

The
Śiśupāla
Assassination

Vol. I

Cantos I – X

The
Śiśupāla
Assassination

An Epic Poem
by Māgha

Vol. I
Cantos I – X

Translated into English
by
J. M. Zwaan

Author: Māgha

Translator: J. M. Zwaan

Coverdesign: J. M. Zwaan

ISBN: 9789402156003

© J. M. Zwaan

PREFACE

In the following volume a jewel of world literature is presented for the first time now entirely in English translation. Although it may fall into barren ground, the translation could help to fertilize so that after reading it might be fruitful.

The Śiśupālavadhānam or 'The story of the Śiśupāla Assassination' is an epic poem by the late 7th century Indian poet Māgha. It is written in the style of the tradition of the Mahākāvya or 'large, viz epic, poems' and is to be seen, together with its counterpart, the work of Māgha's 6th century confrère Bhāravi, the Kirātārjunīyam or 'The story of Arjuna and the mountain man', as the apex of this tradition. This in that in those two works all that this tradition had to offer, is risen to the surface in such that the plot is still in charge and embellishment never gains the upper hand but has been adopted with the biggest possible circumspection.

Our poet retells the story from Mahābhārata's second book, 'the book of the Assembly hall', viz the chapters 33-45, lines 1204-1588, which contain the Rājasūyaparvan, the Arghāharaṇaparvan and the Śiśupālavadhāparvan.

The murder of Śiśupāla indeed could be interpreted as a political assassination, as it concerns the elimination of a recalcitrant head of state, who forms a risk for the Establishment, that is to say Yuddhiṣṭira and his brothers. As epic history tells us, in the end it all culminates in India's great civil war at the field of the Kurus.

In translating this tantalizing work a great help was the reading of two of India's greatest scholars in the field, Vallabhadeva and Mallinātha. Of the first only a digitalized manuscript in Śāradā-script was at hand. For the text of Mallinātha the 1888 Bombay edition has been used together with a 10th Bombay edition of 1933 and a Varanasi edition of 1961. The differences between the two, that is Vallabhadeva and Mallinātha, are quite substantial and since no critical edition has seen daylight yet, my choices are more often randomly taken than wished for.

Mallinātha has split up the work into two parts, the Pūrvārdham, 'Introductory part', and the Uttarārdham, 'Concluding part', which division I follow.

For the purpose of clarity and specialists in Indology the 1888 Bombay edition of the text, as handed over by Mallinātha, has been added.

This volume, Volume I, deals with the Introductory part only, that is the chapters I-X. Volume II, chapters XI-XX, will be published with Introduction, Index, Appendix and Vocabulary in march of this year.

J. M. Zwaan, 6th of januari 2017

The Śísupāla Assassination

Introductory Part

॥श्री॥
शिशुपालवधम् ।
पूर्वार्धम् ।

First Canto

1. While Hari, husband of Śrī, abode of the World, lived in the brilliant house of Vasudeva in order to protect the world, he saw the Ascetic, son of Hiranyagarbha, descend from heaven.
2. The people observed (it) with astonishment as follows: ‘The orbit of the sun is horizontal. Its shine sparkles obviously upwards, only this light goes everywhere and falls down. What could it be?’
3. This omnipresent first considered it to be a beam of light. Afterwards, when he discerned its shape, he realized that it was a physical creature, after he spotted his limbs, that it had to be a man, in the end that it was Nārada,
4. who, white as the pollen of the overloaded camphor-tree, close to the extremely black, big clouds, for a moment clearly resembled Śambhu who, white with ashes, threw at his dance the hide of the king of elephants into the air,
5. who wore his hair twisted together, with the radiance of the rays of the autumn moon which sparkled like stamina of the lotus, like the king of mountains who carries masses of liana, yellow by ripening, growing on his snow plains,
6. who, with his white complexion, girded with a belt of muñja grass, wore the hide of an antelope, shining as eyeblack, resembling the body of the one dressed in black, having an undergarment hold together with a golden braid,
7. who, white as snow, with a sacred cord made out of the fibres of the tendrils of a golden tree, looking like the feathers of the king of birds, was like a high cloud in the fall full of thunderbolts,
8. who shone as the king of elephants, mount of Indra, with his colourful woollen blanket, because of the beautiful hide of the antelope, with its natural spotted, lustrous, delicate hair, hanging from his body, white as a glittering part of the heart of the lotus,

प्रथमः सर्गः ।

श्रियः पतिः श्रीमति शासितुं जगज्जगन्निवासो वसुदेवसद्मनि ।
वसन्ददर्शावतरन्तमम्बराद्धिरण्यगर्भाङ्गभुवं मुनिं हरिः ॥ १ ॥

गतं तिरश्चीनमनूरुसारथेः प्रसिद्धमूर्ध्वज्वलनं हविर्भुजः ।
पतत्यधो धाम विसारि सर्वतः किमेतदित्याकुलमीक्षितं जनैः ॥ २ ॥

चयस्त्विषामित्यवधारितं पुरा ततः शरीरीति विभाविताकृतिम् ।
विभुर्विभक्तावयवं पुमानिति क्रमादमुं नारद इत्यबोधि सः ॥ ३ ॥

नवानधोऽधो बृहतः पयोधरान्समूढकर्पूरपरागपाण्डुरम् ।
क्षणं क्षणोत्क्षिप्तगजेन्द्रकृत्तिना स्फुटोपमं भूतिसितेन शंभुना ॥ ४ ॥

दधानमम्भोरुहकेसरद्युतीर्जटाः शरच्चन्द्रमरीचिरोचिषम् ।
विपाकपिङ्गास्तुहिनस्थलीरुहो धराधरेन्द्रं व्रततीततीरिव ॥ ५ ॥

पिशङ्गमौञ्जीयुजमर्जुनच्छर्विं वसानमेणाजिनमञ्जनद्युति ।
सुवर्णसूत्राकलिताधराम्बरां विडम्बयन्तं शितिवाससस्तनुम् ॥ ६ ॥

विहंगराजाङ्गरुहैरिवायतैर्हिरण्मयोर्वीरुहवल्लितन्तुभिः ।
कृतोपवीतं हिमशुभ्रमुच्चकैर्घनं घनान्ते तडितां गणैरिव ॥ ७ ॥

निसर्गचित्रोज्वलसूक्ष्मपक्ष्मणा लसद्विसच्छेदसिताङ्गसङ्गिना ।
चकासतं चारुचमूरुचर्मणा कुथेन नागेन्द्रमिवेन्द्रवाहनम् ॥ ८ ॥

9. who sparkled by means of a rosary of clear crystals the foremost part of which appeared to be encrusted with coral, because it was covered by rays of the glaring nails of his thumb, which were hit by the continuous struck strings of his lute,

10. who again and again looked at Mahatī, viz his lute, from which scales appeared, because as a result of the resounding of the air, the tones, arranged in sequences of intervals, sounded separated.

11. This treasure of supernatural perception saw the following gods off who bowed, and entered the house of the Discus bearer who had ruined the happiness of the Daityas, qua beauty similar to the palace of the mighty Indra.

12. Before the downwards flying great ascetic, resembling the sun, seated himself in front of him on the earth, Acyuta hastily rose to his feet from his elevated throne, like a cloud from a mountain.

13. Thereafter the son of the creator placed his feet in front of the son of Devakī on the surface of the earth which from below with exertion was supported by hordes of snakes whose hoods were raised with effort and bent down.

14. This venerable one gave praise to every primaeval spirit according to merit by means of an offering of water and other expressions of honour. Sages just want to set foot affectionately in a pious residence.

15. Before the people was able to behold this couple which towered as the Snow Mountain and the Eyeblack Mountain, the former ascetic bade the ascetic to seat himself on a seat facing (him) which he offered personally.

16. Sitting on his high seat in front of the destroyer of Kaṁsa who sparkled as a gigantic block of sapphire, he deprived the world of its beauty which hangs at night above the mountain range of sunrise.

17. The friend of the sacrificer experienced a strong satisfaction, because he had payed him well-disposed appropriate respect. As magnanimous ones dearly wish to win high-minded ones over repeatedly by means of doing honour.

अजस्रमास्फालितवल्लकीगुणक्षतोज्वलाङ्गुष्ठनखांशुभिन्नया ।
पुरः प्रवालैरिव पूरितार्धया विभान्तमच्छस्फटिकाक्षमालया ॥ ९ ॥

रणद्विराघट्टनया नभस्वतः पृथग्विभिन्नश्रुतिभण्डलैः स्वरैः ।
स्फुटीभवद्ग्रामविशेषमूर्च्छनामवेक्षमाणं महतीं मुहुर्मुहुः ॥ १० ॥

निवर्त्य सोऽनुव्रजतः कृतानतीनतीन्द्रियज्ञाननिधिर्नभःसदः ।
समासदत्सादितदैत्यसंपदः पदं महेन्द्रालयचारु चक्रिणः ॥ ११ ॥

पतत्पतङ्गप्रतिमस्तपोनिधिः पुरोऽस्य यावन्न भुवि व्यलीयत ।
गिरेस्तडित्वानिव तावदुच्चकैर्जवेन पीठादुदतिष्ठदच्युतः ॥ १२ ॥

अथ प्रयत्रोन्नमितानमत्फणैर्धृते कथंचित्फणिनां गणैरघः ।
न्यधायिषातामभिदेवकीसुतं सुतेन धातुश्चरणौ भुवस्तले ॥ १३ ॥

तमर्घ्यमर्घ्यादिकयादिपूरुषः सपर्यया साधु स पर्यपूजत् ।
गृहानुपैतुं प्रणयादभीप्सवो भवन्ति नापुण्यकृतां मनीषिणः ॥ १४ ॥

न यावदेतावुदपश्यदुत्थितौ जनस्तुषाराञ्जनपर्वताविव ।
स्वहस्तदत्ते मुनिमासने मुनिश्चिरंतनस्तावदभिन्यवीविशत् ॥ १५ ॥

महामहानीलशिलारुचः पुरो निषेदिवान्कंसकृषः स विष्टरे ।
श्रितोदयाद्रेरभिसायमुच्चकैरचूचुरच्चन्द्रमसोऽभिराभताम् ॥ १६ ॥

विधाय तस्यापचितिं प्रसेदुषः प्रकाममप्रीयत यज्वनां प्रियः ।
ग्रहीतुमार्यान्परिचर्यया मुहुर्महानुभावा हि नितान्तमर्थिनः ॥ १७ ॥

18. With his head bowed, Hari accepted the water, brought together from every sacred bathing site, which was, because of that, largely appropriate to destroy the flood of sins, and the seer, pouring from the pot into his hand, splashed towards (him).

19. The golden throne on which he whose body was black as a new cloud, seated himself with permission of the ascetic, then surpassed the splendour of a summit of Sumeru which was embellished with a rose apple.

20. He whose garment glowed tenderly like purified gold, and whose complexion matched the spots on the full moon, glittered like the ocean which is embraced by flames of an undersea blaze.

21. The radiance of the seer, blended with the bulk of rays of the discus bearer, tenderly glowed, like at night the light of the moon which gleams through the interspace between the stirring leaves of a tree.

22. Then apparently both transformed into equal colours, because the spotless complexion of one of both mixed with that of the other: with the lovely radiance, that resembled the openburst blossoms of the Tamāla, and with the glow which was white as the pollen of goutweed.

23. In the body of the enemy of Kaiṭabha, in which the world in its entire dimensions was accommodated, when again he swallowed the creatures at the end of a world-cycle, was no room for the joy over the arrival of the great ascetic.

24. He had eyes that opened widely with joy, and obtained radiance at the sight of the ascetic who tremendously shone, like the sun. Hence (his name) 'the lotus eyed' became true.

25. While the increasing rays from his rows of teeth coloured the white body of the ascetic even more white, like the light of the moon a whitewashed palace, Acyuta thereafter spoke words accompanied by a pure smile.

26. 'At the moment your image destroys sin, is the cause of coming prosperity, is realized through earlier performed good actions. It shows people purity in all three eras.'

अशेषतीर्थोपहृताः कमण्डलोर्निधाय पाणावृषिणाभ्युदीरिताः ।
अघौघविध्वंसविधौ पटीयसीर्नतेन मूर्ध्ना हरिरग्रहीदपः ॥ १८ ॥

स काञ्चने यत्र मुनेरनुज्ञया नवाम्बुदश्यामवपुर्न्यविक्षत ।
जिगाय जम्बूजनितश्रियः श्रियं सुमेरुशृङ्गस्य तदा तदासनम् ॥ १९ ॥

स तप्तकार्तस्वरभास्वराम्बरः कठोरताराधिपलाञ्छनच्छविः ।
विदिद्युते वाडवजातवेदसः शिखाभिराश्लिष्ट इवाम्भसां निधिः ॥ २० ॥

रथाङ्गपाणेः पटलेन रोचितामृषित्विषः संवलिता विरेजिरे ।
चलत्पलाशान्तरगोचरास्तरोस्तुषारमूर्तेरिव नक्तमंशवः ॥ २१ ॥

प्रफुल्लतापिच्छनिभैरभीषुभिः शुभैश्च सप्तच्छदपांसुपाण्डुभिः ।
परस्परेण च्छुरितामलच्छवी तदैकवर्णाविव तौ बभूवतुः ॥ २२ ॥

युगान्तकालप्रतिसंहतात्मनो जगन्ति यस्यां सविकासमासत ।
तनौ ममुस्तत्र न कैटभद्विषस्तपोधनाभ्यागमसंभवा मुदः ॥ २३ ॥

निदाघधामानमिवाधिदीधितिं मुदां विकासं मुनिमभ्युपेयुषी ।
विलोचने बिभ्रदधिश्रितश्रिणी स पुण्डरीकाक्ष इति स्फुटोऽभवत् ॥ २४ ॥

सितं सितिम्ना सुतरां मुनेर्वपुर्विसारिभिः सौधमिवाथ लम्भयन् ।
द्विजावलिब्याजनिशाकरांशुभिः शुचिस्मितां वाचमवोचदच्युतः ॥ २५ ॥

हरत्यघं संप्रति हेतुरेष्यतः शुभस्य पूर्वाचरितैः कृतं शुभैः ।
शरीरभाजां भवदीयदर्शनं व्यनक्ति कालत्रितयेऽपि योग्यताम् ॥ २६ ॥

27. 'With your countless rays you have powerfully driven away that uttermost darkness which the sun was unable to conquer, because his thousand rays were inadequate to do so.'

28. 'Concerned about the well-being of the universe, due to the adjucation to a worthy person with a balanced heart, the creator appointed you as teacher and guardian of the Veda's, who is everlasting, notwithstanding persevering notification; like a father, concerned about the well-being of his children, (and) on account of the deposition in a strong barrel, with a balanced interior, who assembles an immense treasure of abundant riches which is inexhaustible despite permanent use.'

29. 'Indeed alone because of this sin crushing image of yours, dear ascetic, all my wishes came through. Nevertheless I long to hear your significant speech, for who can get enough of happiness?'

30. 'Exactly this appreciated visit of yours which bestowes prestige on myself, grants me the impertinence, whereby I am determined to say: "Give the objective of your arrival, although you are without desires.".'

31. That ascetic who spoke like this, answered him: 'Uttermost soul, you should not speak like this. Which purpose is even more significant for Yogis, than simply observing you?'

32. 'You are the final destination, from which, after having reached it, there will be no return anymore, for the sage who has taken the path of liberation which is hindered by effective sensual desire, (and) which is only passable with difficulty for men, because it is not taken very often. [or: You are the remote land, the arrival of which liberates from dangers, for courageous ones, who have taken a path, on which raiders turn up and which is only passable with difficulty for men, because not taken very often.]'

33. 'The experts in prehistory are acquainted with you as the primeval spirit which by them, who have conquered their inner soul, is comprehended with difficulty, with their thoughts centred upon the Self which is in immaterial proportion, beyond alteration, and different from matter.'

34. 'You, the only ruler over the three worlds, with indifference lifted up the crust of the earth, the only cover of the abode of the snakes, and lay down on the elevated heads of the king of snakes, like an architect puts the roof of a house on the ends of high columns.'

जगत्यपर्याप्तसहस्रभानुना न यन्नियन्तुं समभावि भानुना ।
प्रसह्य तेजोभिरसंख्यतां गतैरदस्त्वया नुन्नमनुत्तमं तमः ॥ २७ ॥

कृतः प्रजाक्षेमकृता प्रजासृजा सुपात्रनिक्षेपनिराकुलात्मना ।
सदोपयोगेऽपि गुरुस्त्वमक्षयो निधिः श्रुतीनां धनसंपदामिव ॥ २८ ॥

विलोकनेनैव तवामुना मुने कुतः कृतार्थोऽस्मि निबर्हितांहसा ।
तथापि शुश्रूषुरहं गरीयसीर्गिरोऽथवा श्रेयसि केन तृप्यते ॥ २९ ॥

गतस्पृहोऽप्यागमनप्रयोजनं वदेति वक्तुं व्यवसीयते यया ।
तनोति नस्तामुदितात्मगौरवो गुरुस्तवैवागम एष धृष्टताम् ॥ ३० ॥

इति ब्रुवन्तं तमुवाच स व्रती न वाच्यमित्थं पुरुषोत्तम त्वया ।
त्वमेव साक्षात्करणीय इत्यतः किमस्ति कार्यं गुरु योगिनामपि ॥ ३१ ॥

उदीर्णरागप्रतिरोधकं जनैरभीक्षणमक्षुण्णतयातिदुर्गमम् ।
उपेयुषो मोक्षपथं मनखिनस्त्वमग्रभूमिर्निरपायसंश्रया ॥ ३२ ॥

उदासितारं निगृहीतमानसैर्गृहीतमध्यात्मदृशा कथंचन ।
बहिर्विकारं प्रकृतेः पृथग्विदुः पुरातनं त्वां पुरुषं पुराविदः ॥ ३३ ॥

निवेशयामासिथ हेलयोद्धृतं फणाभृतां छादनमेकमोकसः ।
जगत्त्रयैकस्थपतिस्त्वमुच्चकैरहीश्वरस्तम्भशिरःसु भूतलम् ॥ ३४ ॥

35. 'Who distinguishes the entire dimensions of your original stature which surpasses (all) others? Even born of humans, you surpass gods and demons in outstanding qualities which destroy reincarnation.'

36. 'Indeed, you came down from the third firmament to relieve this here which collapses under a gigantic load. Now the earth is overloaded even more seriously because of you who supports the three worlds.'

37. 'If you had not been risen from the face of the earth to destroy the enemy of the world with your strength, how then, master, could you who is not even witnessed by the pious ones, be the object of perception for people such as I.'

38. 'You who supports all, only you are able to preserve the universe which is endangered by reckless ones. Who, aside from the sun, is able to wash off the sky, when besmirched with the thick darkness of the night?'

39. 'Dear Hari, for you, the exterminator of Hiraṇyākṣa and other demons, who resembled elephants, it rather seems an outrage, when the world glorifies you because of the murder of Kāmsa and other rulers who resembled gazelles.'

40. 'You are spontaneously already occupied with pulverizing the enemies of the world in sequence. Nevertheless my heart which wishes to converse confidentially with you, makes me chat away.'

41. 'Dear Upendra, you who render assistance to the enemy of Ahi in all adventures, learn accordingly of this message, sent by Indra, beneficial for all people, which I desire to communicate succinctly.'

42. 'There was of Diti a son who knew no fear for enemies, with the radiance of the sun, who deprived Hari's name 'Indra' of its meaning, and was named Hiraṇyakaśipu.'

43. 'This envious, violent demon eventually received the original sense of the designation 'asura', and for the first time brought about a sense of fear in the hearts of the gods.'

अनन्यगुर्वास्तव केन केवलः पुराणमूर्तेर्महिमावगम्यते ।
मनुष्यजन्मापि सुरासुरान्गुणैर्भवान्भवच्छेदकरैः करोत्यधः ॥ ३५ ॥

लधूकरिष्यन्नतिभारभङ्गुराममूं किल त्वं त्रिदिवादवातरः ।
उदूढलोकत्रितयेन सांप्रतं गुरुर्धरित्री क्रियतेतरां त्वया ॥ ३६ ॥

निजौजसोञ्जासयितुं जगद्रुहामुपाजिहीथा न महीतलं यदि ।
ममाहितैरप्यनिरूपितस्ततः पदं दृशः स्याः कथमीश मादृशाम् ॥ ३७ ॥

उपप्लुतं पातुमदो मदोद्धतैस्त्वमेव विश्वंभर विश्वमीशिषे ।
ऋते रवेः क्षालयितुं क्षमेत कः क्षपातमस्काण्डमलीमसं नभः ॥ ३८ ॥

करोति कंसादिमहीभृतां वधाञ्जनो मृगाणामिव यत्तव स्तवम् ।
हरे हिरण्याक्षपुरःसरासुरद्विपद्विषः प्रत्युत सा तिरस्क्रिया ॥ ३९ ॥

प्रवृत्त एव स्वयमुज्झितश्रमः क्रमेण पेष्टुं भुवनद्विषामसि ।
तथापि वाचालतया युनक्ति मां मिथस्त्वदाभाषणलोलुपं मनः ॥ ४० ॥

तदिन्द्रसंदिष्टमुपेन्द्र यद्वचः क्षणं मया विश्वजनीनमुच्यते ।
समस्तकार्येषु गतेन धुर्यतामहिद्विषस्तद्भवता निशम्यताम् ॥ ४१ ॥

अभूद्भूमिः प्रतिपक्षजन्मनां भियां तनूजस्तपनद्युतिर्दितेः ।
यमिन्द्रशब्दार्थनिसूदनं हरेर्हिरण्यपूर्वं कशिपुं प्रचक्षते ॥ ४२ ॥

नमत्सरेणासुर इत्युपेयुषा चिराय नाम्नः प्रथमाभिधेयताम् ।
भयस्य पूर्वावतरस्तरस्विना मनस्सु येन द्युसदां न्यधीयत ॥ ४३ ॥

44. 'Since Happiness abandoned the four gods who rule over the quarters, and served him, overwhelmed by love, from that moment onwards the general, inglorious backbiting has been brought on oneself that it is unstable.'

45. 'Since then the troops of the gods, out of fear for him, (altered) which merely had been used to bestow their character with glory: they made the cities inaccessible, the arms sharp, the armed forces courageous, and the cuirasses impenetrable.'

46. 'With their hands stuck to the jewels of their diadem, the gods pointed out the three hours per day for worship to that quarter which the darling of Happiness coincidentally had reached, and which in the other world was used to wander about.'

47. 'Adopting the huge body of a lion, you clove the clouds with the bulk of your manes, and defeated him, dear Manlion, tearing up his breast with your nails which are used to flex at contact with the tender bosom of your sweethearts.'

48. 'Because he wished by means of a struggle with the gods to banish the itch caused by overconfidence, he was born again as a very frightful demon, called Rāvaṇa who demolished the celestial guards.'

49. 'When this friend of foolhardiness, out of enormous great vitality, was going to cut off his tenth head to become master of the three worlds, he considered Pinākī's clemency, who granted his wish, as obstacle.'

50. 'Because he threw up into the air the best of mountains, he spoiled Śiva's granting of his wish, owing to his thrill concerning the passionate, voluntary embrace by the trembling daughter of the Snow-mountain.'

51. 'Fighting with the enemy of Namuci, this powerfull one took by surprise his city, shortened Nandana, stole his precious objects, abducted the wives of the gods, and so day by day brought about a lot of trouble in heaven.'

52. 'The enemy of Bala, chased after by him during the combat, did neither praise the elegant step of his mount Abhramu, nor the diverse gait of Uccaiḥśravā, merely their speed.'

दिशामधीशांश्चतुरो यतः सुरानपास्य तं रागहृताः सिषेविरे ।
अवापुरारभ्य ततश्चला इति प्रवादमुच्चैरयशस्करं श्रियः ॥ ४४ ॥

पुराणि दुर्गाणि निशातमायुधं बलानि शूराणि घनाश्च कञ्चुकाः ।
स्वरूपशोभैकफलानि नाकिनां गणैर्यमाशङ्क्य तदादि चकिरे ॥ ४५ ॥

स संचरिष्णुर्भुवनान्तरेषु यां यदृच्छयाशिश्रियदाश्रयः श्रियः ।
अकारि तस्यै मुकुटोपलस्वलत्करैस्त्रिसंध्यं त्रिदशैर्दिशे नमः ॥ ४६ ॥

सटाच्छटाभिन्नघनेन विभ्रता नृसिंह सैहीमतनुं तनुं त्वया ।
स मुग्धकान्तास्तनसङ्गभङ्गुरैरुरोविदारं प्रतिचस्करे नखैः ॥ ४७ ॥

विनोदमिच्छन्नथ दर्पजन्मनो रणेन कण्ठ्वास्त्रिदशैः समं पुनः ।
न रावणो नाम निकामभीषणं बभूव रक्षः क्षतरक्षणं दिवः ॥ ४८ ॥

प्रभुर्बुभूषुर्भुवनत्रयस्य यः शिरोऽतिरागाद्दशमं चिकर्तिषुः ।
अतर्कयद्विघ्नमिवेष्टसाहसः प्रसादमिच्छासदृशं पिनाकिनः ॥ ४९ ॥

समुत्क्षिपन्त्यः पृथिवीभृतां वरं वरप्रदानस्य चकार शूलिनः ।
त्रसत्तुषाराद्रिसुताससंभ्रमस्वयंग्रहाश्लेषसुखेन निष्क्रयम् ॥ ५० ॥

पुरीमवस्कन्द लुनीहि नन्दनं मुषाण रत्नानि हरामराङ्गनाः ।
विगृह्य चक्रे नमुचिद्विषा बली य इत्थमस्वास्थ्यमहर्दिवं दिवः ॥ ५१ ॥

सलीलयातानि न भर्तुरभ्रमोर्न चित्रमुच्चैःश्रवसः पदक्रमम् ।
अनुद्धतः संयति येन केवलं बलस्य शत्रुः प्रशशंस शीघ्रताम् ॥ ५२ ॥

53. 'Kauśika who could not stand the sight of him, with fearful expression withdrew to the inner part of his palace on Golden-mountain, and spend his days in fear, like the owl with foolish eyes which can not stand the sight of the sun, hides itself in a hole, and passes his days in fear.'

54. 'Viṣṇu's discus whose strength froze, while it threw out splattering sparks of fire by the impact with that throat which was as hard as an enormous boulder, was powerless against the neck of this foe of the gods, this master of the world.'

55. 'Because he from recklessness forced open Śaṅkha and carried off Puṣpakam, he repeatedly made shiver the heart of Manuṣyadharmā which was annoyed and lost its tranquility, like an elephant who during rutting season breaks conch-shells to pieces, scatters flowers, churns Mānasa which becomes muddy and loses its depth.'

56. 'The snake kings who Pracetas during the fight threw at him as chains, ran hastily, full of terror, to safety around the neck of their shelter itself, because they were enforced to retreat by his furious 'hum' yells.'

57. 'To make a bow, he tore the bent horns out of the buffalo of the controller of the dead. Although released of his burden, he carried his head with difficulty, deeply bowed down with the heavy burden of his shame.'

58. 'Even in the hot season did the Sun god touch his (Rāvaṇa's) women, and for fear of the not perfect touch of the tips of his rayhands he embellished them with cool beads of sweat.'

59. 'The moon held the part of court jester for this lecher, because he was full, never left his house, understood the eagerness to arouse coarseness, and provided fun.'

60. 'One of the tusks of the elephant-headed Vināyaka will certainly not grow again, because it has been pulled out by that arrogant one to create an earring suitable for an easygoing elegant woman.'

61. 'The tortured guiltless gods were pitied by the wind who apparently sinned, because he blew up the undergarments of the women of the house, but who was endeared to him whose eyes longed for their thighs.'

अशक्रवन् सोढुमधीरलोचनः सहस्ररश्मेरिव यस्य दर्शनम् ।
प्रविश्य हेमाद्रिगुहागृहान्तरं निनाय विभ्यद्विवसानि कौशिकः ॥५३॥

बृहच्छिलानिष्ठुरकण्ठघट्टनाद्विकीर्णलोलाग्निकणं सुरद्विषः ।
जगत्प्रभोरप्रसहिष्णु वैष्णवं न चक्रमस्याक्रमताधिकंधरम् ॥५४॥

विभिन्नशङ्खः कलुषीभवन्मुहुर्मदेन दन्तीव मनुष्यधर्मणः ।
निरस्तगाम्भीर्यमपास्तपुष्पकं प्रकम्पयामास न मानसं न सः ॥५५॥

रणेषु तस्य प्रहिताः प्रचेतसा सरोषहंकारपराङ्मुखीकृताः ।
प्रहर्तुरैवोरगराजरज्जवो जवेन कण्ठं सभयाः प्रपेदिरे ॥५६॥

परेतभर्तुर्महिषोऽमुना धनुर्विधातुमुत्वातविषाणमण्डलः ।
हृतेऽपि भारे महतस्त्रपाभरादुवाह दुःखेन भृशानतं शिरः ॥५७॥

स्पृशन्सशङ्खः समये शुचावपि स्थितः कराग्रैरसमग्रपातिभिः ।
अघर्मघर्मोदकबिन्दुमौक्तिकैरलंचकारास्य वधूरहस्करः ॥५८॥

कलासमग्रेण गृहानमुच्चता मनस्विनीरुत्कथितुं पटीयसा ।
विलासिनस्तस्य वितन्वता रतिं न नर्मसाचिव्यमकारि नेन्दुना ॥५९॥

विदग्धलीलोचितदन्तपत्रिकाविधित्सया नूनमनेन मानिना ।
न जातु वैनायकमेकमुद्धृतं विषाणमद्यापि पुनः प्ररोहति ॥६०॥

निशान्तनारीपरिधानधूननस्फुटागसाप्यूरुषु लोलचक्षुषः ।
प्रियेण तस्यानपराधबाधिताः प्रकम्पनेनानुचकम्पिरे सुराः ॥६१॥