

became the sources of anxiety to people. And Kumbhakarna, maddened to the height, devouring mighty saints devoted to religion, constantly ranged the triune world in a dissatisfied spirit. But the righteous Bibhishana, ever intent on piety, dwelt there, studying the Veda, restraining his fare, and controlling his senses. And it came to pass that after a length of time the god, Vaiçravana—lord of riches—came to see his sire, mounted on Pushpaka. Seeing him, the Rākshasi—Kaikasi—flaming up in energy, coming to the Ten-necked one, represented to him,—‘O son, behold thy brother, Vaiçravana, enfolded in effulgence ; and, albeit of equal fraternity, behold thee in this plight ! Therefore, O Ten-necked one, O thou of measureless prowess, do thou so strive that thou also, my son, may be like Vaiçravana himself.’ Hearing that speech of his mother, the powerful Ten-necked one was wrought up with exceeding great ill-will, and he vowed then,—‘I truly promise unto thee that I will be equal to my brother (in energy), or excell him in it. Therefore do thou cast off this sorrow that is in thy heart.’ And influenced by that passion, the Ten-necked one with his younger brother began to perform rigid acts, with his mind fixed on asceticism. ‘I must through austerities have my wish,’ thus fixed and resolved, he for compassing his end, came to the sacred asylum of Gokarna. And there the Rākshasa of unrivalled prowess along with his younger brother carried on austerities and thus gratified that lord—the great-father. And being gratified (with him), he conferred on him boons bringing on victory.”

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## SECTION X.

THEN Rāma spoke unto the ascetic,—“O Brāhmana, how did those exceedingly mighty brothers carry on austerities in that forest; and what kind of penances was theirs?” Thereat there Agastya said unto Rāma of a complacent mind,—“The brothers severally observed the morality proper to each. And Kumbhakarna, putting forth his best energies, constantly abode in the path of righteousness. And remaining in the midst of five fires in summer, he practised austerities, and in the rainy season, soaked in water (poured down) by clouds, he sat in the heroic attitude.\* And in winter he always remained in the water. Thus passed away ten thousand years of that one putting forth exertions in behalf of religion, and established in the path of honesty. And the virtuous Bibhishana, ever intent on virtue and pure of spirit, remained standing on one leg for five thousand years. And when he had completed (his term of restriction), swarms of Apsarās danced, and blossoms showered, and the deities hymned (him). And for five thousand years, he adored the Sun, and with his mind concentrated in the study of the Veda, remained with his head and hands raised up. In this wise Bibhishana like a deity in Nandana passed away ten thousand years, observing restrictions. And the Ten-necked one passed ten thousand years without fare. On a thousand years being complete, he offered his own head as a sacrifice to Fire. In this way he passed away nine thousand years; and nine of his heads entered into Fire. And as in the tenth year he intended to strike off his tenth head, the Great-father presented himself at that place. And well-pleased, the Great-father came there along with the celestials. ‘O Ten-necked one,’

\* Hindu Yogis practise various attitudes, which are favorable to the regulation of respiration.—T.

said (the Great-father), 'I am well-pleased with thee. Do thou, O thou cognizant of righteousness, at once ask for the boon that thou wishest to have. What wish of thine shall I realize? Thy toil must not go for nothing.' Thereat, the Ten-necked one, bowing down his head unto the deity, said with a delighted heart,—his words faltering with ecstasy,—'O Reverend one, creatures have no other fear than (that of) death; and enemy there is none that is like unto death. Therefore immortality is even what I crave for.' Thus accosted, Brahmā spoke unto the Ten-necked one,—'Thou canst not be immortal. Do thou therefore ask of me some other boon.' Thus addressed by the creator, Brahmā, the Ten-necked one, O Rāma, standing before him with joined hands, said,—'O lord of creatures, I would, O eternal one, be incapable of being slain by birds and serpents, Yakshas, Daityas, Dānavas and Rākshasas, and the deities; for, O thou that art worshipped by the immortals, anxiety I have none from any other beings. Indeed, I deem as straw creatures such as men *etc.*' Thus accosted by the Raksha—the Ten-necked one—that righteous-souled one, the Great-father, along with the celestials, said,—'O foremost of Rākshasas, what thou sayest shall come to pass.' Having, O Rāma, said this unto the Ten-necked one, the Great-father (again spoke),—'Hear! I, having been gratified, will confer on thee a fresh boon. O Rākshasa, O sinless one, those heads of thine which have been offered as sacrifices and which have sunk into the fire, shall again be thine. And, O placid one, I shall also confer on thee another boon difficult of being obtained,—The form that thou shalt wish to wear, shall instantly be thine.' As soon as the Ten-necked Raksha had spoken thus, the heads that had been offered as sacrifices into the fire, rose up again. Having said this unto the Ten-necked one, the Great-sire of all creatures addressed Bibhishana, saying,—'O Bibhishana, gratified have I been by thee, whose intelligence is established in righteousness. Therefore, my child, O righteous-souled one, O thou of

excellent vows, ask for the boon that thou wouldst have.' Thereat the virtuous Bibhishana spoke with joined hands,— 'O reverend one, since the spiritual preceptor of all creatures himself (is pleased) with me,—I (deem myself) as furnished with every perfection, even as the Moon is environed with rays. If thou wilt bestow on me a boon with pleasure, then, O thou of excellent vows, hear of the boon that I would have. May my mind remain fast fixed on righteousness, even when I shall happen to fall into high peril; and may I attain Brahma knowledge without any instructions! And may every sense of mine sprung during the observance of particular modes of life, be in unison with righteousness,—so that I may practise the form of religion (in harmony with any particular mode of life!) O exceedingly noble one, this best of boons, is even what is sought for by me, for nothing in this world is incapable of being attained by those attached to righteousness.' Then the lord of creatures, being again delighted, spoke unto Bibhishana,—'As thou art virtuous, so all this shall come to pass on thy behalf. And inasmuch as in spite of thy having been born in the Rākshasa race, thy thoughts, O destroyer of enemies, do not originate in sin, I confer on the immortality.' Having said this, he intended to grant boons unto Kumbhakarna. Thereat the celestials in a body represented to the lord of creatures with joined hands,—'On Kumbhakarna thou shouldst confer no boons, since thou knowest in what manner doth this wicked-minded one frighten people. And, O Brahman, seven Apsarās in Nandana, ten attendants of Mahendra, as well as sages and human beings, have been devoured by this one. Considering what this Rākshasa did when he had not obtained any boon whatever, if he obtain one now, he shall eat up the three worlds. Do thou then, O lord having immeasurable prowess, pretending to give him a boon, give stupifaction (instead). Thereby the welfare of people would be secured, and the honor of this one too shall be maintained.' Thus addressed by the celestials, Brahmā, the Lotus-

sprung one, pondered. The goddess, Saraswati, who was by his side was also agitated with anxiety. And remaining by him, Saraswati with joined hands observed,—‘O god, I have come here. What work shall I accomplish?’ And the lord of creatures, on having her, spake unto Saraswati,—‘O Vāni !\* be thou the goddess of speech of this foremost of Rākshasas,† favorable unto the deities. Having said,—‘So be it,’ she entered (within Kumbhakarna’s throat); and Prajāpati said,—‘O Kumbhakarna, O mighty-armed one, do thou ask for the boon that thou wouldst have. Hearing those words, Kumbhakarna said,—‘O god of gods, my wish is that I may sleep for a good many years.’ Thereupon, saying,—‘So be it,’ Brahmā along with the celestials went away; and the goddess, Saraswati, also again left the Rākshasa. And on Brahmā accompanied by the deities going to the celestial regions, he was renounced by Saraswati, and then he regained his consciousness. And then the wicked-minded Kumbhakarna sorrowfully thought,—‘What is this speech that has to-day come out from my lips? Meseems I had then been stupified by the deities that had come.’ Having thus obtained the boons, the brothers endowed with flaming energy, going to the Sleshmātaka wood, began to dwell there peacefully.”

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\* *Lit.* word, a designation of Saraswati.

† *i. e.* preside over Kumbhakarna’s speech while asking for the boon,—and let him, through thy power, ask for such a gift as may turn out profitable to the gods.—T.