.*[2] //1//

"Darkness became pervasive and lightning
struck repeatedly,
mountains and multitudes of trees fell by
hundreds in battle, //2//

"*Śataghni, kunta, paraśu, śūla,*
mudgara and
mountains fell then on Skanda's *gaṇas*
in hundreds and thousands. //3//

"Struck by these, bodies bloodied, horns, arms, heads
and necks severed,
all the *gaṇas* of the Skanda army
turned away and
fled out of fear. //4//

"Seeing those *gaṇas* of his army,
Guha, foremost
in the celestial army, released
the divine *Pāśupata*
missile on the enemy heroes. //5//

---

1. In chapter 27 he was Jvālādaṃṣṭra (flame-fanged). In chapter 28 sloka 32 he became Vyāghradaṃṣṭra (tiger-fanged) and continues with that name.
2. Darkness-causing

"From that emerged masses of arrows,
awful, of varied types,
that destroyed the *Tāmasa* missile and
struck the *dānavas* in battle. //6//

"Struck by that, the terrible *dānavas*,
devoid of bodies,
fell on the ground, blood streaming, like trees burnt
in a forest-fire. //7//

"Some discarding arms and others bereft
of mounts, the *dānava*-
bulls went to take refuge with
Vyāghradaṃṣṭra. //8//

"Having seen the *Tāmasa* destroyed
and the asura-bulls
slain, Vyāghradaṃṣṭra the maha-illusionist
with ten mortal-spot-splitting //9//

"*Nārācas, akṣa*-long,[1] flying straight,
pierced Skanda.
Skanda, too, maha-mighty, with ten shafts
split apart those. //10//

"Having seen those shafts cut, maha-mighty
Vyāghradaṃṣṭra
with a hundred mayas, struck the maha-mighty
with illusion, //11//

"Swiftly raining a multitude of trees
and hills, also
stones, lightning, *śakti, yaṣṭi, śataghni,*
kunta and *paṭṭiśas*. //12//

"Destroying these by various missiles
swiftly, striking
him with an arrow on the chest, again

---

1. 104 *aṅgulas* (finger-breadths)

training *nārācas,*
Skanda, son of Hara, released them. //13//

"By those, bow, horses, pennant, charioteer
and vehicle
split, seizing a *gadā* he stood on earth,
immovable.
like a mountain. //14//

"Seeing him *gadā*-in-hand, he (Skanda)
pierced his vital
spot with an arrow. Disregarding it, he
struck the chariot with
its horses with the *gadā* angrily. //15//

"Again, leaping up, with the *gadā* he
struck him on the chest.
Hit by the *gadā*-blow Ṣadānana
lost consciousness. //16//

"Regaining consciousness, Skanda swiftly
seized a *śakti,*
dark and flaming, and launched it at
Vyāghradaṃṣṭra's breast. //17//

"Seeing that coming, the *dānava* flung
the *gadā.* Having burnt
to ashes the falling *gadā,* the *śakti,*
triply-ornamented, //18//

"Piercing his breast, returned to Skanda
again. Heart riven
by the *śakti,* he fell on the ground, dead. //19//

"Having seen Vyāghradaṃṣṭra killed, the
dānavas turned away.
At that the devas with the *gandharvas*
and Brahmā were pleased. //20//

"Having seen his brother slain, consoling
the *daityas* at once,
Caṇḍakopana struck the eight deva
armies in battle. //21//

"The maha-strong maya-warrior launched
the *Ghora*[1] missile. From
that missile rushed forth hosts of *śākinīs*[2]
and *dākinīs*,[3] //22//

"And together with *kuṣmāṇḍas*,[4] with flaming
fangs and faces,
going in front of the aircraft devoured
the devas quickly. //23//

"Eaten by them, the deva-*gaṇas* went
to take refuge
with Indra of the devas. Having seen
the ageless ones
defeated, the maha-strong Deva-Raja //24//

"Released the *Vajra* missile quickly,
the ornament
of enemy-killing. By that missile
seeing the *Ghora*
missile consumed, the *dānava* //25//

"Caṇḍakopana fought the Deva-Raja
with maya, raining
mountain rocks, showering trees on the
Vajra-wielder, //26//

"Striking with supreme skill, bemusing
the ageless host.
The Deva-Raja also destroyed

---

1. Horrible
2. Demonesses who follow Durgā
3. Demoness followers of Kālī
4. Class of demons with pumpkin creepers as hair (Skanda Purana)

that maya with
the *Vāyavya*[1] missile. //27//

"Then the *daitya* vented fire like the
flames of dissolution.
Indra, too, with the *Vāruṇa*[2] missile,
put out the fire. //28//

"Having seen that maya destroyed in
war, Caṇḍakopana,
son of Diti, struck the Deva-Raja,
raining arrows. //29//

"Destroying that rain of arrows with
a stream of shafts,
Valasūdana[3] severed the *daitya*'s
bow and removed
the charioteer's head. //30//

"Bow split, chariot-less, horses killed,
charioteer slain,
he flung a *śakti* which, too, Śakra split
with three arrows. //31//

"Having seized a *gadā*, the *dānava*
then leaping on
the chariot, struck the Deva-Raja
on his breast, enraged. //32//

"Struck by the *gadā*, blood streamed from his mouth.
The lord of immortals
fell senseless. In an instant he regained
consciousness. //33//

"Regaining consciousness, the lord of devas
grasping the excellent

---

1. Wind
2. Pertaining to Varuna, god of the waters
3. Indra, slayer of the asura Vala

Vajra, struck on the head Caṇḍakopana,
Indra of *daityas*, in battle. //34//

"Head crushed by the *Vajra*, he fell lifeless
on the ground and
the devas, having seen the ornament
Caṇḍakopana slain, //35//

"Were pleased, along with the *yakṣas, gandharvas,*
rishis and *cāraṇas.*[1]
The *dānavas*, too, having seen that
Caṇḍakopana slain, //36//

"Weaponless, forces killed, arms and mounts
destroyed, streaming blood,
armour-crushed,[2] entered Viśālā out of fear." //37//

Thus ends the twenty-eighth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Celestial singers
2. *śīrṇa-kaca* might be a scribal error for *śīrṇa-kavaca*, armour shattered.

Chapter - 30

Jaimini :

"In the southern direction then a maha-
battle occurred.
Listen to that story, Maharaja!
Hear with attentive mind! //1//

"Accompanied by ten lakh *akṣauhiṇī*,
maha-mighty
Mahādaṃṣṭra, mounting a chariot,
roared, bow in hand, angry, //2//

"Exited from the southern gate, impelled
by Time. Mahādaṃṣṭra
exiting, chariots, cavalry, infantry //3//

"Exited, armed, massed, roaring like the oceans
at dissolution.
His two sons, maha-heroic, experts in
a hundred mayas, //4//

"Named Sunābha and Vikaṭa went,
vain of their strength.
In the centre of ten lakh *akṣauhiṇī*
on a fine chariot, //5//

"Mahādaṃṣṭra, holding in his hand a bow
resounding like
the clouds, wearing armour looking like Surya,
highly valorous, //6//

"Bade, 'Fight!' to the triply adorned *dānavas.*
Then those cruel
sons of Diti impelled by Mahādaṃṣṭra, //7//

"Well-armed for battle fought with the *dhāmas*[1]
and Vishnu's attendants
also. Sunābha and Vikama indeed
guarded their army then. //8//

"With the Vaivasvata warriors,
Sunābha of
wondrous valour fought; Vikaṭa too with
Vishnu's attendants. //9//

"Chariot-warriors struck chariot-
warriors, horsemen
horsemen in battle, also foot-soldiers
struck foot-soldiers,
striking one another in battle. //10//

"The battle proceeding thus, Yama spoke
these words to Kāla,
'(Despatch) quickly diseases, afflictions
and other life-
snatching emissaries!' //11//

"Thus ordered by him, Kāla impelled *Yakṣmā*.[2]
Yakṣmā, Raja
of diseases, then with his warriors,
Kāmala[3] and many others, //12//

"Irresistible, came near the *dānavas*
wishing to fight
and directed all the terrifying
diseases, 'Fight!' //13//

"They, thus impelled by their lord, struck the
dānavas in battle.
The *dānavas* too, tormented by
diseases, beaten by
the emissaries of Yama, //14//

---

1. Yama's army of superhuman beings
2. Tuberculosis
3. Jaundice

"Some afflicted by *gṛhiṇa*,[1] some
suffering from *śvāsa*,
some distressed with fever and others felled
by fainting, //15//

"Others vomiting blood and others weak
from jaundice, (some)
from *āśītavājibheda*,[2] standing
stiff as a pole //16//

"Some struck with hiccups, (some) distressed with
saṃnipāta[3] fever,
some suffering from *arśa*[4] and *gulma*[5]
(some) afflicted with *aśmasāra*.[6] //17//

"Some fell down from chariots and dropped from
elephants and
from horses. Foot-soldiers wallowed on the
surface of the earth. //18//

"Elephants and horses there fell afflicted
by diseases. Kumuda
and other maha-*gaṇas* appointed
by Viśvaksena //19//

"With infallible weapons began to
strike the *daityas*.
Cut by the attendant-diseases, the
dānavas, bereft of life, //20//

"Fell with their body-armour, with weapons
and with mounts.
Seeing them fallen and broken thus,
Vikaṭa then //21//

---

1. Scribal error for *grahaṇī*, colitis
2. Diarrhoea from overeating, seminal emission.
3. Dangerous fever resulting from the morbid condition of the three humours (bile, phlegm, wind)
4. Piles
5. Chronic enlargement of spleen
6. Iron deficiency, anaemia

"To his brother, the *daitya* Sunābha,
spoke these words:
'Sunābha, see the *daityas*! The best of
dānavas are defeated. //22//

"'Swiftly strike the enemy hosts with many
types of dreadful
arrows!' Hearing this speech, Sunābha of
terrific prowess //23//

"(Struck) Kumuda and other companions
with a flaming *pāśa*,
also Vikaṭa, maha-illusionist,
the group of diseases
with a wave of arrows, //24//

"Smote with a rain of stones, clusters of trees
and rocks. Hit by
him in battle then, Kumuda and
the other companions, //25//

"Sunābha with arrows, *śakti, yaṣṭi,*
gadā and *kunta* then
transfixed, having approached on the way, those
maha-strong laughing loudly. //26//

"Sunābha too with keen arrows having
pulverized the choice arms,
swiftly struck Kumuda and the others
with mountains, rocks and trees. //27//

"With the battle proceeding thus, Vikaṭa,
the best of *dānavas*,
by maya made the group of diseases vanish
swiftly from the battle. //28//

"Citragupta struck with enemy-rending
keen shafts. Also,
Citragupta noticing the swarm of
diseases retreating, //29//

"Having reassured the host of diseases,
Vikaṭa's maha-bow
split in two and removed the charioteer's
head in battle. //30//

"Killing the horses with arrows, he hit
him on the mortal spot.
Maha-heroic Vikaṭa too, horses
killed, charioteer slain, //31//

"Having seized a *gadā*, having spun it
again and again, struck
Citragupta with the *gadā* on the chest. //32//

"And struck hard by the *gadā*, vomiting
blood from the mouth,
with an *ardhacandra* at once he split
the *gadā* in two, //33//

"And training a *nārāca* on the bow,
struck him swiftly.
Heart penetrated, lifeless, Vikaṭa
fell on the ground. //34//

"Having seeing his brother slain, Sunābha,
faint with fury,
Vishnu's able companion Kumuda,
best of the skilled, //35//

"Struck on the mortal spot, then split the bow
quickly. Kumuda,
taking another bow, training sharp arrows, //36//

"Split his bow at once and removed the head
of the charioteer,
felled the horses with keen arrows on the
battle-field. //37//

"Sunābha, best of *dānavas*, horses
killed, charioteer slain,
having seized a *gadā* at once, leaping
from the chariot, the *dānava* //38//

"Of unbounded valour, swiftly struck
Kumuda on the chest.
Struck by the *gadā*, Kumuda then fell
unconscious. //39//

"Gaining consciousness in an instant indeed,
Kumuda on the bow
training a razor arrow, by that splitting
the *gadā* with its neck swiftly, //40//

"With a *nārāca* struck Sunābha's chest.
Armour split, blood
streaming, heart pierced through, he fell. //41//

"Seeing Sunābha bereft of iife,
the sons of Diti,
turning away, fled discarding their mounts
and equipment. //42//

"Having seen the *dānavas* flee and
observing that
Sunābha and Vikaṭa were dead, the
devas, *gandharvas* and
kinnaras were pleased there. //43//

"Kumuda and Citragupta obtained
the greatest joy.
The maha-illusionist Mahādaṃṣṭra,
seeing the *dānavas*
turning away //44//

"And having seen the sons slain, eyes flashing
with rage, having
reassured the *daitya* forces, taking
a resplendent bow, //45//

"The excellent *dānava* swiftly
encountered Citragupta
in battle. Mahādaṃṣṭra, the *daitya*-
Indra and the
dānavas returning again, //46//

"Having seen, Citragupta then said to
Kumuda hastily,
'Send the well-armed *dānavas* to Yama's
abode quickly today! //47//

"'Mahādaṃṣṭra will I take to Yama's
house in battle.'
Hearing these words then uttered by
Citragupta, //48//

"Kumuda, ready for battle, obstructed
the *dānavas*
in battle. Then Citragupta at once
battled Mahādaṃṣṭra." //49//

Thus ends the thirtieth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 31

Jaimini :

"Then maha-armed Kumuda seated in
an excellent
aircraft, having taken a very strong
bow and having
strung it, the maha-mighty //1//

"Showered a net of arrows like a cloud
raining. By that
maha-shower of shafts, he slew swiftly
elephants and infantry. //2//

"The *dānavas* too, enraged, on Kumuda
from all directions
śataghni, tomara, prāsa, śakti,
śūla and *paraśvadha* //3//

"Rained on the chariot-rider there like
clouds on top of
mountains. Splitting the net of
weapons with arrows,
the maha-mighty having severed //4//

"The heads, laid low the elephants, horses
and foot-soldiers. Distressed
by Kumuda, the *daityas,* turning away,
fled out of fear. //5//

"Having seen the body of forces shattered,
Mahādaṃṣṭra, enraged,
reassuring the *daityas* then, (hit)
Kumuda with keen shafts, //6//

"And struck Citragupta with arrows
penetrating
his breast. Hit by them, Citragupta too
shed blood profusely. //7//

"Kumuda, looking at Citragupta
distressed by pain,
having then split Mahādaṃṣṭra's bow and
arrows hastily, //8//

"Felled the charioteer's head and body
with a razor (shaft)
and took the horses to Yama's house with
a keen arrow. //9//

"Mahādaṃṣṭra too, enraged, on Kumuda
flung an unbearable
vitals-wounding *śakti* surrounded with
a fiery garland then. //10//

"As it fell, Kumuda split it into
two with arrows.
Having seen that *śakti* destroyed,
Mahādaṃṣṭra, enraged, //11//

"Leaping from the chariot, with a *gadā*
struck down Kumuda.
Gadā-struck, the leader of the *gaṇas*
lost consciousness. //12//

"Citragupta, recovered then, seeing
Kumuda senseless,
having seized a very strong bow, stringing
it, the maha-mighty //13//

"Mahādaṃṣṭra's great *gadā* by a net
of arrows he split.
Maha-minded Mahādaṃṣṭra boarding
another chariot, //14//

"On Citragupta the best of asuras
rained arrows, and
Citragupta too with a divine missile
destroyed that
rain of arrows, //15//

"Split Mahādaṃṣṭra's bow, sonorous as
the clouds. Dropping
that broken bow, the maha-mighty
Mahādaṃṣṭra //16//

"Having seized a *śakti* angrily said
to Citragupta,
'O maha-armed Citragupta! I see
you standing before me. //17//

"'You will not stand now. You will lose your life,
O maha-minded one!'
Having said this, that maha-terrifying
śakti he flung swiftly. //18//

"Having seen that *śakti* coming, he loosed
a multitude of shafts.
That huge *śakti* having burnt to ashes
the mass of shafts in war, //19//

"Fell on Citragupta's chest in the battle.
Heart pierced by
that *śakti*, the excellent god became
unconscious. //20//

"Seeing that Citragupta was senseless,
Yama's servants
turning away there, fled with Vishnu's
companions. //21//

"Having seen their own forces impelled by
Dharma-Raja, fleeing,
Kāla, riding his chariot, having
consoled his soldiers, //22//

"Struck Mahādaṃṣṭra with an exceedingly
unbearable arrow.
Mahādaṃṣṭra, also spirited, taking
another strong bow, //23//

"The best of asuras trained and released
a net of arrows.
They, reaching the sky there, slaying others
swiftly, //24//

"Felled them to the ground with severed limbs like
insects in the battle.
In the meantime, the maha-strong deva,
Citragupta, //25//

"Gaining consciousness then, angry, along
with Kumuda,
struck the *dānavas* swiftly who were in
front of Mahādaṃṣṭra. //26//

"Maha-illusionist Mahādaṃṣṭra,
looking at the wounded
from the van of the army, waged a war
of maya against
Kāla in the van of the battle. //27//

"Kāla, too, adept in excellent
weapon-craft, destroyed
the maya with divine missiles. Having
taken Mahādaṃṣṭra's
horses with arrows to Yama's abode, //28//

"And felling his charioteer's head from
the body to the ground,
with a *bhalla*[1] split and removed his armour, //29//

---

1. Lance

"And struck his chest swiftly, severely with
a well-feathered *nārāca.*
Chariot-less and bow-less, vomiting
blood from the mouth, //30//

"Mahādaṃṣṭra then with difficulty
having gained
consciousness, the maha-mighty, seizing
a huge *gadā*
like the rod of death immediately, //31//

"Pulverized the chariot of Kāla
in the van of battle.
Kāla too, eyes coppery-red with rage,
crusher of all life, //32//

"Having grasped a *gadā*, the virile one
fought with Mahādaṃṣṭra.
Having whirled his own foe-slaying *gadā*,
Mahādaṃṣṭra //33//

"Threw it towards Kāla and roared again
and again. Perceiving
that *gadā* falling, Kāla, enraged, //34//

"With his *gadā* having destroyed it
swiftly, whirling
the *gadā* again, struck Mahādaṃṣṭra's
head with the *gadā* then. //35//

"Struck by the *gadā*-blow, lifeless he fell
down on the ground.
Having beheld Mahādaṃṣṭra slain, the devas
along with the rishis then //36//

"Pleased Kāla along with Dharmarāja
repeatedly.
Kumuda and Citragupta having
seen the foe fallen, //37//

"Along with servants and diseases struck
the *dānavas*
in battle. Elephants destroyed, horses
in thousands felled, //38//

"Chariots pulverized, foot-soldiers fallen
dead then, the violent-footed
fell dead on the ground as a banana-
tree falls on earth. //39//

"Thus struck, the *daitya* army, their leader
slain, without protection,
the small remnant, distressed, entered the city
of Viśālā. //40//

"Conquering the enemy then in battle,
Kāla leading,
thrilled with unequalled delight there praised by
the immortals." //41//

Thus ends the thirty-first chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 32

Jaimini :

"From the western gate exited the best
of *dānavas,*
maha-courageous Vakradaṃṣṭra with
ten lakh *akṣauhiṇīs.* //1//

"Preceding him went four army generals,
Vidyutkeśa,
Mahākeśa, Sthūlanāsa and
Mahāhanu. //2//

"These four, in chariots, wielding bows,
arrows and swords,
they continued with the *dānava* army,
armed for battle. //3//

"Chariot-warriors aboard chariots,
others upon
elephants, horsemen on horseback, foot-soldiers
wielding weapons, //4//

"Venting leonine roars, shaking the earth,
with the sound of
war-drums and conch-shells splitting the skies, //5//

"The bestial *daityas* of amazing
prowess exited the city.
Seeing those *daitya* hosts emerging,
Rama told the monkeys, //6//

"'O maha-noble Indras of monkeys!
Along with kshatriyas,
you all fight now, warlike, very splendid!' //7//

"Hearing Rāghava's words, Sugrīva and
other monkeys
with Vibhīṣaṇa, sala, palm trees and
rocks as weapons, //8//

"The abundantly valiant leaders
of the horde fought
there. Similarly, the kshatriya heroes
famed in Bhāratavarṣa, //9//

"Aṅga, Vaṅga, Kaliṅga, Āndhras, Kāśi,[1]
Kāṃboja, Madra,
Darada, Puṇḍraka,[2] Mleccha,[3] Pāñcāla[4]
with the Kirāta,[5] //10//

"Other kings, famed for their valour equipped
with four-fold forces, set
out to fight with the *dānavas*, riding
chariots, with bows and arrows. //11//

"Varuna's heroic sons, impelled by
their father, boarding
will-propelled aircrafts, wielding weapons, //12//

"Having placed Puṣkara in front, came to
fight with the *dānavas*.
Vajradaṃṣṭra[6] too, intoxicated
with pride, seeing
the enemy armed and ready, //13//

"Impelled his companion Vidyutkeśa
who was in front.

---

1. Benares
2. North Bengal
3. Barbarians
4. Northern and Western Uttar Pradesh
5. North-Eastern Himalayas
6. There is considerable confusion over names. Vakradaṃṣṭra becomes Vajradaṃṣṭra, Vidyutkeśa changes to Sukeśa and Sthūlanāsa turns into Sthūlakeśa.

Stimulated by him, those *dānavas*
craving battle, //14//

"Riding chariots, wielding terrible
weapons, equipped with a
four-fold force, roared out diverse sounds like
clouds at dissolution. //15//

"Then the violent Vidyutkeśa,
surrounded by his troops,
struck the monkeys with a swarm of arrows
piercing foes' vitals, //16//

"And the maha-heroic monkeys, with
salas, palm trees and rocks
as weapons, killed *dānavas* in battle
sounding maha-roars. //17//

"The battle proceeding thus, Dīrghakeśa
the excellent asura
surrounded by *dānavas*, encountered
Vibhīṣaṇa in battle. //18//

"*Dharmātmā* Vibhīṣaṇa, too, surrounded
by many rakshasas,
riding a very sturdy chariot
fought Dīrghakeśa. //19//

"Also Sthūlakeśa, Indra of *daityas*
and surrounded
by *dānavas*, fought with the kshatriyas
and they then fought him. //20//

"And Mahāhanu, Indra of *daityas*,
encountered Puṣkara.
Ordered by Puṣkara, the highly
valorous Varuna host. //21//

"On chariots and horses and the foot-
soldiers with various

weapons they struck the *dānavas* from the
sky with *pāśa,*
kunta and *paraśvadhas.* //22//

"The *dānavas,* struck thus, turning away,
fled out of fear.
Seeing those *dānavas* scattered, Mahāhanu
the unforgiving //23//

"Struck the *Vāruṇa*[1] force with maya-created
excellent weapons.
Hurt by these, the *Vāruṇa* force, assailed
with rocks, lightning-
bolts and mountains, //24//

"Weapons destroyed, arms broken, fled,
defeated.
Puṣkara seeing them turning away,
eyes red with wrath, //25//

"Penetrating Mahāhanu's vitals
with excellent arrows,
having split his bow with an *ardhacandra*
struck his chest with arrows. //26//

"Mahāhanu, vomiting blood from his
mouth, furious,
having seized a *gadā,* hit with the *gadā*
immediately. //27//

"Struck by the *gadā*-blow, lotus-eyed
Puṣkara, having seized
a very hard *śakti* threw it on his
chest instantly. //28//

"Wounded by that *śakti,* he fell on the
ground and died.

---

1. Pertaining to Varuna

Having beheld Mahāhanu slain by
mahatma Puṣkara, //29//

"The remnants of the slain *daityas*, fled
defeated. Having seen
his forces scattered, Sugrīva, ruler
of the monkeys,[1]//30//

"Having seen his army running away
and Mahāhanu slain,
Vakradaṃṣṭra, burning with anger, went
towards Puṣkara. //31//

"Illusionist strong Sukeśa along
with the *dānavas*
also injured the monkeys with a rain
of arrows in battle. //32//

"Injured then in battle, the monkeys
turned away. Having seen
his forces scattered, Sugrīva, ruler
of the monkeys, //33//

"Firmly held them and swiftly ordered those
maha-strong and
valorous ones (to fight). Ordered by the
Indra of apes,
with salas, palm trees and stones as weapons, //34//

"They struck out of anger the *dānavas*
in chariots, on horses,
and the attendants. Struck down by the apes,
the very valorous
daityas fell. //35//

"Having beheld the ***dānavas*** **fallen,**
Sukeśa **struck**

---

1. This line is misplaced. It is correctly in sloka 33.

the bull-apes with keen arrows rending
the vitals of foes. //36//

"Hurt by these, the monkey heroes came to
fight Sukeśa.
Gaya, Gavākṣa, Gavaya, Śarabha,
Gandhamādana, //37//

"Suṣeṇa, Vegadarṣī and Mainda
and Dvivida indeed,
these and many other maha-mighty
Indras among monkeys, //38//

"Hilltops, rocks, trees and mountains on his head
rained the monkey
heroes in hundreds and thousands. //39//

"Sukeśa too, striking (them) with a
swarm of arrows,
the maha-mighty struck the monkeys on
vulnerable
spots with excellent arrows. //40//

"Those cut-up protectors of troops, turning
away, fled out of fear.
Having seen the monkeys fleeing, Sugrīva,
supreme lord of the apes, //41//

"Uprooting a rock, violently hurled
it down on his
head. Struck by the blow of the rock, lifeless,
he fell on the ground. //42//

"Having seen Sukeśa slain, maha-strong
Dīrghakeśa
overpowered swiftly the rakshasas,
Vibhīṣaṇa's followers. //43//

"Noticing them hurt, Vibhīṣaṇa,
Indra of rakshasas
maha-mighty, rained a net of arrows
on the *dānavas*. //44//

"Noticing the *dānavas* perishing,
(struck) unconscious
in battle by those, Dīrghakeśa too
at once struck Vibhīṣaṇa. //45//

"He, struck with a stream of arrows, having
split the bow in
Dīrghakeśa's hands, with an arrow swiftly
struck him on the heart. //46//

"Well-pierced by many shafts, the *dānava*
taking a *gadā*,
Vibhīṣaṇa's horses, charioteer
and chariot indeed //47//

"Pulverized with that *gadā*. Chariot-less,
Rāvaṇa's younger
brother, having seized a *gadā*, with that
gadā hit him
too on the head. //48//

"Head shattered, lifeless, he fell on the ground
then. Seeing three
ministers slain, Vajradaṃṣṭra, maha-strong, //49//

"Said this to Sthūlakeśa: 'Stay for a
moment before me. Them
will I slay in battle. You stay armed and
prepared for the present.' //50//

"Hearing these words of Vajradaṃṣṭra,
quickly intelligent
Sthūlakeśa, filled with fury, arming
the army, stood

in front of him, desiring battle with
Vibhīṣaṇa. //51//

Thus ends the thirty-second chapter of Sītāvijaya in the Aśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 33

Jaimini :

"Having heard the words of Vajradaṃṣṭra,
Sthūlakeśa
filled with fury, accompanied by a
four-fold force went
to fight with the kshatriyas in battle. //1//

"As he went speedily, the kshatriya-bulls,
the very valiant
inhabitants of Jambu island,
struck in battle. //2//

"The *dānavas* too, roaring, with *śūla,*
śakti, yaṣṭi, karpaṇa,[1]
mounted on chariots and horses, along
with foot-soldiers. //3//

"The *dānavas,* with a net of arrows
and with *śūla,*
śakti, yaṣṭi, tomara (struck)
the merciless
kshatriyas, roaring formidably. //4//

"With the battle proceeding thus between
the two armies, the kings
of Aṅga, Baṅga, Kaliṅga, Puṇḍra,
Kāmboja and Madraka, //6//

"Of boundless energy, with divine missiles
struck the *daityas.*

---

1. Spear

Struck by that web of missiles, the foes of
the gods fell on the ground. //6//

"Seeing those *daityas* slain, the bow-wielding
Sthūlakeśa,
slayer of enemy-heroes, with maya
fought the kshatriyas. //7//

"The kshatriyas, too, wounded in battle
by rocks, trees and arrows,
unable to stay in battle, turning
away, fled out of fear. //8//

"Having seen the kshatriyas fleeing,
the maha-strong
son of Vālī,[1] uprooting a hill-top,
went to Sthūlakeśa //9//

"With Nīla, Mainda, Suṣeṇa and
Dvivida, the best of
monkeys. Dvivida approaching Aṅgada,
guarded him armed with a tree. //10//

"Aṅgada too, maha-armed, upon
Sthūlakeśa's
chariot hurled a mountain-peak covered
with trees. //11//

"That mountain-peak having pulverised with
a net of arrows, with
choice shafts he pounded Nīla, Aṅgada
and other monkeys then. //12//

"Pained by that net of arrows, the bull-apes
became angry.
Vālī's son, full of valour, going
swiftly near him, //13//

---

1. Aṅgada

"With a sala having killed the horses,
the incomparably
powerful one felled the charioteer
in Sthūlakeśa view. //14//

"Nīla too, leaping suddenly, having
snatched the bow from
his hand, broke it into two swiftly in
a moment,
abundantly courageous. //15//

"Mainda and Dvivida both pulverized
the chariot.
Sthūlakeśa too, chariot-less, horses
slain, charioteer killed, //16//

"Hurled a *gadā*, standing on the ground, at
Nīla, doer
of marvellous deeds. Nīla too, leaping,
caught that *gadā*
in the van of battle, //17//

"And having whirled that great *gadā*, hit him
on his head. Struck
by the *gadā*-blow, head shattered, he fell
on the ground. //18//

"Having beheld Sthūlakeśa slain,
Vakradaṃṣṭra, enraged,
pierced Aṅgada and other chief heroes
in battle with arrows. //19//

"Hurt by the net of arrows, the monkeys,
abundantly
courageous, threw hill-tops, trees and
maha-rocks. //20//

"Vakradaṃṣṭra then, with a stream of shafts
splitting the mass
of trees, hit Aṅgada with ten arrows,
Nīla with five shafts, //21//

"Mainda and Dvivida there with three and
three each. Pierced
by that net of arrows, bodies split, those
maha-mighty //22//

"Uprooting trees, felled his asura
soldiers in battle.
The *daityas*, killed by the monkeys, fell down
on the ground. //23//

"Having seen his army slain, maha-strong
Vakradaṃṣṭra
with a very keen *nārāca* struck, piercing
Aṅgada's heart. //24//

"He, struck, fell down on the ground instantly,
senseless. Gaining
consciousness, the son of Vāli was
distressed with pain. //25//

"Seeing him recovered, Sugrīva, supreme
lord of monkeys,
uprooting a hill with both arms, upon
Vakradaṃṣṭra's chariot //26//

"The supreme lord of apes, filled with fury,
threw immediately.
That mountain with a rain of arrows
having felled on earth, //27//

"The *dānava* rained nets of arrows
upon Sugrīva.
Having seen the mountain foiled, Sugrīva,
beside himself with wrath, //28//

"Rained a rain of trees upon Vakradaṃṣṭra's
chariot. Those, by a
stream of arrows, the abundantly
courageous *dānava* cut. //29//

"The *gandharva* and *yakṣa* hosts with *śakti*,
khaḍga, gadā, aṅkuśa
and arrows that pierced vital spots
tormented the *dānavas*. //7//

The battle going on thus among
warriors on
elephants and horses, maha-heroic
Maṇibhadra,
training razor-arrows on his bow, //8//

"Crushed the *dānavas* on elephants,
horses and chariots
in battle. Lord of the *gandharvas*
Citrasena,
with a heart-splitting bow, //9//

"Felled *dānavas* riding elephants,
chariots and
horses and attendants in the battle-
field in thousands. //10//

"Sliced by the net of arrows, the *dānavas*,
proud of their strength,
the *yakṣas* and *gandharva* chiefs with *śūla*,
paṭṭiśa and arrows, //11//

"Felled in the battle-field then in hundreds
and thousands. Then
Kumbhahanu, angry, pierced the *yakṣas*
with arrows. //12//

"Horses and tuskers, those in aircrafts and
attendants with
shafts, he, battle-maddened, crushed, roaring
like the ocean. //13//

"The *gandharvas* and the *yakṣa* hosts,
tormented by
the rain of arrows, abandoning the
battle-field fled, defeated. //14//

"Having beheld his troops fleeing, maha-
mighty Maṇibhadra
along with Citrasena, with arrows
piercing vital spots, //15//

"Struck angrily the *dānavas* leading
a four-fold force.
Citrasena too, the *gandharva*
missile, maya-powered, //16//

"To destroy the *daitya* army discharged
at the battle-front.
From that missile emerged hundreds of
mountains then, //17//

"Mountainous trees, elephantine rocks, and
lightning and meteors,
śūlas, mudgaras, paṭṭiśas. //18//

"Wounded by these, the dreadful *dānavas*
along with chariots,
elephants and horses fell in the battle-
field like wind-broken trees. //19//

"Those left of the slain, turning away, fled
in the ten directions.
Kumbhahanu having seen the *daityas*
slain and turning away, //20//

"Angrily then struck Citrasena on
the heart swiftly with a shaft,
slew his four horses with four arrows swiftly
in a moment. //21//

"Then with an *ardhacandra* again
speedily split
his bow. Chariot-less and bow-less, heart
pierced by a sharp shaft, //22//

"Maya-less, maha-strong Citrasena
abandoned the battle.
Noticing him turning away, maha-
mighty Maṇibhadra //23//

"With arrows, Kumbhahanu's bow, horses,
charioteer
destroyed in an instant and split his
vital spot with a sharp shaft. //24//

"Then Kumbhahanu, horses killed, charioteer
slain in battle,
threw a terrible *gadā* speedily
on Maṇibhadra. //25//

"That *gadā* with five arrows the *yakṣa*
king destroyed.
Having seen his *gadā* pulverized,
angry Kumbhahanu then //26//

"Threw a fiery enemy-slaying
śakti. Seeing
it falling, the glorious Maṇibhadra, //27//

"Having split it in two with an *ardhacandra*,
training a shaft,
death-like, pierced through his heart. He, struck by that, //28//

"Heart split, fell on the ground, life destroyed.
Having seen that
dānava slain, those left of the slain,
possessed by fear, //29//

"Went to Śatadaṃṣṭra, vehicles and
forces destroyed.
The illusionist Śatadaṃṣṭra too,
seeing his son slain, //30//

"And also observing the *dānavas*
destroyed, (he)

very terrible, Maṇibhadra, lord
of yakṣas,
slayer of his son, in battle, //31//

"The *dānava*, eyes red with anger, of
terrific prowess,
struck with dreadful arrows that pierced hearts
of enemies. //32//

"Maṇibhadra, too, spirited, with sharp
shafts rent Śatadaṃṣṭra
and the *daitya* soldiers in battle here. //33//

"Śatadaṃṣṭra, too, illusionist,
the bow in the hand
of Maṇibhadra having split, led his
horses to Yama's world. //34//

"Maṇibhadra, too, chariot-less, flung
a *gadā* fearful to
foes. As that awesome iron *gadā* fell, //35//

"With a keen *ardhacandra* shaft having
felled it to earth,
with a very sharp *nārāca*, remover
of enemy life //36//

"In battle, Maṇibhadra's breast he struck.
Hit by that arrow,
the maha-chariot-warrior *yakṣa*,
Maṇibhadra, //37//

"Became senseless then, struck by Śatadaṃṣṭra
in battle. With
Maṇibhadra unconscious, the one named
Maha-spirited struck
the *dānavas* in battle with arrows here." //38//

Thus ends the thirty-fourth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 35

Jaimini :

"Maha-illusionist Śatadaṃṣṭra,
seeing Mahākāla,
impelled the *dānavas* accompanied
by a four-fold army. //1//

"'Fight!' Thus told by him, then the chariot-
warriors, cavalry,
elephant-riders and infantry, with
arrows, *khaḍga*
and *paraśvadha*, //2//

"Hit the *pramathas* in battle, leaping
and jumping terribly.
The *pramathas*, too, roared here, elephant-
lion-mule-faced, //3//

"Tiger-wolf-jackal-faced, of fierce valour,
aboard aircraft,
chariots, elephants and horses, with
excellent weapons, //4//

"And others on foot on the ground, wielding
bows, pikes, swords and arrows,
fought with the *dānavas* quickly. A great
battle occurred here. //5//

"Chariot-riders with chariot-
warriors, horse-riders
with cavalry, elephant-riders with
elephant-riders and
infantry with attendants on foot, //6//

"Encountered one another in battle,
striking with excellent
weapons. In such a tumultuous and
fearful battle that took place, //7//

"The illusionist Śatadaṃṣṭra too,
training arrows
on his bow, tormented the armed and
equipped *pramathas.* //8//

"Kuṇḍodara too and Piṇḍa and others,
skilled in battle
among *gaṇas,* split Śatadaṃṣṭra's
terrifying arrows
into hundreds of pieces then. //9//

"Having seen their shafts succeed, lips quivering
with rage, Śatadaṃṣṭra,
training an arrow instantly on an
excellent bow, //10//

"Releasing the *Tāmasa* missile,
began to kill the *gaṇas.*
By that missile all the directions were
wrapped in deep darkness. //11//

"Covering the sky there, darkness prevailed
then. Concealed in
that darkness the *dānava* of terrific
prowess, //12//

"Rained mountains, trees, meteors, many
śataghnis and
tomaras and hundreds of *daityas,* that
maha-strong maya-fighter. //13//

"Wounded by the *daitya*'s missile, the heroic
pramathas, terror-struck,
could not make out their own from foes and were
distressed by pain then. //14//

"Having beheld that terrible maya,
Mahākāla,
lord of *gaṇas*, whirled about the maha-
terrifying,
maya-removing *Saṃjñā*[1] missile. //15//

"Destroying Śatadaṃṣṭra's[2] missile, it
ruined the maya also.
Having seen the maya annihilated,
Śatadaṃṣṭra,
intoxicated with pride, //16//

"Released the *Ghora* missile there. From it,
in hundreds of thousands,
went forth in all directions crow-and-
heron-faced arrows
of frightful appearance, //17//

"And others with faces of vultures, owls,
tigers, lions and wolves.
In the sky they roamed about, bringing fear,
with fiery fangs, //18//

"Devouring *pramathas, gandharvas* and
yakṣa-bulls.
Wounded by the *Ghora* missile, the *gaṇas*
turned away then. //19//

"Having seen those *gaṇas* running away,
Mahākāla, full of wrath,
caused to appear the *Raudra* missile,
all-maya-dispeller. //20//

"From that then came forth in all directions
blazing flames in thousands,
some like the sun and the moon and others
looking like stars and planets, //21//

---

1. Perception
2. Mahākāla in the manuscript is a scribal error.

"And some comet-faced, also in the form
of fearful meteors,
wrapping the skies, pervading all the
directions constantly, //22//

"Burnt to ashes all born from the *Ghora*
missile then in battle.
Having beheld the mayas destroyed,
Mahākāla's breast, //23//

"With a very keen *nārāca,* the vile
asura lacerated.
Wounded by the arrow, Mahākāla
vomiting blood
from the mouth again and again, //24//

"Distressed by pain, having left the battle
went to Nandīśvara.
The maha-hero Nandīśvara,
Śaṃkara's other body, //25//

"Having seen Mahākāla turning away
and the *gaṇas* fleeing,
having consoled them, the maha-hero,
taking a bow quickly, //26//

"Hurled the *Māheśvara*[1] missile, destroyer
of all *dānavas.*
From that missile went forth in all directions
mountainous flames, //27//

"Consuming the dreadful *dānavas* on
chariots, horses and
the companions and Śatadaṃṣṭra's
chariot with horses
and charioteer in a instant. //28//

---

1. Pertaining to Maheśvara, the maha-god Shiva

"Wheels burnt to ashes, the *daitya* then
taking a *gadā* quickly,
standing on the ground having whirled the great
gadā, the maha-strong //29//

"Śatadaṃṣṭra flung it at Nandīśvara
angrily. He, seeing
that great fiery *gadā* in the sky,
with many sharp *nārācas*
having pulverised that *gadā*, //30//

"Nandī, flung (a *śūla*)[1] at Śatadaṃṣṭra
in the battle-front.
Released from Nandīśvara's hand, that
resplendent *śūla* weapon //31//

"Reaching Śatadaṃṣṭra, penetrating
his breast instantly,
returned to Nandīśvara's hand again
in the battle-field. //32//

"Heart riven by the *śūla*, lifeless, he
fell on the ground.
Having beheld Śatadaṃṣṭra slain by
Nandī, the *yakṣa*-bulls, //33//

"*Pramathas*, Siddhas and *Sādhyas* propitiated
Nandikeśvara.
The *daityas* left of the slain, vehicles
and forces destroyed, //34//

"All limbs rent by arrows, went to Viśālā
out of fear. To
those maha-strong arrivals, defeated
in battle, leaders slain, //35//

"Hair disarrayed, from the four directions,
entering the city

1. Missing in the manuscript

powerless, limbs split by arrows, heads
shaking with fear, //36//

"Army-commander Vipracitti spoke
these words, 'Today,
here, womanhood has Viśālā, the abode
of *dānavas*, obtained. //37//

"'Jvālādaṃṣṭra, Mahādaṃṣṭra, Vakradaṃṣṭra
and other *dānavas*
along with Śatadaṃṣṭra, where have those
of terrific prowess gone? //38//

"'All of you, without fear, tell the patient
Vipracitti!'
(They replied,) 'Jvālādaṃṣṭra and other
daityas from the four
quarters along with armies //39//

"'Waged a tumultuous battle along
with the four-fold
force. They all died in the battle with
the ageless ones. //40//

"'We, the survivors there, mount and means gone,
fled and reaching
the city, have come to you.' //41//

"Hearing these words spoken by the *dānavas*
then, Vipracitti having
reflected for a moment, sighing deeply
again and again, //42//

"Entering the assembly-hall swiftly
and going near
Sahasravadana reported to him
then the loss of
the *dānavas* in battle. //43//

"Having heard that entire account, Sahasra-
mukharāvaṇa, eyes
red with anger, having reflected, said
to Vipracitti, //44//

"'O Vipracitti! All the gods, their senses
seduced by *kāla,*
having done today what is not dear to me,
where will those stupid ones go? //45//

"'Killing all those gods, once again this land,
palace and city of
mine you protect, accompanied by a
thousand *akṣauhiṇī.* //46//

"'With your four sons stay here indeed, O Army-
Commander!'
Having said this to Vipracitti, that
Sahasramukharāvaṇa,
the hero, with his brothers resolved to fight." //47//

Thus ends the thirty-fifth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 36

Jaimini :

"Summoning his brothers, Sahasramukha-
Rāvaṇa spoke
in the assembly-hall quickly with words
befitting the time: //1//

"'Arrange my chariot quickly, fully
equipped with all weapons.
You too, riding chariots, go to fight
in the battle! //2//

"'Prepare a five *arbuda*[1] strong army,
O stainless ones!'
The brothers, hearing those words of
Sahasrāsya, //3//

"Resolving to act accordingly,
having left the court,
went out. Consulting with the ministers,
they, compelled by
admiration for their brother, //4//

"Resolved to prepare the army thoroughly.
The commanders
of the five *arbuda* army summoning,
full of haste, //5//

"Spoke thus: 'Your respective armies prepare
thoroughly today!'
Ready for war then, the four brothers of
Sahasrāsya //6//

---

1. Ten million

"Inspecting them putting on armour and
turbans in haste,
bow in hand, riding chariots, the maha-
strong and valorous //7//

"Stimulated the soldiers at once as
directed by
their brother. Obeying their orders,
to prepare and arm,
the maha-strong *daityas*, //8//

"Went with hundreds of war-drums, creating
fear. They vented
leonine roars then in order to get
the soldiers ready. //9//

"Having heard the war-drums sounding the call
to arms, the best
of *dānavas*, some rode on chariots,
soṃe on rutting elephants, //10//

"Some mounted upon mind-swift horses, went
then. The infantry,
pāśa, śūla, śakti and *tomara*
in hand, //11//

"Set out at once, dreadful, wearing armour
and turban. With
the sound of war-drums and conchs, the resounding
leonine roars, //12//

"And the noise of chariot-wheels also,
as if split the heavens.
Seeing the *dānavas* ready, armed, with
the four-fold army, //13//

"Sahasrāsya, maha-valorous,
gloriously
adorned with pearls and gems, with infallible

arms and missiles,
resplendent as a crore of suns, //14//

"And, by pure-souled Durvāsā created
in the past by ascesis,
impenetrable divine armour, as if
radiating a thousand rays, //15//

"Divine diadem and ear-rings bright with
varied gems,
armlets, awesome, divine, adorned richly, //16//

"Red sandal-paste smeared limbs, wearing
yellow clothes then,
shining with lightning and rainbows, more than
the clouds at dissolution. //17//

"Bestowed by maya, decked with varied gems,
rising up to fifty
yojanas, twenty *yojanas* in breadth. //18//

"Frightful-faced *piśācas*, lustful, mountainous,
numbering thousands,
undecaying, unreal, produced by maya. //19//

"Adorned with flying pennants shining like
gold, festooned with
all banners glittering with the radiance
of jewels, //20//

"Equipped with masses of *śakti, śūla,*
gadā, khaḍg*a, tūṇīra,*[1]
Sahasramukharāvaṇa boarded
his own chariot. //21//

"Looking at him aboard the chariot,
his invincible

---

1. Quiver

four brothers, set out riding chariots,
battle-frenzied. //22//

"Śatagrīva, Śatākṣa, Śatajihva
and Satodara,
destroyer of the vanity of devas,
followers of
the views of their elder brother, //23//

"Maya-adepts, skilled in arms, invincible
in the battle-front,
summoning the army-commanders,
impelled them, 'Go!' //24//

"Karavīra, Surārātri, Trimūrdha
and Gajānana and
Dharmaghna, these five lords of the five
arbuda army, //25//

"Ordered the soldiers under their command,
'Go!' Thus impelled,
the *daitya* army riding chariots
and horses went then, //26//

"And the infantry advanced boldly,
wielding many
types of weapons, from the western gate,
inspired by Sahasrāsya. //27//

"The dreadful *dānavas* exited,
obedient to
Śatagrīva. Having seen the *dānavas*
setting out,
Sahasramukharāvaṇa //28//

"Summoning Śatagrīva spoke these words:
'Śatagrīva,
today go to the van of the army
with weapons! //29//

"'Surārātri, commander of one
arbuda akṣauhiṇī,
will precede you. He, adept in maya-
battle, will go
protecting the army. //30//

"'I then, accompanied by army-
commander Karavīra,
with an *arbuda akṣauhiṇī* will
I follow you. //31//

"'Splendid Śatākṣa in the right wing,
along with Trimūrdha,
protect the *arbuda*-strong *akṣauhiṇī.*
Go now, O maha-strong! //32//

"'Also, splendid Śatajihva remain
on the left wing
with one *arbuda akṣauhiṇī*
protected by
leader Gajavaktra.[1]//33//

"'Go to fight from my rear, illusionist
Śatodara,
along with Dharmaghna, O hero, with
the army following. //34//

"'Protect the army on all sides in this
way, O maha-mighty!'
Sahasramukharāvaṇa, the entire
army in this manner //35//

"Deployed to fight with the ageless ones,
terrifying
all the worlds. Then, world-destroying portents,
frightful, appeared. //36//

---

1. The same as Gajānana, elephant-faced.

"Calamities in hundreds, dreadful,
destructive for
the devas' side. The entire earth quaked,
major mountains shattered, //37//

"Agitated were the seven seas and
flames became smoke-laden.
Deep darkness shrouded all; the universe
was enveloped in dust, //38//

"The wind blew violently, shaking the
major mountains,
clouds rained blood, meteors fell in thousands, //39//

"Headless trunks fell in hundreds from the
solar sphere. All creatures
and the manes feared the coming
of dissolution. //40//

"Jackals became violent, their faces
surrounded with
fiery garlands. The nine planets went
off-course, the sun
and the moon were afraid. //41//

"Untimely then, *Rāhu* swallowed the disk
of *Bhānu*. Such
and many other maha-portents, causing
world-destruction, //42//

"Observing then, Brahmā said to *Vāyu*
at once, 'Having gone,
O *Vāyu*, to the maha-noble Hara
and Vishnu, instantly, //43//

"'Describe the earlier account of
Durvāsā's curse
now. We must participate! The time for
that has come now. //44//

"'Because of that, all of us have to get
together and
consult here to fight Sahasrāsya, the
evil illusionist. //45//

"'These, my words, repeat to Hara and Vishnu.
Having heard their
message, you should come back here again.' //46//

"Having heard Brahmā's words, maha-mighty
Mātariśva, to Vishnu
and Śaṃkara communicating swiftly,
came back again. //47//

"Having seen that *Pavana* had returned,
Brahmā, progenitor
of the world, discovering from *Vāyu*'s
speech that, according to
his instructions, the work had been done, //48//

"With Indra and Kumāra, went in the
western direction and
arrived with the deva host at the flank
protected by Rama. //49//

"Having heard of his arrival, swiftly
maha-minded
Vishnu, too, with Yama went to the western
direction instantly. //50//

"And Hara with Kubera arriving
at the western side,
all the Lords of the thirty-three met
together and
quickly began consultations. //51//

"Deploying the army in hawk-shape by
the *Vasus, Ādityas*
and *Maruts,* Indra became its head; its
beak was Ṣaḍānana, //52//

"Surrounded by his *gaṇas*, the enemy-
crushing general of
the deva-host. At its neck was splendid
Rāghava accompanied
by Varuna, //53//

"With the rakshasas and apes, Sugrīva
and Vibhīṣaṇa,
standing with brother Lakṣmaṇa to
protect Śakra. //54//

"At its belly, Brahmā was stationed,
surrounded by
Viśvadevas and others. At its tail
were the kshatriya kings
of formidable prowess. //55//

"The right wing Vishnu resorted to,
accompanied
by Vaivasvata, along with Viśvaksena
and others, surrounded
by *Mṛtyu, Kāla* and others. //56//

"Protecting the deva-army was he,
gloriously riding
Garuḍa. Bull-mounted Mahadeva
sinless, with Kubera, //57//

"Resorting to the left wing with Nandī,
Vighneśvara and others
guarding the end of the army of gods,
the Lord stayed there. //58//

"Dividing the army thus quickly,
the celestials
became ready for war."

Thus ends the thirty-sixth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 37

Jaimini :

"The battle-ready deva-multitude—
like the ocean
at dissolution— having beheld,
Sahasravadana,
enraged, said to his brothers, //1//

"'Strike the gods swiftly, whose life-spans are now
ended!' Thus impelled
by their brother, the four brothers then //2//

"Inspired their respective heroic commanders
to fight. Ordered
by them, the commanders, equipped with a
four-fold army //3//

"Of terrific prowess; pierced the devas
with weapons. By order
of Śatagrīva, the maha-mighty,
angry foes of the gods, //4//

"Mounted on chariots, rained showers of
arrows in battle then.
The best among chariot-warrior
dānavas rained
arrows from many directions. //5//

"The cavalry with *prāsa* and *parigha*,
elephant-riders with
waves of arrows, struck the army of gods
in that battle then. //6//

"Similarly, the brave monkeys and the
rakshasas of terrific
prowess, devas and Skanda's *gaṇas*
bearing divine weapons, //7//

"Crushed the *dānavas*, roaring terribly,
with unparalleled
showers of rocks, hill-tops and trees, //8//

"And with blows of nails and fists swiftly struck
the asuras. The bulls
among *Nairṛtas* with *śakti, kunta,*
gadā, prāsa, parigha, //9//

"And with *nārāca, ardhanārāca,*
ardhacandra, the best
of the gods and Skanda's *gaṇas* indeed
struck the asuras in war. //10//

"As the fearful, tumultuous battle
proceeded thus,
Sugrīva, Kumuda, Nīla, Śarabha,
Gandhamadana, //11//

"Mainda, Suṣeṇa, Dvivida, Suhotra,
Jāmbavān, Nala, with
nails and teeth as arms, trees and hill-tops as
weapons, the heroes, //12//

"The elephant-chariot-horse-mounted
and *dānavas* on foot
crushed in battle, striking repeatedly
with their respective
massive weapons. //13//

"*Dharmātmā* sinless Vibhīṣaṇa
too, with his ministers,
surrounded by the dreadful rakshasas
and *Nairṛtas,*
fighting the *dānavas,* //14//

"With many types of dreadful weapons churned
sons of Diti in battle.
Then mighty Śatākṣa on a chariot,
with a bow strung, //15//

"Directed his commander Trimūrdha,
'Fight!' Having bowed
his head to the order, Trimūrdha,
riding a chariot, //16//

"Along with his soldiers, the hero in
the southern direction
then, Dharmaraja's formidable forces
and the *gaṇas*
of Viśvaksena then //17//

"Struck with a multitude of arrows like
lightning from clouds.
Dharmātmā Citragupta also,
formidably
powerful, the *kiṅkaras* //18//

"Conlmanded to fight. Viśvaksena too
quickly impelled
Kumuda and all other *gaṇas*, 'Fight!' //19//

"Instructed, those irresistible ones,
wielding *śūla*
and *śakti* then, destroyed the dreadful
dānavas as
a forest-fire destroys trees. //20//

"And in the northern direction then
Śatajihva,
maha-mighty, Kubera's forces and
Nandīśvara *gaṇas* too //21//

"Crushed speedily with arrows piercing
foes' vulnerable spots.

His dreadful general, mounted on a
chariot, Gajānana; //22//
"Along with the *dānavas*, with *gadā*,
mudgara and
karpaṇa, pierced, split and struck the *yakṣas*
and Nandī's *gaṇas*. //23//

"In the battle going on thus between
both armies too,
war-drums sounded in hundreds and conchs blew
in thousands, //24//

"Leonine roars reverberated and
terrifying roars
thundered. By the sound of war-drums, conchs and
sound of leonine roars, //25//

"The rumbling of chariot-wheels and horses
the world was distressed.
The bellowing of the two armies was
like the sea in tumult. //26//

"With the destructive clash of weapons of
the deva-*daitya* armies,
a very great clash occurred, even like
the ocean at dissolution. //27//

"Śatagrīva's general, maha-strong
Surārātri,
struck the apes, heroic foes, with sharp shafts. //28//

"The monkeys too, roaring, with nails, teeth and
trees as weapons,
felled the *daityas* preceding Surārātri. //29//

"Thus struck by apes,[1] the *daityas* with *śūla*,
śakti, *paraśvadha*,
bhindipāla and keen arrows struck down
the monkeys in battle. //30//

---

1. *Sunāri* makes no sense here. The translation presumes it could be *vānarā*.

"Injured by the monkeys, the *daityas* on
chariots, horses, on
foot, fell pulverized by hills, heads shattered
by trees, //31//

"Eyes pierced by nails, noses bitten off
by teeth, vomiting
blood the dreadful ones fell in hundreds and
in thousands. //32//

"Having seen them crushed by the monkeys, some
maha-mighty
daityas mounted on chariots, horses
and elephants,
with arrows, *śūla* and *paraśvadha*, //33//

"*Nārāca* and *ardhanārāca*, struck
the monkeys in battle.
Hit by them, the Indras of apes, mouths, eyes,
noses severed, //34//

"Tails and arms cut, fell like trees split by lightning.
With such a highly
tumultuous and fearful battle on, //35//

"Dust from earth pervaded the sky, Surya
disappeared,
maha-darkness fell; one's own and others
indeed could not be known. //36//

"One's own sons, brothers and friends were struck here
on the battle-field.
From the bodies of the slain much blood flowed, //37//

"As rain-water appears on a great cliff
like a maha-stream.
By that current of blood earth became
terribly muddy. //38//

"As the darkness lifted, one's own and others
could be distinguished.
In that maha-violent battle,
chariot-warriors,
cavalry and infantry //39//

"Fell in large numbers on the ground. Monkeys,
too, were struck down.
Having seen (*daityas*) trampled by monkeys,
maha-strong Surārātri //40//

"Rained showers of arrows like water from
the clouds. By that
shower of arrows the monkeys were struck
down lifeless. //41//

"Some were felled, some sought shelter with Sugrīva.
Having seen those
monkeys, the hero Sugrīva of
terrific prowess, //42//

"Uprooting a sala, speedily struck
the *dānavas*
in battle. Wounded by him, the *daityas*
fell like prize elephants. //43//

"Turning away, they fled, fleeing in all
directions. Having seen
the *dānavas* fleeing, Surārātri,
enraged, //44//

"The excellent son of Danu rained a
shower of arrows on
Sugrīva. Sugrīva, too, advanced to
fight with Surārātri then." //45//

Thus ends the thirty-seventh chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 38

Jaimini :

"On arrival, that Indra of monkeys,
equalling Mahendra[1]
in valour, with ten shafts Surārātri
struck on the head. //1//

"He, head pierced with arrows, streamed blood
profusely. Then
he threw down a mountain-peak on his chariot. //2//

"That mountain-peak the *daitya* split swiftly
with arrows. Seeing
it shattered, Sugrīva, supreme lord of
the monkeys, //3//

"Uprooting a sala resembling Mount
Mandara, felled
his four horses and charioteer
too with that. //4//

"Chariot-less, Surārātri threw a *śakti*
at the monkey.
Having seen that *śakti* coming, the ape,
leaping swiftly
and having seized it //5//

"Hurled it towards Surārātri, roaring
again and again.
Having taken a *gadā* at once, maha-
mighty Surārātri, //6//

---

1. A synonym of Indra meaning Great Indra. There is unintentional irony here because Vāli, who thrashed Sugrīva, was Indra's son.

"Destroying that *śakti*, with the *gadā*
hit Sugrīva
too. He, hit by the *gadā*, shook like
a mountain. //7//

"Regaining consciousness in an instant,
the lord of apes,
in terrible rage, attacking Surārātri,
the supreme lord
of monkeys, hit his chest. //8//

"Thus hit, the Indra of *daityas* fell on
the ground on his knees.
Gaining consciousness in an instant,
the *daitya* with
a pillar struck the monkey. //9//

"With alacrity having avoided that
blow, the supreme lord of
monkeys seizing him with both hands having
thrown him on the ground, //10//

"Pounding him again and hitting with both
feet, the bull-ape
hit him on the head with fists and with feet
hit him on the chest.[1] //11//

"Entire body churned up, lifeless, he fell
down on the ground.
Having slain that maha-mighty Surārātri,
the best of apes, //12//

Slaying the forces in battle, shone like
Maghavan[2] and
the apes and the gods propitiated
Sugrīva then. //13//

---

1. This is exactly how Hanumān attacked Mairāvaṇa
2. Bountiful, a synonym of Indra.

"Having beheld Surārātri slain,
Śatāsya[1] of
terrific prowess, Sahasrāsya's
awesome younger
brother, Sugrīva with a flat-jointed //14//

"Arrow, remover of foes lives, transfixed
his chest. Thus struck,
Sugrīva, breast pierced, distressed with pain, //15//

"Moaning, fell down on earth swiftly, like a
bird with a severed wing.
Seeing the hero fallen, the monkeys,
senseless with rage, //16//

"Trees and rocks in hand ran towards Śatāsya
in the battle.
Aṅgada, Jāmbavān, Nīla, Śarabha,
Gandhamādana, //17//

"Mainda and Dvivida, Tāra, Suhotra,
Vinata and Nala,
they attacked, hurling trees and mountain-peaks //18//

"On Śatagrīva's chariot at once,
the maha-mighty ones.
Those weapons splitting with a single arrow
as they came, //19//

"On the chest he struck swiftly Jāmbavān
with three shafts, struck
Nīla first with five, with three struck others. //20//

"Pierced, those excellent monkeys fell down
on the ground. Having seen
those heroes fallen and also the apes
turning away, //21//

---

1. Śatagrīva

"Having whirled a *gadā* like a mountain-peak,
Añjanā's son
with each blow destroyed indeed
a hundred, seventy, //22//

"Sixty, fifty and thirty chariot-
warriors, horses and
foot-soldiers, as rod-wielding Antaka
slays people at dissolution. //23//

"Hurt by Hanumān, the *daityas* fled quickly.
Abandoning
their own friends and relatives, they fled in
the ten directions. //24//

"Having beheld those *dānavas* defeated,
Śatagrīva,
very furious, trained on the bow swiftly
shafts like death's rod, //25//

"And rained *nārācas* on the head of maha-
strong Hanumat.
Pierced by them, Hanumān's body too
ran with blood. //26//

"Half of the formidably valorous
then looked like a
blooming *aśoka*[1] tree. Then angrily,
Vāyu's son with
the *gadā* of fearful aspect, //27//

"Pulverized his chariot. He too taking
a maha-*gadā*,
thirty-two *yojanas* high, with that hit
him on the head. //28//

---

1. *Jonesia Asoka Roxb.* a tree of moderate size belonging to the leguminous class with magnificent red flowers

"Ignoring that blow, Vāyu's son, slayer
of enemy heroes,
he struck Śatagrīva on the forehead
with the *gadā* then. //29//

"Thus struck, the Indra of *daityas*, maha-
mighty, trembled.
Gaining consciousness, Śatagrīva,
whirling the maha-*gadā*, //30//

"On the breast swiftly struck the maha-strong
son of *Vāyu*.
Swiftly ignoring that blow, Vāyu's son
maha-mighty, //31//

"With his *gadā* indeed hit Śatagrīva
on the head. Hit
by the *gadā*, the formidable,
maha-strong Śatagrīva, //32//

"Fell down unconscious on the ground, like a
tree with roots severed,
his ears, nose and both eyes bleeding profusely. //33//

"In a moment regaining his senses,
the Indra of *daityas*,
whirling the maha-*gadā*, threw it towards
the ape, eyes red with anger. //34//

"That falling terrible *gadā* with his
gadā the strong one struck.
That terrible *gadā* launched by the *daitya*
split in two, fell on earth. //35//

"Coming into contact with the *gadā*-
weapon of Vāyu's son,
the enemies of the gods, multitudes of
chariot-warriors,
cavalry and infantry, lost their lives, //36//

"And fell in the middle of the *daitya*
army in battle then,
all their limbs churned by those (falling bodies)
the *daityas* fell. //37//

"Having seen his *gadā* fallen, Śatagrīva,
very angry,
having seized mountain-like Hanumān with
his arms, //38//

"And placing him on his head suddenly,
prepared to kill him.
That head the son of *Vāyu*, the mighty,
smote with his fist. //39//

"Distressed by that fist-blow, Śatagrīva
threw the son of
Añjanā down on the ground, his senses
stunned with pain. //40//

"Him, the son of *Vāyu* at once approaching
angrily, the *dānava*
in his arms having grasped firmly, having
whirled like a mountain, //41//

"Near Sahasrāsya's chariot swiftly
Vāyu's son threw him.
Thus thrown by Hanumat, Śatagrīva,
the excellent asura, //42//

"Speedily fell on the chariot of
Sahasrāsya
in the battle. Seeing him falling on
his chariot,
he, to avoid getting wounded, //43//

"Leapt on the ground at once, surprised, and looked
at his will-impelled,
divine chariot, with axle, yoke and
yoke-frame broken, //44//

"Shattered then in the midst of the battling
sons of Danu.
Looking at the prowess of the wise son
of *Vāyu*, //45//

"The Four-Faced One, the principal devas
and Ramacandra were
pleased. Having seen his chariot shattered,
Sahasrāsya, furious, //46//

"Mounting another chariot, impelled
by will, resembling
Mount Mandara, wished to smite Vāyu's son,
terribly angry. //47//

"By his elder brother's order, Śatagrīva
too, riding another
chariot, then went swiftly to fight with
Hanumat. //48//

"Thus in the western direction as
the battle raged,
in the southern direction then maha-
mighty Śatanetra, //49//

"Along with the hero Trimūrdha, the
warriors of
Yama and Vishnu in battle struck with
a swarm of shafts
piercing the vital spots of foes. They,
too, in battle,
struck the *daityas* with arrows swiftly." //50//

Thus ends the thirty-eighth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 39

Jaimini :

"Looking at the *dānavas,* bold in battle,
preceding Śatākṣa,
Citragupta, too, accompanied by
Viśvaksena, //1//

"Impelled the companions and the
kiṅkaras, 'Fight!'
Having heard the words of Citragupta,
preceding *Mṛtyu* and *Kāla,* //2//

"The *kiṅkaras* wielding *śūla, śakti,*
yaṣṭi, daṇḍa, pāśa
then, the *dānavas* of frightful appearance
with their respective
weapons in battle, //3//

"Cut, pierced, struck, sounding dreadful roars.
The *dānavas* too,
maha-heroic, extremely strong,
with many weapons, //4//

"The terrible *kiṅkaras* and companions
preceding *Kāla* and
Mṛtyu,—with *nārāca, ardhanārāca*
śūla, śakti, paraśvadha— //5//

"Chariot-fighters, horsemen and indeed
elephant-warriors
and foot-soldiers, felled in hundreds. *Kiṅkaras*
and companions then //6//

"With many dreadful weapons laid low the
dānavas too.
With the battle raging thus, by the orders
of Viśvaksena then, //7//

"Kumuda and other formidable
gaṇas struck the battle-
berserk *dānavas* with heron-feathered,
stone-whetted, fine shafts. //8//

"Trimūrdha looking at the slain *daityas,*
possessed by rage,
training on the bow, released numerous
swift *viśikhās.*[344] //9//

"Devouring those in battle, Kumuda and
other maha-*gaṇas,*
with *kunta, karpaṇa, śakti, yaṣṭi,*
śataghnī, śūla, paṭṭiśa, //10//

"Laid low the *dānavas* preceding
Trimūrdha in battle.
Struck by Kumuda and others, the *daityas,*
turning away,
fled out of fear. //11//

"Having seen the *dānavas* fleeing,
Śatākṣa of terrific
prowess said to Trimūrdha then, lips
quivering with rage, //12//

"'Vishnu's terrible companions are
felling the *dānavas*
in war. Killing them, save the fleeing asuras,
your own people, here!' //13//

"Having heard Śatākṣa's words, Trimūrdha
at the battle-front struck
the companions of Vishnu with stone-
sharpened arrows. //14//

Small arrows

"Seeing his people tormented with arrows,
Kumuda of terrific
prowess launched the great *Raudra* missile,
taker of enemy-life. //15//

"Trimūrdha, with the supreme *Brāhma*
missile, felled that
in an instant. Having beheld the
Raudra missile destroyed,
Kumuda, faint with fury, //16//

"With an *ardhacandra* having split his
bow in two, with arrows
despatched the horses to Yama and severed
the charioteer's head. //17//

"Bow split, chariot-less, horses killed,
charioteer slain,
Trimūrdha threw a *śakti,* which he cut
in two and felled instantly. //18//

"Having beheld the *śakti* destroyed,
Trimūrdha, senseless with
rage, having seized a *gadā* at once, leapt
from the chariot swiftly. //19//

"Having slain Kumuda's horses and felling
his charioteer, with
the *gadā* struck maha-strong Kumuda
on the chest. //20//

"Horses and charioteer slain, chest split,
vomiting blood,
distressed with pain, Kumuda, turned away
then from the battle. //21//

"Having seen Kumuda turning away,
maha-mighty
Kumudākṣa struck down the *daityas* with
arrows like tongues of flame. //22//

"Struck by those arrows, the *daityas* fell down
on the ground. Mourting
another chariot, Trimūrdha, the
excellent *dānava*, //23//

"Blocked maha-mighty Kumudākṣa with
a barrage of arrows.
With the battle raging thus, Citragupta,
extremely formidable, //24//

"Rushed up fearful *Yakṣmā* and others
saying, 'Fight!'
Yakṣmā and all other diseases then
smote the *dānavas*. //25//

"And the *dānavas* too, maha-heroic,
with *gadā, śakti, yaṣṭi*
and *tomara*— *Yakṣmā* and others of
diverse, very fierce forms— //26//

"Struck in battle swiftly. The diseases
too then, having placed
Yakṣmā in front, eyes red, senseless with rage, //27//

"Chariot-and-horse-riders and foot-soldiers
of those *dānavas*, with
various weapons cut and pierced.
Angry, the *gaṇas*
vomited fire from their mouths. //28//

"Tormented by diseases, the *dānavas*'
valour was destroyed.
Pained by the heat of fever, chariot-
fighters forgot battle-craft. //29//

"Some vomited blood, very severely
delirious;
some were distressed by asthma, some others
tormented by cough; //30//

"Some *daityas* were struck down by brain-disease
and some died
tormented by sepsis, by excessive
lacrimation
and urination and others losing
consciousness died. //31//

"Afflicted with dropsy, the limbs of some
were swollen and others
were stunned by a stroke. Some moaned, their heads drooped,
rolled about and raved. //32//

"Thus by the diseases the *daityas* were
slain, their vitality
gone. Kumudākṣa and Kumuda and
heroic Citragupta, //33//

"With divine missiles pained the *daityas* swiftly.
Seeing the *dānavas*
destroyed with weapons and diseases
then in battle, //34//

"Trimūrdha, eyes coppery-red with rage,
maya-fighter,
maha-mighty, with a rain of *śūla,*
śakti, yaṣṭi,
paraśu and rocks struck the gods in battle, //35//

"That excellent destroyer of vanity,
the *daitya* general then.
Yakṣmā, prepared, seeing him striking the
gods in battle, //36//

"Commanded the diseases, 'Kill the *dānava*!'
Ordered by him,
the disease-host fought with Trimūrdha. //37//

"He, too, engaged the diseases with arrows
in the battle

here and pained *Yakṣmā* also with a swarm
of arrows in battle. //38//

"*Yakṣmā* too, hurt by the arrows, eyes red
with anger, with arrows
like lightning, transfixed the *dānava's* chest. //39//

"Wounded by those arrows Trimūrdha too,
severely hurt
by *Yakṣmā*, broken by fever, distressed
by pus and *Śobhāruci*,[1] //40//

"Fell unconscious on the ground, shrieking most
dreadfully. Satākṣa
too, maha-illusionist, seeing the
dānavas destroyed, //41//

"And commander Trimūrdha unconscious
in battle then,
consoling the survivors, then released
a terrible missile. //42//

"From that arrow gushed forth *śūlas, kuntas,*
paraśvadhas,
meteors, *śataghnis* in hundreds and
trees, stones and mountains, //43//

"Web of flames, lightning, fierce and fearful
winds. Hurt by those,
the diseases along with *Yakṣmā* then, //44//

"Turned away and fled, abandoning
the battle then. Having
seen the diseases turning their backs,
Citragupta, very angry, //45//

"Released upon Śatākṣa's chariot
the dreadful *Māheśvara*

1. Unknown disease

missile, slayer of excellent heroes,
destroyer of all foes. //46//

"Having beheld that missile coming, like
the flames at the end of
the world, having abandoned the chariot
immediately,
fearful, he went to Sahasrāsya. //47//

"Having seen Śatākṣa turning away,
the devas became
pleased then. Śatajihva too in the north,
along with Gajānana, //48//

"Equipped with an *arbuda akṣauhiṇī*,
Nandīśvara, Camuṇḍa,
Maṇibhadra and other *yakṣas*, came
desiring battle then." //49//

Thus ends the thirty-ninth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 40

Jaimini :

"Having seen Śatajihva coming there,
Nandīśvara swiftly
said, looking at Kundodara and
Mahākāla's faces then, //1//

"'Śatajihva, maha-illusionist,
surrounded by
many *dānavas*, is coming to fight,
that wicked soul,
preceded by *dānavas*. //2//

"'Along with Maṇibhadra, with weapons,
you should fight here.'
Having heard Nandi's words, Mahākāla,
the lord of the *gaṇas*, //3//

"Deployed the *gaṇas*, 'Fight the *dānavas*!'
By his order,
the dreadful *gaṇas*, wielding *śūla*,
śakti and *gadā*, //4//

"Struck the *daityas* in battle, who were
preceding Śatajihva.
Gajānana too, Indra of *daityas*,
accompanied
by a four-fold force, //5//

"Struck with dreadful arrows, splitters of
enemy hearts, the chief
of *gaṇas* Mahākāla of terrific
prowess in battle. //6//

"The *gaṇas*, angry then, with divine
missiles struck the
enemies of the gods. Mahākāla too,
greatly enraged,
with flat-jointed, smoothened arrows, //7//

"Felled chariot-warriors, cavalry
and infantry swiftly.
Seeing them killed, Gajavaktra, highly
intolerant, //8//

"With *nārācas* and *ardhanārācas*,
killed the *pramathas*.
Mahākāla's bow along with arrow
having split with three shafts, //9//

"Slaying his charioteer swiftly,
sending his mounts
to Yama's abode, with a very keen
nārāca hit Mahākāla. //10//

"Struck by Gajānana in war, Mahākāla
with his *gaṇas*
fled, having abandoned the battle, to
Nandīśvara's army. //11//

"Having beheld him turning his back,
Nandīśa, angry,
mounting a chariot, sent forth his *gaṇas*,
'Fight the *dānavas*!' //12//

"Ordered by him the *bhūta*[1] hosts,
kuṣmāṇḍas and
brahmarakshasas,[2] hordes of *śākinīs*,
dākinīs, and
mangled-faced *vetālas*,[3] //13//

---

1. Spirits
2. Ghost of an evil Brahmin
3. Goblin, vampire.

"Dreadful hosts of *apasmāra,* hordes of
pretas[1] and maha-
crocodiles, mouths with formidable fangs,
breathing fire, //14//

"Shining with *pāśa, kunta, gadā, khaḍga,*
śūla and *śakti,* struck
the *dānavas* in battle with their weapons
that split vital spots. //15//

"Hit by them, the *daityas* on chariots,
horses and foot,
with *nārāca, ardhanārāca,*
vatsadanta
and stone-whetted arrows, //16//

"Struck the dreadful *bhūta gaṇas* of maha-
courage and prowess.
Hurt by the arrows, the *bhūta gaṇas*
resorting to the sky, //17//

"Invisible, intolerable, entered
the bodies of
the *daityas.* Then, possessed by the ghosts,
the *daityas* forgetting
their own intentions, //18//

"Their own indeed with their own weapons struck,
roaring dreadfully.
Having beheld the *dānavas* being
killed by their own
in the battle-front, //19//

"For exorcising the ghosts, Gajānana
the maha-dreadful
Bhārgava[2] missile, worshipped by Śukra,
released on his own troops. //20//

---

1. Ghosts
2. Of rishi Bhṛgu's lineage, here Śukra, or in that lineage Paraśurāma. Śukra means semen, resplendent.

"Hit by that, the *gaṇas*, having abandoned
the *daityas*, fled far off.
Having seen his *gaṇas* turning their backs,
their formidable
prowess destroyed, //21//

"By the Raudra missile destroying
the unbearable
Bhārgava missile in battle, sending
the *dānavas* to the
terrifying abode of *apasmāra*, //22//

"Attacking all from all directions in
that battle, maha-strong
Nandi rendering all immobile there, //23//

"With the *Māheśvara* missile in battle
swiftly struck down
Gajānana. With the *Vāyavya* missile,
the foe-slayer
struck the progeny of Danu. //24//

"Looking at the sons of Diti slain and
the *dānavas* also
turning away, Śatajihva came to
fight with Nandi. //25//

"Noticing him arrived, Nandi, surrounded
by the *bhūta-gaṇas*,
struck Śatajihva on the forehead with
a hundred shafts. //26//

"Wounded by the shafts, the *daitya*-lord hit
Nandi with arrows.
He, hit by the *daitya*, trained on his bow
a razor (shaft), //27//

"Nandi, of terrific prowess, split the
daitya's bow. Destroying

the chariot, horses and charioteer,
hit Danu's son's heart //28//

"With a very keen *nārāca*, the maha-
strong. Injured by
Nandi in battle, Śatajihva, mind
bewildered, //29//

"Having thought of taking refuge with his
brother, went to
Sahasrāsya. The *daityas* left alive then,
like wind-driven clouds, //30//

"Took to different directions, having
abandoned vehicles
and troops. Having seen the brother turn away
and the *dānavas* slain too, //31//

"Flared up with fury instantly Sahasra-
mukharāvaṇa
like the flames at the time of universal
dissolution. //32//

"Then, looking at his brothers, he spoke these
words, 'I am going to
destroy the gods riding a chariot. //33//

"'All of you, mounting chariots, should
follow me.' Ordering
his brothers thus, Sahasramukharāvaṇa, //34//

"Created by Durvāsā earlier
by ascesis,
will-propelled, sturdy, arms-and-missiles-proof
indestructible,
that excellent chariot //35//

"Ascending, bow in hand, Sahasra-
mukharāvaṇa

set out for battle speedily, eyes red
with anger. //36//

"Him followed the four brothers of boundless
valour. Dharmaghna,
aboard a chariot, the foe-slaying
general of forces, //37//

"Lord of five *arbuda akṣauhiṇī,*
went in front then.
Thus for battle set out Sahasramukha-
Rāvaṇa. //38//

"Portents manifested, world-destructive.
The entire earth
shook, the principal mountains shattered. //39//

"Portentous clouds rained streams of blood, meteors
fell in hundreds
accompanied by multitudes of lightning. //40//

"Untimely then, *Rāhu* swallowed *Śaśi*[1]
and *Bhāskara.*[2]
The directions were enveloped in darkness,
the seas were churned. //41//

"Seeing all these calamities, Brahmā,
progenitor
of the worlds and humaṇkind, remembering
the curse let loose
by Durvāsā, said to *Sadāgati,*[3] //42//

"'O *Vāyu*! You, having gone immediately,
tell Vishnu and Śaṃkara,
that all of us have gathered here along
with Indra and others. //43//

---

1. The moon
2. The sun
3. Always in motion, the wind god.

"Remaining (together), we should fight now
to expiate
the curse of the rishi.' Having heard the
words of Brahmā,
having gone to Vishnu and Śaṃkara, //44//

"*Vāyu* spoke. Having heard that, Hari and
Śaṃkara went
where Brahmā was with the gods then instantly. //45//

"Then Sahasravadana with his brothers,
angrily (told)
the lord of five *arbuda akṣauhiṇī*,
the excellent
dānava, Dharmaghna, //46//

"'All the gods destroy with a host of arrows
speedily, O maha-
minded one! I, too, slaying enemy
hordes will (send to)
Yama's abode.' //47//

"Having said that, staying in the chariot,
having taken a very
strong bow, to battle then went heroic
Sahasramukharāvaṇa. //48//

"Looking at the asura coming near,
'Fight with the asuras!'
Thus did the Four-Faced One impell the devas. //49//

"So all the deva-*gaṇas*, excellent
vanquishers of
vanity, fought with the *dānava*
Dharmaghna,
shooting numerous *viśikhās*. //50//

"On multitudes of chariots, horses
and on foot, the *dānavas*

with *śakti, tomara, śataghni, bhuvi,*[1]
kunta, yaṣṭi,
prāsa, khaḍga, paraśvadha, //51//

"Struck the devas then angrily, impelled
by Dharmaghna.
The devas too, maha-heroic, impelled
by the Deva-Raja, //52//

"*Vasus, Maruts, Sādhyas, Rudras, Ādityas*
and the *Aśvins,*
and their kindred struck the asuras[2] with
their respective weapons
piercing the vulnerable spots. //53//

"As the battle proceeded thus, Sahasra
with his brothers
riding on chariots, training fierce
shafts on their bows swiftly //54//

"Struck the deva-*gaṇas* on multitudes
of chariots, horses
and on foot then. Indra and Yama,
Varuna and maha-strong
Kubera, these sinless four fought with
the four *daitya* brothers." //55//

Thus ends the fortieth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Unknown weapon
2. The text has *surān,* a scribal error

Chapter - 41

Jaimini :

"Śatagrīva, maha-illusionist,
having taken
a strong bow, struck Śakra mounted upon
Airāvata[1] with three shafts. //1//

"The Deva-Raja too, having split those
with four, the slayer of
enemy heroes struck the excellent
dānava with
heron-feathered, stone-whetted (shafts). //2//

"Those shafts, having cut into sesame-like
pieces, Śatagrīva
highly unforgiving, maha-mighty,
showered nets of
arrows upon Śakra. //3//

"Śakra too, eyes coppery-red with rage,
with many sharp
sāyakas,[2] having swiftly felled those shafts,
rained shafts again. //4//

"Thus fought Śatagrīva, lord of asuras.
In the meantime,
Dharmaghna, slayer of enemy heroes, there //5//

"Struck the deva army with sharp shafts in
the battle-field.

---

1. The celestial elephant that emerged from the churning of the ocean.
2. Arrows

Seeing the devas being slain thus, the
deva army's
mighty commander, //6//

"Kumāra, struck with sharp *viśikhas* in
the battle. Cruel
Śatākṣa, too, then fought with Dharmarāja. //7//

"Similarly, Śatajihva, too, struck
Varuna with
many arrows in the battle. Maha-
mighty Varuna too, //8//

"Stuck with sharp *viśikhas* the very
powerful Śatajihva.
The illusionist Śatodara fought
with *Dhaneśa.* //9//

"The *dānavas* too, power-drunk, riding
chariots and
horses and attendants, with shafts, *śakti,*
yaṣṭi, paraśu,
śūla , kunta, and *paraśvadha,* //10//

"The *Vasus, Rudras* and *Ādityas,*
Yakṣas, Gandharvas,
Nairṛtas, warriors of *Tryambaka*[1]
and *kiṅkaras*
of Yama and the bull-apes, //11//

"Kings of many lands, heroic Kshatriyas
accompanied
by armies, struck in that terrible battle,
roaring dreadfully. //12//

"All the *Vasus, Rudras, gaṇas* and others
too, cut, pierced

1. Three-eyed Shiva

and struck the *dānavas* with shafts, *śakti*,
yaṣṭi and *tomara*. //13//

"The spirited Ramacandra, too,
taking a bow swiftly,
loosed divine missiles on chariot-riders,
cavalry and infantry. //14//

"Similarly, the maha-strong hero
Lakṣmaṇa
on the *dānavas* released terrible
viśikhas,
tearing the vitals of enemies. //15//

"Also, the pious and strong Vibhīṣaṇa,
accompanied
by the *Nairṛtas*, with *gadā*, *śūla*,
sword and *parigha* struck
the asuras in the battle. //16//

"Likewise, the forces of Aṅga and
Kaliṅga, Matsya,
Pāñcāla, Sauvīra,[1] Kāśī, Darada,
Pāṇḍya, Cola, Paṭaccara,[2] //17//

"Madra, Gāndhāra, Kamboja, Kirātas
and Yavanas,[3]
these and many other Kshatriyas of
terrific prowess, //18//

"Together with multitudes of elephant,
horse and foot soldiers
wielding weapons, with *śakti*, *paraśu*,
kunta, arrows,
swords and *tomara*, the *dānavas* //19//

---

1. Adjoining Sind
2. Robbers, class of demons
3. Bactrian Greeks

"Cut and split into pieces, sounding
dreadful roars. While
a keen battle was raging between
daityas and devas thus, //20//

"A very great and terrible darkness
of dust occurred
then. As that darkness appeared, one's own and
others were hit, //21//

"Slaying sons, fathers, brothers, servants, kith
and kin and friends.
By chariots, foot-soldiers were crushed; by
elephants, chariots
were smashed, //22//

"And the sound of warriors wailing, *'Ha!
Ha!'* arose from
all sides. Maha-rivers of blood flowed with
flesh and gore. //23//

"The earth covered with streaming blood was like
a menstruating woman.
In every direction a veil of
dust destroyed light. //24//

"Seeing their own people slain, they were
overcome by
grief then. Then the devas and the *daityas,*
after the dust had settled, //25//

"Chariot-warriors with chariot-
warriors there, infantry
with infantry, cavalry with cavalry
and elephant-warriors
with elephant-warriors, violently //26//

"Encountering, fought one another
with arrows, *śakti,*

yaṣṭi, paraśu, kunta, prāsa and
paraśvadha. //27//

"Asuras and devas slew one another
indeed then in battle.
Thereafter, a very dreadful battle
occurred, breaking all rules. //28//

"Chariot-warriors struck foot-soldiers,
elephant-riders
the cavalry; chariot-warriors
the cavalry there
and elephant-fighters the cavalry.[1] //29//

"In that maha-savage conflict, chariot-
warriors fell in battle.
Pennants and horses, wheels, yokes and pairs
of wheel guards fell
on the ground. //30//

"Elephants fell down, their trunks and staffs
severed, so others,
tusks broken, frontal lobes split, feet severed
in the battle-field. //31//

"Horses and indeed riders had feet and heads
cut off, foot-soldiers
without feet, hands and thighs lay on the
field of battle, //32//

"In that terrifying war, augmenting
the kingdom of Yama.
Piśācas, rakshasas, *gandharvas, yakṣas,*
monkeys, humans, //33//

"The dreadful *gaṇas* of Vishnu and Rudra
and the warriors of

---

1. The last line is a repetition.

Vaivasvata, the sinless ones, struck
the *dānavas*
thundering dreadful roars. //34//

"Indra and the other protectors of
the directions,
delicate, maha-strong, along with the
Ādityas and *Vasus*
with divine missiles struck the asuras. //35//

"Struck by them the dreadful *dānavas*
turning away
fled out of fear. Seeing the *daityas*
turning away,
maha-mighty Śatagrīva, //36//

"The *Rudras, Ādityas* and other chief
devas along
with their four-fold forces, with *śūla,*
śakti, yaṣṭi, paraśu, kunta,
paṭṭiśa, sāyaka, //37//

"The maha-illusionist *dānava*
of terrific prowess,
struck. Struck by him, the deva-hosts, vehicles,
equipment destroyed, //38//

"Vomiting blood, destroyed, turning away,
distressed with pain,
senses gone, bewildered, roamed about on
the battle-field. //39//

"Seeing his people thus, Indra, beheading
those preceding
Śatagrīva at once with the *Māhendra*
missile, the Deva-Raja //40//

"Launched the terrible *Raudra* missile at
Śatagrīva's chariot.

Śatagrīva too, with the *Saurya*[1] (missile)
struck the missile
of *Śacī*'s spouse. //41//

"Having seen that weapon destroyed, the
maha-mighty
Deva-Raja released the *Vāruṇa*
missile swiftly.
Seeing that, Śatakuñjara[2] //42//

"By the *Vāyavya* missile destroying
that *Vāruṇa*
missile of frightful form, discharged the
maha-dreadful
Asura missile at Indra's chariot. //43//

"From that missile emerged *śūla, śakti,*
paraśvadha,
khaḍga, kunta, musuṇḍya[3] and *gadā*
and lightning, //44//

"Meteors and trees, hills and rocks without
dust then. Hurt by
those, the Deva-Raja became powerless. //45//

"Looking at *Śacī*'s beloved in that
state, Ṣaḍānana with
the *Vajra* missile having destroyed
the Asura (missile), then
launched the *Pāvaka* missile. //46//

"That by the *Yāmya*[4] (missile) destroying
swiftly, maha-strong
Śatagrīva hurled the maha-dreadful,
fearful *Tāmasa* missile. //47//

---

1. Solar
2. A synonym of Śatagrīva
3. Synonym for *bhuśuṇḍi* = fire-arm.
4. Pertaining to Yama, god of Death.

"Then darkness pervaded the deva-host
swiftly all around.
In that dreadful darkness fell hundreds
of *śataghnīs*, //48//

"And indeed hills, lightning, trees and heaps of
rocks. Struck by those
the deva-host and Subrahmaṇya's *gaṇas*,
from the battle //49//

"Turning away, wandered in all directions
with the gods. Heroic
Skanda too, eyes coppery-red with rage,
with the *Brāhmaṇa*[1] missile//50//

"Destroying the *Tāmasa* (missile) swiftly,
flung a *śakti*
at the *dānava*. Seeing it was
irresistible,
approaching near it then, //51//

"With his hand having seized it there, very
angrily Śatagrīva
at Skanda flung that dreadful destroyer
of the many best. //52//

"Struck down by his own *śakti*, Skanda then
became bemused. Having
beheld Skanda in that state, Rāghava,
of terrific prowess, //53//

"Hurled an invincible missile named
Dāruṇa[2] at him.
Hurt by that missile, the maha-mighty
daitya Śatagrīva, //54//

---

1. Pertaining to Brahmā, the Creator.
2. Dreadful

"Vomiting blood from the mouth, in a moment
gaining consciousness,
holding with both hands, the great creature threw
a *śakti* at Rāghava. //55//

"That *śakti* having split into two,
Rāghava of
wondrous valour took the charioteer
and indeed the horses
calmly to the abode of Yama. //56//

"Seeing the chariot-less and bow-less
Satagrīva
then in battle, Śatadṛk[1] and indeed
heroic Śatajihva, //57//

"Fought with Rāghava in battle, both angry,
of terrific prowess.
Boarding another chariot, *dānava*
Śatagrīva
too, of terrific prowess, //58//

"Rained a shower of arrows on Rāghava.
Śatākṣa with
ten shafts and Śatajihva with seven //59//

"Heart-piercing, foe-slaying arrows struck
Rāghava then.
Having split their multitude of arrows,
the excellent
Raghu dynast pierced them. //60//

"Lakṣmaṇa, taking a bow, with shafts
rending vital
spots, struck Śatagrīva swiftly. Going
to Śatalocana,[2] Māruti, //61//

---

1. Synonym for Śatākṣa
2. Synonym of Śatākṣa, with hundred eyes.

"Maha-armed, spoke these words, 'O evil-
minded Śatākṣa! I
have arrived to kill you swiftly. //62//

"'Fight with me, wicked one! Muster courage!'
Having heard the
speech of Hanumat, Śatākṣa, of
terrific prowess, //63//

"Struck Hanumant swiftly with shafts like
the conflagration at
time's end. Spirited Hanumān too,
cut by the shafts, //64//

"Streamed blood profusely and was like an
aśoka tree in bloom.
Then the best of apes was enraged. Taking
a *gadā*, the *dānava*, //65//

"Struck Hanumant swiftly with that *gadā*
of fearful form.
"Struck by him, the maha-mighty Indra
of apes hit him, //66//

"With a terrible *gadā* on the head
like the lowering clouds
of dissolution. Struck by Hanumat,
the *daitya*, eyes
red with anger, //67//

"Having whirled the great *gadā*, threw it on
the excellent monkey.
Seeing the falling *gadā*, Māruti,
leaping, grasped it, //68//

"And similarly the maha-monkey
struck the *daitya*
with that on the breast. He fell on the ground
on his knees, like
a mountain struck by lightning. //69//

"Rising in an instant, the *daitya* too,
afraid, went to
his brother. Seeing Śatākṣa turning
away, Śatagrīva
extremely angry, //70//

"Struck Lakṣmaṇa swiftly with shafts rending
vital spots. Lakṣmaṇa,
too, angrily then with the *Tāpana*[1]
missile, the *dānava* //71//

"Struck on his broad chest, terrifying for
all foes. His chest
burnt by that missile, turning away, he
fled out of fear. //72//

"Ramacandra struck Śatagrīva with
the *Brahmā* missile.
Wounded, his chariot burnt by that arrow,
he fled out of fear. //73//

"Having seen his brothers turning away,
Sahasramukharāvana
eyes filled with anger, with a multitude
of arrows struck the gods. //74//

"His four brothers, regaining consciousness,
aboard chariots,
Struck the gods angrily along with
Sahasrāsya then." //75//

Thus ends the forty-first chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Causing distress by heat, related to *tapana*, the Sun.

Chapter - 42

Jaimini :

"Taking a very strong bow, Sahasra-
mukharāvaṇa,
akṣa-long[1] *nārācas* constructed of
heavy iron //1//

"Training on his best bow, released them on
the soldiers of
the gods. Hurt by those, the gods' *gaṇas* fell,
sense-bereft. //2//

"His four brothers struck the gods then in battle.
Chariots, horses and
infantry in multitudes struck by them,
fell in battle. //3//

"Dharmaghna along with *daityas* riding
chariots and horses
and on foot, Subrahmaṇya's *gaṇas*,
Vishnu's attendants,
Yama's *kiṅkaras*, //4//

"And Rudra's dreadful *gaṇas*, monkeys,
rakshasas and
kings, (struck) with *viśikha, śūla, śakti*
and *paraśvadha*. //5//

"Struck down by the *daityas*, the devas and
the soldiers too were killed.
Shattered chariots, fallen elephants,
horses and foot-soldiers, //6//

---

1. 104 finger-breadths

"Bestrewed the earth there, which seemed timid and
terrifying.
Indra and the other *lokapālas*
Sahasramukharāvaṇa //7//

"With *nārācas* and *ardhanārācas*,
vatsadanta,
stone-whetted, made of heavy iron, dreadful,
battered, out of anger. //8//

"Looking at the *lokapālas* too
turning away
from battle then, Brahmā and Vishnu and
Rudra surrounded by
their respective forces, //9//

"Approaching Sahasramukha, engaged
in battle. Indra and
the other *lokapālas*, obtaining
vehicles and equipment, //10//

"Having placed Kumāra in front, rose again
and stood steady.
Seeing them, his four brothers of boundless
prowess, //11//

"Śatagrīva, Śatākṣa, Śatajihva
and Śatodara
advanced against the *lokapālas* with
arrows tearing the vitals. //12//

"Along with rakshasas, heroic apes
and Kshatriyas
of terrific prowess, *Śrīmān*[1] Rāghava
went to the *daitya* host, //13//

"And struck with a shower of shafts, brilliant
as the flames at

---

1. Beautiful, respected,

time's end, in the battle raging thus of
gods with rakshasas. //14//

"In that cruel battle, Sahasramukha-
Rāvaṇa, of
terrific prowess, having seized a great
golden-eyed *gadā*, //15//

"Struck the gods with that *gadā*, surrounded
by the brothers.
Śatagrīva leading his other brothers,
rugged in battle, //16//

"The *Vasus, Rudras, Ādityas, gandharvas,*
yakṣas, rakshasas,
the terrible *gaṇas* of Shiva and
Vishnu and the
gaṇas of Vaivasvata also, //17//

"Struck, with an unbearable shower of
śūla, śakti,
yaṣṭi and shafts. In that frightful battle,
Sahasramukharāvaṇa, //18//

"*Gadā* in hand amidst the conflict with
four brothers, with
each single blow hit a thousand men. //19//

"All ten thousand, million, ten million
and other billion
warriors of the gods of fearful speed,
wielding varied weapons, //20//

"Looking at his body, double that of
Kumbhakarṇa,
some fled then and some fell down on the ground, //21//

"Out of fear shutting the eyes as if dead,
they remained on the earth.
Those fleeing gods Śatagrīva and other
asuras repeatedly hit //22//

"With their respective sharp weapons, terrible
in enemy-conflict.
By the *dānavas* were the devas struck down,
with their four-fold forces. //23//

"Seeing them, the Deva-Raja also,
along with Yama and
Pāśi,[1] hit all the younger brothers of
Sahasrāsya
with very terrible weapons. //24//

"Looking at those devas arrived, Sahasra-
mukharāvaṇa
with a *gadā* hit Indra stationed
on the elephant-king. //25//

"By his blow then swiftly dealt, frontal lobe
split, the Indra
of elephants fell in battle instantly. //26//

"Seeing Indra of the devas fallen
as if lifeless,
Dharmarāja struck with the *Yāmya*
missile there.
Sahasramukharāvaṇa, //27//

"Destroying that missile with the *gadā*,
hit Yama on
the chest. Struck by that *gadā*-blow, Yama fell
on the ground. //28//

"Seeing Yama fallen as dead, the lord
of waters,[2] coming
along with Kubera, with his very
terrible *pāśa* //29//

---

1. Noose-wielding Varuna.
2. Varuna

"Wishing to bind, released it on maha-
mighty Sahasrāsya.
That noose having split into sesame-like
pieces, with the *gadā*
he smote him on the head. //30//

"Owing to Sahasrāsya's blow, the lord
of waters fell.
Having beheld Varuna fallen, his
maha-strong sons //31//

"With *śūla, śakti, paraśu, yaṣṭi,*
khaḍga, kunta and
paraśvadha, struck him on all limbs with
the dreadful noose and discus. //32//

"Seeing them fully armed, for war, the sons
of Varuna
of terrific prowess, Śatagrīva,
his brothers, and
others rugged in battle, //33//

"With *akṣa*-long sharp shafts took them to
Yama's abode.
Having seen Varuna's sons slain and
the lord of waters fallen, //34//

"Kubera, along with *yakṣas, gandharvas*
and Maṇibhadra,
approaching Sahasrāsya, training a
very terrible missile, //35//

"The *Gandharva*,[375] fearful for all foes,
released it. Hurt
by that missile, the *daityas*, turning away,
fled out of fear. //36//

"Seeing those *daityas* turning their backs,
Sahasramukharāvaṇa

---

1. Pertaining to Gandharvas, celestial musicians as also warriors with supernatural powers.

swiftly destroying the *Gandharva* with
the *gadā* of fearful form, //37//

"In the same manner, struck the *Yakṣa*-Raja
with the *gadā*.
Struck by the *gadā*-blow, the lord of *yakṣas*,
borne by men,[1] //38//

"Sides shattered, swiftly fell, merit gone, on
the ground below.
Having slain the *lokapālas*, all the
immortals then, //39//

"The *Vasus*, *Rudras* and the *Ādityas*,
Aśvins and *Marutas*[2]
Sahasramukharāvaṇa felled in battle. //40//

"Wielding the staff of death at the destruction
of all creatures
like *Antaka*, Sahasramukharāvaṇa,
coming staff-in-hand, //41//

"Apes and rakshasas indeed were possessed
by fear looking at his
form, more than twice the size of the body
of Kumbhakarna. //42//

"Staring again and again, they took refuge
with Rama. Having seen
them fleeing out of fear, those monkeys and
rakshasas, Rama //43//

"Having consoled, spoke these words to Sita,
'Remaining on
the aircraft, O fine hipped lovely rider!
With the Siddhas
and the *cāraṇas*, //44//

---

1. Kubera's vehicle is drawn by men, hence he is called *naravāhana*.
2. Storm-gods numbering 49.

"'Observe the great battle from the sky,
O lovely-faced one!'
Having said that, *Śrīmān* Rāghava,
alighted from the aircraft. //45//

"The shining chariot sent by Kshatriyas,
equipped with all weapons,
divine, hitched to good horses, driven by
a competent charioteer, //46//

"Mounting that chariot along with his
brother Lakṣmaṇa, struck
with *nārācas* the *gaṇas* preceding
Sahasrāsya. //47//

"Hit by Rama's arrows, the *daityas* fled
in the ten directions.
Looking at them fleeing, Śatagrīva,
extremely angry, //48//

"To fight Rama then, approached with his three
brothers. Looking
at those four *dānavas* of formidable
prowess, //49//

"Vāyu's son with Śatākṣa, Vibhīṣaṇa
with Śatajihva,
Sumitra's son[1] with Śatodara and
Rāghava with Śatagrīva, //50//

"These four fought approaching the other four
then. Here Rama
by mighty Śatagrīva with arrows
in battle //51//

"Was struck severely. Rāghava too,
maha-mighty,
having split those into hundreds, with seven
sharp shafts //52//

---

1. Lakṣmaṇa

"Pierced Śatagrīva swiftly. Wounded
by them, the best
of *dānavas* struck Rāghava's chest with
ten broad arrows. //53//

"Injured by them, the best of Raghus launched
the *Māhendra* missile.
That missile Śatakandhara[1] hit with
the *Pāvaka* missile. //54//

"As the battle proceeded thus, Lakṣmaṇa,
of terrific prowess,
struck Śatodara with a hundred arrows
between the nipples. //55//

"Struck by those shafts, he too with many shafts
enveloping
Lakṣmaṇa, with one arrow rent his forehead. //56//

"Pierced deeply by the strong one, Lakṣmaṇa
was senseless with
rage. Śatākṣa with a *vatsadanta*
struck Vāyu's son. //57//

"Ignoring that blow swiftly, Hanumān
of terrible form, with
the *gadā* pummelled the foe Śatākṣa's
chariot in battle. //58//

"Having pulverized it with all its fine
equipment, he struck him
on the chest. Śatākṣa, chariot-less,
quickly taking a *gadā*, //59//

"Angrily struck Vāyu's son, smiting his
chest. Vibhīṣaṇa,
aboard a chariot, with three arrows,
Śatajihva //60//

---

1. Synonym of Śatagrīva

"Pierced on the forehead. The *dānava*
Śatajihva
too, angry, struck the Indra of rakshasas
with a shower
of shafts on the battle-field. //61//

"Then the earthly heroes from many lands,
maha-mighty,
struck the multitude of *daityas* riding
chariots, horses and
on foot, in battle. //62//

"The *dānavas* too, maha-courageous,
with *śūla, śakti,*
yaṣṭi and shafts, striking the earth-dwellers
strongly, sent them
to the mansion of Vaivasvata. //63//,

"Rāghava then shrouding Śatagrīva
with shafts swiftly,
with four having killed the horses, destroyed
chariot and charioteer, //64//

"Having split the bow in two and addressing
the enemy in the rear,
with the *Raudra* missile swiftly struck
Śatakandhara in battle. //65//

"Chariot-less, the best of *dānavas,*
vomiting blood
from the mouth, went to Sahasrāsya,
turning away
and suffering, in agony. //66//

"Training the *Vāyavya* missile, Lakṣmaṇa,
of terrific prowess,
to slay Śatodara, the slayer of
foes released it. //67//

"Hit by that missile, the *daitya*, vehicle
and weapons destroyed,
hastily entered Sahasrāsya's troops,
suffering from fear. //68//

"Then Vāyu's son, angry, struck Śatākṣa,
the excellent
dānava, on the head with the *gadā*
like the staff of death. //69//

"Struck by that *gadā* blow, Śatekṣaṇa[1]
fell unconscious.
Gaining consciousness in an instant,
angrily, Śatākṣa,
of terrific prowess, //70//

"Again struck Vāyu's son with the *gadā*
between the nipples.
Ignoring that blow, swiftly Māruti
the enemy-slayer, //71//

"Having whirled the *gadā* repeatedly,
smote Satākṣa on the
head. H then, all limbs afire, vomiting
blood from the mouth, //72//

"Turning away, fled, screaming, tormented
with pain. Vibhīṣaṇa,
Indra of the rakshasas, pierced
Śatajihva,
Indra of the dānavas, //73//

"Churning the enemy, killing with many
awesome arrows, striking
with the mantra-empowered *Brahmā*
missile at the battle-front. //74//

---

1. Synonym for Śatākṣa

"Riven by those arrows, the *daitya*,
leaping hastily
from the chariot, leaving the battle-
field, fled, quickly. //75//

"Looking at the brothers scattered, Sahasra-
ṃukharāvaṇa,
having consoled all those turning away,
swiftly settled
down to the business of battle." //76//

Thus ends the forty-second chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 43

Jaimini :

"Seeing the *dānavas* slain and the brothers
turning away also,
Sahasramukharāvaṇa, eyes red
with anger, //1//

"Summoning the commander Dharmahantā,
said this:
'O maha-minded commander, bring my
chariot swiftly! //2//

"'Also the great bow quickly, slayer of
all enemies.'
Having heard his words, the maha-mighty
Dharmahantā, //3//

"Having prepared Sahasrāsya's divine
chariot, the *dānava*
presented it at once to Sahasrāsya
in the battle. //4//

"It was fifty *yojanas* wide, like a
mountain and a
hundred *yojanas* high, ornamented
with golden posts, //5//

"Furnished with maya by Maya, festooned
with pennants,
swift as thought, will-impelled, provided with
all weapons, //6//

"Six thousand *bhūta gaṇas* upholding
a resplendent
flag. Mounting that, the maha-courageous
Sahasramukharāvaṇa, //7//

"The bow of Hiraṇyakaśipu,
fifty *yojanas* tall,
extending not less than a *yojana,*
made of heavy iron, //8//

"And taking, decked with beautiful golden
plates, shining with
heron feathers, dual quivers filled with
arrows, the *dānava, //9//*

"Plunging into battle swiftly, crushed
the soldiers of
the gods. He was followed by Śatagrīva,
leading his brothers then. //10//

"Dharmaghna, the archer, going in front
with the four-fold forces,
struck the host of devas swiftly as a
lion does small beasts. //11//

"Seeing Yama, Indra, *Pāśi, Vitteśa,*[1]
Skanda and other chiefs
fallen, all the gods, Brahmā, Vishnu and
Maheśvara //12//

"Having approached, of terrific prowess,
fought the dreadful asuras.
Citragupta leading Yama's followers,
along with Viśvaksena, //13//

"And Jayanta and other chiefs of the
maha-mighty

---

1. Kubera, lord of wealth.

group of devas, and also Maṇibhadra
and the best of
yakṣas and *gandharvas*, //14//

"All together in battle crushed the *daityas*
with dreadful *śūla*,
śakti, stone-tipped shafts and *viśikha*.
And the maha-
mighty sons of Varuna,[1] //15//

"And the apes, rakshasas and the Kshatriyas,
ornaments of the world,
jointly struck the *dānavas* then in the
van of battle. //16//

"As the battle proceeded thus, Sahasra-
mukharāvaṇa,
having seen his soldiers in distress, with
his brothers then, //17//

"With arrows angrily the maha-strong
struck the enemy
soldiers. With a single arrow at once
seven and five devas and //18//

"Twenty, thirty and eight, he pierced in
battle here. By his swarm
of arrows, they—hands, thighs, heads severed— //19//

"*Ādityas, Vasus, Rudras, gandharvas*
with rakshasas
fell down hurt on the ground like trees burnt in
a forest fire. //20//

"Apes and indeed rakshasas, *pramathas*,
Vishnu's companions,
Yama's attendants and Kshatriya chiefs
fell in great numbers in battle. //21//

---

1. Earlier they have been slain!

"Observing the soldiers of the gods thus
in distress then,
Brahmā and Vishnu and Rudra, surrounded
by their forces then, //22//

"Fought with Sahasrāsya, the best of the gods
wielding bows. Nandi and
indeed Vighneśvara, Mahākāla
and other *gaṇas*, //23//

"Struck the *dānavas* in battle with *śūla,*
śakti, yaṣṭi, tomara.
The *dānavas* too, drunk with might, all the
enemies swiftly //24//

"Attacked with *śakti, śūla, gadā* and
rained a shower of shafts.
The violent clash between both armies
arising thus, then //25//

"Sugrīva and Vāli's son leading other
bulls among apes,
Dharmaghna's formidable forces with
nails, teeth, rocks and trees, //26//

"Along with bears and cow-tailed monkeys, felled
immediately.
Also vibrant Hanumān, those in front
of Śatagrīva //27//

"Riding chariots, horses and on foot,
striking with a *gadā*
felled then. *Dharmātmā* Vibhīṣaṇa too,
accompanied
by rakshasas and Kshatriyas, //28//

"Crushed the *dānavas* preceding Śatākṣa.
Vighneśvara,
and Nandi and the heroic Maṇibhadra, //29//

"Along with *yakṣas* and *gandharvas*,
attended by
pramathas, felled those preceding Śatajihva
in battle then. //30//

"Extremely energetic Ramacandra
along with Lakṣmaṇa,
led Śatodara's followers with arrows
to Yama's abode. //31//

"And the *dānavas* too, maha-potent,
with *śūla, śakti,*
yaṣṭi and *tomara*, struck the devas,
gandharvas, yakṣas,
rakshasas and *dānavas*.[1] //32//

"Yama's followers, Rudra's dreadful *gaṇas*,
felled the asuras
speedily. In that dreadful battle fell
devas and *dānavas*. //33//

"Maha-rivers of profuse blood arose
with flesh and gore.
Seeing his own people hurt, Sahasra-
mukharāvaṇa, //34//

"Training arrows immediately, rained
on the gathering of
enemies. With single arrows he pierced
the *gaṇas* then, //35//

"Strung into a garland together, they
remained immobile there.
Thus the host of monkeys, Yama's followers
and the Kshatriyas, //36//

"Varuna's followers and *yakṣas*,
gandharvas, pramathas

---

1. This should read devas. Why should *dānavas* kill *dānavas*?

and Shiva's followers fell everywhere
in battle then. //37//

"Those celestial warriors[1] left
surviving, looking at
Sahasramukharāvaṇa, having
abandoned the battle,
fled in the ten directions. //38//

"Looking at them fleeing, lotus-eyed
Rama, with his
brother Lakṣmaṇa, together with
the son of *Vāyu*, //39//

"With a mantra consecrating the *Brahmā*
missile, on the *dānavas*
the maha-strong released shafts in hundreds,
gold-feathered, stone-whetted. //40//

"Hurt by those arrows, the *daityas* fell down
on earth. Vighneśvara,
aboard a chariot, training on his
bow the razor-sharp, //41//

"Divine, dreadful *Pāśupata* (missile)
and consecrating it
with a mantra, launched it. From that, maha-
awful arrows,
hundreds and thousands of them, //42//

"Emerged and struck the *dānavas* on
chariots and
with their horses. Hurt by those, the *dānavas*
fell lifeless in battle. //43//

"Having beheld the *dānavas* destroyed,
Sahasramukharāvaṇa,

---

1. The translation follows the context as *sudheyodhā* is unknown.

Ramacandra's dreadful arrows having
pulverized with his own shafts, //44//

"The Brahma missile with his Brahma (missile)
destroying then,
the maha-strong, and by that thwarting
the divine *Pāśupata*, //45//

"Pierced Ramacandra with three arrows,
Lakṣmaṇa with
five, with seven Vāyu's son, and with eight
Pārvatī's son. //46//

"Striking Vibhīṣaṇa too swiftly,
Sahasramukharāvaṇa,
with a sharp shaft like the staff of death, hit
Vidhi on the chest. //47//

"And Vishnu with ten, Hara with nine
āśugas[1] then
destroying completely, the *daitya* roared
repeatedly in battle. //48//

"By that sound, the entire mobile and the
immobile (world)
was rent asunder. Then maha-majestic
Brahmā seeing
everyone wounded by arrows, //49//

"Knowing his duty and seeing the devas
there indeed, having
seized a very strong bow and shafts like
the staff of death, //50//

"The divine archer trained and released
the swarm of shafts. Vishnu
too swiftly rained a shower of shafts on
the lord of Danu's sons. //51//

---

1. Arrows

Śaṃkara too launched maha-awful
arrows in battle.
The shower of shafts released in hundreds
destroying completely
with keen *āśugas*, //52//

"Brahmā, Vishnu and Śaṃkara (he) pierced
through again with
arrows. Hurt by the *daitya*'s arrows in
battle, Brahmā,
Vishnu and Maheśvara, //53//

"Bodies wet with streaming blood, angry,
the maha-strong
struck Sahasramukharāvaṇa with
dreadful arrows. //54//

"Brahmā hurled the *Āgneya*,[1] Madhusūdana
the *Vāyavya*,
Trilocana[2] launched the very fierce
Aindra (missile) there quickly. //55//

"The three missiles with a swarm of his arrows
Sahasramukha-
Rāvaṇa having swiftly pulverised
like sesame
seeds, transfixed Vishnu with five, //56//

"Brahmā with seven and penetrated
Śarva with three
then. Destroying his batch of arrows with
bright, divine missiles, //57//

"Gaurī's lord[3] flung the *śūla* and *Vidhi*
the staff of Brahmā,

---

1. Pertaining to Agni
2. Triple-eyed Shiva
3. Shiva, spouse of Gaurī-Pārvatī

Abjākṣa[1] hurled the discus adorned with
fiery garlands. //58//

"Sahasrāsya, seeing them alarming
the *daityas*, with
his left hand the *śūla* and the discus
with the right hand //59//

"Having grasped, flung the *śūla* at Vishnu,
roaring repeatedly,
and loosed the discus at Rudra, hitting
both with those in battle. //60//

"Losing consciousness but for a moment
and regaining
consciousness, *Vṛṣākapi*[2] rained a mass
of arrows, rending
the vital spots of enemies. //61//

"Ignoring those, Sahasrāsya, fearful-
bodied, maha-
mighty, roaring *hum*, felled the staff of
Brahmā to the ground. //62//

"Brahmā, Vishnu and Gaurī's lord, seeing
the cloud of shafts
showered, and their own *daitya*-vitals-splitting
weapons foiled, //63//

"The lords of the worlds, then angry, Brahmā,
Vishnu and Maheśvara,
lords of the devas, hurled other divine
missiles in the battle-front. //64//

"Lakshmi's lord[3] the *Nārāyaṇa* missile
and Shiva the

---

1. Lotus-eyed Vishnu
2. Sun, man-ape, fire. Here referring to both Vishnu and Shiva.
3. Vishnu

the Four-Faced One with his mount fell from the sky.
Then the lotus-eyed[1] //82//

"With twenty and Garuḍa too with
seven he struck.
Cut up by those, on the ground fell Hari
with the Indra of birds. //83//

"With fourteen exceedingly sharp ones,
Umā's lord with his mount
he struck down in battle and Vighneśa
with seven shafts. //84//

"Felling all the *gaṇas*, he felled Viśvaksena.
Felling Vishnu's
handsome companions to the ground, //85//

"Maṇibhadra and other *yakṣas* with
the *gandharvas*
he felled. Ramacandra with Lakṣmaṇa
with three arrows each, //86//

"He felled in battle and also felled
the Kshatriya heroes.
Monkeys, dreadful rakshasas with Sugrīva
and Vibhīṣaṇa, //87//

"Struck by shafts, lifeless, he sent to the ground.
With Yama's followers,
kiṅkaras, *Kāla*, diseases, *Mṛtyu*
and other chiefs, //88//

"Citragupta, pierced by arrows, fell
in the battle-front.
From the excess of Durvāsā's curse,
combined with the
Saṃvarta missile, //89//

---

1. Vishnu

"Slaying the enemies for Yama's sake,
Sahasramukha-
Rāvaṇa, having gained victory very
difficult to obtain,
with his brothers then, //90//

"Went to Viśālā, the terrible one,
with one *arbuda*
akṣauhiṇī and, as Surya set,
the mighty one
was paeaened by *sūtas*[1] and *māgadhas.*[2]//91//

"Saṃhlāda obtaining news of Sahasra-
mukharāvaṇa's
victory, clasping him in an embrace,
the maha-armed one said, //92//

"'My heart's desire, O lord, has been fulfilled
by you! With the help of
Durvāsā's ascesis, great pains have I
undertaken. //93//

"'My labours have fructified. Live long,
O maha-minded!
Rule this universe without anxiety.
Be happy!' //94//

"Having heard his words, offered worship by
the *dānavas,*
Sahasramukharāvaṇa, with his
brothers, was delighted. //95//

Thus ends the forty-third chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

---

1. Bard, charioteer. Son of a Kshatriya from a Brahmin woman.
2. Panegyrists. Son of Vaishya father and Kshatriya mother.

Chapter - 44

Jaimini :

"The chiefs, Brahmā, *Īśa,*[1] Vishnu with Indra
and the *Marut gaṇas,*
Rāghava with Lakṣmaṇa and the monkeys
with Vibhīṣaṇa, //1//

"The world-famous Kshatriyas, seeing them
struck down in battle,
Sanaka and other sages, morose,
absorbed in grief, //2//

"Looking then at Sita on Puṣpaka,
distressed with grief
for her husband, seated near them, began
to paean her: //3//

"'Devi, abandoning grief, to Brahmā
and other lords
of the thirty-three, give life, cosmic lords,
fallen on the earth now! //4//

"'Earlier, from fear of Durvāsā's curse,
obtaining you
they were glad. Having granted them freedom
from fear, Devi,
for their sake daughter of Earth, //5//

"'And Rama's queen having become, fearful
for Daśanana,[2] and

---

1. Shiva
2. Rāvaṇa

delivering to the devas their place,
why do you sit silent here? //6//

"'Brahmā, Vishnu and Maheśa earlier
had granted you boons.
As if you do not know, O Sita, why
are you ignoring that today? //7//

"'Brahmā's and Vāsudeva's[1] *sakhī*[2] are
you, known as Prakriti.
From its expansion, the principle of
Mahat[3] is born,
O *Bhuvaneshvarī*![4]//8//

"'*Mahat* appeared and *ahaṃkāra*[5] and
sāttvika[6] and other
gunas then. *Tāmasa*[7] and *tanmātrās*[8]
were born then, O Devi! //9//

"'Creatures and their modifications were
born from you and
the undecaying cosmos. These consist
of five elements.
The nature of Brahmā and others is
Permanence. //10//

"'Those original excellent devas,
creating, protecting
and destroying, Brahmā, Vishnu and
Maheśvara
came from the triple gunas, O Devi! //11//

---

1. Vishnu
2. Confidante
3. The Great Principle, Intellect
4. Mistress of the universe
5. Ego
6. Purity. The other gunas are Rajasic (passion) and Tamasic (ignorance)
7. Ignorance, darkness
8. Subtle elements

"'Therefore, O Devi pervading the
universe, you delight
in *Keśava*! When the end of the world
arrives, you bring
the cosmos under your control. //12//

"'The boundaries of propriety set
by you are challenged by
Durvāsā now. As at the time of final
dissolution,
the end of the aeon, the world is at
risk today. //13//

"'Let Brahmā and all the other devas
regain their lives
together! You are *svāhā*,[1] you are *svadhā*,[2]
O Devi, you
are *Śrī*,[3] *Puṣṭi*,[4] *Sarasvatī*,[5] //14//

"You are *Rudrāṇī*,[6] *Viśālākṣī*,[7] *Tuṣṭi*,[8]
Medhā,[9] *Dhṛti*,[10]
Kṣamā![11] You appear as darkness-slaying
light of *Candra*,
Surya, Agni and *Ṛkṣa*,[12] //15//

"'Beginning from Brahmā to the end of
all mobile and
immobile creatures, you are *ahaṃkāra*.

---

1. The exclamation accompanying oblations.
2. Sacrificial portion for each god.
3. Beauty, sovereignty.
4. Nourishment .
5. Eloquence, learning.
6. Wife of Rudra.
7. Large-eyed.
8. Contentment.
9. Intelligence.
10. Fortitude.
11. Patience, forgiveness.
12. The seven stars —Great Bear

All that is visible
in the three worlds is born of your play. //16//

"'Engulfed by ego, submissive to desire
and other foes,
sunk in the maha-mire of sensory
things, covered by tamas, //17//

"'Brahmā and other permanent ones too,
bound in the bonds
of karma, people revolve constantly
in the sea of samsara. //18//

"'Unaware of your grandeur, consciousness
subject to sensory
things, they fall face downwards, wretched, because
of your one playful move. //19//

"'Therefore, Sahasravadana, demolisher
of your boundaries of
propriety, slaying in battle, O Devi,
revive the worlds now! //20//

"'Ō *Jagatkartṛ*,[1] namaste to you!
O *Jagaddhātrī*,[2]
namaste and hail to you! Salutations
to the embodiment
of manifestation, to the one named
Maya, namaste and hail! //21//

"'To the One whose nature is unknown,
namaste to you,
O daughter of Janaka!' Having paeaned
her thus, the group
of sages offered pranam, bowing humbly. //22//

"Looking at them, the Devi, smiling, said,
'Truly have you
spoken and I shall act accordingly now.' //23//

---

1. Cosmic-Creatrix
2. Nurse of the Cosmos

"Having said that, *Viśālākṣī* assumed
her wondrous form.
In the meanwhile, the clever, maha-strong
son of *Vāyu*, //24//

"Regaining consciousness in a moment,
sad seeing the slain,
and on *Puṣpaka* then seeing Sita's
wonderful form, //25//

"Amazement writ on his face, the maha-
strong pranam-ed her.
The kings scared by that sight became motionless
and astonished. //26//

"Seeing that then, Sita, consoling him,
spoke these words:
'By my grace, Hanumān, you will become
five-faced. //27//

"'Your strength will be unbearable for foes
in battle.' At once, five
faces of *Āñjaneya* appeared then. //28//

"The faces of lion, horse, Garuḍa
and *kroḍa*[1] appeared,
O excellent king, with frightening fangs,
arousing fear for the world. //29//

"Along with his own face, the maha-monkey
became five-faced.
Sita said to the best of monkeys in the
presence of the sages then, //30//

"'O maha-wise *Āñjaneya*, go to
Viśālā swiftly!
Having gone near Sahasrāsya tell him
my words – //31//

1. Hog

"'O evil-witted! If you be a brave
warrior, come
to fight with me! Your heads with sharp-pointed
shafts will I fell!' //32//

"Having said this to Vāyu's son, she said
to Sanaka and others,
'This man will I slay and revive Brahmā
and other excellent gods. //33//

"'Together with them, observe the killing
of Sahasrāsya.'
Having said that, Jānakī Devi began
to magnify. //34//

"Instantly, on doing dhyana, Sita
became resplendent
with divine energy. From that energy
arose thousands
of fiery garlands, //35//

"And with that her figure became blazing
like Surya's disc.
By its brilliance, *Bhāskara*'s disc
became lustreless. //36//

"By the fire of her eyes, *Candra* almost
lost its luminescence.
In the ten directions the battle-field
spawned sparks. //37//

"From the bodies of the slain *dānavas*
milk flowed. Seeing
the devas and others of her own side
fallen in battle, //38//

"With drops of ambrosia flowing from
the corners of her eyes,
mixed with drops of water, the Devi
sprinkled the gods
at once with it and revived them, //39//

"As if displaying the trick of creating
the universe
born of her own pastime. That Devi, then
seeing the groups fallen, //40//

"Burnt the *dānavas* and revived the devas
and *Sādhyas* in an insant.
Looking at that amazing sight of those
fallen groups too, //41//

"The good deva group alive, the asuras
destroyed too,
Sanaka and other yogis paeaned
Maithilī[1] then. //42//

"Brahmā, Shiva and Vishnu, seeing
Maithilī were amazed.
The lords of devas, minds filled with reverence,
said to one another, //43//

"'I cannot gaze at this. How can the world
bear this now?' In
the meantime, the hero, Vāyu's five-faced son, //44//

"Like the Meru and Mandara mountains,
sent by Sita
then, created equal to his father
in speed, went to Viśālā, //45//

"Having leapt over the wall swiftly,
went to Sahasrāsya,
seated amidst the *dānavas* like *Vāsava*[2]
with the *Marutas.* //46//

"Looking at Sahasrāsya, he spoke these
words: 'O wicked

---

1. Sita of Mithilā city
2. Indra, chief of the eight Vasu demi-gods.

Sahasrāsya, evil-witted, worst of
the *dānavas*, //47//

"'The devas have I conquered in battle,'
O fool, you believe here!
Having given life to the gods to kill
you in the battle-front, //48//

"'Devi Jānakī stands there. Sent by her
now, the emissary
has come to you. Listen to the words
uttered by her! //49//

"'If you be a hero, fight, Sahasra-
vadana now!
Having severed your shafts with shafts, I will
fell you to the ground.' //50//

"Hearing that violent utterance,
the excellent *dānava*
said to the brothers, ministers and *daityas*
full of anger, //51//

"'Kill this illusive, five-faced, forest-
dwelling monkey!'
Hearing his words, the *dānavas*, weapons
in hand, //52//

"Came to slay him then, savage Śatagrīva
leading others.
Seeing them coming, Māruti, of
terrific prowess, //53//

"The excellent monkey, opening the
five mouths, roared.
From hearing that sound, eyes numb, motionless, //54//

"Like an image in a picture, they stood
as if lifeless.

Looking at both Śatrughna and Bharata
arrived together, //55//

"Placing them on his shoulder immediately,
he went to Sita.
Seeing the two, Jānakī, rejoicing,
said to Māruti, //56//

"'O excellent monkey, take them to the
presence of Rāghava!'
Ordered by her then, Hanumān took the
two heroes to Rāghava. //57//

"Having seen them brought, Rama embraced them
and was happy.
Seeing Hanumān with five faces, all
terrifying, //58//

"Gods, monkeys, *yakṣas*, rakshasas and the
Kshatriya-bulls,
their hearts overcome with amazement, looked
at each other. //59//

"By Sita's power, mobile and immobile,
all became motionless
in the battle there, except Brahmā,
Vishnu and Shiva." //60//

Thus ends the forty-fourth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 45

Jaimini :

"Having heard the words of the Five-Faced One,
Sahasramukharāvaṇa,
that the foes slain in battle had risen
again, alive, //1//

"Done by some woman widely celebrated
as *Jānakī*,
having known from the spies' reports, quickly
said to Vipracitti, //2//

"'O maha-armed Vipracitti, listen
to my words at once!
Desired by my daughters as their husbands,
Śatrughna-Bharata both //3//

"'Having seized, stupefying us by maya,
the monkey went.
The chief *dānavas* were killed and burnt to
ashes again on earth. //4//

"'This enemy should be killed first with all
the forces and mounts.
Therefore, going out to battle, first fell
Sita indeed! //5//

"'Thereafter, having killed the Five-Faced One,
kill all foes then!
Otherwise again will she revive them.
So, I will slay Sita now. //6//

"'Order the army to get ready;
prepare my chariot!'
Hearing what he said, the maha-mighty
Vipracitti //7//

"Got the four-fold forces ready for battle
indeed and having
prepared the divine chariot, presented
it quickly. //8//

"Then, boarding the chariot, Sahasra-
mukharāvaṇa,
heroic, went to battle swiftly,
taking a bow. //9//

"His four brothers of limitless valour
followed him.
Before them, immediately, maha-mighty
Vipracitti //10//

"Went, accompanied by four sons, fierce
in battle. Then
Dharmahantā, commander, with a
billion *akṣauhiṇīs*, //11//

"Went in front of the army, the wise
one, aboard a chariot.
Sahasrāsya's sons, proficient in
a hundred illusions, //12//

"Boarding chariots went at once to
the centre of the army
then. And his brothers' sons, adept in
a hundred illusions, //13//

"One hundred to each brother, all went behind
Sahasrāsya's,
protecting the formidable army,
all with weapons. //14//

"Amidst them went the heroic Sahasra-
mukharāvaṇa.
Jānakī, having seen him going, said
to Hanumān then, //15//

"'Hanumān, strike the dreadful *dānavas*
swiftly, O maha-strong!
Sahasrāsya will I kill with his brothers
here now.' //16//

"Saying this, Sita, having taken an
excellent, terrible
bow, having created by the power
of maya, and two great
quivers too made by her own maya, //17//

"Having strung the maha-bow, Sita twanged
the bowstring at
once. By that sound the *dānavas* //18//

"Became motionless there, their minds near to
death with fear.
Hanumān, too, seeing those extremely
bashful *dānavas*, //19//

"Quickly vented a leonine roar
presently from his many
mouths. By that sound the angry *dānavas*
of terrific prowess //20//

"From their mounts fell on the ground and some stayed
as they were then.
Horses and elephants urinated
together, dismayed with fear. //21//

"Having heard that terrible noise, Sahasra-
mukharāvaṇa
spoke thus to Vipracitti and other
chief *daityas*: 'Fight!' //22//

"They, having heard his word, the *dānavas*
of terrific prowess,
struck Vāyu's son with *śūla, śakti* and
paraśvadha. //23//

"Chariot-warriors, with nets of arrows
that pierce foes' vitals,
struck simultaneously, and cavalry
with *parighas* then. //24//

"Struck by them, maha-mighty Hanumān
did not budge,
rained upon by warriors, like *Himācala*[1]
when it rains. //25//

"Then, the son of *Marut* began killing
the *dānavas.*
Having seized the rutting elephants, he
smashed them on the ground. //26//

"Then, having swiftly seized the horses, he
crushed them underfoot,
having killed the foot-soldiers and the horses,
and with horses
the maha-chariots. //27//

"Thus struck down, the *dānavas* terribly
powerful, surrounding
from four directions, with *śūlas, khaḍgas,*
paraśvadhas, //28//

"And *tomaras, śataghnīs, prāsas, kuntas*
and *śilīmukhas*[2] they
struck the son of Vāyu. Seeing the sons
of Danu, the monkey, //29//

"Maha-mighty, speedily killing the
daitya host standing in

---

1. Snow mountain, the Himalayas, Abode of snow.
2. stone-tipped arrows

front with his feet and arms, the *daityas*
standing on the side too //30//

"Devoured with his five mouths of terrific
prowess. They, being
eaten thus, the chariot-warriors,
cavalry and infantry, //31//

"Hanging from his teeth-crevices and fangs,
lifeless, the *daityas* fell
on earth, entrails, hands and heads separated. //32//

"The dreadful ones standing behind him,
rushing up speedily
indeed, with the end of his tail he struck
swiftly those chariot-
warriors, cavalry and infantry. //33//

"They, being killed by the tail, fell down on
the ground. *Daityas*
being thus struck down by Hanumān, //34//

"Dharmahantā angry at that, with
iron arrows
that pierce vulnerable spots, striking
speedily,
the excellent son of Danu roared. //35//

"Hanumān, too, having seized the commander
with his chariot then,
flung him into the sky violently,
as a boy does a ball. //36//

"Flung three thousand *yojanas* into the
air in an instant,
attached (to the chariot), spinning around,
body shattered,
he fell dead there indeed. //37//

"Merit decayed, they fell, were devoured,
destroyed in
Yama's dominion. Stationed in the
sky, the dreadful
kuṣmāṇḍas and *brahmarakshasas*, //38//

"*Śākinīs, dākinīs, bhūta*-hosts and
demi-gods,
grabbing the *dānava* swarms thrown up by
Hanumān's tail, //39//

"Ate them with unequalled satiation,
staying in the sky.
Spirited Hanumān, too, those who came
from behind, //40//

"Hordes of elephant, horse and foot-soldiers,
tying them with his tail,
the heroic one flung them up in the sky
for the *bhūtas* to eat. //41//

"He ate the sons of Diti on the sides
and in front with
his mouths. These crores of *dānavas* then from
his five mouths //42//

"Hanging— looking at this, the deva host
cheered. Looking at
the prowess of the son of *Vāyu* in battle, //43//

"Brahmā and Vishnu and Rudra were surprised
and pleased then.
Hurt by Hanumān, the *daityas* fled in
the ten directions. //44//

"Seeing those heroes fleeing, Sahasra-
mukharāvaṇa,
his ten lakh sons and the *dānava*
Vipracitti //45//

"Deployed speedily to take revenge
on Vāyu's son.
That ten million *akṣauhiṇī* force
coming to the centre, //46//

"With a ten lakh dreadful force surrounded
the maha-mighty.
Having seen Hanumān surrounded by them,
Janaka's daughter, //47//

"Having taken the excellent, dreadful
bow made by her maya,
by maya created columns of grass
filled with gold, with sharp tips. //48//

"Of those, having taken one swiftly, she
trained and released
then. From that emerged dreadful fire blazing
brilliantly, //49//

"And falling on the *daitya* host, began
burning them. Scorched by that,
the dreadful *dānavas* on chariots,
horses and the foot-soldiers, //50//

"Were burnt to ashes and were destroyed
with equipment
and mounts. Looking at his destroyed soldiers,
Sahasramukharāvaṇa, //51//

"Looking at Śatagrīva, spoke these words:
"'Śatagrīva,
this woman, destroyer of my army, //52//

"'Piercing with arrows, fell in battle,
O maha-strong!'
Hearing his brother's words, maha-mighty
Śatagrīva, //53//

"Accompanied by a four-fold force,
arrived near Sita.
Having taken a very strong bow, shafts
like the staff of death, //54//

"He released towards Sita. Those heron-
feathered arrows,
having covered the sky, fell in hundreds
and thousands. //55//

"Having felled them with one grass-pillar, then
Maithilī, taking
another grass-column, flaming at the mouth, //56//

"Launched it then swiftly towards Śatagrīva's
chariot. Thrown
by that for ten *yojanas*, Śatagrīva,
with his chariot, //57//

"Was burnt to ashes there with equipment
and vehicle.
His brother burnt to ashes, Sahasrāsya
seeing indeed,
then remembered the danger, woman-created,
spoken of by Durvāsā." //58//

Thus ends the forty-fifth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 46

Jaimini :

"Having seen his brother slain, Sahasra-
mukharāvaṇa,
looking at Śatajihva and Śatākṣa
spoke these words: //1//

"'After having killed that woman, you two
return from battle. That
terrifying, illusionist, five-faced
deadly monkey //2//

"'Will I, along with Śatodara, kill
here speedily.'
Having said this, he transfixed Vāyu's son
with shafts swiftly. //3//

"Pierced by arrows, the best of monkeys,
opening his five mouths
the invincible roared in battle. By
that sound the *dānavas* //4//

"Stunned in the battle-front, became inert
out of terror.
Looking at them immobile, Sahasrāsya's
sons, the monkey //5//

"Rent with arrows at all vulnerable
points, the terrible ones.
Looking at them arrived, plunging into
the middle of the battle, //6//

"Some with the palms, some with the tail, some with
the feet, struck the heroic
foe-slayer, like Yama the destroyer
at the end of the world. //7//

"Hurt by him, the *dānava*-Indras,
Sahasrāsya sons,
some with their chariots completely
pulverized, some
crushed on the ground, //8//

"Some with heads split, fell in the battle-front.
Those left of the slain sons
of the *daitya*, accompanied by the
four-fold forces, //9//

"Placing Vipracitti in front, struck the
monkey in battle with
vatsadanta, nārāca, śūla, kunta,
paraśvadha, //10//

"*Kuṭhāra, mudgara* and *pāśa,* struck
and pierced him.
Launched by them, as that swarm of weapons fell
on Vāyu's son, //11//

"Tips broken, blades bent, they fell on the ground.
Struck by them,
the son of *Vāyu* began to kill them. //12//

"Elephants with elephants, horses with
horses, chariots with
chariots, *dānavas* with *dānavas*
killing in great
numbers, that maha-monkey, //13//

"Struck Sahasrāsya's dreadful sons with fists.
Having seen his
sons slain and regarding the weapons
destroyed, //14//

"Aflame with anger, dreadful Sahasra-
mukharāvaṇa,
the *Aindra, Vāruṇa, Āgneya,*
Vāyavya and
indeed the *Raudra,* //15//

"Releasing these five missiles, the lord of
Danu's sons roared.
Those five missiles Hanumān devoured
with his five mouths. //16//

"Having seen that, the dreadful monkey he
blocked by maya
then, with a shower of hills, trees and rocks
striking Pavana's son. //17//

"They, reaching him in battle, destroyed,
fell to the ground.
Having seen the maya infructuous,
Sahasramukharāvaṇa //18//

"Leaping from the chariot at once with
a *gadā* struck
the monkey. By the blow of the *gadā,*
Hanumān was shaken. //19//

"In a moment regaining health, Sahasra-
mukharāvaṇa
he struck with his thunderbolt-like fist, that
lord of Danu's sons. //20//

"Struck down by that fist's blow, the *dānava,*
vomiting blood,
boarding a chariot hastily, struck
him with arrows. //21//

"Then Śatodara too with a *parigha*
swiftly struck the
maha-monkey on the chest. Pierced by
that, the maha-monkey //22//

"Vomiting blood, then angrily with his
foot struck the chariot.
Hit by that kick, the *daitya*'s chariot
five *yojanas* //23//

"Having gone, on the ground he rolled, chariot
pulverized. Then
again gaining consciousness, approaching
Māruti swiftly, //24//

"With his fist on his broad breast swiftly
the *dānava* struck.
Struck by the fist, Hanumān, son of *Marut*, //25//

"Hit him with his palm. Senseless, he fell on
the ground. Seeing
his brother senseless, Sahasramukharāvaṇa //26//

"Showered a rain of arrows on
the maha-monkey's head.
Śatodara, gaining consciousness,
went to Sahasrāsya. //27//

"Though hurt, Hanumān felled the son of
Sahasrāsya
in battle immediately by striking
him with his palm. //28//

"The dreadful sons of Vipracitti with
a wave of shafts
struck Hanumān on his face, chest and back
speedily. //29//

"By blows of his feet, he felled them on
the ground. Seeing
his sons destroyed, maha-mighty
Vipracitti //30//

"With a four-fold force fought with Hanumant.
Śatākṣa and
Śatajihva approaching Sita, with shafts, //31//

"Enemy-defeating, struck. The sharp shafts
released by them,
with a single grass-pillar Jānakī
pulverized. //32//

"Seeing those arrows going in vain,
Śatākṣa of
formidable prowess, resorting to
maya immediately
rained a multitude of troops. //33//

"Felling them swiftly and depriving
Śatākṣa of
his chariot, Vaidehī with one grass-
pillar felled in battle. //34//

"Looking at his brother Śatākṣa
motionless with
his chariot, then Śatajihva, the
illusionist,
equipped with a four-fold force, //35//

"Training on an excellent bow, showered
sharp shafts. The hordes
of chariot-warriors, cavalry
and infantry,
śūla, śakti, yaṣṭi, tomara, //36//

"*Śataghni* and *bhindipāla, kunta,*
prāsa, paraśvadha,
nārāca, ardhacandra, vatsadanta
and stone-tipped shafts //37//

"Releasing those at the *Puṣpaka,*
enveloped it
speedily. Those masses of weapons
released by them
encircling from all directions, //38//

"With a single grass-column having burnt
to ashes then,
Jānakī, with one grass-pillar, standing
before Śatajihva //39//

"The Mandara mountain-like *dānavas*
struck down. Having
seen his troops perish, the maha-mighty
Śatajihva //40//

"Threw a *śakti* at Sita. That Sita
felled. Having whirled
a bulky *gadā*, pulverizer of
enemy hosts, //41//

"Aiming it at the *Puṣpaka*, the lord
of Danu's sons
hurled it. Before it reached, indeed, Sita
felled it to the ground. //42//

"Śatajihva, maha-illusionist,
quivering with
anger, clenching his fist immediately
approached Sita. //43//

"(Who) having seen maha-strong Śatajihva
coming, training
an enemy-destroying grass-column
on the bow, //44//

"Shot it at the *dānava*-Indra. That
fell on his chest.
Chest cloven, the *dānava*-Indra fell
lifeless on the ground. //45//

"Having beheld his brother slain, Sahasra-
mukharāvaṇa
accompanied by Śatodara, eyes
red with anger, //46//

"Having approached Sita, became engaged
in battle. Then
the illusionist Śatodara said
these words to his brother, //47//

"'I will kill her resorting to maya-
yoga.' Having
said that, Śatakukṣi then speedily
sitting on a chariot, //48//

"Rained a shower of arrows like clouds in
the monsoons. That
shower of shafts Vaidehī destroyed
with a grass-column. //49//

"Having seen the shower of shafts destroyed,
the *dānava* flung a
śakti. That, falling, flaming, with a grass-
column she destroyed. //50//

"Taking a *gadā* angrily, the *dānava*
leapt from the chariot
and coming near the *Puṣpaka*, he wished
to strike her. //51//

"Seeing Śatodara then coming near,
she struck him with
a grass-pillar and he fell down on earth. //62//

"Seeing Śatodara slain, Sahasra-
mukharāvaṇa
resolving to kill Sita swiftly, he
took a bow hastily." //63//

Thus ends the forty-sixth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 47

Jaimini :

"Hanumān, too, powerful, the sons of
Sahasrāsya
slaying in battle, his brothers, roaring,
by his terrible prowess //1//

"Began killing there. The best of *dānavas*
too, experts in
a hundred mayas, placing Vipracitti
in front, //2//

"Vipracitti's dreadful sons, all four
riding chariots,
struck Hanumān speedily with an
unprecedented
shower of shafts. //3//

"Śatagrīva's sons, numbering a hundred,
very terrible,
fought with maya, roaring terrifyingly. //4//

"Hanumān, too, proceeded to slay the
daitya-Indras.
Three brothers and sons of terrific
prowess fallen, //5//

"Slain in battle, seeing that, Sahasra-
mukharāvaṇa,
supported by a number of *daityas,*
riding a chariot
impelled by will, //6//

"Approaching swiftly near Sita rained very
many arrows.
The maha-dreadful *dānava*-Indra,
by maya before her//7//

"With *śūla, śakti, yaṣṭi, paraśu,*
gadā, kunta,
and *paraśvadha,* raining mountain-peaks,
rocks and trees having
enveloped the *Puṣpaka,* //8//

"Venting penetrating roars, fought with Jānakī.
Sita, having
split those with a grass-pillar, the *dānavas*
who in battle //9//

"Came before her, those soldiers she took to
Vaivasvata's abode.
Struck by her, the *daitya* army turning
away fled out of fear. //10//

"Looking at them turning away, Sahasra-
mukharāvaṇa
having consoled them, the king of Danu's
sons, released dreadful shafts. //11//

"As those dreadful shafts came, with a grass-column
Jānakī, with
a single grass-column, felled to the ground. //12//

"Having seen that the *sāyakas* were fruitless,
Sahasramukharāvaṇa,
ruler of Danu's sons, created a
maya named *Tāmasī.* //13//

"By that, darkness arose in all directions
with gravel and
sand. From that fell arrows, *śūla, śakti,*
paraśvadha, //14//

"Mountain-peaks and rocks and mountainous trees,
by those covering
the aircraft, flower-bedecked *Puṣpaka* then. //15//

"All was enveloped in darkness, nothing
at all could be perceived.
That aircraft and Sita, neither could the
excellent gods see. //16//

"Seeing that, Jānakī, angry, then launched
a grass-pillar.
By that clouds appeared everywhere raining
masses of water. //17//

"And dreadful lightning fell in great numbers
then. By that fire,
exceedingly unbearable, all were
destroyed in battle. //18//

"Having beheld his maya destroyed,
Sahasramukharāvaṇa
rained showers of shafts like clouds raining. //19//

"That downpour by sucking in the breath[1]
Jānakī then ceased.
Sahasrāsya then in battle training
a razor-blade on the bow, //20//

"On the forehead that best of *dānavas*
struck Jānakī.
She, struck by that arrow, streaming blood, full
of anger, launched swiftly
a grass-column at Sahasrāsya chest. //21//

"Being struck, the *daitya*-Indra was checked
in the battle.
Considering his armour impregnable,
Sahasrāsya's face indeed //22//

---

1. making the hissing sound, *śīt*

"With an enemy-slaying grass-column
she struck swiftly.
That *daitya*-Indra, face split, bathed in a
stream of blood, //23//

"Became senseless. In an instant gaining
consciousness,
the excellent *dānava* flung a *śakti*
at Jānakī.
Destroying that, Janaka's daughter //24//

"Created a maya, very gruesome,
frightful for all the worlds.
Wielding *śūla, śakti* and *gadā,* with
diverse faces, very cruel, //25//

"*Śākinīs, dākinīs, bhūtas, vetālas*
and *brahmarakshasas*
surrounding Sahasrāsya, struck him in battle. //26//

"Struck by them, the *daitya*'s mind became numb.
In an instant
gathering composure, Sahasramukha-
Rāvaṇa //27//

"With a *gadā* crushed that exceedingly
terrible maya.
Having beheld her maya destroyed,
Sita let loose grasses. //28//

"They, becoming endued with life, fell on
Sahasrāsya
instantly. Limbs riven by those arrows,
he streamed much blood. //29//

"Body riven, Sahasrāsya the *dānava*
flared up with rage.
Then looking at Sita, Sahasra-
mukharāvaṇa— //30//

"The Indra of ascetics Durvāsā's
entire store of ascesis,
the invincible *Saṃvarta* missile,
destroyer of all foes— //31//

"Training on his excellent bow, like a
lion roared repeatedly.
'You are dead, O Sita!' Uttering that,
the ruler of
Danu's sons launched it. //32//

"Seeing that tremendous missile, covered
in garlands of flame,
the Lords of the celestials, the groups
of sages and siddhas
were supremely dejected. //33//

"'Blessings on cows and Brahmins! May dharma
remain eternally!'
Thus said the mahatma *Sādhyas*, well-wishers
of the worlds. //34//

"Vaidehī, being aware of Durvāsā's
ascesis, seeing that
missile approaching near speedily, she,
Jagannmayā,[1]
opening her mouth, //35//

"Vaidehī devoured it, with the gods
watching in front.
By Sita's power was digested promptly
that very unbearable (missile). //36//

"Looking at the missile destroyed, devas,
gandharvas and yogis
were supremely surprised and propitiated
Janaka's daughter: //37//

---

1. Containing the cosmos

"'O Devi, in sport will you be able
to slay this hater of
celestials!' Hearing these words of
the devout sages, //38//

"She wished to kill Sahasramukharāvaṇa
in battle. Then
she, Sita, not womb-born, a grass-column
with blazing point //39//

"Training on the excellent bow, desiring
welfare for the worlds,
then joining with the fire of world-dissolution,
propelled by the
wind of final annihilation, //40//

"Launched it, looking at him and spoke these words,
'O *apasada*[1] *daitya*,
evil-minded, you are dead, enemy
of the gods!' //41//

"Seeing that flaming grass-column, the Lords
of the celestials,
fearing cosmic dissolution, were afraid.
The seas were in turmoil then, //42//

"Mountains shattered, the earth quaked. Fearing
universal
dissolution, *Bhānu* shook and shifted
on his course. //43//

"Like the flames of final dissolution,
scorched by the grass-column,
the *dānava*, the *Āgneya, Vāruṇa,*
Yāmya, Raudra
and the shining *Māhendra* //44//

---

1. Low-born, issue of a Brahmin father and a rakshasa mother

"The *Brāhma,* the dreadful *Pāśupata*
(missiles) the best
of asuras launched. All those having
destroyed speedily,
it came near then. //45//

"As it came nearer, with a *gadā*
the king of Danu's sons
hit it. Having burnt that *gadā* to ashes,
it came yet nearer. //46//

"(He) cut at it with a sword. Having burnt
it, that very terrible
thing was close to him. Sahasrāsya
struck it with his fist. //47//

"Struck by the fist, the grass-column,
flaming at the tip,
moving swiftly, blazing, split into
a thousand splinters. //48//

"Looking at these arriving, Sahasra-
mukharāvaṇa
with his thousand mouths then speedily
the *dānava* devoured them. //49//

"Then entering his belly, all of them
united instantly
and his flesh, bones, marrow and blood began
to burn, //50//

"As fire in the hollow of a tree burns
the plant. Its flames
emerged from the apertures of his nose,
eyes and ears. //51//

"It burnt through the pores of his skin; it burnt
his chariot.

Sahasramukharāvaṇa, aboard
the chariot,
was burnt straightaway. //52//

"Vipracitti, his army destroyed
by Hanumat,
his sons slain, Sahasravadana slain,
his mind numb with fear, //53//

"With the few surviving asuras,
entered *Pātāla.*
Saṃhlāda, tormented with grief, accompanied
by his daughter
reached *rasātala,*[1] his mind numbed." //54//

Thus ends the forty-seventh chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

1. The netherworld.

Chapter - 48

Jaimini :

"Having seen Sahasrāsya slain, Brahmā,
Vishnu and Maheśvara
approaching Sita with the sages,
propitiated her. //1//

"Knowing that she was pleased with laudation,
Brahmā began
to eulogize her: 'You, O Devi, are
Īśvarī[1] of
all the worlds, the refuge of creatures, //2//

"'*Sakhī* of Brahmaṇa[2] and Vāsudeva,
your glory is
incomprehensible. You are known as
Yogamaya;
you sustain the entire universe. //3//

"'You are *Maya, Vaishṇavī,*[3] *Durga,*
Lakshmi, Gaurī,[4]
Sarasvatī, Svāhā, Svadhā, Dhṛti,
Medhā, Hrī,[5] *Śrī,*
Puṣṭī,[6] *Titikṣā*[7] and *Kṣamā.*[8] //4//

"'You are *Vārāhī,*[9] and *Bhadrakālī.*[10]
You have taken

---

1. Supreme Mistress
2. Brahmā
3. Vishnu's shakti
4. Fair, a name of Pārvatī, Shiva's wife.
5. Modesty
6. Nourishment
7. Patience
8. Endurance and forgiveness
9. Shakti of Vishnu's boar avatar
10. The gracious form of devi Kālī

the three worlds into yourself. Because of
that, you uphold others,
impelled by the *Paramātmā*.[1] //5//

"'Pure, *kṣetrajña*,[2] sinless, you are slayer
of the ego.
Having bound them in the noose of karma,
happily you
reside in various bodies. //6//

"'Making these dwellings of multiple births,
subject to desire and
others, creating Ramā's lord,[3] you
amuse him eternally. //7//

"'Your glory sinless yogis do not know.
From fear of the
sage's curse, we are freed by your deed, O *sakhi*! //8//

"'Also, to all creatures are you superior,
O Jānakī!
When you are united with Vāsudeva,
that is called
the Supreme here. //9//

"'Your glory he alone knows; none other
knows it ever.
Namaste to you, *Viśvajananī*![4]
O *Viśvarūpa*,[5]
namaste to you! //10//

"'Namaste to you, *Viśvadhātri*,[6] many,
many, namaskars to you !'

---

1. Supreme Atman.
2. Knower of the field (the body), i.e. the atman.
3. Vishnu, lord of Lakshmi-Ramā
4. Mother of the universe
5. Embodiment of the cosmos
6. Nurse of the cosmos

Having paeaned her thus, then Brahmā
prayed to Jānakī: //11//

"'This exceedingly wondrous, O Devi,
extremely unbearable
energy of yours, super-human,
the worlds today
cannot bear to see. //12//

"'Swiftly withdraw your effulgence,
O Jānakī!
This paean made by me, they who listen
to, or study, //13//

"'Their sins are destroyed; their life-span and
prosperity increase,
the wise associate with them, they go
to Vishnu's supreme station.' //14//

"Having heard the words of *Vidhi*, Devi,
Janaka's daughter, was
pleased. Withdrawing that effulgence, she
resorted to her former form, //15//

"Taking a human-body, her lotus-face
bowed in bashfulness.
Pranam-ing the *lokakartā*,[1]
she sat in the *Puṣpaka*. //16//

"Brahmā then, summoning *Vāyu*'s son, said
this, 'Your five-faced
form withdraw, O monkey! //17//

"'With the face of a monkey, as before,
remain, O *Marut*'s son!
To your five-faced form the mortal who offers
puja devotedly, //18//

---

1. Master of the universe

"'For twelve full-moons having done *japa* and
having meditated
with mind controlled, to him always come long
life, health and wealth. //19//

"'*Kuṣmāṇḍas, bhūtas, vetālas, piśācas*
and others, *kṛtyās,*[1]
perish, O best of apes, on utterance
of your mantra, instantly!' //20//

"Having heard Brahmā's words, Hanumān, son
of *Marut,*
diminishing the transformed form, the single-
faced monkey, having bowed
to *Vidhi* and Jānakī became çontent then." //21//

Thus ends the forty-eighth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

1. Female evil spirits

Chapter - 49

Jaimini :

"*Lokapālas* and other devas, apes,
rakshasas then,
gandharva and *yakṣa* leaders, Kshatriyas
famed in the world, //1//

"Became sound of heart having looked at the
son of *Vāyu*
and asked *Vāyu*'s son, 'Why are we sitting
like idiots? //2//

"'Now for what reason do we feel content
at heart, when with
the heroic *dānavas*, Sahasrāsya
is coming?' //3//

"Thus asked by all the gods, Hanumān said
to them, 'In this
war, the *Pitāmaha* and the chiefs having
slain with sharp shafts, //4//

"'To his city happily proceeded
Sahasramukhrāvaṇa.
Sita too, reviving her own people
who had perished then, //5//

"'Summoning Sahasramukharāvaṇa
to fight, having
slain with his troops and brothers the enemy
of the ageless ones, //6//

"'Shining with the effulgence of a crore
of Suryas, stood regally.
By her effulgence, the worlds were stunned,
bereft of sense, //7//

"'And Indra and other *lokapālas*
stood woodenly.
Brahmā, coming there and looking at all,
and Jānakī, //8//

"'Pleased her with paeans then. Jānakī,
gratified in mind,
making that wondrous effulgence vanish,
became human as before. //9//

"'Therefore, the best of the gods recovered
their senses and shone.'
Having heard these words of Māruti, their
minds struck with wonder, //10//

"Raining showers of flowers and beating
kettle-drums at once, all
the devas, *gandharvas* and monkeys
propitiated Jānakī. //11//

"Sita, too, with the sages went to Rama.
Rama, too, with
his brothers, the flower-decked *Puṣpaka* //12//

"Having boarded, embracing Jānakī,
was delighted then.
Brahmā then, reaching Rama, spoke these words, //13//

"'With me you should enter Viśālā,
O Raghu-descendant!
Anointing in the city both sons of
Śatrughna and Bharata, //14//

"'We shall go to our own divine places,
O maha-minded one!'

Having heard those words of Brahmā, Rāghava,
with Brahmā, //15//

"The *dharmātmā*, reaching Viśālā
abandoned by
the *dānavas*, with Brahmā Rāghava
then looked at it. //16//

"Seeing that city, all the monkeys and
the rakshasas, and the
mahatma Kshatriyas, Shiva, Vishnu
and other devas, //17//

"Entering the assembly hall, the minds
of all were overwhelmed
with amazement. Having bifurcated
Viśālā, the two sons
of Śatrughna and Bharata, //18//

"Two famous men named Citradhvaja and
Citraratha,
were anointed by all the gods for the
residents of the shores
of the sea of thickened milk. //19//

"Some monkeys then Brahmā envisaged as
their servants.
The *yakṣas* and siddhas of the place were
settled there by those two. //20//

"Arranging thus, Bhagwan Brahmā, *pitāmaha*
of the worlds, said
to Hanumant who was supremely close
to all the groups, //21//

"'Hanumān, all the Kshatriyas leading
four-fold forces
to Bharatavarṣa, take swiftly now,
O maha-minded one, //22//

"'Crossing the five seas from the shores of
the sea of thickened milk!'[1]
Heroically energetic Hanumān too,
impelled by Brahmā then, //23//

"Extended his tail on the shores of
the sea of thickened milk
then. Seeing that tail, the Rajas, leading
their four-fold forces, //24//

"Climbed up on it, unconfused, with mounts and
retinue. Having known
them settled on the tail-tip, the maha-
mighty son of *Vāyu*, //25//

"Hauled all of them then to the shores of the
salt sea in an
instant. Reaching, all of them went ashore. //26//

"Rama also, very maha-energetic,
with his brothers
three and Sita, boarding that aircraft, the
maha-mighty, //27//

"The monkeys, endowed with excellence, with
Sugrīva and
Vibhīṣaṇa, placing in that aircraft,
went to the salt sea shores. //28//

"Brahmā and Shiva and Vishnu along
with the *lokapālas*,
riding aircrafts, the mahatmas went to
the salt sea shores. //29//

"They all, along with Ramacandra,
entered the city of
Ayodhyā sanctified with divine
paeans by devas,

---

1. In the manuscript, the 1st line should come after the 2nd line

gandharvas, sages, siddhas and bards then
with minds well-pleased." //30//

Thus ends the forty-ninth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

Chapter - 50

Jaimini :

"Reaching Ayodhyā, Rama with brothers
and Sita, alighting
from the aircraft swiftly, Brahmā, Vishnu
and Maheśvara //1//

"Pranam-ed, well-pleased, silent, submissive
then. Brahmā, Vishnu,
Shiva and indeed Indra and other
lords of the directions, //2//

"Rama and Jānakī and the heroic
ape Hanumān, having
propitiated with divine paeans
there, said to Ramacandra, //3//

"'All of us will go to our own places,
O Rāghava!
You, with Sita and the intelligent
son of *Vāyu*, //4//

"'Have accomplished a great deed, bringing
comfort to all
the worlds. For ten thousand years and
ten hundred years,[1] //6//

"'Ruling the earth, O hero, performing
a hundred sacrifices
also, having established royal

---

1. That is eleven thousand years in all.

dynasties, go
to your own eternal abode!' //6//

"Having said this to Rāghava, everyone
prepared to leave.
Given leave by Rama, Brahmā, *pitāmaha*
of the worlds, //7//

"Proceeded to *Satyaloka.* Vishnu
came to *Vaikuṇṭha* then.
Śaṃkara went to *Kailāsa.* Indra
and other excellent gods //8//

"All went to their own abodes, conversing
with one another
on the way about the wondrous slaying
of Sahasrāsya,
and of Sita's magnificence, //9//

"Of the prowess of *Vāyu*'s son, with minds
overwhelmed with
wonder. After the group of devas had
left, the Raghu-dynast
in the assembly hall, //10//

"Seated on the throne, looking at Sugrīva
leading other
monkeys and Vibhīṣaṇa, Indra of
the rakshasas, said, //11//

"'With my permission, all of you return
to your homes happily!'
Having heard Rāghava's words, Sugrīva,
surrounded by the apes, //12//

"Pranam-ing Rama happily, went to
Kiṣkindhā then.
Vibhīṣaṇa, Indra of the rakshasas,
having offered
namaskar to the Raghu-dynast, //13//

"Entered Laṅkā, located in the middle
of the ocean,
surrounded by well-wishers. Then Rama,
gracious-minded,
to the rulers of various lands //14//

"Offering puja to the heroic Kshatriyas
with ornaments,
clothes and food, asked them to return to their
own places swiftly then. //15//

"Favoured and allowed to depart by
Rāghava, the rulers
of various kingdoms, all talking with
one another
of the magnificence of Sita, //16//

"And reviling the washerman and
praising Rāghava,
returned to their own kingdoms, paeaning
together Janaka's daughter. //17//

"Rāghava also, maha-majestic,
along with the brothers
and Sita, having bowed to Vasiṣṭha,
the *dharmātmā*
Brahmins and the *ṛtvijs* then, //18//

"Going to his mother Kausalyā and
respectfully
saluting her; also, having come near
Sumitrā and
Kaikeyī surrounding her then, //19//

"The killing of Sahasrāsya and the
magnificence
of Jānakī also, narrated to
the mothers. Having
heard that, the mothers then //20//

"Embracing Sita, repeatedly offered
her puja, very content.
Freed from the fear of the Asura-Indra,
Śatrughna and Bharata too, //21//

"Embracing their mothers, rejoiced, their minds
full of delight.
And, ordered by Rama, the brothers humbly //22//

"Proceeded to their abodes. Then heroic
Rama too, embracing
Jānakī, free from public calumny, //23//

"Attended by both sons, full of pleasure,
to the invaluable,
holy tale of the victory of Sita,
that destroys sins, //24//

"Whoever reads, recites or hears it,
he is freed from all sins.
What is desired, nourishment, long life and good
health it gives humans always. //25//

"Also, the barren get sons, man becomes
knowledgeable.
Enjoying dharma, *artha*[448] and *kāma*[449]
here by Sita's grace, then //26//

"Obtaining the supreme station, he enjoys
with Vishnu." Hearing
the words uttered, Janamejaya, lord
of the land, //27//

With heart overwhelmed with happiness, said
yet again, "Extremely

---

1. Profit
2. Pleasure. With dharma, profit and pleasure are the 3 goals of life

astonishing, O Brahmin, is this great
story of Sita! //28//

"Hearing this, not satisfied am I yet,
O Indra of
ascetics, treasury of compassion!
Having left the city,
the maha-wise and sinless one along
with the *gandharvas*, //29//

"Having done what, did he go to Swarga?
That shall I hear
here, O lord!" Those words of his having heard,
Jaimini, best of sages, //30//

Narrated the great story, the storehouse
of all pious tales.[1]

Jaimini :

"Commencing from the victory of
Sita, the lord
of the earth Dhṛtarāṣṭra's //31//

"This narrative, till he attained the next
world, O excellent king,
famed as the *parva* named *Āśramavāsa*
that am I telling you." //32//

Thus ends the fiftieth chapter of Sītāvijaya in the Āśramavāsaparva of the Jaiminīya Mahābhārata

|| Hari Om! May welfare prevail! ||

|| Dedicated to Shri Kṛṣṇa ||

---

1. Another indication of the outermost frame, the anonymous narrator.

BIBLIOGRAPHY

English

Abhimanyu, Mannalal : *Hanumannāṭakam,* Chowkhamba Vidya Bhavan, Vanarasi, 1992

Antoine, Robert: *Kalidasa's The Dynasty of Raghu,* Writers Workshop, Calcutta, 1972

Antoine, Robert: *Rama and the Bards,* Writers Workshop, Calcutta, 1975

Apte, V.S.: *The Practical Sanskrit-English Dictionary,* Motilal Banarsidass, Delhi, 1985 reprint.

Banerjee, P.: *Rama in Literature, Art & Thought,* 2 vols, Sundeep Prakashan, New Delhi, 1986

Bose, Mandakranta (ed): *The Rāmāyaṇa Culture,* DK Printworld, New Delhi, 2nd ed. 2003

Bose, Mandakranta (ed): *The Rāmāyaṇa Revisited,* Oxford University Press, New York, 2004

Brockington, J.L and Mary: *Rāma the Steadfast,* Penguin Classics, London, 2006

Brockington, J.L.: *Righteous Rama,* Oxford University Press, New Delhi, 1984

Dasgupta, Madhusraba: *Samsad Companion to the Rāmāyaṇa,* Sahitya Samsad, Calcutta, 2011

Ganguli, K.M.: *The Mahabharata of Krishna-Dwaipayana Vyasa,* available online (cf. websites)

Goldman, R.P., Sutherland, S.J., Pollock, S.I.: *The Rāmāyaṇa of Vālmīki* (translated into English),vols. 1-6, Motilal Banarasidass, Delhi, 2007-2010

Iyengar Srinivasa, K.R. (ed.) *Asian Variations in Rāmāyaṇa,* Sahitya Akademi, New Delhi, 2003 reprint

Kala, Jayantika: *Epic Scenes in Indian Plastic Art,* Abhinav Publications, New Delhi, 1988

Kapp, D.B.: "*The Ślu Kurumba Rāmāyaṇa*: the story of Rama as narrated by a South Indian Tribe," *Asian Folklore Studies* 48.1, 1989, pp. 123-140

Karmarkar, R.D.(ed): Introduction to the *Ashvamedhikaparvan* in *Mahabharata,* BORI, Pune, 1960

Kaushal M, Bhalla A, Pant R: *Ramkatha in Narrative Performance and Pictorial Traditions,* IGNCA, Aryan Books International, New Delhi, 2015

Krishnamoorthy, K (ed.): *A Critical Inventory of Rāmāyaṇa Studies in the World,* 2 volumes, Sahitya Akademi, New Delhi.

Lal, M and Gokhale, N: *In Search of Sita,* Penguin India, New Delhi, 2009

Lal, P : *The Ramayana of Valmiki,* Writers Workshop, Caclutta, 2006

Lal, P: *The Rāmāyaṇa in the Mahabharata* (with an introduction by Pradip Bhattacharya), Writers Workshop, Calcutta, 2006.

Lala Baij Nath:*Adhyātma Rāmāyaṇa* with English translation, Oriental Books Reprint Corporation New Delhi, 1979 (reprint)

Losty, J.P. : *The Mewar Ramayana,* Niyogi Books, New Delhi, 2008

Mishra, D.P.: *The Search for Lanka,* Agam Kala Prakashan, New Delhi, 1985

Mongkul, Chatomuk: *The Royal Palace, Phnom-Penh.*

Monier-Williams, M: *English-Sanskrit Dictionary,* Clarendon Press, Oxford, 1960

Mukherjee, Sujit: *A Dictionary of Indian Literature, Beginnings-1850,* Orient Longman, Hyderabad, 1998

Nair, Sreekantan C.N., Joseph Sarah: *Retelling the Rāmāyaṇa,* Oxford University Press, New Delhi, 2005

Navlekar, N.R.: *A New Approach to the Rāmāyaṇa,* published by the author, Jabalpur, 1947

Raghavan, V. : *The Greater Rāmāyaṇa,* The All-India Kashiraj Trust, 1973

Raghavan, V. ed.: *The Rāmāyaṇa Tradition in Asia,* Sahitya Akademi, New Delhi, 1980

Raghavan, V.: *Some Old Lost Rāma Plays*, Annamalai University, 1961.

Raghavan, V.: *Studies on Rāmāyaṇa*, Dr. V. Raghavan Centre for Performing Arts, Chennai, 2009.

Ramakrishnan, R.K.: *Rāvaṇa and Laṅkā*, Global Vision Publishing House, Delhi, 2003.

Ramayya, Kodanda P: *The Light of Rāmāyaṇa*, Arsha Vijnana Trust, Hyderabad, 1999, 2nd edn.

Rao, Mukunda: *Rama Revisited*, Writers Workshop, Calcutta, 2002

Richman, Paula: *Many Rāmāyaṇas*, Oxford University Press, New Delhi, 1994

Richman, Paula: *Questioning Rāmāyaṇas*, University of California Press, London, 2001

Roy, S.B.: *Mohenjodaro, the Laṅkā of Rāvaṇ*. Institute of Chronology, New Delhi, 1982

Sanderson, Daniel: *Jaimini Bharata* in Canarese with translation and notes, The Wesleyan Mission Press, 1852, reprinted www. Forgotten Books.org, 2012

Sankalia, H.D.: *The Rāmāyaṇa in Historical Perspective*, Macmillan, New Delhi, 1982

Saran, M and Khanna, V.C.: *The Rāmāyaṇa in Indonesia*, Ra·i Dayal, New Delhi, 2004

Sattar, Arshia: *Lost Loves*, Penguin India, New Delhi, 2011

Sen, D.C.: *The Bengali Rāmāyaṇas*, Calcutta University, 1920 (reprint Hard Press, Miami)

Sen, S.K. (translator, ed. Pradip Bhattacharya): *Jaiminīya Aśvamedha Parva*, Writers Workshop, Kolkata, 2009

Singh, A.K.(ed): *Rāmāyaṇa through the Ages*, D.K. Printworld, New Delhi, 2007

Singh, K.S. and Datta, B.N.: *Ramkatha in Tribal and Folk Traditions of India*, Anthropological Survey of India, Seagull Books, Calcutta, 1993

Smith, W.L.: "Mahīrāvaṇa and the Womb Demon," *Indologica Taurinesia* 10, 1982, pp. 215-225

Smith, W.L.: *Rāmāyaṇa Traditions in Eastern India*, Munshiram Manoharlal, New Delhi, 2nd edition, 1995

Srinivasan, T.A.: "Hanuman's special avatar as Annihilator," *The Hindu*, 7 March 2003

Thakur, Upendra: *Some Aspects of Asian History and Culture*, Abhinav Publications, New Delhi 1986

Thapar, Romila: *Exile and Kingdom*, The Mythic Society, Bangalore, 1978

Vasudev, P.S.: *Lord Rāvaṇ of Laṅkā*, Writers Workshop, Calcutta, 1974

Vyas, Lallan Prasad: *The Rāmāyaṇa Global View*, Har-Anand Publications, New Delhi, 1995

Yardi, M.R.: *Epilogue of Rāmāyaṇa*, Bharatiya Vidya Bhavan, Pune, 2001

Glossary

Abjākṣa	Lotus-eyed Vishnu
Ādityas	12 solar deities, progeny of Kaśyapa and Aditi
Agastya	On seeing the apsara Urvaśī, the devas Mitra and Varuna ejaculated into a pot, whence Agastya was born. He is also called Maitrāvaruṇa, son of the two devas.
āgneya	Pertaining to Agni
āgneyāstra	The Agni missile
ahaṃkāra	Egọ
aindra	Pertaining to Indra
aindrāstra	The Indra missile
Akampana	Rāvaṇa's maternal uncle
akṣauhiṇī	An army corp with 21870 elephants, 21870 chariots, 65610 cavalry and 109350 infantry.
akṣa	104 finger-breadths
Amarāvatī	Abode of the immortals
āmra	Mango
Aṇḍa	Shiva
Āndhras	Inhabitants of Andhra Pradesh
Aṅga	Eastern Bihar
Añjanā	Hanumān's mother
Āñjaneya	Hanumān
aṅkuśa	Goad
apasmāra	Epilepsy
arbuda	Ten million
ardhacandra	crescent-bladed
arghya	respectful offering of rice, *dūrvā* grass, flowers, water to guests
arśa	Piles

artha	Profit, wealth
aśoka	*Jonesia Asoka Roxb.* a tree of moderate size belonging to the leguminous class with magnificent red flowers
Astagiri	the western mountain
āśuga	Arrow
aśvadanta	horse-toothed
aśvamedha	The horse-sacrifice.
Aśvins	Twin divine physicians
Atikāya	Rāvaṇa's son
Baṅga	Central Bengal
Bhadrakālī	The gracious form of devi Kālī
bhalla	Lance
Bhānu	Surya
Bhārgava	Pertaining to rishi Bhṛgu's lineage, here Śukra, his son or grandson. Śukra means "semen, resplendent," and is also the name of the planet Venus.
Bhāskara	Surya, the sun
bhindipāla	Darts or stones flung from slings; short javelin or arrow shot through a tube.
bhūṣuṇḍi	Fire-arm
bhūta	Spirit, ghost
Bhuvaneśvarī	Mistress of the universe
Brāhma	Pertaining to Brahmā
Brahmaṇa	Brahmā
Brāhmaṇa	Pertaining to Brahmā, the Creator.
Brahmarakshasa	Wicked Brahmin turned into a rakshasa after death
Brahmaśiras	"Head of Brahmā", a supremely destructive missile
Caṇḍikā	The passionate one, a name of devi Kālī
chardi	vomiting
daitya	Demons, progeny of sage Kaśyapa's eldest wife Diti, daughter of Dakṣa, overlord of creatures
dākinī	Demoness attending on Kālī
dānava	Demons, progeny of sage Kaśyapa's wife Danu daughter of Dakṣa, overlord of creatures

daṇḍa	Stuff
Darada	Gilgit in North and North-East Kashmir
dāruna	Dreadful
Daśagrīva	Rāvaṇa with ten necks
Daśanana	Rāvaṇa with ten faces
Devāntaka	Rakshasa general, "deva-destroyer"
devarṣi	Rishi of the devas
dhāma	Yama's army of superhuman beings
Dharmaraja	Yama, Raja of Dharma, the judge of the dead
dharmātmā	Soul of dharma, virtuous person
Dhātā	The Ordainer
dhṛti	Fortitude
dikpālas	Protectors of the 8 directions: Indra the East, Yama the South, Kubera the North, Varuna the West, Agni the South-east, Nirrti the South-west; Vayu the North-west and Shiva the North-east.
Diti	Daughter of Dakṣa, overlord of creatures, wife of rishi Kaśyapa, mother of the *daitya* demons. Saṃhlāda is Diti's grandson.
dukūla	Possibly jute; or fine silk cloth
Durvāsā	A violently irascible rishi, son of Atri and Anasūyā, a portion of Shiva
gadā	Mace
Gajavaktra	Elephant-faced
gaṇa	Hosts, usually of Shiva
Gandharva	Celestial musicians and warriors with supernatural powers.
Gāndharva	Pertaining to *Gandharvas*
Gārūḍa	Pertaining to Garūḍa, king of birds, the mortal foe of snakes.
Gaurī	"Fair," a name of Pārvati, Shiva's wife.
Gaurī's lord	Shiva, spouse of Gaurī-Pārvatī
ghora	Horrible
grahaṇi	Abdominal ailment
gulma	Chronic enlargement of spleen
Himācala	"Snow mountain," The Himalayas, "Abode of snow."

hrī	Modesty
Īśvara	Supreme Lord, God
Īśvarī	Supreme Mistress
Jagaddhātrī	Nurse of the cosmos
Jaganmayā	Containing the cosmos
Jaganmayī	Pervading-the-cosmos
Jagatkartṛ	Cosmic-Creatrix
jambīra	Lemon
jambū	Rose-apple
Jānakī	Sītā, daughter of Janaka, king of Videha, whose capital is Mithilā. She is also named *Maithilī, Vaidehī.*
japa	Murmuring mantras
kāla	Time, death
Kaliṅga	Orissa
kāma	Pleasure, desire
Kāmala	Jaundice
Kāṃboja	Hindu Kush
kankapatra	Heron-feathered arrow
kapittha	Wood-apple
karpaṇa	Spear
Kāśi	Benares
Kauśika	Viśvāmitra, descendant of Kuśika
Keśava	Vishnu; one with lovely, long locks
khaḍga	Scimitar
khaṅga	Sword, large sacrificial knife
Khara, Triśiras	Rakshasa generals in Daṇḍaka forest
kinnara	Centaur, horse-headed human
Kirāta	North-Eastern Himalayan tribe
Kosala	The kingdom whose capital is Ayodhyā
krakaṣa	Saw
kroḍa	Hog
Krodha	Progeny of Krodhā, daughter of Dakṣa, and Kaśyapa, also called the Krodhavaśas rakshasas.
Kṛta Yuga	Satya Yuga, the first of the four yugas
kṛtyā	Female evil spirit
kṣamā	Patience, forgiveness.
kṣetrajña	Knower of the field (the body), i.e. the atman.

Kumbhakarṇa	Rāvaṇa's gargantuan younger brother, waking once in 6 months, when he would be invincible.
kunta	Spear
kuṣmāṇḍa	Class of demons with pumpkin creepers as hair (*Skanda Purana*)
kumhāra	Axe
lokakartā	Master of the universe
lokapālas	Protectors of the worlds
Mādhava	Vishnu
madhuparka	honey-and-curd mixture offered in ceremonial welcome
Madhusūdana	Vishnu the slayer of asura Madhu
Madra	North-West India (Punjab)
māgadha	Panegyrist. Son of a Vaishya father and a Kshatriya mother.
Mahat	The Great Principle, Intellect
māhendra	Pertaining to great Indra
Māheśvara	Follower of Shiva; pertaining to Shiva
Mai-rāvaṇa	*Mai* in Tamil means "collyrium, black," indicating his nature; or a version of *mahī* (earth), as he lives underground.
Maithilī	Sita, of Mithilā city
Mandara	A mountain used to churn the ocean to produce *amṛta*
Mārīca	A rakshasa who became a deer of golden hue to enable the abduction of Sita
Māruta	Storm-gods numbering 49, born to Diti.
Māruti	Hanumān, son of Marut, the wind-god
Mātali	Indra's charioteer
Matsyarām	Ruler of fishes
Maya	Architect of the Asuras, master of maya-illusion.
maya	Magic, illusion
medhā	Intelligence
Meghanāda	"Cloud-roarer," a name of Indrajit, son of Rāvaṇa, who defeated Indra
Meru	A mountain north of the Himalayas where the gods dwell.

mleccha	Barbarian
mudgara	Hammer
musala	Club
musuṇḍya	Synonym for *bhūṣuṇḍi*
Nandana	The celestial garden of the devas
nārāca	Iron arrow
Narāntaka	Rakshasa general, "man-destroyer"
Narasiṃha	Vishnu's avatar as a man with the head and claws of a lion
Nārāyaṇa	Pertaining to Vishnu
nārikela	Coconut palm
nimbaka	Lime
niṭ:a	Kadamba or kadam, *Nauclea Cadamba*
Nirṛti	Wife of Adharma whose three sons *Bhaya* (Fear), *Mahābhaya* (Great Fear) and *Antaka* (Death) were the Nairṛta rakshasas.
pādya	Water offered to a guest for washing the feet.
pākhera	Unknown word
panasa	Jack-fruit
Pāñcāla	Northern and Western Uttar Pradesh
Paraṃātmā	Supreme Atman, God
paraśu, paraśva	Battle-axe
paraśvadha	Hatchet
parigha	Iron mace
pārśva	Curved knife
parva	Node of a bamboo; one of the books of the Mahabharata
pāśa	Noose
Pāśi	Noose-wielding Varuna.
Pāśupata	Pertaining to Shiva-*Paśupati*, lord of beasts.
Pātāla	Netherworld
pāmala	*Bignonia suaveolens*, the tree bearing trumpet-flowers
paṭṭiśa	Trident
Pāvaka	Agni
piśāca	Ghoul
Pitāmaha	Brahmā, grandfather or progenitor of all creatures

Prahasta	Rāvaṇa's maternal uncle
prāsa	Barbed missile or dart
preta	Ghost
Puṇḍraka	Inhabitants of Puṇḍra, North Bengal
Puṣpaka	The aerial vehicle of Kubera, which his step-brother Rāvaṇa seized
puṣṭi	Nourishment
Ramā's lord	Vishnu, lord of Lakshmi-Ramā
Rasātala	Netherworld.
raudra	Fierce, savage, pertaining to Rudra-Shiva
Ṛkṣa	The seven stars, Great Bear
ṛṣṭi	Sword or lance
ṛtvij	Priests officiating at sacrifices
Rudrāṇī	Pārvatī, wife of Rudra-Shiva
Rudras	Eleven gods allied to Rudra-Shiva
Śacī	Wife of Indra
Sadāgati	Always in motion, the wind god
sādhya	Perfected spirit
Sahasrāsya	Thousand-mouthed, a synonym for Sahasramukha Rāvaṇa
sakhā	Intimate friend
sakhī	Confidante
śākinī	Demoness attending on Durgā
Śakra	Mighty, a name of Indra
śakti	Lance
śālagrāma	A sacred stone containing the fossil ammonite representing Vishnu found in the river Gaṇḍakī near the village *Śāla.*
Śambhu	Shiva the benevolent
Saṃhlāda	Hiraṇyakaśipu the *daitya* king had four sons Anuhlāda, Hlāda Saṃhlāda and Vishnu's great devotee Prahlāda
Saṃjñā	Perception
Saṃvarta	Rain-cloud appearing at the dissolution of creation.
Śaṅkara, Śaṃkara	Shiva the beneficent and auspicious
saptadvīpa, seven islands	Jambū (rose-apple tree), Plakṣa (fig tree), Śālmali (silk-cotton tree), Kuśa (holy grass), Krauñca (curlew/osprey), Śāka (herbs) and Puṣkara (lotus).

śarabha	An eight-legged fabulous animal stronger than a lion or an elephant. The *narasiṁha* avatar, who was destroying the worlds, was ripped apart by Shiva in the form of *śarabha,* cf. *Shiva Purana, śatarudrasaṁhitā.* The *Atharva Veda* has a *Śarabha Upanishad.*
Sarasvatī	Goddess of eloquence, learning
Śārṅga	Vishnu's bow made of horn
Śarva	Shiva, who kills with arrows
śaśi	The moon
Śatadṛk	Synonym of Śatākṣa, hundred-eyed.
śataghni	Guns or hundred-killers, or a stone or wood studded with iron spikes.
Śatakratu	Performer of a hundred sacrifices, Indra.
Śatakuñjara	Synonym of Śatagrīva
Śatalocana	Synonym of Śatākṣa, with hundred eyes.
Sāttvikā	Truth and goodness
sauryāstra	Solar missile
sauvarṇakaraṇī	Containing gold
Sava	The only Sava known is one of the ten sons of Priyavrata, son of Vaivasvat Manu
sāyaka	Arrow
Śīghrāstra	Swift missile
śilīmukha	Arrows (stone-tipped)
Sita	Furrow, the name of Rama's wife
Skanda	Son of Pārvatī and general of the deva-army. Called *Kārttikeya,* being nursed by the six Kṛttikās; *Mahāsena* as Agni's son; *Guha*—reared in secret—as son of Shiva; *Kumāra* as Gaṅgā's son; *Ṣaṇmukha* or *Ṣaḍānana* for having six faces; *Śaravaṇa* being born in a reed forest.
Śrī, Shri	Beauty, sovereignty, synonym of Lakshmi.
Sūcīmukha	With mouth like a needle
śūla	Pike
Śūlin	Shiva, wielder of the pike
Śūrpaṇakhī	Rāvaṇa's sister with nails like winnowing baskets
sūta	Bard, charioteer. Son of a Kshatriya from a Brahmin woman.

svadhā	Sacrificial portion for each god.
svāhā	The exclamation accompanying oblations
śvāsa	Asthma
Tāmasa	Ignorance, darkness
tanmātrā	Subtle elements
Tāpana	Causing distress by heat, related to *Tapana*, the Sun.
Tāṭakā	A rakshasi first slain by Rāma to protect Viśvāmitra's sacrifice
tinduka	*Diospyros malabarica*, black-and-white ebony (*gaub*) tree with yellow fruit
tomara	Javelin
Trilocana	Triple-eyed Shiva
Trinity	Brahmā, Vishnu and Shiva.
Tripurāri	Shiva, destroyer of the triple cities of asuras
Trivikrama	The three steps taken by Vishnu in his incarnation as a dwarf, covering the three worlds: heaven, earth, the nether region.
Tryambaka	Three-eyed, triple-mothered, Shiva
tūṇīra	Quiver
tuṣṭi	Contentment
Vaikuṇṭha	The abode of Vishnu
Vaishṇavī	Vishnu's female power (Shakti)
vajra	Lightning, adamantine
Vajradaṃṣṭra	Adamantine-fanged Rāvaṇa's general
Vajralepa	Hard mortar
Vārāha	Boar
varāhakarṇa	Blade like a boar's ear
Vārāhī	The shakti of Vishnu's boar avatar
Vāruṇa	Pertaining to Varuna
vāruṇāstra	Missile of Varuna, god of waters
Vāsava	Indra, chief of the Vasu demi-gods
Vasus	Eight demi-gods
vatsadanta	Arrow-blade like a calf's tooth
Vāyavya	Wind, specifically the north-west presided over by the Wind God.
Vāyu	The god of wind
vetāla	Goblin, vampire.

Vidhi	Brahmā, the Ordainer, Creator.
vikarṇi	Ear-less arrow-blade
Vinatā	Mother of Garuḍa, king of birds, wife of sage Kaśyapa
Virādha	A rakshasa who abducted Sītā and was buried alive by the two brothers, as he could not be killed with weapons, cf. *Rāmāyaṇa, Araṇyakāṇḍa, sargas* 2-4.
Viriñci	Brahmā.
viśālākṣī	Large-eyed
viśalyakaraṇī	Wonder-working healing herb
viśikhā	Javelins, or unfeathered small arrows
Viśvadhātri	Nurse of the cosmos
Viśvajananī	Mother of the universe
Viśvakarmā	Celestial artisan and architect
Viśvarūpa	Embodiment of the cosmos
Vitteśa	Kubera, lord of wealth
Vṛṣākapi	Sun, man-ape, fire. Here referring to Vishnu and Shiva both
Vṛtra	An asura, Indra's most famous opponent
yakṣas	Ogres ruled by Kubera, god of wealth
yakṣmā	Tuberculosis
Yama	God of departed souls
Yāmya	Pertaining to Yama, God of Death
yaṣṭi	Staff, cudgel
yojana	About eight miles

प्रकाशिका - २९
खण्ड -२

जैमिनीयमहाभारतस्यान्तर्गतं
नैरावणचरितम्
एवं
सहस्रमुखरावणचरितम्

(आंगलानुवादसहितम्)

सम्पादक एवं अनुवादक
प्रदीप भट्टाचार्य
शेखर कुमार सेन

राष्ट्रीय पाण्डुलिपि मिशन
॥ विज्ञानमुपास्व ॥
National Mission for Manuscripts