

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY FOUR

[SOOCHYUPAAKHYAANAM (4)]

[KARKATEE MEETS THE KIRAATA-KING AND HIS MINISTER]

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER FORTY FOUR

SOOCHYUPAAKHYAANAM (4)
KARKATEE MEETS THE KIRAATA-KING AND HIS MINISTER

वसिष्ठोवाच

Vasishta spoke

श्रुत्वेत्यनुग्रहीतास्मि त्वयेत्युक्तवती शनैः उत्तस्थौ शैलशिखरात्क्रमादवरुरोह च। (76.14)

Hearing these words she said softly “I am blessed indeed by your words”.

She got up slowly and climbed down from the mountain-peak.

अधित्यकामतीत्याशु गत्वा चोपत्यकातटान् विवेश शैलपादस्थं किरातजनमण्डलम्

बहन्नपशुलोकौघद्रव्यशष्पौषधामिषं अदन्तमूलपानान्नमृगकीटखगादिकम्। (76.15,16)

After crossing the higher parts of the mountain, and the regions on the side of the mountain, she entered the base portion where lived the hunter clan. That region abounded with various types of foods, animals, people, trees and plants, fleshy animals, toothless animals, deer, insects, birds etc.

प्रचलितवलिताञ्जनाचलाभा हिमगिरिपादनिवेशितं सुदेशं

तदनुगतवती निशाचरी सा निशि सुघनान्धतमिसमार्गभूमौ। (76.17)

Like a huge black mountain on the move, that demoness (the night-walker) entered at night, the ‘base of the mountain region with all its paths covered by the dense blinding darkness’.

YAAMINEE, THE NIGHT-LADY, THE DARK-HUED FRIEND OF KARKATEE

(The description is about the dark terrifying night; but the night here is represented as the dark lady named Yaaminee. She is described as a friend of Karkatee, because the demoness always wanders around in dark nights only.)

[Verses from 06 to 14 which describe the night-time are omitted]

एतस्मिन्नन्तरे तत्र किरातजनमण्डले हस्तहार्यतमःपिण्डा बभूवासितयामिनी, (77.01)

नीलमेघपटच्छन्ना निरिन्दुगगनान्तरा तमालवनसंपिण्डा मांसलोड्डीनकज्जला, (02)

लताघनतया ग्रामकोटरैकान्ध्यमन्थरा गृहचत्वारसंबाधे नगरे नवयौवना, (03)

चत्वरेषु तमःपिण्डी प्रजिह्वीकृतदीपिका कुञ्चितच्छिद्रनिष्क्रान्ताऽऽदीपिकारोचिराजिता, (04)

सुवयस्येव कर्कट्याः परिन्त्यपिशाचिका, मतवेतालकङ्कालकाष्ठमौनमिवास्थिता, (05)

अङ्गारकोटरघना सौषुप्तपदसुन्दरी अज्ञाननिद्रानिबिडा भृङ्गपृष्ठच्छदच्छविः। (77.15)

Meanwhile in that region occupied by the hunter clan, Yaaminee (Night-lady) who was also black in hue, appeared. The night became so dense with darkness, as if it could be hand-plucked in pieces (like a solid object). She was covered by the black clouds (as the garment).

She filled the entire hollow of the sky where even the moon was not there.

Darkness was dense and solid in Tamaala tree groves (giving her the needed solidity).

The collirium applied on her eyes was thick and spread out everywhere, blinding one and all.

In the villages she moved slowly because of the densely spread out creepers, as if blind.

She moved like a girl in fresh youth when moving among the lighted courtyards of the houses in the city, and made the flames sway by her breath (winds) and turned the place into a solid mass of darkness.

She was decorated by all the ‘rays of light of the lit lamps’ escaping through the small windows.

She was dancing like a vampire, (creating weird shadows of all sorts), acting like a friend of Karkatee.

She was like the ‘deadly silence of the wooden log’ because of the presence of the ‘mad vampires and the skeletons’. She was dark like the burnt ember.

She was beautiful like the dull state of deep sleep.

She was thick like the sleep of ignorance.

She was dark like the back of the bee-wings.

KARKATEE SEES THE KIRAATA KING AND HIS MINISTER

तस्यां रजन्यां भीमायां किरातजनमण्डले मन्त्रिणा सह भूपालस्तस्मिन्नवसरे तदा

निर्जगाम सुधीरात्मा नगरात्सुसनागरात् अटवीं विक्रमो नाम विषमं वीरचर्यया। (77.16,17)

A hunter king named Vikrama accompanied by his minister, had ventured out bravely from the city where all the people were asleep, in that night which was dark and terrifying, in order to kill any spirit or animal which harmed his people,

अटव्यां कर्कटी सा तौ चरन्तौ राजमन्त्रिणौ अपश्यद्वृत्तधैर्यास्त्रौ वेतालालोकनोन्मुखौ। (77.18)

Karkatee observed the king and his minister who were wandering in that forest searching for the vampire and who were well equipped with both the courage and the weapons.

KARKATEE'S THOUGHTS

अथ सा चिन्तयामास-

Then she thought,

लब्धो भक्ष्यो ह्यहो मया मूढावेतावनात्मज्ञौ भारो देहः किलानयोः। (77.19)

‘Ha! I have obtained the food at last! These two are idiots who do not know the Self.

The body indeed is a burden for these two (who carry the bodies as their identities).

इहामुत्र च नाशाय मूढो दुःखाय जीवति यत्राद्विनाशनीयोऽसौ नानर्थः परिपाल्यते। (77.20)

The fool remains alive only for getting destroyed here and hereafter.

So this idiot has to be killed with effort. A worthless thing need not be preserved.

अपश्यतः स्वमात्मानं मृतिर्मूढस्य जीवितं मरणेनोदयोऽस्यास्ति पापासंपत्तिहेतुतः। (77.21)

A fool is as good as dead having not known the Self.

Death will improve his plight as he will not store any more sins.

आदिसर्गे च नियमः कृतः पङ्कजजन्मना हिंसाणां भोजनायास्तु मूढात्मा नात्मवानिति। (77.22)

The rule was ordained by the Lotus-born at the beginning of the Creation, that a foolish person can be eaten by the flesh-eaters, but not a ‘knower of the Self’.

तस्मादिमौ मयैवाद्य भोक्तव्यौ भोज्यतां गतौ, अभव्य एव निर्दोषं प्राप्तमर्थमुपेक्षते। (77.23)

Therefore, these two should be indeed consumed by me today, since they are well-qualified to become my food. Only an idiot will forsake an object obtained without any difficulty.

कदाचित्ताविमौ स्यातां गुणयुक्तौ महाशयौ तादृङ्गरविनाशो हि स्वभावान्मे न रोचते। (77.24)

Suppose these two noble men are of good characters, then ‘such a killing of men’, is never to be favoured by me as per my present nature.

तदेतौ सम्परीक्षेऽहं यदि तादृग्गुणान्वितौ, तद्भक्षं न करोम्येतौ न हिंस्यां गुणिनः क्वचित्। (77.25)

Therefore, I will test these two properly. If they both are endowed with such noble qualities, then I will not eat them. I will never hurt persons who are endowed with virtues.

अकृत्रिमं सुखं कीर्तिमायुश्चैवाभिवाञ्छता सर्वाभिमतदानेन पूजनीया गुणान्विताः। (77.26)

Those endowed with noble qualities are to be worshipped by fulfilling all their needs, by a person who desires true happiness, fame, and long life.

अपि नङ्क्ष्यामि देहेन नैव भोक्ष्ये गुणान्वितं, सुखयन्ति हि चेतांसि जीवितादपि साधवः। (77.27)

Even if I die by starving the body, I will never eat a person with noble qualities.

The saintly ones please the mind more than the fact of oneself being alive.

अपि जीवितदानेन गुणिनं परिपालयेत्गुणवत्संगमौषध्या मृत्युरप्येति मित्रताम्। (77.28)

One should save a noble-minded person by even giving up one’s own life.

By consuming the medicine namely the company of the noble, even ‘death’ becomes a friend only.

यत्राहमपि रक्षामि राक्षसी गुणशालिनं तत्रान्यः को न कुर्यात्तं हृदि हारमिवामलम्। (77.29)

Even if I, a member of the demon clan choose to protect a person of good character, then who else will not hug him to the heart, like a taintless garland!

उदारगुणयुक्ता ये विहरन्तीह देहिनः धरातलेन्दवः संग्गाद्भृशं शीतलयन्ति ते। (77.30)

Those embodied ones who move about on this earth endowed with the quality of magnanimity, are the ‘moons rising on Earth’; their company is much cooling.

मृतिर्गुणितिरस्कारो जीवितं गुणिसंश्रयः फलं स्वर्गापवर्गादि जीविताद्गुणिसंश्रितात्। (77.31)

Ignoring the noble is death; giving shelter to the noble is life.

A life spent in giving shelter to the noble ones, results in heaven and the final beatitude.

तस्मादिमौ परीक्षेऽहं कयाचित्प्रश्नलीलया किंमात्रज्ञानकावेताविति तामरसेक्षणौ। (77.32)

Therefore, I will test these two with randomly selected questions playfully, and find out how much knowledge do these two men with lotus eyes have.

आदौ विचार्य सगुणागुणलेशयुक्तिं पश्चात्स्वतोऽधिकतरं च गुणैर्यदि स्यात्

कुर्यात्ततः समुपपत्तिवशेन दण्डं दण्ड्यस्य युक्तिसदृशं, घनसंभवेन। (77.34)

First, I will find out the good and bad qualities these men may have and see, if they are more enlightened than me. If not, then I will render punishment to the guilty as ordained by the scriptures, if proved so.

If they are truly enlightened in an extraordinary way (GhanaSambhava), then I will not harm them.”

KARKATEE FRIGHTENS THE TWO MEN

अथ सा राक्षसी रक्षःकुलकाननमञ्जरी तमस्येवाभ्रलेखेव गम्भीरं विननाद ह। (78.01)

नादान्ते समुवाचेदं हुम्कारापुरुषं वचः गर्जितानन्तरं जातकरकाशनिशब्दवत्। (78.02)

Then that Raakshasi, the beautiful bower born in the forest namely the clan of the demons, majestically resounded like a line of dark clouds, as if the sound was produced from the darkness itself.

At the end of that resonance, she spoke harsh words with the sound of defiance (Hmm), like the sound of the hailstones following the thundering of the clouds.

भो भो घोराटवीव्योमपदवीशशिभास्करौ महामायातमःपीठशिलाकोटरकीटकौ।

कौ भवन्तौ महाबुद्धी दुर्बुद्धी वा समागतौ मद्ग्रासपदमापन्नौ क्षणान्मरणकोचितौ। (78.03,04)

“Ho Ho! The Moon and the Sun wandering in the path of the sky of this terrifying forest!

Worms crawling in the ‘hollow of the rock of Mahaa Maayaa standing on the pedestal of darkness’!

Who are you both, great intellectuals or wicked minds that have come here?

Having become my food, you both are fit to die immediately!”

राजोवाच

The king spoke

"भो भो भूतक, किं स्यास्त्वं, क्व तिष्ठसि च देहकं दर्शय, अस्यास्तव गिरः को बिभेत्यलिनीध्वनेः। (05)

“Ho Ho! Devil! What are you? Where are you? Show your tiny body.

Who will get frightened of these words of yours sounding like the humming of the bee?

सिंहवत्सर्ववेगेन पतत्यर्थे किलार्थिनः, त्यज संरम्भमारम्भं स्वसामर्थ्यं प्रदर्शय। (78.06)

If people desire something, then they will pounce like a lion on those objects!

Discard the anger and this frightening act of yours. Show your real valour!

किं प्रार्थयसि मे ब्रूहि, ददामि तव सुव्रत, किं वा संरम्भशब्दाभ्यां भीषयास्मान्बिभेषि किम्। (78.07)

Hey you of good conduct! (*You have not attacked us yet; so you are of a good conduct only.*)

Whatever you want, tell me! I will fulfil your desires!

Are you yourself afraid and are trying to frighten us with such loud terrifying sounds?

क्षिप्रमाकारशब्दाभ्यां मायया सन्मुखी भव, न किञ्चिद्दीर्घसूत्राणां सिद्ध्यत्यात्मक्षयादृते"। (78.08)

Present yourself in front of us, with a form and proper words through your magical power.

Those who delay their actions do not gain anything but their own ruin.”

THE FRIGHTENING FORM OF KARKATEE

राजेत्युक्ते रम्यमुकमिति संचिन्त्य सा तयोः प्रकाशयाप्यधैर्याय ननाद च जहास च। (78.09)

When the king spoke like this, appreciating his courageous words, she made a resonating noise and laughed aloud trying to frighten them, and also making them see her.

ततो ददृशतुस्तां तौ Then they both saw her -

शब्दपूरितदिग्गणाम्, साट्टहासप्रभापिण्डपूरप्रकटिताकृतिम्, (10)

her resounding noise filling all the quarters; her laughter bursting out like a thick ball of light, and her form visible at great distances;

कल्पाभाशनिकाषेण घृष्टामद्रितटीमिव,

like the mountain-slope ground by the ‘touch-stone of dissolution clouds’;

स्वनेत्रविद्युद्वलयबलाकोज्ज्वलिताम्बराम्, तिमिरैर्कार्णवोर्वाग्निज्वालाविवलनामिव,

her eyes flashed like the ‘lightning-rings’ lighting up the dark-sky everywhere like the ‘flaming torches’, and enveloping the ‘Ocean of darkness’, like the ‘jumping fire-flames of Vadava’;

गर्जद्वनघटाटोपपीवरवासितकन्धराम्, रणद्वशनसंरम्भहाहाहतनिशाचराम्,

she roared aloud lifting high, her dark plump neck; the sound (of her teeth clattering) (making them scream Ha Ha), pierced the hearts of all the ‘night-movers like the lions, tigers and foxes’, like a shower of stone falling from the sky;

रोदसीकज्जलस्तम्भां लीलयोल्लसितां पुनः (11,12,13)

she stood like a dark collirium-pillar standing with ease, connecting the earth and the sky;

ऊर्ध्वकेशीं शिरालाङ्गीं कपिलाक्षीं तमोमयीं, यक्षरक्षःपिशाचानाप्यनर्थभयप्रदाम्, (14)

her hairs stood up high; her veins were prominent; she was made of blackness alone; even the vampires and Yakshas trembled at her sight;

देहरन्ध्रविशच्छवासवातभांकारभीषणाम्, मुसलोलूखलालातहलशूर्पकशेखराम्, (15)

her breath made a huge sound like that of a terrifying turbulent storm, when entering the ears; her head was decorated by the garlands of maces, pestles and broken ploughs;

स्फुरन्तीमिव कल्पान्ते वैदूर्यशिखरस्थलीम्, हासघटिटतविश्वेशां कालरात्रिमिवोदिताम्, (16)

she was like the ‘dissolution cloud’ atop the ‘Vaidurya (gem) Mountain’;

she was like ‘KaalaRaatri’ (the black night personified as Shiva’s messenger), who had come to torment the Daanavas;

शरद्व्योमाटवीं साभ्रां कृतदेहामिवागताम् शरीरिणीं, महाभ्राढ्यां यामिनीमिव मांसलाम्, (17)

she was like the hosts of clouds of autumn which had come there as a body;

she had a body that was huge like a cloud; she was like the black night that had become solid;

शरीरसंनिवेशेण पङ्कपीठमिवोत्थिताम्, तनुं चन्द्रार्कयुद्धाय तमसेव समाश्रिताम्, (18)

she was like the dark mire which had come out as a physical body;

she was like the darkness that had taken a form to battle the sun and the moon;

इन्द्रनीलमहाशुभ्रलम्बाभ्रयुगलोपमौ उलूखलादिहारौघौ दधानामसितौ स्तनौ। (19)

dark cloud like eye-brows adorned her fore-head;

pestles and sharp missiles threaded together hung on her neck as a garland;

two huge black breasts like the hillocks adorned her chest region;

लग्नामङ्गारकाष्ठेन समानां च महातनुं द्रुमाभास्पन्दसशिरलसद्भुजलतातनुम्। (78.20)

with a huge body as if made of black burnt wood, with tree-like shoulders extending like the moving creepers with veins, Karkatee stood in front of the king and the minister.

तामवेक्ष्य महावीरौ तथैवाक्षुभितौ स्थितौ, न तदस्ति विमोहाय यद्विविक्तस्य चेतसः। (78.21)

The two brave men remained without any agitation, even after seeing her like this.

Nothing can shake a man with a clear mind.

मन्त्र्युवाच

The minister spoke

“महाराक्षसि संरम्भो महात्मा किमयं तव लघवो ह्यथवा कार्ये लघावप्यतिसंभ्रमाः। (78.22)

“Great Demoness! What is this pompous show for? Your capacity for real action must be very minimal, or even that minimum action is presented with great pretence!

त्यज संरम्भमारम्भो नायं तव विराजते, विषये हि प्रवर्तन्ते धीमन्तः स्वार्थसाधकाः। (78.23)

Discard this pompous enterprise. This does not behove you.

The wise ones who want to achieve their target engage only in enterprises conducive to it.

त्वादृशानां सहस्राणि मशकानामिवाबले अस्माकं धीरतावात्याव्यूढानि तृणपर्णवत्। (78.24)

You of weaker sex! Thousands of mosquitoes like you will be thrown afar by the 'stormy winds of our might', like a blade of grass.

संरम्भद्वारमुत्सृज्य समतास्वच्छया धिया युक्त्या च व्यवहारिण्या स्वार्थः प्राज्ञेन साध्यते। (78.25)

An intelligent man achieves his goal by acting in the proper manner, with poise and clarity, and discarding the door of a pompous show.

स्वेनैव व्यवहारेण कार्यं सिद्ध्यतु वा न वा महानियतिरित्येव भ्रमस्यावसरो हि कः। (78.26)

Whether the enterprise succeeds or not by one's own effort, it will happen according the rules ordained in the creation. What is there to feel so apprehensive about it?

कथयाभिमतं किं ते किमर्थयसि चार्थिनी, अर्थी स्वप्नेऽपि नास्माकमप्राप्तार्थः पुरो गतः। (78.27)

Tell us what you want! If really you are in need of something, what is it?

A needy person has not gone without getting his wish fulfilled by us, even in dreams."

KARKATEE PONDERES IN HER MIND

इत्युक्त्वा सा तदा तेन चिन्तयामास राक्षसी।

Spoken in this manner by him, the demoness started thinking like this:

'अहो नु विमलाचारं सत्त्वं पुरुषसिंहयोः। (78.28)

'Aha! These two men who are courageous like lions have taintless behaviour and wisdom.

न सामान्याविमौ मन्ये विचित्रेयं चमत्कृतिः वचोवक्त्रेक्षणैव वदत्यन्तर्विनिश्चयम्। (78.29)

वचोवक्त्रेक्षणद्वारैर्धीमतामाशया मिथः एकीभवन्ति सरितां पयांसि वलनैरिव। (78.30)

I do not consider them both as ordinary persons. It is indeed a wonder!

The very speech, face and eyes surely reveal the determination of their minds.

The intentions become unified through the channels of speech, face and eyes, like the waters of the streams become one by joining together.

आभ्यां प्रायः परिज्ञातो मम भावोऽनयोर्मया न विनाशयौ मया चेमौ स्वयमेवाविनाशिनौ। (78.31)

Most probably they both have understood my intentions as I have known theirs.

These two are not to be killed by me.

They both by themselves are imperishable (through Self-Knowledge).

मन्ये भवेतामात्मज्ञौ नात्मज्ञानादृते मतिः प्रमृष्टसदसद्भावाद्भवत्यस्तभया मृतौ। (78.32)

I believe these two to be the 'Knowers of the Self.'

Without self-realization, the intellect of these mortals will not be in the state of fearlessness, which can arise only by erasing the idea of real and unreal.

तदेतौ परिपृच्छामि किञ्चित्सन्देहमुत्थितं, प्राज्ञं प्राप्य न पृच्छन्ति ये केचित्ते नराधमाः। (78.33)

Therefore, I will question them about some doubt rising in my mind.

Those are the worst kind of people who do not clear their doubts when met with a wise man.'

इति संचिन्त्य पृच्छायै तन्वानावसरं ततः अकालकल्पाभ्रवं हासं संयम्य साब्रवीत्। (78.34)

Having thought like this, she controlled her 'laughter resounding like the clouds of dissolution that was arriving at the improper time', making use of that meeting for asking some questions.

राक्षस्युवाच

The demoness spoke

कौ भवन्तौ नरो धीरो कथ्यतामिति मेऽनघौ, जायते दर्शनादेव मैत्री विशदचेतसाम्। (78.35)

Hey sinless ones! You are truly brave men. Tell me who you both are!

The wise become friends at the very first sight!

मन्त्र्युवाच

The minister spoke

अयं राजा किरातानामस्याहं मन्त्रितां गतः उद्यतौ रात्रिचर्येण त्वादृग्जनविनिग्रहे। (78.36)

राज्ञो रात्रिदिवं धर्मो दुष्टभूतविनिग्रहः स्वधर्मत्यागिनो ये तु ते विनाशानलेन्धनम्। (78.37)

This one is the king of the hunter clan. I am employed as his minister.
We both are engaged in killing people like you by patrolling at nights.
The destruction of evil beings is the main duty of the king to be performed day and night.
Those who do not attend to their rightful duties, become the fuel for their own destruction.

राक्षस्युवाच

The demoness spoke

राजंस्त्वमपि दुर्मन्त्री दुर्मन्त्री न नृपो भवेत् सदूपस्य भवेन्मन्त्री राजा सन्मन्त्रिणो भवेत्। (78.38)

Hey Raajan! You have a bad minister.

One can not be a king if he has a wicked person as his minister.

A minister should be proper in his behaviour. A king can last in his post with a good minister alone.

राजा चादौ विवेकेन योजनीयः सुमन्त्रिणा तेनार्यतामुपायाति यथा राजा तथा प्रजाः। (78.39)

In the beginning, the king should be guided by a good minister who has discrimination.

Then the king attains an honourable position. The people will imitate a king's behaviour.

समस्तगुणजालानामध्यात्मज्ञानमुत्तमं तद्विज्ञाता भवेद्राजा तद्विन्मन्त्री च मन्त्रवित्। (78.40)

Of all the qualities one should have, Self-knowledge is the excellent one. One who has it, will become a proper king. The minister who has it will know how to give a good consultation.

प्रभुत्वं समदृष्टित्वं राज्ञः स्याद्राजविद्यया तामेव यो न जानाति नासौ मन्त्री न सोऽधिपः। (78.41)

‘Administrative ability’ and ‘equal-mindedness towards all’; both these are gained by the king by means of mastering the RaajaVidyaa (the Knowledge of Brahman taught to the royal personages).

If one does not have even that knowledge, neither can he be a king, nor a minister.

भवन्तौ तद्विधौ साधू यदि तच्छ्रेय आप्नुथः नोचेदनर्थदौ स्वस्याः प्रकृतेरद्भ्यहं युवाम्। (78.42)

If you both are noble like that, then you both will be well off.

Otherwise you both are harmful to all because of your stupid nature. I will have to eat both of you.

एकोपायेन मत्पार्श्वद्वालकावुत्तरिष्यथः मत्प्रश्नपञ्जरं सारं चेद्विचारयथो धिया। (78.43)

Hey, both of you who are the pampered kids of your parents! As there is only one way out, stay by my side; churn your intellects and unravel the essence of the ‘cage of my questions’.

प्रश्नानिमान्कथय पार्थिव वा च मन्त्रिस्तत्रार्थिनी भृशमहं परिपूरयार्थम्।

अङ्गीकृतार्थमददत्क इवास्ति लोके दोषेण संक्षयकरणेन न युज्यते यः। (78.44)

Either of you, the king or the minister, do answer my questions. I want that only! Fulfil my desire!

Who is there in this world, who does not give what is promised already, and not get the fault, leading to his destruction?

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा राक्षसी प्रश्नान्सा वक्तुमुपचक्रमे कथ्यतामिति राज्ञोक्ते तानिमान्शृणु राघव। (79.01)

Having said this, the demoness started asking questions, since the king told her to speak out.

Hey Raaghava! Listen to what they are!