

TEXT 1

अथ तस्याप्रमेयस्य मुनेर्वचनमुत्तमम्
श्रुत्वा पुरुषशार्दूलः प्रत्युवाच शुभां गिरम्

*atha tasyāprameyasya muner vacanam uttamam
śrutvā puruṣa-śārdūlaḥ pratyuvāca śubhām giram*

atha tasya = of the; *aprameyasya* = of immeasurable prowess; *muneh* = the sage; *vacanam* = words; *uttamam* = excellent; *śrutvā* = upon hearing; *puruṣa-śārdūlaḥ* = the tiger among men; *pratyuvāca* = replied; *śubhām* = auspicious; *giram* = with the following words.

Upon hearing the excellent words of the sage of immeasurable prowess, the tiger among men replied with the following auspicious words.

There is no defect in killing a destroyer of the worlds, even if it is a woman. That is described in this chapter.

TEXT 2

अल्पवीर्या यदा यक्षाः श्रूयन्ते मुनिपुङ्गव ।
कथं नागसहस्रस्य धारयति अबला बलम् ॥

*alpa-vīryā yadā yakṣāḥ śrūyante muni-puṅgava
katham nāga-sahasrasya dhārayati abalā balam*

alpa-vīryāḥ = of weak prowess; *yadā* = then; *yakṣāḥ* = yakṣas; *śrūyante* = it is heard that; *muni-puṅgava* = O best of sages; *katham* = how is it that; *nāga-sahasrasya* = of a thousand elephants; *dhārayati* = has; *abalā* = this woman; *balam* = the strength.

O best of sages, it is heard that yakṣas are of weak prowess. Then, how is it that this woman has the strength of a thousand elephants?¹

TEXTS 3-4

इत् उक्तवचनं श्रुत्वा राघवस्यामितौजसः ।
हर्षयञ्शलक्षणाया वाचा सलक्ष्मणमरिन्दमम् ॥

विश्वामित्रोऽब्रवीद्वाक्यं शृणु येन बलोत्तरा ।
वरदानकृतं वीर्यं धारयत्यबला बलम् ॥

*ity ukta-vacanam śrutvā rāghavasyāmitaujaśḥ
harṣayaṅ ślakṣṇayā vācā salakṣmaṇam arindamam*

*viśvāmitro'bravīd vākyaṁ śṛṇu yena balottarā
vara-dāna-kṛtam vīryam dhārayaty abalā balam*

iti ukta-vacanam = the words spoken; *śrutvā* = hearing; *rāghavasya* = by Rāghava; *amita-ojaśḥ* = of unlimited prowess; *harṣayan* = delighting; *ślakṣṇayā* = sweet; *vācā* = with words; *sa-lakṣmaṇam* = and Lakṣmaṇa; *arindamam* = that destroyer of foes; *viśvāmitraḥ* = Viśvāmitra; *abravīt* = spoke; *vākyaṁ* = the following words; *śṛṇu* = listen to; *yena* = how; *bala-uttarā* = became more powerful; *vara-dāna-kṛtam* = given to her by a benediction; *vīryam* = and prowess; *dhārayati* = has; *abalā* = that woman; *balam* = strength.

Hearing the words spoken by Rāghava of unlimited prowess, delighting that destroyer of foes and Lakṣmaṇa with sweet words, Viśvāmitra spoke the following words. Listen to how that woman became more powerful. She has strength and prowess given to her by a benediction.

1. Women are sometimes referred to as *abalā*, “weak,” like here.

Because of the benediction she has received, she has strength (*bala*) even though she is a woman (*abalā*).

TEXT 5

पूर्वमासीन्महायक्षः सुकेतुर्नाम वीर्यवान् ।
अनपत्यः शुभाचारः स च तेपे महत्तपः ॥

pūrvam āsīn mahā-yakṣaḥ suketur nāma vīryavān
anapatyaḥ śubhācāraḥ sa ca tepe mahat-tapaḥ

pūrvam = previously; *āsīt* = there was; *mahā-yakṣaḥ* = a great yakṣa; *suketuḥ* = suketu; *nāma* = named; *vīryavān* = and powerful; *anapatyaḥ* = he was childless; *śubha-ācāraḥ* = and of auspicious behavior; *saḥ ca tepe mahat-tapaḥ* = he engaged in great austerities.

Previously, there was a great and powerful yakṣa named Suketu. He was childless and of auspicious behavior. He engaged in great austerities.

This is the beginning of a description of how such a benediction was granted.

TEXT 6

पितामहस्तु सम्प्रीतस्तस्य यक्षपतेस्तदा ।
कन्यारत्नं ददौ राम ताटकां नाम नामतः ॥

pitāmahas tu samprītas tasya yakṣa-pates tadā
kanyā-ratnam dadau rāma tāṭakāṁ nāma nāmataḥ

pitāmahaḥ tu = Grandfather Brahmā; *samprītaḥ* = became fully satisfied; *tasya* = with that; *yakṣa-pateḥ* = Lord of the yakṣas; *tadā* = then; *kanyā-ratnam* = a jewellike daughter; *dadau* = he granted; *rāma* = O Rāma; *tāṭakām* = Tāṭakā; *nāma* = with the name; *nāmataḥ* well-known.

Then Grandfather Brahmā became fully satisfied with that Lord of the yakṣas. O Rāma, he granted a jewellike daughter well-known with the name Tāṭakā to Suketu.

TEXT 7

ददौ नागसहस्रस्य बलं चास्याः पितामहः ।
न त्वेव पुत्रं यक्षाय ददौ ब्रह्मा महायशाः ॥

*dadau nāga-sahasrasya balam cāsyāḥ pitāmahaḥ
na tv eva putram yakṣāya dadau brahmā mahā-yaśāḥ*

dadau = granted; *nāga-sahasrasya* = of a thousand elephants; *balam* = the strength; *ca* = also; *asyāḥ* = her; *pitāmahaḥ* = grandfather; *na tu eva* = but not; *putram* = a son; *yakṣāya* = the yakṣa Suketu; *dadau* = did give to; *brahmā* = Brahmā; *mahā-yaśāḥ* = of great fame

Grandfather Brahmā of great fame also granted her the strength of a thousand elephants but did not give a son to the yakṣa Suketu.

TEXT 8

तां तु जातां विवर्धन्तीं रूपयौवनशालिनीम् ।
जम्भपुत्राय सुन्दाय ददौ भार्या यशस्विनीम् ॥

*tām tu jātām vivardhantīm rūpa-yauvana-śālinīm
jambha-putrāya sundāya dadau bhāryām yaśasvinīm*

tām tu = her; *jātām vivardhantīm* = when she had grown up; *rūpa-yauvana-śālinīm* = with beauty, youth; *jambha-putrāya* = the son of Jambha; *sundāya* = to Sunda; *dadau* = he gave in marriage; *bhāryām* = as a wife; *yaśasvinīm* = and fame.

When she had grown up with beauty, youth and fame, he gave her to Sunda, the son of Jambha, as a wife in marriage.

TEXT 9

कस्यचित्त् अथ कालस्य यक्षी पुत्रम् अजायत ।
मारीचं नाम दुर्धर्षं यः शापाद्राक्षसोऽभवत् ॥

*kasyacit tv atha kālasya yakṣiṇī putram ajāyata
mārīcaṃ nāma durdharsaṃ yaḥ śāpād rākṣaso 'bhavat*

kasyacit tu atha kālasya = after some time; *yakṣiṇī* = that yakṣiṇī; *putram* = son; *ajāyata* = gave birth to; *mārīcam* = Mārīca; *nāma* = named; *durdharsam* = an unconquerable; *yaḥ* = who; *śāpāt* = by means of a curse; *rākṣasaḥ* = a rākṣasa; *abhavat* = became.

After some time, that yakṣiṇī gave birth to an unconquerable son named Mārīca who by means of a curse became a rākṣasa.

TEXT 10

सुन्दे तु निहते राम सागस्त्यं मुनिपुङ्गवम् ।
ताटका सह पुत्रेण प्रधर्षयितुमिच्छति ॥

*sunde tu nihate rāma sāgastyam muni-puṅgavam
tāṭakā saha putreṇa pradharṣayitum icchati*

sunde tu = Sunda; *nihate* = when was killed; *rāma* = O Rāma; *sā* = that; *agastyam* = Agastya; *muni-puṅgavam* = the best of sages; *tāṭakā* = Tāṭakā; *saha putreṇa* = and her son; *pradharṣayitum* = to kill; *icchati* = wanted.

O Rāma, when Sunda was killed, that Tāṭakā and her son wanted to kill Agastya, the best of sages.

How this curse came about is stated now. Sunda was killed by the sage Agastya.

TEXT 11

भक्षार्थं जातसम्रम्भा गर्जन्ती साभ्यधावत ॥

bhakṣārtham jāta-samrambhā garjantī sābhyadhāvata

bhakṣa-artham = to eat him up; *jāta-samrambhā* = her anger aroused because of the death of her husband; *garjantī* = roaring all the while; *sā* = she; *abhyadhāvata* = then attacked Agastya.

Her anger aroused because of the death of her husband, she then attacked Agastya to eat him up, roaring all the while.

TEXT 12

आपतन्तीं तु तां दृष्ट्वा अगस्त्यो भगवानृषिः ।

राक्षसत्वं भजस्वेति मारीचं व्याजहार सः ॥

āpatantīm tu tām drṣṭvā agastyo bhagavān ṛṣiḥ
rākṣasatvam bhajasveti mārīcam vyājahāra saḥ

āpatantīm tu tām = her approaching him; *drṣṭvā* = seeing; *agastyaḥ* = Agastya; *bhagavān* = greatly powerful; *ṛṣiḥ* = sage; *rākṣasatvam* = a rākṣasa; *bhajasva iti* = may you become; *mārīcam* = at Mārīca; *vyājahāra* = uttered a curse; *saḥ* = the.

Seeing her approaching him, the greatly powerful sage Agastya uttered a curse at Mārīca, “May you become a rākṣasa.”

TEXT 13

अगस्त्यः परमक्रुद्धस्ताटकामपि शप्तवान् ॥

agastyaḥ parama-kruddhas tāṭakām api śaptavān

agastyaḥ = Agastya; *parama-kruddhaḥ* = extremely angry; *tāṭakām* = Tāṭakā; *api* = also; *śaptavān* = cursed as follows.

Extremely angry, Agastya also cursed Tātakā as follows.

TEXT 14

पुरुषादी महायक्षी विरूपा विकृतानना ।
इदं रूपं विहायाथ दारुणं रूपमस्तु ते ॥

*puruṣādī mahā-yakṣiṇī virūpā vikṛtānanā
idaṁ rūpaṁ vihāyātha dāruṇaṁ rūpaṁ astu te*

puruṣa-ādī = a man-eater; *mahā-yakṣiṇī* = O great yakṣiṇī; *virūpā* = with deformed appearance; *vikṛta-ānanā* = and a distorted face; *idaṁ rūpaṁ* = your beautiful form; *vihāya* = abandoning; *atha dāruṇaṁ* = a terrible; *rūpaṁ* = body; *astu te* = may you have.

O great yakṣiṇī, abandoning your beautiful form, may you become a man-eater with deformed appearance and a distorted face. May you have a terrible body!

TEXT 15

सैषा शापकृतामर्षा ताटका क्रोधमूर्छिता ।
देशमुत्सादयत्येनमगस्त्यचरितं शुभम् ॥

*saiṣā śāpa-kṛtāmarṣā tātakā krodha-mūrchitā
deśam utsādayaty enam agastya-caritaṁ śubham*

sā eṣā = that; *śāpa-kṛta-amarṣā* = filled with indignation because of the curse; *tātakā* = Tātakā; *krodha-mūrchitā* = became overcome by anger; *deśam* = place; *utsādayati* = she destroyed; *enam* = this; *agastya-caritaṁ* = where the sage Agastya lived; *śubham* = this auspicious.

Filled with indignation because of the curse, that Tātakā became overcome by anger. She destroyed this auspicious place where the sage Agastya lived.

TEXT 16

एनां राघव दुर्वृत्तां यक्षीं परमदारुणाम् ।
गोब्राह्मणहितार्थाय जहि दुष्टपराक्रमाम् ॥

*enām rāghava durvṛttām yakṣīm parama-dāruṇām
go-brāhmaṇa-hitārthāya jahi duṣṭa-parākramām*

enām = this; *rāghava* = O descendant of Raghu; *durvṛttām* = evil; *yakṣīm* = yakṣiṇī; *parama-dāruṇām* = she is extremely cruel; *go-brāhmaṇa-hita-arthāya* = for the welfare of the cows and brāhmaṇas; *jahi* = destroy; *duṣṭa-parākramām* = and of evil strength.

O descendant of Raghu, for the welfare of the cows and brāhmaṇas destroy this evil yakṣiṇī. She is extremely cruel and of evil strength.

NOTE. Śrīla Prabhupāda notes in his purport to Bhagavad-gītā 14.6, “Brāhmaṇas are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the brāhmaṇas and the cows, must be given all protection—that is real advancement of civilization. In modern human society, spiritual knowledge is neglected, and cow killing is encouraged. It is to be understood, then, that human society is advancing in the wrong direction and is clearing the path to its own condemnation. A civilization which guides the citizens to become animals in their next lives is certainly not a human civilization.”

TEXT 17

न ह्य एनां शापसंस्पृष्टां कश्चिदुत्सहते पुमान् ।
निहन्तुं त्रिषु लोकेषु त्वामृते रघुनन्दन ॥

*na hy enām śāpa-saṁsprṣṭām kaścīd utsahate pumān
nihantum triṣu lokeṣu tvāmṛte raghu-nandana*

na hi = no; *enām* = this; *śāpa-saṁsprṣṭām* = cursed woman; *kaścit utsahate* = is capable; *pumān* = man; *nihantum* = of killing; *triṣu* = in the three; *lokeṣu* = worlds; *tvām* = You; *ṛte* = except; *raghu-nandana* = O beloved child of the Raghus.

O beloved child of the Raghus, except You, no man in the three worlds is capable of killing this cursed woman.

TEXT 18

न हि ते स्त्रीवधकृते घृणा कार्या नरोत्तम ।
चातुर्वर्ण्यहितार्थाय कर्तव्यं राजसूनुना ॥

na hi te strī-vadha-kṛte ghrṇā kāryā narottama
cāturvarṇya-hitārthāya kartavyam rāja-sūnunā

na hi = not; *te* = You; *strī-vadha-kṛte* = with this activity of killing a woman; *ghrṇā kāryā* = should be disgusted; *nara-uttama* = O prince; *cāturvarṇya-hita-arthāya* = for the welfare of the four varṇas; *kartavyam* = is dutybound to do so; *rāja-sūnunā* = for a prince.

O prince, You should not be disgusted with this activity of killing a woman, for a prince is dutybound to do so for the welfare of the four varṇas.

TEXT 19

नृशंसमनृशंसं वा प्रजारक्षणकारणात् ।
पातकं वा सदोषं वा कर्तव्यं रक्षता सताम् ॥

nṛśaṁsam anṛśaṁsam vā prajā-rakṣaṇa-kāraṇāt
pātakam vā sadoṣam vā kartavyam rakṣatā satām

nṛśaṁsam = whether it is cruel; *anṛśaṁsam vā* = or not; *prajā-rakṣaṇa-kāraṇāt* = and for the protection of the citizens; *pātakam*

vā = whether it causes others to fall; *sadoṣam vā* = whether it is reproached; *kartavyam* = [a prince] is dutybound to carry out his duty; *rakṣatā* = while protecting; *satām* = the saints.

[A prince] is dutybound, while protecting the saints and for the protection of the citizens, to carry out his duty whether it is cruel or not, whether it causes others to fall or whether it is reproached.

TEXT 20

राज्यभारनियुक्तानामेष धर्मः सनातनः ।
अधर्म्यां जहि काकुत्स्थ धर्मो ह्यस्यां न विद्यते ॥

rājya-bhāra-niyuktānām eṣa dharmah sanātanaḥ
adharmyām jahi kākutstha dharmo hy asyām na vidyate

rājya-bhāra-niyuktānām = of those entrusted with the responsibility of maintaining a kingdom; *eṣaḥ* = this is; *dharmah* = the dharma; *sanātanaḥ* = eternal; *adharmyām* = this sinful woman; *jahi* = destroy; *kākutstha* = O Kākutstha (descendant of Kākutstha); *dharmah hi* = piety; *asyām* = in her; *na vidyate* = there is no.

This is the eternal dharma of those entrusted with the responsibility of maintaining a kingdom. O Kākutstha, destroy this sinful woman. There is no piety in her.

TEXT 21

श्रूयते हि पुरा शक्रो विरोचनसुतां नृप ।
पृथिवीं हन्तुमिच्छतीं मन्थरामभ्यसूदयत् ॥

śrūyate hi purā śakro virocana-sutām nṛpa
prthivīm hantum icchatīm mantharām abhyasūdayat

śrūyate hi = it is learnt that; *purā* = previously; *śakraḥ* = Indra; *virocana-sutām* = the daughter of Virocana; *nṛpa* = O king;

pr̥thivīm = the earth; *hantum* = to destroy; *icchatīm* = when she desired; *mantharām* = named Mantharā; *abhyasūdayat* = killed.

O king, it is learnt that previously Indra killed the daughter of Virocana named Mantharā when she desired to destroy the earth.

Viśvāmitra then relates two histories to illustrate that such women should be killed.

TEXT 22

विष्णुना च पुरा राम भृगुपत्नी दृढव्रता ।
अनिन्द्रं लोकमिच्छन्ती काव्यमाता निषूदिता ॥

viṣṇunā ca purā rāma bhṛgu-patnī dṛḍha-vratā
anindram lokam icchantī kāvya-mātā niṣūditā

viṣṇunā ca = by Lord Viṣṇu; *purā* = previously; *rāma* = O Rāma; *bhṛgu-patnī* = Bhṛgu's wife; *dṛḍha-vratā* = a lady of firm vows; *anindram* = devoid of Indra; *lokam* = the world; *icchantī* = when she desired to make; *kāvya-mātā* = and Śukra's mother; *niṣūditā* = was killed.

O Rāma, previously Bhṛgu's wife and Śukra's mother, a lady of firm vows, was killed by Lord Viṣṇu when she desired to make the world devoid of Indra.

This history is revealed in Matsya Purāṇa. When her son Śukra performed austerities in front of Rudra to teach the demigods, the asuras, tormented by the demigods, took shelter of Bhṛgu's wife. She then prepared to kill the demigods in order to protect the asuras. Then, Lord Viṣṇu, upon being entreated by Indra, appeared and cut off her head.

TEXT 23

एतैश्चान्यैश्च बहुभी राजपुत्र महात्मभिः ।
 अधर्मसहिता नार्यो हताः पुरुषसत्तमैः ।
 तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनानृप ॥

*etaiś cānyaiś ca bahubhī rāja-putra mahātmabhiḥ
 adharmā-sahitā nāryaḥ hatāḥ puruṣa-sattamaiḥ
 tasmād enām ghrṇām tyaktvā jahi mac-chāsanān nṛpa*

etaiḥ ca = by these; *anyaiḥ ca* = and other; *bahubhīḥ* = many; *rāja-putra* = O prince; *mahā-ātmabhiḥ* = great souls; *adharmā-sahitāḥ* = of adharmā; *nāryaḥ* = women; *hatāḥ* = have been killed; *puruṣa-sattamaiḥ* = who were men of excellence; *tasmāt* = therefore; *enām* = her; *ghrṇām* = Your disgust over killing a woman; *tyaktvā* = giving up; *jahi* = kill her; *mat-śāsanāt* = on my order; *nṛpa* = O king.

O prince, women of adharmā have been killed by these and many other great souls who were men of excellence. Therefore, giving up Your disgust over killing a woman, on my order, kill her, O king!